

Eat from the Good Things and Do Righteous Deeds: An Islamic Perspective on Lawful Sustenance and Virtuous Conduct

The Verse and Its Translation

يا أيها الرسل كلوا من الطيبات واعملوا صالحا إني بما تعملون عليم

"O you Rasools! Eat from the good things and do righteous deeds, I am Cognizant with what you are doing."

This verse is from Surah Al-Mu'minun (Chapter 23), Verse 51.

Context and Meaning

This verse conveys advice directly from Allah to the messengers (Rasools):

Eating from the good things (الطيبات): This command emphasizes consuming what is good and permissible. According to reliable explanations, "eating of good things" means to earn and spend in a permissible (halal) way.

ـ محمد بن يحيى عن أحمد بن محمد عن معمر بن خلاد عن أبي الحسن (عليه السلام) قال سمعته يقول نظر أبو جعفر (عليه السلام) إلى رجل وهو يقول اللهم إني أسألك من رزقك الحلال فقال أبو جعفر (عليه السلام) سألت قوت النبيين قل اللهم إني أسألك رزقا حلالا واسعا طيبا من رزقك

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Mu'ammār ibn Khallad who has said the following: "I heard abu al-Hassan (peace be upon him) saying, '**Once abu Jafar (peace be upon him) looked upon a man who was saying, "O Lord, I plead before You for lawful sustenance."** Abu Jafar (peace be upon him) said to him, '**You are asking the sustenance of the prophets, say, "O Lord, I plead before You for lawful sustenance from You that is vast and pure."**'"

— Al-Kafi (Vol. 2) by Shaykh Muhammad b. Yaquḥ al-Kulayni, Book 2, Chapter 53, Hadith #8

The guidance suggests that prophets should utilize the good things in life but without exceeding boundaries into actions that are repulsive or contrary to their natural inclinations.

Doing righteous deeds (واعملوا صالحا): This part of the verse instructs the messengers to perform actions that are righteous and beneficial. Righteous deeds are those that are beneficial to oneself and others, and that are pleasing to Allah. The verse highlights the importance of combining good sustenance with virtuous conduct.

I am Cognizant with what you are doing (إني بما تعملون عليم): This concluding statement serves as a reminder that Allah is fully aware of all actions performed by His messengers. It underscores divine omnipresence and knowledge, reinforcing the accountability of their deeds.

In the broader Islamic tradition, this verse signifies the importance of both physical purity (through lawful sustenance) and spiritual purity (through righteous actions), guiding individuals on how to seek sustenance in a manner pleasing to Allah.

The Meaning of "The Good Things" (الطيبات)

In Islam, the phrase "eating from the good things" (الطيبات) carries significant meaning, particularly when addressed to Prophets and believers. It encompasses the principles of consuming what is lawful, pure, beneficial, and earned through permissible means.

The term "good things" (الطيبات) refers to that which is good, lawful (halal), and permissible. It signifies a broader concept than mere taste or desirability, focusing instead on what is beneficial and harmless. This instruction emphasizes being mindful of one's consumption and showing gratitude for Allah's blessings.

For believers, as highlighted in verses like Quran 2:172 ("**O you those who are believing! Eat from the good (things) what We Provided you (with)**"), it is a command to consume from the good and lawful provisions given by Allah. This

implies not only the physical intake of food but also the ethical dimension of how that sustenance is acquired.

The Term "at-Tayyib" (الطيب)

The term "at-Tayyib" in Islam holds a broad meaning, generally referring to something that is good, agreeable, pleasing, or acceptable. Its opposite is "al-Khabith" (bad, evil).

The definition of Tayyib varies depending on the context in which it is used:

General Meaning:

- It describes anything that is good or agreeable, including speech, perfume, or a place, as long as they are pleasing or acceptable.
- The root meaning of *al-tayyib* is "that which is desirable, in which there is no kind of apparent or hidden dirt."
- It also means "that by which the senses take pleasure, and that which the soul takes pleasure."

In Relation to Provisions (Food):

- When referring to food, "Tayyib" means pure, wholesome, and good.
- It is one of the two essential conditions for food in Islam, alongside being permissible (Halal). Therefore, food must be both Halal and Tayyib.

In Relation to Character and People:

- "Tayyab" describes someone who is virtuous, blessed, pure, and morally upright or righteous.
- "Tayyabin" refers to the Shias, who are described as being born chaste.

In Relation to Land, Life, and Offspring:

- A thing is *tayyib* if it is suitable for its required purpose.

- **Good Land:** Suitable for its inhabitants in its water, atmosphere, climate, and other necessities, as mentioned in Quran 7:58: "**And as for the good land, its vegetation springs forth (abundantly) by the permission of its Lord.**"
- **Good Life:** A life whose various aspects are in harmony with each other and give satisfaction to the individual.
- **Good Offspring:** As sought by Zakariyya in his prayer: "**At that, Zechariah called upon his Lord, saying, "My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication.**" (Quran 3:38)

In Relation to Islamic Ritual Purification:

- In the context of *tayammum* (ritual purification with earth), "at-tayyib" refers to the earth or soil being in its natural condition, excluding items altered by processes like burning or manufacturing.

In Relation to Blessings and Assets:

- The term "good things" (*tayyibat*) can refer to a person's lifespan, intellect, power, knowledge, security, peace, and other assets or blessings enjoyed in life. These are considered purified assets bestowed by God for human benefit.

Specific Islamic Terms:

- "Tayyab Qawl" refers to the testimony of Tauheed (Oneness) and Ikhlas (Unity).

In summary, "Tayyib" encompasses purity, goodness, suitability, wholesomeness, and pleasantness across various aspects of Islamic life and belief.

The Command in Quran 2:172

Quran 2:172 states: "**O you who believe! eat of the good things that We have provided you with, and give thanks to Allah if Him it is that you serve.**" This verse serves as a direct instruction to believers to consume only what is tayyib – meaning good, lawful, pure, and wholesome – from the provisions bestowed upon them by Allah. It is presented as an expression of Allah's kindness and compassion,

guiding believers towards beneficial sustenance and removing unnecessary prohibitions.

The phrase "**the good things that We have provided you with**" signifies provisions that are:

- **Lawful (Halal):** Acquired through permissible means and conforming to Islamic dietary laws.
- **Pure (Tayyib):** Clean, wholesome, and free from impurities.
- **Beneficial:** Supporting sound human functioning and well-being, rather than causing harm.

This directive is not intended to restrict believers from enjoying Allah's bounties but rather to guide them toward choices that align with divine wisdom and human welfare.

Ethical Implications Beyond Physical Intake

The command in Quran 2:172, coupled with other related verses and teachings, carries several significant ethical implications that transcend the physical act of eating:

1. Lawful Earning and Spending

Seeking lawful provisions is an obligatory duty for every Muslim. It is considered a form of Jihad (holy struggle) and a means of demonstrating obedience to Allah. The importance of earning and spending in a permissible way is underscored by the understanding that Allah has prescribed lawful provision for every soul. If one resorts to unlawful means, the portion taken from the unlawful is deducted from their divinely prescribed lawful provision, indicating a spiritual consequence for such actions.

عن إبراهيم ابن أبي البالد، عن أبيه، عن أبي جعفر (عليه السلام) اقل: ليس من نفس إال وقد فرض هلالا لها رزقها حلال أيتيها في عافية، وعرض لها ابلحرام من وجه آخر، إفن هي تناولت شيئا

من الحرام اقصها من الحال الذي فرض لها، وعند هلا سواهما .(فضل كثير، وهو قوله عزوجل: (واسألوا هلا من فضله

From Ibrahim ibn Abi al-Bilad, from his father, from Abu Jafar (peace be upon him) who said: **There is not a soul except that Allah has prescribed for it its lawful provision that comes to it in well-being, and He has also presented to it unlawful means from another way. If it takes anything from the unlawful, He deducts it from the lawful that was prescribed for it. And with Allah besides these two is much bounty, and this is His word, Mighty and Majestic: "And ask Allah of His bounty"** [Quran 4:32].

— Wasail al-Shia Vol. 17, Section 1, Chapter 12, Hadith 21940

محمد بن محمد المفيد في (المقنة) (قل: اقل الصادق) عليه السالم: (الرزق مقسوم على ضربين: أحدهما واصل إلى صاحبه وإن لم يطلبه والآخر معلق بطلبه، أفلاذي قسم للعبد على كل حال آتية وإن لم يسع له، والذي قسم له ابلسعي فينبغي أن يلتزمه من وجوهه، وهو ما أحله هلا له دون غيره، إفن طلبه من جهة الحرام فوجهه، حسب عليه برزقه .وحوسب به

Muhammad ibn Muhammad al-Mufid narrated in (al-Muqni'ah), he said: Al-Sadiq (peace be upon him) said: **Sustenance is divided into two types: one that reaches its recipient even if he does not seek it, and another that is contingent upon seeking it. That which is apportioned for the servant in all circumstances will come to him even if he does not strive for it, and that which is apportioned through striving should be sought through its proper channels, which is what Allah has made lawful for him and nothing else. If he seeks it through unlawful means and obtains it, it will be counted against him from his sustenance and he will be held accountable for it.**

— Wasail al-Shia Vol. 17, Section 1, Chapter 12, Hadith 21946

2. Gratitude to Allah (Shukr)

The verse explicitly links eating good provisions with giving thanks to Allah, particularly **"if Him it is that you serve."** This emphasizes that the good things believers enjoy are a direct provision from Allah, fostering a deep sense of gratitude

and acknowledging Allah as the sole Provider. Gratitude is considered an obligatory quality related to the dining table for every Muslim.

3. Obedience and Piety (Taqwa)

Consuming lawful and pure sustenance is fundamental to obeying Allah's commands and adhering to the principles of piety. It requires individuals to be mindful of Allah's displeasure should they consume what is forbidden or impure, thereby reinforcing a conscious commitment to Islamic teachings in daily life. Relatedly, Quran 2:168 commands all people to **"Eat of what is on Earth, lawful and good; And do not follow the footsteps of the Evil One,"** directly linking dietary choices to moral conduct and avoiding the influence of evil.

In Islamic teachings, consuming lawful (halal) and pure (tayyib) sustenance is a fundamental principle, deeply intertwined with piety, obedience to Allah, and overall well-being. The Quran provides explicit guidance on this matter, emphasizing its significance for both individuals and the community.

The Quranic Directive on Lawful and Pure Sustenance (Quran 2:168)

The Quran explicitly instructs humanity regarding the consumption of food:

"O' ye people! Eat of what is on the Earth, lawful and good; And do not follow the footsteps of the Evil One, for he is to you an avowed enemy." [Holy Quran: Baqara 2:168]

This verse serves as a foundational directive, highlighting two crucial aspects:

1. **Lawful (Halal):** Food must be permissible according to Islamic law, acquired through legitimate means, and free from prohibitions such as pork, alcohol, or unlawfully obtained goods.
2. **Good/Pure (Tayyib):** The food should be wholesome, clean, healthy, and not harmful.

The verse further warns against following "**the footsteps of the Evil One**" (Satan), implying that consuming unlawful or impure sustenance is a deviation from divine guidance and an act influenced by Satan, who is an open enemy to humanity.

Connection to Piety and Obedience to Allah

Consuming lawful and pure sustenance is considered essential because it directly involves obeying Allah's commands and adhering to the rules of piety.

- **A Hallmark of the Pious:** Seeking well-gotten sustenance is a prominent characteristic of the pious, who actively strive to eat only what is lawful. In contrast, the impious are depicted as reckless regarding the lawfulness of their sustenance.
- **Fear of Allah's Displeasure:** Believers are urged to eat and drink what is permissible and pure, fearing Allah's displeasure if they consume what is forbidden or impure.
- **Gratitude:** The Quran also connects lawful consumption with gratitude to Allah. In Surah Al-Baqara 2:172, believers are instructed: "**O' ye who believe! Eat of the good things that We have provided for you, and be grateful to God, if it is Him ye worship.**" [Holy Quran: Baqara 2:172] This underscores that consuming lawful provisions is a form of worship and an expression of thankfulness.
- **Avoiding Satan's Path:** The instruction to eat lawful and good things also emphasizes that one should not transgress the boundaries of piety and follow Satan's path by consuming unlawful sustenance.

Broader Implications for Health and Well-being

The significance of pure sustenance extends beyond mere legality to encompass moral, material, spiritual, and physical health:

- **Holistic Health:** Allah, having created humans "in the best form," has also provided "pure sustenance" to ensure that individuals remain morally,

materially, spiritually, and physically healthy. This indicates that pure sustenance is integral to a holistic, healthy lifestyle.

- **Spiritual Purity and Supplication:** Prophet Muhammad (peace be upon him and his family) emphasized the link between the purity of one's food and the acceptance of prayers. When asked about having supplications answered, the Prophet replied: "**Keep your food halal (pure), and do not let anything haram (unlawful) enter your stomach.**" Furthermore, the Prophet also indicated that maintaining a state of purity (Tahara) can lead to plentiful sustenance.
- **Mindfulness and Reflection:** The Quran encourages humans to observe and reflect upon their food and drink, recognizing them as blessings from Allah. This mindfulness fosters gratitude and an acknowledgment of Allah's miracles. The verse "**Then let mankind look at his food**" (Quran 80:24) is understood to refer not only to physical sustenance but also to spiritual nourishment, prompting careful consideration of the sources of one's knowledge and information to ensure reliability and truthfulness.

Quranic Descriptions of Food

The Quran describes good food as "pure and lawful" and bad food as "impure and unlawful." This distinction is critical to understanding its impact on the spirit and body. As stated in Surah Al-A'raf Quran 7:157, the Prophet (peace be upon him and his family) "**enjoins them to do good and forbids them to do all that is unlawful, makes lawful for them all that is pure and unlawful all that is filthy.**"

رسول الله (صلي الله عليه وآله): العبادة مع أكل الحرام كالبناء على الرمل ، وقيل: على الماء

The Prophet (peace be upon him and his family) said, '**Worship performed while having consumed unlawful food is like a building built on sand.**' [or on water according to other narrations]

— 'Uddat al-Da'ai, p. 141

This further clarifies the divine mandate to consume only what is pure and lawful.

