

# **'Forbidden Gains and assisting an evil government'**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَ سَلَّمَ تَسْلِيمًا.

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

## ‘Forbidden Gains and assisting an evil government’

### Summary:

One needs to strive hard to earn his living and to make both ends meet. However, one has to be careful when seeking sustenance and must refrain from ‘ill-gotten’ gains. The ‘ill-gotten’ gains will have detrimental effects not only on its earner but also on all those who consume or benefit from these. These harmful effects will not diminish, as these effects would become part of the body (blood, flesh and bones) and will take up to seven generations to be cleansed, provided no further illicit earnings are consumed by the family generations.

Similarly, supporting or working for a corrupt government, or becoming part of their tyrannical ‘system’ has also been classed as from prohibited earnings. Here we present two Ahadith, additional Ahadith are presented in the following paragraphs.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ الْمُنْقَرِيِّ عَنْ فَضَيْلِ بْنِ عِيَّاضٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ أَشْيَاءَ مِنَ الْمَكَّاسِبِ فَتَهَانِي عَنْهَا فَقَالَ يَا فَضَيْلُ وَاللَّهِ لَضَرُّهُ هَوْلَاءُ عَلَى هَذِهِ الْأُمَّةِ أَشَدُّ مِنْ ضَرِّ التُّرْكِ وَ الدَّيْلَمِ

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad, from Suleyman Al Minqary, from Fuzayl Bin Iyaz who said,

‘I asked Abu Abdullah<sup>-asws</sup> about certain things from the earning, so he<sup>-asws</sup> forbade me from these saying: ‘O Fuzayl! By Allah<sup>-azwj</sup>! The harm of these (ruling authorities) upon this community is more severe that the harm of the Turks and the Daylam’.

قَالَ وَ سَأَلْتُهُ عَنِ الْوَجَعِ مِنَ النَّاسِ قَالَ الَّذِي يَتَوَرَّعُ عَنِ مَحَارِمِ اللَّهِ عَزَّ وَ جَلَّ وَ يَجْتَنِبُ هَوْلَاءُ وَ إِذَا لَمْ يَتَّقِ الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ وَ هُوَ لَا يَعْرِفُهُ وَ إِذَا رَأَى الْمُنْكَرَ فَلَمْ يُنْكِرْهُ وَ هُوَ يَقْدِرُ عَلَيْهِ فَقَدْ أَحَبَّ أَنْ يُعْصَى اللَّهُ عَزَّ وَ جَلَّ وَ مَنْ أَحَبَّ أَنْ يُعْصَى اللَّهُ فَقَدْ بَارَزَ اللَّهَ عَزَّ وَ جَلَّ بِالْعِدَاوَةِ وَ مَنْ أَحَبَّ بَقَاءَ الظَّالِمِينَ فَقَدْ أَحَبَّ أَنْ يُعْصَى اللَّهُ

He (the narrator) said, ‘And I asked about the abstention from the people (those having illicit provisions). He<sup>-asws</sup> said: ‘The one who abstains from the Prohibitions of Allah<sup>-azwj</sup> and keeps away from these (illicit provisions), and when he does not fear (refrain) the doubtful matters, he falls into the Prohibitions and without even recognising it; and when he sees the evil so he does not deny it whereas he is able over it, so he loves that Allah<sup>-azwj</sup> is disobeyed; and the one who loves to disobey Allah<sup>-azwj</sup> so he has duelled against Allah<sup>-azwj</sup> with the enmity; and the one who loves the survival of the unjust ones so he has loved to disobey Allah<sup>-azwj</sup>.

إِنَّ اللَّهَ تَعَالَى حَمَدَ نَفْسَهُ عَلَى هَلَاكِ الظَّالِمِينَ فَقَالَ فَفُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ .

Allah<sup>-azwj</sup> the Exalted has Praised Himself<sup>-azwj</sup> upon the destruction of the unjust ones so He<sup>-azwj</sup> Said: ***So, the roots of the people who were unjust were cut off; and all Praise is due to Allah, the Lord of the Worlds' [6:45].<sup>1</sup>***

In a lengthy Hadith, Imam Sadiq<sup>-asws</sup> says:

وَأَمَّا وَجْهَ الْحَرَامِ مِنَ الْوِلَايَةِ فَوِلَايَةُ الْوَالِي الْجَائِرِ وَوِلَايَةُ الْوَلِيَّةِ الرَّئِيسِ مِنْهُمْ وَاتِّبَاعُ الْوَالِي فَمَنْ دُونَهُ مِنْ وُلَاةِ الْوُلَاةِ إِلَى أَدْنَاهُمْ بَاباً مِنْ أَبْوَابِ الْوِلَايَةِ عَلَى مَنْ هُوَ وَالِ عَلَيْهِ وَ الْعَمَلُ لَهُمْ

And as for the Prohibited aspect from the governance, it is governance of the tyrannical governor and governance of his governor, the chief from them, and followers the governor, and the one below him from the governor of the governor up to their lowest (government hierarchy), being a door from the doors of governance upon the one, he is governing upon, and the working for them.

وَ الْكَسْبُ مَعَهُمْ بِجِهَةِ الْوِلَايَةِ لَهُمْ حَرَامٌ وَ مُحْرَمٌ مُعَدَّبٌ مَنْ فَعَلَ ذَلِكَ عَلَى قَلِيلٍ مِنْ فِعْلِهِ أَوْ كَثِيرٍ لِأَنَّ كُلَّ شَيْءٍ مِنْ جِهَةِ الْمَعُونَةِ مَعْصِيَةٌ كَبِيرَةٌ مِنَ الْكِبَائِرِ وَ ذَلِكَ أَنَّ فِي وِلَايَةِ الْوَالِي الْجَائِرِ دُرُوسَ الْحَقِّ كُلِّهِ وَ إِحْيَاءَ الْبَاطِلِ كُلِّهِ وَ إِظْهَارَ الظُّلْمِ وَ الْجَوْرِ وَ الْفَسَادِ وَ إِبْطَالَ الْكُتُبِ وَ قَتْلَ الْأَنْبِيَاءِ وَ الْمُؤْمِنِينَ وَ هَدْمَ الْمَسَاجِدِ وَ تَبْدِيلَ سُنَّةِ اللَّهِ وَ شَرَائِعِهِ

And the earning with them in aspect of the governance for them, is Prohibited, and the Prohibited is Punished, one who does that upon a little from his deed or more, because all things from aspect of the assistance is a major disobedience from the major sins, and that is because in governance of the tyrannous governor is death of the truth, all of it, and revival of the falsehood, all of it, and manifestation of the injustice and the tyranny and the corruption, and invalidation of the Books, and killing of the Prophets<sup>-as</sup>, and the Momineen, and demolishing of the Masjids, and replacement of the Sunnah of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Law.

فَلِذَلِكَ حَرَامُ الْعَمَلِ مَعَهُمْ وَ مَعُونَتُهُمْ وَ الْكَسْبُ مَعَهُمْ إِلَّا بِجِهَةِ الضَّرُورَةِ نَظِيرَ الضَّرُورَةِ إِلَى الدَّمِ وَ الْمَيْتَةِ.

For those reasons, it is Prohibited to work with them, and assisting them, and earning with them, except by an aspect of necessity, being a match for the desperation to the blood and the (meat of) the dead (animals)''<sup>2</sup>.

### **Prohibited Earning, lustful desires and Interest:**

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) ( إِنَّ أَخْوَفَ مَا أَخَافُ عَلَى أُمَّتِي مِنْ بَعْدِي هَذِهِ الْمَكَايِبُ الْحَرَامُ وَ السُّهُوَةُ الْخَفِيَّةُ وَ الرِّبَا .

