

# الكافي

## AL-KAFI

ج 5

Volume 5

للمحدث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة  
الإسلام الكليني المتوفى سنة 329 هجرية

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 المعيشة

**THE BOOK OF SUBSISTENCE (8)**

## TABLE OF CONTENTS

THE BOOK OF SUBSISTENCE (8) .....	1
Chapter 149 – Comprehensive chapter regarding the sanctity of rights .....	3
Chapter 150 – The one who cultivates in other than his own land or plantation .....	5
Chapter 151 – Miscellaneous .....	6
Chapter 152 – The one who lends his wealth without a proof .....	7
Chapter 153 – Miscellaneous .....	8
Chapter 154 – Another chapter from it regarding protection of the wealth and abhorrence of the wastage.....	9
Chapter 155 – Responsibility of what the animals spoil, from the farm and the vegetation .....	10
Chapter 156 – Another chapter.....	12
Chapter 157 – The owned slave trades, so the debt occurs upon him .....	12
Chapter 158 - Miscellaneous.....	14

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

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

### باب جامع في حريم الحقوق

## Chapter 149 – Comprehensive chapter regarding the sanctity of rights

لَيْ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَضَى النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فِي رَجُلٍ بَاعَ نَخْلًا وَ اسْتَثْنَى عَلَيْهِ نَخْلَةً فَقَضَى لَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) بِالْمَذْخُلِ إِلَيْهَا وَ الْمَخْرَجِ مِنْهَا وَ مَدَى جَرَائِدِهَا .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘The Prophet<sup>saww</sup> judged regarding a man who sold palm trees and made an exclusion upon it of one palm tree. So Rasool-Allah<sup>saww</sup> judged for him with the entrance to it and exit from it, and span of its twigs (as being his land).<sup>1</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمْوَنَ عَنْ عَبْدِ الرَّحْمَنِ الْأَصْمَمِ عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَالِكِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) مَا بَيْنَ بَيْرِ الْمَعْطَنِ إِلَيْ بَيْرِ النَّاضِحِ سِنُونَ ذَرَاعًا وَ مَا بَيْنَ الْعَيْنِ خَمْسُمَائَةَ ذَرَاعٍ وَ الْطَّرِيقُ إِذَا تَشَاحَ عَلَيْهِ أَهْلُهُ فَهُدُّهُ سَبْعَةُ أَذْرُعٍ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘What (distance) is to be between the drinking well to a drinking well, is of forty cubits, and what is to be between the irrigating well to an irrigating well is of sixty cubits’.<sup>2</sup>

عَلَيْ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْمَغَرَاءِ عَنْ مَنْصُورِ بْنِ حَازِمٍ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ حَظِيرَةٍ بَيْنَ دَارَيْنِ فَرَأَمَ أَنَّهُ عَلَيْهِ (عَلَيْهِ السَّلَامُ) قَضَى لِصَاحِبِ الدَّارِ الَّذِي مِنْ قُبْلِهِ الْقِمَاطُ .

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

(It has been narrated) from Mansour Bin Hazim who asked Abu Abdullah<sup>asws</sup> about a yard between two houses, so he<sup>asws</sup> claimed that Ali<sup>asws</sup> judged for the owner of the house to (allow for) the fence which was facing the other (house).<sup>3</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ هَلَالٍ عَنْ عُقَبَةَ بْنِ خَالِدٍ أَنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) قَضَى فِي هَوَائِرِ النَّخْلِ أَنْ تَكُونَ النَّخْلَةُ وَ النَّخْلَاتُ لِلرَّجُلِ فِي حَائِطِ الْأَخْرِ فَيُخْتَلِفُونَ فِي حُقُوقِ ذَلِكَ فَقَضَى فِيهَا أَنَّ كُلَّ نَخْلَةٍ مِنْ أُولَئِكَ مِنَ الْأَرْضِ مَيْلٌ جَرِيدَةٌ مِنْ جَرَائِدِهَا حِينَ يُعْدَهَا .

<sup>1</sup> Al Kafi – V 5 – The Book of Subsistence Ch 147 H 1

<sup>2</sup> Al Kafi – V 5 – The Book of Subsistence Ch 147 H 2

<sup>3</sup> Al Kafi – V 5 – The Book of Subsistence Ch 147 H 3

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Hilal, from Uqba Bin Khalid (who said),

'The Prophet<sup>saww</sup> judged regarding the palm trees if there happens to be a palm tree and two palm trees for the man in another garden, so they are differing with regards to the rights of that, so he<sup>saww</sup> judged regarding it that for every palm tree from those, from the land would be where a longest branch from its branches reaches to its furthest point'.<sup>4</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ حَمَادَ بْنِ عُثْمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ حَرِيمُ الْبَرِّ الْعَادِيَةِ أَرْبَعُونَ ذِرَاعًا حَوْلَهَا

A number of our companions, from Ahmad Bin Muhammad, from Al Barqy, from Muhammad Bin Yahya, from Hammad Bin Usman who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The sanctuary of the regular well is of forty cubits around it'.