Keeping Food Halal for the Acceptance of Supplication

اقل: واقل رجل: اي رسول هلا: أحب أن يستجاب دعائي، فقال: طهر مأكلتك، وال تدخل بطنك . الحرام

A man said: O Messenger of Allah, I wish that my supplication be answered. He replied: **Keep your food halal (pure), and do not let anything haram (unlawful) enter your stomach.**

— Wasail al-Shia Vol. 7, Section 2, Chapter 67, Hadith 8965

Purity and Sustenance

رسول الله (صلي الله عليه وآله) - لما قيل له: أحب أن يوسع علي في الرزق ؟ - : دم على الطهارة يوسع عليك في الرزق

The Prophet (peace be upon him and his family) was once asked how one could bring about an increase in one's sustenance, to which he replied, '**Always remain in the state of purity (Tahara) and your sustenance will be plentiful.**'

— Kanz al-Ummal, no. 44154

وقال الصادق عليه السلام: «المؤمن معقب ما دام على وضوء - 1572

Imam Jafar ibn Muhammad Al-Sadiq (peace be upon him) said: **A believer remains in a state of spiritual reward (mu'aqqib) as long as they are in a state of ritual purity (wudhu)".**

— Man La Yahduruh al-Faqih (Vol. 1) by Shaykh Muhammad b. Ali al-Saduq, Book 1, Chapter 87, Hadith #1572

علي بن إبراهيم عن أبيه عن ابن أبي عمير عن أبي عوف البجلي قال سمعت أبا عبد الله (عليه السلام) يقول الوضوء قبل الطعام و بعده يزيدان في الرزق . و روي أن رسول الله (صلى الله عليه وآله) قال أوله ينفي الفقر و آخره ينفي الهم .

Ali ibn Ibrahim has narrated from his father from ibn abu Umayr from abu Awf al-Bajaliy who has said the following: "I once heard abu Abd Allah (peace be upon him),

saying, '**Wudu before and after eating food increases one's sustenance.**' It is narrated that the Messenger of Allah has said, '**Wudu before eating food removes poverty and that which is after food removes depression.**'"

— Al-Kafi (Vol. 6) by Shaykh Muhammad b. Yaqub al-Kulayni, Book 5, Chapter 44, Hadith #5

In summary, the Islamic perspective, as conveyed in Quran 2:168 and other verses, views the consumption of lawful and pure sustenance as a fundamental religious obligation, a mark of piety, and a prerequisite for spiritual, moral, and physical well-being. It is a system that encompasses obtaining goods legitimately, being mindful of their source, and avoiding wastefulness, all while remaining grateful to Allah.

4. Connection to Worship (Ibadah)

The phrase "**if Him it is that you serve**" highlights that eating lawful provisions is an integral part of one's worship and service to Allah. It transforms the seemingly mundane act of eating into an act of devotion, where sustenance is sought and consumed in a manner that pleases the Creator and enables believers to fulfill their divine purpose.

5. Mindfulness and Contentment

Beyond just the lawfulness of food, the act of eating should be accompanied by mindfulness of Allah's blessings and contentment with what has been provided. Contentment, along with the recognition of Allah and mentioning His name (Bismillah), are considered obligatory practices related to the dining table.

6. Avoidance of Excess and Waste

While Quran 2:172 primarily focuses on lawfulness and gratitude, other verses, such as Quran 7:31, provide a broader ethical framework for consumption: "**Eat and drink: But waste not by excess, for God loveth not the wasters.**" This reinforces the

ethical responsibility to consume in moderation and avoid extravagance, ensuring that Allah's bounties are not taken for granted or misused.

In essence, the command in Quran 2:172 for believers to "**eat of the good things that We have provided you with, and give thanks to Allah if Him it is that you serve**" establishes a holistic framework where one's sustenance is intertwined with faith, gratitude, ethical conduct, and the ultimate purpose of worshipping Allah.

Quranic Directives on Consumption and Moderation

The Quran provides clear instructions regarding eating and drinking, emphasizing both the permissibility of good things and the prohibition of excess:

- **Gratitude and Worship (Surah Al-Baqarah Quran 2:172):** The Quran states: "**O' ye who believe! Eat of the good things that We have provided for you, and be grateful to God, if it is Him ye worship.**" This verse establishes a direct link between consuming the lawful and good provisions provided by Allah and expressing gratitude to Him. Eating well is framed as an act of worship and thankfulness, highlighting that sustenance is a divine gift that should be acknowledged with appreciation and used responsibly. This implies that wasting these provisions would be a form of ingratitude.
- **Prohibition of Waste and Extravagance (Surah Al-A'raf Quran 7:31):** Another crucial verse commands: "**Eat and drink: But waste not by excess, for God loveth not the wasters.**" This verse strongly discourages any form of extravagance and wastefulness in consumption. It clearly states that Allah does not love those who are wasteful or prodigal. This prohibition applies not only to food and drink but also extends to luxury and extravagance in general. The Quran warns against eating and drinking excessively, indicating that going beyond one's needs or indulging in unnecessary luxury is an undesirable behavior in the sight of Allah.

The Holistic Framework: Sustenance, Gratitude, and Worship

Islamic teachings present a comprehensive approach to consumption, viewing it as an integral part of a believer's life that reflects their spiritual state:

- **Sustenance:** The Quran encourages people to consume what is lawful (halal) and good (tayyib) from the earth. The importance of obtaining food, clothing, and housing through legitimate means is stressed as a religiously obligatory decree. This ensures that the very foundation of one's consumption is pure and earned righteously, avoiding unlawful methods such as theft, cheating, or bribery.
- **Gratitude:** By reminding believers to "be grateful to God," the Quran reinforces that all provisions come from Allah. This gratitude should manifest not only through verbal acknowledgment but also through responsible consumption, avoiding wastefulness which is seen as a sign of ingratitude for Allah's blessings.
- **Worship:** Treating dietary and financial choices as part of obedience to Allah elevates consumption from a mere worldly matter to an act of worship. Adhering to moderation and avoiding waste becomes a way of demonstrating piety and submission to divine commands, rather than following one's desires indiscriminately.

Condemnation of Extravagance and Wastefulness

Islam unequivocally condemns extravagance (israf) and wastefulness (tabdhir).

- **Disliked by Allah:** The Holy Quran explicitly states that Allah (SWT) does not love the extravagant or the wasteful. This dislike extends even to small things, as Imam Sadiq (peace be upon him) reportedly said that Allah (SWT) dislikes extravagance even in small things like throwing away a date-seed or a leftover drink.

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين بن أبي الخطاب، عن جعفر بن بشير البجلي، عن داود الرقي، عن أبي عبد الله عليه السلام قال: إن القصد أمر يحبه الله عز وجل، وإن السرف [أمر] يبغضه [الله عز وجل] حتى طرحك النواة فإنها تصلح لشئ وحتى صبك فضل شرابك

(The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted on the authority of Muhammad ibn al-Hussein ibn Abil-Khat'tab, on the authority of Jafar ibn Bashir al-Bajaly, on the authority of Davood al-Raqy that Aba Abdullah as-Sadiq (MGB) said, **"Moderation is what God the Honorable, the Exalted loves. Wastefulness is despised by Him even if it is throwing away a date seed that can be used, or throwing away the leftover liquid from your drink."**

— Al-KhiSal by Shaykh Muhammad b. Ali al-Saduq, Book 2, Chapter 30, Hadith #1

إن القصد أمر يحبه الله عز وجل وإن السرف أمر يبغضه الله حتى طرحك النواة فإنها تصلح للشيء وحتى صبك فضل شراك

Imam Jafar al-Sadiq (peace be upon him) said: **Economizing is something that Allah Azzawajal loves, and wastefulness is something that Allah abhors, even you throwing away a kernel, for it may be good for something, and even pouring out the leftover of your drink.**

— al-Kafi by Shaykh al-Kulayni, Volume 4, Page 52

- **Brotherhood with Satan:** Those who waste money are warned as being among the "**brethren of Satan.**" The Quran associates extravagance and wastage with the brethren of Satan. "**Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.**" (Surah Al Isra'a, Quran 17:27), and emphasizes not to follow the footsteps of the Evil One, "**for he is to you an avowed enemy**" (Surah Al-Baqarah, Quran 2:168).
- **Moderation (Iqtisad):** In contrast to extravagance, moderation is highly praised. Imam Jafar ibn Muhammad Al-Sadiq (peace be upon him) guaranteed that "**I guarantee for the one who practices moderation that they will not face poverty.**" Moderation is described as being liked by Allah (SWT), and it is the recommended approach to maintaining a healthy relationship with food. The Quran also mentions "**spending in the way of God what is in excess of one's needs**" (Surah Al-Baqarah, Quran 2:219), with "surplus" referring to

moderation. The Prophet Muhammad (peace be upon him and his family) further elucidated this by stating,

رسول الله ﷺ (صلي الله عليه وآله): إن من السرف أن تأكل كل ما اشتهيت

The Prophet (peace be upon him and his family) said, '**Eating anything and everything that one desires is wasting.**'

— Kanz al-Ummal, no. 7366

«و قال الصادق عليه السلام : «ضمنت لمن اقتصد أن لا يفتقر

Imam Jafar ibn Muhammad Al-Sadiq (peace be upon him) said: **I guarantee for the one who practices moderation that they will not face poverty.**

— Man La Yahduruh al-Faqih (Vol. 2) by Shaykh Muhammad b. Ali al-Saduq, Book 1, Chapter 17, Hadith #2

«و قال أبو الحسن موسى بن جعفر عليهما السلام : «ما عال امرؤ في اقتصاد

Abu al-Hasan Imam Musa ibn Jafar Al-Kadhim (peace be upon him) said: **A person who practices moderation will never face poverty.**

— Man La Yahduruh al-Faqih (Vol. 2) by Shaykh Muhammad b. Ali al-Saduq, Book 1, Chapter 17, Hadith #1

Gratitude Expressed Through Responsible Use

According to Islamic teachings, gratitude extends beyond mere verbal acknowledgment. It fundamentally involves using Allah's blessings appropriately, in ways that are beneficial and pleasing to Him. Misusing, damaging, or wasting these blessings is considered a form of ingratitude. Believers are encouraged to enjoy the lawful and wholesome provisions Allah has granted them, but this enjoyment must be coupled with responsibility, avoiding extravagance and wasteful consumption. Responsible use for proper purposes is the practical manifestation of thankfulness.

Moderation as an Ethical Duty

Moderation (Iqtisad) is a highly emphasized virtue in Islam, standing in stark contrast to extravagance and wastefulness.

- **Definition of Terms:**
 - **Israf (Extravagance):** Refers to overspending, living beyond one's means, or being extravagant without necessarily being wasteful in the sense of destroying resources.
 - **Tabdhir (Wastefulness):** Means actively wasting the blessings of God, such as discarding usable food or resources.
- **The Virtue of Balance:** Islam advocates for balance in all affairs, avoiding both excessiveness and stinginess. The Quran mentions "**spending in the way of God what is in excess of one's needs**" (Surah Al-Baqarah, Quran 2:219), with "surplus" referring to moderation.
- **Benefits of Moderation:** Imam Jafar ibn Muhammad Al-Sadiq (peace be upon him) guaranteed, "**I guarantee for the one who practices moderation that they will not face poverty.**" The Messenger of Allah (peace be upon him and his family) also stated that "**There is no spending more beloved to Allah (SWT), the Mighty and Majestic, than moderate spending,**" and asked for Allah's mercy upon "a believer who earns lawfully, spends moderately, or gives something in charity from his surplus." The Prophet (peace be upon him and his family) further elucidated that "**Eating anything and everything that one desires is wasting.**"

و روى ابن أبي يعفور عن أبي عبد الله عليه السلام أنه قال إن رسول الله صلى الله عليه وآله قال : ما من نفقة أحب إلى الله عز وجل من نفقة قصد و يبغض الإسراف إلا في الحج و العمرة . فرحم الله مؤمنا كسب طيبا و أنفق من قصد أو قدم فضلا .

Ibn Abi Ya'fur narrated from Abu Abdullah (peace be upon him) that he said: The Messenger of Allah (peace be upon him and his family) said:

'There is no spending more beloved to Allah (swt), the Mighty and Majestic, than moderate spending. He (swt) dislikes extravagance, except in Hajj and Umrah.

May Allah (swt) have mercy on a believer who earns lawfully, spends moderately, or gives something in charity from his surplus.'

— Man La Yahduru al-Faqih (Vol. 3) by Shaykh Muhammad b. Ali al-Saduq, Book 2, Chapter 1, Hadith #56

عن عبد هلال بن أبي يعفور، عن أبي عبد هلال (عليه السلام) (أقل: أقل رسول هلال) (صل هلال عليه وآله): ما من نفقة أحب إلى هلال عز وجل من نفقة قصد، ويبغض السراف إلا في حج أو عمرة

From Abdullah bin Abi Ya'fur, from Abu Abdullah (peace be upon him) who said: **The Messenger of Allah (peace be upon him and his family) said: There is no spending more beloved to Allah, the Mighty and Majestic, than moderate spending, and He detests extravagance except in Hajj or Umrah.**

— Wasail al-Shia Vol. 11, Section 5, Chapter 35, Hadith 15146

- **Allah's Dislike:** Allah (SWT) dislikes extravagance and wastefulness. The Quran explicitly states that Allah does not love the wasteful (Quran 7:31) and condemns extravagance. Those who waste money are referred to as "**the brethren of Satan**" (Surah Al-Isra'a, Quran 17:27). This strong condemnation underscores the severity of such actions in the sight of Allah.

A Holistic Framework of Faith and Consumption

Taken together, Quran 2:172 and Quran 7:31, along with other Islamic teachings, establish consumption as an act deeply connected to faith. Lawful enjoyment, gratitude, moderation, and the avoidance of waste are not isolated concerns but form a cohesive ethical framework. In this framework, Allah's provisions are:

1. **Received with Appreciation:** Acknowledging Allah as the ultimate provider.

2. **Used Responsibly:** Avoiding extravagance and waste in daily activities, including eating, drinking, and all other aspects of life.
3. **Directed Toward Worship:** Utilizing blessings in a manner that is pleasing to Allah and aligns with His commands, thereby transforming mundane acts of consumption into acts of piety and submission.

This comprehensive approach ensures that human interaction with the earth's resources is guided by moral principles, preventing rebellion against divine commands and fostering a disciplined, grateful, and balanced way of life.

The Etiquettes of Eating and Drinking

و روى إبراهيم الكرخي عن أبي عبد الله عليه السلام عن آبائه عليهم السلام قال قال الحسن بن علي عليه السلام : في المائدة اثنتا عشرة خصلة يجب على كل مسلم أن يعرفها أربع منها فرض وأربع سنة وأربع تأديب فأما الفرض فالمعرفة و الرضا و التسمية و الشكر و أما السنة فالوضوء قبل الطعام و الجلوس على الجانب الأيسر و الأكل بثلاث أصابع و لعق الأصابع و أما التأديب فالأكل مما يليك و تصغير اللقمة و تجويد المضغ و قلة النظر في وجوه الناس.

