

Supplication for profiting in the trade (Allah-azwj Says: O Muhammad-saww, and the one from your community who wants to profit in his trading, let him say when he begins with it:

يَا مُرَبِّي نَفَقَاتِ أَهْلِ النَّفْوَى وَ مُضَاعَفَهَا وَ يَا سَائِقَ الْأَرْزَاقِ سَحَاً إِلَى الْمَخْلُوقِينَ وَ يَا مُفْضِلَنَا بِالْأَرْزَاقِ بَعْضَنَا عَلَى بَعْضٍ سُفْنِي وَ وَجَّهْنِي فِي تِجَارَتِي هَذِهِ إِلَى وَجْهِ غَنَى عَاصِمٍ شُكْرٍ أَحَدُهُ بِحُسْنِ شُكْرٍ لِنَتَفَعَّنِي بِهِ وَ تَنْفَعُ بِهِ مِنِّي يَا مُرَبِّحَ تِجَارَاتِ الْعَالَمِينَ بِطَاعَتِهِ

‘O Nourisher of the expense monies of the pious people and its Multiplier, and O Usher of the abundant sustenance(s) to the created beings, and O our Preferer with the sustenance(s), some of us over others! Usher me and Direct me in this trading of mine to a direction of secure riches, grateful, I can take it with excellent thanking so benefit me by it and (others can) benefit with it from me! O Profiter of trades of the worlds, being in His-azwj obedience!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ سُبِّحْ لِي فِي تِجَارَتِي هَذِهِ رِزْقاً تَزْرُقُنِي فِيهِ حُسْنَ الصَّنْعِ فِيمَا ابْتَلَيْتَنِي بِهِ وَ تَمْنَعْنِي فِيهِ مِنَ الطُّغْيَانِ وَ الْقُنُوطِ

Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Usher to me in this trading of mine sustenance You-azwj Grace me in excellent Dealing in what You-azwj Try me with, and Prevent me in it from the aggression and the despondency!

يَا خَيْرَ نَاشِرِ رِزْقِهِ لَا تُشْمِتْ بِي بِرِدِّكَ عَلَيَّ دُعَائِي بِالْحُسْرَانِ عُدْواً لِي وَ أَسْعِدْنِي بِطَلِبَتِي مِنْكَ وَ بِدُعَائِي إِلَيْكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Best Spreader of His-azwj sustenance! Do not let me be gloated with by enemies of mine, by Rejecting my supplication to me with the losses, and Assist me with my seeking from You-azwj and with my supplicating to You-azwj, O most Merciful of the merciful ones!’

فَإِنَّهُ إِذَا قَالَ ذَلِكَ أَرَبَحْتُ تِجَارَتَهُ وَ أَرَبَيْتُهَا لَهُ يَا مُحَمَّدُ وَ مَنْ أَرَادَ مِنْ أُمَّتِكَ الْأَمَانَ مِنْ بَلِيَّتِي وَ الْإِسْتِجَابَةَ لِدَعْوَتِهِ فَلْيَقُلْ حِينَ يَسْمَعُ تَأْذِينَ الْمَعْرَبِ

When he says that, I-azwj shall Cause his trading to be profitable and Nourish it for him! (An extract, Bihar Al-Anwaar, Vol. 92)

‘Professions and Business for Females’

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Abbreviations:

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

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَغَجَلْ فَرَجَهُمْ وَالْعَنُ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Professions and Business for Females’

Ladies, out of necessity and/or social and religious requirements, used to work during the pre-Islamic era – Rasool Allah^{-saww} did not stop them from working and earning wages but instead encouraged them to carry on working in respectable fields - which were, in those days somewhat few and restricted at as compared with the work opportunities they have today. During the time of Prophet^{-saww}, some of the professions, ladies used to work were: teaching Quran to young girls, offering assistance to mothers and babies as well as maternity services, selling merchandise/fragrance to ladies, spinning thread, tailoring cloths. Few example Ahadith are presented below:

أخبرنا عبد الله أخبرنا محمد حدثني موسى حدثنا أبي عن أبيه عن جده جعفر بن محمد عن أبيه عن آباءه قال قال رسول الله ص نعم شغل المرأة المؤمنة الغزل

It has been reported by Abd Allah, who from Mohammed, who from Musa, who from his father, who from his father Jafar ibn Mohammed who from their forefathers the following:

The messenger of Allah^{-saww} said: The best occupation of the believer woman is the spinning (to make thread from cotton/wool).¹

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ فِي الْعَلَلِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ رَجُلٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ رَفَعَ الْحَدِيثَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص فِي كَلَامٍ كَثِيرٍ وَ نِعْمَ اللَّهُ الْمِعْزَلُ لِلْمَرْأَةِ الصَّالِحَةِ

It has been reported by Mohammed ibn Ali ibn al-Hussain, who from his father, who from Mohammed ibn Yahiya, who from Mohammed ibn Ahmed who from Ahmed ibn Abi Abd Allah, who from a man, who from Asbat who from Yaqoob who has narrated it from Ali^{-asws} ibn Abi Talib^{-asws}:

The messenger of Allah^{-saww} said in a speech the excellent hobby of the pious women is spindle (weaving and stitching).²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا عَنِ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي حَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَا يَأْكُلُ هُوَ وَ لَا أَحَدٌ مِنْ عِيَالِهِ مِنَ الْعَقِيمَةِ قَالَ وَ لِلْقَابِلَةِ الثُّلُثُ مِنَ الْعَقِيمَةِ فَإِنْ كَانَتْ الْقَابِلَةُ أُمُّ الرَّجُلِ أَوْ فِي

1 الجعفریات 98 باب النساء ص : 97

2 وسائل الشیعة 17 236 64- باب استحباب الغزل للمرأة

عِيَالِهِ فَلَيْسَ لَهَا مِنْهَا شَيْءٌ وَ يُجْعَلُ أَعْضَاءُ ثُمَّ يَطْبُخُهَا وَ يَفْسِمُهَا وَ لَا يُعْطِيهَا إِلَّا لِأَهْلِ الْوَلَايَةِ وَ قَالَ يَا كُلُّ مَنْ الْعَقِيقَةَ كُلُّ أَحَدٍ إِلَّا الْأُمَّ

Al-Husayn from Muhammad has narrated from Mu'alla' ibn Muhammad and Muhammad ibn Yahya from Ahmad ibn Muhammad all from al-Washsha from Ahmad ibn 'A'idh from Abu Khadijah who has said the following:

‘Abu Abd Allah^{asws} has said: ‘He or any of his dependents should not eat from the meat of 'Aqiqah. **One-third of the meat is for Al-Qabilah (the special nurse helping in labour).** If the special nurse is the mother of the father of the new-born or a family member, then there isn't anything for such nurse (as Aqiqah meat is not for the family members). It should be made in parts, cooked and distributed. It should be given only to those who are of the people of Walayah (people who believe in the Divine authority of 'A 'immah^{asws},' The Imam^{asws} said, 'Everyone can eat from the meat of 'Aqiqah except the mother (as well as him and his dependents).’³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ زَيْدِ الْهَاشِمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ جَاءَتْ زَيْنَبُ الْعَطَارَةُ الْحَوْلَاءُ إِلَى نِسَاءِ النَّبِيِّ ص فَجَاءَ النَّبِيُّ ص فَإِذَا هِيَ عِنْدَهُمْ فَقَالَ النَّبِيُّ ص إِذَا أَتَيْتِنَا طَابَتْ بِيُوتُنَا فَقَالَتْ بِيُوتُكَ بِرِيحِكَ أَطِيبُ يَا رَسُولَ اللَّهِ فَقَالَ لَهَا رَسُولُ اللَّهِ ص إِذَا بَعْتِ فَأَحْسِنِي وَ لَا تَعُشِّي فَإِنَّهُ أَتْفِي لَلَّهِ وَ أَنْبَى لِلْمَالِ

