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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 (3)

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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 أداء الأمانة

Chapter 46 – Paying back the entrustments

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ مُصْعَبٍ الْهَمْدَانِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ ثَلَاثَةٌ لَا عُذْرَ لِأَحَدٍ فِيهَا أَدَاءُ الْأَمَانَةِ إِلَى الْبَرِّ وَالْفَاجِرِ وَالْوَفَاءُ بِالْعَهْدِ إِلَى الْبَرِّ وَالْفَاجِرِ وَبِرُّ الْوَالِدَيْنِ بَرِّينَ كَانَا أَوْ فَاجِرِينَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Mus'ab Al Hamdany who said,

'I heard Abu Abdullah^{asws} saying: 'There are three (matters) in which no one has an excuse therein – the paying back the entrustment to the righteous as well as the immoral; and the loyalty with the covenant to the righteous as well as the immoral; and the righteousness with the parents, be they both righteous or both immoral'.¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ ابْنِ بُكَيْرٍ عَنِ الْحُسَيْنِ الشَّيْبَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ رَجُلٌ مِنْ مَوَالِيكَ يَسْتَحِلُّ مَالَ بَنِي أُمَيَّةَ وَبِمَاءَهُمْ وَ إِنَّهُ وَقَعَ لَهُمْ عِنْدَهُ وَبِيعَةٌ فَقَالَ أَدُوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَ إِنْ كَانُوا مَجُوسِيًّا فَإِنَّ ذَلِكَ لَا يَكُونُ حَتَّى يَفُومَ قَائِمُنَا أَهْلَ الْبَيْتِ (عَلَيْهِ السَّلَام) فَيَجِلَّ وَ يَحْرَمَ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ibn Bukeyr, from Al Husayn Al Shaybani,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'A man from those in your^{asws} Wilayah is permitting the wealth of the Clan of Umayya and their blood, and there have occurred some deposits with him which are from them'. So he^{asws} said: 'Repay the entrustments to its rightful ones even though they may be Magians, for that would not be happening until the rising of our^{asws} Qaim^{asws} of the People^{asws} of the Household, so he^{asws} would be Permitting and Prohibiting'.²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنِ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) أَدُوا الْأَمَانَاتِ وَ لَوْ إِلَى قَاتِلِ وُلْدِ الْأَنْبِيَاءِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, 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: 'Repay the entrustments even though it be to a murderer of the children of the Prophets^{as}'.³

¹ Al Kafi – V 5 – The Book of Subsistence Ch 46 H 1

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

³ Al Kafi – V 5 – The Book of Subsistence Ch 46 H 3

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ عُمَرَ بْنِ أَبِي حَفْصٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ اتَّقُوا اللَّهَ وَ عَلَيْكُمْ بِإِدَاءِ الْأَمَانَةِ إِلَى مَنْ أَنْتُمْكُمْ وَ لَوْ أَنَّ قَاتِلَ عَلِيِّ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ) انْتَمَنِي عَلَى أَمَانَةٍ لَأَدَيْتُهَا إِلَيْهِ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Umar Bin Abu Hafs who said,

'I heard Abu Abdullah^{asws} saying: 'Fear Allah^{azwj}! And upon you is with the repaying of the entrustments to the one who entrusted you, and even if the murderer of Ali^{asws} Bin Abu Talib^{asws} had entrusted me upon an entrustment, I^{asws} would have repaid it to him^{la}.⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي وَصِيَّتِهِ لَهُ أَعْلَمُ أَنَّ ضَارِبَ عَلِيٍّ (عَلَيْهِ السَّلَامُ) بِالسَّيْفِ وَ قَاتِلَهُ لَوْ انْتَمَنِي وَ اسْتَنْصَحَنِي وَ اسْتَشَارَنِي ثُمَّ قَبِلْتُ ذَلِكَ مِنْهُ لَأَدَيْتُ إِلَيْهِ الْأَمَانَةَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ammar Bin Marwan who said,

'Abu Abdullah^{asws} said in a bequest of him^{asws}: 'Know that if the striker upon Ali^{asws} with the sword and his^{asws} killer were to entrust me^{asws} and seek guidance from me^{asws} and consult me^{asws}, I^{asws} would have repaid the entrustment to him^{la}, if I^{asws} had accepted that from him^{la}.⁵

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ حَفْصِ بْنِ فَرِطٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) امْرَأَةٌ بِالْمَدِينَةِ كَانَ النَّاسُ يَضْعُونَ عِنْدَهَا الْجَوَارِي فَتُصَلِّحُهُمْ وَ قُلْنَا مَا رَأَيْنَا مِثْلَ مَا صَبَّ عَلَيْهَا مِنَ الرَّزْقِ فَقَالَ إِنَّهَا صَدَقَتْ الْحَدِيثَ وَ آدَتِ الْأَمَانَةَ وَ ذَلِكَ يَجْلِبُ الرَّزْقَ .

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

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

قَالَ صَفْوَانٌ وَ سَمِعْتُهُ مِنْ حَفْصِ بَعْدَ ذَلِكَ .

Safwan (the narrator) said, 'And I heard it (directly) from Hafs, after that'.⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَيْسَ مِنَّا مَنْ أَخْلَفَ بِالْأَمَانَةِ

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} said: 'He is not from us^{asws}, the one who reneges with an entrustment'.

⁴ Al Kafi – V 5 – The Book of Subsistence Ch 46 H 4

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

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

وَقَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْأَمَانَةُ تَجْلِبُ الرِّزْقَ وَالْخِيَانَةُ تَجْلِبُ الْفَقْرَ.

And he^{asws} said: 'Rasool-Allah^{saww} said: 'The trustworthiness brings the livelihood and the betrayal brings the poverty'.⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ يُعْنِي مُوسَى (عليه السلام) عَنْ رَجُلٍ اسْتَوْدَعَ رَجُلًا مَالًا لَهُ قِيمَةٌ وَالرَّجُلُ الَّذِي عَلَيْهِ الْمَالُ رَجُلٌ مِنَ الْعَرَبِ يَقْدِرُ عَلَى أَنْ لَا يُعْطِيَهُ شَيْئًا وَلَا يَقْدِرُ لَهُ عَلَى شَيْءٍ وَالرَّجُلُ الَّذِي اسْتَوْدَعَهُ حَبِيبٌ خَارِجِي فَلَمْ أَدْعُ شَيْئًا فَقَالَ لِي قُلْ لَهُ رُدَّهُ عَلَيْهِ فَإِنَّهُ انْتَمَنَهُ عَلَيْهِ بِأَمَانَةِ اللَّهِ عَزَّ وَجَلَّ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, from Al Qasim Bin Muhammad, from Muhammad Bin Al Qasim who said,

'I asked Abu Al-Hassan^{asws}, meaning Musa^{asws}, about a man who entrusted a man with some valuable wealth of his, and man upon whom is the wealth is a man from the Arabs powerful enough that he does not give him back anything, and he (the entruster) is not able upon him with anything, and the man who entrusted him is a wicked foreigner. So he did not give him anything'. So he^{asws} said to me: 'Say to him, 'Return it to him, for he had entrusted him with an entrustment of Allah^{azwj} Mighty and Majestic'.⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ عَنْ كَثِيرِ بْنِ يُونُسَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ قَالَ لَمَّا هَلَكَ أَبِي سَيَابَةَ جَاءَ رَجُلٌ مِنْ إِخْوَانِهِ إِلَيَّ فَضَرَبَ الْبَابَ عَلَيَّ فَخَرَجْتُ إِلَيْهِ فَعَزَّانِي وَ قَالَ لِي هَلْ تَرَكَ أَبُوكَ شَيْئًا فَقُلْتُ لَهُ لَا فَدَفَعَ إِلَيَّ كَيْسًا فِيهِ أَلْفُ دِرْهَمٍ وَ قَالَ لِي أَحْسِنْ حِفْظَهَا وَ كُلْ فَضْلَهَا فَدَخَلْتُ إِلَى أُمِّي وَ أَنَا فَرِحٌ فَأَخْبَرْتُهَا

Al Husayn Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, from Kaseer Bin Yunus, from Abdul Rahman Bin Sabaya who said,

'When my father Sayaba died, a man from his brethren came over to me. So he knocked the door upon me, and I went out to him, so he offered his condolences to me and said to me, 'Did your father leave anything?' So I said to him, 'No'. So he handed over a bag to me in which were one thousand Dirhams, and said to me, 'Look after it well and eat from its excess (profits)'. So I went over to my mother, and I was happy, and I informed her of it.

فَلَمَّا كَانَ بِالْعِشِيِّ أَتَيْتُ صَدِيقًا كَانَ لِأَبِي فَاسْتَرَى لِي بِضَائِعَ سَابِرِيٍّ وَ جَلَسْتُ فِي حَانُوتِ فَرَزَقِ اللَّهِ جَلَّ وَ عَزَّ فِيهَا خَيْرًا كَثِيرًا وَ حَضَرَ الْحَجَّ فَوَقَعَ فِي قَلْبِي فَجِئْتُ إِلَى أُمِّي وَ قُلْتُ لَهَا إِنَّهَا قَدْ وَقَعَ فِي قَلْبِي أَنْ أَخْرُجَ إِلَى مَكَّةَ فَقَالَتْ لِي فَرَدَّ دَرَاهِمَ فَلَانَ عَلَيْهِ فَهَاتَهَا وَ جِئْتُ بِهَا إِلَيْهِ فَدَفَعَهَا إِلَيْهِ فَكَأَنِّي وَهَبْتُهَا لَهُ فَقَالَ لَعَلَّكَ اسْتَفْلَيْتَهَا فَارِيدَكَ قُلْتُ لَا وَ لَكِنْ قَدْ وَقَعَ فِي قَلْبِي الْحَجُّ فَأَحْبَبْتُ أَنْ يَكُونَ شَيْئَكَ عِنْدَكَ

So when it was the evening, a friend of my father came over, so I bought for myself Sabiriyya goods and sat in a shop. So Allah^{azwj} Majestic and Mighty Graced me a lot of goodness in it, and (the season) for Hajj presented itself, so it occurred in my heart. I went over to my mother and said to her that it has occurred in my heart that I should go out to Makkah. So she said to me, 'Return the Dirhams of so and so to him'. So she gave it to me and I went with it to him and handed these over to him, so it was as if I had gifted it to him. He said, 'Perhaps I have given you little, so I shall

⁷ Al Kafi – V 5 – The Book of Subsistence Ch 46 H 7

⁸ Al Kafi – V 5 – The Book of Subsistence Ch 46 H 8

increase it for you'. I said, 'No, but performing the Hajj has occurred in my heart, therefore I loved it that your thing should be with you'.

ثُمَّ خَرَجْتُ فَفَضَيْتُ نُسْكَي ثُمَّ رَجَعْتُ إِلَى الْمَدِينَةِ فَدَخَلْتُ مَعَ النَّاسِ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) وَكَانَ يَأْذُنُ إِذْنَا عَامًّا فَجَلَسْتُ فِي مَوَاجِيرِ النَّاسِ وَكُنْتُ حَدِّثًا فَأَخَذَ النَّاسُ يَسْأَلُونَهُ وَ يُجِيبُهُمْ فَلَمَّا خَفَّ النَّاسُ عَنْهُ أَشَارَ إِلَيَّ فَدَنَوْتُ إِلَيْهِ فَقَالَ لِي أَلَيْكَ حَاجَةٌ فَقُلْتُ فَدَاكَ أَنَا عَبْدُ الرَّحْمَنِ بْنُ سَيَابَةَ فَقَالَ لِي مَا فَعَلَ أَبُوكَ فَقُلْتُ هَلَاكَ قَالَ فَتَوَجَّعَ وَ تَرَحَّمَ

Then I went out and fulfilled my rituals. Then I returned to Al-Medina, so I went over to Abu Abdullah^{asws} along with the people, and he^{asws} had permitted with a general permission. So I sat among the back rows of the people, and I was young. So the people went on asking him^{asws}, and he^{asws} kept answering them. So when the people were less from him^{asws}, he^{asws} gestured towards me. So I approached him^{asws}, and he^{asws} said to me: 'Is there a need for you?' So I said, 'May I be sacrificed for you^{asws}! I am Abdul Rahman Bin Sabaya'. So he^{asws} said to me: 'What work does your father do?' So I said, 'He died'. So he^{asws} expressed condolences and mercy.

قَالَ ثُمَّ قَالَ لِي أَفَتَرَكَ شَيْئًا قُلْتُ لَا قَالَ فَمِنْ أَيْنَ حَجَّجْتَ قَالَ فَأَبْتَدَأْتُ فَحَدَّثْتُهُ بِقِصَّةِ الرَّجُلِ قَالَ فَمَا تَرَكَ لِي أَفْرُغُ مِنْهَا حَتَّى قَالَ لِي فَمَا فَعَلْتَ فِي الْأَلْفِ قُلْتُ رَدَدْتُهَا عَلَى صَاحِبِهَا قَالَ فَقَالَ لِي قَدْ أَحْسَنْتَ وَقَالَ لِي أَلَا أَوْصِيكَ قُلْتُ بَلَى جُعِلْتُ فِدَاكَ فَقَالَ عَلَيْكَ بِصِدْقِ الْحَدِيثِ وَ آدَاءِ الْأَمَانَةِ تَشْرِكُ النَّاسَ فِي أَمْوَالِهِمْ هَكَذَا وَ جَمَعَ بَيْنَ أَصَابِعِهِ

He (the narrator) said, 'Then he^{asws} said to me: 'Did he leave anything?' I said, 'No'. He^{asws} said: 'So from where did you perform Hajj?' So I initiated and narrated to him with the story of the man. So he^{asws} did not leave me to be free from it until he^{asws} said to me: 'So what did you do regarding the one thousand (Dirhams)?' I said, 'I returned it to its owner'. So he^{asws} said to me: 'You have done well'. And he^{asws} said to me: 'Shall I^{asws} advise you?' I said, 'Yes, may I be sacrificed for you^{asws}! So he^{asws} said: 'Upon you is with the truthfulness of the discussion and the repayment of the entrustment. You would share the people in their wealth like this!' – and he^{asws} gathered his^{asws} two fingers together.

قَالَ فَحَفِظْتُ ذَلِكَ عَنْهُ فَزَكَيْتُ ثَلَاثِمِائَةَ أَلْفِ دِرْهَمٍ .

He (the narrator) said, 'So I memorised that from him^{asws}, and I attained three hundred thousand Dirhams'.⁹

باب الرَّجُلِ يَأْخُذُ مِنْ مَالِ وَوَلَدِهِ وَ الْوَلَدِ يَأْخُذُ مِنْ مَالِ أَبِيهِ

Chapter 47 – The man takes from the wealth of his son and the son takes from the wealth of his father

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزِ بْنِ حَمَّادٍ عَنْ مُسْلِمِ بْنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ لِأَبْنِهِ مَالٌ فَيَحْتَاجُ إِلَيْهِ الْأَبُ قَالَ يَأْكُلُ مِنْهُ فَأَمَّا الْأُمُّ فَلَا تَأْكُلُ مِنْهُ إِلَّا قَرْضًا عَلَى نَفْسِهَا .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about a man who had some wealth for his son, so the father had a need to it. He^{asws} said: 'He can eat

⁹ Al Kafi – V 5 – The Book of Subsistence Ch 46 H 9

from it. So as for the mother, so she cannot eat from it except as a loan upon herself'.¹⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَأْكُلُ مِنْ مَالِ وَالِدِهِ قَالَ لَا إِلَّا أَنْ يُضْطَرَّ إِلَيْهِ فَيَأْكُلُ مِنْهُ بِالْمَعْرُوفِ وَ لَا يَصْلُحُ لِلْوَلَدِ أَنْ يَأْخُذَ مِنْ مَالِ وَالِدِهِ شَيْئاً إِلَّا أَنْ يَأْذَنَ وَالِدُهُ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbat,

(It has been narrated) from Ali son of Ja'far^{asws}, from Abu Ibrahim^{asws} (7th Imam^{asws}), said, 'I asked him^{asws} about the man who eats from the wealth of his son. He^{asws} said: 'No, except if he is desperate to it, so he can eat from it with the reasonableness, and it is not correct for the son that he takes anything from the wealth of his father except if his father allows him'.¹¹

سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لِرَجُلٍ أَنْتَ وَ مَالُكَ لِأَبِيكَ ثُمَّ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَ مَا أَحَبُّ لَهُ أَنْ يَأْخُذَ مِنْ مَالِ ابْنِهِ إِلَّا مَا أَحْتَاجَ إِلَيْهِ مِمَّا لَا بُدَّ مِنْهُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يُحِبُّ الْفُسَادَ.

Sahl Bin Ziyad, from Ibn Mahboub, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said to a man: 'You and your wealth is for your father'. Then Abu Ja'far^{asws} said: 'And I^{asws} do not like it for him that he should take from the wealth of his son except what he is needy to it, from what is a must from it. Allah^{azwj} Mighty does not Love the mischief'.¹²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُثَيْبِ بْنِ هِشَامٍ عَنْ عَبْدِ الْكَرِيمِ عَنِ ابْنِ أَبِي يَعْقُوبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الرَّجُلِ يَكُونُ لَوْلَدِهِ مَالٌ فَأَحَبُّ أَنْ يَأْخُذَ مِنْهُ قَالَ فَلْيَأْخُذْ فَإِنْ كَانَتْ أُمُّهُ حَيَّةً فَمَا أَحَبُّ أَنْ تَأْخُذَ مِنْهُ شَيْئاً إِلَّا قَرْضاً عَلَى نَفْسِهَا .

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Ubeys Bin Hisham, from Abdul Kareem, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullah^{asws} regarding the man who happens to have some wealth for his son, so he would like to take from it'. He^{asws} said: 'So let him take. So if his mother is alive, I^{asws} would not like it that she takes anything from it except as a loan upon herself'.¹³

سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَحْتَاجُ إِلَى مَالِ ابْنِهِ قَالَ يَأْكُلُ مِنْهُ مَا شَاءَ مِنْ غَيْرِ سَرَفٍ

Sahl Bin Ziyad, from Ibn Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

¹⁰ Al Kafi – V 5 – The Book of Subsistence Ch 47 H 1

¹¹ Al Kafi – V 5 – The Book of Subsistence Ch 47 H 2

¹² Al Kafi – V 5 – The Book of Subsistence Ch 47 H 3

¹³ Al Kafi – V 5 – The Book of Subsistence Ch 47 H 4

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the man who is needy to some wealth of his son. He^{asws} said: 'He can eat from it whatever he so desires to from without being extravagant'.

وَقَالَ فِي كِتَابِ عَلِيٍّ (عَلَيْهِ السَّلَامُ) إِنَّ الْوَلَدَ لَا يَأْخُذُ مِنْ مَالِ وَالِدِهِ شَيْئًا إِلَّا بِإِذْنِهِ وَ الْوَالِدُ يَأْخُذُ مِنْ مَالِ ابْنِهِ مَا شَاءَ وَ لَهُ أَنْ يَفْعَ عَلَى جَارِيَةِ ابْنِهِ إِذَا لَمْ يَكُنِ الْإِبْنُ وَقَعَ عَلَيْهَا وَ ذَكَرَ أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ لِلرَّجُلِ أَنْتَ وَ مَالُكَ لِأَبِيكَ .

And he^{asws} said: 'In the Book of Ali^{asws} (it is written): 'The son shall not take anything from the wealth of his father except by his permission, but the father can take from the wealth of his son whatever he so desires to, and for him (father) is that he can fall upon a slave girl of his son, when his son has not fallen upon her (copulated)'. And he^{asws} mentioned that Rasool-Allah^{saww} said to a man: 'You and your wealth are for your father'.¹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا يَجُزُّ لِلرَّجُلِ مِنْ مَالِ وَالدِّهِ قَالَ قُوْنُهُ بَعِيْرٍ سَرَفٍ إِذَا اضْطُرَّ إِلَيْهِ

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala who said,

'I said to Abu Abdullah^{asws}, 'What is Permissible for the man from the wealth of his son?' He^{asws} said: 'Subsistence without extravagance when he is desperate to it'.

قَالَ قُلْتُ لَهُ فَقَوْلُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لِلرَّجُلِ الَّذِي أَتَاهُ فَقَدَّمَ أَبَاهُ فَقَالَ لَهُ أَنْتَ وَ مَالُكَ لِأَبِيكَ فَقَالَ إِنَّمَا جَاءَ بِأَبِيهِ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا رَسُولَ اللَّهِ هَذَا أَبِي وَ قَدْ ظَلَمَنِي مِيرَاثِي مِنْ أُمِّي فَأَخْبِرَهُ الْأَبُ أَنَّهُ قَدْ أَنْفَقَهُ عَلَيْهِ وَ عَلَى نَفْسِهِ فَقَالَ أَنْتَ وَ مَالُكَ لِأَبِيكَ وَ لَمْ يَكُنْ عِنْدَ الرَّجُلِ شَيْءٌ أَ فَكَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَحْبِسُ الْأَبَ لِلْإِبْنِ .

