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Of the majestic narrator and the scholar, the jurist, the Sheykh
Muhammad Bin Yaqoub Al-Kulayni

Well known as 'The trustworthy of Al-Islam Al-Kulayni'

Who died in the year 329 H

كتاب المَعِيشَةِ

THE BOOK OF SUBSISTENCE (2)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّم 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.

باب قِصَاصِ الدَّيْنِ

Chapter 21 – Retaliation of the debt

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَائِبٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ وَقَعَ لِي عِنْدَهُ مَالٌ فَكَابَرَنِي عَلَيْهِ وَحَلَفَ ثُمَّ وَقَعَ لَهُ عِنْدِي مَالٌ فَأَخَذَهُ مَكَانَ مَالِي الَّذِي أَخَذَهُ وَاجْتَدَهُ وَاحْلُفَ عَلَيْهِ كَمَا صَنَعَ فَقَالَ إِنْ خَانَكَ فَلَا تَخُنْهُ وَ لَا تَدْخُلْ فِيمَا عَيْبُهُ عَلَيْهِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Suleyman Bin Khalid who said,

‘I asked Abu Abdullah^{asws} about a man with whom there occurred wealth which was for me, so he contended against me over it and swore an oath. Then there occurred with me some wealth for him, if I could seize it in place of my wealth, take it and dispute it and swear upon it, just as he had done?’ So he^{asws} said: ‘If he has betrayed you, so you do not betray him, and do not enter into what you have blamed him for it’.¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الرَّجُلُ يَكُونُ لِي عَلَيْهِ الْحَقُّ فَيَجِدُنِيهِ ثُمَّ يَسْتَوِدِعُنِي مَالًا أَلِي أَنْ أَخْذُ مَالِي عِنْدَهُ قَالَ لَا هَذِهِ خِيَانَةٌ .

Ali bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Muawiya Bin Ammar who said,

‘I said to Abu Abdullah^{asws}, ‘The man against whom there happens to be a right for me, so he disputes with me. Then he entrusts me with some wealth. Is it for me that I take my wealth (from it) which is with him?’ He^{asws} said: ‘No. This is betrayal’.²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرِ الْخَضْرَمِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) رَجُلٌ كَانَ لَهُ عَلَى رَجُلٍ مَالٌ فَجَحَدَهُ أَيَّاهُ وَ ذَهَبَ بِهِ ثُمَّ صَارَ بَعْدَ ذَلِكَ لِلرَّجُلِ الَّذِي ذَهَبَ بِمَالِهِ مَالٌ قَبْلَهُ أَوْ يَأْخُذُهُ مِنْهُ مَكَانَ مَالِهِ الَّذِي ذَهَبَ بِهِ مِنْهُ ذَلِكَ الرَّجُلُ قَالَ نَعَمْ وَ لَكِنْ لِهَذَا كَلَامٌ يَقُولُ اللَّهُ إِنِّي أَخْذُ هَذَا الْمَالَ مَكَانَ مَالِي الَّذِي أَخَذَهُ مِنِّي وَ إِنِّي لَمْ أَخْذُ مَا أَخَذْتُ مِنْهُ خِيَانَةً وَ لَا ظُلْمًا .

A number of our companions, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, from Ibn Mahboub, from Sayf Bin Aameyra, from Abu Bakr al Hazramy who said,

‘I said to Abu Abdullah^{asws}, ‘A man for whom there happened to be some wealth upon a man, so he disputed with him and went away with it. Then, after that, there happened to be for the man whose wealth had been gone away with, some wealth. Can he take from it in place of his wealth which that man had gone away with?’ He^{asws} said, ‘Yes, but for it there is a speech. He should be saying, ‘O Allah^{azwj}! I take

¹ Al Kafi – V 5 – The Book of Subsistence Ch 21 H 1

² Al Kafi – V 5 – The Book of Subsistence Ch 21 H 2

this wealth in place of my wealth which was taken from me, and I am not taking what I am taking from it as a betrayal, nor as an injustice'.³

بَابُ أَنَّهُ إِذَا مَاتَ الرَّجُلُ حَلَّ دَيْنُهُ

Chapter 22 – When the man dies, his debts become due

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي قُرَّةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا مَاتَ الرَّجُلُ حَلَّ مَا لَهُ وَ مَا عَلَيْهِ مِنَ الدَّيْنِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from one of his companions, from Khalaf Bin Hammad, from Ismail Bin Abu Qurrat, from Abu Baseer who said,

'Abu Abdullah^{asws} said to me: 'When the man dies, it frees up what is for him and what is against him, from the debts'.⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الرَّجُلِ يَمُوتُ وَ عَلَيْهِ دَيْنٌ فَيُضْمَنُهُ ضَامِنٌ لِلْغُرَمَاءِ فَقَالَ إِذَا رَضِيَ بِهِ الْغُرَمَاءُ فَقَدْ بَرَأَتْ ذِمَّةَ الْمَيِّتِ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding the man who is dying and upon him are debts, so a guarantor undertakes responsibility to the creditors. So he^{asws} said: 'When the creditors are pleased with it, so it frees the deceased from the responsibility'.⁵

بَابُ الرَّجُلِ يَأْخُذُ الدَّيْنَ وَ هُوَ لَا يَنْوِي قَضَاءَهُ

Chapter 23 – The man takes the loan and he does not have the intention of paying it

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شَعْبٍ عَنْ عَبْدِ الْعَفَّارِ الْجَازِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ مَاتَ وَ عَلَيْهِ دَيْنٌ قَالَ إِنْ كَانَ أَتَى عَلَى يَدَيْهِ مِنْ غَيْرِ فَسَادٍ لَمْ يُؤَاخِذْهُ اللَّهُ [عَلَيْهِ] إِذَا عَلِمَ بِنَيْتِهِ [الْأَدَاءِ] إِلَّا مَنْ كَانَ لَا يُرِيدُ أَنْ يُؤَدِّيَ عَنْ أَمَانَتِهِ فَهُوَ بِمَنْزِلَةِ السَّارِقِ وَ كَذَلِكَ الرَّكَاهُ أَيْضاً وَ كَذَلِكَ مَنْ اسْتَحَلَّ أَنْ يَذْهَبَ بِمُهْرِ النِّسَاءِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Al Nazar Bin Shuayb, from Abdul Ghaffar Al Jaazy,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about a man who died and upon him were debts. He^{asws} said: 'If it came into his hands without corruption, Allah^{azwj} will not Seize him when He^{azwj} Knows of his intention of the payment of it, except for the one who did not have the intention of paying from his entrustments, so he would be at the status of the thief; and similar to that is the

³ Al Kafi – V 5 – The Book of Subsistence Ch 21 H 3

⁴ Al Kafi – V 5 – The Book of Subsistence Ch 22 H 1

⁵ Al Kafi – V 5 – The Book of Subsistence Ch 22 H 2

Zakat as well, and similar to that is the one who permits himself to go away with the dowries of the women'.⁶

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ ابْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ اسْتَدَانَ دَيْنًا فَلَمْ يَبْنُو قَضَاهُ كَانَ بِمَنْزِلَةِ السَّارِقِ .

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Ibn Fazzal, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who takes on a debt and does not have the intention of paying it, he would be at the status of the thief'.⁷

باب بَيْعِ الدَّيْنِ بِالْأَيْدِي

Chapter 24 – Selling the debt with the debt

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ بْنِ مَهْزَمٍ عَنْ طَلْحَةَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا يَبِيعُ الدَّيْنُ بِالْأَيْدِي .

Muhamamd Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibrahim Bin Mihzam, from Talha Bin Yazeed,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Do not sell the debt by the debt'.⁸

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْرَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ رَجُلٍ كَانَ لَهُ عَلَى رَجُلٍ دَيْنٌ فَجَاءَهُ رَجُلٌ فَاشْتَرَاهُ مِنْهُ [بِعَرْضٍ] ثُمَّ انْطَلَقَ إِلَى الَّذِي عَلَيْهِ الدَّيْنُ فَقَالَ لَهُ أَعْطِنِي مَا لِفُلَانٍ عَلَيْكَ فَإِنِّي قَدْ اشْتَرَيْتُهُ مِنْهُ كَيْفَ يَكُونُ الْقَضَاءُ فِي ذَلِكَ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) يَرُدُّ عَلَيْهِ الرَّجُلُ الَّذِي عَلَيْهِ الدَّيْنُ مَالَهُ الَّذِي اشْتَرَاهُ بِهِ مِنَ الرَّجُلِ الَّذِي لَهُ الدَّيْنُ .

Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza who said,

'I asked Abu Ja'far^{asws} about a man who had a debt for him upon a man. So (another) man came over and bought it from him with an offer. Then he goes to the one upon whom is the debt, so he says to him, 'Give me what is upon you for so and so, for I have bought it from it'. How would the judgement happen to be with regards to that?' So Abu Ja'far^{asws} said: 'The man upon whom is the debt would return his wealth to the one who has bought it, from the man for whom was the debt'.⁹

مُحَمَّدُ بْنُ يَحْيَى وَغَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ قَالَ قُلْتُ لِلرَّضَا (عليه السلام) رَجُلٌ اشْتَرَى دَيْنًا عَلَى رَجُلٍ ثُمَّ ذَهَبَ إِلَى صَاحِبِ الدَّيْنِ فَقَالَ لَهُ ادْفَعْ إِلَيَّ مَا لِفُلَانٍ عَلَيْكَ فَقَدْ اشْتَرَيْتُهُ مِنْهُ قَالَ يَدْفَعُ إِلَيْهِ قِيمَةَ مَا دَفَعَ إِلَى صَاحِبِ الدَّيْنِ وَبَرَى الَّذِي عَلَيْهِ الْمَالُ مِنْ جَمِيعِ مَا بَقِيَ عَلَيْهِ .

Muhammad Bin Yahya, and someone else, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Muhammad Bin Al Fuzayl who said,

⁶ Al Kafi – V 5 – The Book of Subsistence Ch 23 H 1

⁷ Al Kafi – V 5 – The Book of Subsistence Ch 23 H 2

⁸ Al Kafi – V 5 – The Book of Subsistence Ch 24 H 1

⁹ Al Kafi – V 5 – The Book of Subsistence Ch 24 H 2

'I said to Al-Reza^{asws}, 'A man bought a debt (which was) upon a man. Then he went to the one with the debt, so he said to him, 'Hand over to me what is upon you for so and so, for I have bought it from him'. He^{asws} said: 'He should hand over to him the price what he had handed over to the (original) creditor, and the one upon whom was the wealth (debt) would be free from the entirety of what was remaining upon him'.¹⁰

باب في آداب اقتضاء الدين

Chapter 25 – Regarding the etiquettes of getting the debts paid off

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ حَمَادِ بْنِ عُثْمَانَ قَالَ دَخَلَ رَجُلٌ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَشَكَا إِلَيْهِ رَجُلًا مِنْ أَصْحَابِهِ فَلَمْ يَلْبَثْ أَنْ جَاءَ الْمَشْكُوكُ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا لِفُلَانٍ يَشْكُوكَ فَقَالَ لَهُ يَشْكُونِي أَنِّي اسْتَفْضَيْتُ مِنْهُ حَقِّي

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Hammad Bin Usman who said,

'A man came over to Abu Abdullah^{asws}, so he complained about a man from his^{asws} companions. It was not long before the one complained against, came over. So Abu Abdullah^{asws} said to him: 'What is the matter so and so is complaining against you?' So he said to him^{asws}, 'He is complained about me that I collected my right from him'.

قَالَ فَجَلَسَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مُغْضَبًا ثُمَّ قَالَ كَأَنَّكَ إِذَا اسْتَفْضَيْتَ حَقَّكَ لَمْ تُسِيءْ أَمْ رَأَيْتَ مَا حَكَى اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ يَخَافُونَ سُوءَ الْحِسَابِ أَمْ تَرَى أَنَّهُمْ خَافُوا اللَّهَ أَنْ يَجُورَ عَلَيْهِمْ لَا وَاللَّهِ مَا خَافُوا إِلَّا الْإِسْتِفْضَاءَ فَسَمَاءُ اللَّهُ عَزَّ وَجَلَّ سُوءَ الْحِسَابِ فَمَنْ اسْتَفْضَى بِهِ فَقَدْ أَسَاءَ .

He (the narrator) said, 'So Abu Abdullah^{asws} sat up in anger, then said: 'It is as if when you collected your right, you did not offend! Do you not see what Allah^{azwj} Mighty and Majestic is Relating in His^{azwj} Book **[13:21] and they are fearing the evil Reckoning**. Do you not see they are fearing the evil Reckoning? Do you not see they are fearing Allah^{azwj} would be Inequitable (Unfair) upon them? No, by Allah^{azwj}! They are not fearing except for the collection (of the debts), so Allah^{azwj} has Named it as the evil Reckoning. So the one who collect by it so he has offended'.¹¹

مُحَمَّدُ بْنُ يَحْيَى رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ لَهُ رَجُلٌ إِنَّ لِي عَلَى بَعْضِ الْحَسَنِيِّينَ مَالًا وَقَدْ أَعْيَانِي أَخْذُهُ وَقَدْ جَرَى بَيْنِي وَبَيْنَهُ كَلَامٌ وَلَا أَمْنٌ أَنْ يَجْرِيَ بَيْنِي وَبَيْنَهُ فِي ذَلِكَ مَا أَعْتَمُّ لَهُ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَيْسَ هَذَا طَرِيقَ التَّقَاضِي وَ لَكِنْ إِذَا أَتَيْتَهُ أَطَّلِ الْجُلُوسَ وَالزَّمِ السُّكُوتَ قَالَ الرَّجُلُ فَمَا فَعَلْتُ ذَلِكَ إِلَّا يَسِيرًا حَتَّى أَخَذْتُ مَالِي .

Muhammad Bin Yahya,

(It has been narrated) raising it to Abu Abdullah^{asws}, said, 'A man said to him, 'There is some wealth for me upon one of the two Husayns, and its collection has tired me, and there has flowed some speech between me and him, and I am not secure that there would flow between me and him with regards to that what would be distressing for me'. So Abu Abdullah^{asws} said to him: 'This is not the way for the collection, but

¹⁰ Al Kafi – V 5 – The Book of Subsistence Ch 24 H 3

¹¹ Al Kafi – V 5 – The Book of Subsistence Ch 25 H 1

when you go over to him, prolong your sitting and adopt calmness'. The man said, 'So I did that only for a little while, until I received my wealth'.¹²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ خَضِرِ بْنِ عَمْرٍو النَّخَعِيِّ قَالَ قَالَ أَحَدُهُمَا (عَلَيْهِمَا السَّلَام) فِي الرَّجُلِ يَكُونُ لَهُ عَلَى رَجُلٍ مَالٌ فَيَجِدُهُ قَالَ إِنْ اسْتَحْلَفَهُ فَلَيْسَ لَهُ أَنْ يَأْخُذَ مِنْهُ بَعْدَ الْيَمِينِ شَيْئاً وَ إِنْ تَرَكَهُ وَ لَمْ يَسْتَحْلِفْهُ فَهُوَ عَلَى حَقِّهِ .

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Hazar Bin Amro and Al Nakhaie who said,

'One of the two (5th or 6th Imam^{asws}) said regarding the man who happens to have some wealth for him, so he takes it: 'If he (the debtor) swears, so it is not for him (the creditor) that he takes from him after the swearing of the oath; and if he neglects it and does not swear, so he (the creditor) is upon his right'.¹³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا وَجَعَ إِلَّا وَجَعُ الْعَيْنِ وَ لَا هَمٌّ إِلَّا هَمُّ الدَّيْنِ .

A number of our companions, from Sahl Bin Ziyad, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'There is no pain except for the pain of the eyes, and there is no stress except for the stress of the debt'.¹⁴

وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الدَّيْنُ رِبْقَةٌ اللَّهِ فِي الْأَرْضِ فَإِذَا أَرَادَ اللَّهُ أَنْ يُذِلَّ عَبْدًا وَضَعَهُ فِي عُنُقِهِ .

And by this chain, said,

'Rasool-Allah^{saww} said: 'The debt is a yoke of Allah^{azwj} in His^{azwj} earth. So whenever Allah^{azwj} Wants that He^{azwj} Humiliates a servant, Places it in his neck'.¹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ حَمَادِ بْنِ أَبِي طَلْحَةَ بَيَّاعِ السَّابِرِيِّ وَ مُحَمَّدِ بْنِ الْفَضْلِ وَ حَكَمِ الْحَنَاطِ جَمِيعاً عَنْ أَبِي حَمْرَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ مَنْ حَبَسَ مَالَ أَمْرِي مُسْلِمٍ وَ هُوَ قَادِرٌ عَلَى أَنْ يُعْطِيَهُ إِيَّاهُ مَخَافَةَ أَنْ خَرَجَ ذَلِكَ الْحَقُّ مِنْ يَدِهِ أَنْ يَفْقَرَ كَانَ اللَّهُ عَزَّ وَ جَلَّ أَقْدَرَ عَلَى أَنْ يَفْقَرَهُ مِنْهُ عَلَى أَنْ يُفْنِي نَفْسَهُ بِحَبْسِهِ ذَلِكَ الْحَقَّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Hammad Bin Abu Talha Baya'a Al Sabiry, and Muhammad Bin Al Fuzayl, and Hakam Al Hannat, altogether from Abu Hama who said,

'I heard Abu Ja'far^{asws} saying: 'The one who withholds wealth of a Muslim person although he is able upon giving it back to him, fearing that if that wealth were to go out from his hands he would be impoverished, Allah^{asws} Mighty and Majestic is more

¹² Al Kafi – V 5 – The Book of Subsistence Ch 25 H 2

¹³ Al Kafi – V 5 – The Book of Subsistence Ch 25 H 3

¹⁴ Al Kafi – V 5 – The Book of Subsistence Ch 25 H 4

¹⁵ Al Kafi – V 5 – The Book of Subsistence Ch 25 H 5

Able upon impoverishing him that he would annihilate himself by withholding that right'.¹⁶

باب إِذَا التَّوَى الَّذِي عَلَيْهِ الدَّيْنُ عَلَى الْغُرْمَاءِ

Chapter 26 – When the one upon whom is the debt delays upon the creditors

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) يَحْبِسُ الرَّجُلَ إِذَا التَّوَى عَلَى غُرْمَائِهِ ثُمَّ يَأْمُرُ فَيَقْسِمُ مَالَهُ بَيْنَهُمْ بِالْحَصَصِ فَإِنْ أَبِي بَاعَهُ فَيَقْسِمُ يَعْنِي مَالَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} used to imprison the man when he delayed upon his creditors. Then he^{asws} would order, so that his wealth would be distributed between them with the apportionment. So if he refused, then he^{asws} would sell it, meaning his belongings'.¹⁷

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ حَكِيمٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ الْغَائِبُ يُفْضَى عَنْهُ إِذَا قَامَتِ الْبَيِّنَةُ عَلَيْهِ وَ يَبَاغُ مَالَهُ وَ يُفْضَى عَنْهُ وَ هُوَ غَائِبٌ وَ يَكُونُ الْغَائِبُ عَلَى حُجَّتِهِ إِذَا قَدِمَ وَ لَا يُدْفَعُ الْمَالُ إِلَى الَّذِي أَقَامَ الْبَيِّنَةَ إِلَّا بِكِفْلَاءٍ إِذَا لَمْ يَكُنْ مَلِيًّا .

Ahmad Bin Muhammad, from Ali Bin Al Hassan, from Ja'far Bin Muhammad Bin Hakeym, from Jameel Bin Darraj, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The absentee, (his debts) would be paid-off from him when the evidence is established over it, and his belongings would be sold from him while he is absent, and the absentee would be upon his proof when he comes over, and his wealth would not be handed over to the one who established the evidence except by the security, when there is no prolongation to occur'.¹⁸

باب النُّزُولِ عَلَى الْغَرِيمِ

Chapter 27 – The lodging upon the debtor

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ كَرِهَ أَنْ يَنْزَلَ الرَّجُلُ عَلَى الرَّجُلِ وَ لَهُ عَلَيْهِ دَيْنٌ وَ إِنْ كَانَ قَدْ صَرَّهَا لَهُ إِلَّا ثَلَاثَةَ أَيَّامٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah Al Madainy,

¹⁶ Al Kafi – V 5 – The Book of Subsistence Ch 25 H 6

¹⁷ Al Kafi – V 5 – The Book of Subsistence Ch 26 H 1

¹⁸ Al Kafi – V 5 – The Book of Subsistence Ch 26 H 2

(It has been narrated) from Abu Abdullah^{asws} that he^{asws} abhorred that the man lodges upon the man, and for him is a debt upon him, and even if he had it packed (ready) for him, except for three days'.¹⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَنْزِلُ عَلَى الرَّجُلِ وَ لَهُ عَلَيْهِ دَيْنٌ أ يَأْكُلُ مِنْ طَعَامِهِ قَالَ نَعَمْ يَأْكُلُ مِنْ طَعَامِهِ ثَلَاثَةَ أَيَّامٍ ثُمَّ لَا يَأْكُلُ بَعْدَ ذَلِكَ شَيْئًا .

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at who said,

'I asked Abu Abdullah^{asws} about the man who lodges upon the man and for him is a debt upon him, can he eat from his food?' He^{asws} said: 'Yes, he can eat from his food for three days, then he should not eat anything after that'.²⁰

باب هَدِيَّةِ الْغَرِيمِ

Chapter 28 – Gifting by the creditor

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ رَجُلًا أَتَى عَلِيًّا (عَلَيْهِ السَّلَامُ) فَقَالَ لَهُ إِنَّ لِي عَلَى رَجُلٍ دَيْنًا فَأَهْدِي إِلَيَّ هَدِيَّةً قَالَ (عَلَيْهِ السَّلَامُ) أَحْسَبُهُ مِنْ دَيْنِكَ عَلَيْهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man came over to Ali^{asws}, so he said to him^{asws}, 'There is a debt for me upon a man, so he gifted a gift to me'. He^{asws} said: 'Count it from your debt upon him (as a part repayment of debt)'.²¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زَبَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هُدَيْلِ بْنِ حَيَّانٍ أَخِي جَعْفَرِ بْنِ حَيَّانَ الصَّبْرِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنِّي دَفَعْتُ إِلَى أَخِي جَعْفَرٍ مَالًا فَهُوَ يُعْطِينِي مَا أَنْفَقَهُ وَ أَحْجُّ مِنْهُ وَ أَتَصَدَّقُ وَ قَدْ سَأَلْتُ مَنْ قَبْلُنَا فَذَكَرُوا أَنَّ ذَلِكَ فَاسِدٌ لَا يَحِلُّ وَ أَنَا أَحِبُّ أَنْ أَنْتَهِيَ إِلَيْ قَوْلِكَ فَقَالَ لِي أ كَانَ يَصِلُكَ قَبْلَ أَنْ نَدْفَعَ إِلَيْهِ مَالِكَ قُلْتُ نَعَمْ قَالَ فَخُذْ مِنْهُ مَا يُعْطِيكَ فَكُلْ مِنْهُ وَ اشْرَبْ وَ حُجَّ وَ تَصَدَّقْ فَإِذَا قَدِمْتَ الْعِرَاقَ فَقُلْ جَعْفَرُ بْنُ مُحَمَّدٍ أَفْتَانِي بِهَذَا .