<sup>1</sup> Al Kafi – V 5 – The Book of Subsistence Ch 30 H 11

<sup>2</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 49

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

Abu Abdullah<sup>-asws</sup> (Imam Sadiq<sup>-asws</sup>) narrates that Rasool-Allah<sup>-saww</sup> said: 'The scariest things of what I<sup>-saww</sup> fear upon my<sup>-saww</sup> community from after me<sup>-saww</sup> are these Prohibited earnings, and the concealed (veiled) lustful desires and the usury (interest)'.<sup>3</sup>

### The effect of Ill-gotten Earnings:

أَحْمَدُ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَسَبُ الْحَرَامِ بَيْنَ فِي الدُّرَيْتَةِ.

Ahmad, from Ibn Fazzal, from Ibn Bukeyr, from Ubeyd Bin Zurara, from;

Abu Abdullah<sup>-asws</sup> says: 'The Unlawful earnings are evident in offspring (as their matters will be spoiled)'.<sup>4</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَمَّنْ ذَكَرَهُ عَنْ دَاوُدَ الصَّرْمِيِّ قَالَ قَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) يَا دَاوُدُ إِنَّ الْحَرَامَ لَا يَنْمِي وَإِنْ نَمَى لَا يُبَارِكُ لَهُ فِيهِ وَ مَا أَنْفَقَهُ لَمْ يُجْزَرْ عَلَيْهِ وَ مَا خَلَّفَهُ كَانَ زَادَهُ إِلَى النَّارِ .

Ali Bin Ibrahim, from the one who mentioned it, from Dawood Al Sarmy who said,

'Abu Al-Hassan<sup>-asws</sup> said: 'O Dawood! The Prohibited (earnings) do not flourish, and if they do flourish, there are no Blessings for it therein, and whatever he spends (on good causes) he is not Recompensed over it, and whatever he leaves behind, it would be his provision to the Fire'.<sup>5</sup>

### The Ill-gotten Gains

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَائٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الْعُلُولِ قَالَ كُلُّ شَيْءٍ غُلٌّ مِنَ الْإِيمَانِ فَهُوَ سُحْتٌ وَ أَكُلُ مَالِ الْيَتِيمِ وَ شِبْهُهُ سُحْتٌ وَ السُّحْتُ أَنْوَاعٌ كَثِيرَةٌ مِنْهَا أَجُورُ الْفَوَاجِرِ وَ ثَمَنُ الْخَمْرِ وَ النَّبِيدِ الْمُسْكِرِ وَ الرَّبَا بَعْدَ النَّبِيَّةِ فَأَمَّا الرَّشَا فِي الْحُكْمِ فَإِنَّ ذَلِكَ الْكُفْرُ بِاللَّهِ الْعَظِيمِ وَ بِرَسُولِهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

A number of our companions, from Sahl Bin Ziyad and Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Ammar Bin Marwaan who said,

'I asked Abu Ja'far<sup>-asws</sup> about the fraud. He<sup>-asws</sup> said: 'Whatever is defrauded from the Imam<sup>-asws</sup> so it is an ill-gotten gain, and consuming the wealth of the orphans and it's like an ill-gotten gain. And the ill-gotten gains are of many types; from these are the payments for the immoralities, and price of the wine and *Al-Nabeez* the intoxicant, and the usury (interest)

<sup>3</sup> Al Kafi – V 5 – The Book of Subsistence Ch 41 H 1

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

<sup>5</sup> Al Kafi – V 5 – The Book of Subsistence Ch 41 H 7

after the proof. So, as for the bribe regarding the judgement, so that is the disbelief in Allah<sup>-azwj</sup> the Magnificent and His<sup>-azwj</sup> Rasool<sup>-saww'</sup>.<sup>6</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ عَمْرٍو بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ ( عَلَيْهِمُ السَّلَامُ ) قَالَ لَعَنَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) الْحُمُرَ وَ عَاصِرَهَا وَ مُعْتَصِرَهَا وَ بَائِعَهَا وَ مُشْتَرِيَهَا وَ سَاقِيَهَا وَ آكِلَ ثَمَرِهَا وَ شَارِبَهَا وَ حَامِلَهَا وَ الْمَحْمُولَةَ إِلَيْهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Husayn Bin Ulwan, from Amro Bin Khalid, from;

Zayd son of Ali<sup>-asws</sup>, from his forefather<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> cursed the wine, and those who squeeze it, and who order for it to be squeezed, and its sellers, and its buyers, and its quenchers, and the consumer of its price, and its drinker, and its carrier, and to whom it is carried to'.<sup>7</sup>

Additional Ahadith on Ill-gotten gains are included in the Appendix:

### Punishment for the Ill-Gotten Gain:

الخصال ابنُ إدريسَ عن أبيه عن الأشعريِّ عن أحمدَ بنِ الحسينِ بنِ سعيدٍ عن الحسينِ بنِ الحُصَيْنِ بنِ موسى بنِ القاسمِ البجليِّ رَفَعَهُ إِلَى عَلِيٍّ عٍ مِثْلَهُ وَ لَيْسَ فِيهِ بِالْبَرَكَةِ.

(The book) 'Al Khisaal' – Ibn Idrees, from his father, from Al Ashari, from Ahmad Bin Al Husayn Bin Saeed, from Al Husayn Bin Saeed, from Al Husayn Bin Al Husayn, from Musa Bin Al Qasim Al Bajaly,

'Raising it to Ali<sup>-asws</sup> – similar to it, and there isn't 'With the Blessings', in it'.<sup>8</sup>

الأماالي للصديق في خبر المناهي قال النبي ص من خان جاره شبراً من الأرض جعلها الله طوقاً في عنقه من تخوم الأرضين السابعة حتى يلقي الله يوم القيامة مطوقاً إلا أن يتوب و يرجع

(The book) 'Al Amaali' of Al Sadouq –

'In a Haddeth of the prohibitions, the Prophet<sup>-saww</sup> said: 'One who betrays (embezzles) his neighbour of a palm's width of land, Allah<sup>-azwj</sup> will Make it to be a collar in his neck from the bottom of the seventh firmament, until he meets Allah<sup>-azwj</sup> on the Day of Qiyamah collared, except if he were to repent and retract'.

وَ قَالَ مَنْ خَانَ أَمَانَتَهُ فِي الدُّنْيَا وَ لَمْ يَرُدَّهَا إِلَى أَهْلِهَا ثُمَّ أَدْرَكَهُ الْمَوْتُ مَاتَ عَلَى غَيْرِ مِلَّتِي وَ يَلْقَى اللَّهَ وَ هُوَ عَلَيْهِ غَضَبَانُ

<sup>6</sup> Al Kafi – V 5 – The Book of Subsistence Ch 42 H 1

<sup>7</sup> Al Kafi – V 6 – The Book of Drinks Ch 14 H 10

<sup>8</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 2 b

And he<sup>-saww</sup> said: ‘One who betrays an entrustment in the world and does not return it to its rightful one, then the death comes across him, he would have died upon other than my<sup>-saww</sup> religion, and he will meet Allah<sup>-azwj</sup> and He<sup>-azwj</sup> would be Wrathful upon him’.

وَقَالَ مِنْ اشْتَرَى خِيَانَةً وَهُوَ يَعْلَمُ فَهُوَ كَالَّذِي خَانَهُ.

And he<sup>-saww</sup> said: ‘One who buy a betrayal (embezzled goods) while he is knowing, so he is like the one who had betrayed (embezzled) it’.<sup>9</sup>

تفسير القمي أبي عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع في خبر المعراج قال قال النبي ص مررت بقوم بين أيديهم موائد من لحم طيب ولحم خبيث يأكلون اللحم الحبيث ويدعون الطيب فقلت من هؤلاء يا جبرئيل

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah<sup>-asws</sup> in a Hadeeth of the Ascension, said: ‘The Prophet<sup>-saww</sup> said: ‘I<sup>-saww</sup> passed by a group of people, in front of them was a table meal of good meat and bad-meat. They were eating the bad meat and were leaving the good. I<sup>-saww</sup> said: ‘Who are they, O Jibraeel<sup>-saww</sup>?’

فَقَالَ هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ الْحَرَامَ وَيَدْعُونَ الْحَلَالَ وَهُمْ مِنْ أُمَّتِكَ يَا مُحَمَّدُ.