He (the narrator) said, 'So I said to him^{asws}, 'So (what about) the words of Rasool-Allah^{saww} to the man who came over to him^{saww} and presented his father, so he^{saww} said to him: 'You and your wealth are for your father'. So he^{asws} said: 'But rather he came with his father to the Prophet^{saww}, so he said, 'O Rasool-Allah^{saww}! This is my father who has been unjust to me in my inheritance from my mother. So the father informed him^{asws} and he had spend upon him and upon himself. So he^{saww} said: 'You and your wealth are for your father', and there did not happen to be anything with the man; would Rasool-Allah^{saww} have withheld the father for the (sake of his) son?'¹⁵

بَابُ الرَّجُلِ يَأْخُذُ مِنْ مَالِ امْرَأَتِهِ وَ الْمَرْأَةُ تَأْخُذُ مِنْ مَالِ زَوْجِهَا

Chapter 48 – The man takes from the wealth of his wife and the wife takes from the wealth of her husband

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُمَانَ بْنِ عَيْسَى عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) جُعِلْتُ فِدَاكَ امْرَأَةٌ دَفَعَتْ إِلَى زَوْجِهَا مَالًا مِنْ مَالِهَا لِيَعْمَلَ بِهِ وَ قَالَتْ لَهُ حِينَ دَفَعَتْ إِلَيْهِ أَنْفَقَ مِنْهُ فَإِنْ حَدَّثَ بِكَ حَدَّثَ فَمَا أَنْفَقْتَ مِنْهُ حَلَالًا طَيِّبًا فَإِنْ حَدَّثَ بِي حَدَّثَ فَمَا أَنْفَقْتَ مِنْهُ فَهُوَ حَلَالٌ طَيِّبٌ

¹⁴ Al Kafi – V 5 – The Book of Subsistence Ch 47 H 5

¹⁵ Al Kafi – V 5 – The Book of Subsistence Ch 47 H 6

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Usman Bin Isa, from Saeed Bin Yasaar who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! A woman handed over some wealth from her own wealth to her husband for him to work with and said to him when she handed it over to him, 'Spend from it, so if there occurs with you an event (of death), so whatever you would have spent from it would be Permissible and good, and if there occurs with me an event (of death), so whatever I would have spent from it, so it would be Permissible, good'.

فَقَالَ أَعِدْ عَلَيَّ يَا سَعِيدُ الْمَسْأَلَةَ فَلَمَّا ذَهَبَتْ أُعِيدُ الْمَسْأَلَةَ عَلَيْهِ اعْتَرَضَ فِيهَا صَاحِبُهَا وَكَانَ مَعِيَ حَاضِرًا فَأَعَادَ عَلَيْهِ مِثْلَ ذَلِكَ فَلَمَّا فَرَعَ أَشَارَ بِإصْبَعِهِ إِلَى صَاحِبِ الْمَسْأَلَةِ فَقَالَ يَا هَذَا إِنْ كُنْتَ تَعْلَمُ أَنَّهَا قَدْ أَفْضَنْتَ بِذَلِكَ إِلَيْكَ فِيمَا بَيْنَكَ وَبَيْنَهَا وَبَيْنَ اللَّهِ عَزَّ وَجَلَّ فَحَلَالَ طَيِّبٌ ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ يَقُولُ اللَّهُ جَلَّ اسْمُهُ فِي كِتَابِهِ فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِينًا مَرِيئًا .

So he^{asws} said: 'O Saeed! Repeat the question to me^{asws}'. So when I went on to repeat the question to him^{asws}, the person involved in it intervened, and he was present with me, so he repeated to him^{asws} similar to that. So when he was free, he^{asws} pointed with his^{asws} finger to the person involved in the question, and he^{asws} said: 'O you! If you knew that she delegated it to you with regards to what is between you and her and Allah^{azwj} Mighty and Majestic, so it is Permissible, good' – three times. Then he^{asws} said: 'Allah^{azwj}, Majestic is His^{azwj} Name is Saying in His^{azwj} Book [4:4] but if they of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result'.¹⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنِ ابْنِ بُكَيْرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَمَّا يَجِلُّ لِلْمَرْأَةِ أَنْ تَتَصَدَّقَ بِهِ مِنْ بَيْتِ زَوْجِهَا بِغَيْرِ إِذْنِهِ قَالَ الْمَأْدُومُ .

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

'I asked Abu Abdullah^{asws} about what is Permissible for the woman that she can give in charity with from the house of her husband without his permission. He^{asws} said: 'The food (sauces etc.)'.¹⁷

بَابُ النُّقْطَةِ وَالضَّالَّةِ

Chapter 49 – The Found and the Lost Properties

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَعَلِيِّ بْنِ مُحَمَّدٍ الْقَاشَانِيِّ عَنِ صَالِحِ بْنِ أَبِي حَمَادٍ جَمِيعًا عَنِ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ النَّاسُ فِي الزَّمَنِ الْأَوَّلِ إِذَا وَجَدُوا شَيْئًا فَأَخَذُوهُ أَحْتَبَسَ فَلَمْ يَسْتَطِعْ أَنْ يَخْطُو حَتَّى يَرْمِي بِهِ فَيَجِيءَ طَالِبُهُ مِنْ بَعْدِهِ فَيَأْخُذُهُ وَإِنَّ النَّاسَ قَدْ اجْتَرَعُوا عَلَيَّ مَا هُوَ أَكْثَرُ مِنْ ذَلِكَ وَسَيَعُودُ كَمَا كَانَ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad and Ali Bin Muhammad Al Qashany, from Salih Bin Abu Hammad, from Al Washa, from Ahmad Bin Aiz, from Abu Khadeeja,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The people during the former times, whenever they found something, so they would seize it to withhold (as

¹⁶ Al Kafi – V 5 – The Book of Subsistence Ch 48 H 1

¹⁷ Al Kafi – V 5 – The Book of Subsistence Ch 48 H 2

theirs), but they would not be able to take a step until they had to throw it back, so its seeker would come afterwards and he would take it; and the people have become audacious upon what is more than that, and it would be returning just as what was beforehand'.¹⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ فِي اللَّقْطَةِ يُعْرِفُهَا سَنَةً ثُمَّ هِيَ كَسَائِرِ مَالِهِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Sirhan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'With regards to the found property, he should raise it (look for its owner) for a year, then it would be like the rest of his own wealth'.¹⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) رَجُلٌ وَجَدَ فِي مَنْزِلِهِ دِينَاراً قَالَ يَدْخُلُ مَنْزِلُهُ غَيْرُهُ قُلْتُ نَعَمْ كَثِيرٌ قَالَ هَذَا لَقْطَةٌ قُلْتُ فَرَجُلٌ وَجَدَ فِي صُنْدُوقِهِ دِينَاراً قَالَ يَدْخُلُ أَحَدٌ يَدُهُ فِي صُنْدُوقِهِ غَيْرُهُ أَوْ يَصْنَعُ غَيْرُهُ فِيهِ شَيْئاً قُلْتُ لَا قَالَ فَهُوَ لَهُ .

A number of our companions, from Sahl Bin Ziyad and Ahmad Bin Muhammad altogether, from Ibn Mahboub, from Jameel Bin Salih who said,

'I said to Abu Abdullah^{asws}, 'A man found one Dinar in his house'. He^{asws} said: 'Does anyone else enter into his house?' I said, 'Yes, a lot of them'. He^{asws} said: 'This is found property'. I said, 'Supposing a man finds one Dinar in his own box?' He^{asws} said: 'Does anyone else enter his hand in his box, or anyone else places something in it?' I said, 'No'. He^{asws} said: 'So it is for him'.²⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ اللَّقْطَةِ قَالَ تُعْرِفُ سَنَةً قَلِيلاً كَانَ أَوْ كَثِيراً قَالَ وَمَا كَانَ دُونَ الدَّرْهِمْ فَلَا يُعْرِفُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Abu Hamza, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the found property, he^{asws} said: 'You should introduce it (to others) for a year, be it a little or a lot'. He^{asws} said: 'So whatever was less than the Dirham, so do not introduce it (seek for its owner)'.²¹

عَلِيُّ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الدَّارِ يُوجَدُ فِيهَا الْوَرِقُ فَقَالَ إِنْ كَانَتْ مَعْمُورَةً فِيهَا أَهْلُهَا فَهُوَ لَهُمْ وَإِنْ كَانَتْ خَرِبَةً قَدْ جَلَّ عَنْهَا أَهْلُهَا فَالَّذِي وَجَدَ الْمَالَ فَهُوَ أَحَقُّ بِهِ .

Ali, from his father, from Ibn Mahbooub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the house in which the paper (silver) is found. So he^{asws} said: 'If it was that its inhabitants frequent

¹⁸ Al Kafi – V 5 – The Book of Subsistence Ch 49 H 1

¹⁹ Al Kafi – V 5 – The Book of Subsistence Ch 49 H 2

²⁰ Al Kafi – V 5 – The Book of Subsistence Ch 49 H 3

²¹ Al Kafi – V 5 – The Book of Subsistence Ch 49 H 4

it, so it is for them, and if it was in ruins, its inhabitants having evacuated from it, so the one who found the wealth, so he is more rightful for it'.²²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْحَجَّالِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ سَعِيدِ بْنِ عَمْرٍو الْجُعْفِيِّ قَالَ خَرَجْتُ إِلَى مَكَّةَ وَ أَنَا مِنْ أَشَدِّ النَّاسِ حَالًا فَشَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَلَمَّا خَرَجْتُ مِنْ عِنْدِهِ وَجَدْتُ عَلَى بَابِهِ كَيْسًا فِيهِ سَبْعُمِائَةَ دِينَارٍ فَرَجَعْتُ إِلَيْهِ مِنْ فُورِي ذَلِكَ فَأَخْبَرْتُهُ فَقَالَ يَا سَعِيدُ اتَّقِ اللَّهَ عَزَّ وَ جَلَّ وَ عَرَفْهُ فِي الْمَشَاهِدِ وَ كُنْتُ رَجَوْتُ أَنْ يُرَخِّصَ لِي فِيهِ

A number of our companions, from Ahmad Bin Muhammad, from Abdullah Bin Muhammad Al Hajjal, from Sa'alba Bin Maymoun, from Saeed Bin Amro Al Ju'fy who said,

'I went out to Makkah and I was with the most difficult (financial) conditions from the people, so I complained to Abu Abdullah^{asws}. So when I went out from his^{asws} presence, I found a bag upon his^{asws} door in which were seven hundred Dinars. So I returned to him^{asws} immediately from that and informed him^{asws}. So he^{asws} said: 'O Saeed! Fear Allah^{azwj} Mighty and Majestic, and present it among the gatherings', and I was hopeful that he^{asws} would have allowed for me with regards to it (to keep it).

فَخَرَجْتُ وَ أَنَا مُعْتَمٌ فَأَنْتَيْتُ مِنِّي وَ تَنَحَّيْتُ عَنِ النَّاسِ وَ تَقَصَّيْتُ حَتَّى أَنْتَيْتُ الْمُؤَفُّوفَةَ فَنَزَلْتُ فِي بَيْتٍ مُتَنَحِّيًا عَنِ النَّاسِ ثُمَّ قُلْتُ مَنْ يَعْرِفُ الْكَيْسَ قَالَ فَأَوَّلُ صَوْتٍ صَوَّتَهُ فَإِذَا رَجُلٌ عَلَى رَأْسِي يَقُولُ أَنَا صَاحِبُ الْكَيْسِ قَالَ فَقُلْتُ فِي نَفْسِي أَنْتَ فَلَا كُنْتُ قُلْتُ مَا عَلَمَهُ الْكَيْسِ فَأَخْبَرَنِي بِعَلَامَتِهِ فَدَفَعْتُهُ إِلَيْهِ

So I went out and I was gloomy. So I went over to Mina and kept away from the people, and I searched around until I came up to the dedicated place. So I lodged in a room away from the people. Then I said, 'Is there anyone who recognises the bag?' So the first voice was his voice, and it was a man above me saying, 'I am the owner of the bag'. So I said to myself, 'You, so (I wish) it wasn't'. I said, 'What is the marking of the bag?' So he informed me with its markings. So I handed it over to him.

قَالَ فَتَنَحَّيْتُ نَاحِيَةَ فَعَدَّهَا فَإِذَا الدَّنَانِيرُ عَلَى حَالِهَا ثُمَّ عَدَّ مِنْهَا سَبْعِينَ دِينَارًا فَقَالَ خُذْهَا حَلَالًا خَيْرٌ مِنْ سَبْعِمِائَةِ حَرَامًا فَأَخَذْتُهَا ثُمَّ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَأَخْبَرْتُهُ كَيْفَ تَنَحَّيْتُ وَ كَيْفَ صَنَعْتُ فَقَالَ أَمَا إِنَّكَ حِينَ شَكَوْتَ إِلَيَّ أَمَرْنَا لَكَ بِثَلَاثِينَ دِينَارًا يَا جَارِيَةَ هَاتِيهَا فَأَخَذْتُهَا وَ أَنَا مِنْ أَحْسَنِ قَوْمِي حَالًا.

He (the narrator) said, 'So he went aside and counted it, and there were the Dinars upon their (original) state. Then he counted seventy Dinars from these, so he said, 'Take these as Permissible. It is better than seven hundred Prohibited ones'. So I took them, then went over to Abu Abdullah^{asws}, so I informed him^{asws} how I withheld (from taking it all) and how I dealt with it. So he^{asws} said: 'But, when you complained to me^{asws}, I^{asws} ordered thirty Dinars (to be kept aside) for you. O Maid! Bring these!'. So I took these and I was from the good financial states of my people'.²³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُوسَى بْنِ عُمَرَ عَنِ الْحَجَّالِ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَجُلٌ إِنِّي قَدْ خَفْتُ فِيهِ عَلَى نَفْسِي فَلَوْ أَصَبْتُ صَاحِبَهُ دَفَعْتُهُ إِلَيْهِ وَ تَخَلَّصْتُ مِنْهُ قَالَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ اللَّهُ إِنْ لَوْ أَصَبْتَهُ كُنْتُ تَدْفَعُهُ إِلَيْهِ قَالَ إِي وَ اللَّهُ قَالَ فَأَنَا وَ اللَّهُ مَا لَهُ صَاحِبٌ غَيْرِي

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Musa Bin Umar, from Al Hajjal, from Dawood Bin Abu Yazeed,

²² Al Kafi – V 5 – The Book of Subsistence Ch 49 H 5

²³ Al Kafi – V 5 – The Book of Subsistence Ch 49 H 6

(It has been narrated) from Abu Abdullah^{asws}, said, 'A man said, 'I came across some wealth, and I feared with regards to it upon myself, so I said to myself, 'If only I could come across its owner, I would hand it over to him, and be finished from it'. So Abu Abdullah^{asws} said to him: 'By Allah^{azwj}! If you were to come across him you would hand it over to him?' He said, 'Yes, by Allah^{azwj}!' He^{asws} said: 'So it is I^{asws}, by Allah^{azwj}, there is no other owner apart from myself'.

قَالَ فَاسْتَحْلَفَهُ أَنْ يَدْفَعَهُ إِلَى مَنْ يَأْمُرُهُ قَالَ فَحَلَفَ قَالَ فَادْهَبْ فَأَقْسِمُ فِي إِخْوَانِكَ وَ لَكَ الْأَمْنُ مِمَّا خِفْتَ مِنْهُ قَالَ فَاقْسَمْتُه بَيْنَ إِخْوَانِي .

He (the narrator) said, 'So he^{asws} made him swear an oath that he would hand it over to the ones he^{asws} commands him to. So he swore an oath. He^{asws} said: 'So go and distribute it among your brethren, and for you is the security from what you feared from'. He said, 'So I distributed it among my brethren'.²⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي الْعَلَاءِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) رَجُلٌ وَجَدَ مَالًا فَعَرَفَهُ حَتَّى إِذَا مَضَتِ السَّنَةُ اشْتَرَى بِهِ خَادِمًا فَجَاءَ طَالِبُ الْمَالِ فَوَجَدَ الْجَارِيَةَ الَّتِي اشْتَرَيْتَ بِالْدَرَاهِمِ هِيَ ابْنَتُهُ قَالَ لَيْسَ لَهُ أَنْ يَأْخُذَ إِلَّا دَرَاهِمَهُ وَ لَيْسَ لَهُ الْإِبْنَةُ إِنَّمَا لَهُ رَأْسُ مَالِهِ وَ إِنَّمَا كَانَتْ ابْنَتُهُ مَمْلُوكَةً قَوْمٍ .

Ali Bin Ibrahim, from his father, from one of our companions, from Abu Al A'ala who said,

'I said to Abu Abdullah^{asws}, 'A man found some wealth, so he introduced it (to others) until when the year passed by, he bought a servant with it. So the seeker of the wealth came over and found that the maid which had been bought with the Dirhams, she was his daughter'. He^{asws} said: 'It is not for him to take except for the Dirhams, and the daughter is not for him. But rather, for him is the capital of his wealth, and rather his daughter would be an owned slave of a people'.²⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ كَتَبْتُ إِلَى الرَّجُلِ أَسْأَلُهُ عَنْ رَجُلٍ اشْتَرَى جَزُورًا أَوْ بَقْرَةً لِلْأَضْحَاجِيِّ فَلَمَّا دَبَّحَهَا وَجَدَ فِي جَوْفِهَا صُرَّةً فِيهَا دَرَاهِمٌ أَوْ دَنَانِيرٌ أَوْ جَوْهَرَةٌ لِمَنْ يَكُونُ ذَلِكَ فَوَقَعَ (عَلَيْهِ السَّلَام) عَرَفَهَا الْبَائِعُ فَإِنْ لَمْ يَكُنْ يَعْرِفُهَا فَالْشَيْءُ لَكَ رَزَقَكَ اللَّهُ إِيَّاهُ .

Muhammad Bin Yahya, from Abdullah Bin Ja'far who said,

'I wrote to the man (Imam^{asws}, asking him^{asws} about a man who bought an animal or a cow for the sacrifice. So when he slaughtered it, he found in the inside of it a packet in which were Dirham, or Dinars, or jewellery. For whom would that happen to be?' So he^{asws} signed: 'Introduce it to the seller, so if he does not recognise it, then the thing is for him which Allah^{azwj} has Sustained him with'.²⁶

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ مَنْ وَجَدَ شَيْئًا فَهُوَ لَهُ فَلْيَتَمَتَّعْ بِهِ حَتَّى يَأْتِيَهُ طَالِبُهُ فَإِذَا جَاءَ طَالِبُهُ رَدَّهُ إِلَيْهِ .

Ali Bin Muhammad, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Abu Baseer,

²⁴ Al Kafi – V 5 – The Book of Subsistence Ch 49 H 7

²⁵ Al Kafi – V 5 – The Book of Subsistence Ch 49 H 8

²⁶ Al Kafi – V 5 – The Book of Subsistence Ch 49 H 9

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who finds anything, so it is for him. So let him enjoy with it until its seeker comes along. So when its seeker comes along, he should return it to him'.²⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ اللَّقْطَةِ فَقَالَ لَا تَرْفَعُهَا فَإِنْ انْتَلَيْتَ بِهَا فَعَرَفْهَا سَنَّهُ فَإِنْ جَاءَ طَالِبُهَا وَإِلَّا فَاجْعَلْهَا فِي غُرْضٍ مَالِكٍ تُجْرِي عَلَيْهَا مَا تُجْرِي عَلَى مَالِكٍ حَتَّى يَجِيءَ لَهَا طَالِبٌ فَإِنْ لَمْ يَجِئْ لَهَا طَالِبٌ فَأَوْصِ بِهَا فِي وَصِيَّتِكَ .