A number of our people have narrated from Ahmad ibn Abu Abd Allah, from his father from Khalaf from Hammad from Al-Hussein ibn Zayd al-Hashimiy who has said:

Abu Abdullah^{asws} said: ‘Zaynab Al-Attar Al-Hawla came over to the wives of the Prophet^{saww}. So, the Prophet^{saww} came over and she was with them. So the Prophet^{saww} said: ‘Whenever you come over to us, you aromatise our rooms’. So, she said, ‘Your^{saww} room is more aromatic by your^{asws} aroma, O Rasool-Allah^{saww}! So Rasool-Allah^{saww} said to her: ‘Whenever you sell, so make it good (pure) and do not mix it up, for it is more fearful of Allah^{azwj} and more remaining for the wealth’.⁴

Income from Eulogizing Someone to Make People Mourn:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ جَمِيعاً عَنْ حَنَانَ بْنِ سَدِيرٍ قَالَ كَانَتْ امْرَأَةٌ مَعَنَا فِي الْحَيِّ وَ لَهَا جَارِيَةٌ نَائِحَةٌ فَجَاءَتْ إِلَى أَبِي فَقَالَتْ يَا عَمَّ أَنْتَ تَعْلَمُ أَنَّ مَعِيشَتِي مِنَ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ مِنْ هَذِهِ الْجَارِيَةِ النَّائِحَةِ وَ قَدْ أَحْبَبْتُ أَنْ تَسْأَلَ أَبَا عَبْدِ اللَّهِ ع عَنْ ذَلِكَ فَإِنْ كَانَ حَلَالاً وَ إِلَّا بَعْتُهَا وَ أَكَلْتُ مِنْ ثَمَنِهَا حَتَّى يَأْتِيَ اللَّهُ بِالْفَرَجِ فَقَالَ لَهَا أَبِي وَ اللَّهُ إِلَيَّ لِأَعْظَمُ

³ Al-Kafi, vol. 6, H. 10363, Ch. 20, h. 2

⁴ Al Kafi – V 5 – The Book of Subsistence Ch 54 H 5

أَبَا عَبْدِ اللَّهِ عَ أَنْ أَسْأَلَهُ عَنْ هَذِهِ الْمَسْأَلَةِ قَالَ فَلَمَّا قَدِمْنَا عَلَيْهِ أَحْبَبْتُهُ أَنَا بِذَلِكَ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ أ تَشَارِطُ قُلْتُ وَ اللَّهُ مَا أَذْرِي تَشَارِطُ أَمْ لَا فَقَالَ قُلْ لَهَا لَا تَشَارِطُ وَ تَقْبَلُ مَا أُعْطِيَتْ

Ali ibn Ibrahim has narrated from his father Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isma'il all from Hanan ibn Sadir who has said the following:

‘In our neighbourhood there was a woman who had a slave-girl who sung eulogies. She came to my father and said: ‘O Uncle, you know about my means of living from Allah^{-azwj} and then it is from this slave-girl's singing eulogies. I would request you to ask from Abu 'Abd Allah^{-asws} for me about it if it is lawful; otherwise, I will sell her and use the funds from selling her until Allah^{-azwj} opens up a door for me’. My father said to her: ‘I consider Abu 'Abd Allah^{-asws} greatly exalted and cannot ask such things from him^{-asws}’. The narrator^{-asws} has said that when we visited him^{-asws}, I informed the Imam^{-asws} about it and Abu 'Abd Allah^{-asws} asked: ‘Does she set a condition?’ I replied: ‘By Allah^{-azwj}, I do not know if she does so or not.’ The Imam^{-asws} said: ‘Tell her not to set up a condition for payment but accept whatever is given to her’.⁵

The Legal Status of Income from Hairdressing:

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشِيْمٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ دَخَلْتُ مَا شِطَّةً عَلَى رَسُولِ اللَّهِ صَ فَقَالَ لَهَا هَلْ تَرَكْتِ عَمَلِكِ أَوْ أَقَمْتِ عَلَيْهِ فَقَالَتْ يَا رَسُولَ اللَّهِ أَنَا أَعْمَلُهُ إِلَّا أَنْ تَنْهَانِي عَنْهُ فَأَنْتَهَيْتَنِي عَنْهُ فَقَالَ لَهَا افْعَلِي لَهَا إِذَا مَشَطْتِ فَلَا تَجْلِي الْوَجْهَ بِالْحَرْقِ فَإِنَّمَا تَذْهَبُ بِمَاءِ الْوَجْهِ وَ لَا تَصْلِي الشَّعْرَ بِالشَّعْرِ

Ahmad ibn Muhammad has narrated from Ahmad ibn 'Ashaym from Ibn Abu 'Umayr from a man who has said the following:

‘Abu Abd Allah^{-asws} has said: ‘Once a hair-dresser came to the Messenger of Allah^{-saww} and he asked her: ‘Have you stopped the work you were doing or not?’ She replied: ‘O Messenger of Allah^{-saww} I still do it unless you prohibit. If so, I will stop’. He^{-saww} said: ‘You can still do it but when doing a hair dressing do not clean the face with Al-Khiraq (tatter); it takes away the beauty of the face, and do not connect someone else's hair to another person's hair’.⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ سَالِمِ بْنِ مُكْرَمٍ عَنْ سَعْدِ الْإِسْكَافِ قَالَ سُئِلَ أَبُو جَعْفَرٍ عَ عَنِ الْفَرَامِلِ الَّتِي تَضَعُهَا النِّسَاءُ فِي رُؤُوسِهِنَّ يَصِلْنَهُ بِشَعُورِهِنَّ فَقَالَ لَا بَأْسَ عَلَى الْمَرْأَةِ بِمَا تَرَبَّيْتِ بِهِ لِزَوْجِهَا قَالَ فَقُلْتُ لَهُ بَلَعْنَا أَنَّ رَسُولَ اللَّهِ صَ لَعَنَ الْوَاصِلَةَ وَ الْمُؤْصُولَةَ فَقَالَ لَيْسَ هُنَاكَ إِذَا لَعَنَ رَسُولُ اللَّهِ صَ الْوَاصِلَةَ الَّتِي تَرَبَّيْتِ فِي شَبَابِهَا فَلَمَّا كَبُرَتْ قَادَتِ النِّسَاءَ إِلَى الرِّجَالِ فَتِلْكَ الْوَاصِلَةُ وَ الْمُؤْصُولَةُ

Muhammad ibn Yahya has narrated from Muhammad ibn Al-Hussein from 'Abd al-Rahman ibn Abu Hashim from Salim ibn Mukram from Sad al-Iskaf who has said the following:

⁵ Al-Kafi, vol. 5, H. 8502, Ch. 34, h, 3

⁶ Al-Kafi, vol. 5, H. 8505, Ch. 35, h, 2

‘Abu Ja'far^{-asws} was asked about women's decorating their hair with silk fibres or hairs and so on. The Imam^{-asws} replied: ‘There is no offense in women's beautifying themselves for their husbands’. I (the narrator) said: ‘We are told that the Messenger of Allah^{-saww} had condemned hair connecting and the women who have used such means to beautify themselves. The Imam^{-asws} said: ‘It does not apply in this case. The Messenger of Allah^{-saww} had condemned only the connectors who commit fornication when they are young and when old lead men and women to commit fornication. This is called connecting and connected’.⁷

Income of a physician

أبي رحمه الله قال حدثنا سعد بن عبد الله عن أحمد بن محمد عن بكر بن صالح الجعفري قال: سمعت موسى بن جعفر (ع) وهو يقول: ادفعوا معالجة الاطباء ما اندفع الداء عنكم فان بمنزلة قليله يجر إلى كثيرة.