A number of our companions, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, from Ibn Mahboub, from Huzayl Bin Hayyan a brother of Ja'far Bin Hayyan Al Sayrafi who said,

'I said to Abu Abdullah^{asws}, 'I handed over some wealth to my brother Ja'far, so he gives me what I spend, and I perform Hajj from it, and I give in charity, and I had asked those around us, so they mentioned that, that is invalid and not Permissible, and I would love to end it to your^{asws} words'. So he^{asws} said to me 'Did you receive it before you handed over your wealth to him'. I said, 'Yes'. He^{asws} said, 'So take from it what he gives to you, and eat from it, and drink, and perform Hajj, and give in charity. So when you proceed to Al-Iraq, so say, 'Ja'far^{asws} Bin Muhammad^{asws} gave this Verdict to me'.²²

¹⁹ Al Kafi – V 5 – The Book of Subsistence Ch 27 H 1

²⁰ Al Kafi – V 5 – The Book of Subsistence Ch 27 H 2

²¹ Al Kafi – V 5 – The Book of Subsistence Ch 28 H 1

²² Al Kafi – V 5 – The Book of Subsistence Ch 28 H 2

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ لَهُ عَلَى رَجُلٍ مَالٌ قَرْضًا فَيُعْطِيهِ الشَّيْءَ مِنْ رِبْحِهِ مَخَافَةَ أَنْ يَقْطَعَ ذَلِكَ عَنْهُ فَيَأْخُذَ مَالَهُ مِنْ غَيْرِ أَنْ يَكُونَ شَرْطَ عَلَيْهِ قَالَ لَا بَأْسَ بِذَلِكَ مَا لَمْ يَكُنْ شَرْطًا .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Musa Bin Sa'adan, from Al Husayn Bin Abu Al A'ala, from Is'haq Bin Ammar,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I asked him^{asws} about the man who happened to have wealth for himself upon a man as a loan, so he (borrower) gives something from his profits to him (lender) in fear that, that (loan) would be cut off from him. So he (the lender) takes his wealth from other than there being a stipulation (condition) upon it. He^{asws} said: 'There is no problem with that for as long as there does not happen to be a stipulation'.²³

باب الْكِفَالَةِ وَالْحَوَالَةِ

Chapter 29 – The Warranty and the Assignment

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبِخْتَرِيِّ قَالَ أَبْطَأْتُ عَنِ الْحَجِّ فَقَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا أَبْطَأَ بِكَ عَنِ الْحَجِّ فَقُلْتُ جُعِلْتُ فِدَاكَ تَكْفَلْتُ بِرَجُلٍ فَخَفَرَ بِي فَقَالَ مَا لَكَ وَالْكَفَالَاتِ أَمَا عَلِمْتَ أَنَّهَا أَهْلَكَتِ الْقُرُونَ الْأُولَى

Ali Bin Ibrahim from his father, and Muhammad Bin Ismail from Al Fazl, altogether from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary who said,

'I was delayed about the Hajj, so Abu Abdullah^{asws} said to me: 'What is the delay with you about the Hajj?' So I said, 'May I be sacrificed for you^{asws}! I guaranteed (money) for a man, but he shamed me (did not fulfil his responsibility)'. So he^{asws} said: 'What is it to you and the guarantee? Do you not know that it has destroyed the former generations?'

ثُمَّ قَالَ إِنَّ قَوْمًا أَذْنَبُوا ذُنُوبًا كَثِيرَةً فَأَسْتَفْقُوا مِنْهَا وَ خَافُوا خَوْفًا شَدِيدًا وَ جَاءَ آخَرُونَ فَقَالُوا ذُنُوبُكُمْ عَلَيْنَا فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِمُ الْعَذَابَ ثُمَّ قَالَ تَبَارَكَ وَ تَعَالَى خَافُونِي وَ اجْتَرَأْتُمْ عَلَيَّ.

Then he^{asws} said: 'A people sinned with numerous sins, so some of them felt pity and they feared with an intense fearing, and the others came over, so they said, 'Your sins are upon us'. So Allah^{azwj} Mighty and Majestic Sent down the Punishment upon them. Then the Blessed and High Said: "You are fearing Me^{azwj} and are being audacious (disrespectful) to Me^{azwj}?"²⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ عَنِ زُرَّارَةَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) فِي الرَّجُلِ يُجِيلُ الرَّجُلَ بِمَالٍ كَانَ لَهُ عَلَى رَجُلٍ آخَرَ فَيَقُولُ لَهُ الَّذِي احْتَالَ بِرِئْتِ مِمَّا لِي عَلَيْكَ قَالَ إِذَا أَبْرَأَهُ فَلَيْسَ لَهُ أَنْ يَرْجِعَ عَلَيْهِ وَ إِنْ لَمْ يَبْرَأْهُ فَلَهُ أَنْ يَرْجِعَ عَلَى الَّذِي أَحَالَهُ .

Ali Bin Ibrahim, form his father, from Ibn Abu Umeyr, from Jameel, from Zurara,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) regarding the man who transmitted the wealth of the man which was for him, to another man. So the

²³ Al Kafi – V 5 – The Book of Subsistence Ch 28 H 3

²⁴ Al Kafi – V 5 – The Book of Subsistence Ch 29 H 1

one was owed the money said to him, 'You are free (of responsibility) with what was for me, upon you'. He^{asws} said: 'When he freed him (from responsibility), so it is not for him that he should retract against him, and if he did not free him (from responsibility), so it would be for him that he has recourse upon the one whom transmitted it'.²⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) مِثْلَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel, from Zurara (It has been narrated) - from one of the two (5th or 6th Imam^{asws}), similar to it.

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنِ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمَنِيِّ عَنِ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي الْعَبَّاسِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) رَجُلٌ كَفَلَ لِرَجُلٍ بِنَفْسِ رَجُلٍ فَقَالَ إِنْ جِئْتُ بِهِ وَ إِلَّا عَلَيْكَ خَمْسُمِائَةَ دِرْهَمٍ قَالَ عَلَيْهِ نَفْسُهُ وَ لَا شَيْءَ عَلَيْهِ مِنَ الدَّرَاهِمِ فَإِنْ قَالَ عَلِيٌّ خَمْسُمِائَةَ دِرْهَمٍ إِنْ لَمْ أَدْفَعْهُ إِلَيْكَ قَالَ تَلَزَّمَهُ الدَّرَاهِمُ إِنْ لَمْ يَدْفَعْهُ إِلَيْهِ .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Al Kindy, from Ahmad Bin Al Hassan Al Maysami, from Aban Bin Usman, from Abu Al Abbas who said,

'I said to Abu Abdullah^{asws}, 'A man guaranteed for a man, in the person (on behalf) of a man, so he said, 'You either come up with him or else upon you would be five hundred Dirhams'. He^{asws} said: 'Upon him is (coming up) with him and there is nothing upon him from the Dirhams. So if he had said, 'Upon me is five hundred Dirhams if I do not hand him over to you, the Dirhams would be necessitated upon him if he did not hand him over to him'.²⁶

حُمَيْدُ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ سَمَاعَةَ عَنْ أَبَانَ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يُحِيلُ عَلَى الرَّجُلِ بِالدَّرَاهِمِ أَيْرَجُعُ عَلَيْهِ قَالَ لَا يَرْجُعُ عَلَيْهِ أَبَدًا إِلَّا أَنْ يَكُونَ قَدْ أَفْلَسَ قَبْلَ ذَلِكَ .

Humeyd, from Al Hassan Bin Muhammad, from Ja'far Bin Sama'at, from Aban, from Mansour Bin Hazim who said,

'I asked Abu Abdullah^{asws} about the man who assigned upon the man with the Dirhams, can he retract against him?' He^{asws} said: 'He cannot retract against him, ever, except if had become bankrupt before that'.²⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَقُطِينٍ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) جُعِلْتُ فِدَاكَ قَوْلُ النَّاسِ الضَّامِنُ غَارِمٌ قَالَ فَقَالَ لَيْسَ عَلَى الضَّامِنِ غَرْمُ الْغَرْمِ عَلَى مَنْ أَكَلَ الْمَالَ .

Muhammad Bin Yahya, from one of our companions, from Al Hassan Bin Ali Bin Yaqteen, from Al Husayn Bin Khalid who said,

'I said to Abu Al-Hassan^{asws}, 'May I be sacrificed for you^{asws}! The people are saying the guarantor is a loser'. So he^{asws} said: 'It is not upon the guarantor, a loss of the creditor, the loss is upon the one who ate the wealth'.²⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنْ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ أَنِّي أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) بِرَجُلٍ تَكْفَلَ بِنَفْسِ رَجُلٍ فَحَبَسَهُ فَقَالَ اطْلُبْ صَاحِبَكَ .

²⁵ Al Kafi – V 5 – The Book of Subsistence Ch 29 H 2

²⁶ Al Kafi – V 5 – The Book of Subsistence Ch 29 H 3

²⁷ Al Kafi – V 5 – The Book of Subsistence Ch 29 H 4

²⁸ Al Kafi – V 5 – The Book of Subsistence Ch 29 H 5

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'They came to Amir Al-Momineen^{asws} with a man who had guaranteed in person for a man. So he^{asws} imprisoned him, and said: 'Seek out your companion (the one whom he had guaranteed to present)'.²⁹

بَابِ عَمَلِ السُّلْطَانِ وَ جَوَائِزِهِمْ

Chapter 30 – Office-bearers for the Sultan (ruling authority) and their recompense

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَبِي سَبَاطٍ عَنْ مُحَمَّدِ بْنِ عَدَّافِرٍ عَنْ أَبِيهِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَا عَدَّافِرُ إِنَّكَ تُعَامِلُ أَبَا أَيُّوبَ وَ الرَّبِيعَ فَمَا حَالُكَ إِذَا نُودِيَ بِكَ فِي أَعْوَانِ الظُّلْمَةِ

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Muhammad Bin Uzafir, from his father who said,

'Abu Abdullah^{asws} said to me: 'O Uzafir! You are dealing (co-operating) with Abu Ayoub and Al-Rabie, so what would your situation be when you are Called with among the supporters of the unjust ones?'

قَالَ فَوَجَمَ أَبِي فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَمَّا رَأَى مَا أَصَابَهُ أَيُّ عَدَّافِرُ إِنَّمَا خَوَّفْتُكَ بِمَا خَوَّفَنِي اللَّهُ عَزَّ وَ جَلَّ بِهِ

He (the narrator) said, 'My father was dumbfounded. So Abu Abdullah^{asws} said to him when he^{asws} saw what had hit him: 'Yes, Uzafir! But rather, I^{asws} have scared you with what Allah^{azwj} Mighty and Majestic has Scared me^{asws} with'.

قَالَ مُحَمَّدٌ فَقَدِمَ أَبِي فَلَمْ يَزَلْ مَعْمُومًا مَكْرُوبًا حَتَّى مَاتَ .

Muhammad (the narrator) said, 'My father went forth and he did not cease to be gloomy, distressed, until he died'.³⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَ مُحَمَّدِ بْنِ حُمْرَانَ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَاسْتَقْبَلَنِي زُرَّارَةُ خَارِجًا مِنْ عِنْدِهِ فَقَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَا وَلِيدُ أَمَا تَعْجَبُ مِنْ زُرَّارَةَ سَأَلَنِي عَنْ أَعْمَالِ هَؤُلَاءِ أَيِّ شَيْءٍ كَانَ يُرِيدُ أَمْ يُرِيدُ أَنْ أَقُولَ لَهُ لَا فَيُرَوِّي ذَلِكَ عَنِّي

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, and Muhammad Bin Humran, from Al Waleed Bin Sabeeh who said,

'I went over to Abu Abdullah^{asws}, so Zurara met me coming out from his^{asws} presence. So Abu Abdullah^{asws} said to me: 'O Waleed! How strange of Zurara to ask me^{asws} about being their (governmental) office-bearers! Which thing does he want? Does he want me^{asws} to say no to him so he can report that from me^{asws}?'

ثُمَّ قَالَ يَا وَلِيدُ مَتَى كَانَتْ الشَّبِيعَةُ تَسْأَلُ عَنْ أَعْمَالِهِمْ إِنَّمَا كَانَتْ الشَّبِيعَةُ تَقُولُ يُؤْكَلُ مِنْ طَعَامِهِمْ وَ يُشْرَبُ مِنْ شَرَابِهِمْ وَ يُسْتَنْظَلُ بِظِلِّهِمْ مَتَى كَانَتْ الشَّبِيعَةُ تَسْأَلُ عَنْ هَذَا .

²⁹ Al Kafi – V 5 – The Book of Subsistence Ch 29 H 6

³⁰ Al Kafi – V 5 – The Book of Subsistence Ch 30 H 1

Then he^{asws} said: 'O Waleed! When did the Shiah (ever) asked about being their office-bearers? But rather, the Shiah were saying, 'One can eat from their food, and drink from their drinks, and shelter by their shelters. When did the Shiah (ever) ask about this?'³¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ حَدِيدِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ اتَّقُوا اللَّهَ وَ صُونُوا دِينَكُمْ بِالْوَرَعِ وَ قُوَّةِ بِالتَّقْوَةِ وَ الْإِسْتِغْنَاءِ بِاللَّهِ عَزَّ وَ جَلَّ إِنَّهُ مَنْ خَضَعَ لِصَاحِبِ سُلْطَانٍ وَ لِمَنْ يُخَالِفُهُ عَلَى دِينِهِ طَلِبًا لِمَا فِي يَدَيْهِ مِنْ دُنْيَاهُ أَحْمَلَهُ اللَّهُ عَزَّ وَ جَلَّ وَ مَقْتَهُ عَلَيْهِ وَ وَكَلَهُ إِلَيْهِ فَإِنْ هُوَ غَلَبَ عَلَى شَيْءٍ مِنْ دُنْيَاهُ فَصَارَ إِلَيْهِ مِنْهُ شَيْءٌ نَزَعَ اللَّهُ جَلَّ وَ عَزَّ اسْمَهُ الْبَرَكَةَ مِنْهُ وَ لَمْ يَأْجُرْهُ عَلَى شَيْءٍ يُنْفِقُهُ فِي حَجٍّ وَ لَا عِنَقٍ [رَقَبَةٍ] وَ لَا بَرٍّ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Hadeed who said,

'I heard Abu Abdullah^{asws} saying: 'Fear Allah^{azwj}! Maintain your Religion with the piety, and strengthen it with the dissimulation and the self-sufficiency with Allah^{azwj} Mighty and Majestic. The one who humbles himself in the company of the Sultan (ruling authority) and to the ones who oppose him upon his Religion, seeking thereby what is in their hands for his worldly (needs), Allah^{azwj} Mighty and Majestic would Suppress him and Detest him, and Leave him to himself. However, if he were to succeed (in securing) something for his world, and something from it (from the enemies of Ahl Al-Bayt^{asws}) comes over to him, Allah^{azwj}, Majestic and Mighty is His^{azwj} Name, would Snatch the Blessings from it, and would not Recompense him upon anything he spends upon regarding a Hajj, nor freeing of a neck, nor a righteous deed'.³²

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ قَالَ كَانَ لِي صَدِيقٌ مِنْ كُتَّابِ بَنِي أُمَيَّةَ فَقَالَ لِي اسْتَأْذِنْ لِي عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَاسْتَأْذَنْتُ لَهُ عَلَيْهِ فَأَذِنَ لَهُ فَلَمَّا أَنْ دَخَلَ سَلَّمَ وَ جَلَسَ ثُمَّ قَالَ جُعِلَتْ فِدَاكَ إِنِّي كُنْتُ فِي دِيْوَانِ هَؤُلَاءِ الْقَوْمِ فَأَصَبْتُ مِنْ دُنْيَاهُمْ مَالًا كَثِيرًا وَ أَعْمَضْتُ فِي مَطَالِبِهِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَوْ لَا أَنَّ بَنِي أُمَيَّةَ وَجَدُوا مَنْ يَكْتُمُ لَهُمْ وَ يَجْبِي لَهُمُ الْفِيءَ وَ يُقَاتِلُ عَنْهُمْ وَ يَشْهَدُ جَمَاعَتَهُمْ لَمَا سَلَبْنَا حَقَّنَا وَ لَوْ تَرَكَهُمْ 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^{asws}'. So I sought permission for him to see him^{asws}, and he^{asws} permitted him. So when he came over, he greeted and was seated, then said, 'May I be sacrificed for you^{asws}! 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^{asws} 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^{asws} of our^{asws} rights, and had the people neglected them and what is in their hands, they would not have found anything except for what falls into their hands'.

قَالَ فَقَالَ الْفَتَى جُعِلَتْ فِدَاكَ فَهَلْ لِي مَخْرَجٌ مِنْهُ قَالَ إِنْ قُلْتَ لَكَ نَفْعٌ قَالَ أَفَعَلَ قَالَ لَهُ فَاخْرُجْ مِنْ جَمِيعِ مَا اكْتَسَبْتَ فِي دِيْوَانِهِمْ فَمَنْ عَرَفْتَ مِنْهُمْ رَدَدْتَ عَلَيْهِ مَالَهُ وَ مَنْ لَمْ تَعْرِفْ تَصَدَّقْتَ بِهِ وَ أَنَا أَضْمَنُ لَكَ عَلَى اللَّهِ عَزَّ وَ جَلَّ الْجَنَّةَ قَالَ فَاتَّطَرَّقَ الْفَتَى رَأْسَهُ طَوِيلًا ثُمَّ قَالَ قَدْ فَعَلْتُ جُعِلَتْ فِدَاكَ

³¹ Al Kafi – V 5 – The Book of Subsistence Ch 30 H 2

³² Al Kafi – V 5 – The Book of Subsistence Ch 30 H 3

He (the narrator) said, 'So the youth said, 'May I be sacrificed for you^{asws}! Is there any way out from it for me?' He^{asws} said, 'If I^{asws} were to tell you to do (something) would you do it?' He said, 'I would do it'. He^{asws} 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^{asws} guarantee the Paradise for you, upon (the Guarantee of) Allah^{azwj} 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^{asws}'.

قَالَ ابْنُ أَبِي حَمْزَةَ فَرَجَعَ الْفَتَى مَعَنَا إِلَى الْكُوفَةِ فَمَا تَرَكَ شَيْئاً عَلَى وَجْهِ الْأَرْضِ إِلَّا خَرَجَ مِنْهُ حَتَّى تَبَاهِهِ الَّتِي كَانَتْ عَلَى بَدَنِهِ قَالَ فَفَسَمْتُ لَهُ قِسْمَهُ وَاسْتَرَيْنَا لَهُ تَبَاهياً وَبَعَثْنَا إِلَيْهِ بِفَقْعَةٍ قَالَ فَمَا أَتَى عَلَيْهِ إِلَّا أَشْهُرٌ قَلِيلٌ حَتَّى مَرَضَ فَكُنَّا نَعُودُهُ قَالَ فَدَخَلْتُ عَلَيْهِ يَوْماً وَهُوَ 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^{azwj}, your Master^{asws} has kept his^{asws} promise to me'. Then he died.

فَقَوْلَيْنَا أَمْرَهُ فَخَرَجْتُ حَتَّى دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَلَمَّا نَظَرَ إِلَيَّ قَالَ يَا عَلِيُّ وَفَيْنَا وَ اللَّهُ لَصَاحِبِكَ 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^{asws}. So when he^{asws} looked at me, he^{asws} said: 'O Ali! By Allah^{azwj}, we^{asws} have kept our^{asws} promise to your companion'. So I said, 'You^{asws} have spoken the truth, may I be sacrificed for you^{asws}! By Allah^{azwj}, this is how he said to me at the time of his death'.³³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنْ أَعْمَالِهِمْ فَقَالَ لِي يَا أَبَا مُحَمَّدٍ لَا وَ لَا مَدَّةَ قَلَمٍ إِنَّ أَحَدَهُمْ لَا يُصِيبُ مِنْ دُنْيَاهُمْ شَيْئاً إِلَّا أَصَابُوا مِنْ دِينِهِ مِثْلَهُ أَوْ قَالَ حَتَّى يُصِيبُوا مِنْ دِينِهِ مِثْلَهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Abu Baseer who said,

'I asked Abu Ja'far^{asws} about being their (Clan of Umayya's) office bearers, so he^{asws} said to me: 'O Abu Muhammad! No, and not (even) for a circumflex (a mark on a letter like *Fatah*, *Kisra* etc.) of a pen. One of you would not attain anything from their world except he would lose from his Religion similar to it', or said: 'Until he loses from his Religion, similar to it'.³⁴

ابْنُ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ كُنْتُ قَاعِداً عِنْدَ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) عَلَى بَابِ دَارِهِ بِالْمَدِينَةِ فَنَظَرَ إِلَى النَّاسِ يَمْرُونَ أَفْوَاجاً فَقَالَ لِبَعْضِ مَنْ عِنْدَهُ حَدَّثَ بِالْمَدِينَةِ أَمْرٌ فَقَالَ جُعِلْتُ فِدَاكَ وَ لِي الْمَدِينَةُ وَالِ فَعَدَا النَّاسُ يَهْتُونَهُ فَقَالَ إِنَّ الرَّجُلَ لَيُعْدَى عَلَيْهِ بِالْأَمْرِ تَهْتَأُ بِهِ وَ إِنَّهُ لَبَابٌ مِنْ أَبْوَابِ النَّارِ .