Ibrahim al-Karkhi narrated from Abu Abdillah (peace be upon him), from his fathers (peace be upon them), who said: Imam Hasan ibn Ali (peace be upon him) said:

There are twelve qualities related to the dining table that every Muslim must know, four of them are obligatory, four are recommended practices (Sunnah), and four are etiquettes:

As for the obligatory ones, they are: recognition (of Allah (swt)), contentment, mentioning the name of Allah (swt) (Bismillah), and gratitude.

As for the recommended practices, they are: performing ablution before eating, sitting on the left side, eating with three fingers, and licking the fingers.

As for the etiquettes, they are: eating from what is directly in front of you, taking small bites, chewing well, and avoiding looking at people's faces.

— Man La Yahduruh al-Faqih (Vol. 3) by Shaykh Muhammad b. Ali al-Saduq, Book 2, Chapter 37, Hadith #35

. فأما الفرض : فالمعرفة ، والرضا ، والتسمية، والشكر

وأما السنة : فالوضوء قبل الطعام ، والجلوس على الجانب الأيسر ، والأكل بثلاث أصابع، ولعق الأصابع.

وأما التأديب : فالأكل مما يليك ، وتصغير اللقمة ، وتجويد المضغ ، وقلة النظر في وجوه الناس

Imam al-Hasan (peace be upon him) said, '**There are twelve things that every Muslim should know about the table [manners]; four are mandatory, four are recommended, and four are general manners. The mandatory are: knowledge [of the food], to be content with it, mentioning the name of Allah [before it], and offering thanks to Him [afterwards]. The recommended acts are: ablution before eating, sitting on one's left side, eating with three fingers, and licking the fingers [after the meal]. And the general manners are: eating from the closest spot to you, taking small bites, chewing well, and rarely looking at people's faces [while eating].**'

— Wasail al-Shia, v. 16, p. 539, no. 1

و روي عن عمرو بن قيس الماصر قال : دخلت على أبي جعفر عليه السلام بالمدينة و بين يديه خوان و هو يأكل فقلت له ما حد هذا الخوان فقال إذا وضعته فسم الله و إذا رفعته فاحمد الله و قم ما حول الخوان فإن هذا حده قال فالتفت فإذا كوز موضوع فقلت له ما حد الكوز فقال اشرب مما يلي شفتيه و سم الله عز و جل فإذا رفعته عن فيك فاحمد الله عز و جل و إياك و موضع العروة أن تشرب منها فإنها مقعد الشيطان فهذا حده.

Amr ibn Qays al-Masir narrated:

I entered upon Abu Ja'far Imam Muhammad ibn Ali Al-Baqir (peace be upon him), in Medina, and there was a dining table before him, and Imam (peace be upon him) was eating.

I said to Imam (peace be upon him): **What is the proper etiquette for this table?**

Imam (peace be upon him) replied: **When you place it, mention the name of Allah (swt), and when you remove it, praise Allah (swt). Clean up what is around the table, for this is its etiquette.**

He said: Then I turned, and there was a jug placed there. So I said to Imam (peace be upon him), What is the proper etiquette for the jug?

Imam (peace be upon him) replied: **Drink from the side of its lip, and mention the name of Allah (swt), the Almighty and Majestic. When you lift it from your mouth, praise Allah (swt), the Almighty and Majestic. Avoid drinking from the spot near the handle, for that is the seat of Satan. This is its etiquette.**

— Man La Yahduruh al-Faqih (Vol. 3) by Shaykh Muḥammad b. Ali al-Saduq, Book 2, Chapter 37, Hadith #21

محمد بن يحيى عن أحمد بن محمد عن القاسم بن يحيى عن جده الحسن بن راشد عن أبي بصير عن أبي عبد الله (عليه السلام) قال قال رسول الله (صلى الله عليه وآله) إذا أكل أحدكم طعاما فمص أصابعه التي أكل بها قال الله عز وجل بارك الله فيك .

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Qasim ibn Yahya from his grandfather al-Hassan ibn Rashid from abu Basir who has said the following: "Abu Abd Allah (peace be upon him), has stated this Hadith. **'The Messenger of Allah, O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, has said, "When one of you eats food he should wipe (lick) his fingers, clean with which he has eaten; Allah, most Majestic, most Glorious, says, 'Allah grants you blessings.'"**

— Al-Kafi (Vol. 6) by Shaykh Muhammad b. Yaqub al-Kulayni, Book 5, Chapter 48, Hadith #7

Application to Prophets (Rasools)

The command to **"Eat from the good things"** is specifically addressed to the Rasools (Messengers) in Quran 23:51. Its application to Prophets signifies:

- **Lawful Consumption:** Prophets are strictly commanded to eat only what is halal and permissible. Their sustenance must be pure and acquired through righteous means, setting an example for humanity.
- **Avoiding Repulsive or Unnatural Actions:** While Prophets are to use the good things in life, they are expected not to cross the boundary into doing things that are repulsive or go against their natural inclinations. Their conduct, including their eating habits, must align with divine purity and wisdom.
- **Integration with Righteous Deeds:** The verse pairs "**Eat from the good things**" with "**and do righteous deeds.**" This emphasizes that lawful sustenance is inextricably linked to virtuous conduct. Prophets are to perform good deeds that are beneficial to themselves and others, and that are pleasing to Allah. The physical act of consuming lawful provisions must be complemented by righteous actions, as Allah is "**Cognizant with what you are doing.**"

Lawful Earning and Spending

The principle of 'eating from the good things' strongly emphasizes lawful earning and spending. The command concerns not only the physical quality of food but also the ethical dimension of how sustenance is acquired and utilized. Lawfulness and purity are central principles governing food.

The Holy Prophet (peace be upon him and his family) underscored the importance of lawful sustenance with several sayings:

رسول الله (صلي الله عليه وآله): طلب الحلال فريضة على كل مسلم ومسلمة"

The Prophet (peace be upon him and his family) said, '**Seeking a lawful livelihood is incumbent upon every Muslim man and woman.**'

— Jami'a al-Akhbar, p. 389, no. 1079

رسول الله ﷺ (صلي الله عليه وآله): العبادة عشرة أجزاء تسعة أجزاء في طلب الحلال

The Prophet (peace be upon him and his family) said, '**Worship consists of ten parts of which nine are to do with earning a lawful livelihood.**'

— Bihar al-Anwar, v. 103, p. 9, no. 37

رسول الله (صلي الله عليه وآله): الكاد على عياله كالمجاهد في سبيل الله

The Prophet (peace be upon him and his family) said, '**He who works hard to provide his family with a lawful livelihood is as one who fights in the way of Allah (jihad).**'

— Bihar al-Anwar, p. 13, no. 59

Furthermore, Quran 5:88 commands, "**And eat from the lawful and good things which Allah has provided for you; and be in awe of Allah Whom you have Faith in.**" This verse emphasizes that enjoying Allah's lawful merits requires avoiding opposition to His commands and observing moderation and piety, as faith in Allah necessitates respect for all His commandments.

Ethical Dimensions of Sustenance

The requirement for sustenance to be "**Halal and Tayyib**" encompasses several ethical dimensions:

1. Beyond Physical Consumption

The ethical principle extends beyond the physical nature of food to include how wealth is acquired and utilized. Lawful livelihood necessitates avoiding oppression, usurpation, and other unlawful practices. This highlights that something lawful in nature can become unlawful if obtained through foul or illicit means.

2. Lawful Means of Earning

Islamic teachings identify permissible ways to earn a living, such as:

- Farming
- Trade

- Industry
- Other legitimate professions

Conversely, means like theft, bribery, plunder, looting, and usurpation are explicitly identified as unlawful and invalid sources of Halal and Tayyib sustenance. The Holy Prophet (peace be upon him and his family) emphasized the importance of seeking lawful material, stating, "**It is obligatory for every Muslim believer, man or woman, to gain lawful things.**" He also equated seeking lawful sustenance with holy struggle in the way of Allah.

3. Avoiding Unlawful Acquisition

Believers are commanded to work diligently within lawful limits, even in the face of financial pressure or delays in provision. Seeking sustenance through disobedience to Allah is not justified. This principle safeguards against resorting to Haram (forbidden) income when faced with economic hardship.

4. Responsible Use of Wealth

The ethical principle continues after wealth has been acquired. Lawful conduct involves not only permissible acquisition but also proper and moderate use of wealth. This includes:

- Fulfilling personal and family needs.
- Recognizing obligations toward others, such as charitable responsibilities like Zakat, Khums, and Sadaqah.
- Avoiding extravagance, as stated in Qur'an 7:31: "**Eat and drink: But waste not by excess, for God loveth not the wasters.**"

Significance of Lawful and Good Sustenance

Consuming sustenance that is Halal and Tayyib holds profound significance in Islam:

- **Obedience and Piety:** It is considered an act of obeying Allah's commands and adhering to the rules of piety. Fear of Allah's displeasure is associated with consuming what is forbidden or impure.

- **Healthy Lifestyle:** Pure sustenance is deemed essential for maintaining a healthy lifestyle, morally, materially, spiritually, and physically. Allah created humans in the best form and provided them with pure sustenance for this purpose.
- **Worship and Struggle:** The Holy Prophet (peace be upon him and his family) linked seeking lawful sustenance to worship and even likened it to holy struggle in the way of Allah, calling it the most exalted deed after obligatory prayers.
- **Testimony and Purity:** The meaning of what is good and pure in the tashahhud of prayer has been explained by Imam Abu Abdullah (peace be upon him) as lawful earning from provision, distinguishing it from impure earnings like usury.

عن عبد هلال بن الفضل الهاشمي اقل قلت ألبى عبد هلالا) عليه السالم) ما معنى قول المصلي في تشهده هلال. ما طاب وطهر وما خبث فلغيره؟ اقل ما طاب وطهر كسب الحلال من الرزق وما خبث افلراب

From Abdullah bin al-Fadl al-Hashimi, he said: I asked Abu Abdullah (peace be upon him), "What is the meaning of the statement of the person praying in his tashahhud: 'For Allah is what is good and pure, and what is impure is for other than Him'?" He said, "**What is good and pure is lawful earning from provision, and what is impure is usury.**"

— Wasail al-Shia Vol. 6, Section 8, Chapter 3, Hadith 8270

- **Divine Provision and Gratitude:** Recognizing that provision ultimately comes from Allah encourages believers to remain grateful and use their wealth responsibly in His service.

Warnings Against Unlawful Acquisition

The call to eat "good things" implicitly forbids the acquisition and consumption of unlawful (haram) sustenance. The text provides strong warnings against this:

- **Consequences of Unlawful Means:** Acquiring sustenance through unlawful means is severely admonished. It is stated that if a person obtains sustenance unlawfully, the same amount of lawful sustenance will be reduced from their destiny. This means that one will not receive more than what was destined, and impatience and disobedience only lead to a loss.

الإمام الصادق (عليه السلام): كثرة السحت يمحق الرزق

Imam al-Sadiq (peace be upon him) said, '**Obtaining wealth through illegal means cuts off one's sustenance.**'

— Tuhaf al-Uqul, no. 372

- **Allah's Provision is Lawful:** It is unimaginable that Allah would undertake to provide sustenance and then compel individuals to obtain it through unlawful means. This reinforces the idea that all divinely ordained sustenance is lawful, and it is human transgression that leads to unlawful acquisition.
- **Fear of Allah:** Believers are advised to fear God and be moderate in seeking sustenance

رسول الله ﷺ (صلي الله عليه وآله): ألا وإن الروح الأمين نفث في روعي أنه لن تموت نفس حتى تستكمل رزقها ، فاتقوا الله ﷻ وأجملوا في الطلب ، ولا يحمل أحدكم استبطاء شيء من الرزق أن يطلبه بغير حله ، فإنه لا يدرك ما عند الله ﷻ إلا بطاعته

The Prophet (peace be upon him and his family) said, '**Verily the archangel Gabriel blew into my mind that no soul shall pass away before the depletion of his sustenance in this world, so be wary of your duty to Allah and seek your livelihood through decent means, and let not a delay in your provision cause any of you to seek it through unlawful means, for verily what is with Allah is only acquired through His obedience.**'

— al-Kafi, v. 2, p. 74, no. 2

This patience and trust in Allah's provision are crucial.

- **Avoiding Satan's Path:** Other verses like Quran 2:168 warn against following "**the footsteps of the Evil One**" by consuming unlawful things, emphasizing that Satan is a clear enemy.

Responsible Use of Wealth and Gratitude

The second part of the verse, "**and be grateful to God, if it is Him ye worship,**" highlights the responsible use of sustenance and the spiritual dimension of this act:

- **Gratitude as Worship:** Being grateful for Allah's provisions is presented as a condition for true worship. This gratitude entails not only verbal acknowledgment but also using these provisions in ways that are pleasing to Allah.
- **Spending from Lawful Earnings:** The Quran explicitly instructs believers to "**spend from the good things which you have earned**" (Quran 2:267). This means that charity and spending should come from pure and lawful sources, not from impure or unlawful sources or defective items.

عن شهاب، عن أبي عبد هلالا (عليه السالم) اقل: سألته عن قول هلالا عز وجل: (اي أيها الذين آمنوا أنفقوا من طيبات ما كسبتم؟) فقال في الكسب: هم قوم كسبوا مكاسب خبيثة قبل أن يسلموا، فلما أن حسن إسلامهم أبغضوا ذلك الكسب. الخبيث وجعلوا يريدون أن يخرجوه من أموالهم أفبى هلالا أن يتقربوا إليه إلّا أبطيح ما كسبوا

From Shihab, from Abu Abdullah (peace be upon him) who said: I asked him about the words of Allah, the Mighty and Majestic: "**O you who believe! Spend from the good things which you have earned**" [Quran 2:267]. He said regarding the earning: **They were people who had earned through impure means before accepting Islam. When they became good Muslims, they hated that impure earning and wanted to give it away from their wealth, but Allah refused to accept anything from them except from the purest of what they had earned.**

— Wasail al-Shia Vol. 9, Section 8, Chapter 46, Hadith 12509

- **Avoidance of Wastefulness and Extravagance:** While enjoying good things is permitted, the Quran also warns, "**Eat and drink: But waste not by excess,**

for God loveth not the wasters" (Quran 7:31). This promotes moderation and prohibits extravagance in the use of sustenance and wealth.

- **Purpose of Wealth:** Lawful wealth should be used to provide for one's family, pay debts, and maintain kinship ties. A worthy person should recognize the lawful means of subsistence and spend it in donations.