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

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the found property, so he^{asws} said: 'You should not pick it up, but if you indulge in it, so you should introduce it for a year. So if its seeker comes over (fine), or else make it be in the display of your wealth, flowing upon it whatever flows upon your own wealth until a seeker comes for it. So if a seeker does not come for it, so bequeath with it in your bequest'.²⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ جَاءَ رَجُلٌ إِلَيَّ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ لَهُ يَا رَسُولَ اللَّهِ إِنِّي وَجَدْتُ شَاةً فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) هِيَ لَكَ أَوْ لِأَخِيكَ أَوْ لِلذَّنْبِ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي وَجَدْتُ بَعِيرًا فَقَالَ مَعَهُ جِدَاؤُهُ وَ سِقَاؤُهُ جِدَاؤُهُ وَ سِقَاؤُهُ كَرِشُهُ فَلَا تَهْجُهُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man came over to the Prophet^{saww}, so he said to him^{saww}, 'O Rasool-Allah^{saww}! I have found a (stray) sheep'. So Rasool-Allah^{saww} said: 'It is for you, or for your brother, or for the wolf'. So he said, 'O Rasool-Allah^{saww}! I found a camel'. So he^{saww} said: 'With it are its shoes and its watering pouch. Its shoes are its hooves and its watering pouch is its hump, so do not bother it'.²⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سَيْنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ أَصَابَ مَالًا أَوْ بَعِيرًا فِي فَلَاةٍ مِنَ الْأَرْضِ قَدْ كَلَّتْ وَ قَامَتْ وَ سَيَّبَهَا صَاحِبُهَا مِمَّا لَمْ يَبْنِعْهُ فَأَخَذَهَا غَيْرُهُ فَأَقَامَ عَلَيْهَا وَ أَنْفَقَ نَفَقَةً حَتَّى أَحْيَاهَا مِنَ الْكَلَالِ وَ مِنَ الْمَوْتِ فَهِيَ لَهُ وَ لَا سَبِيلَ لَهُ عَلَيْهَا وَ إِنَّمَا هِيَ مِثْلُ الشَّيْءِ الْمُبَاحِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who comes across some wealth, or a camel in the wilderness from the earth which was exhausted and its owner had abandoned from what he did not pursue it, so someone else finds it and stands to look after it and spends expenditure until he revives it from the exhaustion and from the death, so it is for him, and there is no way for him (the previous owner) upon it. But rather it is like the ownerless thing'.³⁰

²⁷ Al Kafi – V 5 – The Book of Subsistence Ch 49 H 10

²⁸ Al Kafi – V 5 – The Book of Subsistence Ch 49 H 11

²⁹ Al Kafi – V 5 – The Book of Subsistence Ch 49 H 12

³⁰ Al Kafi – V 5 – The Book of Subsistence Ch 49 H 13

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةَ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ أَمِيرَ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) قَضَى فِي رَجُلٍ تَرَكَ دَابَّتَهُ مِنْ جَهْدٍ قَالَ إِنْ تَرَكَهَا فِي كَلٍّ وَ مَاءٍ وَ أَمْنٍ فَهِيَ لَهُ يَأْخُذُهَا حَيْثُ أَصَابَهَا وَ إِنْ كَانَ تَرَكَهَا فِي خَوْفٍ وَ عَلَى غَيْرِ مَاءٍ وَ لَا كَلٍّ فَهِيَ لِمَنْ أَصَابَهَا .

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from his father, from Abdullah Bin Al Mugheira, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} that Amir Al-Momineen^{asws} judged regarding a man who neglected his animal from it being exhausted, saying: 'If he left it among a pasture and water and security, so it is for him, he can take it wherever he finds it; but if he had left it in fear and upon other than water and there was no pasture, so it is for the one who comes across it'.³¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنْ حَرِيْزٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا بَأْسَ بِلُقْطَةِ الْعَصَا وَ الشَّطَاظِ وَ التُّوَيْدِ وَ الْحَبْلِ وَ الْعِقَالِ وَ أَشْبَاهِهِ

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no problem with the found staff, and the splinters, and the pegs, and the ropes, and the harnesses, and the likes of it'.

قَالَ وَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) لَيْسَ لِهَذَا طَالِبٌ .

He (the narrator) said, 'And Abu Ja'far^{asws} said: 'There are no seekers for these'.³²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شُمُونَ عَنِ الْأَصَمِّ عَنْ مِسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنْ أَمِيرَ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) كَانَ يَقُولُ فِي الدَّابَّةِ إِذَا سَرَّحَهَا أَهْلُهَا أَوْ عَجَزُوا عَنْ عِلْفِهَا أَوْ نَفَقَتْهَا فَهِيَ لِلَّذِي أَحْيَاهَا

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} was saying regarding the animal when it is released by its owners, or if they are frustrated from feeding it, or spending upon it, so it is for the one who revives it'.

قَالَ وَ قَضَى أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ تَرَكَ دَابَّتَهُ فِي مَضِيعَةٍ فَقَالَ إِنْ تَرَكَهَا فِي كَلٍّ وَ مَاءٍ وَ أَمْنٍ فَهِيَ لَهُ يَأْخُذُهَا مَنْ شَاءَ وَ إِنْ تَرَكَهَا فِي غَيْرِ كَلٍّ وَ لَا مَاءٍ فَهِيَ لِمَنْ أَحْيَاهَا .

He^{asws} said: 'And Amir Al-Momineen^{asws} judged regarding a man who neglected his animal in a place, so he^{asws} said: 'If he had left it among a pasture, and water, and security, so it is for him, he can take it whenever he so desires to; but if he had left it in other than a pasture, and there was no water, so it is for the one who revives it'.³³

سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ صَفْوَانَ الْجَمَّالِ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَنْ وَجَدَ ضَالَّةً فَلَمْ يُعْرِفْهَا ثُمَّ وَجَدَتْ عِنْدَهُ فَإِنَّهَا لِرَبِّهَا وَ مِثْلَهَا مِنْ مَالِ الَّذِي كَتَمَهَا .

³¹ Al Kafi – V 5 – The Book of Subsistence Ch 49 H 14

³² Al Kafi – V 5 – The Book of Subsistence Ch 49 H 15

³³ Al Kafi – V 5 – The Book of Subsistence Ch 49 H 16

Sahl, Bin Ziyad, from Ibn Mahboub,

(It has been narrated) from Safwan Al-Jammal, who heard Abu Abdullah^{asws} saying: 'The one who finds a stray animal, so he does not introduce it, then it is found to be in his presence, so it is for its lord (owner), and similar to it is from the wealth which he had concealed'.³⁴

باب الهدية

Chapter 50 – The Gift

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْهَدِيَّةُ عَلَى ثَلَاثَةٍ أَوْجُهُ هَدِيَّةٌ مُكَافَأَةٌ وَ هَدِيَّةٌ مُصَانَعَةٌ وَ هَدِيَّةٌ لِلَّهِ عَزَّ وَجَلَّ .

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} said: 'The gifts are upon three aspects – A gift as a reward, and a gift for getting some work done, and a gift for (the Sake of) Allah^{azwj} Mighty and Majestic'.³⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ تَكُونُ لَهُ الصَّيْعَةُ الْكَبِيرَةُ فَإِذَا كَانَ يَوْمَ الْمَهْرَجَانِ أَوْ النَّيْرُوزِ أَهَدَوْا إِلَيْهِ الشَّيْءَ لَيْسَ هُوَ عَلَيْهِمْ يَنْقَرُبُونَ بِذَلِكَ إِلَيْهِ

A number of our companions, from Sahl Bin Ziyad, and Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Ibrahim Al Karkhy who said,

'I asked Abu Abdullah^{asws} about the man who happened to have a big place for him. So whenever it was the day of Al-Mihrajan or Neyrouz, they would gift him something. It was not upon them (to do so) but they wanted to be closer to him with that'.

فَقَالَ أَلَيْسَ هُمْ مُصَلِّينَ قُلْتُ بَلَى قَالَ فَلْتَقْبَلْ هَدِيَّتَهُمْ وَ لِيُكَافِئَهُمْ فَإِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ لَوْ أُهْدِيَ إِلَيَّ كُرَاعٌ لَقَبِلْتُ وَ كَانَ ذَلِكَ مِنَ الدِّينِ وَ لَوْ أَنَّ كَافِرًا أَوْ مُنَافِقًا أَهْدَى إِلَيَّ وَسَعًا مَا قَبِلْتُ وَ كَانَ ذَلِكَ مِنَ الدِّينِ أَبِي اللَّهِ عَزَّ وَجَلَّ لِي رَبِّدَ الْمُشْرِكِينَ وَ الْمُنَافِقِينَ وَ طَعَامَهُمْ .

So he^{asws} said: 'Are they not from the Praying ones?' I said, 'Yes'. He^{asws} said: 'So let him accept their gifts, and suffice them, for Rasool-Allah^{saww} said: '(Even) if a limb of an animal was to be gifted to me^{saww}, I^{saww} would accept it, and that was always from the Religion; and if an Infidel or a hypocrite were to gift to me^{saww} a load, I^{saww} would not accept it, and that was always from the Religion. Allah^{azwj} Mighty and Majestic Refused to me^{saww} the scum of the Polytheists and the hypocrites, and their meals'.³⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ أَبِي جَرِيرٍ الْقُمِيِّ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) فِي الرَّجُلِ يُهْدَى بِالْهَدِيَّةِ إِلَى ذِي قَرَابَتِهِ يُرِيدُ الثَّوَابَ وَ هُوَ سُلْطَانٌ فَقَالَ مَا كَانَ لِلَّهِ عَزَّ وَجَلَّ وَ لِيَصِلَةَ الرَّجْمِ فَهُوَ جَائِرٌ وَ لَهُ أَنْ يَقْبِضَهَا إِذَا كَانَ لِلثَّوَابِ .

³⁴ Al Kafi – V 5 – The Book of Subsistence Ch 49 H 17

³⁵ Al Kafi – V 5 – The Book of Subsistence Ch 50 H 1

³⁶ Al Kafi – V 5 – The Book of Subsistence Ch 50 H 2

A number of our companions, from Sahl Bin Ziyad, from Ismail Bin Mihran, from Abu Jareer Al Qummy,

(It has been narrated) from Abu Al-Hassan^{asws} regarding the man who gifts with the gift to his near relatives intending the Rewards, and he is a Sultan (ruling authority). So he^{asws} said: 'Whatever was for the Sake of Allah^{azwj} Mighty and Majestic and for maintenance of good relationships, so it is allowed, and for him is that he takes it when it was for the Rewards'.³⁷

سَهْلُ بْنُ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ لَهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْقُمِّيُّ إِنَّ لَنَا ضَيْعًا فِيهَا بَيْوتُ النَّيِّرَانِ تُهْدَى إِلَيْهَا الْمَجُوسُ الْبَقَرُ وَالْغَنَمُ وَالذَّرَاهِمُ فَهَلْ لِأَرْبَابِ الْفُرَى أَنْ يَأْخُذُوا ذَلِكَ وَ لِيُيُوتَ نَيْرَانِهِمْ فَوَامَ يُفُومُونَ عَلَيْهَا قَالَ لِيَأْخُذَهُ صَاحِبُ الْفُرَى لَيْسَ بِهِ بَأْسٌ .

Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Abdullah Bin Al Mugheira,

(It has been narrated) from Abu Al-Hassan^{asws}, said: 'Muhammad Bin Abdullah Al-Qummy said to him^{asws}, 'We have an estate wherein are house of fire-worship, the Magians tend to gift to it the cows, and the sheep and the Dirhams. So is it Permissible for the lords of the town that they should be taking that, and for the houses of the fire-worship there are people who are standing (in charge) over it?' He^{asws} said: 'Let the masters of the town take it. There is no problem with it'.³⁸

مُحَمَّدُ بْنُ يَحْيَى عَمَّنْ حَدَّثَهُ عَنْ يَحْيَى بْنِ الْمُبَارِكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لَهُ الرَّجُلُ الْفَقِيرُ يُهْدِي إِلَيَّ الْهَدِيَّةَ يَتَعَرَّضُ لِمَا عِنْدِي فَأَخْذَهَا وَ لَا أُعْطِيهِ شَيْئًا أَيْجَلُ لِي قَالَ نَعَمْ هِيَ لَكَ حَلَالٌ وَ لَكِنْ لَا تَدْعُ أَنْ تُعْطِيَهُ .

Muhammad Bin Yahya, from the one who narrated it, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Is'haq Bin Ammar who said,

'I said to him, 'The poor man gifts the gift to me, to be exposed to what is in my presence. So I take it and I do not give him anything. Is it Permissible for me?' He^{asws} said: 'Yes, it is Permissible for you, but do not leave out giving him'.³⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مَهْرَانَ عَنْ سَنَيْفِ بْنِ عَمِيرَةَ عَنْ عَمْرٍو بْنِ شِمْرٍ عَنْ جَابِرِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَأْكُلُ الْهَدِيَّةَ وَ لَا يَأْكُلُ الصَّدَقَةَ وَ يَقُولُ تَهَادَوْا فَإِنَّ الْهَدِيَّةَ تَسْلُ السَّخَائِمَ وَ تُجْلِي ضَغَائِنَ الْعَدَاوَةِ وَ الْأَحْقَادِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Ameyra, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} used to eat the gift but he^{saww} did not eat the charity, and he^{saww} was saying: 'Give gifts, for the gift removes the resentments and the clears out the misgivings, and the enmities, and the grudges'.⁴⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِنْ تَكْرِمَةِ الرَّجُلِ لِأَخِيهِ الْمُسْلِمِ أَنْ يَقْبَلَ تُحَفَّتَهُ وَ يُحْفَتَهُ بِمَا عِنْدَهُ وَ لَا يَتَكَلَّفَ لَهُ شَيْئًا .

³⁷ Al Kafi – V 5 – The Book of Subsistence Ch 50 H 3

³⁸ Al Kafi – V 5 – The Book of Subsistence Ch 50 H 4

³⁹ Al Kafi – V 5 – The Book of Subsistence Ch 50 H 5

⁴⁰ Al Kafi – V 5 – The Book of Subsistence Ch 50 H 6

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'From the honouring of the man to his Muslim brother is that he accepts his gifts and gifts him with what is with him, and he does not burden anything for him'.⁴¹

وَ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَوْ أُهْدِيَ إِلَيَّ كُرَاعٌ لَقَبَلْتُهُ .

And by his chain,

He^{asws} said: 'Rasool-Allah^{saww} said: 'If an animal limb is gifted to me^{asws}, I^{saww} would accept it'.⁴²

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي بَانَ عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ جَلَسَاءُ الرَّجُلِ شُرَكَاءُ فِي الْهَدِيَّةِ

Ali Bin Muhammad, form Ahmad Bin Muhammad, form one of his companions, from Aban, from Ibrahim Bin Umar, from Muhammad Bin Muslim who said,

'The ones sitting around the man are participants in the gift'.⁴³

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى رَفَعَهُ قَالَ إِذَا أُهْدِيَ إِلَى الرَّجُلِ هَدِيَّةٌ طَعَامٍ وَ عِنْدَهُ قَوْمٌ فَهُمْ شُرَكَاءُ فِيهَا الْفَاكِهَةُ وَ غَيْرُهَا .

Ahmad Bin Muhammad, from Usman Bin Isa, raising it,

'He^{asws} having said: 'When a gift of food is gifted to the man, and in his presence is a group, so they are his participants in it, the fruits and other such items'.⁴⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) لَأَنْ أُهْدِيَ لِأَخِي الْمُسْلِمِ هَدِيَّةٌ تَنْفَعُهُ أَحَبُّ إِلَيَّ مِنْ أَنْ أَتَصَدَّقَ بِمِثْلِهَا .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'If I^{asws} were to gift to my Muslim brother a gift which is beneficial to him, it would be more beloved to me^{asws} than if I^{asws} were to give in charity with similar to it'.⁴⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْكُوفِيِّ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) تَهَادَوْا بِالنَّبِقِ تَحْيَا الْمَوَدَّةَ وَ الْمَوَالَةَ .

Al Husayn Bin Muhammad, from Ja'far Bin Muhammad, from Abdul Rahman Bin Muhammad, from Muhammad Bin Ibrahim Al Kufy, from Al Husayn Bin Zayd,

⁴¹ Al Kafi – V 5 – The Book of Subsistence Ch 50 H 7

⁴² Al Kafi – V 5 – The Book of Subsistence Ch 50 H 8

⁴³ Al Kafi – V 5 – The Book of Subsistence Ch 50 H 9

⁴⁴ Al Kafi – V 5 – The Book of Subsistence Ch 50 H 10

⁴⁵ Al Kafi – V 5 – The Book of Subsistence Ch 50 H 11

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Giving gifts with the fruit-bearing trees revives the cordiality and the loyalty'.⁴⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) تَهَادُوا تَحَابُّوا تَهَادُوا فَإِنَّهَا تَذْهَبُ بِالضَّغَائِنِ .

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} said: 'Give gifts, you would find love. Give gifts, you would remove the malice'.⁴⁷

باب الرِّبَا

Chapter 51 – The Usury (Interest)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ دِرْهَمٌ رِبَاً أَشَدُّ مِنْ سَبْعِينَ زَنْبِيَةً كُلُّهَا بِذَاتِ مَحْرَمٍ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'One Dirham of interest is more grievous than seventy adulteries, all of these being with the ones with sanctity (incestuous)'.⁴⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) أَكَلُ الرِّبَا وَ مُؤَكَّلُهُ وَ كَاتِبُهُ وَ شَاهِدُهُ فِيهِ سَوَاءٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Najran, from Aasim Bin Humejd, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The eater of the interest and its feeder, and its contractor, and its witness with regards to it are equal'.⁴⁹

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ مَنْصُورٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَأْكُلُ الرِّبَا وَ هُوَ يَرَى أَنَّهُ لَهُ حَرَامٌ قَالَ لَا يَضُرُّهُ حَتَّى يُصِيبَهُ مُتَعَمِّدًا فَإِذَا أَصَابَهُ مُتَعَمِّدًا فَهُوَ بِالْمَنْزِلَةِ الَّتِي قَالَ اللَّهُ عَزَّ وَجَلَّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Isa, from Mansour, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the man who eats the interest and he sees that it is Prohibited for him. He^{asws} said: 'It does

⁴⁶ Al Kafi – V 5 – The Book of Subsistence Ch 50 H 12

⁴⁷ Al Kafi – V 5 – The Book of Subsistence Ch 50 H 13

⁴⁸ Al Kafi – V 5 – The Book of Subsistence Ch 51 H 1

⁴⁹ Al Kafi – V 5 – The Book of Subsistence Ch 51 H 2

not harm him until he attains it deliberately. So when he attains it deliverately, so he would be at the status which Allah^{azwj} Mighty and Majestic has Spoken of'.⁵⁰

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبِي الْمَغْرَاءِ عَنِ الْحَلْبِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) كُلُّ رَبِّا أَكَلَهُ النَّاسُ بِجَهَالَةٍ ثُمَّ تَابُوا فَإِنَّهُ يُقْبَلُ مِنْهُمْ إِذَا عَرَفَ مِنْهُمْ التَّوْبَةَ

Ahmad Bin Muhammad, from Al Washa, from Abu Al Magra, from Al Halby who said,

'Abu Abdullah^{asws} said: 'Every interest which the people consume due to ignorance, then repent, so it would be Accepted from them, then the repentance is recognised from them'.

وَ قَالَ لَوْ أَنَّ رَجُلًا وَرَثَ مِنْ أَبِيهِ مَالًا وَ قَدْ عَرَفَ أَنَّ فِي ذَلِكَ الْمَالِ رَبًّا وَ لَكِنْ قَدْ اخْتَلَطَ فِي التَّجَارَةِ بِغَيْرِهِ حَلَالٍ كَانِ حَلَالًا طَيِّبًا فَلْيَأْكُلْهُ وَ إِنْ عَرَفَ مِنْهُ شَيْئًا أَنَّهُ رَبًّا فَلْيَأْخُذْ رَأْسَ مَالِهِ وَ لِيُرِدَّ الرَّبًّا

And he^{asws} said: 'If a man were to inherit some wealth from his father and has recognised that interest is among that wealth, but it has been mixed up in the business with other than Permissible that which was Permissible and good, so let him eat it; and if he recognises anything from it that is interest, so let him take the capital of his wealth and let him return the interest.

وَ أَيُّمَا رَجُلٍ أَقَادَ مَالًا كَثِيرًا قَدْ أَكْثَرَ فِيهِ مِنَ الرَّبِّا فَجَهَلَ ذَلِكَ ثُمَّ عَرَفَهُ بَعْدَ فَرَادٍ أَنْ يَنْزِعَهُ فِيمَا مَضَى فَلَهُ وَ يَدْعُهُ فِيمَا يَسْتَأْنِفُ .

And whichever man benefits with a lot of wealth and most of it is from the interest, so he was ignorant of that, then he recognises it afterwards, so he intends that he removes it from it regarding what is past, so it is for him, and he should leave with regards to what he resumes'.⁵¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَتَى رَجُلٌ أَبِي فَقَالَ إِنِّي وَرَثْتُ مَالًا وَ قَدْ عَلِمْتُ أَنَّ صَاحِبَهُ الَّذِي وَرَثْتُهُ مِنْهُ قَدْ كَانَ يَرُبُّو وَ قَدْ أَعْرَفْتُ أَنَّ فِيهِ رَبًّا وَ اسْتَيْقِنُ ذَلِكَ وَ لَيْسَ يَطِيبُ لِي حَلَالُهُ لِحَالِ عِلْمِي فِيهِ وَ قَدْ سَأَلْتُ فُقَهَاءَ أَهْلِ الْعِرَاقِ وَ أَهْلِ الْحِجَازِ فَقَالُوا لَا يَجِلُّ أَكْلُهُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man came over to my^{asws} father^{asws}, so he said, 'I inherited some wealth and have come to know that its owner whom I inherited it from used to earn interest, and I do recognise that there is interest among it, and I am certain of that, and its Permissibility is not good for me due to the state of my knowledge with regards to it. And I have asked the jurists of the people of Al-Iraq and the people of Al-Hijaz, so they said, 'It is not Permissible to eat it'.

فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِنْ كُنْتَ تَعْلَمُ بِأَنَّ فِيهِ مَالًا مَعْرُوفًا رَبًّا وَ تَعْرِفُ أَهْلَهُ فَخُذْ رَأْسَ مَالِكَ وَ رُدِّ مَا سِوَى ذَلِكَ وَ إِنْ كَانَ مُخْتَلَطًا فَكُلْهُ هَنِيئًا مَرِيئًا فَإِنَّ الْمَالَ مَالِكَ وَ اجْتَنِبْ مَا كَانَ يَصْنَعُ صَاحِبُهُ فَإِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَدْ وَضَعَ مَا مَضَى مِنَ الرَّبِّا وَ حَرَّمَ عَلَيْهِمْ مَا بَقِيَ فَمَنْ جَهَلَهُ وَسِعَ لَهُ جَهْلُهُ حَتَّى يَعْرِفَهُ فَإِذَا عَرَفَ تَحْرِيمَهُ حَرَّمَ عَلَيْهِ وَ وَجِبَتْ عَلَيْهِ فِيهِ الْعُقُوبَةُ إِذَا رَكِبَهُ كَمَا يَجِبُ عَلَى مَنْ يَأْكُلُ الرَّبًّا .

⁵⁰ Al Kafi – V 5 – The Book of Subsistence Ch 51 H 3

⁵¹ Al Kafi – V 5 – The Book of Subsistence Ch 51 H 4

So Abu Ja'far^{asws} said: 'If you know for certain that therein is wealth well known as interest, and you recognise its owner, so take the capital of your wealth and return what is besides that; and if it was mixed up, so eat it with enjoyment and wholesomely, for the wealth is your wealth, and keep away from what your companion had done, for Rasool-Allah^{saww} had placed whatever was made from the interest, and Prohibited unto them what remained. Therefore, the one who is ignorant of it, his ignorance is a leeway for him until he recognises it. So when he recognises its Prohibition, it is Prohibited unto him, and the Punishment is Obligated upon him with regards to it, when he indulges in it just as it is Obligated upon the one who eats the interest'.⁵²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الرَّبَا رَبَاءَانِ رَبًّا يُؤْكَلُ وَ رَبًّا لَا يُؤْكَلُ فَأَمَّا الَّذِي يُؤْكَلُ فَهَدَيْتُكَ إِلَى الرَّجُلِ تَطْلُبُ مِنْهُ الثَّوَابَ أَفْضَلَ مِنْهَا فَذَلِكَ الرَّبَا الَّذِي يُؤْكَلُ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ وَ مَا آتَيْتُمْ مِنْ رَبًّا لِيَرْبُؤَا فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُؤُوا عِنْدَ اللَّهِ

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The interest are two (types) of interest – an interest which can be eaten and an interest which cannot be eaten. So as for the interest which can be eaten, so it is a gift to the man. Seeking the Rewards from it is better than (eating) it. So that is the interest which can be eaten, and these are the Words of the Mighty and Majestic [30:39] **And whatever you give out as interest, so that it may increase in the property of the people, it will not increase in the Presence of Allah.**

وَ أَمَّا الَّذِي لَا يُؤْكَلُ فَهُوَ الرَّبَا الَّذِي نَهَى اللَّهُ عَزَّ وَ جَلَّ عَنْهُ وَ أَوْعَدَ عَلَيْهِ النَّارَ .

And as for that which cannot be eaten, so it is the interest which Allah^{azwj} Mighty and Majestic has Forbidden from it, and Prepared the Fire upon it'.⁵³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنِّي رَأَيْتُ اللَّهَ تَعَالَى قَدْ ذَكَرَ الرَّبَا فِي غَيْرِ آيَةٍ وَ كَرَّرَهُ فَقَالَ أَوْ تَدْرِي لِمَ ذَاكَ قُلْتُ لَا قَالَ لِيَلَّا يَمْتَنِعَ النَّاسُ مِنْ اصْطِنَاعِ الْمَعْرُوفِ .

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

'I said to Abu Abdullah^{asws}, 'I see that Allah^{azwj} the Exalted has Mentioned the interest in another Verse and Repeated it'. So he^{asws} said: 'Or do you know why that is so?' I said, 'No'. He^{asws} said: 'Lest the people refrain from doing the good deeds'.⁵⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّمَا حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ الرَّبَا لِكَيْلَا يَمْتَنِعَ النَّاسُ مِنْ اصْطِنَاعِ الْمَعْرُوفِ .

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

⁵² Al Kafi – V 5 – The Book of Subsistence Ch 51 H 5

⁵³ Al Kafi – V 5 – The Book of Subsistence Ch 51 H 6

⁵⁴ Al Kafi – V 5 – The Book of Subsistence Ch 51 H 7

(It has been narrated) from Abu Abdullah^{asws} having said: 'But rather, Allah^{azwj} Mighty and Majestic Prohibited the interest, lest the people refrain from doing the good deeds'.⁵⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ خَالِدِ بْنِ حَرِيرٍ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ رَجُلٍ أَرَبَى بِجَهَالَةٍ ثُمَّ أَرَادَ أَنْ يَتْرُكَهُ فَقَالَ أَمَا مَا مَضَى فَلَهُ وَ لِيَتْرُكُهُ فِيمَا يَسْتَقْبَلُ

A number of our companions, from Sahl Bin Ziyad, and Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Khalid Bin Jareer, from Abu Al Rabie Al Shamy who said,

'I asked Abu Abdullah^{asws} about a man who consumed interest out of ignorance, then he intended to leave it'. So he^{asws} said: 'As for what is past, so it is for him, and let him leave it with regards to what is in the future'.

ثُمَّ قَالَ إِنَّ رَجُلًا أَتَى أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) فَقَالَ إِنِّي قَدْ وَرَثْتُ مَالًا وَ قَدْ عَلِمْتُ أَنَّ صَاحِبَهُ كَانَ يَرْبُؤُ وَ قَدْ سَأَلْتُ فُقَهَاءَ أَهْلِ الْعِرَاقِ وَ فُقَهَاءَ أَهْلِ الْحِجَازِ فَذَكَرُوا أَنَّهُ لَا يَجِلُّ أَكْلُهُ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) إِنْ كُنْتَ تَعْرِفُ مِنْهُ شَيْئًا مَعْرُوضًا تَعْرِفُ أَهْلَهُ وَ تَعْرِفُ أَنَّهُ رَبًّا فَخُذْ رَأْسَ مَالِكَ وَ دَعْ مَا سِوَاهُ

Then he^{asws} said: 'A man came over to Abu Ja'far^{asws}, so he said, 'I have inherited some wealth and have come to know that its owner used to consume interest, and I have asked the jurists of the people of Al-Iraq and the jurists of Al-Hijaz, so they mentioned that it is not Permissible to consume it'. So Abu Ja'far^{asws} said: 'If you recognise anything from it in particular and for it you recognise its owners and recognise that it is interest, so take the capital of your wealth and leave what is besides it.

وَ إِنْ كَانَ الْمَالُ مُخْتَلِطًا فَكُلْهُ هَنِيئًا مَرِيئًا فَإِنَّ الْمَالَ مَالُكَ وَ اجْتَنِبْ مَا كَانَ يَصْنَعُ صَاحِبُكَ فَإِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) قَدْ وَضَعَ مَا مَضَى مِنَ الرَّبَا فَمَنْ جَهَلَهُ وَسَعَهُ أَكْلُهُ فَإِذَا عَرَفَهُ حَرَّمَ عَلَيْهِ أَكْلَهُ فَإِنْ أَكَلَهُ بَعْدَ الْمَعْرِفَةِ وَجَبَ عَلَيْهِ مَا وَجَبَ عَلَى أَكْلِ الرَّبَا .

However, if the wealth was mixed up, so eat it with enjoyment and wholesomely, for the wealth is your wealth, and keep away from what your companion used to do, for Rasool-Allah^{saww} had placed (dropped) what was done from the interest. Therefore, the one who is ignorant of it, would be in a leeway of consuming it, so whenever he comes to recognise that its consumption is Prohibited unto him, and if he were to consume it after the recognition, it would Obligate upon him whatever is Obligated upon the consumer of the interest'.⁵⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ عُبيدِ بْنِ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ لَا يَكُونُ الرَّبَا إِلَّا فِيمَا يُكَالُ أَوْ يُوزَنُ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Ubeyd Bin Zurara who said,

'I heard Abu Abdullah^{asws} saying: 'The interest does not happen to be except in what is measured or weighed'.⁵⁷

⁵⁵ Al Kafi – V 5 – The Book of Subsistence Ch 51 H 8

⁵⁶ Al Kafi – V 5 – The Book of Subsistence Ch 51 H 9

⁵⁷ Al Kafi – V 5 – The Book of Subsistence Ch 51 H 10

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ [عَنْ عَبْدِ بْنِ زُرَّارَةَ] قَالَ بَلَغَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ أَنَّهُ كَانَ يَأْكُلُ الرَّبَاَ وَيُسَمِّيهِ اللَّبَّاءَ فَقَالَ لِيْنِ أَمْكِنِي اللَّهُ عَزَّ وَجَلَّ [مِنْهُ] لِأَضْرِبَنَّ عُنُقَهُ .

Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Ubeyd Bin Zurara who said,

'It reached Abu Abdullah^{asws} on behalf of a man that he was consuming the interest and he had referred to it as the milk, so he^{asws} said: 'If Allah^{azwj} Mighty and Majestic were to Make me^{asws} to be able over him, I^{asws} would strike his neck'.⁵⁸

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ أَبِي جَمِيلَةَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ أَخْبَتُ الْمَكَاسِبِ كَسْبُ الرَّبَا .

Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Sa'ad Bin Tareyf,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The worst of the earnings is the earning of the interest'.⁵⁹

بَابُ أَنَّهُ لَيْسَ بَيْنَ الرَّجُلِ وَبَيْنَ وُلْدِهِ وَ مَا يَمْلِكُهُ رَبًّا

Chapter 52 – It is not interest what is between the man and his son and what he owns

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْخَشَّابِ عَنِ ابْنِ بَقَّاحٍ عَنْ مُعَاذِ بْنِ ثَابِتٍ عَنْ عَمْرِو بْنِ جُمَيْعٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) لَيْسَ بَيْنَ الرَّجُلِ وَ وُلْدِهِ رَبًّا وَ لَيْسَ بَيْنَ السَّيِّدِ وَ عَبْدِهِ رَبًّا .

Humejd Bin Ziyad, from Al Khashaab, from Ibn Baqqah, from Muaz Bin Sabit, from Amro Bin Jumie,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'There is no interest (usury) in between the man and his son, and there is no interest (usury) in between the master and his slave'.⁶⁰

وَ بِهِذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَيْسَ بَيْنَنَا وَ بَيْنَ أَهْلِ حَرْبِنَا رَبًّا نَأْخُذُ مِنْهُمْ أَلْفَ دِرْهَمٍ بِدِرْهَمٍ وَ نَأْخُذُ مِنْهُمْ وَ لَا نُعْطِيهِمْ .

And by this chain,

'He^{asws} said: 'Rasool-Allah^{saww} said: 'There is no interest (usury) in between us and the people who war against us. We can take a thousand Dirhams from them with one Dirham, and we can take from them and we cannot give them'.⁶¹

مُحَمَّدُ بْنُ يَحْيَى عَنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يَاسِينَ الضَّرِيرِ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ لَيْسَ بَيْنَ الرَّجُلِ وَ وُلْدِهِ وَ بَيْنَهُ وَ بَيْنَ عَبْدِهِ وَ لَا بَيْنَهُ وَ بَيْنَ أَهْلِهِ رَبًّا إِنَّمَا الرَّبَا فِيمَا بَيْنَكَ وَ بَيْنَ مَا لَا تَمْلِكُ قُلْتُ فَأَلْمَشْرُكُونَ بَيْنِي وَ بَيْنَهُمْ رَبًّا قَالَ نَعَمْ قُلْتُ فَإِنَّهُمْ مَمَالِيكَ فَقَالَ إِنَّكَ لَسْتَ تَمْلِكُهُمْ إِنَّمَا تَمْلِكُهُمْ مَعَ غَيْرِكَ أَنْتَ وَ غَيْرِكَ فِيهِمْ سِوَاءَ فَالَّذِي بَيْنَكَ وَ بَيْنَهُمْ لَيْسَ مِنْ ذَلِكَ لِأَنَّ عَبْدَكَ لَيْسَ مِثْلَ عَبْدِكَ وَ عَبْدُ غَيْرِكَ .

⁵⁸ Al Kafi – V 5 – The Book of Subsistence Ch 51 H 11

⁵⁹ Al Kafi – V 5 – The Book of Subsistence Ch 51 H 12

⁶⁰ Al Kafi – V 5 – The Book of Subsistence Ch 52 H 1

⁶¹ Al Kafi – V 5 – The Book of Subsistence Ch 52 H 2

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Yaseen Al Zareer, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'There is no interest (usury) between the man and his son, and between him and his slave, nor between him and his family. But rather, the interest (usury) is in what is between you and what you do not own'.

I said, 'So the Polytheists, is there interest (usury) in between me and them?' He^{asws} said: 'Yes'. I said, 'But they are owned slaves'. So he^{asws} said: 'You do not own them. But rather you own them along with other. You and other are equal regarding them. Thus, that which is between you and them is not from that, because your slave is not like (one who is) your slave as well as a slave of others (jointly owned)'.⁶²

باب فَضْلِ التَّجَارَةِ وَ الْمُواظَبَةِ عَلَيْهَا

Chapter 53 – The Preference of the business and the attentiveness over it

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ تَرَكْتُ التَّجَارَةَ يَنْقُصُ الْعَقْلَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Neglecting the business reduces the intellect'.⁶³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ التَّجَارَةُ تَزِيدُ فِي الْعَقْلِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The business increases in the intellect'.⁶⁴

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ زَيْدٍ عَنِ ابْنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ طَلَبَ التَّجَارَةَ اسْتَعْنَى عَنِ النَّاسِ قُلْتُ وَ إِنْ كَانَ مُعِيلاً قَالَ وَ إِنْ كَانَ مُعِيلاً إِنْ تِسْعَةَ أَعْشَارِ الرِّزْقِ فِي التَّجَارَةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Al Za'afrawy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who seeks the business becomes needless from the people'. I said, 'And even if he was the (only) breadwinner?' He^{asws} said: 'And even if he was the (only) breadwinner. None-tenths of the livelihood is in the business'.⁶⁵

⁶² Al Kafi – V 5 – The Book of Subsistence Ch 52 H 3

⁶³ Al Kafi – V 5 – The Book of Subsistence Ch 53 H 1

⁶⁴ Al Kafi – V 5 – The Book of Subsistence Ch 53 H 2

⁶⁵ Al Kafi – V 5 – The Book of Subsistence Ch 53 H 3

أَحْمَدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْجَهْمِ عَنْ فَضَيْلِ بْنِ الْأَعْوَرِ قَالَ شَهِدْتُ مُعَاذَ بْنَ كَثِيرٍ وَ قَالَ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنِّي قَدْ أَيْسَرْتُ فَأَدْعُ التَّجَارَةَ فَقَالَ إِنَّكَ إِنِ فَعَلْتَ قَلَّ عَقْلُكَ أَوْ نَحْوَهُ .

Ahmad Bin Abdullah, from Ahmad Bin Muhammad, from his father, from Ibn Abu Umeyr, from Abu Al Jahm, from Fuzayl Al Awr who said,

‘I witnessed Muaz Bin Kaseer and he said to Abu Abdullah^{asws}, ‘I have become affluent, so I want to leave the business’. So he^{asws} said: ‘If you do, your intellect would be lost’ – or similar to it’.⁶⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي إِسْمَاعِيلَ عَنْ فَضَيْلِ بْنِ يَسَارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَيُّ شَيْءٍ تُعَالِجُ قُلْتُ مَا أَعَالِجُ الْيَوْمَ شَيْئًا فَقَالَ كَذَلِكَ تَذْهَبُ أَمْوَالُكُمْ وَ اسْتَدَّ عَلَيْهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ismail, from Fuzayl Bin Yasaar who said,

‘Abu Abdullah^{asws} said: ‘Which thing do you for work?’ I said, ‘I do not do any work these days’. So he^{asws} said: ‘Like that your wealth would go away and it will be difficult upon you’.⁶⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْفَرَجِ الْقُمِّيِّ عَنْ مُعَاذِ بْنِ بِيَّاعِ الْأَكْسِيَّةِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَا مُعَاذُ أَضَعُفْتَ عَنِ التَّجَارَةِ أَوْ زَهَدْتَ فِيهَا قُلْتُ مَا ضَعُفْتُ عَنْهَا وَ مَا زَهَدْتُ فِيهَا قَالَ فَمَا لَكَ قُلْتُ كُنَّا نَنْتَظِرُ أَمْرًا وَ ذَلِكَ حِينَ قُتِلَ الْوَلِيدُ وَ عِنْدِي مَالٌ كَثِيرٌ وَ هُوَ فِي يَدِي وَ لَيْسَ لِأَحَدٍ عَلَيَّ شَيْءٌ وَ لَا أَرَانِي أَكَلُهُ حَتَّى أَمُوتَ فَقَالَ تَنَرُّكُمَا فَإِنَّ تَرَكُمَا مَذْهَبَةٌ لِلْعَقْلِ اسْعَ عَلَى عِيَالِكَ وَ إِيَّاكَ أَنْ يَكُونَ هُمْ السُّعَاةَ عَلَيْكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Al Faraj Al Qummy, from Muaz Baya’a Al Aksiyya who said,

‘Abu Abdullah^{asws} said to me: ‘O Muaz! Have you weakened from the business or abstained with regards to it?’ I said, ‘I have not weakened from it and I have not abstained from it’. He^{asws} said: ‘So what is the matter with you?’ I said, ‘We were awaiting a matter, and that is when Al-Waleed was killed and in my possession was a lot of wealth, and it was in my hands, and there was nothing for anyone upon me (a debt), nor did I see myself eating it all up until I die’. So he^{asws} said: ‘You have neglected it, and the neglecting of it is a depletion for the intellect. Strive for your dependents and for yourself so that they would be happy over you’.⁶⁸

مُحَمَّدٌ وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ عَيْسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ عَطِيَّةَ عَنْ هِشَامِ بْنِ أَحْمَرَ قَالَ كَانَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) يَقُولُ لِمُصَادِفٍ اذْهَبْ إِلَى عِرْكَ يَعْني السُّوقِ .

Muhammad and someone else, from Ahmad Bin Isa, from Ibn Abu Umeyr, from Ali Bin Atiyya, from Hisham Bin Ahmad who said,

‘Abu Al-Hassan^{asws} was saying to Musadif: ‘Go early to your honour- meaning the marketplace’.⁶⁹

⁶⁶ Al Kafi – V 5 – The Book of Subsistence Ch 53 H 4

⁶⁷ Al Kafi – V 5 – The Book of Subsistence Ch 53 H 5

⁶⁸ Al Kafi – V 5 – The Book of Subsistence Ch 53 H 6

⁶⁹ Al Kafi – V 5 – The Book of Subsistence Ch 53 H 7

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنِ الْفَضِيلِ بْنِ أَبِي قُرَّةَ قَالَ سَأَلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ وَ أَنَا حَاضِرٌ فَقَالَ مَا حَبَسَهُ عَنِ الْحَجِّ فَقِيلَ تَرَكَ التَّجَارَةَ وَ قَلَّ شَيْئُهُ قَالَ وَ كَانَ مُتَكَبِّئًا فَاسْتَوَى جَالِسًا ثُمَّ قَالَ لَهُمْ لَا تَدْعُوا التَّجَارَةَ فَتَهُونُوا اتَّجَرُوا بَارَكَ اللَّهُ لَكُمْ .

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from Shareef Bin Sabiq, from Al Fuzayl Bin Abu Qurra who said,

‘Abu Abdullah^{asws} was asked about a man and I was present, so he^{asws} said:’ And what has withheld him from the Hajj’. So it was said, ‘Neglect of the business and scarcity of his assets’. He (the narrator) said, ‘And he^{asws} was leaning, so he^{asws} sat upright then said to them: ‘Do not leave the business for you would be belittled. Do business, may Allah^{azwj} Bless you all’.⁷⁰

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنِ جَدِّهِ أَحْسَنَ بْنِ رَاشِدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ تَعَرَّضُوا لِلتَّجَارَةِ فَإِنَّ فِيهَا عَنَى لَكُمْ عَمَّا فِي أَيْدِي النَّاسِ .