He<sup>-as</sup> said: ‘They are those who were eating the Prohibited and leaving the Permissible, and they are from your<sup>-saww</sup> community, O Muhammad<sup>-saww</sup>!’<sup>10</sup>

### All intoxicants are classified as Wine in Islam:

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمُونِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) كُلُّ مُسْكِرٍ حَرَامٌ وَكُلُّ مُسْكِرٍ حَمْرٌ.

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama’at, from Ahmad Bin Al Hassan Al Maysami, form Abdul Rahman Bin Zayd Bin Aslam, from his father, from Ata’a Bin Yasaar,

(It has been narrated) from Abu Ja’far<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Every intoxicant is prohibited and every intoxicant is (classified as) wine (*Khamr*)’.<sup>11</sup>

### Consumption of Ill-Gotten gains will take seven generations to Cleanse

عَلِيُّ بْنُ إِبْرَاهِيمَ الْهَاشِمِيُّ عَنْ جَدِّهِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنِ الرِّضَا (عليه السلام) قَالَ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى نَبِيِّ مِنَ الْأَنْبِيَاءِ إِذَا أُطْعِمْتَ رَضِيئًا وَإِذَا رَضِيئًا بَارَكْتَ وَ لَيْسَ لِرَبِّكَ نَجَاةٌ وَإِذَا غَضِبْتَ لَعْنَتْ وَإِذَا غَضِبْتَ لَعْنَتْ وَ لَعْنَتِي تَبْلُغُ السَّابِعَ مِنَ الْوَرَى .

<sup>9</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 3

<sup>10</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 9

<sup>11</sup> Al Kafi – V 6 – The Book of Drinks Ch 20 H 3

Ali Bin Ibrahim Al Hashimy, from his grandfather Muhammad Bin Al Hassan Bin Muhammad Bin Ubeydullah, from Suleyman Al Ja'fary, from;

Al-Reza<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Mighty and Majestic Revealed unto a Prophet<sup>-as</sup> from His<sup>-azwj</sup> Prophets<sup>-as</sup>: "When I<sup>-azwj</sup> am obeyed, I<sup>-azwj</sup> am Pleased, and when I<sup>-azwj</sup> am Pleased, I<sup>-azwj</sup> Bless, and there is no upper limit to My<sup>-azwj</sup> Blessings. And when I<sup>-azwj</sup> am disobeyed, I<sup>-azwj</sup> am Angered, and when I<sup>-azwj</sup> am Angry, I<sup>-azwj</sup> Curse, and My<sup>-azwj</sup> Curse reaches the seven (generations) from the posterity"'.<sup>12</sup>

بَعْضُ أَصْحَابِنَا عَنِ ابْنِ جُمُهورٍ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنِ ابْنِ أَبِي يَعْقُوبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ لَا تَغْتَسِلُ مِنَ الْبُئْرِ الَّتِي يَجْتَمِعُ فِيهَا غُسَالَةُ الْحَمَامِ فَإِنَّ فِيهَا غُسَالَةَ وَلَدِ الزَّانَا وَهُوَ لَا يَطْهَرُ إِلَى سَبْعَةِ آبَاءٍ وَفِيهَا غُسَالَةُ النَّاصِبِ وَهُوَ شَرُّهُمَا إِنَّ اللَّهَ لَمْ يَخْلُقْ خَلْقًا شَرًّا مِنَ الْكَلْبِ وَإِنَّ النَّاصِبَ أَهْوَنُ عَلَى اللَّهِ مِنَ الْكَلْبِ

One of our companions, from Ibn Jamhour, from Muhammad Bin Al Qasim, from Ibn Abu Yafour, from;

Abu Abdullah<sup>-asws</sup> has said: 'Do not wash from the well wherein the used water (waste water) of the bathhouse gathers to, for therein is the washing of the son of adultery (bastard), and he is not clean up to seven fathers (generations); and therein has washed the Hostile One (Nasibi), and he is eviller of the two. Allah<sup>-azwj</sup> did not Create a creature eviller than the dog, and the Hostile One (Nasibi) is lower to Allah<sup>-azwj</sup> than the dog'.

قُلْتُ أَخْبِرْنِي عَنْ مَاءِ الْحَمَامِ يَغْتَسِلُ مِنْهُ الْجُنُبُ وَ الصَّبِيُّ وَ الْيَهُودِيُّ وَ النَّصْرَانِيُّ وَ الْمَجُوسِيُّ فَقَالَ إِنَّ مَاءَ الْحَمَامِ كَمَاءِ النَّهْرِ يُطَهِّرُ بَعْضُهُ بَعْضًا .

I said, 'Inform me about the water of the bathhouse (pond, i.e., swimming pool). From it washes the one with sexual impurity, and the children, and the Jews, and the Christians, and the Magians'. So, he<sup>-asws</sup> said: 'The water of the bathhouse is like the water of the river. Some of it purifies the other'.<sup>13</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ أَبِي الْجُهْمِ عَنْ أَبِي حَدِيجَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ لَا يَطْبِئُ وَلَدُ الزَّانَا وَ لَا يَطْبِئُ تَمَنُّهُ أَبَدًا وَ الْمِمْرَاؤُ لَا يَطْبِئُ إِلَى سَبْعَةِ آبَاءٍ وَ قِيلَ لَهُ وَ أَيُّ شَيْءٍ الْمِمْرَاؤُ فَقَالَ الرَّجُلُ يَكْتَسِبُ مَالًا مِنْ غَيْرِ جِلِّهِ فَيَتَزَوَّجُ بِهِ أَوْ يَتَسَرَّى بِهِ فَيُولَدُ لَهُ فَذَاكَ الْوَلَدُ هُوَ الْمِمْرَاؤُ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Abu Al Jaham, from Abu Khadeeja who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Neither will the child of adultery be clean nor would its price be clean, ever; and Al-Mimraaz would not be clean up to seven fathers (seven generations)'. And it was said to him<sup>-asws</sup>, 'And what is *Al-Mimraaz*?' He<sup>-asws</sup> said: 'The man who amasses wealth from other than Permissible means, and with such funds he gets

<sup>12</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 26

<sup>13</sup> Al Kafi – V 3 – The Book of Cleanliness Ch 10 H 1



married, or he enjoys with it (luxuries of life), and a child is born for him, so that child, he is *Al-Mimraaz*.<sup>14</sup>

### Renting out a shop or house where Wine is to be sold is Prohibited:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ عَبْدِ الْمُؤْمِنِ عَنْ جَابِرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) عَنِ الرَّجُلِ يُؤَاجِرُ بَيْتَهُ يُبَاعُ فِيهَا الْخَمْرُ قَالَ حَرَامٌ أَجْرُهُ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Ali Bin Al Noman, from Ibn Muskan, from Abdul Momin, from Jabir who said,

‘I asked Abu Abdullah<sup>-asws</sup> about the man who rents out his house, in which the wine is sold’. He<sup>-asws</sup> said: ‘Its renting out is Prohibited’.<sup>15</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مُعَاوِيَةَ بْنِ سَعْدٍ عَنِ الرِّضَا ( عليه السلام ) قَالَ سَأَلْتُهُ عَنْ نَصْرَانٍ أَسْلَمَ وَعِنْدَهُ خَمْرٌ وَخَنَازِيرٌ وَعَلَيْهِ دَيْنٌ هَلْ يَبِيعُ خَمْرَهُ وَخَنَازِيرَهُ فَيَقْضِي دَيْنَهُ فَقَالَ لَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Najran, from Muhammad Bin Sinan, from Muawiya Bin Sa’ad, from;

(The narrator says) ‘I asked him<sup>-asws</sup> (Imam Ali) Al-Reza<sup>-asws</sup>, about a Christian who became a Muslim, and with him was wine, and pigs, and upon him were debts. Can he sell his wine and his pigs so he can fulfil his debts?’ So he<sup>-asws</sup> said: ‘No’.<sup>16</sup>