وفي (المقنع) عن الحلبي، أنه سأل الصادق (عليه السلام) عن قول هلال عز وجل: (وال : تيمموا الخبيث منه تنفقون)؟ فقال كان الناس حين أسلموا عندهم مكاسب من الرب ومن أموال خبيثة، فكان الرجل يتعمدها من بين ماله فيتصدق بها، فنهاهم. هلال عن ذلك، وإن الصدقة ال تصلح ال من كسب طيب

In Al-Muqni', from Al-Halabi, that he asked Al-Sadiq (peace be upon him) about the saying of Allah, the Mighty and Majestic: "**And do not aim toward the defective therefrom, spending from it**" [Quran 2:267]? He said: **When people embraced Islam, they had earnings from usury and from impure wealth, and a man would deliberately choose these from among his wealth to give in charity, so Allah forbade them from that, and charity is only acceptable from pure earnings.**

— Wasail al-Shia Vol. 9, Section 8, Chapter 46, Hadith 12511

و قال عليه السلام : كل ربا أكله الناس بجهالة ثم تابوا فإنه يقبل منهم إذا عرفت منهم التوبة و قال عليه السلام لو أن رجلا ورث من أبيه مالا و قد علم أن في ذلك المال ربا و لكن قد اختلط في التجارة بغيره فإنه له حلال طيب فليأكله و إن عرف منه شيئا معزولا . أنه ربا فليأخذ رأس ماله و ليرد الربا

Imam (peace be upon him) said: **Any usury that people consumed out of ignorance, and then they repented, it will be accepted from them once their repentance is recognized.**

And Imam (peace be upon him) said: **If a man inherits wealth from his father and knows that there is usury in that wealth, but it has been mixed with other lawful trade, then it is permissible and pure for him to consume it. However, if he identifies a specific portion as usury, he should take his principal amount and return the usury.**

— Man La Yahduru al-Faqih (Vol. 3) by Shaykh Muhammad b. Ali al-Saduq, Book 2, Chapter 27, Hadith #7

و قال عليه السلام : لا خير فيمن لا يحب جمع المال من حلال فيكف به وجهه و يقضي به دينه و يصل به رحمه.

Imam (peace be upon him) said: **There is no good in one who does not desire to earn wealth through lawful means, so that he may protect his dignity, pay off his debts, and maintain ties of kinship.**

— Man La Yahduru al-Faqih (Vol. 3) by Shaykh Muhammad b. Ali al-Saduq, Book 2, Chapter 1, Hadith #50

The Prophet's Eating Conduct and Habits

The eating conduct and habits of Prophet Muhammad (PBUH) were characterized by a profound sense of humility, moderation, and consideration for others, all rooted in his devotion to Allah (SwT) and his role as a guide for humanity.

Principles of His Eating Conduct

- **Halal, Simple, and Beneficial Food:** The Prophet (peace be upon him and his family) consistently chose food that was halal (lawful), simple, and beneficial, eating only what Allah (SwT) had permitted. He avoided harmful food and drink. His diet was modest rather than luxurious, often consisting of ordinary foods like barley bread. He did not insist on any particular dish as long as it was permissible. He always named Allah before eating and never consumed meat that was not properly slaughtered. (peace be upon him and his family)
- **Moderation and Avoidance of Excess:** The Prophet (peace be upon him and his family) ate when he felt hunger and encouraged others to stop eating before becoming completely full.

رسول الله ﷺ (صلي الله عليه و آله) : كل وأنت تشتهي ، وأمسك وأنت تشتهي

The Prophet (peace be upon him and his family) said, '**Eat when you desire and stop while you still desire.**'

— Bihar al-Anwar, v. 62, p. 290

وبهذا الإسناد قال: قال رسول الله صلى الله عليه وآله: ليس شيء أبغض إلى الله من بطن ملآن.

God's Prophet (peace be upon him and his family) said, "**Nothing is more despised by God than overeating.**"

— Uyun akhbar al-Rida (Vol. 2) by Shaykh Muhammad b. Ali al-Saduq, Book 1, Chapter 1, Hadith #89

محمد بن يحيى عن أحمد بن محمد عن ابن سنان عن صالح النيلي عن أبي عبد الله (عليه السلام) قال إن الله عز وجل يبغض كثرة الأكل و قال أبو عبد الله (عليه السلام) ليس لابن آدم بد من أكلة يقيم بها صلبه فإذا أكل أحدكم طعاما فليجعل ثلث بطنه للطعام و ثلث بطنه للشراب و ثلث بطنه للنفس و لا تسمنوا تسمن الخنازير للذبح .

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Sinan from Salih al-Niliy who has said the following: "Abu Abd Allah (peace be upon him), has said, '**Allah, most Majestic, most Glorious, hates overeating.**' Abu Abd Allah (peace be upon him), has said, '**Children of Adam must eat to keep their backs straight. When one of you eats keep one-third of your stomach for food one-third for water and one-third for breathing and never become fat like pigs to be slaughtered.**'"

— Al-Kafi (Vol. 6) by Shaykh Muhammad b. Yaqub al-Kulayni, Book 5, Chapter 21, Hadith #9

Giving Food to Others Despite Personal Need

لا يشبع المؤمن دون جاره

Prophet Muhammad (peace be upon him and his family) said: **A believer must not feel satiated, with his neighbor being hungry**

— Nahj Al-Fasahah

رسول الله (صلي الله عليه و آله): الرزق أسرع إلى من يطعم الطعام من السكين في السنام

The Prophet (peace be upon him and his family) said, '**Sustenance comes to those who feed others faster than a knife can cut though flesh.**'

— al-Mahasin, v. 2, p. 147, no. 1388

He often prioritized giving food to others over consuming it himself. This moderation also extended to his drinking habits; he drank water in sips rather than gulping, associating this practice with avoiding harm to the body.

- **Humility at the Meal:** The Prophet (peace be upon him and his family) never ate while reclining or leaning against something. He sat on the ground and ate like a servant or a slave, an act explicitly connected with his humility before Allah (SwT).

كان رسول الله يأكل أكل العبد، ويجلس جلسة العبد، ويعلم أنه عبد.

Imam Jafar al-Sadiq (peace be upon him) said: **The Messenger of Allah used to eat the food of a servant, sit in the manner of a servant, and know that he is a servant.**

— al-Kafi by Shaykh al-Kulayni, Volume 6, Page 271

عن ابن عباس اقل: كان رسول هلا (صل هلا عليه وآله) يجلس عل الأرض، وأيكل عل الأرض، ويعتقل الشاة، ويجب دعوة المملوك عل خبز الشعير

From Ibn Abbas who said: **The Messenger of Allah (peace be upon him and his family) would sit on the ground, eat on the ground, tie up the sheep, and accept the invitation of a slave for barley bread.**

— Wasail al-Shia Vol. 12, Section 1, Chapter 75, Hadith 15780

This humility was also manifested in his social equality at meals; he ate with servants and accepted invitations from both free people and slaves, even

when the meal offered was simple. When offered the keys to the treasures of the earth, he chose humility before his Lord.

Specific Habits and Food Preferences

Mealtime Practices:

- He ate all kinds of lawful foods and would eat with his family members, servants, and other Muslims. He never ate alone as far as possible.
- When he had a guest, he would eat with them and would not lift his hand from the table until the guest had raised their hand. He encouraged this, saying, "**Whoever wants to be loved by Allah and His Prophet should eat with his guest.**"

رسول الله ﷺ (صلي الله عليه و آله): من أحب أن يحبه الله ﷻ ورسوله فليأكل مع ضيفه

The Prophet (peace be upon him and his family) said, '**Whoever wants to be loved by Allah and His Prophet should eat with his guest.**'

— Tanbih al-Khawatir, v. 2, p. 116

Weigh Your Food, for There Is Blessing in Weighed Food

. و قال رسول الله صلى الله عليه و آله : كيلوا طعامكم فإن البركة في الطعام المكيل

Prophet Muhammad (peace be upon him and his family) said: **Measure your food, for indeed, the blessing is in the measured food.**

— Man La Yahduruh al-Faqih (Vol. 3) by Shaykh Muhammad b. Ali al-Saduq, Book 2, Chapter 18, Hadith #12

رسول الله ﷺ (صلي الله عليه و آله): كيلوا طعامكم، فإن البركة في الطعام المكيل

The Prophet (peace be upon him and his family) said, '**Weigh your food, for there is blessing in weighed food.**'

— Kanz al-Ummal, no. 9434

عن ابن فضال، عن يونس بن يعقوب، عن أبي عبد الله (عليه السلام) اقل: شك قوم إلى النبي (صلى الله عليه وآله) سرعة نفاد طعامهم، فقال: تكيلون أو تهيلون؟ اقلوا: نهيل اي رسول هلا . يعني الجفاف - اقل: كيلوا فإنه أعظم للبركة

From Ibn Faddal, from Yunus ibn Ya'qub, from Abu Abdullah (peace be upon him) who said: A group of people complained to the Prophet (peace be upon him and his family) about the rapid depletion of their food. He asked: "**Do you measure or do you scoop?**" They said: "We scoop, O Messenger of Allah" - meaning randomly. He said: "**Measure, for it brings greater blessing.**"

— Wasail al-Shia Vol. 17, Section 4, Chapter 34, Hadith 22939

عن هارون بن الجهم، عن حفص بن عمر، عن أبي عبد الله (عليه السلام) اقل: اقل رسول هلا (صلى الله عليه وآله): كيلوا . طعامكم إفن البركة في الطعام المكيل

From Harun ibn al-Jahm, from Hafs ibn Umar, from Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: **Measure your food, for there is blessing in measured food.**

— Wasail al-Shia Vol. 17, Section 4, Chapter 34, Hadith 22941

Favorite Fruits and Food Combinations:

"And God it is who causes gardens to grow, [both] trellised and untrellised, and palm trees and crops of different [kinds of] food and olives and pomegranates, similar and dissimilar. Eat of [each of] its fruit when it yields and give its due [Zakah] on the day of its harvest. And be not excessive. Indeed, God does not like those who commit excess." (Quran 6:141).

The Quran swears by the fig: **"By the fig and the olive"** (Surah Al-Tin 95:1)

Surah Ar-Ra'd (Quran 13:4) also speaks of diverse neighboring tracts on earth, including gardens of grapevines, various crops, and palm trees, all irrigated with the same water yet yielding different tastes. This diversity is presented as **"signs for those who understand,"** encompassing the wide array of fruits and plants like the fig.

Prophet Muhammad (PBUH) and the Imams had distinct preferences regarding fruits and specific food combinations, reflecting his simple yet beneficial eating habits.

Favorite Fruits:

- **Pomegranate:** This fruit is repeatedly mentioned as his most beloved and favorite. It is narrated that "no other fruit on earth was as much desirable to the Messenger of Allah (peace be upon him and his family) as pomegranate and by Allah, he preferred to not share it with anyone."

عدة من أصحابنا عن أحمد بن أبي عبد الله عن أبيه عن فضالة بن أيوب عن عمر بن أبان الكلبي قال سمعت أبا جعفر و أبا عبد الله (عليه السلام) يقولان ما على وجه الأرض ثمرة كانت أحب إلى رسول الله (صلى الله عليه وآله) من الرمان و كان و الله إذا أكلها أحب أن لا يشركه فيها أحد
A number of our people have narrated from Ahmad ibn Abi Abdillah from his father from Fadhalah bin Ayyub from 'Umar bin Aban al-Kalbi who has said the following: "I once heard Aba Jafar, and Aba Abdillah AS, saying, '**No other fruit on earth was as much desirable to the Messenger of Allah SAW, as pomegranate and by Allah, he [the Messenger of Allah] preferred to not share it with anyone.**'"

— Al-Kafi (Vol. 6) by Shaykh Muhammad b. Yaqub al-Kulayni, Book 5, Chapter 101, Hadith #3

أبو علي الأشعري عن محمد بن عبد الجبار عن محمد بن سالم عن أحمد بن النضر عن مفضل قال سمعت أبا عبد الله (عليه السلام) يقول ما من طعام آكله إلا و أنا أشتهي أن أشارك فيه أو قال . يشركني فيه إنسان إلا الرمان فإنه ليس من رمانة إلا و فيها حبة من الجنة .

Abu Ali al-Ash'ariy has narrated from Muhammad ibn Abd al-Jabbar, from Muhammad ibn Salim, from Ahmad ibn al-Nadr from Mufaddal who has said the following: "**I once heard abu Abd Allah (peace be upon him), state this Hadith. 'I like to share with someone every food that I eat,' or that he (the Imam) said, 'A human being shares with me except pomegranate. In every pomegranate there is a grain from paradise.'**"

— Al-Kafi (Vol. 6) by Shaykh Muhammad b. Yaqub al-Kulayni, Book 5, Chapter 101, Hadith #6

- **Melon:**

وبهذا الإسناد عن علي بن أبي طالب عليها السلام قال: إن النبي صلى الله عليه وآله أتني ببطيخ ورطب، فأكل منهما، وقال: هذان الأطيبان.

Ali ibn Abi Talib (peace be upon him) said, **"They brought watermelon and dates for the Prophet (peace be upon him and his family). He ate of both of them and said, 'These are delightful.'"**

— Uyun akhbar al-Rida (Vol. 2) by Shaykh Muhammad b. Ali al-Saduq, Book 1, Chapter 1, Hadith #143

- **Grapes:**

وبهذا الإسناد قال: قال رسول الله صلى الله عليه وآله: كلوا العنب حبة حبة فإنه أهنا وأمرء.

God's Prophet (peace be upon him and his family) said, **"Eat grapes one by one, for it is more wholesome and easier."**

— Uyun akhbar al-Rida (Vol. 2) by Shaykh Muhammad b. Ali al-Saduq, Book 1, Chapter 1, Hadith #82

الإمام الصادق (عليه السلام) : شكى نبي من الأنبياء إلى الله الغم ، فأمره بأكل العنب

Imam al-Sadiq (peace be upon him) said, **'One of the prophets complained of his grief to Allah. So he commanded him to eat grapes.'**

— al-Mahasin, v. 2, p. 362, no. 2262

علي بن إبراهيم عن أبيه عن ابن أبي عمير عن هشام بن سالم قال كان علي بن الحسين (عليه السلام) يعجبه العنب فكان يوما صائما فلما أفطر كان أول ما جاء العنب أثنه أم ولد له بعنقود عنب فوضعت بين يديه فجاء سائل فدفعه إليه فدست أم ولده إلى السائل فاشتريته منه ثم أثنه به فوضعت بين يديه فجاء سائل آخر فأعطاه إياه ففعلت أم الولد كذلك ثم أثنه به فوضعت بين يديه فجاء سائل آخر فأعطاه ففعلت أم الولد مثل ذلك فلما كان في المرة الرابعة أكله (عليه السلام)

Ali ibn Ibrahim has narrated from his father from ibn abu Umayr from Hisham ibn Salim who has said the following: "Ali ibn al-Husayn, 'Alayhim al-Salam, liked grapes. One day he fasted and when it was the time to break his fast, the first thing that was brought to him was grapes. A mother of his child brought a bunch of grapes and placed before him. A beggar came and he (the Imam) give it to him. The mother of his child managed to buy it secretly from the beggar. She then placed it before him (the Imam). Another beggar came and he (the Imam) give it to the beggar. The mother of his child again secretly bought it from the beggar. She placed it before him (the Imam). Another beggar came and he (the Imam) give it to the beggar and she again secretly bought and placed it before him (the Imam). In the fourth time he (the Imam) (peace be upon him), was able to eat it."