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: ‘Display (your goods) for the business, for therein is rightness for you from what is in the hands of the people’.⁷¹

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ مُحَمَّدِ بْنِ سِنَانَ عَنْ حُدَيْفَةَ بْنِ مَنْصُورٍ عَنْ مُعَاذِ بْنِ كَثِيرٍ بَيْعِ الْأَكْسَبِيَّةِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنِّي قَدْ هَمَمْتُ أَنْ أَدْعَ السُّوقَ وَ فِي يَدِي شَيْءٌ قَالَ إِذَا يَسْقُطَ رَأْيُكَ وَ لَا يَسْتَعَانَ بِكَ عَلَى شَيْءٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Huzeyfa Bin Mansour, from Muaz Bin Kaseer Baya’a Al Aksiya who said,

‘I said to Abu Abdullah^{asws}, ‘I have thought that I shall leave the marketplace and in my hand is something (acquired wealth)’. He^{asws} said: ‘Then (the value of) your opinion would deteriorate and no one would like to seek consultation with you upon anything’.⁷²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ فَضِيلِ بْنِ بَسَارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنِّي قَدْ كَفَفْتُ عَنِ التَّجَارَةِ وَ أَمْسَكْتُ عَنْهَا قَالَ وَ لِمَ ذَلِكَ أَعْزَبُ بِكَ كَذَلِكَ تَذْهَبُ أَمْوَالُكُمْ لَا تَكْفُوا عَنِ التَّجَارَةِ وَ التَّمَسُّوا مِنْ فَضْلِ اللَّهِ عَزَّ وَ جَلَّ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Fuzayl Bin Yasaar who said,

‘I said to Abu Abdullah^{asws}, ‘I had refrained from the business and have withheld from it’. He^{asws} said: ‘And why is that so? Are you crippled with? That is how your wealth goes away. Do not refrain from the business and seek from the Grace of Allah^{azwj} Mighty and Majestic’.⁷³

⁷⁰ Al Kafi – V 5 – The Book of Subsistence Ch 53 H 8

⁷¹ Al Kafi – V 5 – The Book of Subsistence Ch 53 H 9

⁷² Al Kafi – V 5 – The Book of Subsistence Ch 53 H 10

⁷³ Al Kafi – V 5 – The Book of Subsistence Ch 53 H 11

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ الْحَجَّالِ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَكَانَ خَتَنَ بُرَيْدِ الْعَجَلِيِّ قَالَ بُرَيْدٌ لِمُحَمَّدٍ سَلْ لِي أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ شَيْءٍ أُرِيدُ أَنْ أَصْنَعَهُ إِنَّ لِلنَّاسِ فِي يَدَيَّ وَدَائِعَ وَ أَمْوَالًا وَ أَنَا أَتَقَلَّبُ فِيهَا وَ قَدْ أَرَدْتُ أَنْ أَتَخَلَّى مِنَ الدُّنْيَا وَ أَدْفَعُ إِلَى كُلِّ ذِي حَقٍّ حَقَّهُ

A number of our companions, from Ahmad Bin Muhammad, from Abdullah Al Hajjal, from Ali Bin Uqba, from Muhammad Bin Muslim, and he was the in-law of Bureyd Al Ijaly.

Bureyd said to Muhammad, 'Ask Abu Abdullah^{asws} for me about something. I want to do such that the deposits and the wealth which I hold for the people, and I keep turning in these, and I have intended that I shall empty myself from the world and hand over to each one of them with his right, (from the) rights (I have with me).'

قَالَ فَسَأَلَ مُحَمَّدٌ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ ذَلِكَ وَ خَبَرَهُ بِالْقِصَّةِ وَ قَالَ مَا تَرَى لَهُ فَقَالَ يَا مُحَمَّدُ أَيَّيْدًا نَفْسُهُ بِالْحَرْبِ لَا وَ لَكِنْ يَأْخُذُ وَ يُعْطِي عَلَى اللَّهِ جَلَّ اسْمُهُ .

He (the narrator) said, 'So Muhammad asked Abu Abdullah^{asws} about that, and informed him^{asws} of the story and said, 'What do you^{asws} see for him?' So he^{asws} said: 'O Muhammad! Has he initiated the war against himself. No! But, he should take and give, upon Allah^{azwj}, Majestic is His^{azwj} Name'.⁷⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ عُقْبَةَ قَالَ كَانَ أَبُو الْخَطَّابِ قَبْلَ أَنْ يَفْسُدَ وَ هُوَ يَحْمِلُ الْمَسَائِلَ لِأَصْحَابِنَا وَ يَجِيءُ بِجَوَابَاتِهَا رَوَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ اسْتَرَوْا وَ إِنْ كَانَ غَالِيًا فَإِنَّ الرِّزْقَ يَنْزِلُ مَعَ الشَّرَاءِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Ali Bin Uqba who said,

'Abu Al-Khatib, before he was spoil, and he used to carry the questions of our companions, and come back with their answers, (he) reported from Abu Abdullah^{asws} having said: 'Buy, even though it may be expensive, as the sustenance descends for the buyer (when he spends)'.⁷⁵

بَاب آدَابِ التَّجَارَةِ

Chapter 54 – Ettiquestes of the business

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي الْجَارُودِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) يَقُولُ عَلَى الْمُنْبَرِ يَا مَعْشَرَ التَّجَارِ الْفَقْهُ ثُمَّ الْمَتْجَرِ الْفَقْهُ ثُمَّ الْمَتْجَرِ الْفَقْهُ وَ اللَّهُ لِلرَّبِّ فِي هَذِهِ الْأُمَّةِ أَخْفَى مِنْ دَبِيبِ النَّمْلِ عَلَى الصَّفَا شُوبُوا أَيْمَانَكُمْ بِالصَّدْقِ التَّاجِرُ فَاجِرٌ وَ الْفَاجِرُ فِي النَّارِ إِلَّا مَنْ أَخَذَ الْحَقَّ وَ أَعْطَى الْحَقَّ .

A number of our companions, from Ahmad Bin Muhammad, from usman Bin Isa, from Abu Al Jaroud, from Al Asbagh Bin Nubata who said,

'I heard Amir Al-Momineen^{asws} saying upon the Pulpit: 'O group of businessmen! The jurisprudence, then the business! The jurisprudence, then the business! The jurisprudence, then the business! By Allah^{azwj}! The interest (usury) in this community is more hidden than the footsteps of the ant upon the dark rock. Immerse your

⁷⁴ Al Kafi – V 5 – The Book of Subsistence Ch 53 H 12

⁷⁵ Al Kafi – V 5 – The Book of Subsistence Ch 53 H 13

beliefs with the truthfulness. If the business man is an immoral, then immoral is in the Fire except for the one who takes the right and gives the right'.⁷⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ بَاعَ وَاشْتَرَى فَلْيَحْفَظْ خَمْسَ خِصَالٍ وَإِلَّا فَلَا يَشْتَرِيَنَّ وَلَا يَبِيعَنَّ الرَّبَا وَالْحَلْفَ وَكِنْمَانَ الْعَيْبِ وَالْحَمْدَ إِذَا بَاعَ وَالدَّمَ إِذَا اشْتَرَى .

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} said: 'The one who sells and buys, so let him not practice five characteristics, or else he would neither be buying nor selling – The interest (usury), and the oath, and concealment of the faults (in the goods), and the praise (of the goods) when he sells, and the condemnation (of the goods sold by others) when he buys'.⁷⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدُ بْنُ مُحَمَّدٍ وَعَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ أَبِي الْمُقَدَّامِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) بِالْكُوفَةِ عِنْدَكُمْ يَغْدِي كُلَّ يَوْمٍ بُكْرَةً مِنَ الْقَصْرِ فَيَطُوفُ فِي أَسْوَاقِ الْكُوفَةِ سُوقاً سُوقاً وَمَعَهُ الدَّرَّةُ عَلَى عَاتِقِهِ وَكَانَ لَهَا طَرْفَانِ وَكَانَتْ تُسَمَّى السَّبِيَّةَ

A number of our companions, from Sahl Bin Ziyad and Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Amro Bin Abu Al Miqdam, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} was at Al-Kufa among you all, every day having breakfast early morning from the bread. So he^{asws} would circle in the markets of Al-Kufa, market after market, and with him^{asws} was a whip upon his^{asws} shoulder, and for it were two end bits, and it was called *Al-Sabayba*.

فَيَقِفُ عَلَى أَهْلِ كُلِّ سُوقٍ فَيُنَادِي يَا مَعْشَرَ التَّجَارِ اتَّقُوا اللَّهَ عَزَّ وَجَلَّ فَإِذَا سَمِعُوا صَوْتَهُ (عَلَيْهِ السَّلَام) أَلْقَوْا مَا بِيَدِيهِمْ وَارْعَوْا إِلَيْهِ بَقُلُوبِهِمْ وَاسْمَعُوا بِأَذَانِهِمْ

So he^{asws} would pause at the people of each market, and he^{asws} would call out: 'O group of businessmen! Fear Allah^{azwj} Mighty and Majestic!' So whenever they heard his^{asws} voice, they would throw down what was in their hands and they would hearken to him^{asws} with their hearts, and listen to him with their ears'.

فَيَقُولُ (عَلَيْهِ السَّلَام) قَدِّمُوا الْإِسْتِخَارَةَ وَتَبَرَّكُوا بِالسُّهُولَةِ وَاقْتَرِبُوا مِنَ الْمُتَبَاعِينَ وَتَزَيَّنُوا بِالْحَلْمِ وَتَنَاهَوْا عَنِ الْيَمِينِ وَجَانِبُوا الْكُذْبَ وَتَجَافَوْا عَنِ الظُّلْمِ وَانصِفُوا الْمَظْلُومِينَ وَ لَا تَقْرَبُوا الرَّبَا وَ أَوْفُوا الْكَيْلَ وَ الْمِيزَانَ وَ لَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَ لَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ

So he^{asws} would be saying: 'Proceed with the Choice of Allah^{azwj} (Al-Istikhara) and Blessings with the ease, and be closer to the buyers, and adorn yourselves with the forbearance and keep away from the oaths, and keep aside from the lies and the betrayals of the injustices, and do justice with the oppressed, and do not go near the interest (usury), and be loyal in the measuring and weighing, and do not belittle the things of the people and do not go around the land creating mischief!'

فَيَطُوفُ (عَلَيْهِ السَّلَام) فِي جَمِيعِ أَسْوَاقِ الْكُوفَةِ ثُمَّ يَرْجِعُ فَيَقْعُدُ لِلنَّاسِ .

⁷⁶ Al Kafi – V 5 – The Book of Subsistence Ch 54 H 1

⁷⁷ Al Kafi – V 5 – The Book of Subsistence Ch 54 H 2

Thus, he^{asws} would be circling in the entirety of the markets of Al-Kufa, then he^{asws} would return, so he^{asws} would sit (in judgement) for the people'.⁷⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْفَاسَانِيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ الْجَعْفَرِيِّ عَنْ بَعْضِ أَهْلِ بَيْتِهِ قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) لَمْ يَأْذَنْ لِحَكِيمِ بْنِ حِزَامٍ بِالتَّجَارَةِ حَتَّى ضَمِنَ لَهُ إِقَالَةَ النَّادِمِ وَ إِنْتَظَارَ الْمُعْسِرِ وَ أَخَذَ الْحَقَّ وَافِيًا وَ غَيْرَ وَافٍ .

Ali Bin Ibrahim, from Ali Bin Muhammad Al Qasany, from Ali Bin Asbaat, from Abdullah Bin Al Qasim Al Ja'fary, from some of his family members who said that,

'Rasool-Allah^{saww} did not give permission for Hakeem Bin Hizam for the doing of business until he guaranteed to him^{saww} for the settlement (accepting returned goods) from the regretful buyer, and the respite for the insolvent, and taking (price for his goods) in full or less'.⁷⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَادٍ عَنِ الْحُسَيْنِ بْنِ زَيْدِ الْهَاشِمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (صلى الله عليه وآله) قَالَ جَاءَتْ زَيْنَبُ الْعَطَّارَةُ الْحَوْلَاءُ إِلَى نِسَاءِ النَّبِيِّ (صلى الله عليه وآله) فَجَاءَ النَّبِيُّ (صلى الله عليه وآله) فَأَيَّاهُ عِنْدَهُمْ فَقَالَ النَّبِيُّ (صلى الله عليه وآله) إِذَا أَنْبَيْتَنَا طَابَتْ بُيُوتُنَا فَقَالَتْ بِيُوتُنَا بِرِيحِكَ أَطِيبُ يَا رَسُولَ اللَّهِ فَقَالَ لَهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا بَعْتَ فَأَحْسِنِي وَ لَا تَعْشِي فَإِنَّهُ أَنْفَى لِلَّهِ وَ أَنْفَى لِلْمَالِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Khalaf Bin Hammad, from Al Husayn Bin Zayd Al Hashimy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Zaynab Al-Attar Al-Hawla came over to the wives of the Prophet^{saww}. So the Prophet^{saww} came over and she was with them. So the Prophet^{saww} said: 'Whenever you come over to us, you aromatise our rooms'. So she said, 'Your^{saww} room is more aromatic by your^{asws} aroma, O Rasool-Allah^{saww}! So Rasool-Allah^{saww} said to her: 'Whenever you sell, so make it good (pure) and do not mix it up, for it is more fearful of Allah^{azwj} and more remaining for the wealth'.⁸⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (صلى الله عليه وآله) قَالَ إِذَا قَالَ لَكَ الرَّجُلُ اشْتَرِ لِي فَلَا تُعْطِهِ مِنْ عِنْدِكَ وَ إِنْ كَانَ الَّذِي عِنْدَكَ خَيْرًا مِنْهُ .

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever the man says to you, 'Buy for me', so do not give it to him from your (goods), and even though that which was with you is better than it (what you would buy for him from others)'.⁸¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (صلى الله عليه وآله) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) السَّمَاخَةُ مِنَ الرَّبَّاحِ قَالَ ذَلِكَ لِرَجُلٍ يُوصِيهِ وَ مَعَهُ سِلْعَةٌ يَبِيعُهَا .

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

⁷⁸ Al Kafi – V 5 – The Book of Subsistence Ch 54 H 3

⁷⁹ Al Kafi – V 5 – The Book of Subsistence Ch 54 H 4

⁸⁰ Al Kafi – V 5 – The Book of Subsistence Ch 54 H 5

⁸¹ Al Kafi – V 5 – The Book of Subsistence Ch 54 H 6

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Tolerance (discounting) is from the gains'. He^{saww} said that to a man whom he^{saww} advised and with him was a commodity he wanted to sell'.⁸²

وَ بِإِسْنَادِهِ قَالَ مَرَّ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) عَلَى جَارِيَةٍ قَدْ اشْتَرَتْ لَحْمًا مِنْ قَصَابٍ وَ هِيَ تَقُولُ زِدْنِي فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ زِدْهَا فَإِنَّهُ أَكْبَرُ لِلْبَرَكَاتِ .

And by his chain,

'(The Imam^{asws}) said: 'Amir Al-Momineen^{asws} said to a slave girl who had bought meat from a butcher, and she was saying, 'Increase it for me', so Amir Al-Momineen^{asws} said to him: 'Increase it for her, for it is greater for the Blessings'.⁸³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عَلِيِّ بْنِ عَبْدِ الرَّحِيمِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ إِذَا قَالَ الرَّجُلُ لِلرَّجُلِ هَلُمَّ أَحْسِنْ يَبِيعَكَ يَحْرُمُ عَلَيْهِ الرَّبْحُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abdul Rahman Bin Abu Najran, from Ali Bin Abdul Raheem, from a man,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'Whenever the man says to the man, 'Come with me, I will sell you (something) with a good deal, (taking) the profit (in that condition) would be Prohibited upon him'.⁸⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِيَانَ عَنْ عَامِرِ بْنِ جُدَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ قَالَ فِي رَجُلٍ بَاعَ مِنْهُ سَعْرًا مَعْلُومًا فَمَنْ سَكَتَ عَنْهُ مِمَّنْ يَشْتَرِي مِنْهُ بِأَعَهُ بِذَلِكَ السَّعْرِ وَ مَنْ مَآكِسَهُ وَ أَبِي أَنْ يَبْتَاعَ مِنْهُ زَادَهُ قَالَ لَوْ كَانَ يَزِيدُ الرَّجُلَيْنِ وَ الثَّلَاثَةَ لَمْ يَكُنْ بِذَلِكَ بَاسٌ فَأَمَّا أَنْ يَفْعَلَهُ بِمَنْ أَبِي عَلَيْهِ وَ كَائِسَهُ وَ يَمْنَعُهُ مِمَّنْ لَمْ يَفْعَلْ ذَلِكَ فَلَا يُعْجِبُنِي إِلَّا أَنْ يَبِيعَهُ بَيْعًا وَاحِدًا .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from one of our companions, from Aban, from Aamir Bin Juza'at,

(It has been narrated) from Abu Abdullah^{asws} having said regarding a man so he fixed a price tag with a known (fixed) price. So the one who remained silent from it from the ones who bought from him, he sold it with that price, and the one who bargained and refused, he sold it to him for an increased price'. He^{asws} said: 'If he had increased it for two men or three, there would not happen to be any problem with that. But if he did it with (every) one who refused to him and bargained it and prevented it from the ones who did not do that, so I^{asws} do not like it except that he should sell with one price (for everyone)'.⁸⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) صَاحِبُ السَّلْعَةِ أَحَقُّ بِالسَّوْمِ .

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

⁸² Al Kafi – V 5 – The Book of Subsistence Ch 54 H 7

⁸³ Al Kafi – V 5 – The Book of Subsistence Ch 54 H 8

⁸⁴ Al Kafi – V 5 – The Book of Subsistence Ch 54 H 9

⁸⁵ Al Kafi – V 5 – The Book of Subsistence Ch 54 H 10

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The owner of the commodity is more rightful to (putting) the price tag'.⁸⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ رَفَعَهُ قَالَ نَهَى رَسُولُ اللَّهِ (صلى الله عليه وآله) عَنِ السُّؤْمِ مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Asbaat, raising it, said,

'Rasool-Allah^{saww} forbade from the bargaining during what is between the emergence of the dawn up to the emergence of the sun (early morning)'.⁸⁷

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ قَالَ تَبَيَّنْتُ عَنْ أَبِي جَعْفَرٍ (عليه السلام) أَنَّهُ كَرِهَ بَيْعِينَ الطَّرْحِ وَحَذَّ عَلَى غَيْرِ تَقْلِيْبٍ وَشِرَاءٍ مَا لَمْ يَر .

Ahmad Bin Muhammad, from Abdul Rahman Bin Hammad, from Muhammad Bin Sinan who said,

'It has emerged from Abu Ja'far^{asws} that he^{asws} disliked selling of the dropped goods taken upon with being turned around (checked for any damage), and buying what has not been seen'.⁸⁸

أَحْمَدُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي جَمِيلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ غَبْنُ الْمُسْتَرْسِلِ سُحْتٌ .

Ahmad, from Muhammad Bin Ali, from Abu Jameela, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Deliberate cheating is an ill-gotten gain'.⁸⁹

عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُبَسَّرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ غَبْنُ الْمُؤْمِنِ حَرَامٌ .

From him, from Usman Bin Isa, from Muyassar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Cheating the Believer is Prohibited'.⁹⁰

أَحْمَدُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ يَزِيدَ بْنِ إِسْحَاقَ عَنْ هَارُونَ بْنِ حَمَزَةَ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَيُّمَا عَبْدٍ أَقَالَ مُسْلِمًا فِي بَيْعٍ أَقَالَهُ اللَّهُ تَعَالَى عُنْرَتَهُ يَوْمَ الْقِيَامَةِ .

Ahmad Bin Muhammad Bin Ali, from Yazeed Bin Is'haq, from Haroun Bin Hamza, from Abu Hamza,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whichever servant settles (accepts returned goods) regarding his sale, Allah^{azwj} the Exalted would Settle his mistakes on the Day of Judgement'.⁹¹

⁸⁶ Al Kafi – V 5 – The Book of Subsistence Ch 54 H 11

⁸⁷ Al Kafi – V 5 – The Book of Subsistence Ch 54 H 12

⁸⁸ Al Kafi – V 5 – The Book of Subsistence Ch 54 H 13

⁸⁹ Al Kafi – V 5 – The Book of Subsistence Ch 54 H 14

⁹⁰ Al Kafi – V 5 – The Book of Subsistence Ch 54 H 15

⁹¹ Al Kafi – V 5 – The Book of Subsistence Ch 54 H 16

أَحْمَدُ عَنْ عَلِيِّ بْنِ أَحْمَدَ عَنْ إِسْحَاقَ بْنِ سَعْدِ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ الدَّغَشِيِّ قَالَ كُنْتُ عَلَى بَابِ شِهَابِ بْنِ عَبْدِ رَبِّهِ فَخَرَجَ غُلَامٌ شِهَابِي فَقَالَ إِنِّي أُرِيدُ أَنْ أَسْأَلَ هَاشِمَ الصَّيْدَانِيَّ عَنْ حَدِيثِ السَّلْعَةِ وَالْبِضَاعَةِ

Ahmad, from Ali Bin Ahmad, from Is'haq Bin Sa'ad Al Ashary, from Abdullah Bin Saeed Al Daghshy who said,

'I was at the door of Shihab Bin Abd Rabbih, so a slave of Shiab came out and said, 'I want to ask Hisham Al-Saydani about a Hadeeth of the items and the merchandise'.