³³ Al Kafi – V 5 – The Book of Subsistence Ch 30 H 4

³⁴ Al Kafi – V 5 – The Book of Subsistence Ch 30 H 5

Ibn Abu Umeyr, from Hisham Bin Salim, from Muhammad Bin Muslim who said,

'I was seated in the presence of Abu Ja'far^{asws} at the door of his^{asws} house at Al-Medina, so he^{asws} looked at the people passing by in droves. So he^{asws} said to someone in his^{asws} presence: 'Has an event occurred in Al-Medina?' So he said, 'May I be sacrificed for you^{asws}! A (new) governor has been appointed, so the people are attending lunch to welcome him'. So he^{asws} said: 'The man is feeding for a matter to be congratulated by, and he is at the door from doors of the Fire'.³⁵

إِبْنُ أَبِي عُمَيْرٍ عَنْ بَشِيرٍ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذْ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَصْحَابِنَا فَقَالَ لَهُ أَصْلَحَكَ اللَّهُ إِنَّهُ رُبَّمَا أَصَابَ الرَّجُلَ مِمَّا الضَّيْقُ أَوْ الشَّدَّةُ فَيَدْعَى إِلَى الْبِنَاءِ يَبْنِيهِ أَوْ النَّهْرَ يَكْرِيه أَوْ الْمُسْنَةَ يُصْلِحُهَا فَمَا تَقُولُ فِي ذَلِكَ

Ibn Abu Umeyr, from Basheer, from Ibn Abu Yafour who said,

'I was in the presence of Abu Abdullah^{asws} when a man came over from our companions, so he said to him^{asws}, 'May Allah^{azwj} Keep you^{asws} well! Sometimes the man from among us is hit by the (financial) straitness, or the difficulty, and he is summoned (by the unjust governor) to the construction which he builds, or the canal which he digs, or the dam which he corrects. So what are you^{asws} saying regarding that?'

فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا أَجِبُ أَنِّي عَقَدْتُ لَهُمْ عُقْدَةً أَوْ وَكَيْتُ لَهُمْ وَكَاءً وَ إِنَّ لِي مَا بَيْنَ لَا يَبْتِيهَا لَا وَ لَا مَدَّةَ بِقَلَمٍ إِنَّ أَعْوَانَ الظُّلْمَةِ يَوْمَ الْقِيَامَةِ فِي سُرَادِقٍ مِنْ نَارٍ حَتَّى يَحْكُمَ اللَّهُ بَيْنَ الْعِبَادِ .

So Abu Abdullah^{asws} said: 'I^{asws} do not like it that I^{asws} should tie a knot for them, or tie up a bag for them, and that for me^{asws} is what is between its final (end result). No, and not (even) for a circumflex (a mark on a letter like *Fatah*, *Kisra* etc.) with a pen. The supporters of the unjust, on the Day of Judgement, would be in pavilions of Fire until Allah^{azwj} has Judged between the (other) servants'.³⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ يَحْيَى بْنِ إِبرَاهِيمَ بْنِ مُهَاجِرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَلَانٌ يُفَرِّئُكَ السَّلَامَ وَ فَلَانٌ وَ فَلَانٌ فَقَالَ وَ عَلَيْهِمُ السَّلَامُ قُلْتُ يَسْأَلُونَكَ الدُّعَاءَ فَقَالَ وَ مَا لَهُمْ قُلْتُ حَبَسَهُمْ أَبُو جَعْفَرٍ فَقَالَ وَ مَا لَهُمْ وَ مَا لَهُ قُلْتُ اسْتَعْمَلَهُمْ فَحَبَسَهُمْ فَقَالَ وَ مَا لَهُمْ وَ مَا لَهُ أَلَمْ أَنَّهُمْ أَلَمْ أَنَّهُمْ أَلَمْ أَنَّهُمْ هُمُ النَّارُ هُمُ النَّارُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Yahya Bin Ibrahim Bin Muhajir who said,

'I said to Abu Abdullah^{asws}, 'So and so conveys the greetings, and so and so, and so and so'. So he^{asws} said: 'And the greetings be upon them'. I said, 'They are asking you^{asws} for the supplication'. So he^{asws} said: 'And what is the matter with them?' I said, 'Abu Ja'far (Mansour the Caliph) has imprisoned them'. So he^{asws} said: 'And what is it with them and him?' I said, 'He employed them, and he imprisoned them'. So he^{asws} said: 'And what is it with them and him? Did I^{asws} not forbid them? Did I^{asws} not forbid them? Did I^{asws} not forbid them? Torment of the Fire! Torment of the Fire! Torment of the Fire!'

³⁵ Al Kafi – V 5 – The Book of Subsistence Ch 30 H 6

³⁶ Al Kafi – V 5 – The Book of Subsistence Ch 30 H 7

قَالَ ثُمَّ قَالَ اللَّهُمَّ اخْذَعْ عَنْهُمْ سُلْطَانَهُمْ قَالَ فَأَنْصَرَفْتُ مِنْ مَكَّةَ فَسَأَلْتُ عَنْهُمْ فَيَا هُمْ قَدْ أُخْرِجُوا بَعْدَ هَذَا الْكَلَامِ بِثَلَاثَةِ أَيَّامٍ .

He (the narrator) said, 'Then he^{asws} said: 'O Allah^{azwj}! Decieve their Sultan (ruling authority) from them!' So I left from Makkah. I asked around about them, so they had come out (of the prison) three days after that speech'.³⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ دَاوُدَ بْنِ زُرْبِيِّ قَالَ أَخْبَرَنِي مَوْلَى لِعَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) قَالَ كُنْتُ بِالْكُوفَةِ فَقَدِمَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الْحَبِيرَةَ فَاتَيْتُهُ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ لَوْ كَلَّمْتَ دَاوُدَ بْنَ عَلِيٍّ أَوْ بَعْضَ هَؤُلَاءِ فَأَدْخَلَ فِي بَعْضِ هَذِهِ الْوَلَايَاتِ فَقَالَ مَا كُنْتُ لِأَفْعَلِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr,

(It has been narrated) from Dawood Bin Zurby a slave of Ali^{asws} Bin Al-Husayn^{asws} who said, 'I was at Al-Kufa, so Abu Abdullah^{asws} proceeded to Al-Hira. So I went over to him^{asws} and said to him, 'May I be sacrificed for you^{asws}! If you^{asws} could speak to Dawood Bin Ali or one of them, so that I could enter in one of these governorships'. So he^{asws} said: 'I^{asws} will never do it'.

قَالَ فَأَنْصَرَفْتُ إِلَى مَنْزِلِي فَتَفَكَّرْتُ فَقُلْتُ مَا أَحْسَبُهُ مَنَعَنِي إِلَّا مَخَافَةَ أَنْ أَظْلِمَ أَوْ أَجُورَ وَ اللَّهِ لَا تَيْبَنُهُ وَ لَا أُعْطِيَنَّهُ الطَّلَاقَ وَ العَنَاقَ وَ الْأَيْمَانَ الْمُعَاطَةَ إِلَّا أَظْلِمَ أَحَدًا وَ لَا أَجُورَ وَ لَا أُعْدِلُنَّ

He (the narrator) said, 'So I left to go to my house, and I thought about it. I said (to myself), 'What I reckon is that he^{asws} did not forbid me^{asws} except out of fear that I would be unjust, or tyrannical. By Allah^{azwj}! I shall go to him^{asws}, and I shall (swear) with the divorce and the freeing (of slaves) and the harshest of the oaths that I will not be unjust to anyone nor be tyrannical, and I will do justice'.

قَالَ فَاتَيْتُهُ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنِّي فَكَّرْتُ فِي إِبَائِكَ عَلَيَّ فَظَنَنْتُ أَنَّكَ إِنَّمَا مَنَعْتَنِي وَ كَرِهْتَ ذَلِكَ مَخَافَةَ أَنْ أَجُورَ أَوْ أَظْلِمَ وَ إِنَّ كُلَّ امْرَأَةٍ لِي طَالِقٌ وَ كُلِّ مَمْلُوكٍ لِي حُرٌّ عَلَيَّ وَ عَلَيَّ إِنْ ظَلَمْتُ أَحَدًا أَوْ جُرْتُ عَلَيْهِ وَ إِنْ لَمْ أُعْدِلْ قَالَ كَيْفَ قُلْتَ قَالَ فَاعْدَتْ عَلَيْهِ الْأَيْمَانَ فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ تَنَاوَلُ السَّمَاءَ أَيَسَّرَ عَلَيْكَ مِنْ ذَلِكَ .

He (the narrator) said, 'So I went over to him^{asws} and I said, 'May I be sacrificed for you^{asws}! I pondered over your refusal to me, so I thought that you^{asws}, rather forbade me and disliked that out of fear that I would be tyrannical, or be unjust, and that I (swear) that every woman of mine be divorced, and every owned slave of mine be freed upon me if I were to be unjust to anyone, or be tyrannical upon him, and if I do not do justice'. He^{asws} said: 'How can you say (that)?' So I repeated the oath upon him^{asws}, so he^{asws} raised his^{asws} head towards the sky and said: 'Attaining the sky is easier upon you from (being able to do) that (what you are claiming to do)'.³⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ جَهْمِ بْنِ حُمَيْدٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَمَا مَا نَعُشَى سُلْطَانَ هَؤُلَاءِ قَالَ قُلْتُ لَا قَالَ وَ لِمَ قُلْتُ فَرَارًا بِيَدِينِي قَالَ فَعَزَمْتَ عَلَيَّ ذَلِكَ قُلْتُ نَعَمْ فَقَالَ لِي الْآنَ سَلِمَ لَكَ دِينُكَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Jahm Bin Humeyd who said,

'Abu Abdullah^{asws} said to me: 'Do you not take protection of their Sultan (ruling authorities)?' I said, 'No'. He^{asws} said: 'And why (not)?' I said, 'My Religion would flee

³⁷ Al Kafi – V 5 – The Book of Subsistence Ch 30 H 8

³⁸ Al Kafi – V 5 – The Book of Subsistence Ch 30 H 9

from me'. He^{asws} said: 'So are you determined upon that?' I said, 'Yes'. So he^{asws} said to me: 'Now, your Religion is safe for you'.³⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيٍّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ الْمُنْقَرِيِّ عَنْ فَضَيْلِ بْنِ عِيَاضٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ أَشْيَاءَ مِنَ الْمَكَاسِبِ فَتَهَانِي عَنْهَا فَقَالَ يَا فَضَيْلُ وَاللَّهِ لَضَرَرُ هَؤُلَاءِ عَلَيَّ هَذِهِ الْأُمَّةُ أَشَدُّ مِنْ ضَرَرِ 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^{asws} about certain things from the earning, so he^{asws} forbade me from these saying: 'O Fuzayl! By Allah^{azwj}! The harm of these (ruling authorities) upon this community is more severe than the harm of the Turks and the Daylam'.

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

He (the narrator) said, 'And I asked about the abstention from the people. He^{asws} said: 'The one who abstains from the Prohibitions of Allah^{azwj} Mighty and Majestic and keeps away from these (ruling authorities), and when he does not fear (refrain) the doubtful matters, he falls into the Prohibitions and he does not recognise it; and when he sees the evil so he does not deny it whereas he is able over it, so he loves to disobey Allah^{azwj} Mighty and Majestic; and the one who loves to disobey Allah^{azwj} so he has duelled against Allah^{azwj} Mighty and Majestic with the enmity; and the one who loves the survival of the unjust ones so he has loved to disobey Allah^{azwj}.

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

Allah^{azwj} the Exalted has Praised Himself^{azwj} upon the destruction of the unjust ones so He^{azwj} Said [6:45] **So the roots of the people who were unjust were cut off; and all Praise is due to Allah, the Lord of the Worlds'**.⁴⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَنَمَسَكُمُ النَّارُ قَالَ هُوَ الرَّجُلُ يَأْتِي السُّلْطَانَ فَيُحِبُّ بَقَاءَهُ إِلَى أَنْ يُدْخَلَ يَدَهُ إِلَى كَيْسِهِ فَيُعْطِيهِ .

A number of our companions, from Sahl Bin Ziyad,

(It has been narrated) raising it from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [11:113] **And do not incline towards those who are unjust, so the Fire would touch you,** he^{asws} said: 'He is the man who goes over to the Sultan (ruling authority), so he loves his remaining until such times as he (the ruler) enters his hand into his bag and gives him something'.⁴¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ مُحَمَّدِ بْنِ هِشَامٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ قَوْمًا مِمَّنْ آمَنَ بِمُوسَى (عَلَيْهِ السَّلَام) قَالُوا لَوْ أَتَيْنَا عَسْكَرَ فِرْعَوْنَ وَ كُنَّا فِيهِ وَ نَلْنَا مِنْ دُنْيَاهُ فَإِذَا كَانَ الَّذِي نَرْجُوهُ مِنْ ظُهُورِ مُوسَى (عَلَيْهِ السَّلَام) صِرْنَا إِلَيْهِ فَفَعَلُوا

³⁹ Al Kafi – V 5 – The Book of Subsistence Ch 30 H 10

⁴⁰ Al Kafi – V 5 – The Book of Subsistence Ch 30 H 11

⁴¹ Al Kafi – V 5 – The Book of Subsistence Ch 30 H 12

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin saeed, from Al Naar Bin Suweyd, from Muhammad Bin Hisham, from the one who informed him,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A group from the ones who believed in Musa^{as} said, 'If only we would go to the army of Pharaoh^{la} and we could be in it, we would achieve from his^{la} world. So when we see from the victory of Musa^{as} we would go to him^{as}'. So they did it.

فَلَمَّا تَوَجَّهَ مُوسَى (عَلَيْهِ السَّلَام) وَ مَنْ مَعَهُ إِلَى الْبَحْرِ هَارِبِينَ مِنْ فِرْعَوْنَ رَكِبُوا دَوَابَّهُمْ وَ أَسْرَعُوا فِي السَّيْرِ لِيَلْحَقُوا بِمُوسَى (عَلَيْهِ السَّلَام) وَ عَسْكَرِهِ فَيَكُونُوا مَعَهُمْ فَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ مَلَكًا فَضْرَبَ وَجُوهُ دَوَابَّهُمْ فَرَدَّهُمْ إِلَى عَسْكَرِ فِرْعَوْنَ فَكَانُوا فِيْمَنْ عَرِقَ مَعَ فِرْعَوْنَ .

So when Musa^{as} diverted along with the ones who were with him^{as} fleeing towards the sea from Pharaoh^{la}, they rode their animals and hastened in the riding in order to meet up with Musa^{as} and his^{as} army so that they could be with them. Allah^{azwj} Mighty and Majestic Sent an Angel who struck the faces of their animals and returned them towards the army of Pharaoh^{la}. Thus, they became from the ones who drowned along with Pharaoh^{la}.

وَ رَوَاهُ عَنْ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ حَقٌّ عَلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ تَصِيرُوا مَعَ مَنْ عَشْتُمْ مَعَهُ فِي دُنْيَاهُ .

And it is reported from Ibn Fazzal, from Ali Bin Uqba, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is a right upon Allah^{azwj} Mighty and Majestic that you come to be (in the Hereafter) along with the ones you lived with in his world'.⁴²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ أَبِي رَاشِدٍ عَنْ إِبْرَاهِيمَ بْنِ السُّنْدِيِّ عَنْ يُونُسَ بْنِ عَمَّارٍ قَالَ وَصَفْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَنْ يَقُولُ بِهَذَا الْأَمْرِ مِمَّنْ يَعْمَلُ عَمَلَ السُّلْطَانِ فَقَالَ إِذَا وَلَوْكُمْ يَدْخُلُونَ عَلَيْكُمْ الرَّفْقُ وَ يَنْفَعُونَكُمْ فِي حَوَائِجِكُمْ قَالَ قُلْتُ مِنْهُمْ مَنْ لَا يَفْعَلُ ذَلِكَ وَ مِنْهُمْ مَنْ لَا يَفْعَلُ ذَلِكَ مِنْهُمْ قَابِرٌ عَوَا مِنْهُ بَرَى اللَّهُ مِنْهُ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Al Barqy, from Ali Bin Abu Rashid, from Ibrahim Bin Al Sandy, from Yunus Bin Ammar who said,

'I described to Abu Abdullah^{asws} the ones who are speaking with this matter (*Wilayah*) from the ones who are office-bearers of the Sultan (ruling authority), so he^{asws} said: 'When they rule over you they would be including the leniency over you and they would be benefitting you regarding your needs'. I said, 'Among them are the ones who do that and among them are ones who don't'. He^{asws} said: 'The one who does not do that so disavow from him by the Disavowing of Allah^{azwj} from him'.⁴³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ حَمَّادٍ عَنْ حُمَيْدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنِّي وَلِيْتُ عَمَلًا فَهَلْ لِي مِنْ ذَلِكَ مَخْرَجٌ فَقَالَ مَا أَكْثَرَ مَنْ طَلَبَ الْمَخْرَجَ مِنْ ذَلِكَ فَعَسَرَ عَلَيْهِ قُلْتُ فَمَا تَرَى قَالَ أَرَى أَنْ تَنْقِيَ اللَّهُ عَزَّ وَ جَلَّ وَ لَا تَعُدَّهُ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Hammad, from Humeyd who said,

⁴² Al Kafi – V 5 – The Book of Subsistence Ch 30 H 13

⁴³ Al Kafi – V 5 – The Book of Subsistence Ch 30 H 14

'I said to Abu Abdullah^{asws}, 'I am a government worker, so is there a way out for me from that?' So he^{asws} said: 'How many are the ones who seek the way out from that but it is difficult upon them'. I said, 'So what is your^{asws} view?' He^{asws} said: 'I^{asws} see that you should be fearing Allah^{azwj} Mighty and Majestic and not repeat it (working for the government)'.⁴⁴

باب شَرَطُ مَنْ أُذِنَ لَهُ فِي أَعْمَالِهِمْ

Chapter 31 – The stipulations for the one who is allowed to be in their (government) workforce

الْحُسَيْنُ بْنُ الْحَسَنِ الْهَاشِمِيُّ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ زِيَادِ بْنِ أَبِي سَلَمَةَ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) فَقَالَ لِي يَا زِيَادُ إِنَّكَ لَتَعْمَلُ عَمَلَ السُّلْطَانِ قَالَ قُلْتُ أَجَلٌ قَالَ لِي وَ لِمَ قُلْتُ أَنَا رَجُلٌ لِي مَرْوَةٌ وَ عَلَيَّ عِيَالٌ وَ لَيْسَ وَرَاءَ ظَهْرِي شَيْءٌ فَقَالَ لِي يَا زِيَادُ لَأَنْ أَسْقُطَ مِنْ خَالِقٍ فَاتَّقَطَ قِطْعَةً قِطْعَةً أَحَبُّ إِلَيَّ مِنْ أَنْ أَتَوَلَّى لِأَحَدٍ مِنْهُمْ عَمَلًا أَوْ أَطَأَ بِسَاطِ أَحَدِهِمْ إِلَّا لِمَا ذَا قُلْتُ لَا أَدْرِي جُعِلْتُ فِدَاكَ

Al Husayn Bin Al Hassan Al Hashimy, from Salih Bin Abu Hammad, from Muhammad Bin Khalid, from Ziyad Bin Abu Salma who said,

'I went over to Abu Al-Hassan Musa^{asws}, so he^{asws} said to me: 'O Ziyad! You are working as an office-bearer of the Sultan (ruling authority)?' I said, 'Yes'. He^{asws} said to me: 'And why?' I said, 'I am a man with magnanimity for me, and upon me are dependents, and there is nothing upon my back (no wealth)'. So he^{asws} said to me: 'O Ziyad! If I^{asws} were to fall down from a high mountain and be cut into pieces and pieces, it would be more beloved to me^{asws} than I^{asws} govern for anyone from them as an office-bearer, or roll out a carpet for one of them, except for that' I said, 'I do not understand, may I be sacrificed for you^{asws}'.

فَقَالَ إِلَّا لِتَفْرِجَ كُرْبِيَةَ عَنْ مُؤْمِنٍ أَوْ فَكَّ أَسْرَهُ أَوْ قَضَاءِ دَيْنِهِ يَا زِيَادُ إِنَّ أَهْوَنَ مَا يَصْنَعُ اللَّهُ بِمَنْ تَوَلَّى لَهُمْ عَمَلًا أَنْ يُضْرَبَ عَلَيْهِ سَرَادِقٌ مِنْ نَارٍ إِلَى أَنْ يَفْرَغَ اللَّهُ مِنْ حِسَابِ الْخَلَائِقِ

So he^{asws} said: 'Except for relieving the suffering of a Believer, or freeing his chains, or paying off his debts. O Ziyad! The easiest of what Allah^{azwj} would Deal with the one who rules for them as an office-bearer is that He^{azwj} would Set up over them pavilions of Fire until Allah^{azwj} is Free from Reckoning the creatures.

يَا زِيَادُ فَإِنْ وُلِّيتَ شَيْئًا مِنْ أَعْمَالِهِمْ فَأَحْسِنُ إِلَى إِخْوَانِكَ فَوَاحِدَةً بَوَاحِدَةٍ وَ اللَّهُ مِنْ وَرَاءِ ذَلِكَ يَا زِيَادُ أَيُّمَا رَجُلٍ مِنْكُمْ تَوَلَّى لِأَحَدٍ مِنْهُمْ عَمَلًا ثُمَّ سَارَى بَيْنَكُمْ وَ بَيْنَهُمْ فَقُولُوا لَهُ أَنْتَ مُنْتَحِلٌ كَذَابٌ يَا زِيَادُ إِذَا ذَكَرْتَ مَقْدَرَتَكَ عَلَى النَّاسِ فَادْكُرْ مَقْدَرَةَ اللَّهِ عَلَيْكَ عَدَاً وَ نَفَاداً مَا أَتَيْتَ إِلَيْهِمْ عَنْهُمْ وَ بَقَاءً مَا أَتَيْتَ إِلَيْهِمْ عَلَيْكَ .