### Rizq (Sustenance) that is more than what one needs is of no Benefit:

عن علي بن الحسين عليهما السلام قال: مرَّ رسول الله صلى الله عليه و اله و سلم براعي إبلي فبعث إليه يستسقيه، فقال: أمّا ما في ضروعها فصبوح الحيا وأمّا ما في آنتيتها فغبوقهم، فقال رسول الله صلى الله عليه و اله و سلم: اللّهم أكثر ماله وولده، ثمّ مرّ براعي غنم فبعث إليه يستسقيه، فخلب له ما في ضروعها وأكفأ ما في إنائه في إناء رسول الله صلى الله عليه و اله و سلم وبعث إليه بشاق، وقال: هذا ما عندنا، وإن أحببت أن نزيدك زديناك، فقال رسول الله صلى الله عليه و اله و سلم: اللّهم ارزقهم الكفّاف، فقال له بعض أصحابه: يا رسول الله، دعوت للذي ردك بدعاء عاتقتنا نحبه، ودعوت للذي أسعفتك بمحاجتك بدعاء كُفنا نكرهه، فقال رسول الله صلى الله عليه و اله و سلم: إنّ ما قلّ وكفى خيرٌ مما كثُرَ وأهلى، اللّهم اجعل رزق محمد وآل محمد الكفّاف.

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

<sup>14</sup> Al Kafi – V 5 – The Book of Subsistence Ch 101 H 6

<sup>15</sup> Al Kafi – V 5 – The Book of Subsistence Ch 102 H 8

<sup>16</sup> Al Kafi – V 5 – The Book of Subsistence Ch 106 H 5

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

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

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

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

But you<sup>-saww</sup> prayed the way none of us like to be prayed for the man who fulfilled your<sup>-saww</sup> needs."

Rasool Allah<sup>-saww</sup> replied: "What is available but is little is better than what is a lot but takes away one's peace of mind. O' Allah<sup>-azwj!</sup> Please Provide for Muhammad<sup>-saww</sup> and his family<sup>-asws</sup> just their sustenance."<sup>17</sup>

### Expiation (*Kufara*) for the Prohibited Earnings

Here we learn what can be done if one needs to ask for forgiveness and pay expiation (*Kufara*) for the ill-gotten gains.

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ كَانَ لِي صَدِيقٌ مِنْ كُتَّابِ بَنِي أُمَيَّةَ فَقَالَ لِي اسْتَأْذِنْ لِي عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فَاسْتَأْذَنْتُ لَهُ عَلَيْهِ فَأَذِنَ لَهُ فَلَمَّا أَنْ دَخَلَ سَلَّمَ وَجَلَسَ ثُمَّ قَالَ جُعِلْتُ فِدَاكَ إِنِّي كُنْتُ فِي دِيْوَانِ هَؤُلَاءِ الْقَوْمِ فَأَصَبْتُ مِنْ دُنْيَاهُمْ مَالًا كَثِيرًا وَأَغْمَضْتُ فِي مَطَالِبِهِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَوْ لَا أَنَّ بَنِي أُمَيَّةَ وَجَدُوا مَنْ يَكْتُبُ لَهُمْ وَيَجِيءُ هُمُ الْقِيَاءَ وَيُقَاتِلُ عَنْهُمْ وَيَشْهَدُ جَمَاعَتَهُمْ لَمَا سَلَبُونَا حَقَّنَا وَ لَوْ تَرَكْتَهُمُ النَّاسُ وَ مَا فِي أَيْدِيهِمْ مَا وَجَدُوا شَيْئًا إِلَّا مَا وَقَعَ فِي أَيْدِيهِمْ.

Ali Bin Muhammad Bin Bundar, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Ali Bin Abu Hamza who said,

'There used to be a friend for me from the scribes (clerks) of the Clan of Umayya, so he said to me, 'Get me permission to see Abu Abdullah<sup>-asws</sup>'. So I sought permission for him to see him<sup>-asws</sup>, and he<sup>-asws</sup> permitted him. So when he came over, he greeted and was seated, then said, 'May I be sacrificed for you<sup>-asws</sup>! I was in the offices of these people (the Clan of Umayya), so I achieved a lot of wealth from their world, and I closed my eyes regarding their demands'. So Abu Abdullah<sup>-asws</sup> said: 'Had the Clan of Umayya not found the ones who could write for them, and obligate *Al-Fey* for them, and fight on their behalf, and bearers of witness for their groups to what they have confiscated from us<sup>-asws</sup> of our<sup>-asws</sup> rights, and had the people

<sup>17</sup> MISHKAT UL-ANWAR FI GHURAR AL-AKHBAR, H. 1652

neglected them and what is in their hands, they would not have found anything except for what falls into their hands'.

قَالَ فَقَالَ الْفَتَى جُعِلْتُ فِدَاكَ فَهَلْ لِي مَخْرَجٌ مِنْهُ قَالَ إِنْ قُلْتُ لَكَ تَفْعَلْ قَالَ أَفْعَلُ قَالَ لَهُ فَاخْرُجْ مِنْ جَمِيعِ مَا اكْتَسَبْتَ فِي دِيُونِهِمْ فَمَنْ عَرَفْتَ مِنْهُمْ رَدِّدْ عَلَيْهِ مَالَهُ وَ مَنْ لَمْ تَعْرِفْ تَصَدَّقْ بِهِ وَ أَنَا أَضْمَنُ لَكَ عَلَى اللَّهِ عَزَّ وَ جَلَّ الْجَنَّةَ قَالَ فَاطَّرَقَ الْفَتَى رَأْسَهُ طَوِيلًا ثُمَّ قَالَ قَدْ فَعَلْتُ جُعِلْتُ فِدَاكَ

He (the narrator) said, 'So the youth said, 'May I be sacrificed for you<sup>-asws</sup>! Is there any way out from it for me?' He<sup>-asws</sup> said, 'If I<sup>-asws</sup> were to tell you to do (something) would you do it?' He said, 'I would do it'. He<sup>-asws</sup> said to him: 'So take out the entirety of whatever you have earned in their offices. So for the one whom you recognise, return his wealth to him, and the one you do not recognise, give in charity with it, and I<sup>-asws</sup> guarantee the Paradise for you, upon (the Guarantee of) Allah<sup>-azwj</sup> Mighty and Majestic'. So, the youth kept his head lowered for a long time, then said, 'I will do it, may I be sacrificed for you<sup>-asws</sup>'.

قَالَ ابْنُ أَبِي حَمْرَةَ فَرَجَعَ الْفَتَى مَعَنَا إِلَى الْكُوفَةِ فَمَا تَرَكَ شَيْئًا عَلَى وَجْهِ الْأَرْضِ إِلَّا خَرَجَ مِنْهُ حَتَّى تَبَاهِيَ الَّتِي كَانَتْ عَلَى بَدَنِهِ قَالَ فَفَسَمْتُ لَهُ قِسْمَةً وَ اشْتَرَيْتُنَا لَهُ تَبَاهًا وَ بَعَثْنَا إِلَيْهِ بِنَقْعَةٍ قَالَ فَمَا أَتَى عَلَيْهِ إِلَّا أَشْهُرٌ فَلَا يَلُحُّ حَتَّى مَرَضَ مَرَضًا كُنَّا نَعُوذُ بِهِ قَالَ فَدَخَلْتُ عَلَيْهِ يَوْمًا وَ هُوَ فِي السُّوقِ قَالَ فَفَتَحَ عَيْنَيْهِ ثُمَّ قَالَ لِي يَا عَلِيُّ وَفَى لِي وَ اللَّهُ صَاحِبِكَ قَالَ ثُمَّ مَاتَ

Ibn Abu Hamza (the narrator) said, 'So the youth returned with us to Al-Kufa, and he did not leave anything upon the face of the earth except that he extracted from it, even his clothes which were upon his body. So I apportioned a share for him and we bought some clothes for him and send these over to him along with expenses. So there did not come upon him except for a few months until he fell sick, and we used to go to console him. So I went over to him one day and he was in the transit (about to die). So he opened his eyes, then said to me, 'O Ali! By Allah<sup>-azwj</sup>, your Master<sup>-asws</sup> has kept his<sup>-asws</sup> promise to me'. Then he died.