قَالَ فَاتَيْتُ هَاشِمًا فَسَأَلْتُهُ عَنِ الْحَدِيثِ فَقَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْبِضَاعَةِ وَالسَّلْعَةِ فَقَالَ نَعَمْ مَا مِنْ أَحَدٍ يَكُونُ عِنْدَهُ سِلْعَةٌ أَوْ بِضَاعَةٌ إِلَّا قَبِضَ اللَّهُ عَزَّ وَجَلَّ مَنْ يُرْبِحُهُ فَإِنْ قَبِلَ وَ إِلَّا صَرَفَهُ إِلَى غَيْرِهِ وَ ذَلِكَ أَنَّهُ رَدَّ عَلَى اللَّهِ عَزَّ وَجَلَّ .

He (the narrator) said, 'So I went over to Hashim and asked him about the Hadeeth. So he said, 'I asked Abu Abdullah^{asws} said the merchandise and the items, so he^{asws} said: 'Yes, there is none who happens to have some merchandise with him or an item (for sale) except that Allah^{azwj} Mighty and Majestic Ordains one who would profit him. So either he accepts (the offer of the buyer) or else it is exchanged to someone else, and that is because he rejected upon Allah^{azwj} Mighty and Majestic'.⁹²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى رَفَعَ الْحَدِيثَ قَالَ كَانَ أَبُو أَمَامَةَ صَاحِبُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَقُولُ أَرُبُّعٌ مِنْ كُنْ فِيهِ فَقَدْ طَابَ مَكْسَبُهُ إِذَا اشْتَرَى لَمْ يَعْجَبْ وَ إِذَا بَاعَ لَمْ يَحْمَدْ وَ لَا يُدْلَسُ وَ فِيمَا بَيْنَ ذَلِكَ لَا يَحْلِفُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, raising the Hadeeth, said,

'Abu Amama, a companion of Rasool-Allah^{saww} was saying, 'I heard Rasool-Allah^{saww} saying: 'If four things happen to be in someone, so his earnings are good – whenever he buyes, he does not fault (the merchandise to have its price reduced); and whenever he sells, he does not praise (the merchandise to get it sold); and he does not cheat (conceal defects of the merchandise being sold); and in what is between that, he does not swear oaths (to get the merchandise sold or bought)'.⁹³

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ حُدَيْفَةَ بْنِ مَنصُورٍ عَنْ مَيْسَرَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ عَامَّةَ مَنْ يَأْتِينِي مِنْ إِخْوَانِي فَحَدِّ لِي مِنْ مُعَامَلَتِهِمْ مَا لَا أَجُوزُهُ إِلَى غَيْرِهِ فَقَالَ إِنَّ وَلَيْتَ أَخَاكَ فَحَسَنٌ وَ إِلَّا فَبِعْ بِنِعِ الْبَصِيرِ الْمُدَاقِ .

Ahmad Bin Muhammad, from Salih Bin Abu Hammad, from Muhammad Bin Sinan, from Huzeyfa Bin Mansour, from Muyassar who said,

'I said to Abu Abdullah^{asws} that, 'The general Muslims are the ones who are coming to me (as buyers), from my brethren, so establish a limit for me from their affaris what I cannot exceed to others'. So he^{asws} said: 'If you protect your brethren, good, or else, sell a sale of the one with insight, the hair-splitter'.⁹⁴

⁹² Al Kafi – V 5 – The Book of Subsistence Ch 54 H 17

⁹³ Al Kafi – V 5 – The Book of Subsistence Ch 54 H 18

⁹⁴ Al Kafi – V 5 – The Book of Subsistence Ch 54 H 19

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ ابْنِ سِنَانَ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عَبْدِ الْأَعْلَى بْنِ أُعَيْنَ قَالَ قَالَ نُبَيْتُ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) أَنَّهُ كَرِهَ بَيْعِينَ اطَّرَحَ وَ خُدَّ عَلَى غَيْرِ تَقْلِيْبٍ وَ شِرَاءَ مَا لَمْ يَر .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Sinan, from Yunus, from Ibn Sinan, from Yunus Bin Yaqoub, from Abdul Al A'ala Bin Ayn who said,

'It has emerged from Abu Ja'far^{asws} that he^{asws} disliked selling the dropped (goods) taken upon without be turned around (checked for any damage), and buying what has not been seen'.⁹⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ بَشَّارٍ عَنْ رَجُلٍ رَفَعَهُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَ لَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ قَالَ هُمْ التَّجَارُ الَّذِينَ لَا تُلْهِهِمْ تِجَارَةٌ وَ لَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ عَزَّ وَ جَلَّ إِذَا دَخَلَ مَوَاقِيْتُ الصَّلَاةِ أَتَوْا إِلَى اللَّهِ حَقَّهُ فِيهَا .

A number of our companions, from Sahl Bin Ziyad, from Al Husayn Bin Bashar, from a man, raising it,

'Regarding the Words of Allah^{azwj} Mighty and Majestic [24:37] **Men whom neither merchandise nor selling diverts from the Remembrance of Allah**, he^{asws} said: 'They are the merchants whom neither the business nor the selling diverts them from the Remembrance of Allah^{azwj} Mighty and Majestic, whenever the timings of the Prayer come up, they deliver to Allah^{azwj}, His^{azwj} Rights with regards to it'.⁹⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ سُلَيْمَانَ بْنِ صَالِحٍ وَ أَبِي شَيْبَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ رِبْحُ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ رَبًا إِلَّا أَنْ يَشْتَرِيَ بِأَكْثَرِ مِنْ مِائَةِ دِرْهَمٍ فَارْبِحْ عَلَيْهِ فَوْتُ يَوْمِكَ أَوْ يَشْتَرِيَهُ لِلتَّجَارَةِ فَارْبِحُوا عَلَيْهِمْ وَ ارْتَفُوا بِهِمْ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Salih Bin Uqba, from Suleyman Bin Salih and Abu Shibl,

(It has been narrated) from Abu Abdullah^{asws} having said: Taking profit from a Believer (on a small item) is like taking interest, except if he were to buy in excess of one hundred Dirhams, so the profit upon it would be his living for his day, or if he buys for the business (for re-selling), so make a profit upon them and be kind with them'.⁹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ مِنْ أَنْجَرَ بَعِيرٍ عَلِمَ ارْتَطَمَ فِي الرَّبَا ثُمَّ ارْتَطَمَ

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The one who trades without knowledge would run into interest (usury), then run into it (repeatedly)'.⁹⁷

قَالَ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) يَقُولُ لَا يَعْجَدَنَّ فِي السُّوقِ إِلَّا مَنْ يَعْجَلُ الشِّرَاءَ وَ الْبَيْعَ .

⁹⁵ Al Kafi – V 5 – The Book of Subsistence Ch 54 H 20

⁹⁶ Al Kafi – V 5 – The Book of Subsistence Ch 54 H 21

⁹⁷ Al Kafi – V 5 – The Book of Subsistence Ch 54 H 22

He^{asws} said: 'And Amir Al-Momineen^{asws} was saying: 'He should not sit in the marketplace except the one who comprehends (fully understands) the buying and the selling (principles)'.⁹⁸

بَاب فَضْلِ الْحِسَابِ وَ الْكِتَابَةِ

Chapter 55 – Merits of the accounting and the writing

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ رَجُلٍ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ مَنْ أَلَّفَ عَلَى النَّاسِ بَرَّهُمْ وَ فَاجَرَهُمْ بِالْكِتَابِ وَ الْحِسَابِ وَ لَوْ لَا ذَلِكَ لَتَغَالَطُوا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ahmad Bin Abu Abdullah, from a man, from Jameel,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'It is a Favour from Allah^{azwj} Mighty and Majestic upon the people, their righteous ones and their immoral ones, with the writing and the accounting; and had it not been for that, they would make mistakes'.⁹⁹

بَاب السَّبْقِ إِلَى السُّوقِ

Chapter 56 – The preceding to the marketplace

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) سُوْقُ الْمُسْلِمِينَ كَمَسْجِدِهِمْ فَمَنْ سَبَقَ إِلَى مَكَانٍ فَهُوَ أَحَقُّ بِهِ إِلَى اللَّيْلِ وَ كَانَ لَا يَأْخُذُ عَلَى بُيُوتِ السُّوقِ الْكِرَاءَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al Momineen^{asws} said: 'A market of the Muslims is like their Masjid, so the one who preceded to a place is he would be more rightful with it up to the night', and he^{asws} did not charge rent upon the rooms of the market place'.¹⁰⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سُوْقُ الْمُسْلِمِينَ كَمَسْجِدِهِمْ يَعْنِي إِذَا سَبَقَ إِلَى السُّوقِ كَانَ لَهُ مِثْلُ الْمَسْجِدِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'A market of the Muslims is like their Masjid, meaning when they go to the market, it would be like (going to) the Masjid for him'.¹⁰¹

⁹⁸ Al Kafi – V 5 – The Book of Subsistence Ch 54 H 23

⁹⁹ Al Kafi – V 5 – The Book of Subsistence Ch 55 H 1

¹⁰⁰ Al Kafi – V 5 – The Book of Subsistence Ch 56 H 1

¹⁰¹ Al Kafi – V 5 – The Book of Subsistence Ch 56 H 2

بَابُ مَنْ ذَكَرَ اللَّهَ تَعَالَى فِي السُّوقِ**Chapter 57 – The one who remembers Allah^{azwj} the Exalted in the marketplace**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانَ عَنْ أَبِيهِ قَالَ قَالَ لِي أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَا أَبَا الْفَضْلِ أَمَا لَكَ مَكَانٌ تَقْعُدُ فِيهِ فَتُعَامِلَ النَّاسَ قَالَ قُلْتُ بَلَى قَالَ مَا مِنْ رَجُلٍ مُؤْمِنٍ يَرُوحُ أَوْ يَغْدُو إِلَى مَجْلِسِهِ أَوْ سُوقِهِ فَيَقُولُ حِينَ يَضَعُ رِجْلَهُ فِي السُّوقِ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِهَا وَخَيْرِ أَهْلِهَا إِلَّا وَكَلَّ اللَّهُ عَزَّ وَجَلَّ بِهِ مَنْ يَحْفَظُهُ وَيَحْفَظُ عَلَيْهِ حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ فَيَقُولَ لَهُ قَدْ أُجِرْتَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا يَوْمَكَ هَذَا بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ وَ قَدْ رَزَقْتَ خَيْرَهَا وَخَيْرِ أَهْلِهَا فِي يَوْمِكَ هَذَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Hanaan, from his father who said,

‘Abu Ja’far^{asws} said to me: ‘O Abu Al-Fazl! Is there any place for you whereby you can sit in and do business with the people?’ I said, ‘Yes’. He^{asws} said: ‘There is none from a Believing man who goes or comes to his gathering or his marketplace, so he is saying when he places his foot in the marketplace,

‘اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِهَا وَخَيْرِ أَهْلِهَا’

‘O Allah^{azwj}! I ask You^{azwj} from its goodness and the goodness of its people’, except that Allah^{azwj} Mighty and Majestic would Allcoate with him one (Angel) who would protect him, and guard him until he returns to his house. So he (the Angel) would be saying to him: ‘I have rescued you from its evil and the evil of its people on this day of yours by the Permission of Allah^{azwj} Mighty and Majestic, and I have graced its goodness and the goodness of its people to you in this day of yours’.

فَإِذَا جَلَسَ مَجْلِسَهُ قَالَ حِينَ يَجْلِسُ

So when he sits is his seat, he says when he sits,

‘أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ حَلَالًا طَيِّبًا وَ أَعُوذُ بِكَ مِنْ أَنْ أَظْلِمَ أَوْ أَظْلَمَ وَ أَعُوذُ بِكَ مِنْ صَفْقَةِ خَاسِرَةٍ وَ يَمِينٍ كَاذِبَةٍ’

‘I testify that there is no god except for Allah^{azwj}, One, not having any associates for Him^{azwj}, and I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}. O Allah^{azwj}! I ask You^{azwj} from Your^{azwj} Grace, Permissible, good, and I seek Refuge with You^{azwj} from being unjust and suffering injustice; and I seek Refuge with You^{azwj} from loss-making deals and false oaths’.

فَإِذَا قَالَ ذَلِكَ قَالَ لَهُ الْمَلَكُ الْمُوَكَّلُ بِهِ أَنْبِئْهُ فَمَا فِي سُوقِكَ الْيَوْمَ أَحَدٌ أَوْفَرَ مِنْكَ حَظًّا قَدْ تَعَجَّلَتْ الْحَسَنَاتِ وَ مُجِئَتْ عَنكَ السَّيِّئَاتِ وَ سَيِّئَاتِكَ مَا قَسَمَ اللَّهُ لَكَ مَوْفِرًا حَلَالًا طَيِّبًا مُبَارَكًا فِيهِ .

So when he says that, the Angel who is Allocated with him, says to him: ‘Receive glad tidings! There is no one in your market which is more ampler than you in a share. The good has been hastened and the evil has been obliterated from you, and

you will be receiving what Allah^{azwj} has Apportioned for you with ampleness, Permissible, good, with Blessings therein'.¹⁰²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا دَخَلْتَ سُوقَكَ فَقُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِهَا وَخَيْرِ أَهْلِهَا وَ أَعُوذُ بِكَ مِنْ شَرِّهَا وَ شَرِّ أَهْلِهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أَظْلِمَ أَوْ أُظْلَمَ أَوْ أَنْبَغِيَ أَوْ يُبَغَى عَلَيَّ أَوْ أُعْتَدِيَ أَوْ يُعْتَدَى عَلَيَّ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ إِبْلِيسَ وَ جُنُودِهِ وَ شَرِّ فَسَقَةِ الْعَرَبِ وَ الْعَجَمِ وَ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever you enter your marketplace, so say, 'O Allah^{azwj}! I ask You^{asws} from its goodness and the goodness of its people, and I seek Refuge with you from its evil and the evil of its people! O Allah^{azwj} I seek Refuge with You^{azwj} from being unjust or suffering injustice, or rebelling or being rebelled against, or exceeding or being exceeded against. O Allah^{azwj}! I seek Refuge with You^{azwj} from the evil of Iblees^{la} and his^{la} army, and evil of the wickeds ones of the Arabs and the non-Arabs; and Sufficient is Allah^{azwj} for me, there being no god except for Him^{azwj}, and upon Him^{azwj} do I rely, and He^{azwj} is the Lord^{azwj} of the Magnificent Throne'.¹⁰³

بَابُ الْقَوْلِ عِنْدَ مَا يُشْتَرَى لِلتَّجَارَةِ

Chapter 58 – The words during what one buys for the business

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزِ بْنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا اشْتَرَيْتَ شَيْئاً مِنْ مَتَاعٍ أَوْ غَيْرِهِ فَكَبِّرْ ثُمَّ قُلِ اللَّهُمَّ إِنِّي اشْتَرَيْتُهُ أَلْتَمِسُ فِيهِ مِنْ فَضْلِكَ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ اللَّهُمَّ فَاجْعَلْ لِي فِيهِ فَضْلاً اللَّهُمَّ إِنِّي اشْتَرَيْتُهُ أَلْتَمِسُ فِيهِ مِنْ رِزْقِكَ [اللَّهُمَّ] فَاجْعَلْ لِي فِيهِ رِزْقاً ثُمَّ أَعِدْ كُلَّ وَاحِدَةٍ ثَلَاثَ مَرَّاتٍ .

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever you buy anything from a shop or something else, so exclaim Takbeer, then say, 'O Allah^{azwj}! I am buyind it, seeking therein from Your^{azwj} Grace, so Send Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}! O Allah^{azwj}! So Make Grace to be therein for me! O Allah^{azwj}! I am buying it seeking therein Grace from Your^{azwj} sustenance. O Allah^{azwj}! So Make sustenance to be therein for me'. Then repeat each one three times'.¹⁰⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ هُدَيْلِ بْنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا اشْتَرَيْتَ جَارِيَةً فَقُلِ اللَّهُمَّ إِنِّي أَسْتَسِيرُكَ وَ أَسْتَحِيرُكَ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Sa'alba Bin Maymoun, from Huzayl,

¹⁰² Al Kafi – V 5 – The Book of Subsistence Ch 57 H 1

¹⁰³ Al Kafi – V 5 – The Book of Subsistence Ch 57 H 2

¹⁰⁴ Al Kafi – V 5 – The Book of Subsistence Ch 58 H 1

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever you buy a slave girl, so say, 'O Allah^{azwj}! I consult You^{azwj} and opt for Your^{azwj} Choice of goodness (Istikhara)',¹⁰⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا أَرَدْتَ أَنْ تَشْتَرِيَ شَيْئًا فَقُلْ يَا حَيُّ يَا قَيُّوْمُ يَا دَائِمُ يَا رَعُوفُ يَا رَحِيمُ أَسْأَلُكَ بِعِزَّتِكَ وَ قُدْرَتِكَ وَ مَا أَحَاطَ بِهِ عِلْمُكَ أَنْ تُقْسِمَ لِي مِنَ التَّجَارَةِ الْيَوْمَ أَعْظَمَهَا رِزْقًا وَ أَوْسَعَهَا فَضْلًا وَ خَيْرَهَا عَاقِبَةً فَإِنَّهُ لَا خَيْرَ فِيمَا لَا عَاقِبَةَ لَهُ

A number of our companions, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, from Ibn Mahboub, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said, 'Whenever you intend to buy something, so say, 'O Living, O Guardian, Oh Eternal, O Kind, O Merciful! I ask You^{azwj} by Your^{azwj} Honour, and Your^{azwj} Power and what Your^{azwj} Knowledge encompasses, that You^{azwj} Apportion for me from the business today with a great sustenance, and extensive Grace, and its goodness being the end result, so there is no goodness in what there is no end result for it'.

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا اشْتَرَيْتَ دَابَّةً أَوْ رَأْسًا فَقُلِ اللَّهُمَّ أَفِدِرْ لِي أَطْوَلَهَا حَيَاةً وَ أَكْثَرَهَا مَنَفَعَةً وَ خَيْرَهَا عَاقِبَةً .

He (the narrator) said, 'And Abu Ja'far^{asws} said: 'Whenever you buy an animal, or a head (slave), so say, 'O Allah^{azwj}! Enable for me the longevity of its life, and the abundance of its benefit, and the goodness of its end result'.¹⁰⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عَمِيرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا اشْتَرَيْتَ دَابَّةً فَقُلِ اللَّهُمَّ إِنْ كَانَتْ عَظِيمَةَ الْبِرْكَاتِ فَاصِلَةَ الْمَنَفَعَةِ مِمُّونَةَ النَّاصِبَةِ فَيَسِّرْ لِي شِرَاهاً وَ إِنْ كَانَتْ غَيْرَ ذَلِكَ فَاصْرِفْنِي عَنْهَا إِلَى الَّذِي هُوَ خَيْرٌ لِي مِنْهَا فَإِنَّكَ تَعْلَمُ وَ لَا أَعْلَمُ وَ تَقْدِرُ وَ لَا أَقْدِرُ وَ أَنْتَ عَلَامُ الْغُيُوبِ تَقُولُ ذَلِكَ ثَلَاثَ مَرَّاتٍ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever you buy an animal (a vehicle), so say, 'O Allah^{azwj}! If there will be great Blessings, Grace, profits, of auspicious forelocks, so Ease its buying for me; and if there are to be other than that, so Turn me away from it to that one which is better for me than it, for You^{azwj} Know and I do not know, and You^{azwj} are Able and I am not able, and You^{azwj} are the Knower of the unseen' – You should be saying that three times'.¹⁰⁷

بَابُ مَنْ تَكَرَّرَ مُعَامَلَتُهُ وَ مُحَالَطَتُهُ

Chapter 59 – The ones with whom dealings and inter-mingling is abhorred

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ الْعَبَّاسِ بْنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنْ أَبِيهِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَا تَشْتَرِ مِنْ مُحَارَفٍ فَإِنَّ صَفْقَتَهُ لَا بَرَكَتَ فِيهَا .