O Ziyad! So if you were to govern anything from their works, so reckon to your brethren, one with one (equal terms), and Allah^{azwj} is from behind that (Backer). O Ziyad! Whichever man from you governs for anyone from them (government), so he treats equally between you and them, so say to him, 'You are an impersonating liar'. O Ziyad! When you remember your power over the people so remember the Power

⁴⁴ Al Kafi – V 5 – The Book of Subsistence Ch 30 H 15

of Allah^{azwj} upon you tomorrow, and it will deplete what you give to them from them (government), and it would remain upon you what you give to them'.⁴⁵

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنِ ابْنِ سِنَانَ عَنْ حَبِيبٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ ذَكَرَ عِنْدَهُ رَجُلٌ مِنْ هَذِهِ الْعِصَابَةِ قَدْ وُلِّيَ وَلايَةً فَقَالَ كَيْفَ صَنِعْتَهُ إِلَى إِخْوَانِهِ قَالَ قُلْتُ لَيْسَ عِنْدَهُ خَيْرٌ فَقَالَ أَفَّ يَدْخُلُونَ فِيَمَا لَا يَنْبَغِي لَهُمْ وَ لَا يَصْنَعُونَ إِلَى إِخْوَانِهِمْ خَيْرًا .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Abu Najran, from Ibn Sinan, from Habeeb, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was mentioned in his^{asws} presence, a man from this group who had become in charge of governmental affairs. So he^{asws} said: 'How does he deal with his brethren?' I said, 'There is no goodness in his presence'. So he^{asws} said: 'Uff! They are entering into what is not befitting for them and they are not doing anything good for their brethren!'⁴⁶

مُحَمَّدُ بْنُ بَحْيَى عَمَّنْ ذَكَرَهُ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مَحْمُودٍ عَنْ عَلِيِّ بْنِ يَفْطِينٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) مَا تَقُولُ فِي أَعْمَالِ هَؤُلَاءِ قَالَ إِنْ كُنْتُ لَا بُدَّ فَأَعْلَا فَاتَّقِ أَمْوَالَ الشَّيْعَةِ

Muhammad Bin Yahya, from the one who mentioned it, from Ali Bin Asbat, from Ibrahim Bin Abu Mahmoud, from Ali Bin Yaqteen who said,

'I said to Abu Al-Hassan^{asws}, 'What are you^{asws} saying regarding being of their (governmental) workforce?' He^{asws} said: 'If it was inevitable, so do it, but fear the wealth of the Shiah (for the government)'.⁴⁷

قَالَ فَأَخْبَرَنِي عَلِيُّ أَنَّهُ كَانَ يَجِيبُهَا مِنَ الشَّيْعَةِ عَلَانِيَةً وَ يَرُدُّهَا عَلَيْهِمْ فِي السِّرِّ .

He (the narrator) said, 'So Ali (Bin Al-Yaqteen) informed me that he would collect from the Shiah in the open, and was returning to them in the secrecy'.⁴⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ الْأَنْبَارِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَامُ) قَالَ كَتَبْتُ إِلَيْهِ أَرْبَعَةَ عَشَرَ سَنَةً أَسْأَلُهُ فِي عَمَلِ السُّلْطَانِ فَلَمَّا كَانَ فِي آخِرِ كِتَابٍ كَتَبْتُهُ إِلَيْهِ أَذْكَرُ أَنِّي أَخَافُ عَلَى خَبْطِ عُنُقِي وَ أَنَّ السُّلْطَانَ يَقُولُ لِي إِنَّكَ رَافِضِيٌّ وَ لَسْنَا نَشْكُ فِي أَنَّكَ تَرَكْتَ الْعَمَلَ لِلسُّلْطَانِ لِلرَّفْضِ

Ali Bin Ibrahim, from his father, form Ali Bin Al Hakam, from Al Hassan Bin Al Husayn Al Anbary,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, said, 'I wrote to him^{asws} for fourteen years seeking permission regarding working for the Sultan (ruling authorities). So when it my last letter to him^{asws}, I mentioned that I am fearing of the strike upon my neck and that the ruling authorities are saying to me, 'You are a rejector (*Rafizy*), and we have no doubts that you are neglecting the working for the Sultan due to the rejection (of our beliefs)'.⁴⁷

فَكَتَبَ إِلَيَّ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَدْ فَهِمْتُ كِتَابَكَ وَ مَا ذَكَرْتَ مِنَ الْخَوْفِ عَلَى نَفْسِكَ فَإِنْ كُنْتَ تَعْلَمُ أَنَّكَ إِذَا وُلِّيتَ عَمَلْتَ فِي عَمَلِكَ بِمَا أَمَرَ بِهِ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ثُمَّ تُصَيِّرُ أَعْوَانَكَ وَ كِتَابَكَ أَهْلَ مِلَّتِكَ فَإِذَا صَارَ إِلَيْكَ شَيْءٌ وَاسَيْتَ بِهِ فَقَرَاءَ الْمُؤْمِنِينَ حَتَّى تَكُونَ وَاحِدًا مِنْهُمْ كَانَ ذَا بَدَأٍ وَ إِلَّا فَلَا .

⁴⁵ Al Kafi – V 5 – The Book of Subsistence Ch 31 H 1

⁴⁶ Al Kafi – V 5 – The Book of Subsistence Ch 31 H 2

⁴⁷ Al Kafi – V 5 – The Book of Subsistence Ch 31 H 3

So Abu Al-Hassan^{asws} wrote back to me: 'I^{asws} have understood your letter and what you mentioned from the fear upon yourself. So if you know (for certain) that when you are with authority you would work in your work with what Rasool-Allah^{saww} had ordered with, then you would be taking on employees and your officers from the people of your Religion. So when something (wealth) comes to you, you would help the poor Believers until one of them would be with the same as that, or else, so (the answer is) no'.⁴⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ عُمَانَ بْنِ عَيْسَى عَنْ مِهْرَانَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ مَا مِنْ جَبَّارٍ إِلَّا وَ مَعَهُ مُؤْمِنٌ يَدْفَعُ اللَّهُ بِهِ عَنِ الْمُؤْمِنِينَ وَ هُوَ أَقْلُهُمْ حَظًّا فِي الْآخِرَةِ يَعْنِي أَقْلَ الْمُؤْمِنِينَ حَظًّا لِصُحْبَةِ الْجَبَّارِ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al Husayn, from his father, from Usman Bin Isa, from Mihran Bin Muhammad Bin Abu Nasr,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'There is no one from a tyrant except with him is a Believer by whom Allah^{azwj} Defends the Believers and he would be with the smallest of the portions in the Hereafter – meaning having the lowest of the portions of the Believers due to his association with the tyrant'.⁴⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السَّيَّارِيِّ عَنْ أَحْمَدَ بْنِ زَكَرِيَّا الصَّيْدَلَانِيِّ عَنْ رَجُلٍ مِنْ بَنِي حَنِيفَةَ مِنْ أَهْلِ بُسْتٍ وَ سِجِسْتَانَ قَالَ رَأَيْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي السَّنَةِ الَّتِي حَجَّ فِيهَا فِي أَوَّلِ خِلَافَةِ الْمُعْتَصِمِ فَقُلْتُ لَهُ وَ أَنَا مَعَهُ عَلَى الْمَائِدَةِ وَ هُنَاكَ جَمَاعَةٌ مِنْ أَوْلِيَاءِ السُّلْطَانِ إِنَّ وَ لَيْنَا جُعِلَتْ فِدَاكَ رَجُلٌ يَتَوَلَّكُمْ أَهْلَ الْبَيْتِ وَ يُحِبُّكُمْ وَ عَلَيَّ فِي دِيَوَانِهِ خَرَجٌ فَإِنْ رَأَيْتَ جَعَلَنِي اللَّهُ فِدَاكَ أَنْ تَكْتُبَ إِلَيْهِ كِتَابًا بِالْإِحْسَانِ إِلَيَّ فَقَالَ لِي لَا أَعْرِفُهُ

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al Sayyari, from Ahmad Bin Zakariyya Al Sydalany, from a man from the Clan of Haneefa from the people of Bust and Sajistan who said,

'I accompanied Abu Ja'far^{asws} in the year in which he^{asws} performed Hajj during the inception of the caliphate of Al-Mu'tasim, so I said to him^{asws} while I was with him^{asws} upon the meal, and over there was a group from the governors of the Sultan (ruling authorities): 'May I be sacrificed for you^{asws}! Our governor is a man who befriends you^{asws} the People^{asws} of the Household and loves you^{asws}, and upon me in his office is a tax, so if you^{asws} see fit, may I be sacrificed for you^{asws}, if you^{asws} could write a letter to him with the favour to me'. He^{asws} said: 'I^{asws} do not recognise him'.

فَقُلْتُ جُعِلْتُ فِدَاكَ إِنَّهُ عَلَيَّ مَا قُلْتُ مِنْ مُحِبِّكُمْ أَهْلَ الْبَيْتِ وَ كِتَابُكَ يَنْفَعُنِي عِنْدَهُ فَأَخَذَ الْفُرْطَاسَ وَ كَتَبَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمَا بَعْدُ فَإِنَّ مُوَصِّلَ كِتَابِي هَذَا ذَكَرَ عَنْكَ مَذْهَبًا جَمِيلًا وَ إِنَّ مَا لَكَ مِنْ عَمَلِكَ مَا أَحْسَنْتَ فِيهِ فَأَحْسِنْ إِلَيَّ إِخْوَانِكَ وَ اعْلَمْ أَنَّ اللَّهَ عَزَّ وَ جَلَّ سَأَلْتُكَ عَنْ مَنَاقِيلِ الذَّرِّ وَ الْخَرْدَلِ

So I said, 'May I be sacrificed for you^{asws}! He is upon what I said from love for you^{asws} the People^{asws} of the Household, and your^{asws} letter would benefit me in his presence'. So he^{asws} grabbed the paper and wrote: 'In the Name of Allah^{azwj} the Beneficent, the Merciful. After this, so the bearer of this letter of mine^{asws} has mentioned about you being with a beautiful doctrine, and that what is for you from your work is what you would be Reckoned with regards to it. Therefore, be good to

⁴⁸ Al Kafi – V 5 – The Book of Subsistence Ch 31 H 4

⁴⁹ Al Kafi – V 5 – The Book of Subsistence Ch 31 H 5

your brethren and know that Allah^{azwj} Mighty and Majestic would Question you about (your deeds of) the weight of particles and mustard seeds’.

قَالَ فَلَمَّا وَرَدَتْ سَجِسْتَانَ سَقَّ الْخَبْرُ إِلَى الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ النَّيْسَابُورِيِّ وَهُوَ الْوَالِي فَاسْتَقْبَلَنِي عَلَى فَرَسَخَيْنِ مِنَ الْمَدِينَةِ فَدَفَعْتُ إِلَيْهِ الْكِتَابَ فَقَبَّلَهُ وَوَضَعَهُ عَلَى عَيْنَيْهِ ثُمَّ قَالَ لِي مَا حَاجَتُكَ فَقُلْتُ خَرَجْتُ عَلَيَّ فِي دِيَوَانِكَ

He (the narrator) said, ‘So when I came to the outskirts of Sajistan, the news preceded to Al-Husayn Bin Abdullah Al-Neyshpouri, and he was the governor. So he welcomed me at two Farsakhs from the city. So I handed over the letter to him, and he kissed it and placed it upon his eyes, then said to me, ‘What is your need?’ So I said, ‘Tax upon me in your office’.

قَالَ فَأَمَرَ بِطَرْجِهِ عَنِّي وَ قَالَ لِي لَا تُؤَدِّ خَرَاجاً مَا دَامَ لِي عَمَلٌ ثُمَّ سَأَلَنِي عَنْ عِيَالِي فَأَخْبَرْتُهُ بِمَبْلَغِهِمْ فَأَمَرَ لِي وَ لَهُمْ بِمَا يَفُوتُنَا وَ فَضْلاً فَمَا أَذَيْتُ فِي عَمَلِهِ خَرَاجاً مَا دَامَ حَيّاً وَ لَا قَطَعْتُ عَنِّي صِلَتَهُ حَتَّى مَاتَ .

He (the narrator) said, ‘So he ordered with the staving off from me and said to me, ‘You will not have to pay any tax for as long as I am in office’. Then he asked me about my dependants, so I informed him of their ages. So he ordered for me and for them with what was our provision, and extra. So I did not pay any tax during his term in office for as long as he was alive, and his maintenance was not cut off from me until he died’.⁵⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ يَفْطِينٍ قَالَ قَالَ لِي أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) إِنَّ لِلَّهِ عَزَّ وَ جَلَّ مَعَ السُّلْطَانِ أَوْلِيَاءَ يَدْفَعُ بِهِمْ عَنْ أَوْلِيَائِهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of our companions, from Ali Bin Yaqaaten who said,

‘Abu Al Hassan^{asws} said to me: ‘Allah^{azwj} Mighty and Majestic as firends with the Sultan (ruling authority) by whom He^{azwj} Defends His^{azwj} friends’.⁵¹

باب بَيْعِ السَّلَاحِ مِنْهُمْ

Chapter 32 – Selling of the weapons among them (Ruling authorities)

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ قَالَ دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَقَالَ لَهُ حَكَمُ السَّرَاجِ مَا تَرَى فِيْمَنْ يَحْمِلُ السَّرُوجَ إِلَى الشَّامِ وَ أَدَاتِهَا فَقَالَ لَا بَأْسَ أَنْتُمْ الْيَوْمَ بِمَنْزِلَةِ أَصْحَابِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنْ كُنْتُمْ فِي هُدْنَةٍ فَإِذَا كَانَتِ الْمُبَايَنَةُ حَرَمٌ عَلَيْكُمْ أَنْ تَحْمِلُوا إِلَيْهِمُ السَّرُوجَ وَ السَّلَاحَ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy who said,

‘We went over to Abu Abdullah^{asws}, so Hakam Al-Sarraj said to him^{asws}, ‘What do you^{asws} see regarding the one who bears the saddles and their equipments to Syria?’ So he^{asws} said: ‘There is no problem. Today you all are at the status of the companions of Rasool-Allah^{saww}. You are in a truce, so if you were in the conflicts, it

⁵⁰ Al Kafi – V 5 – The Book of Subsistence Ch 31 H 6

⁵¹ Al Kafi – V 5 – The Book of Subsistence Ch 31 H 7

would have been Prohibited upon you that you should be carrying the saddles and the weapons to them'.⁵²

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ رَبِاطٍ عَنْ أَبِي سَارَةَ عَنْ هِنْدِ السَّرَّاجِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَصَلَحَكَ اللَّهُ إِنِّي كُنْتُ أَحْمِلُ السَّلَاحَ إِلَى أَهْلِ الشَّامِ فَأَبِيعُهُ مِنْهُمْ فَلَمَّا أَنْ عَرَفَنِي اللَّهُ هَذَا الْأَمْرَ ضَمَّتْ بِدَلِّكَ وَ قُلْتُ لَا أَحْمِلُ إِلَى أَعْدَاءِ اللَّهِ فَقَالَ أَحْمِلْ إِلَيْهِمْ فَإِنَّ اللَّهَ يَدْفَعُ بِهِمْ عَدُوَّنَا وَ عَدُوَّكُمْ يَعْنِي الرُّومَ وَ بَعْهَمُ فَإِذَا كَانَتِ الْحَرْبُ بَيْنَنَا فَلَا تَحْمِلُوا فَمَنْ حَمَلَ إِلَى عَدُوَّنَا سِلَاحًا يَسْتَعِينُونَ بِهِ عَلَيْنَا فَهُوَ مُشْرِكٌ.

Ahmad Bin Muhammad, from Ibn Mahboub, from Ali Bin Al Hassan Bin Rabaat, from Abu Sarah, from Hind Al Sarraj who said,

'I said to Abu Abdullah^{asws}, 'May Allah^{azwj} Keep you^{asws} well! I used to carry the weapons to the people of Syria, so I would sell it to them. So when Allah^{azwj} Made me recognise this matter (*Al-Wilayah*), I was constricted by that, and I said, 'I will not carry to the enemies of Allah^{azwj}'. So he^{asws} said: 'Carry to them, for Allah^{azwj} would Repulse by them our^{asws} enemies and your enemies, meaning the Romans; and sell it to them, so when there is the war between us, so do not carry, for the one who carries weapons to our^{asws} enemies, for them to be assisted with against us^{asws}, so he is a Polytheist'.⁵³

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْفَتَنَيْنِ تَلْتَقِيَانِ مِنْ أَهْلِ الْبَاطِلِ أَوْ نَبِيعَهُمَا السَّلَاحَ قَالَ بَعْهَمَا مَا يَكْنُهُمَا كَالدَّرْعِ وَ الْخَفَيْنِ وَ نَحْوِ هَذَا .

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Hisham Bin Salim, from Muhammad Bin Qays who said,

'I asked Abu Abdullah^{asws} about the two parties from the people of the falsehood who meet in battle, can I sell the weapons to these two?' He^{asws} said: 'You can sell to both of them what is defensive for them, like the armours, and the shoes, and (items) such as these'.⁵⁴

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنِ السَّرَّادِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ إِنِّي أَبِيعُ السَّلَاحَ قَالَ لَا تَبِيعُهُ فِي فِتْنَةٍ .

Ahmad Bin Muhammad, from Abu Abdullah Al barqy, from Al Sarrad,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'I sell the weapons'. He^{asws} said: 'You cannot sell during the tribulations (trouble times)'.⁵⁵

باب الصَّنَاعَاتِ

Chapter 33 – The Professions

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنِ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ الْمُحْتَزِفَ الْأَمِينِ وَ فِي رِوَايَةٍ أُخْرَى إِنَّ اللَّهَ تَعَالَى يُحِبُّ الْمُؤْمِنَ الْمُحْتَزِفَ .

⁵² Al Kafi – V 5 – The Book of Subsistence Ch 32 H 1

⁵³ Al Kafi – V 5 – The Book of Subsistence Ch 32 H 2

⁵⁴ Al Kafi – V 5 – The Book of Subsistence Ch 32 H 3

⁵⁵ Al Kafi – V 5 – The Book of Subsistence Ch 32 H 4

A number of our companions, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said that Allah^{azwj} Mighty and Majestic Loves ‘المؤمن المَحْتَرِفُ’ ‘the Believer who has a skill (profession)’.⁵⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ السَّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ خَالِدِ بْنِ عُمَارَةَ عَنْ سَدِيرِ الصَّيْرَفِيِّ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) حَدِيثٌ بَلَغَنِي عَنْ الْحَسَنِ الْبَصْرِيِّ فَإِنْ كَانَ حَقًّا فَإِنَّا بِاللَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ قَالَ وَ مَا هُوَ قُلْتُ بَلَغَنِي أَنَّ الْحَسَانَ الْبَصْرِيَّ كَانَ يَقُولُ لَوْ عَلَيَّ دِمَاعُهُ مِنْ حَرِّ الشَّمْسِ مَا اسْتَنْظَلْتُ بِحَائِطِ صَيْرَفِيٍّ وَ لَوْ تَفَرَّتْ كَبِدُهُ عَطَشًا لَمْ يَسْتَسْقِ مِنْ دَارِ صَيْرَفِيٍّ مَاءً وَ هُوَ عَمَلِي وَ تِجَارَتِي وَ فِيهِ نَبَتْ لَحْمِي وَ دَمِي وَ مِنْهُ حَجِّي وَ عُمَرَتِي

Ali Bin Ibrahim, from his father, from Salih Bin Al Sandy, from Ja’far Bin Basheer, from Khalid Bin Umarat, from Sadeyr Al Sayrafi who said,

‘I said to Abu Ja’far^{asws}, ‘A Hadeeth has reached me from Al-Hassan Al-Basry, so if it was true, so we are for Allah^{azwj} to Him^{azwj} we are returning’. He^{asws} said: ‘And what is it?’ I said, ‘It has reached me that Al-Hassan Al-Basry was saying, ‘(Even) if his brain were to boil from the heat of the sun, he would (still) not shade himself by a wall of a money-changer, and (even) if his liver were to burst out of thirst, he would not quench himself with water from the house of a money-changer, and it is my work and my business, and by it my flesh has been built and my blood, and from it I have performed my Hajj and my Umrah’.

فَجَلَسَ ثُمَّ قَالَ كَذَبَ الْحَسَنُ خُذْ سِوَاءً وَ أَعْطِ سِوَاءً فَإِذَا حَضَرَتِ الصَّلَاةُ فَدَعْ مَا بِيَدِكَ وَ انْهَضْ إِلَى الصَّلَاةِ أَمَا مَا عَلِمْتَ أَنَّ أَصْحَابَ الْكُهْفِ كَانُوا صَيَارِفَةً .

So he^{asws} sat up, then said: ‘Al-Hassan has lied! Take equally (in fairness) and give equally (in fairness), so when the Prayer presents itself, leave what is in your hands and rise to the Prayer. Do you not know that the companions of the cave (As’haab Al-Kahf) were money-changers?’⁵⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ قَالَ سَمِعْتُ رَجُلًا يَسْأَلُ أَبَا الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) فَقَالَ إِنِّي أُعَالِجُ الدَّفِيقَ وَ أُبِيعُهُ وَ النَّاسُ يَقُولُونَ لَا يَنْبَغِي فَقَالَ لَهُ الرَّضَا (عَلَيْهِ السَّلَامُ) وَ مَا بَأْسُهُ كُلُّ شَيْءٍ مِمَّا يُبَاعُ إِذَا اتَّقَى اللَّهَ فِيهِ الْعَبْدُ فَلَا بَأْسَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal who said,

‘I heard a man ask Abu Al-Hassan Al-Reza^{asws}, so he said, ‘I cure (by) the flour and I sell it (my portion), and the people are saying that it is not befitting for me’. So Al-Reza^{asws} said to me: ‘And what is the problem with it? Everything from what is sold when the servant fears Allah^{azwj}, so there is no problem’.⁵⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ جَعْفَرِ بْنِ يَحْيَى الْخَزَاعِيِّ عَنْ أَبِيهِ يَحْيَى بْنِ أَبِي الْعَلَاءِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَخَبَّرْتُهُ أَنَّهُ وُلِدَ لِي غُلَامٌ فَقَالَ أ لَا سَمِيْتَهُ مُحَمَّدًا قَالَ قُلْتُ قَدْ فَعَلْتُ قَالَ فَلَا تَضْرِبْ مُحَمَّدًا وَ لَا تَسْبُهُ جَعَلَهُ اللَّهُ فُرَّةَ عَيْنٍ لَكَ فِي حَيَاتِكَ وَ خَلْفَ صِدْقٍ مِنْ بَعْدِكَ فَقُلْتُ

⁵⁶ Al Kafi – V 5 – The Book of Subsistence Ch 33 H 1

⁵⁷ Al Kafi – V 5 – The Book of Subsistence Ch 33 H 2

⁵⁸ Al Kafi – V 5 – The Book of Subsistence Ch 33 H 3

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ja'far Bin Yahya Al Khazaie, from his father Yahya Bin Abu Al A'ala, from Is'haq Bin Ammar who said,

'I went over to Abu Abdullah^{asws}, so I informed him^{asws} that a son had been born unto me. So he^{asws} said: 'Did you not name him as Muhammad?' I said, 'I have done it'. He^{asws} said: 'So neither beat Muhammad, nor insult him. Allah^{azwj} has Made him a delight for your eye during your lifetime and a true successor from after you'.