فَتَوَلَّيْنَا أَمْرَهُ فَخَرَجْتُ حَتَّى دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فَلَمَّا نَظَرَ إِلَيَّ قَالَ يَا عَلِيُّ وَفَيْتَنَا وَ اللَّهُ لِصَاحِبِكَ قَالَ فَقُلْتُ صَدَقْتَ جُعِلْتُ فِدَاكَ هَكَذَا وَ اللَّهُ قَالَ لِي عِنْدَ مَوْتِهِ .

So we looked after his affairs (funeral etc.) and I came out until I went over to Abu Abdullah<sup>-asws</sup>. So when he<sup>-asws</sup> looked at me, he<sup>-asws</sup> said: 'O Ali! By Allah<sup>-azwj</sup>, we<sup>-asws</sup> have kept our<sup>-asws</sup> promise to your companion'. So I said, 'You<sup>-asws</sup> have spoken the truth, may I be sacrificed for you<sup>-asws</sup>! By Allah<sup>-azwj</sup>, this is how he said to me at the time of his death'.<sup>18</sup>

In a similar Hadith, Imam<sup>-asws</sup> guarantees the Paradise for a believer if he were to leave the prohibited he was involved in.

<sup>18</sup> Al-Kafi – V 5 – The Book of Subsistence Ch 30 H 4

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي بَصِيرٍ قَالَ كَانَ لِي جَارٌ يَتَّبِعُ السُّلْطَانَ فَأَصَابَ مَالًا فَأَعَدَّ قِيَانًا وَكَانَ يَجْمَعُ الْجَمِيعَ إِلَيْهِ وَ يَشْرَبُ الْمُسْكِرَ وَ يُؤْذِنِي فَشَكَوْتُهُ إِلَى نَفْسِهِ عَزْرَ مَرَّةٍ فَلَمْ يَنْتَهَ فَلَمَّا أَنْ أَلْحَحْتُ عَلَيْهِ فَقَالَ لِي يَا هَذَا أَنَا رَجُلٌ مُبْتَلَى وَ أَنْتَ رَجُلٌ مُعَاتَى فَلَوْ عَرَضْتَنِي لِصَاحِبِكَ رَجُوتُ أَنْ يُنْقِذَنِي اللَّهُ بِكَ فَوَقَعَ ذَلِكَ لَهْ فِي قَلْبِي

Al Husayn Bin Muhammad, from Al Moalla Bin Muhammad, from some of his companions, from Abu Baseer who said,

‘There was a neighbour of ours who followed (the biddings of) the ruling authorities, so he attained wealth. He used to prepare (hold parties), female singers, and they all used to gather to him and drink the wine, and it used to bother me. I complained to him repeatedly, but he did not end it. When I was insistent upon it, he said to me, ‘O you! I am an afflicted man and you are a healthy man. If you would present me to your Master<sup>-asws</sup>, I am hopeful that Allah<sup>-azwj</sup> would Rescue me through you’. So, that occurred in my heart.

فَلَمَّا صِرْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) ذَكَرْتُ لَهُ حَالَهُ فَقَالَ لِي إِذَا رَجَعْتَ إِلَى الْكُوفَةِ سَيَأْتِيكَ فَعُلْ لَهُ يَقُولُ لَكَ جَعْفَرُ بْنُ مُحَمَّدٍ دَعُ مَا أَنْتَ عَلَيْهِ وَ أَضْمَنْ لَكَ عَلَى اللَّهِ الْجَنَّةَ فَلَمَّا رَجَعْتُ إِلَى الْكُوفَةِ أَتَانِي فِيمَنْ أَنَّى فَاحْتَبَسْتُهُ عِنْدِي حَتَّى خَلَا مَنْزِلِي ثُمَّ قُلْتُ لَهُ يَا هَذَا إِنِّي ذَكَرْتُكَ لِأَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ (عليه السلام) فَقَالَ لِي إِذَا رَجَعْتَ إِلَى الْكُوفَةِ سَيَأْتِيكَ فَعُلْ لَهُ يَقُولُ لَكَ جَعْفَرُ بْنُ مُحَمَّدٍ دَعُ مَا أَنْتَ عَلَيْهِ وَ أَضْمَنْ لَكَ عَلَى اللَّهِ الْجَنَّةَ

When I came to Abu Abdullah<sup>-asws</sup>, I mentioned his state to him<sup>-asws</sup>. The Imam<sup>-asws</sup> said to me: ‘When you return to Al-Kufa, go to him and say to him, ‘Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> is saying to you: ‘Leave what you are upon and I<sup>-asws</sup> (personally) guarantee the Paradise for you, upon (the Guarantee of) Allah<sup>-azwj</sup>’. When I returned to Al-Kufa, he came to me among the ones he came with. So, I withheld him with me until my house was empty. Then I said to him, ‘O you! I mentioned you to Abu Abdullah Ja’far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup>. The Imam<sup>-asws</sup> said to me: ‘When you return to Al-Kufa, go to him and say to him, ‘Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> is saying to you: ‘Leave what you are upon and I<sup>-asws</sup> (personally) guarantee the Paradise for you, upon (the Guarantee of) Allah<sup>-azwj</sup>’.

قَالَ فَبَكَى ثُمَّ قَالَ لِي اللَّهُ لَقَدْ قَالَ لَكَ أَبُو عَبْدِ اللَّهِ هَذَا قَالَ فَحَلَفْتُ لَهُ أَنَّهُ قَدْ قَالَ لِي مَا قُلْتُ فَقَالَ لِي حَسْبُكَ وَ مَضَى فَلَمَّا كَانَ بَعْدَ أَيَّامٍ بَعَثَ إِلَيَّ فَدَعَانِي وَ إِذَا هُوَ حَلَفَ دَارَهُ عُرْيَانًا فَقَالَ لِي يَا أَبَا بَصِيرٍ لَا وَاللَّهِ مَا بَقِيَ فِي مَنْزِلِي شَيْءٌ إِلَّا وَ قَدْ أُخْرِجْتُهُ وَ أَنَا كَمَا تَرَى

He (the narrator) said, ‘at that, he wept, then said to me, ‘By Allah<sup>-azwj</sup>! Abu Abdullah<sup>-asws</sup> said this to you?’ At that, I swore on oath to him and he<sup>-asws</sup> had said so. He said to me what I said. He said to me, ‘You have sufficed’, and he went away. So, when it was a few days afterwards, he sent a message to me, and called me over, and there he was, bare, behind his door. He said to me, ‘O Abu Baseer! No, by Allah<sup>-azwj</sup>! There does not remain anything in my house but I have thrown it out, and I am just as you see’.

قَالَ فَمَضَيْتُ إِلَى إِخْوَانِنَا فَجَمَعْتُ لَهُ مَا كَسَبْتُهُ بِهِ ثُمَّ لَمْ تَأْتِ عَلَيْهِ أَيَّامٌ يَسِيرَةٌ حَتَّى بَعَثَ إِلَيَّ أَبِي عَلِيٌّ فَأَتَيْتُ فَجَعَلْتُ أُخْتَلِفُ إِلَيْهِ وَ أُعَالِجُهُ حَتَّى نَزَلَ بِهِ الْمَوْتُ فَكُنْتُ عِنْدَهُ جَالِسًا وَ هُوَ يَجُودُ بِنَفْسِهِ فَعُشِيَ عَلَيْهِ عَشِيَةٌ ثُمَّ أَفَاقَ فَقَالَ لِي يَا أَبَا بَصِيرٍ قَدْ وَفَى صَاحِبُكَ لَنَا ثُمَّ فُيْضَ رَحْمَةُ اللَّهِ عَلَيْهِ

He (the narrator) said, 'I went to our brethren and gathered for him what he could be clothed with. Then, there did not pass upon him a few days until he sent a message to me, 'I am sick'. I went over to him, and I used to come and go to him and treat him until the death descended with him. When I was seated in his presence and he was struggling with himself, and there was a fainting upon him. He fainted, then woke up, and he said to me, 'O Abu Baseer! Your Master<sup>-asws</sup> has fulfilled for us'. Then he passed away, may Allah<sup>-azwj</sup> have Mercy upon him.