— Al-Kafi (Vol. 6) by Shaykh Muhammad b. Yaqub al-Kulayni, Book 5, Chapter 99, Hadith #3

- **Dates:**

يعني: الحنطة - اقل: واقل: التمر أحب ذلك إلي- في حديث في صدقة الفطرة- (عن الحلبي، عن أبي عبد هلالا) عليه السالم. والشعير والزبيب

From Al-Halabi, from Abu Abdullah (peace be upon him) - in a hadith about sadaqat (zakat) al- fitrah - he said: And he said: **Dates are the most beloved of these to me - meaning: wheat, barley, and raisins.**

— Wasail al-Shia Vol. 9, Section 7, Chapter 10, Hadith 12204

عدة من أصحابنا عن أحمد بن محمد بن خالد عن عدة من أصحابه عن علي بن أسباط عن عمه يعقوب بن سالم رفعه إلى أمير المؤمنين (عليه السلام) قال قال رسول الله (صلى الله عليه وآله) ليكن أول ما تأكل النفساء الرطب فإن الله تعالى قال لمريم و هزي إليك بجذع النخلة تساقط عليك رطباً جنيا قيل يا رسول الله فإن لم يكن أوان الرطب قال سبع تمرات من تمر المدينة فإن لم يكن فسبع تمرات من تمر أمصاركم فإن الله عز و جل يقول و عزتي و جلالتي و عظمتي و ارتفاع مكاني لا تأكل نفساء يوم تلد الرطب فيكون . غلاماً إلا كان حليماً و إن كانت جارية كانت حليمة .

A number of our people have narrated from Ahmad ibn Muhammad from ibn Khalid from A number of his people from Ali ibn Asbat from his uncle Ya'qub ibn Salim in a marfu' manner from 'Amir al-Mu'minin (peace be upon him), who has said the following: **"The Messenger of Allah (s.w) has said, 'The first thing that women should eat is fresh dates; Allah, most High, said to Maryam, '...shake the twig of the palm tree; fresh dates will fall on you to be picked up.'** (Quran 19:24) It then was asked, 'O Messenger of Allah, what happens if it is not the season of fresh dates?' He (the Messenger of Allah) said, 'If this is not available then it is seven pieces of dates of the dates of al-Medina, and if that is not available then seven pieces of dates of the dates of other cities. Allah, most Majestic, most Glorious, says, "I swear by My majesty, Glory, greatness and the height of My place that if a woman during her childbirth eats fresh dates, her child, a boy or girl, will grow up forbearing and tolerant.'

— Al-Kafi (Vol. 6) by Shaykh Muhammad b. Yaqub al-Kulayni, Book 1, Chapter 12, Hadith #4

وبهذا الإسناد عن علي بن أبي طالب عليها السلام قال: جاء جبرئيل عليه السلام إلى النبي صلى الله عليه وآله فقال: عليكم بالبرني فإنه خير تموركم يقرب من الله عز وجل ويباعد من النار.

Ali ibn Abi Talib (peace be upon him) said, **"Gabriel (peace be upon him) descended to the Prophet (peace be upon him and his family) and said, I advise you to eat 'barni' dates as they are the best type of your dates. That will help you get closer to the Honorable the Exalted God and get more distant from the Fire."**

— Uyun akhbar al-Rida (Vol. 2) by Shaykh Muhammad b. Ali al-Saduq, Book 1, Chapter 1, Hadith #135

عن أبي بصير، عن أبي عبد الله (عليه السلام) اقل: لو كان من الطعام أطيب من الرطب .
الطعمه هلا مريم

From Abu Basir, from Abu Abdullah (peace be upon him) who said: **If there was any food better than fresh dates, Allah would have fed it to Mary.**

— Wasail al-Shia Vol. 21, Section 6, Chapter 33, Hadith 27415

عن زرارة، عن أبي عبدهللا (عليه السلام) (قل: اقل أمير المؤمنين) عليه السلام: خير تموركم البرني أفطمعوا نساءكم في نفاسهن تخرج أولادكم حلما

From Zurara, from Abu Abdullah (peace be upon him) who said: Amir al-Muminin (peace be upon him) said: **The best of your dates is Al-Barni, so feed it to your women during their postpartum period and your children will be born forbearing.**

— Wasail al-Shia Vol. 21, Section 6, Chapter 33, Hadith 27414

محمد بن يحيى عن أحمد بن محمد بن عيسى عن عبد العزيز بن حسان عن زرارة عن أبي عبد الله (عليه السلام) قال قال أمير المؤمنين (عليه السلام) خير تموركم البرني فأطعموه نساءكم في نفاسهن تخرج أولادكم زكيا حلما

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Abd al-'Aziz ibn Hassan from Zurarah who has said the following: "Abu Abd Allah (peace be upon him), has said that **'Amir al-Mu'minin (peace be upon him), has said, 'The best of your dates are al-Barniy, feed them to your women during their childbirth; your children will grow up intelligent and forbearing.'**"

— Al-Kafi (Vol. 6) by Shaykh Muhammad b. Yaqub al-Kulayni, Book 1, Chapter 12, Hadith #3

عن أبي البخترى، عن أبي عبدهللا (عليه السلام) (قل: ما استشفيت نفساء بمثل الرطب، الن هللا أطعم مريم رطباً جنياً في نفاسها

From Abu al-Bakhtari, from Abu Abdullah (peace be upon him) who said: **No woman in postpartum has sought healing with anything like fresh dates, because Allah fed Mary fresh dates during her postpartum period.**

— Wasail al-Shia Vol. 21, Section 6, Chapter 33, Hadith 27416

- **Quince:**

عدة من أصحابنا عن أحمد بن أبي عبد الله عن أبيه عن أحمد بن سليمان عن أحمد بن يحيى الطحان عن حدثه عن أبي عبد الله (عليه السلام) قال خمس من فواكه الجنة في الدنيا الرمان الإمليسي و التفاح الشيسقان و السفرجل و العنب الرازقي و الرطب المشان

A number of our people have narrated from Ahmad ibn abu Abd Allah from his father from Ahmad ibn Sulayman from Ahmad ibn Yahya al-Tahhan from those who narrated to him who has said the following: Abu Abd Allah (peace be upon him), has said, '**Five kinds of fruit are from paradise:**

Pomegranates of 'Imlisiy, apples of al-Shaysaqan, quince, grapes of al-Raziqiy and fresh dates of al-Mushan.'"

— Al-Kafi (Vol. 6) by Shaykh Muhammad b. Yaqub al-Kulayni, Book 5, Chapter 98, Hadith #1

حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي، عن أحمد بن سليمان الكوفي، عن أحمد بن يحيى الطحان، عن حدثه عن أبي عبد الله عليه السلام قال: خمس من فاكهة الجنة في الدنيا: الرمان الإمليسي والتفاح، والسفرجل، والعنب، والرطب المشان

The compiler of the book narrated) that his father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Ahmad ibn Aba Abdullah al-Barqy, on the authority of Ahmad ibn Suleiman al-Kufy, on the authority of Ahmad ibn Yahya al-Tahan, on the authority of someone who quoted Aba Abdullah as-Sadiq (MGB), "**There are five heavenly fruits in this world. They are pomegranates, apples, quince, grapes, and ripe dates.**"

— Al-KhiSal by Shaykh Muhammad b. Ali al-Saduq, Book 6, Chapter 41, Hadith #1

- **Garlic:**

و روى شعيب عن أبي بصير قال : سئل أبو عبد الله عليه السلام عن الثوم و البصل و الكراث فقال لا بأس بأكله نيا و في القدور و لا بأس بأن يتداوى بالثوم و لكن إذا كان ذلك فلا يخرج إلى المسجد.

Shu'ayb narrated from Abu Basir who said: Abu Abdillah (peace be upon him) was asked about garlic, onions, and leeks.

Imam (peace be upon him) said: **There is no harm in eating them raw or cooked in pots, and there is no harm in using garlic as a remedy. However, if one does so, let him not go to the mosque.**

— Man La Yahduru al-Faqih (Vol. 3) by Shaykh Muhammad b. Ali al-Saduq, Book 2, Chapter 37, Hadith #33

These were a favorite food of his.

- **Figs:**

وعنه، عن شعيب العقرقوفي عن أبي عبد هلالا (عليه السلام) أقل من قرأ والتين في فرائضه ونوافله أعطي من الجنة حيث يرضى إن شاء هلالا

From him, from Shu'ayb Al-Aqarqufi from Abu Abdullah (peace be upon him) who said: **Whoever recites "By the fig" (At-Tin) in their obligatory and supererogatory prayers will be given from Paradise whatever pleases them, if Allah wills.**

— Wasail al-Shia Vol. 6, Section 3, Chapter 64, Hadith 7570

- الحسين بن محمد عن الحراني عن علي بن محمد النوفلي قال قلت لأبي الحسن (عليه السلام) إني أفطرت يوم الفطر على تين وتمر فقال لي جمعت بركة وسنة.

Al-Husayn ibn Muhammad has narrated from al-Harraniy from Ali ibn Muhammad al-Nawfaliy who has said the following: "I once said to abu al-Hassan (peace be upon him), 'I used fig and dates for breaking my fast on the day of Fitr.' He (the Imam) said, '**You have brought together blessing and a noble tradition.**'"

— Al-Kafi (Vol. 4) by Shaykh Muhammad b. Yaqub al-Kulayni, Book 2, Chapter 74, Hadith #4

Favorite Food Combinations:

Ali ibn Abi Talib (peace be upon him) said, "**They brought watermelon and dates for the Prophet (peace be upon him and his family). He ate of both of them and said, 'These are delightful.'**"

عدة من أصحابنا عن أحمد بن محمد عن الرجال عن ذكره عن أبي عبد الله (عليه السلام) قال . كان رسول الله (صلى الله عليه وآله) يأكل القثاء بالملح .

A number of our people have narrated from Ahmad ibn Muhammad from al-Hajj al from those whom he has mentioned who has said the following: "Abu Abd Allah (peace be upon him), has said that the Messenger of Allah, **O Allah, grant compensation to Muhammad and his family worthy of their services to Your cause, would eat cucumber with salt.**"

— Al-Kafi (Vol. 6) by Shaykh Muhammad b. Yaqub al-Kulayni, Book 5, Chapter 127, Hadith #1

وقد سبق حديث جابر، عن أبي جعفر عليه السلام أن رسول هلا صل هلا عليه وآله وسلم كان يفطر على اللسودين: التمر . والماء، والزبيب والماء

The hadith of Jabir from Abu Jafar (peace be upon him) has already preceded, that **the Messenger of Allah (peace be upon him and his family) would break his fast with the two black things: dates and water, and raisins and water.**

— Wasail al-Shia Vol. 10, Section 3, Chapter 10, Hadith 13110

علي بن إبراهيم عن أبيه عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله (عليه السلام) . قال اللحم باللبن مرق الأنبياء (عليهم السلام)

Ali ibn Ibrahim has narrated from his father from ibn abu Umayr from Hisham ibn Salim who has said the following: "Abu Abd Allah (peace be upon him), has said, **'Meat with milk is the sauce of Prophets, 'Alayhim al- Salam.'**"

— Al-Kafi (Vol. 6) by Shaykh Muhammad b. Yaqub al-Kulayni, Book 5, Chapter 66,
Hadith #1

Eating with Others

- **Inclusivity:** He would eat with his family members, servants, and Muslims who invited him to a meal. He never ate alone.
- **Consideration for Guests:** When he had a guest, he would eat with them and would not lift his hand from the table until the guest had raised their hand, ensuring they ate comfortably. He said, "**Whoever wants to be loved by Allah and His Prophet should eat with his guest.**"
- **Table Etiquette:** When eating with people, he was the first to start eating and the last to stop, so that people could eat without feeling embarrassed. He would put food for the person sitting opposite him.
- **Sharing Drinks:** When he drank water, he would give some to the person sitting on his right.
- **No Criticism of Food:** He never criticized food. If he liked it, he ate it, and if he disliked it, he left it, but he did not stop others from eating it.

Drinking Habits

و روى عبد الله بن ميمون عن أبي عبد الله عن أبيه عليهما السلام قال : كان أصحاب رسول الله صلى الله عليه وآله يتبوك يعبون الماء فقال رسول الله صلى الله عليه وآله اشربوا في أيديكم فإنها من خير آتيتكم .

It is narrated by Abdullah bin Maymoon, from Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq (peace be upon him) from his father, Imam Muhammad ibn Ali Al-Baqir (peace be upon him):

The companions of the Messenger of Allah (swt), peace be upon him and his family, were drinking water in large gulps at Tabuk.

So Prophet Muhammad (peace be upon him and his family) said: **Drink with your hands, for they are among the best of your vessels.**

— Man La Yahduru al-Faqih (Vol. 3) by Shaykh Muhammad b. Ali al-Saduq,
Book 2, Chapter 37, Hadith #7

Sacrificial Practices

On the day of Ad'ha, the Holy Prophet (peace be upon him and his family) would sacrifice two fat horned rams, one for himself and the other on behalf of the poor from among his Ummah.

The Connection Between Lawful Sustenance and Righteous Deeds

Islamic teachings establish a profound and interconnected relationship between consuming lawful and pure sustenance and engaging in righteous deeds. Allah (SWT) explicitly links these two aspects in the Quran, commanding believers to **"Eat from the good (things) what We Provided you (with)"** (Quran 2:172) and instructing the Messengers to **"Eat from the good things and do righteous deeds"** (Quran 23:51). This signifies that these actions are closely linked and form integral components of a believer's life.

The Link Between Lawful Sustenance and Virtuous Conduct

Consuming lawful and pure (Halal and Tayyib) sustenance is essential, as it involves obeying Allah's commands and following the rules of piety. This act of seeking and consuming permissible sustenance is believed to be intrinsically linked to a person's moral character, as Allah has given each person a definite share of moral character, just as they have been given a definite share of sustenance.

The significance of consuming lawful sustenance is further highlighted by the reward associated with it: an angel is said to stand over the head of a person eating food earned from a lawful way, imploring Allah's forgiveness for them until they finish eating. Furthermore, eating good things and being grateful to Allah is considered a sign of keeping steadfast on the Walayat of Mohammad and Ali, and it overpowers the evil of transgressor Shaitans.

