

## **Kinds of Earnings and Professions**

## Table of Contents

Summary:.....	3
Imam Al-Sadiq <sup>-asws'</sup> s Answers about the kind of earnings .....	3
Working for the Authorities (Governments):.....	4
Explanation of the Commerce:.....	6
The Lawful Aspects of Buying and Selling: .....	6
The Unlawful Aspects of Buying and Selling: .....	6
The Lawful Services - working for wages: .....	7
The Unlawful Services - working for wages: .....	8
The Meanings of Services: .....	8
The Skilled or Technical-Based Services: .....	9
The Unlawful Skilled or Technical Services: .....	10
Kinds of Spending and Incurred Expenses: .....	10
The Permissible Food: .....	12
The Permissible from Drinkables: .....	12
The Permissible from Clothing: .....	13
The Permissible from Nikah (Marriage):.....	13

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَاءَهُمْ أَجْمَعِينَ

## ‘Kinds of Earnings and Professions’

### Summary:

Imam Jafar Al-Sadiq<sup>-asws</sup> was asked about the kinds of earnings (livings) that people take up and their dealings with each other. And out of these, which are permissible and which are forbidden.

### Imam Al-Sadiq<sup>-asws</sup>'s Answers about the kind of earnings

تحف العقول سأل الصادق عليه الصلاة والسلام فقال كم جهات معايش العباد التي فيها الإحتساب أو التّعامل بينهم و وجوه التّفقات

(The book) ‘Tuhaf Al Uqoul’ –

Al-Sadiq<sup>-asws</sup>, upon him<sup>-asws</sup> be the Salawaat and the greetings, was asked by a questioner. The questioner asked: ‘How many sources of livelihood are there for the servants through which they earn or deal with one another, and what are the forms of expenditure?’

فقال جميع المعاش كلها من وجوه المعاملات فيما بينهم بما يكون لهم فيه المكاسب أربع جهات من المعاملات

The Imam<sup>-asws</sup> answered: ‘All livelihoods, in all their forms, arise from transactions among (people) through which they gain their earnings, and these transactions are of four categories.’

فقال له أكل هؤلاء الأربعة أجناس حلال أو كُله حرام أو بعضها حلال و بعضها حرام

The questioner said to him<sup>-asws</sup>, ‘Are all these four categories lawful, or are all of these unlawful, or are some of these lawful and some of these unlawful?’

فقال قد يكون في هؤلاء الأجناس الأربعة حلال من جهة حرام من جهة و هذه الأجناس مسميات معروفات الجهات

The Imam<sup>-asws</sup> replied: ‘These four categories may be lawful from an aspect, and unlawful from an aspect, and these categories have been specified and are known.

فأول هذه الجهات الأربعة الولاية و التولية بعضهم على بعض فأول الولاية ولاية الولاة و ولاة الولاة إلى أدناهم باباً من أبواب الولاية على من هو وإل  
عليه

‘As for the first of these four aspects, it is authority and the assignment of authority of some over others. The foremost form of authority is the authority of the governors and the

governors (appointing) further governors down to the lowest level, which is one of the doors of authority over those under their governance.

ثُمَّ التِّجَارَةُ فِي جَمِيعِ الْبَيْعِ وَ الشِّرَاءِ بَعْضُهُمْ مِنْ بَعْضٍ ثُمَّ الصَّنَاعَاتُ فِي جَمِيعِ صُنُوفِهَا ثُمَّ الْإِحَارَاتُ فِي كُلِّ مَا يُحْتَاجُ إِلَيْهِ مِنَ الْإِحَارَاتِ

‘Then the trading in entirety of the buying and selling to each other; then the crafts (skill-based) in entirety of the manufacturing; then the employment in all that is needed from the employments (hired services and administration).

وَ كُلُّ هَذِهِ الصُّنُوفِ تَكُونُ حَلَالًا مِنْ جِهَةٍ وَ حَرَامًا مِنْ جِهَةٍ وَ الْقَرْضُ مِنَ اللَّهِ عَلَى الْعِبَادِ فِي هَذِهِ الْمُعَامَلَاتِ الدُّخُولُ فِي جِهَاتِ الْحَلَالِ مِنْهَا وَ الْعَمَلُ بِذَلِكَ الْحَلَالِ وَ اجْتِنَابُ جِهَاتِ الْحَرَامِ

‘And all these types would be lawful from one aspect and unlawful from another aspect. The obligation from Allah<sup>-azwj</sup> upon the servants in these dealings is the entering into the lawful aspects of these, and the working with that which is lawful, and shunning the unlawful aspects.’

### Working for the Authorities (Governments):

مِنْهَا تَفْسِيرُ مَعْنَى الْوَلَايَاتِ وَ هِيَ جِهَتَانِ فَإِحْدَى الْجِهَتَيْنِ مِنَ الْوَلَايَةِ وَ لَابِتُهُ وَ لَابِتُهُ الْعَدْلُ الَّذِي أَمَرَ اللَّهُ بِوَلَايَتِهِمْ وَ تَوَلِيَّتِهِمْ عَلَى النَّاسِ وَ وَ لَابِتُهُ وَ لَابِتُهُ وَ لَابِتُهُ إِلَى أَدْنَاهُمْ تَابًا مِنْ أَبْوَابِ الْوَلَايَةِ عَلَى مَنْ هُوَ وَالٍ عَلَيْهِ

‘Among these is the explanation of the meaning of authorities, which are of two types. One of these two types is the authority of the just rulers (Divine Imams<sup>-asws</sup>) whom Allah<sup>-azwj</sup> has Commanded to be entrusted with authority over the people, as well as the authority of those appointed by them<sup>-asws</sup> (Imams<sup>-asws</sup>), and those appointed by their<sup>-asws</sup> appointees, down to the lowest level (of appointment, i.e., clerk), which is one of the doors of authority<sup>-asws</sup> over those under their<sup>-asws</sup> governance.

وَ الْجِهَةُ الْأُخْرَى مِنَ الْوَلَايَةِ وَ لَابِتُهُ وَ لَابِتُهُ الْجَوْرُ وَ وَ لَابِتُهُ إِلَى أَدْنَاهُمْ تَابًا مِنْ الْأَبْوَابِ الَّتِي هُوَ وَالٍ عَلَيْهَا

‘And the other type of authority is the authority of unjust rulers and those appointed by them (down to the lowest level), which is one of the doors over which they have authority.