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad, from Bakr Bin Salih Al Ja’fary who said,

‘I heard Musa^{-asws} Bin Ja’far^{-asws} and he^{-asws} was saying: ‘Pay the healing doctors for what diseases they repel from you, for it is at the status, that a little of it can lead to a lot’.⁸

Female Singing in a Ladies only gatherings:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ كَسْبِ الْمُغَنِّيَاتِ فَقَالَ الَّتِي يَدْخُلُ عَلَيْهَا الرِّجَالُ حَرَامٌ وَ الَّتِي تُدْعَى إِلَى الْأَعْرَاسِ لَيْسَ بِهِ بَأْسٌ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يَشْتَرِي لَهُوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ

A number of our people have narrated from Ahmad ibn Muhammad from al-Hussein ibn Saeid from Ali ibn Abu Hamzah from Abu Basir who has said the following:

‘I once asked Abu Ja'far^{-asws} about the legal status of the income from female music playing singers. The Imam^{-asws} said: ‘Such singing and playing music of females where men are also present is unlawful. There is no offense in inviting female singers on the occasion of a wedding program (where there are only women). It is in the words of Allah^{-azwj}, ‘**Among people are those who purchase useless talk to make people lose the path of Allah (31:6).**’⁹

⁷ Al-Kafi, vol. 5, H. 8506, Ch. 35, h, 3

⁸ ILLAL AL SHARAIE – V 2 CH 222 H 17

⁹ Al-Kafi, vol. 5, H. 8508, Ch. 36, h, 1

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنْ نَصْرِ بْنِ قَابُوسَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ
الْمُعْتَبَةُ مَلْعُونَةٌ مَلْعُونٌ مَنْ أَكَلَ كَسْبَهَا .

Abu Ali Al Ashsary, from Al Hassan Bin Ali, from Is'haq Bin Ibrahim, from Nasr Bin Qabous who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The female singer is an accursed woman, and accursed is the one who consumes her earnings’.¹⁰

Teaching and training:

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ حَفْصِ بْنِ فَرْطٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) امْرَأَةً بِالْمَدِينَةِ كَانَ النَّاسُ يَضْعُونَ عِنْدَهَا الْجَوَارِي فَتُصَلِّحُهُنَّ وَ قُلْنَا مَا رَأَيْنَا مِثْلَ مَا صَبَّ عَلَيْهَا مِنَ الرِّزْقِ فَقَالَ
إِنَّمَا صَدَقَتِ الْحَدِيثَ وَ أَذَّتِ الْأَمَانَةَ وَ ذَلِكَ يَجْلِبُ الرِّزْقُ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Is'haq Bin Ammar, from Hafs Bin Qurt who said,

‘I said to Abu Abdullah^{-asws}, ‘A woman at Al-Medina, the people were placing the slave girls with her in order to train them, and we said, ‘We have not seen the likes of what is poured upon her from the livelihood (she was earning good income)!’. So he^{-asws} said: ‘She was truthful in the discussions, and repaid the entrustments, and that brings the livelihood’.

قَالَ صَفْوَانٌ وَ سَمِعْتُهُ مِنْ حَفْصِ بَعْدَ ذَلِكَ .

Safwan (the narrator) said, ‘And I heard it (directly) from Hafs, after that’.¹¹

It is in many Ahadith which prophesise the conditions of Muslims/believers near the time of the reappearance of the 12th Imam^{-asws}, prior to the Dooms Day (Qiyamah) – that Women will be dominant, i.e., ‘you will see women overpower their husbands and work for what he will like and spend for her. You will see man hire his woman, his slave-girl and agree with worthless food and drink’, see for example, Appendix. However, working for the world and Hereafter in harmony is from the teachings of Ahl Al-Bayt^{-asws}, as per next Hadith:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَخْتَطِبُ وَ يَسْتَقِي وَ يَكْنُسُ وَ كَانَتْ فَاطِمَةُ سَلَامَ اللَّهِ عَلَيْهَا تَطْحَنُ وَ تَعْجِنُ وَ تَحْمِرُ .

¹⁰ Al Kafi – V 5 – The Book of Subsistence Ch 37 H 6

¹¹ Al Kafi – V 5 – The Book of Subsistence Ch 46 H 6

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

Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} used to ignite the fire and draw the water and sweep, and Syed Fatima^{-asws} used to grind and knead and bake'.¹²