However, the pursuit and consumption of sustenance must be balanced and ethical:

- **Purpose:** One should not eat to the extent of being deprived from the worship of God. Instead, eating and drinking are primarily for the sake of prayer and to gain strength for fulfilling religious duties, not merely for pleasure like animals.
- **Moderation:** One should only spend to the extent of being known as spendthrift, as God does not like spendthrifts.
- **Generosity:** Imam Jafar As-Sadiq ('a) exemplified generosity, often serving people with good quality bread, tasty sweet firni, and delicious sweet meat, stating that when God is generous to us, we should also be generous to people, and when in need, we should be careful.
- **Impact on Life:** "Good in this world" includes abundance in sustenance, favorable living conditions, and good character.

: روى الحسن بن محبوب عن جميل بن صالح عن أبي عبد الله عليه السلام

في قول الله عز وجل: ﴿ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً ۝ ﴾

قال رضوان الله و الجنة في الآخرة و السعة في الرزق و المعاش و حسن الخلق في الدنيا

Al-Hasan ibn Mahbub narrated from Jamil ibn Salih, from Abu Abdullah (peace be upon him):

Regarding the words of Allah (swt), the Almighty: Our Lord (azj), grant us good in this world and good in the Hereafter (Surah Al-Baqarah 2:201)

Imam (peace be upon him) said: Good in the Hereafter refers to Allah's (swt) pleasure and Paradise, and good in this world refers to abundance in sustenance, favorable living conditions, and good character.

— Man La Yahduruh al-Faqih (Vol. 3) by Shaykh Muhammad b. Ali al-Saduq, Book 2, Chapter 1, Hadith #1

عن جميل بن صالح، عن أبي عبد الله (عليه السلام) في قوله عز وجل: (ربنا آتنا في الدنيا حسنة : وفي الآخرة حسنة) اقل. رضوان هلا والجنة في الآخرة، والسعة في الرزق والمعاش، وحسن الخلق في الدنيا

From Jamil bin Salih, from Abu Abdullah (peace be upon him) regarding the words of the Almighty: **"Our Lord, grant us good in this world and good in the Hereafter"** [Quran 2:201], he said: **The pleasure of Allah and Paradise in the Hereafter, and abundance in sustenance and livelihood, and good character in this world.**

— Wasail al-Shia Vol. 1, Section 1, Chapter 1, Hadith 21843

Integrating Righteous Deeds

Righteous deeds are almost always accompanied by faith and conviction of the heart. In Islam, both faith and righteous deeds and behavior are required; it is not enough to simply have faith, but one must also demonstrate it through their actions. Having faith is a necessary condition for righteous deeds to be accepted. The Quran mentions that those who have faith and do righteous deeds are the best of creatures and will be the inhabitants of Paradise.

A righteous deed paves the way for its doer in the same way that a man sends his servant ahead of himself to prepare everything for him. It is also said that whoever does good deeds without dissimulation will be showered with the rain of mercy and his tongue will utter words of wisdom. Righteous deeds encompass various actions; for example, good deeds are something other than zakat, and one should seek closeness to Allah through righteousness and maintaining family ties.

On Judgment Day, God will question every believer about three things: what they had eaten, what they had worn, and how much they fulfilled the desire of their obedient wife and kept her away from the unlawful. This emphasizes the comprehensive accountability for both one's material consumption and one's moral actions.

Allah's Complete Awareness

The conclusion of the verse (Qur'an 23:51), "**Verily I know best what you do,**" reinforces the principle of accountability and divine observation. Allah is fully aware of human actions, including how sustenance is obtained, how it is consumed, and how the blessings derived from it are used. This awareness of divine observation serves as a powerful encouragement for believers to perform good deeds sincerely and responsibly, knowing that every action, big or small, is known to Allah.

Thus, the Qur'an presents a unified ethical pattern: seek lawful and wholesome sustenance, use it with gratitude and moderation, and direct the resulting strength and blessings toward righteous deeds that benefit others and please Allah, all under the vigilant eye of the Almighty.

The Impact of Good Intentions on Sustenance

In Islamic teachings, the concept of intention (niyyah) holds a pivotal position, serving as the foundation for the acceptance and value of all actions, including those related to seeking sustenance. It deeply influences a person's life, their provision, and their relationship with Allah.

The Significance of Intention

Intention is regarded as the primary motivation behind a person's actions, and rewards are granted accordingly. The Messenger of Allah (peace be upon him and his family) emphasized this by stating that deeds are related to intentions, and each person will receive according to their intention. Furthermore, the intention of a believer is considered "**better than their deed,**" highlighting the profound spiritual weight accorded to a pure and sincere inner motive. Conversely, the intention of a non-believer is deemed "eviler than their deed."

For an action to be considered righteous and acceptable by Allah, the intention must be for the sake of Allah (qurbah), seeking nearness to Him. If the intention is to seek fame, status, or praise from people, the action is considered pretentious and loses its true value, even if it appears beneficial to others. Intention is the basis of action. Good intentions bring about reward,

الاعمال بالنية

Prophet Muhammad (peace be upon him and his family) said: **Actions depend on (are rewarded according to) intentions**

— Nahj Al-Fasahah

النبي (صل هلا عليه وآله وسلم) أنه اقل: الأعمال ابلنيات.

The Prophet (peace be upon him and his family) said: **Deeds are judged by intentions.**

— Wasail al-Shia Vol. 1, Section 2, Chapter 5, Hadith 88

أفضل العمل النية الصادقة.

Prophet Muhammad (peace be upon him and his family) said: **The best of work is honest intention.**

— Mizan al-Hikmah by Muhammad al-Rayshahri, Volume 4, Page 3420

عن أبي عبد هلا (عليه السالم): والنية أفضل من العمل، أال وإن النية هي العمل، ثم قال. قوله تعالى: قل كل يعمل عل. شاكلته، يعنى عل نيته

From Abu Abdullah (peace be upon him): **And the intention is better than the action. Indeed, the intention is the action itself. Then he recited the words of the Almighty: Say, each works (acts) according to his disposition [Quran, 17:84], meaning according to his intention.**

— Wasail al-Shia Vol. 1, Section 2, Chapter 6, Hadith 97

عن أبي عبد هلا (عليه السالم)، اقل: اقل رسول هلا (صل هلا عليه وآله وسلم): نية المؤمن خير من عمله، ونية الكافر شر من عمله، وكل عامل يعمل عل نيته

From Abu Abdullah (peace be upon him), he said: **The Messenger of Allah (peace be upon him and his family) said: The intention of a believer is better than his**

action, and the intention of a disbeliever is worse than his action, and every doer acts according to his intention.

— Wasail al-Shia Vol. 1, Section 2, Chapter 6, Hadith 95

The servant attains nearness to Allah through the sincerity of his intention.

بالسند المتصل إلى الشيخ الثقة الجليل محمد بن يعقوب عن علي بن إبراهيم، عن أبيه، عن القاسم بن محمد، عن المنقري، عن سفيان بن عيينة، عن أبي عبد الله عليه السلام في قول الله عز وجل: (ليبلوكم أيكم أحسن عملا). قال: ليس يعني أكثر عملا ولكن أصوبكم عملا. وإنما الإصالة خشية الله والنية الصادقة والحسنة. ثم قال: الإبقاء على العمل حتى يخلص أشد من العمل. والعمل الخالص: الذي لا تريد أن يحمداك عليه أحد إلا الله عز وجل. والنية أفضل من العمل. ألا وإن النية هي العمل. - ثم تلا قوله عز وجل - (قل كل يعمل على شاكلته). يعني على نيته

Imam Hussain(peace be upon him): With my isnad reaching back to the venerable and trustworthy shaykh Muhammad ibn Ya'qub al-Kulayni (Q) from Ali ibn Ibrahim, from his father, from al-Qasim ibn Muhammad, from al-Minqari, from Sufyan ibn 'Uyaynah, from Abu Abd Allah (A), who, explaining the utterance of God Almighty: **That He might try you (to see) which of you is fairest in works.** (Quran 67:2), said, **"It does not mean one of you whose deeds are more numerous but one who is more rightful in his conduct, and this rightness is nothing but the fear of God and sincerity of intention (niyyah) and fear."** Then he (A) added, **"To persevere in an action until it becomes sincere is more difficult than (performing) the action itself, and sincerity of action lies in this that you should not desire anyone to praise you for it except God Almighty, and intention supersedes action. Lo, verily, intention is action itself."** Then he recited the Qur'anic verse, **"Say, everyone acts in accordance with his character –shakilatihi-** (Quran 17:84), adding, **"That shakilah means niyyah."**

— "Forty Hadiths" by Ayatullah Sayyid Imam Ruhallah Musawi Khomeini

Achieving this sincerity, making intentions sincere and free from corruption is more difficult for the doers [of good deeds] than a prolonged, difficult struggle. Allah, the Glorified, is aware of hidden intentions and values a good intention even if the

corresponding action does not fully comply due to external factors. A good intention is ultimately believed to lead its owner to Paradise.

Good Intentions and Their Effect on Sustenance

A direct and significant relationship exists between good intentions and the increase of sustenance. Islamic narrations explicitly state this connection:

الإمام علي (عليه السلام): من حسنت نيته ، زيد في رزقه

Imam Ali (peace be upon him) said, '**He who is sincere in his intention receives an increase in sustenance.**'

— Bihar al-Anwar, v. 103, p. 21, no. 18

أقل: إن هلا بكرمه وفضله يدخل العبد بصدق النية والسريرة الصالحة - في حديث- (عن أمير المؤمنين) عليهم السالم. الجنة

From Amir al-Muminin (peace be upon them) - in a hadith - he said: **Indeed Allah, through His generosity and grace, admits a servant into Paradise due to sincere intention and righteous inner thoughts.** Recommendation Of Good Intention And Determination Upon It

— Wasail al-Shia Vol. 1, Section 2, Chapter 6, Hadith 117

أبي عبد هلا (عليه السالم) أقل: إذا هم العبد ابلسينة لم تكتب عليه، وإذا هم بحسنة كتبت له.

From Abi Abdullah (peace be upon him) said: **When a servant intends an evil deed, it is not recorded against them, and when they intend a good deed, it is recorded for them.**

— Wasail al-Shia Vol. 1, Section 2, Chapter 6, Hadith 102

زاد هلا تعالى في رزقه أقل أبو عبد هلا (عليه السالم): من حسنت نيته.

Abu Abdullah (peace be upon him) said: **Whoever has good intentions, Allah Almighty increases their sustenance.**

— Wasail al-Shia Vol. 1, Section 2, Chapter 6, Hadith 103

رب ارزقني حتى أفعل كذا وكذا من البر أبي عبد هلالا (عليه السلام)، اقل: إن العبد المؤمن الفقير ليقول: اي ووجه الخير، إذا علم هلالا ذلك منه بصدق نية كتب هلالا له من اجر مثل ما يكتب له لو عمله، إن هلالا. واسع كريم

Abu Abdullah (peace be upon him) said: **Indeed, when a believing servant who is poor says, "O Lord, grant me sustenance so that I may do such and such acts of righteousness and good deeds," then if Allah knows the sincerity of his intention, Allah writes for him the same reward as if he had actually done those deeds. Indeed, Allah is All-Encompassing, Most Generous.**

— Wasail al-Shia Vol. 1, Section 2, Chapter 6, Hadith 93

The sustenance of every person is considered commensurate with his intention. This indicates that a pure and sincere intention can attract divine blessings and expansion in one's livelihood. Allah is believed to award more for good intention than for mere good practice, emphasizing the internal state over the external action alone. Good intentions are also linked to practical success in economic and occupational affairs, fostering social prestige, attracting customers, and building trust. The closest intentions to success are those that are nearest to righteousness. Moreover, good intentions are seen as a divine protection from sin.

The Necessity of Effort in Acquiring Sustenance

While sustenance is ultimately determined by Allah, Islamic teachings also emphasize the necessity of human effort and striving (sa'y) in acquiring one's livelihood.

- **Prerequisite of Effort:** Despite this divine predetermination, effort and striving are prerequisites for acquiring one's livelihood. Allah has made it necessary for individuals to work hard to acquire what is destined for them, likened to an ant diligently gathering food even with a guaranteed livelihood. The Holy Infallibles ('a) discouraged abandoning economic activity in the name of devotion or reliance on God, stating that supplications may not be granted if one does not make an effort to find sustenance. Allah provides the

means, such as a fruit tree, but it is up to the human to exert the effort to pluck and eat the fruit. Therefore, a Muslim is encouraged to actively seek sustenance and manage their life, time, and finances in a way that is pleasing to God.

- **Seeking Knowledge and Divine Sustenance**

رسول الله (صلي الله عليه وآله): من طلب العلم تكفل الله له برزقه

Prophet Muhammad (peace be upon him and his family) said: '**He who goes out to seek knowledge, Allah guarantees his sustenance for him.**'

— Kanz al-Ummal, no. 28701

Reliance on Allah (Tawakkul)

Reliance on Allah (tawakkul) is an integral part of the Islamic approach to sustenance, complementing both good intentions and sincere effort. It entails trusting in Allah's provision while fulfilling one's duties.

- **Trust in Divine Provision:** Believers are advised not to worry about tomorrow's sustenance, as every morrow brings its own sustenance.

رسول الله (صلي الله عليه وآله): لا تهتم لرزق غد فإن كل غد يأتي برزقه

Prophet Muhammad (peace be upon him and his family) said: '**Do not worry about tomorrow's sustenance for every morrow brings its own sustenance.**'

— Bihar al-Anwar, v. 81, p. 195, no. 52

Excessive worry about sustenance is considered a sin, and patience and trust in Allah's provision are encouraged.