جُعِلْتُ فِدَاكَ فِي أَيِّ الْأَعْمَالِ أَضَعُهُ قَالَ إِذَا عَدَلْتَهُ عَنِ خَمْسَةِ أَشْيَاءَ فَضَعَهُ حَيْثُ شِئْتِ لَا تُسَلِّمُهُ صَدِيقِيًّا فَإِنَّ الصِّدْقِيَّ لَا يَسْلَمُ مِنَ الرَّبَا وَلَا تُسَلِّمُهُ بَيْعَ الْأَكْفَانِ فَإِنَّ صَاحِبَ الْأَكْفَانِ يَسْرُهُ الْوَبَاءُ إِذَا كَانَ وَلَا تُسَلِّمُهُ بَيْعَ الطَّعَامِ فَإِنَّهُ لَا يَسْلَمُ مِنَ الْإِحْكَارِ وَلَا تُسَلِّمُهُ جِزَارًا فَإِنَّ الْجِزَارَ تَسْلُبُ مِنْهُ الرَّحْمَةَ وَلَا تُسَلِّمُهُ نَخَاسًا فَإِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ شَرُّ النَّاسِ مَنْ بَاعَ النَّاسَ .

May I be sacrificed for you^{asws}! Into which profession shall I place him?' He^{asws} said: 'If you keep him adjust him away from five things, so you can place him wherever you so desire to. Do not submit him as a money-changer, for the money-changer is not safe from the usury; and do not submit him as a seller of the coffins for the owner of the coffins is joyful during the plague when there was one; and do not submit him as a food trader for he would not be safe from the monopolization (hoarding); and do not make him to be a butcher, for the butcher, his mercy is confiscated from him; and do make him as a slave trader, for Rasool-Allah^{saww} said: 'The most evil of the people is the one who sells the people'.⁵⁹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرَ بْنِ مُحَمَّدٍ (عليه السلام) قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ إِنِّي أُعْطِيتُ خَالَتِي غُلَامًا وَنَهَيْتُهَا أَنْ تَجْعَلَهُ قَصَابًا أَوْ حَجَّامًا أَوْ صَانِعًا .

Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Abu Adullah Ja'far^{asws} Bin Muhammad^{asws} having said that Rasool-Allah^{saww} said: 'I gave a boy to my maternal aunt and forbade her that she should make him a butcher, or a cupper, or a goldsmith'.⁶⁰

عَلِيُّ بْنُ مُحَمَّدٍ بْنُ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْقَاسِمِ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنْ مُوسَى بْنِ زَنْجَوِيهِ النَّفْلِيِّ عَنْ أَبِي عَمْرِو الْحَنَاطِ عَنْ إِسْمَاعِيلَ الصَّنِيقَلِيِّ الرَّازِيِّ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ مَعِيَ ثَوْبَانِ فَقَالَ لِي يَا أَبَا إِسْمَاعِيلَ يَجِئْنِي مِنْ قِبَلِكُمْ أَثْوَابٌ كَثِيرَةٌ وَ لَيْسَ يَجِئْنِي مِثْلُ هَذَيْنِ الثَّوْبَيْنِ اللَّذَيْنِ تَحْمِلُهُمَا أَنْتَ فَقُلْتُ جُعِلْتُ فِدَاكَ تَعْرَلُهُمَا أَمْ إِسْمَاعِيلُ وَ أَنْسِجُهُمَا أَنَا فَقَالَ لِي حَانِكُ فُلْتُ نَعَمْ فَقَالَ لَا تَكُنْ حَانِكًا فُلْتُ فَمَا أَكُونُ قَالَ كُنْ صَنِيقَلًا وَ كَانَتْ مَعِيَ مَائَتًا دِرْهَمٍ فَأَشْتَرَيْتُ بِهَا سُيُوفًا وَ مَرَايَا عُنُقًا وَ قَدِمْتُ بِهَا الرَّيَّ فَبِعْتُهَا بِرَبْحٍ كَثِيرٍ .

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from Al Qasim Bin Is'haq Bin Ibrahim, from Musa Bin Zanjawiya Al Tafleysi, from Abu Umar Al Hannat, from Ismail Al Sayqal Al Razy who said,

'I went over to Abu Abdullah^{asws} and with me were two clothes. So he^{asws} said to me: 'O Abu Ismail! The ones before you have come to me^{asws} with numerous clothes and they did not come to me^{asws} with the likes of these two clothes which you are carrying'. So I said, 'May I be sacrificed for you^{asws}! The mother of Ismail spun these two, and I weaved these two'. So he^{asws} said to me: '(You are) a weaver?' I said, 'Yes'. So he^{asws} said: 'Do not become a weaver'. I said, 'So what should I become?'

⁵⁹ Al Kafi – V 5 – The Book of Subsistence Ch 33 H 4

⁶⁰ Al Kafi – V 5 – The Book of Subsistence Ch 33 H 5

He^{asws} said: 'Become a polisher'. And there were two hundred Dirhams with me, so I bought swords with it, and old mirrors, and proceeded with these to Al-Rayy, and I sold these (after polishing them) for a lot of profit'.⁶¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ قَالَ حَدَّثَنِي شَيْخٌ مِنْ أَصْحَابِنَا الْكُوفِيِّينَ قَالَ دَخَلَ عَيْسَى بْنُ شَقِيٍّ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَكَانَ سَاحِرًا يَأْتِيهِ النَّاسُ وَيَأْخُذُ عَلَى ذَلِكَ الْأَجْرَ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ أَنَا رَجُلٌ كَانَتْ صِنَاعَتِي السِّحْرَ وَكُنْتُ أَخْذُ عَلَى ذَلِكَ الْأَجْرَ وَكَانَ مَعَاشِي وَفَدَّ حَجَّجْتُ مِنْهُ وَمَنْ اللَّهُ عَلَيَّ بِلِقَائِكَ وَفَدَّ ثُبْتُ إِلَى اللَّهِ عَزَّ وَجَلَّ فَهَلْ لِي فِي شَيْءٍ مِنْ ذَلِكَ مَخْرَجٌ قَالَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) حُلٌّ وَلَا تَعْقِدُ .

Ali Bin Ibrahim, from his father, from a Sheykh from our Kufian companions who said,

'Isa Bin Shafaqiyya went over to Abu Abdullah^{asws} and he was a magician. The people were coming to him and he would take the payment upon that. So he said to him^{asws}, 'May I be sacrificed for you^{asws}! I a man who used to do magic, and I used to take the payment upon that, and it was my livelihood, and I have performed Hajj from it, and Allah^{azwj} has Favoured upon me with meeting you^{asws}, and I have repented to Allah^{azwj} Mighty and Majestic. So is there for me in anything from that, a way out?' So Abu Abdullah^{asws} said to him: 'Loosen it, and do not tie it (Break the spells and do not make them)'.⁶²

بَابُ كَسْبِ الْحَجَّامِ

Chapter 34 – Earnings of the cupper

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَائٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ كَسْبِ الْحَجَّامِ فَقَالَ لَا بَأْسَ بِهِ إِذَا لَمْ يُسَارِطْ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} having said: 'I asked him^{asws} about the earning of the cupper, so he^{asws} said: 'There is no problem with it when he does not stipulate (specify wages)'.⁶³

سَهْلُ بْنُ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ حَنَانَ بْنِ سَدِيرٍ قَالَ دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَوَعْنَا فَرَقَدُ الْحَجَّامِ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنِّي أَعْمَلُ عَمَلًا وَفَدَّ سَأَلْتُ عَنْهُ غَيْرَ وَاحِدٍ وَلَا اثْنَيْنِ فَرَعَمُوا أَنَّهُ عَمَلٌ مَكْرُوهٌ وَ أَنَا أَحِبُّ أَنْ أَسْأَلَكَ عَنْهُ فَإِنْ كَانَ مَكْرُوهًا أَنْتَهَيْتُ عَنْهُ وَ عَمِلْتُ غَيْرَهُ مِنَ الْأَعْمَالِ فَإِنِّي مُنْتَهٍ فِي ذَلِكَ إِلَى قَوْلِكَ قَالَ وَ مَا هُوَ قَالَ حَجَّامٌ

Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Hanaan Bin Sadeyr who said,

'We went over to Abu Abdullah^{asws} and with us was Farqad the cupper, so he said to him^{asws}, 'May I be sacrificed for you^{asws}! I do a work and have asked someone else about it, and a second, so they are alleging that it is an abhorrent work, but I would love to ask you^{asws} about it. So if it was abhorred, I shall refrain from it, and do something else from the works, for I would like to end it in accordance to your^{asws} words'. He^{asws} said: 'What is it?' He said, 'Cupping'.

⁶¹ Al Kafi – V 5 – The Book of Subsistence Ch 33 H 6

⁶² Al Kafi – V 5 – The Book of Subsistence Ch 33 H 7

⁶³ Al Kafi – V 5 – The Book of Subsistence Ch 34 H 1

قَالَ كُلُّ مَنْ كَسَبَكَ يَا ابْنَ أَخٍ وَ تَصَدَّقَ وَ حُجَّ مِنْهُ وَ تَزَوَّجَ فَإِنَّ النَّبِيَّ (صلى الله عليه وآله) قَدْ احْتَجَمَ وَ أَعْطَى الْأَجْرَ وَ لَوْ كَانَ حَرَامًا مَا أَعْطَاهُ

He^{asws} said, 'Eat from your earnings, O cousin, and give in charity, and perform Hajj from it, and marry, for the Prophet^{saww} had cupping done and gave the recompense, and had it been Prohibited, he^{saww} would not have given it'.

قَالَ جَعَلَنِي اللَّهُ فِدَاكَ إِنَّ لِي تَيْسًا أَكْرِيهِ فَمَا تَقُولُ فِي كَسْبِهِ فَقَالَ كُلُّ كَسْبِهِ فَإِنَّهُ لَكَ حَلَالٌ وَ النَّاسُ يَكْرَهُونَهُ قَالَ حَنَا قُلْتُ لِأَيِّ شَيْءٍ يَكْرَهُونَهُ وَ هُوَ حَلَالٌ قَالَ لِتَغْيِيرِ النَّاسِ بَعْضِهِمْ بَعْضًا .

He (the narrator) said, 'May Allah^{azwj} Make me to be sacrificed for you^{asws}! I have a male goat which I hire out, so what are you^{asws} saying regarding its earnings?' So he^{asws} said: 'Eat its earnings for it is Permissible for you, and the people are disliking it'. Hanaan (the narrator) said, 'I said, 'For which thing are they disliking it and it is Permissible?' He^{asws} said: 'The people tend to reproach each other (for that work)'.⁶⁴

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ احْتَجَمَ رَسُولُ اللَّهِ (صلى الله عليه وآله) حَجْمَهُ مَوْلَى لِبَنِي بَيَاضَةَ وَ أَعْطَاهُ وَ لَوْ كَانَ حَرَامًا مَا أَعْطَاهُ فَلَمَّا فَرَعَ قَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَيِّنَ الدَّمِ قَالَ شَرِبْتُهُ يَا رَسُولَ اللَّهِ فَقَالَ مَا كَانَ يَنْبَغِي لَكَ أَنْ تَفْعَلَ وَ قَدْ جَعَلَهُ اللَّهُ عَزَّ وَ جَلَّ لَكَ حَجَابًا مِنَ النَّارِ فَلَا تَعُدْ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ahmad Bin Al nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} had cupping done, and it was a slave of the Clan of Bayaza who did cupping on him^{saww}, and he^{saww} gave him (payment), and had it been Prohibited, he^{saww} would not have given it. So when he was free, Rasool-Allah^{saww} said to him: 'Where is the blood?' He said, 'I drank it, O Rasool-Allah^{saww}!' So he^{saww} said: 'It was not befitting for you that you should do that, and Allah^{azwj} Mighty and Majestic has Made a barrier for you from the Fire, but do not repeat'.⁶⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ كَسْبِ الْحَجَامِ فَقَالَ مَكْرُوهٌ لَهُ أَنْ يُشَارِطَ وَ لَا بَأْسَ عَلَيْكَ أَنْ تُشَارِطَهُ وَ تُمَاكِسَهُ وَ إِنَّمَا يُكْرَهُ لَهُ وَ لَا بَأْسَ عَلَيْكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazal, from Ibn Bukeyr, from Zurara who said,

'I asked Abu Ja'far^{asws} about the earning of the cupper, so he^{asws} said: 'It is abhorrent for him that he should stipulate (a specific price), and there is no problem upon you if you stipulate it, and bargain. But rather, it is disliked for him and there is no problem upon you'.⁶⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ كَسْبِ الْحَجَامِ فَقَالَ لَا بَأْسَ بِهِ قُلْتُ أَجْرُ الثُّيُوسِ قَالَ إِنْ كَانَتْ الْعَرَبُ لَتَعَايِرُ بِهِ وَ لَا بَأْسَ .

⁶⁴ Al Kafi – V 5 – The Book of Subsistence Ch 34 H 2

⁶⁵ Al Kafi – V 5 – The Book of Subsistence Ch 34 H 3

⁶⁶ Al Kafi – V 5 – The Book of Subsistence Ch 34 H 4

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Muawiya Bin Ammar who said,

'I asked Abu Abdullah^{asws} about the earning of the cupper, so he^{asws} said: 'There is no problem with it'. I said, 'Recompense for the male goat (hiring out)?' He^{asws} said: 'Although the Arabs are reproaching for it, there is no problem'.⁶⁷

بَابُ كَسْبِ النَّاحِيَةِ

Chapter 35 – Earnings of the lamenting woman

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ لِي أَبِي يَا جَعْفَرُ أَوْقِفْ لِي مِنْ مَالِي كَذَا وَ كَذَا لِنَوَادِبِ تَنْدُبِنِي عَشْرَ سِنِينَ بِمَنْىَ أَيَّامٍ مِنِّي .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al hakam, from Yunus Bin Yaqoub,

(It has been narrated) from Abu Abdullah^{asws}, said, 'My^{asws} father^{asws} said to me^{asws}: 'O Ja'far^{asws}! Dedicate to me^{asws} from my^{asws} such and such wealth for the lamenters to lament me^{asws} for ten years at Mina in the days of Mina'.⁶⁸

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ مَاتَ الْوَلِيدُ بْنُ الْمُغَيْرَةِ فَقَالَتْ أُمُّ سَلَمَةَ لِلنَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ آلَ الْمُغَيْرَةِ قَدْ أَقَامُوا مَنَاحَةً فَأَذْهَبُ إِلَيْهِمْ فَأَذِنَ لَهَا فَلَبَسَتْ تِيَابَهَا وَ تَهَيَّأَتْ وَ كَانَتْ مِنْ حُسْنِهَا كَأَنَّهَا جَانٌّ وَ كَانَتْ إِذَا قَامَتْ فَأَرَخَتْ شَعْرَهَا جَلًّا جَسَدَهَا وَ عَقَدَتْ بِطَرْفَيْهِ خُلْخَالَهَا

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Mlik Bin Atiyya, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Al-Waleed Bin Al-Mugheira died, so Umm Salma^{as} said to the Prophet^{saww}: 'The progeny of Al-Mugheira have established a lamentation, so I^{as} want to go to them'. So he^{saww} permitted her^{as}. So she^{as} wore her^{as} clothes and prepared herself^{as}, and it was from her^{as} beauty that she was like a fairy, and she^{as} was such that whenever she^{as} stood up, so her^{as} hair flowed till the top part of her^{as} body got covered, and she^{as} tied her^{as} ornaments at the ends of it.

فَنَدَبَتْ ابْنَ عَمَّهَا بَيْنَ يَدَيْ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَتْ . أَنْعَى الْوَلِيدَ بْنَ الْوَلِيدِ أَبَا الْوَلِيدِ فَتَى الْعَشِيرَةِ حَامِي الْحَقِيقَةِ مَا جِدُّ يَسْمُو إِلَى طَلِبِ الْوَتِيرَةِ قَدْ كَانَ غَيْثًا فِي السِّنِينَ وَ جَعْفَرًا عَدَقًا وَ مِيرَةً

So she^{as} eulogised the son of her^{as} uncle in front of Rasool-Allah^{saww}, so she^{as} said: 'I^{as} state that Al-Waleed Bin Al-Waleed Abu Al-Waleed was a youth of the family, a patron of the realities; a glorious one transcending to the frequently of its seeking; a quencher during the years, a spring of fresh water and its provisions'.

قَالَ فَمَا عَابَ ذَلِكَ عَلَيْهَا النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ لَا قَالَ شَيْئًا .

He^{asws} said: 'So the Prophet^{saww} did not refuse that to her, nor did he^{saww} say anything'.⁶⁹

⁶⁷ Al Kafi – V 5 – The Book of Subsistence Ch 34 H 4

⁶⁸ Al Kafi – V 5 – The Book of Subsistence Ch 35 H 1

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ جَمِيعاً عَنْ حَنَانِ بْنِ سَدِيرٍ قَالَ كَانَتْ امْرَأَةً 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 (عَلَيْهِ السَّلَام) عَنْ ذَلِكَ فَإِنْ كَانَ حَلَالًا وَ إِلَّا بَعْنُهَا وَ أَكَلْتُ مِنْ ثَمَنِهَا حَتَّى يَأْتِيَ اللَّهُ بِالْفَرَجِ فَقَالَ لَهَا أَبِي وَ اللَّهُ إِنِّي لِأَعْظُمُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنْ أَسْأَلَهُ عَنْ هَذِهِ الْمَسْأَلَةِ

Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Ismail altogether, from Hanaan Bin Sadeyr who said,

'There was a woman with us in Al-Hayy, and for her is a slave girl, a lamenter. So she came over to my father and said, 'O uncle! You know that my livelihood is from Allah^{azwj} Mighty and Majestic, then from this slave girl, the lamenter, and I would love it if you could ask Abu Abdullah^{asws} about that. So if it was Permissible (fine), or else I would sell her and eat from her price until such time as Allah^{azwj} Grants me with the relief (alternative source of income)'. So my father said to her, 'I consider it a big thing that I should ask Abu Abdullah^{asws} about this question'.

قَالَ فَلَمَّا قَدِمْنَا عَلَيْهِ أَخْبَرْتُهُ أَنَا بِذَلِكَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أُنْشَارِطُ قُلْتُ وَ اللَّهُ مَا أَدْرِي تُشَارِطُ أَمْ لَا فَقَالَ قُلْ لَهَا لَا تُشَارِطُ وَ تَقْبَلُ مَا أُعْطِيَتْ .

He (the narrator) said, 'So when we proceeded to him^{asws}, I informed him^{asws} with that, so Abu Abdullah^{asws} said: 'Does she stipulate (a price beforehand)?' I said, 'By Allah^{azwj}! I do not know whether she stipulates or not'. So he^{asws} said: 'Tell her not to stipulate, and she can accept whatever is given'.⁷⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ عَنْ عَدَّافِرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ قَدْ سُئِلَ عَنْ كَسْبِ النَّائِحَةِ قَالَ تَسْتَحِلُّهُ بِضَرْبِ إِحْدَى يَدَيْهَا عَلَى الْأُخْرَى

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Hassan Bin Atiyya, from Uzafir who said,

'I heard Abu Abdullah^{asws} and he^{asws} had been asked about earnings of the female lamenter, he^{asws} said: 'It is Permissible for her to strike with one hand upon the other'.⁷¹

بَابُ كَسْبِ الْمَاشِطَةِ وَ الْخَافِضَةِ

Chapter 36 – Earnings of the female hairdresser and the female circumciser

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَمَّا هَاجَرَتِ النِّسَاءُ إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) هَاجَرَتْ فِيهِنَّ امْرَأَةٌ يُقَالُ لَهَا أُمُّ حَبِيبٍ وَ كَانَتْ خَافِضَةً تَخْفِضُ الْجَوَارِيَّ فَلَمَّا رَأَاهَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) قَالَ لَهَا يَا أُمَّ حَبِيبِ الْعَمَلُ الَّذِي كَانَ فِي يَدِكَ هُوَ فِي يَدِكَ الْيَوْمَ قَالَتْ نَعَمْ يَا رَسُولَ اللَّهِ إِلَّا أَنْ يَكُونَ حَرَامًا فَتَنْهَانِي عَنْهُ فَقَالَ لَا بَلْ حَلَالٌ فَأَذِنِي مِنِّي حَتَّى أَعْلَمَكَ

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Haroun Bin Al Jaham, from Muhammad Bini Muslim,

⁶⁹ Al Kafi – V 5 – The Book of Subsistence Ch 35 H 2

⁷⁰ Al Kafi – V 5 – The Book of Subsistence Ch 35 H 3

⁷¹ Al Kafi – V 5 – The Book of Subsistence Ch 35 H 4

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the women emigrated to Rasool-Allah^{saww}, a woman called Umm Habbeeb emigrated along with them, and she was a female circumciser, circumcising the girls. So when Rasool-Allah^{saww} saw her, said to her: 'O Umm Habbeeb! The work which has been in your hands, is it in your hands today (as well)?' She said, 'Yes, O Rasool-Allah^{saww}, unless it happens to be Prohibited, so forbid me from it'. So he^{saww} said: 'No, but (it is) Permissible, so approach me^{saww} until I^{saww} teach you'.

قَالَتْ فَذَنُوتُ مِنْهُ فَقَالَ يَا أُمَّ حَبِيبٍ إِذَا أَنْتِ فَعَلْتِ فَلَا تَنْهَكِي أَيَّ لَا تَسْتَأْصِلِي وَ أَسْمِي فَإِنَّهُ أَشْرَقُ لِلْوَجْهِ وَ أَحْطَى عِنْدَ الرَّوْجِ

She said, 'So I approached him^{saww}, so he^{saww} said: 'O Umm Habbeeb! Whenever you perform it, so do not overdo it, i.e., do not uproot it (entirely) but to rather scrape it, for it is brightening for the surface and more pleasurable in the presence of the husband'.

قَالَ وَ كَانَ لِأُمِّ حَبِيبٍ أُخْتُ يُقَالُ لَهَا أُمُّ عَطِيَّةٍ وَ كَانَتْ مُقَيَّبَةً يَعْنِي مَا شَيْطَةً فَلَمَّا انْصَرَفَتْ أُمُّ حَبِيبٍ إِلَى أُخْتِهَا أَخْبَرَتْهَا بِمَا قَالَ لَهَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَأَقْبَلَتْ أُمُّ عَطِيَّةٍ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَأَخْبَرَتْهُ بِمَا قَالَتْ لَهَا أُخْتُهَا فَقَالَ لَهَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ادْنِي مِنِّي يَا أُمَّ عَطِيَّةٍ إِذَا أَنْتِ قَيَّبْتِ الْجَارِيَةَ فَلَا تَغْسِلِي وَجْهَهَا بِالْخَرْقَةِ فَإِنَّ الْخَرْقَةَ تَشْرِبُ مَاءَ الْوَجْهِ .