فَوَجْهُ الْحَلَالِ مِنَ الْوَلَايَةِ وَ لَابِتُهُ الْوَالِي الْعَادِلُ الَّذِي أَمَرَ اللَّهُ بِمَعْرِفَتِهِ وَ وَ لَابِتُهُ وَ الْعَمَلُ لَهُ فِي وَ لَابِتِهِ وَ وَ لَابِتُهُ وَ لَابِتُهُ بِمَا أَمَرَ اللَّهُ بِهِ الْوَالِي الْعَادِلُ بِلَا زِيَادَةٍ يَمَّا أَنْزَلَ اللَّهُ وَ لَا نُقْصَانٍ مِنْهُ وَ لَا تَحْرِيفٍ لِقَوْلِهِ وَ لَا تَعَدُّ لِأَمْرِهِ إِلَى غَيْرِهِ

‘The lawful aspect of authority is the authority of the just ruler (Imam<sup>-asws</sup>) – whom Allah<sup>-azwj</sup> has Commanded to be recognised, followed, and served in his authority, as well as the authority of those he appoints, in accordance with what Allah<sup>-azwj</sup> has Commanded the Just ruler, without adding to what Allah<sup>-azwj</sup> has Revealed, nor subtracting from it, nor altering His<sup>-azwj</sup> Words, nor transgressing His<sup>-azwj</sup> Command to anything else!

فَإِذَا صَارَ الْوَالِي وَالِي عَدْلٍ بَحْدِهِ الْجِهَةِ فَالْوَلَايَةُ لَهُ وَالْعَمَلُ مَعَهُ وَ مَعُونَتُهُ فِي وِلَايَتِهِ وَ تَقْوِيَتُهُ حَلَالٌ مُحَلَّلٌ وَ حَلَالٌ الْكَسْبُ مَعَهُمْ وَ ذَلِكَ أَنَّ فِي وِلَايَةِ وَالِي الْعَدْلِ وَ وِلَايَةِ إِحْيَاءِ كُلِّ حَقٍّ وَ كُلِّ عَدْلٍ وَ إِمَانَةٍ كُلِّ ظَلَمٍ وَ جَوْرِ وَ فَسَادٍ

‘So, when the governance comes to a Just ruler (Imam<sup>-asws</sup>) in this manner, then authority belongs to him<sup>-asws</sup>. (As such), working with him<sup>-asws</sup> and assisting him<sup>-asws</sup> in his government, and strengthening him<sup>-asws</sup> is lawful and permitted. Earning with them (the government/system) is also lawful, because within the authority of the Just ruler and his<sup>-asws</sup> appointees lies the revival of every right and justice and the eradication of every injustice, oppression, and corruption.

فَلِذَلِكَ كَانَ السَّاعِي فِي تَقْوِيَةِ سُلْطَانِهِ وَ الْمُعِينُ لَهُ عَلَى وِلَايَتِهِ سَاعِعِيًّا فِي طَاعَةِ اللَّهِ مُقْوِيًّا لِدِينِهِ

‘For that reason, the one who strives to strengthen his<sup>-asws</sup> authority and assists him<sup>-asws</sup> in his<sup>-asws</sup> governance is the one who seeks in obedience to Allah<sup>-azwj</sup> and strengthens His<sup>-azwj</sup> religion.

وَ أَمَّا وَجْهُ الْحَرَامِ مِنَ الْوَلَايَةِ فَوَلَايَةُ الْوَالِي الْجَائِرِ وَ وِلَايَةُ الرَّئِيسِ مِنْهُمْ وَ اتِّبَاعُ الْوَالِي فَمَنْ دُونَهُ مِنْ وُلَاةِ الْوُلَاةِ إِلَى أَدْنَاهُمْ بَابًا مِنْ أَبْوَابِ الْوَلَايَةِ عَلَى مَنْ هُوَ وَالٍ عَلَيْهِ وَ الْعَمَلُ لَهُمْ وَ الْكَسْبُ مَعَهُمْ بِجِهَةِ الْوَلَايَةِ لَهُمْ حَرَامٌ وَ مُحَرَّمٌ مُعَدَّبٌ

‘As for the unlawful aspect of authority, it is the authority of the unjust ruler and the authority of their leaders and followers, and those under them from among the governors of governors (governors appointing governors) down to the lowest level, which is one of the doors of authority over those who (live) under their governance. Working for them and earning with them by way of serving their authority is unlawful, forbidden, and deserving of Punishment.

مَنْ فَعَلَ ذَلِكَ عَلَى قَلِيلٍ مِنْ فِعْلِهِ أَوْ كَثِيرٍ لِأَنَّ كُلَّ شَيْءٍ مِنْ جِهَةِ الْمَعُونَةِ مَعْصِيَةٌ كَبِيرَةٌ مِنَ الْكِبَائِرِ

‘Whoever does that, whether little or much, has committed a major sin, because everything done in the way of assisting them (unjust governance) is a great act of disobedience and one of the major sins.

وَ ذَلِكَ أَنَّ فِي وِلَايَةِ الْوَالِي الْجَائِرِ دُرُوسَ الْحَقِّ كُلِّهِ وَ إِحْيَاءَ الْبَاطِلِ كُلِّهِ وَ إِظْهَارَ الظُّلْمِ وَ الْجَوْرِ وَ الْفَسَادِ وَ إِنْطَالَ الْكُتُبِ وَ قَتْلَ الْأَنْبِيَاءِ وَ الْمُؤْمِنِينَ وَ هَدَمَ الْمَسَاجِدِ وَ تَبْدِيلَ سُنَّةِ اللَّهِ وَ شَرَائِعِهِ

‘This is because under the authority of the unjust ruler, all truth is erased, all falsehood is revived, injustice, oppression, and corruption are manifested, the Divine Books are nullified, the Prophets<sup>-as</sup> and believers are killed, Masjids are destroyed, and the Laws and Sunnah of Allah<sup>-azwj</sup> are altered.

فَلِذَلِكَ حُرِّمَ الْعَمَلُ مَعَهُمْ وَ مَعُونَتُهُمْ وَ الْكَسْبُ مَعَهُمْ إِلَّا بِجِهَةِ الضَّرُورَةِ نَظِيرَ الضَّرُورَةِ إِلَى الدَّمِ وَ الْمَيْتَةِ

‘Therefore, working with them, assisting them, and earning alongside them is forbidden, except in cases of compulsion, similar to the compulsion of consuming blood or the dead (carrion).’

### Explanation of the Commerce:

وَأَمَّا تَفْسِيرُ التِّجَارَاتِ فِي جَمِيعِ الْبُيُوعِ وَوُجُوهِ الْحَلَالِ مِنْ وَجْهِ التِّجَارَاتِ الَّتِي يُجُوزُ لِلْبَائِعِ أَنْ يَبِيعَ بِمَا لَا يُجُوزُ لَهُ وَكَذَلِكَ الْمُشْتَرِي الَّذِي يُجُوزُ لَهُ شِرَاؤُهُ بِمَا لَا يُجُوزُ لَهُ

‘As for the explanation of trade in all forms of sales, and the lawful aspects of trade that make it allowed for a seller to sell, and what is not allowed for him, and likewise for the buyer to purchase and what is allowed or not allowed for him.’