وبهذا الإسناد اقل: اقل رسول هلا (صل هلا عليه وآله): الخلق كلهم عيال هلا، أفحبهم . إلى هلا عز وجل أنفعهم لعياله

With this chain of transmission: The Messenger of Allah (peace be upon him and his family) said: **All creation are the dependents of Allah, and the most beloved to Allah, the Mighty and Majestic, are those who benefit His dependents most.**

— Wasail al-Shia Vol. 16, Section 3, Chapter 22, Hadith 21720

الإمام علي (عليه السلام): عياله الخلائق ، ضمن أرزاقهم، وقدر أقواتهم

Imam Ali (peace be upon him) said, '**His creatures are His dependants, for whom He has guaranteed the means of subsistence, and apportioned provisions.**'

— Nahjul Balaghah, Sermon 91

عن ابن سنان اقل: اقل أبو عبدهللا (عليه السالم): اقل: هللا عز وجل: الخلق عيالي،
أفحبهم إلي ألطفهم بهم وأسعاهم في .حوائجهم

From Ibn Sinan who said: Abu Abdullah (peace be upon him) said: Allah the Mighty and Majestic says: **The creation is My dependents, so the most beloved of them to Me are those who are most kind to them and those who strive the most in fulfilling their needs.**

— Wasail al-Shia Vol. 16, Section 3, Chapter 27, Hadith 21781

- **Maintaining Allah's Blessings by Bearing People's Needs:**

اقل: واقل (عليه السالم) لجابر: اي جابر من كثرت نعم هللا عليه، كثرت حوائج الناس إليه،
(إفن اقم بما يجب هلل منها عرض .(نعمته لدوامها، وإن ضيع ما يجب هلل فيها عرض
نعمته لزوالها

He said: He (peace be upon him) said to Jabir: **O Jabir, when Allah's blessings increase upon someone, people's needs from him increase. If he fulfills what is obligatory upon him regarding these blessings, they will continue, but if he neglects what is obligatory regarding them, they will**

vanish. Recommendation Of Maintaining Blessings By Bearing Burdens/Demands

— Wasail al-Shia Vol. 16, Section 3, Chapter 14, Hadith 21668

عن مسعدة بن صدقة، عن أبي عبد الله (عليه السلام) اقل: من عظمت عليه النعمة اشتدت مؤونة الناس عليه، إفن هو اقم بمؤونتهم، اجتلب زائدة النعم عليه من هلا، وإن لم يفعل فقد عرض النعمة لزوالها

From Mas'ada ibn Sadaqa, from Abu Abdullah (peace be upon him) who said: **Whoever receives great blessings, the needs of people upon him become greater. If he fulfills their needs, he draws increased blessings from Allah upon himself. And if he does not do so, he has exposed the blessings to removal.**

— Wasail al-Shia Vol. 16, Section 3, Chapter 14, Hadith 21663

عن إبراهيم بن محمد اقل: اقل أبو عبد الله (عليه السلام): ما من عبد تظاهرت عليه من هلا نعمة إل اشتدت مؤونة الناس عليه، فمن لم يقم للناس بحوائجهم فقد عرض النعمة للزوال، اقل: فقلت: جعلت فداك ومن يقدر أن يقوم لهذا الخلق بحوائجهم؟ فقال: إنما الناس في هذا الموضع - وهلا - المؤمنون

From Ibrahim bin Muhammad who said: Abu Abdullah (peace be upon him) said: **No servant receives manifest blessings from Allah except that people's needs from him increase. Whoever does not fulfill people's needs has exposed the blessings to decline. I said: May I be sacrificed for you, who can fulfill the needs of all these people? He said: By Allah, in this context 'people' refers to the believers.**

— Wasail al-Shia Vol. 16, Section 3, Chapter 14, Hadith 21661

- **Attaining What Is with God Through Obedience:**

رسول الله ﷺ (صلي الله عليه و آله): إنه لا يدرك ما عند الله ﷻ إلا بطاعته

Prophet Muhammad (peace be upon him and his family) said, '**Verily what is with Allah can only ever be attained through His obedience.**'

— Wasail al-Shia, v. 11, p. 184, no. 2

الإمام علي (عليه السلام): رضا الله ٥ سبحانه مقرون بطاعته

Imam Ali (peace be upon him) said: '**Allah's pleasure is linked to His obedience.**'

— Ghurar al-Hikam, no. 5410

روي أن موسى (عليه السلام) قال: يا رب أخبرني عن آية رضاك عن عبدك ، فأوحى الله ٥ تعالى إليه: إذا رأيته عبي لطاعتي وأصرفه عن معصيتي ، فذلك آية رضاي

It is narrated in Bihar al-Anwar that Prophet Moses (peace be upon him) said, '**O My Lord, what is a sign of Your pleasure with a servant of Yours?' So Allah revealed to him, saying, 'When you see Me preparing My servant for My obedience and averting him from My disobedience, [know that] it is a sign of My pleasure.'**

— Bihar al-Anwar, v. 70, p. 26, no. 29

عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام) - في حديث - إن رسول هلا (صل هلا عليه وآله) اقل: إنه ال يدرك ما عند هلا إل بطاعته

From Abu Hamza Al-Thumali, from Abu Ja'far (peace be upon him) in a hadith: Indeed the Messenger of Allah (peace be upon him and his family) said: **What is with Allah can only be attained through obedience to Him.**

— Wasail al-Shia Vol. 15, Section 2, Chapter 18, Hadith 20361

This means that obedience to Allah's commandments is key to receiving sustenance.

- **Divine Will:** Human efforts and intentions are ultimately dependent on the power of Allah. If Allah does not permit, human efforts can be ineffective, as "it is Allah's will that governs the outcome of human actions."
- **Power of Supplication and Good Thought:** Supplication (du'a) is considered a means of earning sustenance. Furthermore, thinking well of Allah is a powerful aspect of reliance.

رسول هلا (صل هلا عليه وآله): ال يموتن أحدكم حتى يحسن ظنه ابهله عز وجل إفن حسن الظن ابهله اقل. ثمن الجنة

Messenger of Allah (peace be upon him and his family) said: **None of you should die except while having good thoughts about Allah, the Mighty and Majestic, for having good thoughts about Allah is the price of Paradise.**

— Wasail al-Shia Vol. 2, Section 7, Chapter 31, Hadith 2615

من حسن عبادة المرء حسن ظنه

Prophet Muhammad (peace be upon him and his family) said: **Among man's good prayers is to have a good opinion of God**

— Nahj Al-Fasahah

عن ابن رثاب اقل: سمعت أب عبد هلا (عليه السالم) يقول: يؤتى بعبد يوم القيامة ظالم لنفسه فيقول هلا: ألم آمرك بطاعتي؟ ألم أنك عن معصيتي؟ فيقول: بل اي رب، ولكن غلبت عيل شهوتي إفن تعذبني فبذنيبي، لم تظلمني فيأمر هلا به إلى النار، فيقول: ما كان هذا ظني بك، فيقول: ما كان ظنك بي؟ اقل: كان ظني بك أحسن الظن، فيأمر هلا به إلى الجنة، فيقول هلا تبارك وتعالى: لقد نفعت حسن ظنك بي الساعة

From Ibn Riab who said: I heard Abu Abdullah (peace be upon him) say: **On the Day of Judgment, a servant who wronged himself will be brought forth. Allah will say: Did I not command you to obey Me? Did I not forbid you from disobeying Me? He will reply: Yes, my Lord, but my desires overcame me. If You punish me, it is for my sin - You have not wronged**

me. So Allah will order him to the Fire. The man will say: This was not what I expected of You. Allah will say: What did you expect of Me? He will say: I had the best expectations of You. Then Allah will order him to Paradise, and Allah the Blessed and Exalted will say: Your good expectation of Me has benefited you this moment. Obligation Of Having Good Thoughts About Allah And The Prohibition ...

— Wasail al-Shia Vol. 15, Section 2, Chapter 16, Hadith 20356

The Islamic teaching on sustenance presents a holistic framework where sincere intention, diligent effort, and profound reliance on Allah are interconnected. Good intentions purify one's actions and attract divine blessings, including an increase in sustenance. Effort is necessary to fulfill one's role in the world and activate the means of livelihood provided by Allah. Reliance on Allah fosters inner peace, prevents anxiety over worldly provisions, and directs one's focus towards obedience to God, who is the ultimate Sustainer. Conversely, committing sins or having corrupt intentions can lead to the deprivation of sustenance and invite affliction.

حدثنا الشيخ الجليل أبو جعفر محمد بن علي بن الحسين بن موسى ابن بابويه القمي (رضي الله عنه)، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير، عن مرزم بن حكيم، عن أبي عبد الله الصادق جعفر بن محمد، عن آبائه (عليهم السلام)، قال: قال رسول الله (صلى الله عليه وآله): إن الروح الأمين جبرئيل أخبرني عن ربي تبارك وتعالى: أنه لن تموت نفس حتى تستكمل رزقها، فاتقوا الله، وأجملوا في الطلب، وأعلموا أن الرزق رزقان: فرزق تطلبونه، ورزق يطلبكم، فاطلبوا أرزاقكم من حلال، فإنكم آكلوها حلالا إن طلبتموها من وجوهها، وإن لم تطلبوها من وجوهها أكلتموها حراما، وهي أرزاقكم لا بد لكم من أكلها (1)

Abu Ja`far Muhammad b. `Ali b. al-Husayn b. Musa b. Babuwayh al-Qummi (ra) narrated to us. He said: My father (ra) narrated to us. He said: `Ali b. Ibrahim b. Hashim narrated to us from his father from Muhammad b. Abi `Umayr from Marazim b. Hakim from Abi `Abdillah al-Sadiq Ja`far b. Muhammad from his forefathers (peace be upon him). He said: **The Messenger of Allah (peace be upon him and his family) said: Surely, the Trustworthy Spirit informed me from my Lord: "A soul does not die until its sustenance has been depleted. So, fear Allah, and beautify your pursuit of livelihood. Know that sustenance is of two types: sustenance**

that you pursue, and sustenance that pursues you. Pursue your sustenance lawfully. If you pursue it in the right manner, you will have consumed it lawfully, but if you do not pursue it in the right manner, you will have consumed it unlawfully. It is your livelihood, and you cannot but consume (deplete) it."

— Al-Amali by Shaykh Muhammad b. Ali al-Saduq, Book 1, Chapter 49, Hadith #1

Sustenance (Rizq) and the Necessity of Effort

In Islam, sustenance is understood as divinely apportioned, yet individuals are obligated to actively strive and work hard to earn their living. This striving must be proactive, managing life, time, and finances in a manner pleasing to Allah, while also maintaining reliance on Him.

- **Active Pursuit:** Believers are encouraged to seek sustenance diligently.

محمد بن محمد المفيد في (المقنعة) (قل: اقل الصادق) عليه السالم: (الرزق مقسوم على ضربين: أحدهما واصل إلى صاحبه وإن لم يطلبه والآخر معلق بطلبه، أفلاذی قسم للعبد على كل حال آتیه وإن لم يسع له، والذي قسم له ابلسعي فينبغي أن يلتزمه من وجوهه، وهو ما أحله هلالا له دون غيره، إفن طلبه من جهة الحرام فوجده، حسب عليه برزقه. وحوسب به

Muhammad ibn Muhammad al-Mufid narrated in (al-Muqni'ah), he said: Al-Sadiq (peace be upon him) said: **Sustenance is divided into two types: one that reaches its recipient even if he does not seek it, and another that is contingent upon seeking it. That which is apportioned for the servant in all circumstances will come to him even if he does not strive for it, and that which is apportioned through striving should be sought through its proper channels, which is what Allah has made lawful for him and nothing else. If he seeks it through unlawful means and obtains it, it will be counted against him from his sustenance and he will be held accountable for it.**

— Wasail al-Shia Vol. 17, Section 1, Chapter 12, Hadith 21946

- **Optimal Effort:** If a person's trade yields more than hiring themselves out, they should continue trading and seek sustenance from Allah, as hiring oneself out might restrict their sustenance.

و روى محمد بن عمرو بن أبي المقدام عن عمار الساباطي قال : قلت لأبي عبد الله عليه السلام الرجل يتجر و إن هو آجر نفسه أعطي أكثر مما يصيب في تجارته قال لا يؤاجر نفسه و لكن يسترزق الله تعالى و يتجر فإنه إذا آجر نفسه حظر على نفسه الرزق.

Muhammad bin Amr bin Abi Al-Miqdam narrated from Ammar Al-Sabati, who said: I asked Abu Abdullah (peace be upon him), about a man who trades but, if he hires himself out, earns more than he does in his trade.

Imam (peace be upon him) said: '**He should not hire himself out but rather seek sustenance from Allah (swt), the Exalted, and continue trading. For if he hires himself out, he will restrict his sustenance.**'

— Man La Yahduruh al-Faqih (Vol. 3) by Shaykh Muhammad b. Ali al-Saduq, Book 2, Chapter 1, Hadith #91

عن عمار الساباطي اقل: قلت البي عبدهلا) عليه السالم: الرجل يتجر إفن هو آجر نفسه أعطى ما يصيب في تجارته، فقال: ال .يؤاجر نفسه، ولكن يسترزق هلاا جل وعز ويتجر إفته إذا آجر نفسه فقد حظر عل نفسه الرزق

From Ammar al-Sabati who said: I said to Abu Abdullah (peace be upon him): A man engages in trade, but if he hires himself out [to someone else], he gives whatever he earns in his trading. He said: **He should not hire himself out, but rather seek provision from Allah, the Mighty and Majestic, and engage in trade. For when he hires himself out, he has restricted provision for himself.**

— Wasail al-Shia Vol. 17, Section 2, Chapter 66, Hadith 22423

- **Moderation and Fear of Allah:** One should fear Allah and be moderate in seeking sustenance. If it is not immediately forthcoming, one must not resort to unlawful means.

- **Prayer for Sustenance:** When seeking sustenance, it is advised to pray for "wide-ranging sustenance" rather than just "lawful sustenance," as Imam Ali ibn Al-Husayn (peace be upon him) described "lawful sustenance" as the "sustenance of the chosen ones."

عن أحمد بن محمد بن أبي نصر اقل: قلت للرضا (عليه السلام): جعلت فداك، ادع هلا عز وجل : أن يرزقني الحلال، فقال أتدري ما الحلال؟ قلت: الذي عندان: طيب الكسب، فقال: كان عيل بن الحسين (عليه السلام) يقول: الحلال هو قوت المصطفين، ثم اقل: قل: (اللهم إني) أسألك من رزقك الواسع أقول: وال أبس بطلب الحلال، بل يستحب لوجوده في الأحاديث الكثيرة والأدعية المأثورة، والمراد من الحديثين بيان عزة الخالص الذي لمخالطه شبهة

From Ahmad bin Muhammad bin Abi Nasr, he said: I said to Al-Ridha (peace be upon him): May I be sacrificed for you, supplicate to Allah, the Mighty and Majestic, to grant me lawful provision. He said: "Do you know what is lawful?" I said: What we have is: good earning. He said: **Ali bin Al- Hussein (peace be upon him) used to say: The lawful is the sustenance of the chosen ones.** Then he said: Say: "**O Allah, I ask You from Your abundant provision.**" I (Hurr Amili) say: There is no harm in asking for the lawful, rather it is recommended due to its presence in many hadiths and traditional supplications. The intent of the two hadiths is to show the rarity of the pure that is not mixed with any doubt.

— Wasail al-Shia Vol. 7, Section 2, Chapter 49, Hadith 8906

The Significance of Lawful Earning (Kasb al-Halal)

Earning a living through lawful and good means is a fundamental tenet in Islam, considered essential for a believer's spiritual well-being and the acceptance of their deeds.