He^{asws} said: 'And there was a sister for Umm Habbeeb called Umm Atiyya, and she was a ladies maid, meaning a hairdresser. So when Umm Habbeeb left to go to her sister, she informed her with what Rasool-Allah^{saww} had said to her. So Umm Atiyya came over to the Prophet^{saww} and informed him^{saww} with what her sister had said to her. So Rasool-Allah^{saww} said to her: 'Approach me^{saww}, O Umm Atiyya! Whenever you attend to the girl, so do not wash her face with a rag, for the rag absorbs the water of the face'.⁷²

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشْتَمِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ دَخَلْتُ مَا شَيْطَةً عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ لَهَا هَلْ تَرَكْتِ عَمَلَكِ أَوْ أَقَمْتِ عَلَيْهِ فَقَالَتْ يَا رَسُولَ اللَّهِ أَنَا أَعْمَلُهُ إِلَّا أَنْ تَنْهَانِي عَنْهُ فَأَنْتَهَيْ عَنْهُ فَقَالَ لَهَا أَفْعَلِي فَإِذَا مَشَطْتِ فَلَا تَجْلِي الْوَجْهَ بِالْخَرْقِ فَإِنَّهَا تَذْهَبُ بِمَاءِ الْوَجْهِ وَ لَا تَصْلِي الشَّعْرَ بِالشَّعْرِ .

Ahmad Bin Muhammad, from Ali Bin Ahmad Bin Asheym, from Ibn Abu Umeyr, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A female hairdresser went over to Rasool-Allah^{saww}, so he^{saww} said to her: 'Have you left your work or are you still established upon it?' So she said, 'O Rasool-Allah^{saww}! I am doing it unless if you^{saww} forbid me from it, so I shall keep away from it'. So he^{saww} said to her: 'So whenever you comb hair, do not polish the face with the rag, for it removes the water of the face, and do not attach the hair (of someone) with the hair (of another one)'.⁷³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ سَالِمِ بْنِ مُكْرَمٍ عَنْ سَعْدِ الْإِسْكَافِ قَالَ سُئِلَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الْقَرَامِلِ الَّتِي تَضَعُهَا النِّسَاءُ فِي رُءُوسِهِنَّ يُصَلِّنُهُنَّ بِشَعْرِهِنَّ فَقَالَ لَا بَأْسَ عَلَى الْمَرْأَةِ بِمَا تَرَبَّنَتْ بِهِ لِزَوْجِهَا

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Salim Bin Mukram, from Sa'ad Al Iskaf who said,

⁷² Al Kafi – V 5 – The Book of Subsistence Ch 36 H 1

⁷³ Al Kafi – V 5 – The Book of Subsistence Ch 36 H 2

'Abu Ja'far^{asws} was asked about the ribbons which the women place in their heads attached to their hairs, so he^{asws} said: 'There is no problem for the woman with whatever she adorns herself with for her husband'.

قَالَ فَقُلْتُ لَهُ بَلَعْنَا أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) لَعَنَ الْوَاصِلَةَ وَ الْمَوْصُولَةَ فَقَالَ لَيْسَ هُنَاكَ إِنَّمَا لَعَنَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْوَاصِلَةَ الَّتِي تَزْنِي فِي شَبَابِهَا فَلَمَّا كَبُرَتْ قَادَتِ النِّسَاءَ إِلَى الرِّجَالِ فَبَلَكَ الْوَاصِلَةَ وَ الْمَوْصُولَةَ .

He (the narrator) said, 'So I said to him^{asws}, 'It has reached us that Rasool-Allah^{saww} cursed the connector (hair dresser) and the connected (client)'. So he^{asws} said: 'It is not over there (what you are thinking it to be). But rather, Rasool-Allah^{saww} cursed the connector (hair dresser) who used to commit adultery during her youth, so when she grew older, she led the women to the men (for adultery), so that is the connector and the connected (who are cursed)'.⁷⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ خَلْفِ بْنِ حَمَادٍ عَنْ عَمْرِو بْنِ ثَابِتٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَتْ امْرَأَةٌ يُقَالُ لَهَا أُمُّ طَيْبَةَ تَخْفِضُ الْجَوَارِيَّ فَدَعَاهَا النَّبِيُّ (صلى الله عليه وآله) فَقَالَ لَهَا يَا أُمَّ طَيْبَةَ إِذَا خَفَضْتِ الْجَوَارِيَّ فَأَتِمْمِي وَ لَا تُجْحِفِي فَإِنَّهُ أَصْفَى لِلْوَجْهِ وَ أَحْطَى عِنْدَ الْبُعْلِ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Khalaf Bin Hammad, from Amro Bin Sabit,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There used to be a woman called Umm Tayba who used to circumcise the girls. So the Prophet^{saww} called her over and said to her: 'O Umm Tayba! Whenever you circumcise the girls, so scrape (a little) and not overdo it, for it is cleaner for the surface complexion and more pleasurable in presence of the husband'.⁷⁵

باب كَسْبِ الْمُعْتَبَةِ وَ شِرَائِهَا

Chapter 37 – Earnings of the female singer and her procurement

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بصيرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ كَسْبِ الْمُعْتَبَاتِ فَقَالَ الَّتِي يَدْخُلُ عَلَيْهَا الرِّجَالُ حَرَامٌ وَ الَّتِي تُدْعَى إِلَى الْأَعْرَاسِ لَيْسَ بِهِ بَأْسٌ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ مِنْ النَّاسِ مَنْ يَشْتَرِي لَهَا الْوَجْهَ الْوَجْهَ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I asked Abu Ja'far^{asws} about earning of the singers, so he^{asws} said: '(That singing) at which the men come over to her for is Prohibited, and (that singing) which she is invited to the weddings, there is no problem with it, and these are the Words of Allah^{azwj} Mighty and Majestic [31:6] **And from the people is one who buys amusing discourse to lead astray from Allah's Way without knowledge**'.⁷⁶

عَنْهُ عَنْ حَكَمِ الْحَنَاطِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْمُعْتَبَةُ الَّتِي تَزْفُ الْأَعْرَاسِ لَا بَأْسَ بِكُسْبِهَا

From him, from Hakam Al Hannat, from Abu Baseer,

⁷⁴ Al Kafi – V 5 – The Book of Subsistence Ch 36 H 3

⁷⁵ Al Kafi – V 5 – The Book of Subsistence Ch 36 H 4

⁷⁶ Al Kafi – V 5 – The Book of Subsistence Ch 37 H 1

(It has been narrated) from Abu Abdullah^{asws} having said: 'The female singer who attends the weddings, there is no problem with her earnings'.⁷⁷

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ يَحْيَى الْحَلْبِيِّ عَنِ أَيُّوبَ بْنِ الْحُرِّ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَجْرُ الْمُغَنِّيَةِ الَّتِي تَرْفُ الْعَرَائِسَ لَيْسَ بِهِ بَأْسٌ لَيْسَتْ بِالَّتِي يَدْخُلُ عَلَيْهَا الرَّجَالُ .

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al halby, from Ayoub Bin Al Hurr, from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'The wages of the female singer who attends the weddings, there is no problem with it, not being that which the men come over to her for'.⁷⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ قَالَ سُئِلَ أَبُو الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) عَنْ شِرَاءِ الْمُغَنِّيَةِ فَقَالَ قَدْ تَكُونُ لِلرَّجُلِ الْجَارِيَةَ تُلْهِيهُ وَ مَا تَمْنَاهَا إِلَّا تَمَنُّ كَلْبٍ وَ تَمَنُّ الْكَلْبِ سُحْتٌ وَ السُّحْتُ فِي النَّارِ .

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Ali Al Washa who said,

'Abu Al-Hassan Al-Reza^{asws} about procuring the female singer, so he^{asws} said: 'The slave girl (singer) of the man is a distraction for him, and what is her price except for the price of a dog, and a price of the dog is and ill-gotten earning, and the ill-gotten earner is in the Fire'.⁷⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ فَضَّالٍ عَنْ سَعِيدِ بْنِ مُحَمَّدٍ الطَّاهِرِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلَهُ رَجُلٌ عَنْ بَيْعِ الْجَوَارِي الْمُغَنِّيَاتِ فَقَالَ شِرَاؤُهُنَّ وَ بَيْعُهُنَّ حَرَامٌ وَ تَعْلِيمُهُنَّ كُفْرٌ وَ اسْتِمَاعُهُنَّ نِفَاقٌ .

A number of our companions, from Sahl Bin Ziyad and Ali Bin Ibrahim, from his father, altogether from Ibn Fazzal, from Saeed Bin Muhammad Al Tahiry, from his father,

(It has been narrated) from Abu Abdullah^{asws}, said, 'A man asked him^{asws} about selling the slave girl (singer), so he^{asws} said: 'Buying them and selling them is Prohibited, and teaching them is disbelief, and listening to them is hypocrisy'.⁸⁰

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

Abu Ali Al Ashsary, from Al Hassan Biin 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'.⁸¹

مُحَمَّدُ بْنُ يَحْيَى عَنِ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ قَالَ أَوْصَى إِسْحَاقُ بْنُ عَمْرٍ عِنْدَ وَقَاتِهِ بِجَوَارٍ لَهُ مُغَنِّيَاتٍ أَنْ نَبِّعَهُنَّ وَ نَحْمِلَ تَمْنَهُنَّ إِلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ)

Muhammad Bin Yahya, from one of his companions, from Muhammad Bin Ismail, form Ibrahim Bin Abu Al Balaad who said,

⁷⁷ Al Kafi – V 5 – The Book of Subsistence Ch 37 H 2

⁷⁸ Al Kafi – V 5 – The Book of Subsistence Ch 37 H 3

⁷⁹ Al Kafi – V 5 – The Book of Subsistence Ch 37 H 4

⁸⁰ Al Kafi – V 5 – The Book of Subsistence Ch 37 H 5

⁸¹ Al Kafi – V 5 – The Book of Subsistence Ch 37 H 6

'Is'haq Bin Umar bequeathed at the time of his death with the selling of his slave girl singers that we should sell them and carry their price over to Abu Al-Hassan^{asws}.

قَالَ إِبْرَاهِيمُ فَبِعْتُ الْجَوَارِيَّ بِثَلَاثِمِائَةِ أَلْفِ دِرْهَمٍ وَ حَمَلْتُ الثَّمَنَ إِلَيْهِ فَقُلْتُ لَهُ إِنَّ مَوْلِي لَكَ يُقَالُ لَهُ إِسْحَاقُ بْنُ عُمَرَ قَدْ أَوْصَى عِنْدَ مَوْتِهِ بِبَيْعِ جَوَارٍ لَهُ مَغْنِيَاتٍ وَ حَمَلُ الثَّمَنِ إِلَيْكَ وَ قَدْ بَعْتُهُنَّ وَ هَذَا الثَّمَنُ ثَلَاثِمِائَةِ أَلْفِ دِرْهَمٍ فَقَالَ لَا حَاجَةَ لِي فِيهِ إِنَّ هَذَا سُحْتٌ وَ تَعْلِيمُهُنَّ كُفْرٌ وَ الْإِسْتِمَاعُ مِنْهُنَّ نِفَاقٌ وَ تَمْنَهُنَّ سُحْتٌ .

Ibrahim (the narrator) said, 'So I sold the slave girls for three hundred thousand Dirhams, and carried the price to him^{asws}, so I said to him^{asws}, 'One in your^{asws} Wilayah, called Is'haq Bin Umar has bequeathed at the time of his death for the selling of his singer slave girls and deliver the price over to you^{asws}, and I have sold them, and this is the price, three hundred thousand Dirhams'. So he^{asws} said: 'There is no need for me^{asws} with regards to it. This is an ill-gotten gain, teaching them is disbelief, and listening from them is hypocrisy, and their price is an ill-gotten gain'.⁸²

باب كَسْبِ الْمُعَلِّمِ

Chapter 38 – Earnings of the teacher

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنِ الْفَضْلِ بْنِ كَثِيرٍ عَنْ حَسَانَ الْمُعَلِّمِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ التَّعْلِيمِ فَقَالَ لَا تَأْخُذْ عَلَيَّ التَّعْلِيمَ أَجْرًا فَلَنْتُ الشَّعْرُ وَ الرَّسَائِلُ وَ مَا أَشْبَهَ ذَلِكَ أَشَارِطُ عَلَيْهِ قَالَ نَعَمْ بَعْدَ أَنْ يَكُونَ الصَّبِيَّانِ عِنْدَكَ سِوَاءَ فِي التَّعْلِيمِ لَا تَفْضَلُ بَعْضَهُمْ عَلَى بَعْضٍ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail Bin Bazie, from Al Fazl Bin Kaseer, from Hassan Al Muallam who said,

'I asked Abu Abdullah^{asws} about the teaching, so he^{asws} said: 'Do not take the recompense upon the teaching'. I said, 'The poetry, and the letter writing and what resembles that, stipulating (a price) upon it?' He^{asws} said: 'Yes, after there happen to be children in your presence, (treat them) equal in the teaching, not preferring some over the others'.⁸³

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) هُوَلَاءُ يَقُولُونَ إِنَّ كَسْبَ الْمُعَلِّمِ سُحْتٌ فَقَالَ كَذَبُوا أَعْدَاءُ اللَّهِ إِنَّمَا أَرَادُوا أَنْ لَا يَعْلَمُوا الْقُرْآنَ وَ لَوْ أَنَّ الْمُعَلِّمَ أَعْطَاهُ رَجُلٌ دِيَّةً وَ لَدِهِ لَكَانَ لِلْمُعَلِّمِ مُبَاحًا .

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from Shareef Bin Sabiq, from Al Fazl Bin Abu qurra who said,

'I said to Abu Abdullah^{asws}, 'They (people) are saying that the earnings of the teacher is an ill-gotten gain'. So he^{asws} said: 'They are lying, enemies of Allah^{azwj}! But rather, they are intending that they (teachers) should not be teaching the Quran, and if the teacher is given by a man wergild of his child, it would be Permissible'.⁸⁴

⁸² Al Kafi – V 5 – The Book of Subsistence Ch 37 H 7

⁸³ Al Kafi – V 5 – The Book of Subsistence Ch 38 H 1

⁸⁴ Al Kafi – V 5 – The Book of Subsistence Ch 38 H 2

بَابُ بَيْعِ الْمَصَاحِفِ**Chapter 39 – Selling the Parchment (Holy Quran)**

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْمَصَاحِفَ لَنْ تُشْتَرَى فَإِذَا اشْتَرَيْتَ فَقُلْ إِنَّمَا اشْتَرَيْتُ مِنْكَ الْوَرَقَ وَ مَا فِيهِ مِنَ الْأَدَمِ وَ حَلِيَّتِهِ وَ مَا فِيهِ مِنْ عَمَلٍ يَدِكَ بِكَذَا وَ كَذَا .

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban, from Abdul Rahman Bin Suleyman,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The Parchment (Holy Quran) must never be bought (for a price). So whenever you (have to) buy, so say, 'But rather I am buying from you the paper and whatever is therein from the cover and its decor and whatever is in it from the work of your hands (printing etc.), for such and such (an amount)'.⁸⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ بَيْعِ الْمَصَاحِفِ وَ شِرَائِهَا فَقَالَ لَا تُشْتَرِ كِتَابَ اللَّهِ عَزَّ وَ جَلَّ وَ لَكِنْ اشْتَرِ الْحَدِيدَ وَ الْوَرَقَ وَ الدَّقْنَيْنِ وَ قُلْ اشْتَرَيْتُ مِنْكَ هَذَا بِكَذَا وَ كَذَا .

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about selling of the Parchments (copies of the Holy Quran) and buying them, so he^{asws} said: 'Do not buy the Book of Allah^{azwj} Mighty and Majestic, but buy the iron (ink pigment), and the paper, and the two covers, and say, 'I am buying this from you for such and such (an amount)'.⁸⁶

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ غَالِبِ بْنِ عُثْمَانَ عَنْ رَوْحِ بْنِ عَبْدِ الرَّحِيمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ شِرَاءِ الْمَصَاحِفِ وَ بَيْعِهَا فَقَالَ إِنَّمَا كَانَ يُوضَعُ الْوَرَقُ عِنْدَ الْمَنْبَرِ وَ كَانَ مَا بَيْنَ الْمَنْبَرِ وَ الْحَائِطِ قَدْرَ مَا تَمُرُّ الشَّاهُ أَوْ رَجُلٌ مُنْحَرِفٌ

Ahmad Bin Muhammad, from Ibn Fazzal, from Ghalib Bin Usman, from Rawh Bin Abdul Raheem,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about buying the Parchments (copies of the Holy Quran) and selling them, so he^{asws} said: 'But rather, the pages used to be placed by the Pulpit, and (the space) which was between the Pulpit and the wall was a measurement of what the sheep could pass through, or a man walking sideways'.

قَالَ فَكَانَ الرَّجُلُ يَأْتِي وَ يَكْتُبُ مِنْ ذَلِكَ ثُمَّ إِنَّهُمْ اشْتَرَوْا بَعْدَ [ذَلِكَ] قُلْتُ فَمَا تَرَى فِي ذَلِكَ قَالَ لِي اشْتَرَيْتُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُبِيعَهُ قُلْتُ فَمَا تَرَى أَنْ أُعْطِيَ عَلَى كِتَابَتِهِ أَجْرًا قَالَ لَا بَأْسَ وَ لَكِنْ هَكَذَا كَانُوا يَصْنَعُونَ .

He^{asws} said: 'The man used to come over and write down from that, then he would be selling it (his copy) after that'. I said, 'So what is your^{asws} view with regards to that'. He^{asws} said: 'Buying is more beloved to me^{asws} than if I^{asws} were to sell it'. I said, 'So

⁸⁵ Al Kafi – V 5 – The Book of Subsistence Ch 39 H 1

⁸⁶ Al Kafi – V 5 – The Book of Subsistence Ch 39 H 2

what is your^{asws} view if I were to give a recompense upon its writing it'. He^{asws} said: 'There is no problem, but this is how they were doing (in those days)'.⁸⁷

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي عَدِيٍّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ سَابِقِ السَّنْدِيِّ عَنْ عُبَيْدَةَ
الْوَرَّاقِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقُلْتُ أَنَا رَجُلٌ أَبِيعُ الْمَصَاحِفَ فَإِنْ نَهَيْتَنِي لَمْ أَبِيعْهَا فَقَالَ أَلَسْتَ تَشْتَرِي وَرَقًا
وَ تَكْتُبُ فِيهِ قُلْتَ بَلَى وَ أَعَالِجُهَا قَالَ لَا بَأْسَ بِهَا .

Ali Bin Muhammad, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Sabiq Al Sandy, from Anbasar Al Warraq who said,

'I asked Abu Abdullah^{asws}, so I said, 'I am a man who sells the Parchments (copies of the Holy Quran). So if you^{asws} were to forbid me, I would not sell these'. So he^{asws} said: 'Are you not buying the papers and writing in these?' I said, 'Yes, and I prepare these (in a book form)'. He^{asws} said: 'There is no problem with it'.⁸⁸

باب القمار والنهبة

Chapter 40 – The Gambling and the Plundering

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ زِيَادِ بْنِ عَيْسَى وَ هُوَ أَبُو عُبَيْدَةَ الْحَدَّاءِ
قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ فَقَالَ كَأَنَّتُ فُرَيْشٌ تُقَامِرُ
الرَّجُلَ بِأَهْلِهِ وَ مَالِهِ فَتَنَاهُمُ اللَّهُ عَزَّ وَ جَلَّ عَنْ ذَلِكَ

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al hakim, from Sayf Bin Ameyra, from Ziyad Bin Isa and he is Abu Ubeyda Al Haza'a who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [2:188] **And do not swallow up your property among yourselves by false means.** So he^{asws} said: 'The Qureysh man used to gamble with his family and his wealth, so Allah^{azwj} Mighty and Majestic Fobade them from that'.⁸⁹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَيْمَرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ
السَّلَامُ) قَالَ لَمَّا أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّمَا الْخَمْرُ وَ الْمَيْسِرُ وَ الْأَنْصَابُ وَ الْأَزْلَامُ
رَجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ قِيلَ يَا رَسُولَ اللَّهِ مَا الْمَيْسِرُ فَقَالَ كُلُّ مَا تُقَوْمَرُ بِهِ حَتَّى الْكِعَابُ وَ الْحُوزُ قِيلَ فَمَا
الْأَنْصَابُ قَالَ مَا دَبَّحُوهُ لِأَهْلِيهِمْ قِيلَ فَمَا الْأَزْلَامُ قَالَ قِدَاحُهُمُ الَّتِي يَسْتَقْسِمُونَ بِهَا .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ahmad Bin Al Nazar, from Amro Bin Shimir, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When Allah^{azwj} Mighty and Majestic Revealed unto Rasool-Allah^{saww} [5:90] **O you who believe! But rather the Intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the Satan's work; therefore keep away from it,** it was said, 'O Rasool-Allah^{saww}! What are **games of chance?**' So he^{saww} said: 'Whatever is gambled with, even if it is the cooked food and the walnuts'. It was said, 'So what are the **stones set up?**' He^{saww} said: 'Whatever is sacrificed for

⁸⁷ Al Kafi – V 5 – The Book of Subsistence Ch 39 H 3

⁸⁸ Al Kafi – V 5 – The Book of Subsistence Ch 39 H 4

⁸⁹ Al Kafi – V 5 – The Book of Subsistence Ch 40 H 1

their gods'. It was said, 'So what the *dividing arrows*?' He^{saww} said: 'Their flints (iron bars to stoke the fire with) which they used to do their apportionments with'.⁹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي الْجَارُودِ قَالَ سَمِعْتُ أَبَا جَعْفَرَ (عَلَيْهِ السَّلَام) يَقُولُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَ هُوَ مُؤْمِنٌ وَ لَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَ هُوَ مُؤْمِنٌ وَ لَا يَنْهَبُ نَهْبَةً دَاتُ شَرَفٍ حِينَ يَنْهَبُهَا وَ هُوَ مُؤْمِنٌ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Abu Al Jaroud who said,

'I heard Abu Ja'far^{asws} saying: 'Rasool-Allah^{saww} said: 'An adulterer would not commit adultery while he is a Believer, when he does commit adultery (he losses his faith at that very point),; and a thief does not steal when he does steal while he is a Believer; and a plunderer does not plunder with honour when he plunders it while he is a Believer'.