### The Lawful Aspects of Buying and Selling:

فَكُلُّ مَأْمُورٍ بِهِ بِمَا هُوَ غِذَاءٌ لِلْعِبَادِ وَقَوَامُهُمْ بِهِ فِي أُمُورِهِمْ فِي وَجْهِ الصَّلَاحِ الَّذِي لَا يُقِيمُهُمْ غَيْرَهُ بِمَا يَأْكُلُونَ وَ يَشْرَبُونَ وَ يَلْبَسُونَ وَ يَنْكِحُونَ وَ يَمْلِكُونَ وَ يَسْتَعْمِلُونَ مِنْ جِهَةٍ مِلْكِهِمْ وَ يُجُوزُ لَهُمُ الْإِسْتِعْمَالُ لَهُ مِنْ جَمِيعِ جِهَاتِ الْمَنَافِعِ لَهُمُ الَّتِي لَا يُقِيمُهُمْ غَيْرَهَا مِنْ كُلِّ شَيْءٍ يَكُونُ لَهُمْ فِيهِ الصَّلَاحُ مِنْ جِهَةٍ مِنَ الْجِهَاتِ وَ هَذَا كُلُّهُ حَالًا لِبَيْعِهِ وَ شِرَاؤِهِ وَ إِسْكَائِهِ وَ اسْتِعْمَالِهِ وَ هِبَتِهِ وَ عَارِيَّتِهِ

‘Then everything that is Commanded and serves as sustenance for the servants and that upholds their affairs in matters of well-being, which cannot be maintained without it, such as what they eat, drink, wear, marry, own, and use by way of ownership, and what is allowed for them to use for all types of benefits which cannot be upheld without them, in every matter that brings them well-being in any aspect, all of this is lawful, its sale, its purchase, its possession, its use, its gifting, and its lending.’

### The Unlawful Aspects of Buying and Selling:

وَ أَمَّا وَجُوهُ الْحَرَامِ مِنَ الْبَيْعِ وَ الشِّرَاءِ فَكُلُّ أَمْرٍ يَكُونُ فِيهِ الْفَسَادُ بِمَا هُوَ مَنْهِيٌّ عَنْهُ مِنْ جِهَةِ أَكْلِهِ وَ شُرْبِهِ أَوْ كَسْبِهِ أَوْ نِكَاحِهِ أَوْ مِلْكِهِ أَوْ إِسْكَائِهِ أَوْ هِبَتِهِ أَوْ عَارِيَّتِهِ أَوْ شَيْءٍ يَكُونُ فِيهِ وَجْهٌ مِنْ وَجُوهِ الْفَسَادِ نَظِيرَ الْبَيْعِ بِالرِّبَا لِمَا فِي ذَلِكَ مِنَ الْفَسَادِ أَوْ الْبَيْعِ لِلْمَيْتَةِ أَوْ الدَّمِ أَوْ لَحْمِ الْحَنْزِيرِ أَوْ لَحْمِ السَّبَاعِ مِنْ صُنُوفِ سَبَاعِ الْوَحْشِ أَوْ الطَّيْرِ أَوْ جُلُودِهَا أَوْ الْحَنْفَرِ أَوْ شَيْءٍ مِنْ وَجُوهِ النَّجَسِ

‘As for the unlawful aspects of buying and selling, they include everything that involves corruption and is prohibited due to its consumption, drinking, acquisition, marriage, ownership, possession, gifting, lending, or anything that contains an element of corruption. This includes, for example, selling with interest because of the corruption it entails, or selling carrion (the dead), blood, pork, the meat of predatory animals from wild beasts or birds, or their skins, or wine, or anything that is considered impure in any form.

فَهَذَا كُلُّهُ حَرَامٌ وَ مُحَرَّمٌ لِأَنَّ ذَلِكَ كُلُّهُ مَنْهِيٌّ عَنْ أَكْلِهِ وَ شُرْبِهِ وَ لُبْسِهِ وَ مِلْكِهِ وَ إِسْكَائِهِ وَ التَّقَلُّبِ فِيهِ بِوَجْهِهِ مِنَ الْوُجُوهِ لِمَا فِيهِ مِنَ الْفَسَادِ فَجَمِيعُ تَقْلِيْبِهِ فِي ذَلِكَ حَرَامٌ

‘All of this is forbidden and prohibited because it is all prohibited to eat, drink, wear, own, possess, or use in any way, due to the corruption it contains. Therefore, all dealings in those are unlawful.

وَكَذَلِكَ كُلُّ بَيْعٍ مَلْهُومٍ بِهِ وَكُلُّ مَنْهِيٍّ عَنْهُ مِمَّا يُتَقَرَّبُ بِهِ لِغَيْرِ اللَّهِ أَوْ يَقْوَى بِهِ الْكُفْرُ وَ الشِّرْكُ مِنْ جَمِيعِ وُجُوهِ الْمَعَاصِي أَوْ بَابٍ مِنَ الْأَبْوَابِ يَقْوَى بِهِ بَابٌ مِنَ أَبْوَابِ الضَّلَالَةِ أَوْ بَابٌ مِنَ أَبْوَابِ الْبَاطِلِ أَوْ بَابٌ يُوهِنُ بِهِ الْحَقُّ فَهُوَ حَرَامٌ مُحَرَّمٌ حَرَامٌ بَيْعُهُ وَ شِرَاؤُهُ وَ إِنْسَاكُهُ وَ مِلْكُهُ وَ هِبَتُهُ وَ عَارِيَّتُهُ وَ جَمِيعِ التَّقْلِبِ فِيهِ إِلَّا فِي حَالٍ تَدْعُو الضَّرُورَةَ فِيهِ إِلَى ذَلِكَ

‘Likewise, every sale that is contaminated by it, and everything prohibited that is used to seek nearness to others rather than Allah<sup>-azwj</sup>, or that strengthens disbelief and polytheism in all their forms of sin, or is a door to misguidance, falsehood, or weakens the truth, is forbidden and prohibited. Its sale, purchase, possession, ownership, gifting, lending, and all dealings in these are unlawful, except in cases of necessity compelling him to that.’

### The Lawful Services - working for wages:

وَأَمَّا تَفْسِيرُ الْإِجَارَاتِ فِإِجَارَةُ الْإِنْسَانِ نَفْسَهُ أَوْ مَا يَمْلِكُ أَوْ تَلِي أَمْرَهُ مِنْ قَرَابَتِهِ أَوْ ذَاتِيهِ أَوْ تَوْجِيهِ بِالْحَالِ مِنْ جِهَاتِ الْإِجَارَاتِ أَوْ يُؤَجَّرُ نَفْسَهُ أَوْ دَارَهُ أَوْ أَرْضَهُ أَوْ شَيْئًا يَمْلِكُهُ فِيمَا يُنْتَفَعُ بِهِ مِنْ وُجُوهِ الْمَنَافِعِ أَوْ الْعَمَلِ بِنَفْسِهِ وَ وَلَدِهِ وَ مَمْلُوكِهِ أَوْ أَجِيرِهِ مِنْ غَيْرِ أَنْ يَكُونَ وَكَيْلًا لِلْوَالِي أَوْ وَالِيًا لِلْوَالِي

‘As for the explanation of rentals (employment), it is the renting of a person’s self or what they own or manage, such as their relatives, animals, or clothing, in a lawful manner regarding the various types of rentals. A person may rent out themselves, their house, their land, or something they own from which benefit is derived, or the labour of themselves, their child, their servant, or their hired worker, provided that they are not acting as an agent for the ruler or a governor for the ruler.