¹⁰⁵ Al Kafi – V 5 – The Book of Subsistence Ch 58 H 2

¹⁰⁶ Al Kafi – V 5 – The Book of Subsistence Ch 58 H 3

¹⁰⁷ Al Kafi – V 5 – The Book of Subsistence Ch 58 H 4

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Abbas Bin Al Waleed Bin Sabeeh, from his father who said,

'Abu Abdullah^{asws} said to me: 'Do not buy from a corrupter (mixer of the goods), for there is no Blessing in his deal'.¹⁰⁸

مُحَمَّدُ بْنُ بَحْبَيْ وَغَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَمَّنْ حَدَّثَهُ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقُلْتُ إِنَّ عِنْدَنَا قَوْمًا مِنَ الْأَكْرَادِ وَ إِنَّهُمْ لَا يَزَالُونَ يَجِيبُونَ بِالْبَيْعِ فَتَخَالِطُهُمْ وَ نُبَايِعُهُمْ فَقَالَ يَا أَبَا الرَّبِيعِ لَا تَخَالِطُوهُمْ فَإِنَّ الْأَكْرَادَ حَيٌّ مِنْ أَحْيَاءِ الْجِنِّ كَشَفَ اللَّهُ عَنْهُمْ الْعَطَاءَ فَلَا تَخَالِطُوهُمْ .

Muhammad Bin Yahya, and someone else from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from the one who narrated it, from Abu Al Rabie Al Shamy who said,

'I asked Abu Abdullah^{asws}, so I said, 'With us there are people from the Kurds, and they are not ceasing to come with the sale of goods, so we tend to inter-mingle with them and buy from them'. So he^{asws} said: 'O Abu Al-Rabie! Do not inter-mingle with them, for the Kurds are a section from the sections of the Jinn. Allah^{azwj} has Uncovered the covering from them. So do not inter-mingle with them'.¹⁰⁹

أَحْمَدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِهِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ حُسَيْنِ بْنِ خَارِجَةَ عَنْ مُيَسَّرِ بْنِ عَبْدِ الْعَزِيزِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَا تُعَامِلْ ذَا عَاهَةٍ فَإِنَّهُمْ أَظْلَمُ شَيْءٍ .

Ahmad Bin Abdullah, from Ahmad Bin Abu Abdullah, from someone else from his companions, from Ali Bin Asbaat, from Husayn Bin Kharjat, from Maysar Bin Abdul Aziz who said,

'Abu Abdullah^{asws} said to me: 'Do not deal with people with the defects, for they are the most unjust ones'.¹¹⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ ظَرِيفِ بْنِ نَاصِحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا تَخَالِطُوا وَ لَا تُعَامِلُوا إِلَّا مَنْ نَشَأَ فِي الْخَيْرِ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Zareyf Bin Nasih,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do not inter-mingle and do not have dealings except with the ones who have grown in the goodness'.¹¹¹

أَحْمَدُ بْنُ مُحَمَّدٍ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) احذَرُوا مُعَامَلَةَ أَصْحَابِ الْعَاهَاتِ فَإِنَّهُمْ أَظْلَمُ شَيْءٍ .

Ahmad Bin Muhammad, raising it, said,

'Abu Abdullah^{asws} said: 'Be cautious of having dealings with the people with deformities, for they are the most unjust ones'.¹¹²

مُحَمَّدُ بْنُ بَحْبَيْ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ بَقُطَيْنَ عَنِ الْحُسَيْنِ بْنِ مِيَّاحٍ عَنْ عَيْسَى عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ إِيَّاكَ وَ مُخَالَطَةَ السَّفَلَةِ فَإِنَّ السَّفَلَةَ لَا يَبُولُ إِلَى خَيْرٍ .

¹⁰⁸ Al Kafi – V 5 – The Book of Subsistence Ch 59 H 1

¹⁰⁹ Al Kafi – V 5 – The Book of Subsistence Ch 59 H 2

¹¹⁰ Al Kafi – V 5 – The Book of Subsistence Ch 59 H 3

¹¹¹ Al Kafi – V 5 – The Book of Subsistence Ch 59 H 4

¹¹² Al Kafi – V 5 – The Book of Subsistence Ch 59 H 5

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Al Hassan Bin Ali Bin Yaqteen, from Al Husayn Bin Mayyah, from Isa,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Beware of inter-mingling with the lowly people (rif-raff), for the lowly do not lead to the goodness'.¹¹³

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَدِيٍّ عَنِ اللَّهِ عَنِ أَبِيهِ عَنْ فَضْلِ النَّوْفَلِيِّ عَنِ ابْنِ أَبِي يَحْيَى الرَّازِيِّ قَالَ قَالَ أَبُو عَدِيٍّ اللَّهُ (عَلَيْهِ السَّلَام) لَا تُخَالِطُوا وَلَا تَعَامِلُوا إِلَّا مَنْ نَشَأَ فِي الْخَيْرِ .

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from his father, from Fazl Al Nowfaly, from Ibn Abu Yahya Al Razy who said,

'Abu Abdullah^{asws} said: 'Neither inter-mingle nor have dealings with anyone except the one who grew up in the goodness'.¹¹⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَدَّةٍ مِنْ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ أَبِي سَابِطٍ عَنْ حُسَيْنِ بْنِ خَارِجَةَ عَنْ مُبَسَّرِ بْنِ عَبْدِ الْعَزِيزِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لَا تَعَامِلْ ذَا عَاهَةٍ فَإِنَّهُمْ أَظْلَمُ شَيْءٍ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from a number of our companions, from Ali Bin Asbaat, from Husayn Bin Kharjat, from Maysar Bin Abdul Aziz who said,

'Abu Abdullah^{asws} said to me: 'Do not have dealings with the ones with deformities, for they are the most unjust ones'.¹¹⁵

بَابُ الْوَفَاءِ وَالْبَيْسِ

Chapter 60 – Fulfilment and the undervaluation (of measuring and weighing)

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ حَمَّادِ بْنِ بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا يَكُونُ الْوَفَاءُ حَتَّى يَمِيلَ الْمِيزَانُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from Ibn Bakeyr, from Hammad Bin Basheer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The fulfilment does not occur unless the 'scale' inclines (tilts in favour of the buyer)'.¹¹⁶

عَنْهُ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ مَرَّازِمٍ عَنْ رَجُلٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ مَنْ أَخَذَ الْمِيزَانَ بِيَدِهِ فَتَوَى أَنْ يَأْخُذَ لِنَفْسِهِ وَإِذَا لَمْ يَأْخُذْ إِلَّا رَاجِحاً وَمَنْ أُعْطِيَ فَتَوَى أَنْ يُعْطِيَ سَوَاءً لَمْ يُعْطَ إِلَّا نَاقِصاً .

From him, from Yaqoub Bin Yazeed, from Muhammad Bin Murazim,, from a man, from Is'haq Bin Ammar who said,

'The one who takes the scale in his hands, so he intends that he take a full measure for himself, does not take except for an overweighing (measure); and the one who

¹¹³ Al Kafi – V 5 – The Book of Subsistence Ch 59 H 6

¹¹⁴ Al Kafi – V 5 – The Book of Subsistence Ch 59 H 7

¹¹⁵ Al Kafi – V 5 – The Book of Subsistence Ch 59 H 8

¹¹⁶ Al Kafi – V 5 – The Book of Subsistence Ch 60 H 1

gives, so he intends that he would give equal, does not give except for a deficient (measure)'.¹¹⁷

عَنْهُ عَنِ الْحَجَّالِ عَنْ عَبْدِ بْنِ إِسْحَاقَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنِّي صَاحِبُ نَخْلٍ فَخَبِّرْنِي بِحَدِّ أَنْتَهِي إِلَيْهِ فِيهِ مِنَ الْوَفَاءِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنْتَ الْوَفَاءُ فَإِنْ أَتَى عَلَى يَدِكَ وَ قَدْ نَوَيْتَ الْوَفَاءَ نُفُصَانٌ كُنْتَ مِنْ أَهْلِ الْوَفَاءِ وَ إِنْ نَوَيْتَ النُّفُصَانَ ثُمَّ أَوْفَيْتَ كُنْتَ مِنْ أَهْلِ النُّفُصَانِ .

From him, from Al Hajjal, from Ubeyd Bin Is'haq who said,

'I said to Abu Abdullah^{asws}, 'I am an owner of plam trees, so inform me with a limit that I should end up to with regards to it from the full measurement'. So Abu Abdullah^{asws} said: 'Intend the full measurement. So if you give by your hand with a deficiency and you have intended the full measurement, you would be from the people of the full measurement; and if you were to intend the deficiency, then you (by fluke) give the full measurement, you would be from people who have measured out deficiently'.¹¹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُتَّى الْحَنَاطِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ رَجُلٌ مِنْ نَيْبِهِ الْوَفَاءُ وَ هُوَ إِذَا كَالَ لَمْ يُحْسِنُ أَنْ يَكِيلَ قَالَ فَمَا يَقُولُ الَّذِينَ حَوْلَهُ قَالَ قُلْتُ يَقُولُونَ لَا يُوفِي قَالَ هَذَا لَا يَنْبَغِي لَهُ أَنْ يَكِيلَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Musna Al Hannat, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'A man intends the full measurement, and he, when he weighs, is not good at it in weighing'. He^{asws} said: 'So what are they saying, those who are around him?' I said, 'They are saying, 'He does not give full measure'. He^{asws} said: 'This one, it is not befitting for him that he weighs'.¹¹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَمْرِو بْنِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا يَكُونُ الْوَفَاءُ حَتَّى يَرْجَحَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The full measurement does not happen until it swings (scale tilts in favour of the buyer)'.¹²⁰

بابُ الْغَشِّ

Chapter 61 – The Cheating

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَيْسَ مِنْهُ مَنْ عَشَّنَا .

¹¹⁷ Al Kafi – V 5 – The Book of Subsistence Ch 60 H 2

¹¹⁸ Al Kafi – V 5 – The Book of Subsistence Ch 60 H 3

¹¹⁹ Al Kafi – V 5 – The Book of Subsistence Ch 60 H 4

¹²⁰ Al Kafi – V 5 – The Book of Subsistence Ch 60 H 5

Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'He is not from us^{asws} the one who cheats us^{asws},¹²¹

وَبِهَذَا الْإِسْنَادِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لِرَجُلٍ يَبِيعُ التَّمْرَ يَا فُلَانُ أَمَا عَلِمْتَ أَنَّهُ لَيْسَ مِنَ الْمُسْلِمِينَ مَنْ عَشَهُمْ .

And by this chain,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said to a man selling dates: 'O so and so! Do you not know that he is not from the Muslims, the one who cheats them?'¹²²

مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ سِجَادَةَ عَنْ مُوسَى بْنِ بَكْرٍ قَالَ كُنَّا عِنْدَ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) فَإِذَا دَنَانِيرُ مَصْبُوبَةٌ بَيْنَ يَدَيْهِ فَنَظَرَ إِلَى دِينَارٍ فَأَخَذَهُ بِيَدِهِ ثُمَّ قَطَعَهُ بِنِصْفَيْنِ ثُمَّ قَالَ لِي أَلْقِهِ فِي الْبَالُوْعَةِ حَتَّى لَا يُبَاعَ شَيْءٌ فِيهِ عَشٌّ .

Muhammad Bin Yahya, from one of our companions, from Sajada, from Musa Bin Bakr who said,

'We were in the presence of Abu Al-Hassan^{asws}, and there were some Dinars in front of him^{asws}. So he^{asws} looked at a Dinar, took it in his^{asws} hand, then broke it into two halves, then said to me: 'Throw it in the sewer until something in which is cheating would not be sold (again)'.¹²³

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ عَنْ عُيَيْسِ بْنِ هِشَامٍ عَنْ رَجُلٍ مِنْ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ دَخَلَ عَلَيْهِ رَجُلٌ يَبِيعُ الدَّقِيقَ فَقَالَ إِيَّاكَ وَالْعِشَّ فَإِنَّ مِنْ عَشٍّ عَشٌّ فِي مَالِهِ فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ عَشٌّ فِي أَهْلِهِ .

Abu Ali Al Ashary, from Al Hassan Bin Ali Bin Abdullah, from Ubays Bin Hisham, from a man from his companions,

(It has been narrated) from Abu Abdullah^{asws}, said, 'A man came over to him^{asws} selling the flour, so he^{asws} said: 'Beware of the cheating, for the one who cheats, would himself be cheated in his wealth. So if there does not happen to be wealth for him, he would be cheated in his family'.¹²⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ نَهَى رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَنِ أَنْ يُشَابَ اللَّيْنُ بِالْمَاءِ لِلْبَيْعِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{azwj} forbade from the milk be mixed with the water for the selling'.¹²⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ كُنْتُ أَبِيعُ السَّابِرِيَّ فِي الظَّلَالِ فَمَرَّ بِي أَبُو الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) فَقَالَ لِي يَا هِشَامُ إِنَّ الْبَيْعَ فِي الظَّلِّ عَشٌّ وَإِنَّ الْعِشَّ لَا يَحِلُّ .

¹²¹ Al Kafi – V 5 – The Book of Subsistence Ch 61 H 1

¹²² Al Kafi – V 5 – The Book of Subsistence Ch 61 H 2

¹²³ Al Kafi – V 5 – The Book of Subsistence Ch 61 H 3

¹²⁴ Al Kafi – V 5 – The Book of Subsistence Ch 61 H 4

¹²⁵ Al Kafi – V 5 – The Book of Subsistence Ch 61 H 5

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam who said,

'I was selling Al-Sabiriyya (a fabric) in the shade, so Abu Al-Hassan Musa^{asws} passed by me, so he^{asws} said to me: 'O Hisham! The selling in the shade (in darkness) is cheating, and that cheating is not Permissible'.¹²⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي جَمِيلَةَ عَنْ سَعْدِ الْإِسْكَافِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ مَرَّ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي سُوقِ الْمَدِينَةِ بِطَعَامٍ فَقَالَ لِصَاحِبِهِ مَا أَرَى طَعَامَكَ إِلَّا طَيِّبًا وَ سَأَلَهُ عَنْ سِعْرِهِ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ أَنْ يَدُسَّ يَدَيْهِ فِي الطَّعَامِ فَفَعَلَ فَأَخْرَجَ طَعَامًا رَدِيًّا فَقَالَ لِصَاحِبِهِ مَا أَرَاكَ إِلَّا وَ قَدْ جَمَعْتَ خِيَانَةً وَ عِشَاءً لِلْمُسْلِمِينَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Mahboub, from Abu Jameela, from Sa'ad Al Askaaf,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Prophet^{saww} passed in a food market stall of Al-Medina, so he^{saww} said to its owner: 'I^{saww} do not see your food except as good', and he^{saww} asked him about its price. So Allah^{azwj} Mighty and Majestic Revealed unto him^{saww} that he^{saww} should insert his^{saww} hand in the food. So he^{saww} did it, and there came out food which had perished. So he^{saww} said to its owner: 'I^{saww} do not see you except as having gathered betrayal and cheating for the Muslims'.¹²⁷

باب الحلف في الشراء و البيع

Chapter 62 – The oath during the buying and the selling

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ أَبِي جَعْفَرِ الْقَزَّارِيِّ قَالَ دَعَا أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَوْلَى لَهُ يُقَالُ لَهُ مُصَادِفٌ فَأَعْطَاهُ أَلْفَ دِينَارٍ وَ قَالَ لَهُ تَجَهَّزْ حَتَّى تَخْرُجَ إِلَى مِصْرَ فَإِنَّ عِيَالِي قَدْ كَثُرُوا

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ahmad Bin Al Nazar, from Abu Ja'far Al Fazary who said,

'Abu Abdullah called over a slave of his^{asws} called Musadif. So he^{asws} gave him a thousand Dinars and said to him: 'Equip yourself until you go out to Egypt, for my^{asws} dependents have multiplied'.

قَالَ فَتَجَهَّزَ بِمَتَاعٍ وَ خَرَجَ مَعَ التُّجَّارِ إِلَى مِصْرَ فَلَمَّا نَدَوْنَا مِنْ مِصْرَ اسْتَفْتَيْنَاهُمْ فَأَقْبَلَهُ خَارِجَةً مِنْ مِصْرَ فَسَأَلُوهُمْ عَنِ الْمَتَاعِ الَّذِي مَعَهُمْ مَا حَالُهُ فِي الْمَدِينَةِ وَ كَانَ مَتَاعَ الْعَامَةِ فَأَخْبَرُوهُمْ أَنَّهُ لَيْسَ بِمِصْرَ مِنْهُ شَيْءٌ فَتَحَالَفُوا وَ تَعَاقدُوا عَلَى أَنْ لَا يَنْقُصُوا مَتَاعَهُمْ مِنْ رِبْحِ الدِّينَارِ دِينَارًا

He said, 'So I equipped myself with belongings and went out along with the merchants to Egypt. So when we approached Egypt, a caravan met them outside of Egypt. So they asked them (Egyptians) about the belongings which were with them, what was its state in the city, and the belongings were general (items). So they (Egyptians) informed them that there was nothing from it available in Egypt. So they vowed and agreed upon that they would not draw out their belongings of a Dinar for a profit less than a Dinar (100% mark-up).

¹²⁶ Al Kafi – V 5 – The Book of Subsistence Ch 61 H 6

¹²⁷ Al Kafi – V 5 – The Book of Subsistence Ch 61 H 7

فَلَمَّا قَبِضُوا أَمْوَالَهُمْ وَانْصَرَفُوا إِلَى الْمَدِينَةِ فَدَخَلَ مُصَادِفٌ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ مَعَهُ كَيْسَانٌ فِي كُلِّ وَاحِدٍ أَلْفٌ دِينَارٌ فَقَالَ جُعِلْتُ فِدَاكَ هَذَا رَأْسُ الْمَالِ وَ هَذَا الْآخَرُ رِبْحٌ فَقَالَ إِنَّ هَذَا الرَّبْحَ كَثِيرٌ وَ لَكُنْ مَا صَنَعْتَهُ فِي الْمَنَاعِ فَحَدَّثَهُ كَيْفَ صَنَعُوا وَ كَيْفَ تَحَالَفُوا

So when they grabbed their wealth (profits) and left to go to Al-Medina, Musadif came over to Abu Abdullah^{asws} and with him were two bags, in each of the bags being a thousand Dinars. So he said, 'May I be sacrificed for you^{asws}! This is the capital of the wealth, and this is another, a profit'. So he^{asws} said: 'This profit is a lot, but what did you do regarding the goods?' So he narrated to him^{asws} how he had dealt and how they had all oathed (for doubling of the price).

فَقَالَ سُبْحَانَ اللَّهِ تَخْلِفُونَ عَلَى قَوْمٍ مُسْلِمِينَ أَلَّا تَبِيعُوهُمْ إِلَّا رِبْحَ الدِّينَارِ دِينَارًا ثُمَّ أَخَذَ أَخَذَ الْكَيْسَيْنِ فَقَالَ هَذَا رَأْسُ مَالِي وَ لَا حَاجَةَ لَنَا فِي هَذَا الرَّبْحِ ثُمَّ قَالَ يَا مُصَادِفُ مُجَادِلَةُ السُّيُوفِ أَهْوَنُ مِنْ طَلَبِ الْحَلَالِ .

So he^{asws} said: 'Glory be to Allah^{azwj}! They were oathing against a group of Muslims that they would not be selling to them except for a profit of a Dinar with the Dinar?' Then he^{asws} took one of the bags, so he^{asws} said: 'This is the capital of my^{asws} wealth, and there is no need for us^{asws} with regards to this profit'. Then he^{asws} said: 'O Musadif! A dispute of the swords is easier than seeking the Permissible'.¹²⁸

وَ عَنْهُ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُيَيْبِ بْنِ هِشَامٍ عَنْ أَبَانَ بْنِ تَعْلَبٍ عَنْ أَبِي حَمْرَةَ رَفَعَهُ قَالَ قَامَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) عَلَى دَارِ ابْنِ أَبِي مُعَيْطٍ وَ كَانَ يُقَامُ فِيهَا الْإِبِلُ فَقَالَ يَا مَعَاشِرَ السَّمَاوَةِ أَقْلُوا الْأَيْمَانَ فَإِنَّهَا مَنْقَعَةٌ لِلسَّلْعَةِ مَمْحَقَةٌ لِلرَّبْحِ .

And from him, from Al Hassan Bin Ali Al Kufy, from Ubays Bin Hisham, from Aban Bin Taghlab, from Abu Hamza, raising it, said,

'Amir Al-Momineen^{asws} stood at the door of Ibn Abu Mueet, and the camels used to stand therein, so he^{asws} said: 'O group of middlemen! Lessen the oaths, for (although) these are more profitable for the price, (but) are (eventually) destructive for the profits'.¹²⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ عُيَيْبِ اللَّهِ الدَّهْقَانِ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) قَالَ ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ تَعَالَى إِلَيْهِمْ يَوْمَ الْقِيَامَةِ أَحَدُهُمْ رَجُلٌ اتَّخَذَ اللَّهُ بَضَاعَةً لَا يَسْتَرِي إِلَّا بِبَيْعٍ وَ لَا يَبِيعُ إِلَّا بِبَيْعٍ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Isa, from Ubeydullah Al Dahqaan, from Dorost Bin Abu mansour, from Ibrahim Bin Abdul Hameed,

(It has been narrated) from Abu Al-Hassan Musa^{asws} having said: 'Three (types of people), Allah^{azwj} the Exalted would not be Considering them on the Day of Judgement – one of them is a man who takes Allah^{azwj} with a commodity. He neither buys except with an oath, and he does not sell except with an oath'.¹³⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ زَعْلَانَ عَنْ أَبِي إِسْمَاعِيلَ رَفَعَهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) أَنَّهُ كَانَ يَقُولُ أَيَّاكُمْ وَ الْحَلْفَ فَإِنَّهُ يُنْفَقُ السَّلْعَةُ وَ يَمْحَقُ الْبَرَكَةُ .