¹² Al Kafi – V 5 – The Book of Subsistence Ch 11 H 1

APPENDIX

The Time and State of People Before Zahoor-e-Imam-ajfi

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَرَ جَمِيعاً عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ حُرَّانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ ذَكَرَ هَؤُلَاءِ عِنْدَهُ وَ سُوءُ حَالِ الشَّيْعَةِ عِنْدَهُمْ فَقَالَ إِنِّي سِرْتُ مَعَ أَبِي جَعْفَرِ الْمُنْصُورِ وَ هُوَ فِي مَوْكِبِهِ وَ هُوَ عَلَى فَرَسٍ وَ بَيْنَ يَدَيْهِ خَيْلٌ وَ مِنْ خَلْفِهِ خَيْلٌ وَ أَنَا عَلَى جِمَارٍ إِلَى جَانِبِهِ فَقَالَ لِي يَا أَبَا عَبْدِ اللَّهِ قَدْ كَانَ فَيَنْبَغِي لَكَ أَنْ تَفْرَحَ بِمَا أَعْطَانَا اللَّهُ مِنَ الْقُوَّةِ وَ فَتَحَ لَنَا مِنَ الْعِزِّ وَ لَا تُخَيِّرِ النَّاسَ أَتَاكَ أَحَقُّ بِهَذَا الْأَمْرِ مِنَّا وَ أَهْلُ بَيْتِكَ فَتُغْرِبُنَا بِكَ وَ بِحِمِّ قَالَ فَقُلْتُ وَ مَنْ رَفَعَ هَذَا إِلَيْكَ عَنِّي فَقَدْ كَذَبَ فَقَالَ لِي أ تَخْلِفُ عَلَيَّ مَا تَقُولُ قَالَ فَقُلْتُ إِنَّ النَّاسَ سَحَرَةٌ يَعْنِي يُجْبُونَ أَنْ يُفْسِدُوا قَلْبَكَ عَلَيَّ فَلَا تُمَكِّنْهُمْ مِنْ سَمْعِكَ فَإِنَّا إِلَيْكَ أَخْوَجُ مِنْكَ إِلَيْنَا فَقَالَ لِي تَذَكَّرُ يَوْمَ سَأَلْتِكَ هَلْ لَنَا مِثْلُكَ فَقُلْتُ نَعَمْ طَوِيلٌ عَرِيضٌ شَدِيدٌ فَلَا تَزَالُونَ فِي مُهَالَةٍ مِنْ أَمْرِكُمْ وَ فُسْحَةٍ مِنْ دُنْيَاكُمْ حَتَّى تُصِيبُوا مِنَّا دَمًا حَرَامًا فِي شَهْرِ حَرَامٍ فِي بَلَدٍ حَرَامٍ فَعَرَفْتُ أَنَّهُ قَدْ حَفِظَ الْحَدِيثَ فَقُلْتُ لَعَلَّ اللَّهَ عَزَّ وَ جَلَّ أَنْ يَكْفِيكَ فَإِنِّي لَمْ أُحْصِكَ بِهَذَا وَ إِنَّمَا هُوَ حَدِيثٌ رَوَيْتَهُ ثُمَّ لَعَلَّ غَيْرَكَ مِنْ أَهْلِ بَيْتِكَ يَتَوَلَّى ذَلِكَ فَسَكَتَ عَنِّي فَلَمَّا رَجَعْتُ إِلَى مَنْزِلِي أَتَانِي بَعْضُ مَوَالِينَا فَقَالَ جُعِلْتُ فِدَاكَ وَ اللَّهُ لَقَدْ رَأَيْتَكَ فِي مَوْكِبِ أَبِي جَعْفَرٍ وَ أَنْتَ عَلَى جِمَارٍ وَ هُوَ عَلَى فَرَسٍ وَ قَدْ أَشْرَفَ عَلَيْكَ بِكَلِمَتِكَ كَأَنَّكَ تَحْتَهُ فَقُلْتُ بَنِي وَ بَيْنَ نَفْسِي هَذَا حُجَّةُ اللَّهِ عَلَيَّ الْخَلْقِ وَ صَاحِبُ هَذَا الْأَمْرِ الَّذِي يُفْتَدَى بِهِ وَ هَذَا الْأَخْرُ يَعْمَلُ بِالْجُورِ وَ يَقْتُلُ أَوْلَادَ الْأَنْبِيَاءِ وَ يَسْفِكُ الدِّمَاءَ فِي الْأَرْضِ بِمَا لَا يُحِبُّ اللَّهُ وَ هُوَ فِي مَوْكِبِهِ وَ أَنْتَ عَلَى جِمَارٍ فَدَخَلْتَنِي مِنْ ذَلِكَ شَكٌّ حَتَّى خِفْتُ عَلَى دِينِي وَ نَفْسِي قَالَ فَقُلْتُ لَوْ رَأَيْتَ مَنْ كَانَ حَوْلِي وَ بَيْنَ يَدَيْ وَ مِنْ خَلْفِي وَ عَن يَمِينِي وَ عَن شِمَالِي مِنَ الْمَلَائِكَةِ لَأَحْتَفَرْتَهُ وَ أَحْتَفَرْتَهُ مَا هُوَ فِيهِ فَقَالَ الْآنَ سَكَتَ قَلْبِي ثُمَّ قَالَ إِلَى مَتَى هَؤُلَاءِ يَمْلِكُونَ أَوْ مَتَى الرَّاحَةُ مِنْهُمْ فَقُلْتُ أ لَيْسَ تَعْلَمُ أَنَّ لِكُلِّ شَيْءٍ مُدَّةٌ قَالَ بَلَى فَقُلْتُ هَلْ يَنْفَعُكَ عِلْمُكَ أَنَّ هَذَا الْأَمْرَ إِذَا جَاءَ كَانَ أَسْرَعَ مِنْ طَرَفَةِ الْعَيْنِ إِنَّكَ لَوْ تَعْلَمُ حَالَهُمْ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ وَ كَيْفَ هِيَ كُنْتَ لَهُمْ أَشَدَّ بُغْضًا وَ لَوْ جَهَدْتَ أَوْ جَهَدَ أَهْلُ الْأَرْضِ أَنْ يُدْخِلُوهُمْ فِي أَشَدِّ مَا هُمْ فِيهِمْ مِنَ الْإِثْمِ لَمْ يَقْدِرُوا فَلَا يَسْتَفِزُّنَاكَ الشَّيْطَانُ فَإِنَّ الْعِزَّةَ لِلَّهِ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ وَ لِكُلِّ الْمُنَافِقِينَ لَا يَعْلَمُونَ أ لَا تَعْلَمُ أَنَّ مَنْ انْتَهَرَ أَمْرَنَا وَ صَبَرَ عَلَى مَا بَرَى مِنَ الْأَدَى وَ الْخَوْفِ هُوَ عَدَاؤُنَا فِي زُمْرَتِنَا فَإِذَا رَأَيْتَ الْحَقَّ قَدْ مَاتَ وَ ذَهَبَ أَهْلُهُ وَ رَأَيْتَ الْجُورَ قَدْ سَمِلَ الْبِلَادَ وَ رَأَيْتَ الْفُرَانَ قَدْ خَلِقَ وَ أُحْدِثَ فِيهِ مَا لَيْسَ فِيهِ وَ وُجَّهَ عَلَى الْأَهْوَاءِ وَ رَأَيْتَ الدِّينَ قَدْ انْكَفَأَ كَمَا يَنْكَفِي

الماء وَ رَأَيْتَ أَهْلَ الْبَاطِلِ قَدْ اسْتَعْلَمُوا عَلَى أَهْلِ الْحَقِّ وَ رَأَيْتَ الشَّرَّ ظَاهِرًا لَا يُنْهَى عَنْهُ وَ يُعَدَّرُ أَصْحَابُهُ وَ رَأَيْتَ الْفَسَقَ قَدْ ظَهَرَ وَ ائْتَفَى الرَّجَالُ بِالرِّجَالِ وَ النِّسَاءُ بِالنِّسَاءِ وَ رَأَيْتَ الْمُؤْمِنَ صَامِتًا لَا يُقْبَلُ قَوْلُهُ وَ رَأَيْتَ الْفَاسِقَ يَكْذِبُ وَ لَا يُرَدُّ عَلَيْهِ كَذِبُهُ وَ فِرْيَتُهُ وَ رَأَيْتَ الصَّغِيرَ يَسْتَحْقِرُ بِالْكَبِيرِ وَ رَأَيْتَ الْأَرْحَامَ قَدْ تَقَطَّعَتْ وَ رَأَيْتَ مَنْ يَمْتَدِّحُ بِالْفَسَقِ يَضْحَكُ مِنْهُ وَ لَا يُرَدُّ عَلَيْهِ قَوْلُهُ وَ رَأَيْتَ الْعَالِمَ يُعْطِي مَا تُعْطِي الْمَرْأَةُ وَ رَأَيْتَ النِّسَاءَ يَتَزَوَّجْنَ النِّسَاءَ وَ رَأَيْتَ الثَّنَاءَ قَدْ كَثُرَ وَ رَأَيْتَ الرَّجُلَ يُنْفِقُ الْمَالَ فِي غَيْرِ طَاعَةِ اللَّهِ فَلَا يُنْهَى وَ لَا يُؤْخَذُ عَلَى يَدَيْهِ وَ رَأَيْتَ النَّاطِرَ يَتَعَوَّدُ بِاللَّهِ مِمَّا بَرَى الْمُؤْمِنَ فِيهِ مِنَ الْإِحْتِهَادِ وَ رَأَيْتَ الْجَارَ يُؤْذِي جَارَهُ وَ لَيْسَ لَهُ مَانِعٌ وَ رَأَيْتَ الْكَافِرَ فَرِحًا لِمَا بَرَى فِي الْمُؤْمِنِ مَرِحًا لِمَا بَرَى فِي الْأَرْضِ مِنَ الْفَسَادِ وَ رَأَيْتَ الْخُمُورَ تُشْرَبُ عَلَانِيَةً وَ يَجْتَمِعُ عَلَيْهَا مَنْ لَا يَخَافُ اللَّهَ عَزَّ وَ جَلَّ وَ رَأَيْتَ الْأَمْرَ بِالْمَعْرُوفِ ذَلِيلًا وَ رَأَيْتَ الْفَاسِقَ فِيمَا لَا يُحِبُّ اللَّهُ قَوِيًّا مُحْمُودًا وَ رَأَيْتَ أَصْحَابَ الْآيَاتِ يُحْتَفَرُونَ

و يُحْتَفَرُ مَنْ يُجِبُّهُمَ وَ رَأَيْتَ سَبِيلَ الْحَيْرِ مُنْقَطِعاً وَ سَبِيلَ الشَّرِّ مَسْلُوكاً وَ رَأَيْتَ بَيْتَ اللَّهِ قَدْ عَطِلَ وَ يُؤْمَرُ بِتَرْكِهِ وَ رَأَيْتَ الرَّجُلَ يَقُولُ مَا لَا يَفْعَلُهُ وَ رَأَيْتَ الرَّجَالَ يَتَسَمَّنُونَ لِلرِّجَالِ وَ النِّسَاءَ لِلنِّسَاءِ وَ رَأَيْتَ الرَّجُلَ مَعِيشَتُهُ مِنْ ذُبْرِهِ وَ مَعِيشَةُ الْمَرْأَةِ مِنْ فَرْجِهَا وَ رَأَيْتَ النِّسَاءَ يَتَّخِذْنَ الْمَجَالِسَ كَمَا يَتَّخِذُهَا الرَّجَالُ وَ رَأَيْتَ التَّانِيثَ فِي وُلْدِ الْعَبَّاسِ قَدْ ظَهَرَ وَ أَظْهَرُوا الْحِضَابَ وَ امْتَشَطُوا كَمَا تَمْتَشِطُ الْمَرْأَةُ لِزَوْجِهَا وَ أَعْطُوا