فَلَا بَأْسَ أَنْ يَكُونَ أَجِيرًا يُؤَجَّرُ نَفْسَهُ أَوْ وَلَدَهُ أَوْ قَرَابَتَهُ أَوْ مَلِكَهُ أَوْ وَكَيْلَهُ فِي إِجَارَتِهِ لِأَنْفُسِهِمْ وَكَلَاءِ الْأَجِيرِ مِنْ عِنْدِهِ لَيْسَ لَهُمْ بِوَلَاءِ الْوَالِي نَظِيرُ الْحَمَالِ الَّذِي يَحْمِلُ شَيْئًا بِشَيْءٍ مَعْلُومٍ إِلَى مَوْضِعٍ مَعْلُومٍ فَيَحْمِلُ ذَلِكَ الشَّيْءَ الَّذِي يُجَوِّزُ لَهُ حَمْلُهُ بِنَفْسِهِ أَوْ بِمَمْلُوكِهِ أَوْ ذَاتِيهِ أَوْ يُؤَجَّرُ نَفْسَهُ فِي عَمَلٍ يَعْمَلُ ذَلِكَ الْعَمَلُ بِنَفْسِهِ أَوْ بِمَمْلُوكِهِ أَوْ قَرَابَتِهِ أَوْ بِأَجِيرٍ مِنْ قَبْلِهِ

‘There is no harm in a hired person renting out themselves, their child, their relatives, their property, or their agent in the rental, because they are agents of the hired person and do not have authority over the ruler, similar to a porter who carries something with a known item to a known place. He holds that thing which he is allowed to carry himself, or with his servant or beast of burden, or he rents out himself to perform a task which he does with his own effort, or with his servant, relative, or a hired worker under his direction.

فَهَذِهِ وُجُوهُ مِنْ وُجُوهِ الْإِجَارَاتِ خَلَالَ لِمَنْ كَانَ مِنَ النَّاسِ مَلِكًا أَوْ سَوْقَةً أَوْ كَافِرًا أَوْ مُؤْمِنًا فَخَلَالَ إِجَارَتُهُ وَ خَلَالَ كَسْبُهُ مِنْ هَذِهِ الْوُجُوهِ

‘These are forms of rentals that are lawful for anyone who owns, drives, whether he is a disbeliever, or a believer. Therefore, their renting and earning from these forms is lawful.’

## The Unlawful Services - working for wages:

فَأَمَّا وُجُوهُ الْحَرَامِ مِنْ وُجُوهِ الْإِجَارَةِ نَظِيرٌ أَنْ يُؤَاجِرَ نَفْسَهُ عَلَى مَا يَحْرُمُ عَلَيْهِ أَكْلُهُ أَوْ شُرْبُهُ أَوْ لُبْسُهُ أَوْ يُؤَاجِرَ نَفْسَهُ فِي صَنْعَةِ ذَلِكَ الشَّيْءِ أَوْ حِفْظِهِ أَوْ لُبْسِهِ أَوْ يُؤَاجِرَ نَفْسَهُ فِي هَدْمِ الْمَسَاجِدِ ضِرَارًا أَوْ قَتْلِ النَّفْسِ بَعِيرٍ حَلِيٍّ أَوْ حَمْلِ التَّصَاوِيرِ وَ الْأَصْنَامِ وَ الْمَزَامِيرِ وَ الْبِرَابِطِ وَ الْحُمْرِ وَ الْحَتَّازِيرِ وَ الْمَيْتَةِ وَ الدَّمِ أَوْ شَيْءٍ مِنْ وُجُوهِ الْفَسَادِ الَّذِي كَانَ مُحَرَّمًا عَلَيْهِ مِنْ غَيْرِ جِهَةِ الْإِجَارَةِ فِيهِ

‘As for the unlawful forms of rental, they include renting oneself out (employment) for something that is forbidden to consume, drink, or wear, or renting oneself to produce, guard, or wear such a thing, or renting oneself to demolish mosques out of harm, or to unlawfully kill a soul, or to carry images, idols, musical instruments, lutes, wine, pigs, carrion, blood, or anything associated with corruption that is already forbidden, regardless of whether the prohibition comes through the act of renting or from another source.

وَ كُلُّ أَمْرٍ مَنُهِىَ عَنْهُ مِنْ جِهَةٍ مِنَ الْجِهَاتِ مُحَرَّمٌ عَلَى الْإِنْسَانِ إِجَارَتُهُ نَفْسِهِ فِيهِ أَوْ لَهُ أَوْ شَيْءٍ مِنْهُ أَوْ لَهُ إِلَّا لِمَنْفَعَةٍ مِنْ اسْتَأْجَرَهُ كَالَّذِي يَسْتَأْجِرُ الْأَجِيرَ يَحْمِلُ لَهُ الْمَيْتَةَ يُنَحِّيهَا عَنْ أَدَاهُ أَوْ أَدَى غَيْرِهِ وَ مَا أَشْبَهَ ذَلِكَ وَ الْقَرْفُ بَيْنَ مَعْنَى الْوِلَايَةِ وَ الْإِجَارَةِ وَ إِنْ كَانَ كِلَاهُمَا يَعْْمَلَانِ بِأَجْرٍ

‘Every matter that is prohibited from any aspect is forbidden for a person to rent themselves out for, or rent it to another, unless the benefit is for the one renting, such as someone hiring a worker to remove carrion to eliminate harm to themselves or others, or anything similar to that. The distinction between the meaning of authority and rental remains, even though both involve working for compensation.

أَنَّ مَعْنَى الْوِلَايَةِ أَنْ يَلِيَّ الْإِنْسَانُ لِوَالِي الْوِلَاةِ أَوْ لِوَلَاةِ الْوِلَاةِ فَيَلِيَّ أَمْرَ غَيْرِهِ فِي التَّوَلِيَّةِ عَلَيْهِ وَ تَسْلِيطِهِ وَ جَوَازِ أَمْرِهِ وَ تَحْيِيهِ وَ قِيَامِهِ مَقَامَ الْوَالِيِّ إِلَى الرَّئِيسِ أَوْ مَقَامَ وَكَلَاةِهِ فِي أَمْرِهِ وَ تَوْكِيدِهِ فِي مَعُونَتِهِ وَ تَسْدِيدِ وِلَايَتِهِ وَ إِنْ كَانَ أَدْنَاهُمْ وِلَايَةً

‘The meaning of authority is that a person assumes a position under the chief ruler or under the governors of the rulers, thereby taking charge over others by being appointed over them, exercising control, and having the right to command and forbid. He acts in the place of the ruler before the superior or in the place of his deputies in carrying out his duties, supporting him, and strengthening his authority, even if he holds the lowest level of authority.