¹²⁸ Al Kafi – V 5 – The Book of Subsistence Ch 62 H 1

¹²⁹ Al Kafi – V 5 – The Book of Subsistence Ch 62 H 2

¹³⁰ Al Kafi – V 5 – The Book of Subsistence Ch 62 H 3

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Al Hassan Za'laan, from Abu Ismail,

(It has been narrated) raising it from Amir Al-Momineen^{asws} that he^{asws} was saying: 'Beware of swearing the oath, for it frees up the price and it obliterates the Blessings'.¹³¹

باب الأَسْعَارِ

Chapter 63 – The Inflation

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ الْغَفَارِيِّ عَنِ الْقَاسِمِ بْنِ إِسْحَاقَ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَلَامَةُ رِضَا اللَّهِ تَعَالَى فِي خَلْقِهِ عَدْلُ سُلْطَانِهِمْ وَرُخْصُ أَسْعَارِهِمْ وَ عَلَامَةُ غَضَبِ اللَّهِ تَبَارَكَ وَتَعَالَى عَلَى خَلْقِهِ جَوْرُ سُلْطَانِهِمْ وَ غَلَاءُ أَسْعَارِهِمْ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Al Ghufary, from Al Qasim Bin Is'haq, from his father, from his grandfather who said,

'Rasool-Allah^{saww} said: 'A sign of Pleasure of Allah^{azwj} the exalted among His^{azwj} creatures is the justice of their Sultan (ruling authority), and cheapness of their prices (low inflation); and a Sign of the Anger of Allah^{azwj} Blessed and High upon His^{azwj} creatures is the inequity of their Sultan (ruling authority) and the expensiveness of their prices (high inflation)'.¹³²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ جَلَّ وَ عَزَّ وَكَلَّ بِالسَّعْرِ مَلَكًا فَلَنْ يَغْلُو مِنْ قَلَّةٍ وَ لَا يَرْخُصَ مِنْ كَثْرَةٍ .

A number of our companions, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Muhammad Bin Aslam, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Majestic and Mighty has Allocated an Angel to (regulate) the prices, so these would never be high from scarcity, nor would be low from abundance'.¹³³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ الْحَجَّالِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي حَمْرَةَ النَّمَلِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ وَكَلَّ بِالسَّعْرِ مَلَكًا يُدَبِّرُهُ بِأَمْرِهِ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al Abbas Bin marouf, from Al Hajjal, from one of his companions, from Abu Hamza Al Sumaly,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'Allah^{azwj} Mighty and Majestic has Allocated an Angel with the prices, managing these by His^{azwj} Command'.¹³⁴

سَهْلُ بْنُ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ وَكَلَّ بِالْأَسْعَارِ مَلَكًا يُدَبِّرُهَا .

¹³¹ Al Kafi – V 5 – The Book of Subsistence Ch 62 H 4

¹³² Al Kafi – V 5 – The Book of Subsistence Ch 63 H 1

¹³³ Al Kafi – V 5 – The Book of Subsistence Ch 63 H 2

¹³⁴ Al Kafi – V 5 – The Book of Subsistence Ch 63 H 3

Sahl Bin Ziyad, from Yaquob Bin Yazeed, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic has Allocated an Angel with the prices, to manage it’.¹³⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ سَعْدِ بْنِ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَمَّا صَارَتِ الْأَشْيَاءُ لِيُوسُفَ بْنِ يَعْقُوبَ (عَلَيْهِمَا السَّلَامُ) جَعَلَ الطَّعَامَ فِي بُيُوتٍ وَأَمَرَ بَعْضَ وَكَلَائِهِ فَكَانَ يَقُولُ بَعْ بَكْدَا وَ كَدَا وَ السَّعْرُ قَائِمٌ فَلَمَّا عَلِمَ أَنَّهُ يَزِيدُ فِي ذَلِكَ الْيَوْمِ كَرِهَ أَنْ يَجْرِيَ الْغَلَاءُ عَلَى لِسَانِهِ فَقَالَ لَهُ اذْهَبْ فَبِعَ وَ لَمْ يُسَمِّ لَهُ سِعْرًا

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Abdul Rahman Bin Hammad, from Yunus Bin Yaquob, from Sa'ad, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘When the things came to be for Yusuf^{as} Bin Yaquob^{as}, he^{as} made the good to be in the houses (granaries) and ordered one of his representatives, so he^{as} was saying: ‘Sell for such and such’, and the price was fixed. So when he^{as} came to know that it had increased during that day, he^{as} dislike that he speak of the high prices upon his^{as} tongue, so he^{as} said to him: ‘Go and sell’, but did not name the price for him.

فَذَهَبَ الْوَكِيلُ غَيْرَ بَعِيدٍ ثُمَّ رَجَعَ إِلَيْهِ فَقَالَ لَهُ اذْهَبْ فَبِعَ وَ كَرِهَ أَنْ يَجْرِيَ الْغَلَاءُ عَلَى لِسَانِهِ فَذَهَبَ الْوَكِيلُ فَجَاءَ أَوَّلُ مَنْ أَكْتَالَ فَلَمَّا بَلَغَ دُونَ مَا كَانَ بِالْأُمْسِ بِمِكْيَالٍ قَالَ الْمُشْتَرِي حَسْبُكَ إِنَّمَا أَرَدْتُ بِكَدَا وَ كَدَا فَعَلِمَ الْوَكِيلُ أَنَّهُ قَدْ عَلَا بِمِكْيَالٍ

So the representative did not go far, then returned to him^{as}. So he^{asws} said to him: ‘Go and sell’, and he^{asws} did not speak of the high price upon his^{as} tongue. So the representative went. So the first (buyer) came for the measurement. So when it reached less than what was the day before with the measurement, the buyer said, ‘But rather, I wanted with such and such’. So the representative came to that he had priced it high with the measurement.

ثُمَّ جَاءَهُ آخَرَ فَقَالَ لَهُ كَلْ لِي فَكَالَ فَلَمَّا بَلَغَ دُونَ الَّذِي كَالَ لِلأَوَّلِ بِمِكْيَالٍ قَالَ لَهُ الْمُشْتَرِي حَسْبُكَ إِنَّمَا أَرَدْتُ بِكَدَا وَ كَدَا فَعَلِمَ الْوَكِيلُ أَنَّهُ قَدْ عَلَا بِمِكْيَالٍ حَتَّى صَارَ إِلَى وَاحِدٍ بِوَاحِدٍ .

Then another one came other, so he said to him, ‘Measure out for me’. So he measure out. So when it reached less than that which he had measured out for the first one, the buyer said to him, ‘Sufficient for you! But rather, I wanted with such and such’. So the representative came to know that he had priced it high (by giving out less measure) with the measurement, to the extent that it (prices came down) to one with one’.¹³⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ حَفْصِ بْنِ عُمَرَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ غَلَاءُ السَّعْرِ يُسِيءُ الْخُلُقَ وَ يُذْهِبُ الْأَمَانَةَ وَ يُضْجِرُ الْمَرْءَ الْمُسْلِمَ .

Muhammad Bin Yahya, from Ahman Bin Muhammad, from Muhammad Bin Ismail, from Abu Ismail Al Sarraj, from Hafs Bin Umar, from a man,

¹³⁵ Al Kafi – V 5 – The Book of Subsistence Ch 63 H 4

¹³⁶ Al Kafi – V 5 – The Book of Subsistence Ch 63 H 5

(It has been narrated) from Abu Abdullah^{asws} having said: 'The high prices worsens the manners, and removes the trustworthiness, and wears out the magnanimity of the Muslim'.¹³⁷

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنِّي أَرَأَيْتُمْ بِخَيْرٍ قَالَ كَانَ سِعْرُهُمْ رَخِيصًا .

Ahmad Bin Muhammad, from one of his companions, raising it,

'Regarding the Words of Allah^{azwj} Mighty and Majestic [11:84] surely I see you with **prosperity**, he^{asws} said: 'Their prices used to be low'.¹³⁸

باب الحُكْرَةِ

Chapter 64 – The Monopoly (Price control by hoarding)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَيْسَ الْحُكْرَةُ إِلَّا فِي الْحِنْطَةِ وَالشَّعِيرِ وَالْتَّمْرِ وَالزَّبِيبِ وَالسَّمْنِ .

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: 'There is no monopolisation except regarding the wheat, and the barley, and the dates, and the raisins, and the butter'.¹³⁹

مُحَمَّدٌ عَنْ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ حُدَيْفَةَ بْنِ مَنْصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ نَفَدَ الطَّعَامُ عَلَى عَهْدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَأَتَاهُ الْمُسْلِمُونَ فَقَالُوا يَا رَسُولَ اللَّهِ قَدْ نَفَدَ الطَّعَامُ وَ لَمْ يَبْقَ مِنْهُ شَيْءٌ إِلَّا عِنْدَ فُلَانٍ فَمُرْهُ بِبَيْعِهِ النَّاسَ

Muhammad, from Ahmad, from Muhammad Bin Sinan, from Huzeyfa Bin Mansour,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The food (supplies) ran out in the era of Rasool-Allah^{saww}. So the Muslims came over to him^{saww} and they said, 'O Rasool-Allah^{saww}! The food (supply) has run out and there does not remain anything from it except with so and so, therefore order him to sell it to the people'.

قَالَ فَحَمَدَ اللَّهُ وَ أَتْنَى عَلَيْهِ ثُمَّ قَالَ يَا فُلَانُ إِنَّ الْمُسْلِمِينَ ذَكَرُوا أَنَّ الطَّعَامَ قَدْ نَفَدَ إِلَّا شَيْئًا عِنْدَكَ فَأَخْرِجْهُ وَ بَعْهُ كَيْفَ شِئْتَ وَ لَا تَحْبِسْهُ .

He^{asws} said: 'So he^{saww} Praised Allah^{azwj} and Extolled Him^{azwj}, then said: 'O so and so! The Muslims are mentioning that the food (supply) has run out except for the things which are with you, therefore bring these out and sell it howsoever you so desire to, and do not withhold it'.¹⁴⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْحُكْرَةُ أَنْ يَشْتَرِيَ طَعَامًا لَيْسَ فِي الْمَصْرِ غَيْرُهُ فَيَحْتَكِرَهُ فَإِنْ كَانَ فِي الْمَصْرِ طَعَامٌ أَوْ يَبَاعُ غَيْرُهُ فَلَا بَأْسَ بِأَنْ يَلْتَمِسَ بِسِلْعَتِهِ الْفَضْلَ

¹³⁷ Al Kafi – V 5 – The Book of Subsistence Ch 63 H 6

¹³⁸ Al Kafi – V 5 – The Book of Subsistence Ch 63 H 7

¹³⁹ Al Kafi – V 5 – The Book of Subsistence Ch 64 H 1

¹⁴⁰ Al Kafi – V 5 – The Book of Subsistence Ch 64 H 2

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The monopoly is in that when food is bought, and there is nothing in the city apart from it, so it is monopolised. So if there was (sufficient) food in the city, or someone else was selling it (as well), so there is no problem with seeking the preferential price'.

قَالَ وَ سَأَلْتُهُ عَنِ الزَّيْتِ فَقَالَ إِنْ كَانَ عِنْدَ غَيْرِكَ فَلَا بَأْسَ بِإِمْسَاكِهِ .

He (the narrator) said, 'And I asked him^{asws} about the oil, so he^{asws} said: 'If it was with someone other than you, so there is no problem with withholding it'.¹⁴¹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ أَبِي الْفَضْلِ سَالِمِ الْحَنَاطِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا عَمَلُكَ قُلْتُ حَنَاطٌ وَ رَبَّمَا قَدِمْتُ عَلَى نَفَاقٍ وَ رَبَّمَا قَدِمْتُ عَلَى كَسَادٍ فَحَبَسْتُ فَقَالَ فَمَا يَقُولُ مَنْ قَبْلَكَ فِيهِ قُلْتُ يَقُولُونَ مُحْتَكِرٌ فَقَالَ يَبِيعُهُ أَحَدٌ غَيْرَكَ قُلْتُ مَا أَبِيعُ أَنَا مِنْ أَلْفِ جُزْءٍ جُزْءًا قَالَ لَا بَأْسَ إِنَّمَا كَانَ ذَلِكَ رَجُلٌ مِنْ قُرَيْشٍ يُقَالُ لَهُ حَكِيمٌ بَنُ حِرَامٍ وَ كَانَ إِذَا دَخَلَ الطَّعَامُ الْمَدِينَةَ اشْتَرَاهُ كُلَّهُ فَمَرَّ عَلَيْهِ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا حَكِيمُ بَنُ حِرَامٍ إِنِّي أَنْ تَحْتَكِرَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Abu Al Fazl, Salim Al Hannat who said,

'Abu Abdullah^{asws} said to me: 'What is your work?' I said, 'A wheat merchant, and sometimes I proceed upon a marketable period, and sometimes I proceed upon a sluggish period, so I withhold it'. So he^{asws} said: 'So what are the ones in front of you saying with regards to it?' I said, 'They are saying, 'A monopoliser'. So he^{asws} said: 'Does anyone other than you selling it?' I said, 'What I sell is one part from a thousand parts'. He^{asws} said: 'There is no problem. But rather, that was a man from the Qureysh call Hakeem Bin Hizam, and whenever food entered Al-Medina, he used to buy all of it. So the Prophet^{saww} passed by him and said: 'O Hakeem Bin Hizam, beware of monopolising'.¹⁴²

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَحْتَكِرُ الطَّعَامَ وَ يَتَرَبَّصُّ بِهِ هَلْ يَجُوزُ ذَلِكَ فَقَالَ إِنْ كَانَ الطَّعَامُ كَثِيرًا يَسَعُ النَّاسَ فَلَا بَأْسَ بِهِ وَ إِنْ كَانَ الطَّعَامُ قَلِيلًا لَا يَسَعُ النَّاسَ فَإِنَّهُ يُكْرَهُ أَنْ يَحْتَكِرَ الطَّعَامَ وَ يَتَرَكُ النَّاسَ لَيْسَ لَهُمْ طَعَامٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the man who monopolised the food and he awaited with it. Is that allowed?' So he^{asws} said: 'If the food was abundant, being freely available for the people, so there is no problem with it; and if the food was scarce, not freely available for the people, so it is abhorrent that he monopolises the food and leaves the people with when there being no food for them'.¹⁴³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْجَالِبُ مَرْزُوقٌ وَ الْمُحْتَكِرُ مَلْعُونٌ .

¹⁴¹ Al Kafi – V 5 – The Book of Subsistence Ch 64 H 3

¹⁴² Al Kafi – V 5 – The Book of Subsistence Ch 64 H 4

¹⁴³ Al Kafi – V 5 – The Book of Subsistence Ch 64 H 5

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qadah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The bringer (of the food) is Graced with sustenance, and the monopoliser is an accursed'.¹⁴⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْخُكْرَةُ فِي الْخَصْبِ أَرْبَعُونَ يَوْمًا وَ فِي الشَّدَّةِ وَ الْبَلَاءِ ثَلَاثَةٌ أَيَّامٍ فَمَا زَادَ عَلَى الْأَرْبَعِينَ يَوْمًا فِي الْخَصْبِ فَصَاحِبُهُ مُلْعُونٌ وَ مَا زَادَ عَلَى ثَلَاثَةِ أَيَّامٍ فِي الْعُسْرَةِ فَصَاحِبُهُ مُلْعُونٌ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The monopolising during the abundance is of forty days, and during the difficulty and the affliction is of three days. So whatever is increased upon the forty days during the abundance, so its perpetrator is an accursed, and whatever is increased upon three days during the shortages, so its perpetrator is an accursed'.¹⁴⁵

باب

Chapter 65 – A Chapter

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ حَمَّادِ بْنِ عَثْمَانَ قَالَ أَصَابَ أَهْلَ الْمَدِينَةِ غَلَاءٌ وَ قَحْطٌ حَتَّى أَقْبَلَ الرَّجُلُ الْمُوسِرُ يَخْلُطُ الْحِنْطَةَ بِالشَّعِيرِ وَ يَأْكُلُهُ وَ يَسْتَتِرِي بِبَعْضِ الطَّعَامِ وَ كَانَ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) طَعَامٌ جَيِّدٌ قَدْ اشْتَرَاهُ أَوَّلَ السَّنَةِ فَقَالَ لِبَعْضِ مَوَالِيهِ اشْتَرِ لَنَا شَعِيرًا فَاخْلُطْ بِهِذَا الطَّعَامِ أَوْ بَعْهُ فَإِنَّا نَكْرَهُ أَنْ نَأْكُلَ جَيِّدًا وَ يَأْكُلَ النَّاسُ رَدِيًّا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Hammad Bin Usman who said,

'The people of Al-Medina were hit by high prices and a drought to the extent that the affluent used to mix the wheat with the barley and he would eat it, and they would buy only part of the food (required), and there was good quality food with Abu Abdullah^{asws} which he^{asws} had bought it at the beginning of the year. So he^{asws} said to one of his^{asws} adherents: 'Buy some barley for us^{asws} so I^{asws} can mix it with this food, otherwise sell it, for we^{asws} do not like it that we^{asws} should eat good quality food while the people eat the perished (food)'.¹⁴⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ جَهْمِ بْنِ أَبِي جَهْمَةَ عَنْ مُعَنَّبٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ قَدْ تَزَيَّدَ السَّعْرُ بِالْمَدِينَةِ كَمْ عِنْدَنَا مِنْ طَعَامٍ قَالَ قُلْتُ عِنْدَنَا مَا يَكْفِيكَ أَشْهُرًا كَثِيرَةً قَالَ أَخْرَجَهُ وَ بَعُهُ

Muhammad Bin Yahya, from Ali Bin Ismail, from Ali Bin Al Hakam, from Jahm Bin Abu Jahma, from Mo'tab who said,

¹⁴⁴ Al Kafi – V 5 – The Book of Subsistence Ch 64 H 6

¹⁴⁵ Al Kafi – V 5 – The Book of Subsistence Ch 64 H 7

¹⁴⁶ Al Kafi – V 5 – The Book of Subsistence Ch 65 H 1

'Abu Abdullah^{asws} said to me, and the prices had increased in Al-Medina: 'How much food is there with us^{asws}?' I said, 'With us is what would suffice you^{asws} for a month or more'. He^{asws} said: 'Take it out and sell it'.

قَالَ قُلْتُ لَهُ وَ لَيْسَ بِالْمَدِينَةِ طَعَامٌ قَالَ بَعُهُ فَلَمَّا بَعْتُهُ قَالَ اشْتَرِ مَعَ النَّاسِ يَوْمًا بِيَوْمٍ وَ قَالَ يَا مُعْتَبُ اجْعَلْ قُوتَ عِيَالِي نَصْفًا شَعِيرًا وَ نَصْفًا حِنْطَةً فَإِنَّ اللَّهَ يَعْلَمُ أَنِّي وَاجِدٌ أَنْ أَطْعِمَهُمُ الْحِنْطَةَ عَلَى وَجْههَا وَ لَكِنِّي أُحِبُّ أَنْ يَرَانِي اللَّهُ فَذُ أَحْسَنْتُ تَقْدِيرَ الْمَعِيشَةِ .

He (the narrator) said, 'I said to him^{asws}, 'And there is no food in Al-Medina'. He^{asws} said: 'Sell it'. So when I had sold it, he^{asws} said: 'Buy (food) along with the people day after day'. And he^{asws} said: 'O Mo'tab! Make the daily provision for my^{asws} dependents to be half barley and half wheat, for Allah^{azwj} Knows that I^{asws} can feed them the wheat upon its own aspect, but I^{asws} love it that Allah^{azwj} should See me^{asws} that I^{asws} have managed the living in a good way'.¹⁴⁷

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ مُعْتَبِ بْنِ كَانَ قَالَ كَانَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) يَأْمُرُنَا إِذَا أُدْرِكَتِ الثَّمَرَةُ أَنْ نُخْرِجَهَا فَنَبِيعَهَا وَ نَشْتَرِي مَعَ الْمُسْلِمِينَ يَوْمًا بِيَوْمٍ .

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from Mohsan Bin Ahmad, from Yunus Bin yaqoub, from Mo'tab who said,

'Abu Al-Hassan^{asws} used to order us whenever we realised the fruit harvest that we should take it out and sell them, and buy along with the Muslims, on a day to day basis'.¹⁴⁸

¹⁴⁷ Al Kafi – V 5 – The Book of Subsistence Ch 65 H 2

¹⁴⁸ Al Kafi – V 5 – The Book of Subsistence Ch 65 H 3