- **Obligatory Nature:** The Prophet Muhammad (peace be upon him and his progeny) stated that it is compulsory for every Muslim man and woman to go after a lawful income.
- **Superiority in Worship:** The Prophet (peace be upon him and his progeny) also emphasized its importance as a form of worship, saying,

رسول الله ﷺ (صلي الله عليه وآله): العباداة عشرة أجزاء تسعة أجزاء في طلب الحلال

The Prophet (peace be upon him and his family) said, '**Worship consists of ten parts of which nine are to do with earning a lawful livelihood.**'

— Bihar al-Anwar, v. 103, p. 9, no. 37

He considered it the best part of worship, ranking it higher than other forms.

- **Divine Approval and Rewards:**

- Allah loves to see His servant weary from striving to earn their livelihood lawfully.
- Anyone who eats out of their lawful trials will enjoy Allah's benevolence and will never be punished. The doors of Paradise will open to them, allowing them to enter from any gate they wish.
- An angel is appointed for anyone who eats lawfully and asks Allah to forgive them.
- One who tries hard to earn lawfully for their family members is considered like a warrior fighting for Allah.
- Allah will lighten the heart of anyone who eats legally earned daily-bread for forty days.

رسول الله (صلي الله عليه وآله): أظب كسبك تستجب دعوتك ، فإن الرجل يرفع اللقمة إلى فيه (حراما) فما تستجاب له دعوة أربعين يوما

The Prophet (peace be upon him and his family) said, '**Make your earnings lawful and your supplication will be answered, for verily when a man raises an unlawful morsel of food to his mouth, his supplication is not answered for forty days.**'

— Makarim al-Akhlaq, v. 2, p. 20, no. 2045

- **Consequences of Unlawful Earning:** Earning money through unlawful means prepares one for the fire of Hell. The principle extends that even if something is lawful, it becomes unlawful if obtained through foul or unlawful means,

emphasizing honesty, integrity, and fairness. Any worship or donation rooted in illegal and unlawful means is deemed of no value or merit.

Good Deeds and Intention

The validity and acceptance of good deeds are profoundly tied to one's intention and the source of their earnings.

- **Pure Intention and Divine Provision:** If one has a pure intention and pursues knowledge and understanding, Allah will be responsible for their sustenance and living expenses. This highlights that a good intention facilitates divine support.
- **Purity of Spending:** The Quranic verse "**O you who believe! Spend from the good things which you have earned**" [Quran 2:267] is explained as Allah refusing to accept anything but the purest earnings from people who had earned through impure means before accepting Islam but later wanted to give away their wealth. This underscores that the source of what is spent in good deeds must be pure and lawful.

Conclusion

In essence, the Quranic command to "**eat pure and do good deeds**" (23:51) establishes a comprehensive framework for a believer's engagement with sustenance. It demands lawful and ethical earning, strict avoidance of unlawful acquisition, responsible and moderate consumption, and profound gratitude to Allah, all as integral parts of one's worship and obedience. The verse links physical purity (through lawful sustenance) with spiritual purity (through righteous actions), reminding believers that what they consume directly impacts their ability to perform good deeds and their relationship with Allah. The teachings of the Prophet Muhammad (PBUH) and the Imams (peace be upon him) provide practical guidance on how to implement these principles in daily life, from the etiquette of eating to the ethical dimensions of earning and spending. Ultimately, one's sustenance is a

reflection of their choices and actions, as God will grant whatever desire one has, whether for the world or the Hereafter, and one will ultimately reap what they sow.

The Islamic ethical framework for lawful sustenance and righteous action is comprehensive, integrating physical well-being with spiritual development. This framework, rooted in Quran 23:51 and expounded upon by the Prophet Muhammad (peace be upon him and his progeny) and the Ahl al-Bayt (peace be upon them), emphasizes the profound connection between what one consumes, how one earns, and the quality of one's deeds.

The command in Quran 23:51, "**O you Prophet! Eat of pure things and do good deeds**," establishes a foundational principle: lawful, wholesome nourishment is inextricably linked with righteous conduct. This verse highlights that Allah is fully aware of all human actions. Food, therefore, transcends a mere physical necessity, as lawful and pure consumption contributes to both bodily health and a favorable outcome in the Hereafter. Conversely, unlawful consumption is described as hardening the heart. The Prophets and the Ahl al-Bayt consistently instructed people to earn lawfully and avoid unlawful means.

Ethical Earning and Avoidance of Unlawful Acquisition

Seeking sustenance is an obligation, but the means of acquisition are critical. Islamic teachings stress the importance of lawful and ethical earning:

- **Divine Apportionment and Diligence:** While Allah apportions sustenance, individuals must actively strive to earn a living. However, attempting to obtain sustenance through wrongful or illegal methods is considered foolish.
- **Sacred Activity:** Seeking a livelihood through work is a sacred activity, akin to holy struggle in the way of Allah. The Prophet (peace be upon him and his progeny) stated,

رسول الله (صلي الله عليه وآله): طلب الحلال فريضة على كل مسلم ومسلمة

The Prophet (peace be upon him and his family) said, '**Seeking a lawful livelihood is incumbent upon every Muslim man and woman.**'

— Jami'a al-Akhbar, p. 389, no. 1079

طلب الحلال فريضة على كل مسلم ومسلمة.

Prophet Muhammad (peace be upon him and his family) said: **Seeking halal is a faridhah upon every Muslim man and woman.**

— Bihar al-Anwaar by Allamah Majlisi, Volume 100, Page 9

Next to the obligatory prayers, seeking for lawful (sustenance) is necessary and compulsory.

- **Lawful Means Only:** Economic effort requires both diligence and strict obedience to Islamic limits, including avoiding violations, waste, and unlawful gain. One must refrain from "ill-gotten" gains, meaning avoiding earnings through forbidden (haram) or unjust means.
- **Integrity and Consequences:** Acting with integrity increases sustenance, whereas illegal acquisition cuts it off. Any worship or donation rooted in illegal and unlawful means is deemed to have no value or merit. Earning money through unlawful means prepares one for the fire of Hell.
- **Divine Reward for Lawful Earning:**

رسول الله (صلي الله عليه وآله): إن الله تعالى يحب أن يرى عبده تعباً في طلب الحلال

The Prophet (peace be upon him and his family) said, '**Verily Allah, most High, loves to see his servant weary from striving to earn his livelihood [lawfully].**'

— Kanz al-Ummal, no. 9200

إن الله يحب أن يرى عبده تعباً في طلب الحلال.

Prophet Muhammad (peace be upon him and his family) said: **Verily, Allah loves to see His servant tire in seeking halal.**

— Mizan al-Hikmah by Muhammad al-Rayshahri, Volume 2, Page 1074

عن إسماعيل بن مسلم، عن جعفر ابن محمد، عن آباءه (عليهم السالم) اقل: اقل رسول هلا (صل هلا عليه وآله): العبادة. سبعون جزء وأفضلها جزء طلب الحال

From Ismail bin Muslim, from Jafar bin Muhammad, from his forefathers (peace be upon them) who said: Messenger of Allah (peace be upon him and his family) said: **Worship has seventy parts, and the best part of it is seeking the lawful.**

— Wasail al-Shia Vol. 17, Section 1, Chapter 4, Hadith 21886

عن إسماعيل بن مسلم، عن الصادق جعفر بن محمد (عليهم السالم) اقل: اقل رسول هلا (صل هلا عليه وآله): من ابت. كال من طلب الحال، ابت مغفورا له

From Ismail bin Muslim, from Al-Sadiq Jafar bin Muhammad (peace be upon them) who said: **Messenger of Allah (peace be upon him and his family) said: Whoever goes to sleep exhausted from seeking lawful provision, goes to sleep with his sins forgiven.**

— Wasail al-Shia Vol. 17, Section 1, Chapter 4, Hadith 21887

عن الفضيل بن يسار، عن أبي عبدهلا (عليه السالم) اقل: إذا كان الرجل معسرا، يعمل بقدر ما يقوت به نفسه وأهله، ال. يطلب حراما فهو كالمجاهد في سبيل هلا

From Al-Fudhayl bin Yasar, from Abu Abdullah (peace be upon him) who said: **When a man is in hardship and works just enough to provide for himself and his family, not seeking what is forbidden, he is like one who strives in the path of Allah.**

— Wasail al-Shia Vol. 17, Section 1, Chapter 23, Hadith 22003

عن موسى بن بكر اقل: اقل لي أبو الحسن موسى (عليه السالم): من طلب هذا الرزق من حله، ليعود به عل نفسه وعياله. كان كالمجاهد في سبيل هلا

From Musa bin Bakr said: Abu al-Hasan Musa (peace be upon him) said to me: **Whoever seeks this sustenance from permissible means to support himself and his family is like the one who strives in the path of Allah.**

— Wasail al-Shia Vol. 17, Section 1, Chapter 4, Hadith 21875

Moderation in Consumption and Spending

Islamic guidance promotes moderation in all aspects of life, including consumption and spending:

- **Wealth as a Trust:** Wealth is considered a trust from Allah, and its use—including eating, drinking, clothing, marriage, and transportation—is permitted only in moderation.
- **Balance and Avoidance of Extremes:** Believers are encouraged to avoid gluttony and also to avoid reducing food so severely that necessary strength is lost. The Holy Quran emphasizes to **"Eat and drink: But waste not by excess, for God loveth not the wasters"** [Quran 7:31]. Moderation should govern livelihood, worship, food consumption, rest, and other aspects of life.
- **Sharing Surplus:** Surplus wealth should be directed toward meeting the needs of the poor, as both extravagance (wastefulness) and miserliness (excessive withholding) are rejected.

Gratitude and the Proper Use of Blessings

Gratitude for sustenance extends beyond verbal praise to encompass the proper utilization of Allah's blessings:

- **Actions of Gratitude:** Gratitude includes using Allah's blessings in worship, obedience, helping others, doing good, and refraining from sin. The benefit of lawful sustenance should thus appear in a person's intentions, actions, and treatment of others.

- **Test of Gratitude and Perseverance:** Imam 'Ali (peace be upon him) described sustenance as apportioned abundantly or sparingly, with prosperity and hardship serving as tests of gratitude and perseverance.

الإمام علي (عليه السلام): وقدر الأرزاق فكثرها وقللها ، وقسمها على الضيق والسعة ، فعدل فيها ليبتلّي من أراد ، بميسورها ومعسورها ، وليختبر بذلك الشكر والصبر من غنيها وفقيرها

Imam Ali (peace be upon him) said, '**He apportions sustenance, abundantly and sparingly, and He distributes them to those in need as well as to those who prosper, and He is Just in His allotment in order that he may test whomever He wishes with prosperity or with hardship, and that He may test therewith the gratefulness and perseverance expressed by both rich and poor.**'

— Nahjul Balaghah, Sermon 91

The Spiritual Connection Between Food and Deeds

The command to eat pure things and perform good deeds establishes an integrated religious ethic where every aspect of livelihood is spiritually accountable:

- **Integrated Ethic:** Lawful earning protects the source of one's food, purity and moderation regulate its consumption, gratitude directs the resulting strength and wealth toward obedience, and righteous action demonstrates that sustenance has been used properly.
- **Worship through Lawful Earning:** Lawful earning is closely connected with worship, with a narration attributed to the Prophet (peace be upon him and his progeny) describing earning a lawful income as the most excellent division of worship. Lawful work also serves family responsibilities, preserves dignity, and supports beneficial relationships.
- **Reflection of Conduct:** A believer's sustenance ultimately reflects their choices and conduct: whether wealth is earned lawfully, consumed responsibly, shared appropriately, and transformed into worship and service.

Spiritual Connection Between Food and Deeds

Islamic teachings draw a profound link between the food one consumes and their moral character, actions, and spiritual state.

- **Impact on Character and Health:** Consuming lawful and pure sustenance is crucial for maintaining moral, material, spiritual, and physical health, as Allah created humans in the best form and provided pure sustenance. **"It is Allah who made for you the earth a place of settlement and the sky a ceiling and formed you and perfected your forms and provided you with good things. That is Allah, your Lord; then blessed is Allah, Lord of the worlds."** (Quran 40:64). The type and manner of food consumption can significantly affect one's personality and character. Overeating or consuming unhealthy foods can lead to physical ailments and mental disorders, creating negative energy around a person.
- **Preparation for the Hereafter:** Eating lawful food is seen as a way to prepare oneself for the pure sustenance of Heaven. To be capable of receiving heavenly blessings, one must accustom themselves to eating lawful and good foods in this world.
- **Food as Knowledge:** In a deeper spiritual sense, Islamic teachings interpret "food" allegorically to mean knowledge.

عجبت لمن يتفكر في مأكوله كيف لا يتفكر في معقوله، فيجنب بطنه ما يؤذيه و يودع صدره ما يرديه."

Imam Hasan (peace be upon him) said: **"I wonder about those who think about their body's food, but do not think about their soul's food. They keep undesirable food away from their belly, but fill up their heart with destructive subjects."**

— 1. Safinat'ul-Bihar 84, article of taste. Bihar Al-Anwar, vol 1, page 218.

۔ عدة من أصحابنا عن أحمد بن محمد بن خالد عن أبيه عمن ذكره عن زيد الشحام عن أبي جعفر (عليه السلام) في قول الله عز وجل فلينظر الانسان إلى طعامه قال قلت ما طعامه قال علمه الذي يأخذه عمن يأخذه

A number of our people has narrated from Ahmad ibn Muhammad ibn Khalid from his father from one he mentioned from Zayd al-Shahham from abu Jafar (peace be upon him) who has said the following. **"It is his knowledge that he acquires from whoever he acquires."** This he said in answer to the question 'What is his food' in the words of Allah, **"Let the human being think about (how We produce) his food."** (Quran 80:24)?

— Al-Kafi (Vol. 1) by Shaykh Muhammad b. Yaqub al-Kulayni, Book 2, Chapter 16, Hadith #8

- **Accountability:**

الإمام علي (عليه السلام): ينظر المؤمن إلى الدنيا بعين الاعتبار، ويقتات منها ببطن الاضطرار

Imam Ali (peace be upon him) said, **'The believer looks at the world with contemplative consideration, and only consumes thereof within the bounds of necessity.'**

— Nahjul Balaghah, Saying 267

الإمام علي (عليه السلام): قلة الأكل من العفاف، وكثرته من الإسراف

Imam Ali (peace be upon him) said, **'Eating little is a sign of self-restraint, and eating a lot is a sign of wastefulness.'**

— Mustadrak al-Wasail, v. 16, p. 213, no. 19634

الإمام علي (عليه السلام): من قل أكله صفا فكره

Imam Ali (peace be upon him) said, **'Whoever eats less, their thought will be more purified.'**

— Ghurar al-Hikam, no. 8462

In summary, the Islamic framework on sustenance is a holistic system that mandates ethical earning, mindful consumption, profound gratitude, and recognizes the deep

spiritual and moral implications of food on a believer's life, aiming for purity and balance in this world and success in the Hereafter.

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