فَهُوَ وَالٍ عَلَى مَنْ هُوَ وَالٍ عَلَيْهِ يَجْرِي بِجَرَى الْوِلَاةِ الْكِبَارِ الَّذِينَ يُلَوْنَ وِلَايَةَ النَّاسِ فِي قَتْلِهِمْ مَنْ قَتَلُوا وَ إِظْهَارِ الْجَوْرِ وَ الْفَسَادِ

‘So, he is a ruler over those under his authority, functioning like the senior rulers who govern the people, in that they kill whom they wish to kill and manifest tyranny and corruption.’

## The Meanings of Services:

وَ أَمَّا مَعْنَى الْإِجَارَةِ فَعَلَى مَا فَسَّرْنَا مِنْ إِجَارَةِ الْإِنْسَانِ نَفْسَهُ أَوْ مَا يَمْلِكُهُ مِنْ قَبْلِ أَنْ يُؤَاجِرَ لِشَيْءٍ مِنْ غَيْرِهِ فَهُوَ يَمْلِكُ يَمِينَهُ لِأَنَّهُ لَا يَلِيَّ أَمْرَ نَفْسِهِ وَ أَمْرَ مَا يَمْلِكُ قَبْلَ أَنْ يُؤَاجِرَهُ مِمَّنْ هُوَ آجَرُهُ وَ الْوَالِي لَا يَمْلِكُ مِنْ أُمُورِ النَّاسِ شَيْئًا إِلَّا بَعْدَ مَا يَلِيَّ أُمُورَهُمْ وَ يَمْلِكُ تَوَلِيَّتَهُمْ

‘As for the meaning of rental, it is as we<sup>-asws</sup> have explained. When a person rents out himself or what he owns before being hired for something by another, then he owns his right hand,

because he does not assume authority over himself or what he owns until he rents it out to the one who hires him. A ruler, however, does not possess any authority over people’s affairs except after assuming their governance and holding authority over them.

وَكُلُّ مَنْ آجَرَ نَفْسَهُ أَوْ آجَرَ مَا يَمْلِكُ نَفْسَهُ أَوْ يَلِي أَمْرَهُ مِنْ كَافِرٍ أَوْ مُؤْمِنٍ أَوْ مَلِكٍ أَوْ سُوقَةٍ عَلَى مَا فَسَّرْنَا بِمَا يَجُوزُ الْإِجَارَةُ فِيهِ فَحَلَالٌ مُحَلَّلٌ فِعْلُهُ وَ كَسْبُهُ

‘So, whoever rents himself or what he owns, or what he has authority over, whether disbeliever or believer, king or commoner, in any matter where rental is allowed as we have explained, then his action and his earnings are lawful and permitted.’

### The Skilled or Technical-Based Services:

وَأَمَّا تَفْسِيرُ الصِّنَاعَاتِ فَكُلُّ مَا يَتَعَلَّمُ الْعِبَادُ أَوْ يُعَلِّمُونَ غَيْرَهُمْ مِنْ صُنُوفِ الصِّنَاعَاتِ مِثْلَ الْكِتَابَةِ وَالْحِسَابِ وَالتَّجَارَةِ وَالصَّبَاغَةِ وَالتَّبْرَاجَةِ وَالْبِنَاءِ وَ الْحَيَاكَةِ وَ الْقِصَارَةِ وَ الْحِنَاطَةِ وَ صَنْعَةَ صُنُوفِ التَّصَاوِيرِ مَا لَمْ يَكُنْ مِثْلَ الرُّوحَانِيِّ وَ أَنْوَاعِ صُنُوفِ الْأَلَاتِ الَّتِي يَحْتَاجُ إِلَيْهِ الْعِبَادُ الَّتِي مِنْهَا مَنَافِعُهُمْ وَ بِهَا قِيَامُهُمْ وَ فِيهَا بُلْعَةُ جَمِيعِ حَوَائِجِهِمْ

‘As for the explanation of crafts, it includes everything that people learn or teach others from among the various types of crafts, such as writing, arithmetic, trade, dyeing, oil pressing, construction, weaving, cloth cleaning, tailoring, and the making of various images, as long as they are not representations of spiritual beings, as well as the different kinds of tools and instruments that people need, which bring them benefit, support their livelihood, and fulfill all their needs.

فَحَلَالٌ فِعْلُهُ وَ تَعْلِيمُهُ وَ الْعَمَلُ بِهِ وَ فِيهِ لِنَفْسِهِ أَوْ لغيرِهِ وَ إِنْ كَانَتْ تِلْكَ الصِّنَاعَةُ وَ تِلْكَ الْأَلَةُ قَدْ يُسْتَعَانَ بِهَا عَلَى وُجُوهِ الْفَسَادِ وَ وُجُوهِ الْمَعَاصِي وَ يَكُونُ مَعُونَةً عَلَى الْحَقِّ وَ الْبَاطِلِ

‘Then lawful is its practice, teaching, and work with it or through it, for oneself or for others, even if that craft or tool might be used in ways that support corruption and acts of disobedience, for it can serve as assistance in both truth and falsehood.

فَلَا بَأْسَ بِصِنَاعَتِهِ وَ تَعْلِيمِهِ نَظِيرِ الْكِتَابَةِ الَّتِي هِيَ عَلَى وَجْهِ مِنْ وُجُوهِ الْفَسَادِ مِنْ تَقْوِيَةِ مَعُونَةٍ وَلَايَةِ وَلَاةِ الْجَوْرِ وَ كَذَلِكَ السِّكِّينِ وَ السَّيْفِ وَ الرُّمْحِ وَ الْقَوْسِ وَ غَيْرِ ذَلِكَ مِنْ وُجُوهِ الْأَلَةِ الَّتِي قَدْ تُصَرَّفُ إِلَى جِهَاتِ الصَّلَاحِ وَ جِهَاتِ الْفَسَادِ وَ تَكُونُ آلَةً وَ مَعُونَةً عَلَيْهَا

‘There is no harm in practising or teaching such a craft, like writing, which can be used in corrupt ways, such as supporting the authority of unjust rulers. The same applies to knives, swords, spears, bows, and other tools that may be directed toward either good or evil, serving as instruments and means against it (as well).

فَلَا بَأْسَ بِتَعْلِيمِهِ وَ تَعْلَمِهِ وَ أَخْذِ الْأَجْرِ عَلَيْهِ وَ فِيهِ وَ الْعَمَلُ بِهِ وَ فِيهِ لِمَنْ كَانَ لَهُ فِيهِ جِهَاتِ الصَّلَاحِ مِنْ جَمِيعِ الْخَلَائِقِ وَ مُحَرَّمٌ عَلَيْهِمْ فِيهِ تَصْرِيحُهُ إِلَى جِهَاتِ الْفَسَادِ وَ الْمَصَارِّ فَلَيْسَ عَلَى الْعَالِمِ وَ الْمُتَعَلِّمِ إِثْمٌ وَ لَا وَرْزٌ لِمَا فِيهِ مِنَ الرُّجْحَانِ فِي مَنَافِعِ جِهَاتِ صِلَاحِهِمْ وَ قِيَامِهِمْ وَ بَقَائِهِمْ

‘There is no harm in teaching it, learning it, receiving payment for it or through it, and working with it or through it for those who use it in ways that bring benefit and righteousness among all people. It is forbidden for them to direct it toward corruption and harm. Thus, the scholar and the student bear no sin or blame, due to the greater weight of their benefits in supporting their well-being, livelihood, and survival.’