الرِّجَالَ الْأَمْوَالَ عَلَى فُرُوجِهِمْ وَ ثَنُوفِهِمْ فِي الرَّجُلِ وَ تَعَايَرَ عَلَيْهِ الرِّجَالُ وَ كَانَ صَاحِبَ الْمَالِ أَعَزَّ مِنَ الْمُؤْمِنِ وَ كَانَ الرِّبَا ظَاهِراً لَا يُعَيَّرُ وَ كَانَ الرِّبَا مُتَمَدِّحٌ بِهِ النِّسَاءُ وَ رَأَيْتَ الْمَرْأَةَ تُصَانِعُ زَوْجَهَا عَلَى نِكَاحِ الرِّجَالِ وَ رَأَيْتَ أَكْثَرَ النَّاسِ وَ خَيْرَ بَيْتٍ مَنْ يُسَاعِدُ النِّسَاءَ عَلَى فِسْقِهِنَّ وَ رَأَيْتَ الْمُؤْمِنَ مَخْرُوباً مُحْتَقِراً ذَلِيلاً وَ رَأَيْتَ الْبِدْعَ وَ الرِّبَا قَدْ ظَهَرَ وَ رَأَيْتَ النَّاسَ يَعْتَدُونَ بِشَاهِدِ الزُّورِ وَ رَأَيْتَ الْحَرَامَ يُحْلَلُ وَ رَأَيْتَ الْحَلَالَ يُحْرَمُ وَ رَأَيْتَ الدِّينَ بِالرَّأْيِ وَ عَطِلَ الْكِتَابُ وَ أَحْكَامُهُ وَ رَأَيْتَ اللَّيْلَ لَا يُسْتَحْفَى بِهِ مِنَ الْجُرْأَةِ عَلَى اللَّهِ وَ رَأَيْتَ الْمُؤْمِنَ لَا يَسْتَطِيعُ أَنْ يُنْكَرَ إِلَّا بِقَلْبِهِ وَ رَأَيْتَ الْعَظِيمَ مِنَ الْمَالِ يُنْفِقُ فِي سَخَطِ اللَّهِ عَزَّ وَ جَلَّ وَ رَأَيْتَ الْوَلَاةَ يُقْرَبُونَ أَهْلَ الْكُفْرِ وَ يُبَاعِدُونَ أَهْلَ الْحَيْرِ وَ رَأَيْتَ الْوَلَاةَ يَرْتَشُونَ فِي الْحُكْمِ وَ رَأَيْتَ الْوَلَاةَ قَبَالَهَ لِمَنْ زَادَ وَ رَأَيْتَ ذَوَاتِ الْأَرْحَامِ يُنْكَحْنَ وَ يُكْتَفَى بِهِنَّ وَ رَأَيْتَ الرَّجُلَ يُقَاتِلُ عَلَى الشُّهْمَةِ وَ عَلَى الظَّنِّهِ وَ يَتَعَايَرُ عَلَى الرَّجُلِ الذَّكَرِ فَيَبْذُلُ لَهُ نَفْسَهُ وَ مَالَهُ وَ رَأَيْتَ الرَّجُلَ يُعَيَّرُ عَلَى إِثْبَانِ النِّسَاءِ وَ رَأَيْتَ الرَّجُلَ يَأْكُلُ مِنْ كَسْبِ امْرَأَتِهِ مِنَ الْفُجُورِ يَعْلَمُ ذَلِكَ وَ يُقِيمُ عَلَيْهِ وَ رَأَيْتَ الْمَرْأَةَ تَفْهَرُ زَوْجَهَا وَ تَعْمَلُ مَا لَا يَسْتَهَيُّ وَ تُنْفِقُ عَلَى زَوْجِهَا وَ رَأَيْتَ الرَّجُلَ يُكْرِي امْرَأَتَهُ وَ جَارِيَتَهُ وَ يَرْضَى بِالرَّأْيِ مِنَ الطَّعَامِ وَ الشَّرَابِ وَ رَأَيْتَ الْأَيْمَانَ بِاللَّهِ عَزَّ وَ جَلَّ كَثِيرَةً عَلَى الزُّورِ وَ رَأَيْتَ الْقِمَارَ قَدْ ظَهَرَ وَ رَأَيْتَ الشَّرَابَ يُبَاعُ ظَاهِراً لَيْسَ لَهُ مَانِعٌ وَ رَأَيْتَ النِّسَاءَ يَبْذُلْنَ أَنْفُسَهُنَّ لِأَهْلِ الْكُفْرِ وَ رَأَيْتَ الْمَلَاهِيَّ قَدْ ظَهَرَتْ بِمُرِّهَا لَا يَمْنَعُهَا أَحَدٌ أَحَداً وَ لَا يَجْتَرِئُ أَحَدٌ عَلَى مَنَعِهَا وَ رَأَيْتَ الشَّرِيفَ يَسْتَدِلُّهُ الَّذِي يُخَافُ سُلْطَانَهُ وَ رَأَيْتَ أَقْرَبَ النَّاسِ مِنَ الْوَلَاةِ مَنْ يَمْتَدِّحُ بِشَيْئِنَا أَهْلَ الْبَيْتِ وَ رَأَيْتَ مَنْ يُجْبِنَا يُرْوَرُ وَ لَا تُقْبَلُ شَهَادَتُهُ وَ رَأَيْتَ الزُّورَ مِنَ الْقَوْلِ يُتَنَافَسُ فِيهِ وَ رَأَيْتَ الْقُرْآنَ قَدْ ثَقُلَ عَلَى النَّاسِ اسْتِمَاعُهُ وَ حَفَّ عَلَى النَّاسِ اسْتِمَاعُهُ