فَلَمَّا حَجَجْتُ أَتَيْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) فَاسْتَأْذَنْتُ عَلَيْهِ فَلَمَّا دَخَلْتُ قَالَ لِي ابْتِدَاءً مِنْ دَاخِلِ الْبَيْتِ وَ إِخْدَى رِجْلِي فِي الصَّخْنِ وَ الْأُخْرَى فِي دِهْلِيزِ دَارِهِ يَا أَبَا بَصِيرٍ قَدْ وَفَيْتَا لِصَاحِبِكَ .

So, when I performed Hajj, I went over to Abu Abdullah<sup>-asws</sup>, and sought permission to see him<sup>-asws</sup>. So when I entered, he<sup>-asws</sup> said to me initiating from inside the house, and one of my legs was in the courtyard and the other one in the corridor: 'O Abu Baseer! We<sup>-asws</sup> have fulfilled (our<sup>-asws</sup> promise) for your companion'.<sup>19</sup>

### Supporting and Praying for the evil Ruler:

الأمالي للصدوق في مناهي النبي ص قال: من مدح سلطاناً جائراً و تحمف و تضعصع له طمعاً فيه كان قرينه إلى النار.

(The book) 'Al Amaali' of Al Sadouq –

'Among prohibitions by the Prophet<sup>-saww</sup> having said: 'One who praises a tyrannical ruler and he lightens and humbles to him out of greed regarding him, would be his pair to the Fire''.<sup>20</sup>

رجال الكشي حمدويه عن محمد بن إسماعيل الرازي عن ابن فضال عن صفوان بن مهران الجمال قال: دخلت على أبي الحسن الأول ع فقال لي يا صفوان كل شيء منك حسن جميل ما خلا شيئاً واحداً

(The book) 'Rijal' of Al Kashi – Hamdawiya, from Muhammad Bin Ismail Al Razy, from Ibn Fazzal, from Safwan Bin Mihran Al Jammal who said,

'I entered to see Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup>. He<sup>-asws</sup> said to me: 'O Safwan! All things from you are good, beautiful, apart from one thing'.

قُلْتُ جُعِلْتُ فِدَاكَ أَيُّ شَيْءٍ

'I said, 'May I be sacrificed for you<sup>-asws</sup>! Which thing?'

<sup>19</sup> Al-Kafi V 1 – The Book Of Divine Authority CH 119 H 5

<sup>20</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 3 a

قَالَ إِكْرَائِكَ جِمَالَكَ مِنْ هَذَا الرَّجُلِ يَعْنِي هَارُونَ

He<sup>-asws</sup> said: 'Your hiring your camel to this man' – meaning (the caliph) Haroun.

قُلْتُ وَ اللَّهُ مَا أَكْرَيْتُهُ أَشْرًا وَ لَا بَطْرًا وَ لَا لِلصَّيْدِ وَ لَا لِلْهَوَى وَ لَكِنْ أَكْرَيْتُهُ هَذَا الطَّرِيقَ يَعْنِي طَرِيقَ مَكَّةَ وَ لَا أَتَوَلَّاهُ بِنَفْسِي وَ لَكِنِّي أَبْعَثُ مَعَهُ غُلَمَانِي

'I said, 'By Allah<sup>-azwj</sup>! I neither hire to him for evil, nor for vanity, nor for hunting, nor for sport, but I hire to him for this road, meaning the road of Makkah (for Hajj), and I do not take charge of it myself, but I send my servant with him'.

فَقَالَ لِي يَا صَفْوَانُ أَيْقَعُ كِرَاكَ عَلَيْهِمْ

He<sup>-asws</sup> said to me: 'O Safwan! Do your hire charges fall upon them?'

قُلْتُ نَعَمْ جُعِلْتُ فِدَاكَ

I said, 'Yes, may I be sacrificed for you<sup>-asws</sup>!'

قَالَ فَقَالَ لِي أَ تُحِبُّ بَقَاءَهُمْ حَتَّى يَخْرُجَ كِرَاكَ

He (the narrator) said, 'He<sup>-asws</sup> said to me: 'So you love their remaining alive until your hire charges come out'.

قُلْتُ نَعَمْ

I said, 'Yes'.

قَالَ فَمَنْ أَحَبَّ بَقَاءَهُمْ فَهُوَ مِنْهُمْ وَ مَنْ كَانَ مِنْهُمْ فَهُوَ وَرَدَ النَّارَ

He<sup>-asws</sup> said: 'The one who loves their remaining alive, so he is from them, and one who were to be from them, he will arrive at the Fire'.

قَالَ صَفْوَانُ فَذَهَبْتُ وَ بَعْتُ جِمَالِي عَنْ آخِرِهَا

Safwan said, 'I went and sold my camels, up to their last one.

فَبَلَغَ ذَلِكَ إِلَى هَارُونَ فَدَعَانِي فَقَالَ لِي يَا صَفْوَانُ بَلَغَنِي أَنَّكَ بَعْتَ جِمَالَكَ

That reached to Haroun, so he summoned me. He said to me: 'O Safwan! It has reached me that you have sold your camels?'

قُلْتُ نَعَمْ

I said, 'Yes'.

فَقَالَ وَ لَمْ

He said, 'And why?'

فَقُلْتُ أَنَا شَيْخٌ كَبِيرٌ وَإِنَّ الْعِلْمَانَ لَا يَتَّقُونَ بِالْأَعْمَالِ

I said, 'I am an old man and the servants cannot withstand the work'.

فَقَالَ هَيْهَاتَ هَيْهَاتَ إِنِّي لَأَعْلَمُ مَنْ أَشَارَ عَلَيْكَ بِهَذَا أَشَارَ عَلَيْكَ بِهَذَا مُوسَى بْنُ جَعْفَرٍ

He said, 'Far be it! Far be it! I know well who has indicated to you with this. Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> has indicated to you with this!'

قُلْتُ مَا لِي وَ لِمُوسَى بْنِ جَعْفَرٍ

I said, 'What have I to do with Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>?'

فَقَالَ دَعْ هَذَا عَنْكَ فَوَ اللَّهُ لَوْ لَا حُسْنُ صُحْبَتِكَ لَقَتَلْتُكَ.

He said, 'Leave this from you! By Allah<sup>-azwj</sup>, had it not been for your goodly accompaniment (with me), I would have killed you!'<sup>21</sup>

### Seeking Favours for even just causes from an evil ruler are forbidden:

قصص الأنبياء عليهم السلام بالإِسْنَادِ إِلَى الصَّدُوقِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَبِي الْحَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مُقَرَّرِ بْنِ إِمَامِ بْنِ فَيْتَانَ عَنْ رَوَى عَنْ أَبِي عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كَانَ فِي زَمَنِ مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَلِكٌ جَبَّارٌ قَضَى حَاجَةَ مُؤْمِنٍ بِشَفَاعَةِ عَبْدِ صَالِحٍ

(The book) 'Qasas Al Anbiya<sup>-as</sup>', may the greetings be upon them<sup>-as</sup> – by the chain to Al Sadouq, from his father, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Muqarrin, a leader of the clan of Fityan, from the one who reported it,

'From Abu Abdullah<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: 'In the era of Musa<sup>-as</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, there was a tyrannous king. He fulfilled a need of a Momin through intercession of a righteous servant.