### The Unlawful Skilled or Technical Services:

وَ إِنَّمَا الْإِنَّمُ وَالْوِزُّ عَلَى الْمُتَصَرِّفِ بِهَا فِي وُجُوهِ الْفَسَادِ وَالْحَرَامِ وَ ذَلِكَ إِذَا حَرَّمَ اللَّهُ الصَّنَاعَةَ الَّتِي حَرَامٌ كُلُّهَا الَّتِي يَجِيءُ مِنْهَا الْفَسَادُ مُحْضاً نَظِيرُ الرِّبَايَةِ وَالْمَزَامِيرِ وَالسُّطْرُنَجِ وَ كُلِّ مَلْهُوٍّ بِهِ وَ الصُّلْبَانِ وَالْأَصْنَامِ وَ مَا أَشْبَهَ ذَلِكَ مِنْ صِنَاعَاتِ الْأَشْرِيَةِ الْحَرَامِ وَ مَا يَكُونُ مِنْهُ وَ فِيهِ الْفَسَادُ مُحْضاً وَ لَا يَكُونُ فِيهِ وَ لَا مِنْهُ شَيْءٌ مِنْ وُجُوهِ الصَّلَاحِ

‘The sin and burden fall only on the one who uses it in ways of corruption and unlawfulness. Indeed, Allah<sup>-azwj</sup> has only Forbidden the craft that is entirely unlawful, from which pure corruption results, such as musical instruments, flutes, chess, all forms of distraction, crosses, idols, and similar things, including the production of forbidden drinks and anything from which and in which there is only corruption and there is no aspect of benefit or righteousness.

فَحَرَامٌ تَعْلِيمُهُ وَ تَعَلُّمُهُ وَ الْعَمَلُ بِهِ وَ أَخْذُ الْأَجْرِ عَلَيْهِ وَ جَمِيعُ التَّقَلُّبِ فِيهِ مِنْ جَمِيعِ وُجُوهِ الْحَرَكَاتِ كُلِّهَا إِلَّا أَنْ يَكُونَ صِنَاعَةً قَدْ تُصَرَّفُ إِلَى جِهَاتِ الصَّنَاعِ وَ إِنْ كَانَ قَدْ يُتَصَرَّفُ بِهَا وَ يُتَنَاوَلُ بِهَا وَجْهٌ مِنْ وُجُوهِ الْمَعَاصِي فَلَعَلَّهُ لِمَا فِيهِ مِنَ الصَّلَاحِ حَلَّ تَعَلُّمُهُ وَ تَعْلِيمُهُ وَ الْعَمَلُ بِهِ وَ يَخْرُجُ عَلَى مَنْ صَرَفَهُ إِلَى غَيْرِ وَجْهِ الْحَقِّ وَ الصَّلَاحِ

‘So, it is forbidden to teach it, learn it, work with it, receive payment for it, and engage in it in any form of activity whatsoever, unless it is a craft that can be directed toward beneficial uses, even if it may also be used in aspects of disobedience. So perhaps, due to the benefit it contains, learning it, teaching it, and working with it becomes permissible, while it is forbidden for anyone to direct it toward anything other than truth and righteousness.

فَهَذَا بَيَانٌ تَفْسِيرٌ وَجْهٌ اِكْتِسَابِ مَعَاشِ الْعِبَادِ وَ تَعْلِيمِهِمْ فِي جَمِيعِ وُجُوهِ اِكْتِسَابِهِمْ وُجُوهُ اِخْرَاجِ الْأَمْوَالِ وَ اِنْفَاقِهَا

‘This is an explanation of the interpretation of the aspects of earning, livelihoods of the servants, and their teaching in the entirety of the aspects of their earnings, and aspects of extracting the wealth and spending it.’

### Kinds of Spending and Incurred Expenses:

وَ أَمَّا الْوُجُوهُ الَّتِي فِيهَا اِخْرَاجُ الْأَمْوَالِ فِي جَمِيعِ وُجُوهِ الْحَلَالِ الْمُفْتَرَضِ عَلَيْهِمْ وَ وُجُوهُ التَّوَابِلِ كُلِّهَا فَارْبَعَةٌ وَ عِشْرُونَ وَجْهاً مِنْهَا سَبْعَةٌ وُجُوهُ عَلَى خَاصَّةِ نَفْسِهِ وَ حَمْسَةٌ وُجُوهُ عَلَى مَنْ يَلْزَمُ نَفْسَهُ وَ ثَلَاثَةٌ وُجُوهُ بِمَا يَلْزَمُهُ فِيهَا مِنْ وُجُوهِ الدَّيْنِ وَ حَمْسَةٌ وُجُوهُ بِمَا يَلْزَمُهُ فِيهَا مِنْ وُجُوهِ الصَّلَاتِ وَ اَرْبَعَةٌ أُوجِبُ بِمَا يَلْزَمُهُ فِيهَا النَّفَقَةُ مِنْ وُجُوهِ اصْطِنَاعِ الْمَعْرُوفِ

‘As for the ways in which wealth is to be spent in all lawful and obligatory forms, as well as in all recommended (non-obligatory) acts, they are twenty-four in total. Of these, seven pertain specifically to oneself, five to those whom one is personally obligated to support, three relate

to obligations arising from debt, five involve acts of devotion, and four pertain to expenditures in doing acts of kindness and generosity.

فَأَمَّا الْوُجُوهُ الَّتِي يَلْزُمُهُ فِيهَا التَّقَهُ عَلَى حَاصَّةِ نَفْسِهِ فَهِيَ مَطْعَمُهُ وَ مَشْرَبُهُ وَ مَلْبَسُهُ وَ مَنْكُحُهُ وَ مَخْدَمُهُ وَ عَطَاؤُهُ فِيمَا يَحْتَاجُ إِلَيْهِ مِنَ الْأَجْرِ عَلَى مَرَمَةٍ مَتَاعِهِ أَوْ حَمَلِهِ أَوْ حِفْظِهِ وَ مَعْنَى مَا يَحْتَاجُ إِلَيْهِ فَبَيِّنٌ نَحْوُ مَنْزِلِهِ أَوْ آلَةٍ مِنَ الْأَلَاتِ يَسْتَعِينُ بِهَا عَلَى حَوَائِجِهِ

‘As for the expenditures that are obligatory upon a person for himself, they include his food, drink, clothing, marriage, servant, and payment for what he needs in terms of wages for repairing his belongings, transporting them, or safeguarding them. The meaning of what he needs is clear, such as his home or tools he uses to be assisted with upon his needs.