الْبَاطِلِ وَ رَأَيْتَ الْجَارَ يُكْرِمُ الْجَارَ خَوْفاً مِنْ لِسَانِهِ وَ رَأَيْتَ الْخُدُودَ قَدْ عَطِلَتْ وَ عَمِلَ فِيهَا بِالْأَهْوَاءِ وَ رَأَيْتَ الْمَسَاجِدَ قَدْ زُرْحِفَتْ وَ رَأَيْتَ أَصْدَقَ النَّاسِ عِنْدَ النَّاسِ الْمُفْتَرِيَّ الْكَذِبِ وَ رَأَيْتَ الشَّرَّ قَدْ ظَهَرَ وَ السَّعْيَ بِالنَّمِيمَةِ وَ رَأَيْتَ الْبُعْيَ قَدْ فَسَأَ وَ رَأَيْتَ الْعَيْبَةَ تُسْتَمْلَحُ وَ يُبَشِّرُ بِهَا النَّاسَ بَعْضُهُمْ بَعْضاً وَ رَأَيْتَ طَلَبَ الْحُجِّ وَ الْجِهَادِ لِعِزِّ اللَّهِ وَ رَأَيْتَ السُّلْطَانَ يُدُلُّ لِلْكَافِرِ الْمُؤْمِنَ وَ رَأَيْتَ الْحُرَابَ قَدْ أُدْبِلَ مِنَ الْعُمَرَانِ وَ رَأَيْتَ الرَّجُلَ مَعِيشَتُهُ مِنْ بَحْسِ الْمَكِّيَالِ وَ الْمِيزَانِ وَ رَأَيْتَ سَفْكَ الدِّمَاءِ يُسْتَحْفَى بِهَا وَ رَأَيْتَ الرَّجُلَ يَطْلُبُ الرِّئَاسَةَ لِعَرَضِ الدُّنْيَا وَ يَشْهَرُ نَفْسَهُ بِحُبِّ اللِّسَانِ لِيَتَّقَى وَ تُسْنَدَ إِلَيْهِ الْأُمُورُ وَ رَأَيْتَ الصَّلَاةَ قَدْ اسْتَحْفَى بِهَا وَ رَأَيْتَ الرَّجُلَ عِنْدَهُ الْمَالُ الْكَثِيرُ ثُمَّ لَمْ يَزِكْهُ مِنْهُ مَلَكَةٌ وَ رَأَيْتَ الْمَيْتَ يُنْبَسُ مِنْ قَبْرِهِ وَ يُؤَدَى وَ تُبَاعُ أَكْفَانُهُ وَ رَأَيْتَ الْهَرَجَ قَدْ كَثُرَ وَ رَأَيْتَ الرَّجُلَ يُمْسِي نَشْوَانَ وَ يُصْبِحُ سَكَرَانَ لَا يَهْتَمُّ بِمَا النَّاسُ فِيهِ وَ رَأَيْتَ الْبُهَائِمَ تُنْكَحُ وَ رَأَيْتَ الْبُهَائِمَ يَفْرُسُ بَعْضُهَا بَعْضاً وَ رَأَيْتَ الرَّجُلَ يَخْرُجُ إِلَى مُصَلَّاهُ وَ يَرْجِعُ وَ لَيْسَ عَلَيْهِ شَيْءٌ مِنْ ثِيَابِهِ وَ رَأَيْتَ قُلُوبَ النَّاسِ قَدْ فَسَتْ وَ جَمَدَتْ أَعْيُنُهُمْ وَ ثَقُلَ الذِّكْرُ عَلَيْهِمْ وَ رَأَيْتَ السُّحْتَ قَدْ ظَهَرَ يُتَنَافَسُ فِيهِ وَ رَأَيْتَ الْمُصَلِّيَّ إِذَا يُصَلِّيَ لِرِأَاهِ النَّاسِ وَ رَأَيْتَ الْفَقِيهَ يَتَفَقَّهُ لِعِزِّ الدِّينِ يَطْلُبُ الدُّنْيَا وَ الرِّئَاسَةَ وَ رَأَيْتَ النَّاسَ مَعَ مَنْ عَلَبَ وَ رَأَيْتَ طَالِبَ الْحَلَالِ يُدْمُ وَ يُعَيَّرُ وَ طَالِبَ الْحَرَامِ مُدْمَخٌ وَ يُعْظَمُ وَ رَأَيْتَ الْحَرَمِينَ يُعْمَلُ فِيهِمَا بِمَا لَا يُحِبُّ

اللَّهِ لَا يَمْنَعُهُمْ مَانِعٌ وَلَا يَحُولُ بَيْنَهُمْ وَ بَيِّنَ الْعَمَلِ الْقَبِيحِ أَحَدٌ وَ رَأَيْتِ الْمَعَازِفَ ظَاهِرَةً فِي الْحَرَمَيْنِ وَ رَأَيْتِ الرَّجُلَ يَتَكَلَّمُ بِشَيْءٍ مِنْ الْحَقِّ وَ يَأْمُرُ بِالْمَعْرُوفِ وَ يَنْهَى عَنِ الْمُنْكَرِ فَيَقُومُ إِلَيْهِ مَنْ يَنْصَحُهُ فِي نَفْسِهِ فَيَقُولُ هَذَا عَنْكَ مَوْضُوعٌ وَ رَأَيْتِ النَّاسَ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ وَ يَقْتَدُونَ بِأَهْلِ الشُّرُورِ وَ رَأَيْتِ مَسْلَكَ الْحَبِيرِ وَ طَرِيقَهُ خَالِياً لَا يَسْلُكُهُ أَحَدٌ وَ رَأَيْتِ الْمَيْتَ يُهْرَأُ بِهِ فَلَا يَقْرَعُ لَهُ أَحَدٌ وَ رَأَيْتِ كُلَّ عَامٍ يَخْدُثُ فِيهِ مِنَ الشَّرِّ وَ الْبِدْعَةِ أَكْثَرُ بِمَّا كَانَ وَ رَأَيْتِ الْخَلْقَ وَ الْمَجَالِسَ لَا يَتَابِعُونَ إِلَّا الْأَغْنِيَاءَ وَ رَأَيْتِ الْمُحْتَاجَ يُعْطَى عَلَى الصَّحَاكِ بِهِ وَ يُرْحَمُ لِغَيْرِ وَجْهِ اللَّهِ وَ رَأَيْتِ الْآيَاتِ فِي السَّمَاءِ لَا يَقْرَعُ لَهَا أَحَدٌ وَ رَأَيْتِ النَّاسَ يَتَسَافَدُونَ كَمَا يَتَسَافَدُ الْبَهَائِمُ لَا يَنْكِرُ أَحَدٌ مِنْكُمْ أَخْوَفاً مِنَ

النَّاسِ وَ رَأَيْتِ الرَّجُلَ يُنْفِقُ الْكَثِيرَ فِي غَيْرِ طَاعَةِ اللَّهِ وَ يَمْتَنِعُ الْبَيْسِرَ فِي طَاعَةِ اللَّهِ وَ رَأَيْتِ الْعُمُوقَ قَدْ ظَهَرَ وَ اسْتُخِفَّ بِالْوَالِدَيْنِ وَ كَانَا مِنْ أَسْوَأِ النَّاسِ حَالاً عِنْدَ الْوَلَدِ وَ يَقْرَعُ بَأَن يَفْتَرِي عَلَيْهِمَا وَ رَأَيْتِ التِّسَاءَ وَ قَدْ غَلَبَنَ عَلَى الْمُلْكِ وَ غَلَبَنَ عَلَى كُلِّ أَمْرٍ لَا يُؤْتَى إِلَّا مَا هُنَّ فِيهِ هَوَى وَ رَأَيْتِ ابْنَ الرَّجُلِ يَفْتَرِي عَلَى أَبِيهِ وَ يَدْعُو عَلَى وَالِدَيْهِ وَ يَقْرَعُ بِمَوْتِهِمَا وَ رَأَيْتِ الرَّجُلَ إِذَا مَرَّ بِهِ يَوْمٌ وَ لَمْ يَكْسِبْ فِيهِ الذَّنْبَ الْعَظِيمَ مِنْ فُجُورٍ أَوْ بَحْسٍ مَكِيلٍ أَوْ مِيزَانٍ أَوْ غَشْيَانٍ حَرَامٍ أَوْ شُرْبِ مُسْكِرٍ كَثِيباً حَرِيماً يَحْسَبُ أَنَّ ذَلِكَ الْيَوْمَ عَلَيْهِ وَضِيعَةٌ مِنْ عُمُرِهِ وَ رَأَيْتِ السُّلْطَانَ يَحْتَكِرُ الطَّعَامَ وَ رَأَيْتِ أَمْوَالَ ذَوِي الْقُرْبَى تُفْسَمُ فِي الزُّورِ وَ يُتَقَامَرُ بِهَا وَ تُشْرَبُ بِهَا الْحُمُورُ وَ رَأَيْتِ الْحَمْرَ يُتَدَاوَى بِهَا وَ يُوصَفُ لِلْمَرِيضِ وَ يُسْتَشْفَى بِهَا وَ رَأَيْتِ النَّاسَ قَدْ اسْتَوَوْا فِي تَرْكِ الْأَمْرِ بِالْمَعْرُوفِ وَ التَّهْيِ عَنِ الْمُنْكَرِ وَ تَرَكَ التَّائِدِينَ بِهِ وَ رَأَيْتِ رِيَّاحَ الْمُنَافِقِينَ وَ أَهْلَ التَّفَاقِ قَائِمَةً وَ رِيَّاحَ أَهْلِ الْحَقِّ لَا تَحْرُكُ وَ رَأَيْتِ الْأَذَانَ بِالْأَجْرِ وَ الصَّلَاةَ بِالْأَجْرِ وَ رَأَيْتِ الْمَسَاجِدَ مُخْتَشِبَةً بِمَنْ لَا يَخَافُ اللَّهَ مُجْتَمِعُونَ فِيهَا لِلْغَيْبَةِ وَ أَكَلِ لِحُومِ أَهْلِ الْحَقِّ وَ يَتَوَاصَفُونَ فِيهَا شَرَابِ الْمُسْكِرِ وَ رَأَيْتِ السَّكْرَانَ يُصَلِّي بِالنَّاسِ وَ هُوَ لَا يَعْقِلُ وَ لَا يُشَانُ بِالسُّكْرِ وَ إِذَا سَكِرَ أَكْرَمَ وَ اتَّقَى وَ خِيفَ وَ تَرَكَ لَا يُعَاقَبُ وَ يُعَذَّرُ بِسُكْرِهِ وَ رَأَيْتِ مَنْ أَكَلَ أَمْوَالَ الْيَتَامَى يُحْمَدُ بِصَلَاحِهِ وَ رَأَيْتِ الْفُضَاةَ يَقْضُونَ بِخِلَافِ مَا أَمَرَ اللَّهُ وَ رَأَيْتِ الْوَلَاةَ يَأْتُمُونَ الْخَوَاتَةَ لِلطَّمَعِ وَ رَأَيْتِ الْمِيرَاثَ قَدْ وَضَعَتْهُ الْوَلَاةُ لِأَهْلِ الْفُسُوقِ وَ الْجُرْأَةِ عَلَى اللَّهِ بِأَخْذُونَ مِنْهُمْ وَ يُحْلُوهُمْ وَ مَا يَشْتَهُونَ وَ رَأَيْتِ الْمَنَابِرَ يُؤْمَرُ عَلَيْهَا بِالتَّقْوَى وَ لَا يَعْمَلُ الْقَائِلُ بِهَا بِأَمْرٍ وَ رَأَيْتِ الصَّلَاةَ قَدْ اسْتُخِفَّ بِأَوْقَاتِهَا وَ رَأَيْتِ الصَّدَقَةَ بِالشَّفَاعَةِ لَا يُرَادُ بِهَا وَجْهُ اللَّهِ وَ يُعْطَى لِطَلَبِ النَّاسِ وَ رَأَيْتِ