قَالَ ابْنُ سِنَانَ قُلْتُ لِأَبِي الْجَارُودِ وَ مَا نُهْبَةٌ دَاتُ شَرَفٍ قَالَ نَحْوُ مَا صَنَعَ حَاتِمٌ حِينَ قَالَ مَنْ أَخَذَ شَيْئًا فَهُوَ لَهُ .

Ibn Sinan said, 'I said to Abu Al-Jaroud, 'And what is plundering with honour?' He said, 'Approximately what Hatim did when he said that anyone who takes something so it is for him'.⁹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ لَا تَصْلُحُ الْمُقَامَرَةُ وَ لَا النُّهْبَةُ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'It is not correct, neither the gambling nor the plundering'.⁹²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ يَنْهَى عَنِ الْجَوْرِ يَجِيءُ بِهِ الصَّبِيَّانِ مِنَ الْقِمَارِ أَنْ يُؤْكَلَ وَ قَالَ هُوَ سُحْتٌ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'He^{asws} used to forbid from the walnuts to be eaten when the children used to come with these from the gambling, and said: 'It is an ill-gotten gain'.⁹³

مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعَمْرِكِيِّ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ جَعْفَرَ عَنْ أَخِيهِ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ النَّتَارِ مِنَ السُّكَّرِ وَ اللَّوْزِ وَ أَشْبَاهِهِ أَيْحَلُّ أَكْلُهُ قَالَ يُكْرَهُ أَكْلُ مَا انْتَهَبَ .

Muhammad Bin Yahya, from Al Amraky Bin Ali,

(It has been narrated) from Ali son of Ja'far^{asws}, from his brother^{asws} Abu Al-Hassan^{asws}, said, 'I asked him^{asws} about the confetti of the sugar and the hazel-nuts,

⁹⁰ Al Kafi – V 5 – The Book of Subsistence Ch 40 H 2

⁹¹ Al Kafi – V 5 – The Book of Subsistence Ch 40 H 4

⁹² Al Kafi – V 5 – The Book of Subsistence Ch 40 H 5

⁹³ Al Kafi – V 5 – The Book of Subsistence Ch 40 H 6

and its like, is it Permissible to eat it?' He^{asws} said: 'It is disliked to eat what is seized'.⁹⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْإِمْلَاكُ يَكُونُ وَالْعُرْسُ فَيُنْتَرُ عَلَى الْقَوْمِ فَقَالَ حَرَامٌ وَ لَكِنْ مَا أُعْطِيَكَ مِنْهُ فَخَذَهُ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Abdullah Bin Jabala, from Is'haq Bin Ammar who said,

'I said to Abu Abdullah^{asws}, 'The events which take place and the weddings, so they throw (food items) upon the people'. So he^{asws} said: 'Prohibited, but whatever is given to you, so take from it'.⁹⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْوَشَاءِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ الْمَيْسِرُ هُوَ الْقِمَارُ .

A number of our companions, from Sahl Bin Ziyad, from Al Washa,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I heard him^{asws} saying: 'The game of chance, it is the gambling'.⁹⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الصَّبِيَّانُ يُلْعَبُونَ بِالْجُوزِ وَالْبَيْضِ وَ يُقَامِرُونَ فَقَالَ لَا تَأْكُلُ مِنْهُ فَإِنَّهُ حَرَامٌ .

Al Husayn Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, from Yaqoub Bin Yazeed, from Abdullah Bin Jabala, from Is'haq Bin Ammar who said,

'I said to Abu Abdullah^{asws}, 'The children are playing with the walnuts and the eggs and are gambling (with these)'. So he^{asws} said: 'Do not eat from it, for it is Prohibited'.⁹⁷

بَابُ الْمَكَّاسِبِ الْحَرَامِ

Chapter 41 – The Prohibited earnings

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ أَحْوَفَ مَا أَخَافُ عَلَى أُمَّتِي مِنْ بَعْدِي هَذِهِ الْمَكَّاسِبُ الْحَرَامُ وَ الشَّهْوَةُ الْخَفِيَّةُ وَ الرِّبَا .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The most scary things of what I^{saww} fear upon my^{saww} community from after me^{saww} are these Prohibited earnings, and the concealed (veiled) lustful desires and the usury'.⁹⁸

⁹⁴ Al Kafi – V 5 – The Book of Subsistence Ch 40 H 7

⁹⁵ Al Kafi – V 5 – The Book of Subsistence Ch 40 H 8

⁹⁶ Al Kafi – V 5 – The Book of Subsistence Ch 40 H 9

⁹⁷ Al Kafi – V 5 – The Book of Subsistence Ch 40 H 10

⁹⁸ Al Kafi – V 5 – The Book of Subsistence Ch 41 H 1

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّدِّيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَيْسَى الْفَرَّاءِ عَنْ أَبِي بِنِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَرْبَعَةٌ لَا يَجُزْنَ فِي أَرْبَعِ الْخِيَانَةِ وَالْعُلُولِ وَالسَّرِقَةِ وَالرِّبَا لَا يَجُزْنَ فِي حَجٍّ وَ لَا عُمْرَةٍ وَ لَا جِهَادٍ وَ لَا صَدَقَةٍ .

Ali Bin Ibrahim, from Salih Bin Al Sandy, from Ja'far Bin Basheer, from isa Al Farra, from Aban Bin Usman,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Four would not be allowed (into Paradise and) regarding (those) four – the betrayal, and the excessiveness, and the theft, and the usury, these are not allowed during Hajj, nor Umrah, nor Jihaad, nor charity'.⁹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا اكْتَسَبَ الرَّجُلُ مَالًا مِنْ غَيْرِ حِلِّهِ ثُمَّ حَجَّ فَلَبَّى نُودِيَ لَا لَبَّيْكَ وَ لَا سَعْدَيْكَ وَ إِنْ كَانَ مِنْ حِلِّهِ فَلَبَّى نُودِيَ لَبَّيْكَ وَ سَعْدَيْكَ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the man amasses wealth from other than Permissible means, then he performs Hajj, so he exclaims *Talbiyya (Labbayk Allahumma Labbeyk)*, a call comes: 'There is neither any service for you nor any support; and if it was from Permissible means, so he exclaims *Talbiyya*, a call comes: 'There is service for you and help for you'.¹⁰⁰

أَحْمَدُ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عُبيدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَسَبَ الْحَرَامُ بَيِّنٌ فِي الذَّرِيَّةِ.

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Prohibited earnings would manifest (show their bad effect) inteself in the offsprings'.¹⁰¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَتَى رَجُلٌ أَمِيرَ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) فَقَالَ إِنِّي كَسَبْتُ مَالًا أَغْمَضْتُ فِي مَطَالِيهِ حَلَالًا وَ حَرَامًا وَ قَدْ أَرَدْتُ التَّوْبَةَ وَ لَا أَدْرِي الْحَلَالَ مِنْهُ وَ الْحَرَامَ وَ قَدْ اخْتَلَطَ عَلَيَّ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) تَصَدَّقْ بِخُمْسِ مَالِكَ فَإِنَّ اللَّهَ جَلَّ اسْمُهُ رَضِيَ مِنَ الْأَشْيَاءِ بِالْخُمْسِ وَ سَائِرِ الْأَمْوَالِ لَكَ حَلَالٌ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man came over to Amir Al-Momineen^{asws} so he said, 'I earned wealth, closing my eyes in seeking it, Permissible and Prohibited, and I have intended the repentance, and I do not know the Permissible from it and the Prohibited and it has been mixed up upon me'. So Amir Al-Momineen^{asws} said: 'Give in charity by a fifth of your wealth, so if Allah^{azwj}, Majestic is His^{azwj} Name, is Pleased from the things with the fifth, and the rest of the wealth would be Permissible for you'.¹⁰²

⁹⁹ Al Kafi – V 5 – The Book of Subsistence Ch 41 H 2

¹⁰⁰ Al Kafi – V 5 – The Book of Subsistence Ch 41 H 3

¹⁰¹ Al Kafi – V 5 – The Book of Subsistence Ch 41 H 4

¹⁰² Al Kafi – V 5 – The Book of Subsistence Ch 41 H 5

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنْ رَجُلٍ سَمَّاهُ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ الْجَعْفَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ تَشَوَّفَتْ الدُّنْيَا لِقَوْمٍ حَلَالًا مَحْضًا فَلَمْ يُرِيدُواهَا فَدَرَجُوا ثُمَّ تَشَوَّفَتْ لِقَوْمٍ حَلَالًا وَ شُبْهَةً فَقَالُوا لَا حَاجَةَ لَنَا فِي الشُّبْهَةِ وَ تَوَسَّعُوا مِنَ الْحَلَالِ ثُمَّ تَشَوَّفَتْ لِقَوْمٍ آخَرِينَ حَرَامًا وَ شُبْهَةً فَقَالُوا لَا حَاجَةَ لَنَا فِي الْحَرَامِ وَ تَوَسَّعُوا فِي الشُّبْهَةِ ثُمَّ تَشَوَّفَتْ لِقَوْمٍ حَرَامًا مَحْضًا فَيَطْلُبُونَهَا فَلَا يَجِدُونَهَا وَ الْمُؤْمِنُ فِي الدُّنْيَا يَأْكُلُ بِمَنْزِلَةِ الْمُضْطَرِّ .

Ali Bin Ibrahim, from his father, from Ali Bin Muhammad Al Qasany, from a man who heard it from Abdullah Bin Al Qasim Al Ja'fary,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The world yearned for (enticing) a people by purely Permissible means but they did not want it, so they passed by. Then it yearned for (enticing) a people by Permissible and doubtful means, so they said, 'There is no need for us with regards to the doubtful', and they elaborated from the Permissible. Then it yearned for (enticing) another people by Prohibited and the doubtful means, so they said, 'There is no need for us regarding the Prohibited', and they elaborated in the doubtful. Then it yearned for (enticing) a people by purely Prohibited means, so they sought it, but they could not find (achieve) it – and the Believers in the world consume at the status of the desperation (only if they have to, not out of choice)'.¹⁰³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَمَّنْ ذَكَرَهُ عَنْ دَاوُدَ الصَّرْمِيِّ قَالَ قَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) يَا دَاوُدُ إِنَّ الْحَرَامَ لَا يَنْمِي وَ إِنْ نَمَى لَا يُبَارِكُ لَهُ فِيهِ وَ مَا أَنْفَقَهُ لَمْ يُوجَرْ 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^{asws} 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 he is not Recompensed over it, and whatever he leaves behind, it would be his provision to the Fire'.¹⁰⁴

مُحَمَّدُ بْنُ يَحْيَى قَالَ كَتَبَ مُحَمَّدُ بْنُ الْحَسَنِ إِلَى أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلَامُ) رَجُلٌ اشْتَرَى مِنْ رَجُلٍ ضَيْعَةً أَوْ خَادِمًا بِمَالٍ أَخَذَهُ مِنْ قَطْعِ الطَّرِيقِ أَوْ مِنْ سَرِقَةٍ هَلْ يَجِلُّ لَهُ مَا يَدْخُلُ عَلَيْهِ مِنْ ثَمَرَةِ هَذِهِ الضَّيْعَةِ أَوْ يَجِلُّ لَهُ أَنْ يَطَأَ هَذَا الْفَرْجَ الَّذِي اشْتَرَاهُ مِنَ السَّرِقَةِ أَوْ مِنْ قَطْعِ الطَّرِيقِ فَوَقَّعَ (عَلَيْهِ السَّلَامُ) لَا خَيْرَ فِي شَيْءٍ أَصْلُهُ حَرَامٌ وَ لَا يَجِلُّ اسْتِعْمَالُهُ .

Muhammad Bin Yahya said,

'Muhammad Bin Al-Hassan wrote to Abu Muhammad^{asws}, 'A man bought a place or a maid from a man with wealth, taking it from the one who cut off the road (bandit), or from one who stole. Is it Permissible for him what would come upon him from the fruits of this place, or is it Permissible for him that he copulates with this one which he bought from the thief, or from the one who cut off the road (bandit)'. So he^{asws} signed: 'There is no good in anything the origin of which is Prohibited, and there is no Permissibility of utilising it'.¹⁰⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ سَمَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ أَصَابَ مَالًا مِنْ عَمَلِ بَنِي أُمِّيَّةَ وَ هُوَ يَنْصَدِّقُ مِنْهُ وَ يَصِلُ مِنْهُ قَرَابَتَهُ وَ يَحُجُّ لِيُغْفَرَ لَهُ مَا اكْتَسَبَ وَ هُوَ يَقُولُ إِنَّ الْحَسَنَاتِ يُدْهِبْنَ السَّيِّئَاتِ

¹⁰³ Al Kafi – V 5 – The Book of Subsistence Ch 41 H 6

¹⁰⁴ Al Kafi – V 5 – The Book of Subsistence Ch 41 H 7

¹⁰⁵ Al Kafi – V 5 – The Book of Subsistence Ch 41 H 8

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Sama'at who said,

'I asked Abu Abdullah^{asws} about a man who attained wealth from working for the Clan of Umayya and he was giving in charity from it and maintaining relationships with his relatives from it, and performing Hajj in order to be Forgiven for it, what he had earned, and he is saying, 'The good deeds remove the evils deeds'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ الْخَطِيئَةَ لَا تُكَفِّرُ الْخَطِيئَةَ وَ لَكِنَّ الْحَسَنَةَ تَحُطُّ الْخَطِيئَةَ ثُمَّ قَالَ إِنْ كَانَ خَلَطَ الْحَلَالَ بِالْحَرَامِ فَاخْتَلَطَا جَمِيعًا فَلَا يَعْرِفُ الْحَلَالَ مِنَ الْحَرَامِ فَلَا بَأْسَ .

So Abu Abdullah^{asws} said: 'The errors do not expiate the errors, but the good deeds expiate the errors'. Then he^{asws} said: 'If the Permissible was mixed up with the Prohibited (wealth), so the entirety of it was mixed up, and the Permissible is no longer recognised from the Prohibited, so there is no problem'.¹⁰⁶

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ قَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا فَقَالَ إِنْ كَانَتْ أَعْمَالُهُمْ لِأَشَدَّ بَيَاضًا مِنَ الْقَبَاطِيِّ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَهَا كُونِي هَبَاءً وَ ذَلِكَ أَنَّهُمْ كَانُوا إِذَا شَرِعَ لَهُمُ الْحَرَامُ أَخَذُوهُ .

Ali Bin Muhammad, form Salih Bin Abu Hammad, from Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic [25:23] **And We will proceed to what they have done of deeds, so We shall render them as scattered floating dust.** So he^{asws} said: 'Even if their deeds were intensely whiter than the tapestries, so Allah^{azwj} Mighty and Majestic would be Saying to these: "Be floating dust!", and that is because whenever the Prohibited means was displayed unto them, they grabbed it'.¹⁰⁷

باب السُّخْتِ

Chapter 42 – 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 الْغُلُولِ قَالَ كُلُّ شَيْءٍ غُلٌّ مِنَ الْإِمَامِ فَهُوَ سُخْتٌ وَ أَكْلُ مَالِ الْيَتِيمِ وَ شِبْهُهُ سُخْتٌ وَ السُّخْتُ أَنْوَاعٌ كَثِيرَةٌ مِنْهَا أَجُورُ الْفَوَاجِرِ وَ ثَمَنُ الْخَمْرِ وَ النَّبِيذِ الْمُسْكِرِ وَ الرَّبَا بَعْدَ الْبَيْئَةِ فَأَمَّا الرَّشَا فِي الْحَكْمِ فَإِنَّ ذَلِكَ الْكُفْرُ بِاللَّهِ الْعَظِيمِ وَ بَرَسُولِهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) .

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^{asws} about the fraud. He^{asws} said: 'Whatever is defrauded from the Imam^{asws} so it is an ill-gotten gain, and consuming the wealth of the orphans and its like is 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

¹⁰⁶ Al Kafi – V 5 – The Book of Subsistence Ch 41 H 9

¹⁰⁷ Al Kafi – V 5 – The Book of Subsistence Ch 41 H 10

intoxicant, and the usury after the proof. So as for the bribe regarding the judgement, so that is the disbelief in Allah^{azwj} the Magnificent and His^{azwj} Rasool^{saww}.¹⁰⁸

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

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The ill-gotten gain is the price of the deceased, and price of the dog, and the price of the wine, and a dowry of the prostitute, and the bribe regarding the judgement, and the payment of the soothsayer'.¹⁰⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْجَامُورَانِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) السُّحْتُ أَنْوَاعٌ كَثِيرَةٌ مِنْهَا كَسْبُ الْحَجَامِ إِذَا شَارَطَ وَ أَجْرُ الزَّانِيَةِ وَ ثَمَنُ الْخَمْرِ فَأَمَّا الرِّشَا فِي الْحُكْمِ فَهِيَ الْكُفْرُ بِإِلَّهِ 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^{asws} 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^{azwj} the Magnificent'.¹¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنْ يَزِيدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ السُّحْتِ فَقَالَ الرِّشَا فِي الْحُكْمِ .

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^{asws}, said, 'I asked him^{asws} about the ill-gotten gain, so he^{asws} said: 'The bribe regarding the judgement'.¹¹¹

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارَ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنِ الْقَاسِمِ بْنِ الْوَلِيدِ الْعَمَرِيِّ عَنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ الْعَمَرِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ ثَمَنِ الْكَلْبِ الَّذِي لَا يَصِيدُ فَقَالَ سُحْتُ 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^{asws} about the price of the dog which does not hunt, so he^{asws} said: 'An ill-gotten gain. So as for the hunters, so there is no problem'.¹¹²

¹⁰⁸ Al Kafi – V 5 – The Book of Subsistence Ch 42 H 1

¹⁰⁹ Al Kafi – V 5 – The Book of Subsistence Ch 42 H 2

¹¹⁰ Al Kafi – V 5 – The Book of Subsistence Ch 42 H 3

¹¹¹ Al Kafi – V 5 – The Book of Subsistence Ch 42 H 4

¹¹² Al Kafi – V 5 – The Book of Subsistence Ch 42 H 5

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ غَيْرِ وَاحِدٍ عَنِ الشَّعِيرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ بَاتَ سَاهِرًا فِي كَسْبٍ وَ لَمْ يُعْطِ الْعَيْنَ حَظَّهَا مِنَ النَّوْمِ فَكَسَبَهُ ذَلِكَ حَرَامٌ .

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

(It has been narrated) from Abu Abdullah^{asws} 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'.¹¹³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شُمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الصَّنَاعُ إِذَا سَهَرُوا اللَّيْلَ كُلَّهُ فَهُوَ سُحْتٌ .

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^{asws} having said: 'The manufacturer, when he is awake the whole night, so it is an ill-gotten gain (his manufacturing)'.¹¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ نَهَى رَسُولُ اللَّهِ (صلى الله عليه وآله) عَنْ كَسْبِ الْإِمَاءِ فَإِنَّهَا إِنْ لَمْ تَجِدْ زَنْتَ إِلَّا أَمَةً قَدْ عَرَفْتَ بِصَنْعَةٍ يَدٍ وَ نَهَى عَنْ كَسْبِ الْغُلَامِ الَّذِي لَا يُحْسِنُ صِنَاعَةً يَبْدَهُ فَإِنَّهُ إِنْ لَمْ يَجِدْ سَرَقَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} forbade from earnings of the slave girls, for if they do not find (earning) they commit adultery, except for a slave girl who knows the handiwork (craft); and forbade from the earnings of the slave boy who is not good at handiwork, so if he does not find (earning), he steals'.¹¹⁵

باب أكل مال الأيتيم

Chapter 43 – Devouring the wealth of the orphans

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَوْعَدَ اللَّهُ عَزَّ وَ جَلَّ فِي مَالِ الْيَتِيمِ بَعْفُوبَيْنِ إِحْدَاهُمَا عَفُوبَةُ الْآخِرَةِ النَّارِ وَ أَمَّا عَفُوبَةُ الدُّنْيَا فَقَوْلُهُ عَزَّ وَ جَلَّ وَ لِيُخْشَ الْيَتِيمَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمُ الْآيَةَ يَعْنِي لِيُخْشَ أَنْ أَخْلُقَهُ فِي ذُرِّيَّتِهِ كَمَا صَنَعَ بِهِؤُلَاءِ الْيَتَامَى .

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Is, from Sama'at who said,

'Abu Abdullah^{asws} said: 'Allah^{azwj} Mighty and Majestic has Prepared with regards to the wealth of the orphans, two Punishments, one of the two being the Fire in the Hereafter; and as for the Punishment in the world, so these are the Words of the Mighty and Majestic [4:9] **And let those fear who, should they leave behind them weakly offspring, would fear on their account** – the Verse; Meaning, let him fear

¹¹³ Al Kafi – V 5 – The Book of Subsistence Ch 42 H 6

¹¹⁴ Al Kafi – V 5 – The Book of Subsistence Ch 42 H 7

¹¹⁵ Al Kafi – V 5 – The Book of Subsistence Ch 42 H 8

that if he leaves behind his offspring they would be treated by them like the orphans'.¹¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَجَلَانَ أَبِي صَالِحٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ أَكْلِ مَالِ الْيَتِيمِ فَقَالَ هُوَ كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَ سَيَصْلُونَ سَعِيرًا

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Ajlan Abu Salih who said,

'I asked Abu Abdullah^{asws} about devouring the wealth of the orphans, so he^{asws} said: 'It is as Allah^{azwj} Mighty and Majestic has Said that **[4:10] (As for) those who swallow the property of the orphans unjustly, but rather they only swallow fire into their bellies and they shall arriving at the Blazing Fire**'.

ثُمَّ قَالَ (عَلَيْهِ السَّلَامُ) مَنْ غَيْرَ أَنْ أَسْأَلَهُ مَنْ عَالَ يَتِيمًا حَتَّى يَنْقَطِعَ يُتْمُهُ أَوْ يَسْتَعْنِيَ بِنَفْسِهِ أُوجِبَ اللَّهُ عَزَّ وَجَلَّ لَهُ الْجَنَّةَ كَمَا أُوجِبَ النَّارَ لِمَنْ أَكَلَ مَالَ الْيَتِيمِ .