وَ أَمَّا الْوُجُوهُ الْحُمْسِ الَّتِي يَجِبُ عَلَيْهِ التَّقَهُ لِمَنْ يَلْزُمُهُ نَفْسُهُ فَعَلَى وَ لِدَيْهِ وَ وَالِدَيْهِ وَ امْرَأَتِهِ وَ مَمْلُوكِهِ لِأَنَّهُ لَمْ يَكُنْ لَهُ ذَلِكَ فِي حَالِ الْيُسْرِ وَ الْعُسْرِ وَ أَمَّا الْوُجُوهُ الثَّلَاثَةُ الْمَفْرُوضَةُ مِنْ وَجُوهِ الدِّينِ فَالزَّكَاةُ الْمَفْرُوضَةُ الْوَاجِبَةُ فِي كُلِّ عَامٍ وَ الْحَجُّ الْمَفْرُوضُ وَ الْجِهَادُ فِي إِبَانِهِ وَ زَمَانِهِ

‘As for the five categories for which he is obligated to spend on those whom he is personally responsible for, they are his children, his parents, his wife, and his servant, this obligation is binding upon him in both times of ease and hardship. As for the three obligatory categories related to religious duties, they are - the obligatory annual Zakat, the obligatory Hajj, and Jihad at its period and due time.

وَ أَمَّا الْوُجُوهُ الْحُمْسِ مِنْ وَجُوهِ الصَّلَاتِ التَّوَابِلِ فَصَلَاةُ مَنْ فَوْقَهُ وَ صَلَاةُ الْقُرَابَةِ وَ صَلَاةُ الْمُؤْمِنِينَ وَ التَّنَعُّلُ فِي وَجُوهِ الصَّدَقَةِ وَ الْبِرِّ وَ الْعَتَقُ

‘And as for the five categories of voluntary charitable acts, these are - maintaining ties with those above him (i.e., parents), giving to relatives, giving to fellow believers, voluntary charity and acts of kindness, and the liberation (of slaves).

وَ أَمَّا الْوُجُوهُ الْأَرْبَعُ فَفَضَاءُ الدِّينِ وَ الْعَارِيَةُ وَ الْقَرْضُ وَ إِقْرَاءُ الضَّيْفِ وَاجِبَاتٌ فِي السُّنَّةِ

‘As for the four categories, they are - repayment of debt, lending of items (for temporary use), giving loans, and hosting guests. These are duties affirmed in the Sunnah.

مَا يَحِلُّ وَ يَجُوزُ لِلْإِنْسَانِ أَكْلُهُ فَأَمَّا مَا يَحِلُّ لِلْإِنْسَانِ أَكْلُهُ بِمَا أُخْرِجَتْ الْأَرْضُ فَثَلَاثَةٌ صُنُوفٍ مِنَ الْأَعْدِيَةِ صِنْفٌ مِنْهَا جَمِيعُ الْحَبِّ كُلِّهِ مِنَ الْخِنْطَلِ وَ الشَّعِيرِ وَ الْأُرْزْرِ وَ الْحِمَصِ وَ غَيْرِ ذَلِكَ مِنْ صُنُوفِ الْحَبِّ وَ صُنُوفِ السَّمَابِسِ وَ غَيْرِهَا كُلُّ شَيْءٍ مِنَ الْحَبِّ مَا يَكُونُ فِيهِ غَدَاءُ الْإِنْسَانِ فِي بَدَنِهِ وَ قُوَّتُهُ فَحَلَالٌ أَكْلُهُ وَ كُلُّ شَيْءٍ تَكُونُ فِيهِ الْمَضَرَّةُ عَلَى الْإِنْسَانِ فِي بَدَنِهِ فَحَرَامٌ أَكْلُهُ إِلَّا فِي حَالِ الضَّرُورَةِ

‘As for what is lawful and permissible for a person to eat, it includes that which the earth produces. There are three types of foods in this regard. One type is, all kinds of grains, such as wheat, barley, rice, chickpeas, and other kinds of seeds and legumes. These include anything from grains that provide nourishment for the human body and strengthen it. So, it is lawful to eat it, and anything that causes harm to a person's body is unlawful to eat, except in a case of necessity.

وَ الصِّنْفُ الثَّانِي مِمَّا أُخْرِجَتِ الْأَرْضُ مِنْ جَمِيعِ صُنُوفِ التِّمَارِ كُلِّهَا مِمَّا يَكُونُ فِيهِ غِذَاءُ الْإِنْسَانِ وَ مَنْفَعَةٌ لَهُ وَ قُوَّةٌ بِهِ فَحَلَالٌ أَكْلُهُ وَ مَا كَانَ فِيهِ الْمَضَرَّةُ عَلَى الْإِنْسَانِ فِي أَكْلِهِ فَحَرَامٌ أَكْلُهُ

‘The second type of what the earth produces includes all kinds of fruits that provide nourishment, benefit, and sustenance to human beings. So, it is lawful to eat it, and whatever causes harm to a person when eaten is unlawful to eat.’

### The Permissible Food:

وَ الصِّنْفُ الثَّلَاثُ جَمِيعِ صُنُوفِ الْبُقُولِ وَ النَّبَاتِ وَ كُلِّ شَيْءٍ تُنْبِتُ الْأَرْضُ مِنَ الْبُقُولِ كُلِّهَا مِمَّا فِيهِ مَنَافِعُ الْإِنْسَانِ وَ غِذَاؤُهُ فَحَلَالٌ أَكْلُهُ وَ مَا كَانَ مِنْ صُنُوفِ الْبُقُولِ مِمَّا فِيهِ الْمَضَرَّةُ عَلَى الْإِنْسَانِ فِي أَكْلِهِ نَظِيرَ بُقُولِ السُّمُومِ وَ الْقَاتِلَةِ وَ نَظِيرَ الدَّفْلَى وَ غَيْرِ ذَلِكَ مِنْ صُنُوفِ السَّمِّ الْقَاتِلِ فَحَرَامٌ أَكْلُهُ

‘The third type includes all types of herbs and plants, and everything the earth produces of herbs that contain benefits and nourishment for human beings. So, it is lawful to eat it, and whatever is from the types of herbs that cause harm to a person when eaten, such as poisonous and deadly herbs, like oleander and other forms of lethal poison, is unlawful to eat.