فَتُوِّفِيَ فِي يَوْمِ الْمَلِكِ الْجَبَّارِ وَالْعَبْدُ الصَّالِحُ فَقَامَ عَلَى الْمَلِكِ النَّاسُ وَ أَغْلَقُوا أَبْوَابَ السُّوقِ لِمَوْتِهِ ثَلَاثَةَ أَيَّامٍ وَ بَقِيَ ذَلِكَ الْعَبْدُ الصَّالِحُ فِي بَيْتِهِ وَ تَنَاوَلَتْ دَوَابُّ الْأَرْضِ مِنْ وَجْهِهِ

The tyrannous king and the righteous servant both died during the same day. The people stood for the king and they locked the doors of the markets for his death for three days, while that righteous servant (his body) remain in his house, and the insects of the earth ate from his face.

فَرَأَهُ مُوسَى بَعْدَ ثَلَاثٍ فَقَالَ يَا رَبِّ هُوَ عَدُوُّكَ وَ هَذَا وَلِيُّكَ

<sup>21</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 34

Musa<sup>-as</sup> saw him after three (days). He<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>! He (king) is Your<sup>-azwj</sup> enemy, and this is your friend!’

فَأَوْحَى اللَّهُ إِلَيْهِ يَا مُوسَى إِنَّ وَلِيِّيَ سَأَلَ هَذَا الْجَبَّارَ حَاجَةً فَمَقْضَاهَا فَكَفَأْتُهُ عَنِ الْمُؤْمِنِ وَ سَلَطْتُ دَوَابَّ الْأَرْضِ عَلَى مَحَاسِنِ وَجْهِ الْمُؤْمِنِ لِسُؤَالِهِ ذَلِكَ الْجَبَّارَ.

Allah<sup>-azwj</sup> Revealed to him<sup>-as</sup>: “O Musa<sup>-as</sup>! My<sup>-azwj</sup> friend asked this tyrant for a need and he fulfilled it, so I<sup>-azwj</sup> Reciprocated it on behalf of the Momin, and I<sup>-azwj</sup> Caused insects of the earth to prevail upon the beauty of his face due to his having begged that tyrant”.<sup>22</sup>

### Working for rulers is from the Kufr (Disbelief):

تفسير العياشي عَنْ سُلَيْمَانَ بْنِ جَعْفَرِ الْجَعْفَرِيِّ قَالَ: قُلْتُ لِأَبِي الْحُسَيْنِ الرِّضَا ع مَا تَقُولُ فِي أَعْمَالِ السُّلْطَانِ

Tafseer Al Ayyashi – from Suleyman Bin Ja’far Al Ja’fari who said,

‘I said to Abu Al-Hassan Al-Reza<sup>-asws</sup>, ‘What are you<sup>-asws</sup> saying regarding working for the ruler?’

فَقَالَ يَا سُلَيْمَانَ الدُّخُولُ فِي أَعْمَالِهِمْ وَالْعَوْنُ لَهُمْ وَالسَّعْيُ فِي حَوَائِجِهِمْ عَدِيلُ الْكُفْرِ وَالنَّظَرُ إِلَيْهِمْ عَلَى الْعَمْدِ مِنَ الْكِبَائِرِ الَّتِي يُسْتَحَقُّ بِهَا [بِحَا] النَّارُ.

‘Imam<sup>-asws</sup> said: ‘O Suleyman! The entering into their work, and assisting them, and striving regarding their needs equates to Kufr, and the looking at them (with affection) deliberately is from the major sins due to which the Fire is deserved’.<sup>23</sup>

تفسير العياشي عَنْ بَعْضِ أَصْحَابِنَا قَالَ أَحَدُهُمْ إِنَّهُ سُئِلَ عَنْ قَوْلِ اللَّهِ - وَ لَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ قَالَ هُوَ الرَّجُلُ مِنْ شِبَعَيْنَا يَعُولُ عَلَى هَؤُلَاءِ الْجَائِرِينَ.

Tafseer Al Ayyashi – from one of our companions,

‘One of them<sup>-asws</sup> said having been asked about Words of Allah<sup>-azwj</sup>: **And you should not incline towards those who are unjust, so the Fire would touch you, [11:113]**, he<sup>-asws</sup> said: ‘He is the man from our<sup>-asws</sup> Shias inclining to these tyrants’.<sup>24</sup>

### When seeking sustenance takes one to the ruler:

كفاية الأثر علي بن الحسين عن محمد بن الحسين الكوفي عن أحمد بن هودبة عن النهأوندي عن عبد الله بن حماد عن عبد الغفار بن القاسم عن الباقر ع قَالَ: قُلْتُ لَهُ يَا سَيِّدِي مَا تَقُولُ فِي الدُّخُولِ عَلَى السُّلْطَانِ

(The book) ‘Kifayat Al Asar’ – Ali Bin Al-Hassan, from Muhammad Bin Al Husayn Al Kufi, from Ahmad Bin Howza, from Al Nahawandy, from Abdullah Bin Hammad, from Abdul Gaffar Bin Al Qasim,

<sup>22</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 23

<sup>23</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 25

<sup>24</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 28



'From Al-Baqir<sup>-asws</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, 'O my chief! What are you<sup>-asws</sup> saying regarding the entering to see the ruler?'

قَالَ لَا أَرَى لَكَ ذَلِكَ

He<sup>-asws</sup> said: 'I don't see that being for you'.

قُلْتُ يَا بُنَيَّ مَتَى سَافَرْتُ إِلَى الشَّامِ فَأَدْخُلُ عَلَى إِبْرَاهِيمَ بْنِ الْوَلِيدِ

I said, 'Sometimes I travel to Syria, so I enter to see Ibrahim Bin Al-Waleed'.

قَالَ يَا عَبْدَ الْعَفَّارِ إِنَّ دُخُولَكَ عَلَى السُّلْطَانِ يَدْعُو إِلَى ثَلَاثَةِ أَشْيَاءَ مَحَبَّةِ الدُّنْيَا وَ نِسْيَانِ الْمَوْتِ وَ قِلَّةِ الرِّضَا بِمَا قَسَمَ اللَّهُ

He<sup>-asws</sup> said: 'O Abdul Gaffar! Your entering to see the ruler calls to three things – love of the world, and forgetfulness of the death, and lack of satisfaction with what Allah<sup>-azwj</sup> has Apportioned'.

قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ فَإِنِّي ذُو عَيْلَةٍ وَ أُجِيرُ إِلَى ذَلِكَ الْمَكَانِ لِجِرِّ الْمَنْفَعَةِ فَمَا تَرَى فِي ذَلِكَ

I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I am with dependants, and I trade to that place for pulling the benefits. So, what is your<sup>-asws</sup> view regarding that?'

قَالَ يَا عَبْدَ اللَّهِ إِنِّي لَسْتُ أَمْرُكَ بِتَرْكِ الدُّنْيَا بَلْ أَمْرُكَ بِتَرْكِ الدُّنْيَا فَضِيلَةً وَ تَرْكَ الدُّنْيَا فَرِيضَةٌ وَ أَنْتَ إِلَى إِقَامَةِ الْفَرِيضَةِ أَحْوَجُ مِنْكَ إِلَى اكْتِسَابِ الْفَضِيلَةِ

He<sup>-asws</sup> said: 'O servant of Allah<sup>-azwj</sup>! I<sup>-asws</sup> am not instructing you to neglect the world, but I<sup>-asws</sup> am instructed you with neglecting the sins. So, neglecting the world is a merit and neglecting the sins is an Obligation, and you are more needy to establishing the obligations that you are to the earning of merits'.

قَالَ فَتَبَّأْتُ يَدَهُ وَ رِجْلَهُ وَ قُلْتُ يَا أَبِي أَنْتَ وَ أُمِّي يَا ابْنَ رَسُولِ اللَّهِ مَا نَجِدُ الْعِلْمَ الصَّحِيحَ إِلَّا عِنْدَكُمْ.