Then he^{asws} said without I having asked him^{asws}: 'The one who shelters an orphan until his orphan-hood is cut off, or he becomes self-sufficient, Allah^{azwj} Mighty and Majestic would Obligate the Paradise for him just as He^{azwj} Obligated the Fire for the one who devours the wealth of the orphans'.¹¹⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَكُونُ فِي يَدِهِ مَالٌ لِأَيْتَامٍ فَيَحْتَاجُ إِلَيْهِ فَيَمُدُّ يَدَهُ فَيَأْخُذُهُ وَيَبْزِي أَنْ يَرُدَّهُ فَقَالَ لَا يَنْبَغِي لَهُ أَنْ يَأْكُلَ إِلَّا الْقَصْدَ لَا يُسْرِفُ فَإِنْ كَانَ مِنْ نِيَّتِهِ أَنْ لَا يَرُدَّهُ عَلَيْهِمْ فَهُوَ بِالْمَنْزِلِ الَّذِي قَالَ اللَّهُ عَزَّ وَجَلَّ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا .

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

'I asked Abu Al Hassan^{asws} about the man who happens to have the wealth of the orphan in his hands, so he is needy to it and he extends his hand and takes it, and he intends to return it, so he^{asws} said: 'It is not befitting for him that he consumes except in moderation not being extravagant. So if it was from his intention that he would not be returning it upon them, so he would be at the status of those for whom Allah^{azwj} Mighty and Majestic Says **[4:10] (As for) those who swallow the property of the orphans unjustly**'.¹¹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ قَالَ قِيلَ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّا نَدْخُلُ عَلَى أَخٍ لَنَا فِي بَيْتِ أَيْتَامٍ وَ مَعَهُمْ خَادِمٌ لَهُمْ فَتَقْعُدُ عَلَى بَسَاطِهِمْ وَ نَشْرَبُ مِنْ مَائِهِمْ وَ يَخْدُمُنَا خَادِمُهُمْ وَ رَبَّمَا طَعَمْنَا فِيهِ الطَّعَامَ مِنْ عِنْدِ صَاحِبِنَا وَ فِيهِ مِنْ طَعَامِهِمْ فَمَا تَرَى فِي ذَلِكَ فَقَالَ إِنْ كَانَ فِي دُخُولِكُمْ عَلَيْهِمْ مَنْفَعَةٌ لَهُمْ فَلَا بَأْسَ وَ إِنْ كَانَ فِيهِ ضَرَرٌ فَلَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al hakam, from Abdullah Bin Yahya Al kahily who said,

¹¹⁶ Al Kafi – V 5 – The Book of Subsistence Ch 43 H 1

¹¹⁷ Al Kafi – V 5 – The Book of Subsistence Ch 43 H 2

¹¹⁸ Al Kafi – V 5 – The Book of Subsistence Ch 43 H 3

'I was said to Abu Abdullah^{asws}, 'We tend to go over to a brother of ours in a house of orphans, and with them is a servant of their. So we sit on their furnishings, and we drink from their water, and their servant serves us, and something we eat the meal therein with our companions, and therein is from their food (as well). So what is your^{asws} view regarding that?' So he^{asws} said: 'If in their going over to them is beneficial for them (orphans), so there is no problem, and if there was harm in it, so no!'

وَقَالَ (عَلَيْهِ السَّلَامُ) بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ فَاَنْتُمْ لَا يَخْفَى عَلَيْكُمْ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ إِنَّ نُخَالِطُوهُمْ فَأَخَوَانُكُمْ فِي الدِّينِ وَ اللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ .

And he^{asws} said: 'But the human being is an overlooker upon himself, and it is not concealed upon you all and Allah^{azwj} Mighty and Majestic has Said [2:220] **and if you intermingle with them, so they are your brethren; and Allah Knows the mischief-maker from the righteous**'.¹¹⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ ذُبْيَانَ بْنِ حَكِيمِ الْأَوْدِيِّ عَنْ عَلِيِّ بْنِ الْمُغْبِرَةِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) (إِنَّ لِي ابْنَةً أَوْ بَيْتِيَّةً قَرِيبًا أَهْدِي لَهَا الشَّيْءَ فَأَكُلُ مِنْهُ ثُمَّ أَطْعُمُهَا بَعْدَ ذَلِكَ الشَّيْءَ مِنْ مَالِي فَأَقُولُ يَا رَبِّ هَذَا بِهَذَا فَقَالَ) (عَلَيْهِ السَّلَامُ) لَا بَأْسَ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Zubyan Bin hakeem Al Awdy, from Ali Bin Al Mugheira who said,

'I said to Abu Abdullah^{asws}, 'With me is a daughter of my brother who is an orphan, so sometimes something is gifted to her, so I eat from it. Then I feed her something after that from my wealth, so I am saying, 'O Lord^{azwj}! This is for this!' So he^{asws} said: 'There is no problem'.¹²⁰

بَاب مَا يَحِلُّ لِقِيمِ مَالِ الْيَتِيمِ مِنْهُ

Chapter 44 – What is Permissible for the custodian from the wealth of the orphans

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ كَانَ فَتِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَقَالَ مَنْ كَانَ يَلِي شَيْئًا لِلْيَتَامَى وَ هُوَ مُحْتَاجٌ لَيْسَ لَهُ مَا يُقِيمُهُ فَهُوَ يَتَقَاضَى أَمْوَالَهُمْ وَ يَقُومُ فِي ضَيْعَتِهِمْ فَلْيَأْكُلْ بِقَدْرٍ وَ لَا يُسْرِفْ وَ إِنْ كَانَ ضَيْعَتُهُمْ لَا تَشْغَلُهُ عَمَّا يُعَالِجُ لِنَفْسِهِ فَلَا يِرْزَأَنَّ مِنْ أَمْوَالِهِمْ شَيْئًا .

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [4:6] **and whoever is poor, let him eat reasonably**. So he^{asws} said: 'The one who manages something for the orphans and he is needy, there is nothing for him to live on, so he collects their wealth and stands in their place, so let him eat in a measured manner and not be extravagant; and if it was that standing in their place does not pre-occupy him from what he works for himself, so he should not take anything from their wealth'.¹²¹

¹¹⁹ Al Kafi – V 5 – The Book of Subsistence Ch 43 H 4

¹²⁰ Al Kafi – V 5 – The Book of Subsistence Ch 43 H 5

¹²¹ Al Kafi – V 5 – The Book of Subsistence Ch 44 H 1

عُثْمَانُ عَنْ سَمَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ إِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ قَالَ يُعْنِي الْيَتَامَى إِذَا كَانَ الرَّجُلُ يَلِي لِأَيْتَامٍ فِي حَجْرِهِ فَلْيُخْرِجْ مِنْ مَالِهِ عَلَى قَدْرِ مَا يُخْرِجُ لِكُلِّ إِنْسَانٍ مِنْهُمْ فَيُخَالِطُهُمْ وَ يَأْكُلُونَ جَمِيعاً وَ لَا يَزْرَأَنَّ مِنْ أَمْوَالِهِمْ شَيْئاً إِنَّمَا هِيَ النَّارُ .

Usman, from Sama'at who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[2:220] and if you intermingle with them, so they are your brethren.** He^{asws} said: 'It Means the orphans, when the man (custodian) governs the orphans in his lap (care), so let him take from his own wealth upon a measurement of what he takes for each person from them. So he mixes them and they are all eating, and he should not take anything (extra) from their wealth. But rather, it is the Fire'.¹²²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ مَخْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَلْيَأْكُلْ بِالْمَعْرُوفِ قَالَ الْمَعْرُوفُ هُوَ الْقَوْتُ وَ إِنَّمَا عَنِ الْوَصِيِّ أَوْ الْقَيْمِ فِي أَمْوَالِهِمْ وَ مَا يُصْلِحُهُمْ .

A number of our companions, from sahl Bin Ziyad and Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[4:6] so let him eat reasonably.** He^{asws} said: 'The reasonableness, it is the daily bread, and rather it means the executor or the custodian regarding their wealth, and what is correct for them'.¹²³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانَ بْنِ سَدِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) سَأَلَنِي عَيْسَى بْنُ مُوسَى عَنْ الْقَيْمِ لِلْيَتَامَى فِي الْإِبِلِ وَ مَا يَجِلُّ لَهُ مِنْهَا فَلْتُ إِذَا لَاطَ حَوْضَهَا وَ طَلَبَ ضَالَّتَهَا وَ هُنَا جَرَبَاهَا فَلَهُ أَنْ يُصِيبَ مِنْ لَبْنِهَا مِنْ غَيْرِ نُهْكَ بِضَرْعٍ وَ لَا فَسَادٍ لِنَسْلِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Hanan Bin Sadeyr who said,

'Abu Abdullah^{asws} said, 'Isa Bin Musa asked me^{asws} about the custodian for the orphans regarding the camel, and what is Permissible for him from it. I^{asws} said: 'When he cleans its water-trough, and seeks out its stray ones, and cures its diseases, so for him is that he can take from its milk without exhausting its udder nor spoiling its young'.¹²⁴

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَقَالَ ذَلِكَ رَجُلٌ يَحْبِسُ نَفْسَهُ عَنِ الْمَعِيشَةِ فَلَا بَأْسَ أَنْ يَأْكُلَ بِالْمَعْرُوفِ إِذَا كَانَ يُصْلِحُ لَهُمْ أَمْوَالَهُمْ فَإِنْ كَانَ الْمَالُ قَلِيلاً فَلَا يَأْكُلُ مِنْهُ شَيْئاً

Ahmad Bin Muhammad, from Muhammad Bin Al Fazeyl, from Abu Al Sabah Al Kinany,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[4:6] and whoever is poor, let him eat reasonably.** So he^{asws} said: 'That is a man who withholds himself from the livelihood (in order to look after the

¹²² Al Kafi – V 5 – The Book of Subsistence Ch 44 H 2

¹²³ Al Kafi – V 5 – The Book of Subsistence Ch 44 H 3

¹²⁴ Al Kafi – V 5 – The Book of Subsistence Ch 44 H 4

orphans), so there is no problem if he were to consume with the reasonableness when it was correct for them (the orphans) for their wealth. So if the wealth was a little, so he should not eat anything from it’.

قَالَ قُلْتُ أَرَأَيْتَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ وَ إِنْ تُخَالِطُوهُمْ فَإِحْوَانُكُمْ قَالَ تُخْرِجُ مِنْ أَمْوَالِهِمْ بِقَدْرِ مَا يَكْفِيهِمْ وَ تُخْرِجُ مِنْ مَالِكَ قَدْرَ مَا يَكْفِيكَ ثُمَّ تَنْفَعُهُ

He (the narrator) said, ‘I said, ‘What is your^{asws} view of the Words of Allah^{azwj} Mighty and Majestic [2:220] and if you intermingle with them, so they are your brethren?’ He^{asws} said: ‘You take from their wealth by a measurement of what suffices for them, and you take from your wealth what suffices for you, then you spend’.

قُلْتُ أَرَأَيْتَ إِنْ كَانُوا بَيْنَامَى صِغَاراً وَ كِبَاراً وَ بَعْضُهُمْ أَعْلَى كِسْوَةً مِنْ بَعْضٍ وَ بَعْضُهُمْ أَكَلُ مِنْ بَعْضٍ وَ مَالُهُمْ جَمِيعاً فَقَالَ أَمَّا الْكِسْوَةُ فَعَلَى كُلِّ إِنْسَانٍ مِنْهُمْ ثَمَنُ كِسْوَتِهِ وَ أَمَّا [أَكَلُ] الطَّعَامِ فَاجْعَلُوهُ جَمِيعاً فَإِنَّ الصَّغِيرَ يُوْشِكُ أَنْ يَأْكُلَ مِثْلَ الْكَبِيرِ .

I said, ‘What is your^{asws} view if there were young and old orphans, and some of them were of bigger clothing than the ones, and some of them eat more than the others, and their wealth is together?’. So he^{asws} said: ‘As for the clothing, so it is upon each person from them the price of his clothing, and as for the eating of the food, so make it all-inclusive, for the young are on the verge of eating similar to the old’.¹²⁵

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عِيصِ بْنِ الْقَاسِمِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْيَتِيمِ يَكُونُ غَلْتَهُ فِي الشَّهْرِ عَشْرِينَ دِرْهماً كَيْفَ يُنْفَقُ عَلَيْهِ مِنْهَا قَالَ قُوْتُهُ مِنَ الطَّعَامِ وَ التَّمْرِ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from one of our companions, from Ays Bin Al Qasim who said,

‘I asked Abu Abdullah^{asws} about the orphan whose yield in a month happens to be twenty Dirhams, how much can I spend upon him?’ He^{asws} said: ‘His daily sustenance from the meals, and the dates’.

وَ سَأَلْتُهُ أَنْفَقُ عَلَيْهِ ثَلَاثَهَا قَالَ نَعَمْ وَ نِصْفَهَا .

And I asked him^{asws} about spending a third of it upon him. He^{asws} said: ‘Yes, and half of it’.¹²⁶

بَابُ التَّجَارَةِ فِي مَالِ الْيَتِيمِ وَ الْقَرْضِ مِنْهُ

Chapter 45 – The trading regarding the wealth of the orphans and the borrowing from it

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَسْبَاطِ بْنِ سَالِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) كَانَ لِي أَخٌ هَلَكَ فَأَوْصَى إِلَيَّ أَخٌ أَكْبَرَ مِنِّي وَ أَدْخَلَنِي مَعَهُ فِي الْوَصِيَّةِ وَ تَرَكَ ابْنًا لَهُ صَغِيرًا وَ لَهُ مَالٌ فَيَضْرِبُ بِهِ أَخِي فَمَا كَانَ مِنْ فَضْلِ سَلْمِهِ لِلْيَتِيمِ وَ ضَمِنَ لَهُ مَالَهُ فَقَالَ إِنْ كَانَ لِأَخِيكَ مَالٌ يُحِبُّ بِمَالِ الْيَتِيمِ إِنْ تَلَفَ فَلَا بَأْسَ بِهِ وَ إِنْ لَمْ يَكُنْ لَهُ مَالٌ فَلَا يَعْزُرُ لِمَالِ الْيَتِيمِ .

¹²⁵ Al Kafi – V 5 – The Book of Subsistence Ch 44 H 5

¹²⁶ Al Kafi – V 5 – The Book of Subsistence Ch 44 H 6

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Asbaat Bin Salim who said,

'I said to Abu Abdullah^{asws}, 'A brother of mine died, so he bequeathed to an elder brother of mine and included me with him in the bequest, and he left some wealth for a young son of his. So my brother worked with it, and whatever used to be excess, submitted it to the orphan, and is responsible for him for his wealth'. So he^{asws} said: 'If there was wealth for your brother which overcomes the wealth of the orphan if there is damage (losses incurred), so there is no problem with it, and if there does not happen to be (sufficient) wealth for him, so he should not expose the wealth of the orphan (to losses)'.¹²⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي مَالِ الْيَتِيمِ قَالَ الْعَامِلُ بِهِ ضَامِنٌ وَ لِلْيَتِيمِ الرَّيْحُ إِذَا لَمْ يَكُنْ لِلْعَامِلِ بِهِ مَالٌ وَقَالَ إِنْ أُعْطِيَ أَذَاهُ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} regarding wealth of the orphan, said: 'The worker with it is responsible, and for the orphans is the profits when there does not happen to be any wealth for the worker with it'. And he^{asws} said: 'If there are losses he has to pay for it'.¹²⁸

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ فِي رَجُلٍ عِنْدَهُ مَالُ الْيَتِيمِ فَقَالَ إِنْ كَانَ مُحْتَاجًا وَ لَيْسَ لَهُ مَالٌ فَلَا يَمَسُّ مَالَهُ وَ إِنْ [هُوَ] أَنْجَرَ بِهِ فَالرَّيْحُ لِلْيَتِيمِ وَ هُوَ ضَامِنٌ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Rabie Bin Abdullah,

(It has been narrated) from Abu Abdullah^{asws} having said regarding a man who had wealth of the orphan with him: 'If he was needy and there was no wealth of his own, so he should not touch his (orphan's) wealth; and if he trades with it, so the profits are for the orphan and he is responsible (for any losses incurred)'.¹²⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَسْبَاطِ بْنِ سَالِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَقُلْتُ أَمْرَنِي أَخِي أَنْ أَسْأَلَكَ عَنْ مَالِ يَتِيمٍ فِي حَجْرِهِ يَنْجُرُ بِهِ فَقَالَ إِنْ كَانَ لِأَخِيكَ مَالٌ يُحِيطُ بِمَالِ الْيَتِيمِ إِنْ تَلَفَ أَوْ أَصَابَهُ شَيْءٌ غَرِمَهُ لَهُ وَ إِلَّا فَلَا يَتَعَرَّضُ لِمَالِ الْيَتِيمِ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbat, from Asbaat Bin Salim who said,

'I asked Abu Abdullah^{asws} saying, 'My brother instructed me to ask you^{asws} about wealth of an orphan in his lap (care), he trades with it'. So he^{asws} said: 'If there was (sufficient) wealth for your brother which overcomes the wealth of the orphan if losses are incurred or if something hits it which is a damage for him (fine), or else so he should not expose the wealth of the orphan (to the losses)'.¹³⁰

¹²⁷ Al Kafi – V 5 – The Book of Subsistence Ch 45 H 1

¹²⁸ Al Kafi – V 5 – The Book of Subsistence Ch 45 H 2

¹²⁹ Al Kafi – V 5 – The Book of Subsistence Ch 45 H 3

¹³⁰ Al Kafi – V 5 – The Book of Subsistence Ch 45 H 4

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ وَلِيَ مَالَ يَتِيمٍ أَيْسْتَفْرِضُ مِنْهُ فَقَالَ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) قَدْ كَانَ يَسْتَفْرِضُ مِنْ مَالِ أَيْتَامٍ كَانُوا فِي حَجْرِهِ فَلَا بَأْسَ بِذَلِكَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah^{asws} regarding a man who governs the wealth of an orphan, can he borrow from it? So he^{asws} said: 'Ali^{asws} Bin Al-Husayn^{asws} did borrow from the wealth of the orphans who were in his lap (care), so there is no problem with that'.¹³¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ ابْنِ أَبِي عُمَرَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ رَجُلٌ وَلِيَ مَالَ يَتِيمٍ أَيْسْتَفْرِضُ مِنْهُ قَالَ . كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) يَسْتَفْرِضُ مِنْ مَالِ يَتِيمٍ كَانَ فِي حَجْرِهِ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali, from Aban Bin Usman, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'A man governs the wealth of an orphan, can he borrow from it?' He^{asws} said: 'Ali^{asws} Bin Al-Husayn^{asws} did borrow from the wealth of an orphan who was in his^{asws} lap (care)'.¹³²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) فِي الرَّجُلِ يَكُونُ عِنْدَ بَعْضِ أَهْلِ بَيْتِهِ مَالٌ لِأَيْتَامٍ فَيَدْفَعُهُ إِلَيْهِ فَيَأْخُذُ مِنْهُ دَرَاهِمَ يَحْتَاجُ إِلَيْهَا وَ لَا يُعْلِمُ الَّذِي كَانَ عِنْدَهُ الْمَالَ لِأَيْتَامٍ أَنَّهُ أَخَذَ مِنْ أَمْوَالِهِمْ شَيْئاً ثُمَّ تَبَسَّرَ بَعْدَ ذَلِكَ أَيُّ ذَلِكَ خَيْرٌ لَهُ أَوْ يُعْطِيهِ الَّذِي كَانَ فِي يَدِهِ أَمْ يَدْفَعُهُ إِلَى الْيَتِيمِ وَ قَدْ بَلَغَ وَ هَلْ يُجْزئُهُ أَنْ يَدْفَعَهُ إِلَى صَاحِبِهِ عَلَى وَجْهِ الصَّلَةِ وَ لَا يُعْلِمُهُ أَنَّهُ أَخَذَ لَهُ مَالاً

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr and Safwan, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Al-Hassan^{asws} regarding the man a family member of his happens to have some wealth of the orphan, so he handed it over to him. So he took some Dirhams from it which he was needy to, and the one who had the wealth of the orphan did not know that he has taken anything from the wealth of the orphan. Then he became affluent after that. Which is better for him, giving it to the one in whose hand it was or hand it over to the orphan, and he (the orphan) has reached maturity? And would it suffice if he was to hand it over to his companions upon a relevant aspect (as a gift) and not let him know that he had taken some wealth of his?'

فَقَالَ يُجْزئُهُ أَيُّ ذَلِكَ فَعَلَ إِذَا أَوْصَلَهُ إِلَى صَاحِبِهِ فَإِنَّ هَذَا مِنَ السَّرَائِرِ إِذَا كَانَ مِنْ بَيْتِهِ إِنْ شَاءَ رَدَّهُ إِلَى الْيَتِيمِ إِنْ كَانَ قَدْ بَلَغَ عَلَى أَيِّ وَجْهِ شَاءَ وَ إِنْ لَمْ يُعْلِمُهُ أَنْ كَانَ قَبْضَ لَهُ شَيْئاً وَ إِنْ شَاءَ رَدَّهُ إِلَى الَّذِي كَانَ فِي يَدِهِ

So he^{asws} said: 'Whichever of that he does would suffice for him, when he delivers it to his companion, for this is from the secrecies when it was from his intention to return it to the orphan, if he had attained maturity, upon whichever aspects he so desires to, even if he does not let him know of it that he had grabbed something of

¹³¹ Al Kafi – V 5 – The Book of Subsistence Ch 45 H 5

¹³² Al Kafi – V 5 – The Book of Subsistence Ch 45 H 6

his; and if he so desires to he can return it to the one in whose hand it (originally) was’.

وَقَالَ إِنْ كَانَ صَاحِبُ الْمَالِ غَائِبًا فَلْيُدْفَعْهُ إِلَى الَّذِي كَانَ الْمَالُ فِي يَدِهِ .

And he^{asws} said: ‘If the owner of the wealth was absent, so let him hand it over to the one in whose hand it (originally) was’.¹³³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ خَالِدِ بْنِ جَرِيرٍ عَنْ أَبِي الرَّبِيعِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سُئِلَ عَنْ رَجُلٍ وَلِيَ مَالَ يَتِيمٍ فَاسْتَقْرَضَ مِنْهُ شَيْئًا فَقَالَ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَام) كَانَ اسْتَقْرَضَ مَالًا لِأَيْتَامٍ فِي حَجْرِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Khalid Bin Jareer, from Abu Al Rabie,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘He^{asws} was asked about a man who governed some wealth of an orphan, so he borrowed something from it, so he^{asws} said: ‘Ali^{asws} Bin Al-Husayn^{asws} had borrowed from the wealth of the orphans who were in his^{asws} lap (care)’.¹³⁴

¹³³ Al Kafi – V 5 – The Book of Subsistence Ch 45 H 7

¹³⁴ Al Kafi – V 5 – The Book of Subsistence Ch 45 H 8