النَّاسَ هُمُّهُمْ بِطُؤُهُمْ وَ فُرُوجُهُمْ لَا يُبَالُونَ بِمَا أَكَلُوا وَ مَا نَكَحُوا وَ رَأَيْتِ الدُّنْيَا مُقْبِلَةً عَلَيْهِمْ وَ رَأَيْتِ أَعْلَامَ الْحَقِّ قَدْ دَرَسَتْ فَكُنَّ عَلَى حَذَرٍ وَ اطَّلَبَتْ إِلَى اللَّهِ عَزَّ وَ جَلَّ النَّجَاةَ وَ اعْلَمَنَّ أَنَّ النَّاسَ فِي سَخَطِ اللَّهِ عَزَّ وَ جَلَّ وَ إِذَا مُمَّهَلُهُمْ لِأَمْرٍ يُرَادُ بِهِمْ فَكُنَّ مُتَرَقِّباً وَ اجْتَهَدَ لِيَرَاكَ اللَّهُ عَزَّ وَ جَلَّ فِي خِلَافٍ مَا هُمْ عَلَيْهِ فَإِنْ نَزَلَ بِهِمُ الْعَدَابُ وَ كُنْتَ فِيهِمْ عَجَلْتَ إِلَى رَحْمَةِ اللَّهِ وَ إِنْ أُخْرِتَ ابْتُلُوا وَ كُنْتَ قَدْ خَرَجْتَ بِمَا هُمْ فِيهِ مِنَ الْجُرْأَةِ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ اعْلَمَنَّ أَنَّ اللَّهَ لَا يُضْبِعُ أَجْرَ الْمُحْسِنِينَ وَ أَنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from certain persons of his people and Ali ibn Ibrahim has narrated from his father, who from ibn Abu 'Umayr all from Muhammad ibn Abu Hamzah, who from Humran who has narrated:

"Abu' Abd Allah^{-asws} once said, when these people mentioned before him (the Imam^{-asws}) the difficult condition of the Shias, 'I once was with Abu Ja'far^{-asws}, when al-Mansur the Abbasside ruler, was in a procession. He was on a horse, with a group of people on horses before and

after him and I was riding a donkey on his^{-asws} side. He said to me: ‘O Abu' Abd Allah! It is proper for you to be happy with what Allah^{-azwj} has granted us with power, victory and glory. You must not tell people that you have a greater degree of right to the position of ruler-ship as well as your family to provoke us against yourself and against them." He^{-asws} (the Imam) has said: 'I then said that whoever has said as such to you has not spoken the truth.' He then said, 'Will you take an oath about what you just said?' I said, 'People are like magicians which means that they love to destroy your feeling about me. You must not allow your ears to listen to them. We need you more than you need us.' He (al-Mansur) then asked, 'Do you remember the day I asked if we can have a kingdom and you replied, 'Yes, very vast, for a very long time and strong. You will continue in such chance of the worldly domain until you will shed a blood against the law in a sacred month in al-Haram (the sacred area)?' I then noticed that he has remembered the Hadith. I then said, 'Perhaps Allah^{-azwj} will save you and I do not apply this to you especially. I narrated a Hadith. Maybe someone else from your family will be in control of the government. He then remained quiet. On my return to my home certain ones of our friends came and said, 'I pray to Allah^{-azwj} to keep my soul in service for your^{-asws} cause, by Allah^{-azwj}, I saw you in the procession of Abu Ja'far (al-Mansur) when you were riding a donkey. He was riding a horse as dominant above you and speaking to you as a supervisor does. I then said to myself that this is a friend of Allah^{-azwj} (a man who possesses divine authority) over the people and the person in charge of the high authority in religion who must be followed and the other one acts unjustly, kills the descendants of the prophets, causes bloodshed on earth in a way that Allah^{-azwj} does not like. He^{-asws} is in his^{-la} procession but he^{-asws} is riding a donkey.

I nearly doubted in my religion and in my soul.' I then said to him, 'Had you seen those who were around me, before, behind, on my right and left (were) the angels you would despise him as well as those around him.' He then said, 'Now my heart has gained comfort. He then asked, 'For how long these people will remain in power and when we will find relief from their domination?' I then said, 'Do you not know that for everything there is an appointed time?' He replied, 'Yes, that is true.' I then said, 'Will knowing it help you? If it comes, it will be faster than a blinking of an eye. If you like to know their condition before Allah^{-azwj} and how it is you would hate them intensely. Had you and the people of the earth struggled to make it more difficult for them than what they are already in, you could not do so, thus do not allow Satan to incite you. Glory belongs to Allah^{-azwj}, His Messenger^{-saww} and the believing people but the hypocrites do not know.

You must take notice that those who wait for our cause to materialise and bear patience in facing the hardships and fear, tomorrow they will be along with us^{-asws}. There will come a time when you see the Truth has died, the people of truth have gone, injustice has covered the land, al-Quran is considered to have become old, heresy¹³ is invented about it when it was not there. A time will come when you see of religion remaining not anything more than a name like a bowl of water turned upside down. A time will come when you see the people of

¹³ A controversial or novel change to a system of beliefs

falsehood achieve high positions above the people of the Truth, evil has become apparent and no one prohibits it, instead they do not blame them, when you see sinfulness apparent, men satisfy themselves with men and women with women. A time will come when you see the believing remain silent and his words are not accepted. You will see the sinful speak lies and his lies and fabrications are not refuted.