He (the narrator) said, 'I kissed his<sup>-asws</sup> hand and his<sup>-asws</sup> leg, and I said, 'May my father and my mother be (sacrificed for) you<sup>-asws</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! We cannot find the correct knowledge except with you<sup>-asws</sup> (Imams<sup>-asws</sup>)'.<sup>25</sup>

**Allah<sup>-azwj</sup> does not Accept those who delay in leaving the 'Unjust System':**

كتاب حسين بن سعيد و النوادر النَّضْرُ عَنْ مُحَمَّدِ بْنِ هَاشِمٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ قَوْمًا مِمَّنْ آمَنَ بِمُوسَى صَلَّى اللَّهُ عَلَيْهِ قَالُوا لَوْ أَتَيْنَا عَسْكَرَ فِرْعَوْنَ وَ كُنَّا فِيهِ وَ نَلْنَا مِنْ دُنْيَاهُ فَإِذَا كَانَ الَّذِي نَرْجُوهُ مِنْ ظُهُورِ مُوسَى صِرْنَا إِلَيْهِ فَفَعَلُوا

The book of Husayn Bin Saeed, and 'Al Nawadir' – Al Nazr, from Muhammad Bin Hashim, from a man,

<sup>25</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 36

‘From Abu Abdullah<sup>-asws</sup> having said: ‘A group of people from the ones who had believed with Musa<sup>-as</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-as</sup>, said, ‘If we could go to the army of Pharaoh<sup>-la</sup> and be with it, we would attain from his<sup>-la</sup> world. When it will be that which is hoped for from appearance of Musa<sup>-as</sup>, we will go to him<sup>-as</sup>’. So, they did.

فَلَمَّا تَوَجَّهَ مُوسَىٰ وَ مَنْ مَعَهُ هَارِبِينَ رَكِبُوا دَوَابَّهُمْ وَ أَسْرَعُوا فِي السَّيْرِ لِيُؤَافُوا مُوسَىٰ وَ مَنْ مَعَهُ فَيَكُونُوا مَعَهُمْ فَبَعَثَ اللَّهُ مَلَائِكَةً فَبَصَّرَتْهُمُ وَجُوهَ دَوَابِّهِمْ فَرَدَّتْهُمْ إِلَىٰ عَشَاكِرٍ فِرْعَوْنَ فَكَانُوا فِيْمَنْ عَرِقَ مَعَ فِرْعَوْنَ.

When Musa<sup>-as</sup> and the ones with him<sup>-as</sup> headed fleeing, they rode their animals and quickened in the travelling in order to meet with Musa<sup>-as</sup> and the ones with him<sup>-as</sup> to be with them. Allah<sup>-azwj</sup> Send Angels who struck the faces of their animals and returned them to the army of Pharaoh<sup>-la</sup>. So, they became among the ones who drowned with Pharaoh<sup>-la</sup>.<sup>26</sup>

### Appendix: Additional Ahadith on Ill-Gotten Gains

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ السُّحْتُ ثَمَنُ الْمَيْتَةِ وَ ثَمَنُ الْكَلْبِ وَ ثَمَنُ الْحُمْرِ وَ مَهْرُ الْبَغِيِّ وَ الرِّشْوَةُ فِي الْحُكْمِ وَ أَجْرُ الْكَاهِنِ .

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

Abu Abdullah<sup>-asws</sup> has said: ‘The ill-gotten gain is the price of the dead animal, and price of the dog, and the price of the wine, and a dowry of the adulteress, and the bribe regarding the judgement, and the payment of the soothsayer’.<sup>27</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْجَائِمُورِيِّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) السُّحْتُ أَنْوَاعٌ كَثِيرَةٌ مِنْهَا كَسْبُ الْحُجَامِ إِذَا شَارَطَ وَ أَجْرُ الرَّاغِبِ وَ ثَمَنُ الْحُمْرِ فَأَمَّا الرِّشَا فِي الْحُكْمِ فَهِيَ الْكُفْرُ بِاللَّهِ الْعَظِيمِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Al Jamourany, from Al Hassan Bin Ali Bin Abu Hamza, from Zurara, from Sama’at who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘The ill-gotten gains are of numerous varieties; from these are the earning of the copper when he stipulates (a price), and payments of the adulteress, and price of the wine. So as for the bribe regarding the judgement, so it is the disbelief in Allah<sup>-azwj</sup> the Magnificent’.<sup>28</sup>

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ يَزِيدَ بْنِ فَزْدَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ السُّحْتِ فَقَالَ الرِّشَا فِي الْحُكْمِ .

<sup>26</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 42

<sup>27</sup> Al Kafi – V 5 – The Book of Subsistence Ch 42 H 2

<sup>28</sup> Al Kafi – V 5 – The Book of Subsistence Ch 42 H 3

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from Yazeed Bin Farqad,

(It has been narrated) from Abu Abdullah<sup>-asws</sup>, said, 'I asked him<sup>-asws</sup> about the ill-gotten gain, so he<sup>-asws</sup> said: 'The bribe regarding the judgement'.<sup>29</sup>

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنِ الْقَاسِمِ بْنِ الْوَلِيدِ الْعَمَارِيِّ عَنْ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ الْعَامِرِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ تَمَنِ الْكَلْبِ الَّذِي لَا يَصِيدُ فَقَالَ سَحَتْ فَأَمَّا الصَّيْدُ فَلَا بَأْسَ .

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Al Qasim Bin Al Waleed Al Ammary, from Abdul Rahman Al Asamma, from Misma'a Bin Abdul Malik, from Abu Abdulla Al Amiry who said,

'I asked Abu Abdullah<sup>-asws</sup> about the price of the dog which does not hunt, so he<sup>-asws</sup> said: 'An ill-gotten gain. So as for the hunters, so there is no problem'.<sup>30</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ غَيْرِ وَاحِدٍ عَنِ الشَّعْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ بَاتَ سَاهِرًا فِي كَسْبٍ وَ لَمْ يُعْطِ الْعَيْنَ حَظَّهَا مِنَ النَّوْمِ فَكَسَبُهُ ذَلِكَ حَرَامٌ .

Ali Bin Muhammad, form Salih Bin Abu Hammad, from someone else, from Al Shairy,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'The one who spends the night in wakefulness regarding the earnings and does not give the eyes its share from the sleep, so his earning that is Prohibited'.<sup>31</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ شُمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الصَّنَاعُ إِذَا سَهَرُوا اللَّيْلَ كُلَّهُ فَهِيَ سَحَتْ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman Al Asamma, from Misma'a Bin Abdul Malik,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'The manufacturer, when he is awake the whole night, so it is an ill-gotten gain (his manufacturing)'.<sup>32</sup>

الْخِصَالِ أَبِي عَنْ سَعْدِ بْنِ ابْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ بَرْقِيَّةٍ عَنِ الْعَزْزَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَقُولُ إِبْلِيسُ لَعْنَةُ اللَّهِ مَا أَعْيَابِي فِي ابْنِ آدَمَ فَلَنْ يَعْنِي [يُعِينِي] مِنْهُ وَاحِدَةٌ مِنْ ثَلَاثٍ أَخَذُ مَالٍ مِنْ غَيْرِ جِلْدٍ أَوْ مَنْعُهُ مِنْ حَقِّهِ أَوْ وَضَعُهُ فِي غَيْرِ وَجْهِهِ.

<sup>29</sup> Al Kafi – V 5 – The Book of Subsistence Ch 42 H 4

<sup>30</sup> Al Kafi – V 5 – The Book of Subsistence Ch 42 H 5

<sup>31</sup> Al Kafi – V 5 – The Book of Subsistence Ch 42 H 6

<sup>32</sup> Al Kafi – V 5 – The Book of Subsistence Ch 42 H 7

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Isa, from Muhammad Al Barqy, from Al Azramy,

'From Abu Abdullah<sup>-asws</sup>, Iblis<sup>-la</sup> has said: 'Whatever assists me<sup>-la</sup> in a son of Adam<sup>-as</sup>, it will never assist me<sup>-la</sup> from him (like) one of three – his taking wealth from without its permissible means, or his preventing it from its right, or placing it in other than its (correct) aspect'.<sup>33</sup>

**Abbreviations:**

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

**azwj:** - Az Za Wa Jalla

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

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

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

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

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<sup>33</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 6