وَ أَمَّا مَا يَحِلُّ أَكْلُهُ مِنْ لُحُومِ الْحَيَوَانَ فَلُحُومِ الْبَقَرِ وَ الْعَنَمِ وَ الْإِبِلِ وَ مَا يَحِلُّ مِنْ لُحُومِ الْوَحْشِ كُلِّ مَا لَيْسَ فِيهِ نَابٌ وَ لَا لَهُ مِخْلَبٌ وَ مَا يَحِلُّ مِنْ أَكْلِ لُحُومِ الطَّيْرِ كُلِّهَا مَا كَانَتْ لَهُ قَابِضَةٌ فَحَلَالٌ أَكْلُهُ وَ مَا لَمْ يَكُنْ لَهُ قَابِضَةٌ فَحَرَامٌ أَكْلُهُ وَ لَا بَأْسَ بِأَكْلِ صُنُوفِ الْجَرَادِ

‘As for the meat of animals that are lawful to eat, these include the meat of cattle, sheep, and camels, and from wild animals, whatever does not have fangs or claws is lawful. As for the meat of birds, all birds that have a grasping claw are lawful to eat, and those that do not have such a claw are unlawful to eat. There is no harm in eating various types of locusts.

وَ أَمَّا مَا يَجُوزُ أَكْلُهُ مِنَ الْبَيْضِ فَكُلَّمَا اخْتَلَفَ طَرَفَاهُ فَحَلَالٌ أَكْلُهُ وَ مَا اسْتَوَى طَرَفَاهُ فَحَرَامٌ أَكْلُهُ

‘As for the eggs that are permissible to eat, any egg that has differing ends is lawful to eat, and whatever has equal ends is unlawful to eat.

وَ مَا يَجُوزُ أَكْلُهُ مِنْ صَيْدِ الْبَحْرِ مِنْ صُنُوفِ السَّمَكِ مَا كَانَ لَهُ فُشُورٌ فَحَلَالٌ أَكْلُهُ وَ مَا لَمْ يَكُنْ لَهُ فُشُورٌ فَحَرَامٌ أَكْلُهُ

‘As for what is permissible to eat from sea game among types of fish, whatever has scales is lawful to eat, and whatever does not have scales is unlawful to eat.’

### The Permissible from Drinkables:

وَ أَمَّا مَا يَجُوزُ مِنَ الْأَشْرِبَةِ مِنْ جَمِيعِ صُنُوفِهَا فَمَا لَا يُعَيِّرُ الْعَقْلَ كَثِيرُهُ فَلَا بَأْسَ بِشُرْبِهِ وَ كُلِّ شَيْءٍ يُعَيِّرُ مِنْهَا الْعَقْلَ كَثِيرُهُ فَالْقَلِيلُ مِنْهُ حَرَامٌ

‘As for what is permissible from all types of drinks, whatever does not intoxicate the mind in large amounts, there is no harm in drinking it. But whatever intoxicates the mind in large amounts, then even a small amount of it is unlawful.’

### The Permissible from Clothing:

وَمَا يُجُوزُ مِنَ اللَّيَاسِ فَكُلُّ مَا أَنْبَتِ الْأَرْضُ فَلَا بَأْسَ بَلْبَسِهِ وَ الصَّلَاةُ فِيهِ وَ كُلُّ شَيْءٍ يَجِلُّ لَحْمُهُ فَلَا بَأْسَ بَلْبَسِ جُلْدِهِ الذَّكِيِّ مِنْهُ وَ صُوفِهِ وَ شَعْرِهِ وَ وَبَرِهِ وَ إِنْ كَانَ الصُّوفُ وَ الشَّعْرُ وَ الرِّيشُ وَ الوَبْرُ مِنَ الْمَيْتَةِ وَ غَيْرِ الْمَيْتَةِ ذَكِيًّا فَلَا بَأْسَ بَلْبَسِ ذَلِكَ وَ الصَّلَاةُ فِيهِ

‘As for what is permissible in clothing, everything that the earth produces is permissible to wear and to pray Salat in, and everything whose meat is lawful to eat, there is no harm in wearing its tanned hide, its wool, its hair, and its fur. Even if the wool, hair, feathers, or fur comes from a dead animal or a slaughtered one, if it has been purified (tanned), there is no harm in wearing it and praying Salat in it.

وَ كُلُّ شَيْءٍ يَكُونُ غِذَاءً لِلْإِنْسَانِ فِي مَطْعَمِهِ أَوْ مَشْرَبِهِ أَوْ مَلْبَسَهُ فَلَا يُجُوزُ الصَّلَاةُ عَلَيْهِ وَ لَا السُّجُودُ إِلَّا مَا كَانَ مِنْ نَبَاتِ الْأَرْضِ مِنْ غَيْرِ نَمْرٍ قَبْلَ أَنْ يَصِيرَ مَعْزُولًا فَإِذَا صَارَ غَزْلًا فَلَا يُجُوزُ الصَّلَاةُ عَلَيْهِ إِلَّا فِي حَالِ الضَّرُورَةِ

‘And anything that is considered human food, whether in eating, drinking, or clothing, it is not permissible to pray Salat on it or to prostrate upon it, except for what grows from the earth that has no fruit, and before it becomes spun thread. But once it is spun thread, it is not permissible to pray Salat on it except in cases of necessity.’

### The Permissible from Nikah (Marriage):

وَ أَمَّا مَا يُجُوزُ مِنَ الْمَنَاحِحِ فَأَرْبَعَةٌ وَجُوهِ نِكَاحِ مِيرَاثٍ وَ نِكَاحِ بَغْيَرِ مِيرَاثٍ وَ نِكَاحِ الْيَمِينِ وَ نِكَاحِ بَتْحَلِيلٍ مِنَ الْمُحَلَّلِ لَهُ مِنْ مَلِكٍ مَنْ يَمْلِكُ

‘As for what is permissible in forms of marriage, there are four types, marriage with inheritance, marriage without inheritance, marriage through ownership (concubine), and marriage by authorisation from one who is allowed to permit it through ownership by someone who owns.

وَ أَمَّا مَا يُجُوزُ مِنَ الْمَلِكِ وَ الْحُدْمَةِ فَمِثْلُهُ وَجُوهِ مَلِكِ الْعَنْيَمَةِ وَ مَلِكِ الشِّرَاءِ وَ مَلِكِ الْمِيرَاثِ وَ مَلِكِ الْهَبَةِ وَ مَلِكِ الْعَارِيَةِ وَ مَلِكِ الْأَجْرِ

‘As for what is permissible in ownership and service, there are six forms, ownership through war booty, ownership through purchase, ownership through inheritance, ownership through gift, ownership through borrowing for use, and ownership through wages.

فَهَذِهِ وَجُوهُ مَا يَجِلُّ وَ مَا يُجُوزُ لِلْإِنْسَانِ إِنْفَاقَ مَالِهِ وَ إِخْرَاجَهُ بِجَهَةِ الْحَلَالِ فِي وَجُوهِهِ

‘So, these aspects are what is permissible and allowed for the human being to spend his wealth and extract it in the lawful aspects in its categories.

وَ مَا يُجُوزُ فِيهِ التَّصَرُّفُ وَ التَّقْلُبُ مِنْ وَجُوهِ الْفَرِيضَةِ وَ النَّافِلَةِ.

'It is also permissible for a person to spend and dispose of their wealth through lawful means in these categories, and to engage in transactions and dealings within what is obligatory and recommended.'<sup>1</sup>

---

<sup>1</sup> Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 11