You will see small ones insult the grown up, when you see good relations with relatives are cut off, when you see when one is praised for his sinful ways he laughs, he is not stopped and his words are not rejected. A time will come when you will see the boy yield as women do, and women marry women. A time will come when you see admirations increased, when you see a man spend assets in something other than in obedience to Allah^{-azwj}, he is not prohibited and his hand is not held back. A time will come when you will see the onlookers seek refuge with Allah^{-azwj} because of what they see a believing person does and strives (evil deeds). You will find neighbours trouble neighbours and no one will stop them. You will see an unbeliever rejoice for what problems he finds with the believing people, and is cheerful because of the spreading of sinfulness in the land. A time will come when you see wine is used in public in the gatherings without fear of Allah^{-azwj} when you see commanding people to do good is called undignified, and the sinful ones in doing what Allah^{-azwj} Dislikes are thought of as great and praised. A time will come when you will see people of great signs are despised as well as those who like them, when you see goodness is stopped and the evil ways are adopted. You will see the house of Allah^{-azwj} is neglected and ignoring it is commanded and you find men say what they do not do.

You will see men use oil (to beautify) for men and women for women. You will see men earn through homosexuality, and women through prostitution. You will see women sit in gatherings like men do, when you see feminine signs apparent in the offspring of al-'Abbas and their using dyes and combs as women use for their husbands and men for their sexual organs and compete for men and men's feeling jealous over him. A time will come when the wealthy will be considered more important than the believing people will, when taking unlawful become public without blame, when women are praised because of fornication, when a woman does a favour to her man for his homosexuality. You will see most people and the best houses are considered the ones that help women in their sinful acts.

You will see the believing people feel sad, despised and humiliated. You will see heresy and fornication have become apparent, people argue their case with the help of false testimony, the lawful is made unlawful and the unlawful as lawful. A time will come when you will see religion is taken by personal opinions, and the laws of the book are neglected. You will see people do not wait for the darkness of the night to cover their acts against Allah^{-azwj}, and you will see believing ones cannot do more than rejecting (them) in their hearts.

A time will come when you will see great amounts of wealth are spent for what Allah, most Majestic, most Glorious, becomes angry. You will see the rulers become close to people of disbelief and stay away from the people of goodness, and you will see the rulers accept bribes

to issue judgments. A time will come when you will see governing is contracted with those who give more, when you see incest take place and is taken as sufficient, when you see a man is killed for false accusation and surmise and jealousy is exercised over the man who gives his self and assets. You will see women overpower their husbands and work for what he will like and spend for her. You will see man hire his woman, his slave-girl and agree with worthless food and drink. You will see belief in Allah^{-azwj} is a great deal on false basis, when you will see gambling is apparent, wine is sold publicly without obstacles, and women give themselves to unbelievers.

A time will come when you will see useless games have become apparent, people pass by but no one stops it and no one will dare to do so. You will see people of dignity are humble before those from whose domination they are afraid, when you will see the closest to rulers are those who are praised because of their reviling us, the Ahl al-Bayt^{-asws}. A time will come when you will see people compete over false words, when you see listening to al-Quran is heavy on people but their listening to false-hood becomes easy. You will see a neighbour respect a neighbour because of fear from his tongue, when you see laws of penalty are neglected and they are used according to desires. You will see Masjids are decorated, when you will see the most truthful person is the one who fabricates the most. You will see evil has become apparent as well as tale bearing. You will see transgression is widespread, backbiting is made likeable and people give it as glad news to each other. You will see al-Hajj and Jihad are sought for things other than the pleasure of Allah^{-azwj} and the sultans humiliate believing people for the sake of unbelievers.

You will see destruction more than construction, a man's earning come from cheating in measurement and bloodshed will be taken lightly. A time will come when you see a man seek leadership for the sake of the worldly matters to make himself famous through bad mouthing so he will be feared and affairs depend on him. You will see Salat taken lightly, a man will possess a great wealth but will not pay Zakat at all. A time will come when you will see the dead exhumed from his grave, harmed and the shroud is sold. You will see anarchy rampant, a man in the evening elated and in the morning intoxicated and carefree of what people will face. You will see animals are used for indecent acts, animals kill (ride) each other, a man goes out to the place of his Salat and come back without any of his clothes on him. You will see people's hearts become hard and their eyes solid and speaking of Allah^{-azwj} becomes heavy on them. You will see unlawful and filthy earning become apparent and contested. You will see one perform Salat only to show off, when you will see a scholar of fiqh learn for the sake of something other than religion, seek worldly gains and leadership. You will see people are with those who overpower others, when you see those who seek lawful matters are reproached and rebuked and those who seek unlawful matters are praised with greatness, when you see acts that Allah^{-azwj} does not like are committed in the two al-Haram (the sacred areas).

A time will come when you will see a man who will speak of truth, command to do good and forbid the doing of evil; one will stand up and say that this is not your responsibility. You will

see people emulate each other and follow people of evil. A time will come when you will see the path of goodness and its road empty on which no one will walk. You will see every year evil and heresy is invented more than in the year before. You will see people and gatherings do not follow someone other than the rich. You will see the needy receive help so that others laugh at his condition, and sympathy for reasons other than for the sake of Allah^{-azwj}. You will see signs appearing in the sky are not feared, people engage in sexual acts like animals and no one expresses dislike because of fear from people. You will see the man squander a great deal, which is not for the sake of Allah^{-azwj} but he denies the little in obedience to Allah^{-azwj}. You will see disrespect to parents become apparent and they will be mistreated as being the worse ones of the people to the children who become happy for people's accusing their parents. You will see women dominant in a kingdom and on all rulers who do not act against what they dislike. You will see the son of a man accuse his father; present claims against his parents and become happy for their death. You will see a man who passes a day without committing a great sin like cheating in measurements, committing unlawful act, drinking wine, sad and depressed and counts that day as a day lost in his life. You will see the Sultan hoard food; you will see the assets of relatives distributed in falsehood and gambled with to drink wine. You will see wine is used as medicine, prescribed by the physicians. You will see people consider commanding to do good, to forbid evil and neglecting religion all the same. You will see people of hypocrisy and hypocrites on the rise and people of truth do not move, when you see Adhan and Salat for wages, when you see a Masjid full of those who do not fear Allah^{-azwj}, gather there for backbiting, consuming the flesh of the people of truth, and prescribe wine and intoxicants. You will see a drunken man lead Salat with no understanding. However, people will not show any dislike for his being drunk. When he is drunk he is respected, feared and ignoring him is feared, he is not punished nor is executed for being drunk.

A time will come when you will see those who consume assets of orphans will receive praise as virtuous ones. You will see the courts judge against the commandments of Allah^{-azwj}, the rules trust the treacherous ones for greed, the rulers designate legacy for the sinful people and the daring against Allah^{-azwj} who take from them and leave in what they desire. You will see piety preached from the pulpits but the preacher will not practice, you will see Salat taken lightly as well as its times, you will see charity given through intercession but not for the sake of Allah^{-azwj}. It is given because of people's demand and pleasure. You will see what matter to people will be their stomach and sexual desires, paying attention to what they eat or drink and the world will come to them. You see the signs of truth have become old then you must remain cautious and seek safety from Allah^{-azwj}. You must take notice that Allah^{-azwj} is angry with people and He^{-azwj} only gives them time for a matter for which He^{-azwj} wants them. Remain watchful and strive, so that Allah^{-azwj} will see you in what is against what they do. If penalty falls on them when you are there, you can move quickly to the mercy of Allah^{-azwj}. If you delay, they become afflicted; you must have come out of what they are in of their daring against Allah^{-azwj}. You must take notice that Allah^{-azwj} does not allow the rewards of the people

of good deeds to become invalidated, the mercy of Allah^{-azwj} is close to those who do good deeds.'¹⁴

¹⁴ Al-Kafi, vol. 8, H 14455, h, 7, ج الكافي : 8 ص : 37