وَ فِي رِوَايَةِ أُخْرَى خَمْسُونَ ذِرَاعًا إِلَّا أَنْ يَكُونَ إِلَى عَطَنٍ أَوْ إِلَى الطَّرِيقِ فَيُكُونُ أَقْلَى مِنْ ذَلِكَ إِلَى خَمْسَةٍ وَ عَشْرِينَ ذِرَاعًا.

And in another report, '(He<sup>asws</sup> said:) 'Fifty cubits, except if it happens to be stinking (decayed/broken), or by the road, so it can happen to be less than that to twenty five cubits'.<sup>5</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ هَلَالٍ عَنْ عُقْبَةَ بْنِ حَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ يَكُونُ بَيْنَ الْبَرَّيْنِ إِنْ كَانَتْ أَرْضًا صَلْبَةً خَمْسِيَّةً ذِرَاعًا وَ إِنْ كَانَتْ أَرْضًا رِخْوَةً فَأَلْفَ ذِرَاعًا.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Hilal, from Uqba Bin Khalid,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'There should happen to be five hundred cubits between two wells if there was solid ground, and if it was soft ground, so a thousand cubits'.<sup>6</sup>

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ رَفِعَةَ قَالَ حَرِيمُ النَّهَرِ حَافَّةُ وَ مَا يَلِيهَا .

Ali Bin Ibrahim, from his father, raising it,

'He<sup>asws</sup> said: 'Sanctuary of the river is its bank and what is adjacent to it'.<sup>7</sup>

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَنْدَ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ) قَالَ مَا بَيْنَ بَيْنِ الْمَعْطَنِ إِلَى بَيْنِ الْمَعْطَنِ أَرْبَعُونَ ذِرَاعًا وَ مَا بَيْنَ بَيْنِ النَّاضِحِ سِنْوَنَ ذِرَاعًا وَ مَا بَيْنَ الْعَيْنِ إِلَى الْعَيْنِ يَعْنِي الْقَنَاءَ خَمْسِيَّةً ذِرَاعًا وَ الطَّرِيقُ يَتَشَاحَ عَلَيْهِ أَهْلُهُ فَهُدُّهُ سَبْعَةُ أَذْرُعٍ .

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

<sup>4</sup> Al Kafi – V 5 – The Book of Subsistence Ch 147 H 4

<sup>5</sup> Al Kafi – V 5 – The Book of Subsistence Ch 147 H 5

<sup>6</sup> Al Kafi – V 5 – The Book of Subsistence Ch 147 H 6

<sup>7</sup> Al Kafi – V 5 – The Book of Subsistence Ch 147 H 7

(It has been narrated) from Abu Abdallah<sup>asws</sup> that Rasool-Allah<sup>saww</sup> said: ‘What is to be between a regular well to a regular well is of forty cubits, and what is to be between the irrigating well to an irrigating well is sixty cubits, and what is to be between the spring to a spring, meaning the canal, is five hundred cubits, and the road which its people dispute over it, so its limit is of seven cubits’.<sup>8</sup>

أَبُو عَلَيْيِ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَالَتْنَاهُ عَنْ حُصْنٍ بَيْنَ دَارَيْنِ فَزَعَمَ أَنَّ عَلَيْنَا ( عَلَيْهِ السَّلَامُ ) فَقَضَى بِهِ لِصَاحِبِ الدَّارِ الَّذِي مِنْ قَبْلِهِ وَجْهُ الْقِمَاطِ .

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

(It has been narrated) from Abu Abdallah<sup>asws</sup>, said, ‘I asked him<sup>asws</sup> about a yard between two houses, so he<sup>asws</sup> claimed that Ali<sup>asws</sup> judged with it (in the favour) of the owner of the house which the fence was facing it’.<sup>9</sup>

### باب مَنْ زَرَعَ فِي غَيْرِ أَرْضِهِ أَوْ غَرَسَ

## Chapter 150 – The one who cultivates in other than his own land or plantation

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ هَلَالٍ عَنْ عُقْبَةَ بْنِ خَالِدٍ قَالَ سَالَتْ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ رَجُلٍ أَتَى أَرْضَ رَجُلٍ فَرَرَ عَهَا بِغَيْرِ إِذْنِهِ حَتَّى إِذَا بَلَغَ الزَّرْعَ جَاءَ صَاحِبُ الْأَرْضِ فَقَالَ زَرَعْتُ بِغَيْرِ إِذْنِي فَزَرَعْتُكَ لِي وَ لَكَ عَلَيَّ مَا أَنْفَقْتَ أَلَّهُ ذَلِكَ أَمْ لَا فَقَالَ لِلْزَارِعِ زَرْعُهُ وَ لِصَاحِبِ الْأَرْضِ كَرَى أَرْضِهِ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Hilal, from Uqba Bin Khalid who said,

‘I asked Abu Abdallah<sup>asws</sup> about a man who came to a land of a man, so he cultivated it without his permission until when the plantation matured, the owner of the land came over, so he said, ‘You cultivated without my permission, so your plantation is for me, and for you upon me is whatever you have spent’. Is that for him or not?’ So he<sup>asws</sup> said: ‘For the farmer is his cultivation, and for the owner of the land is the rent for his land’.<sup>10</sup>

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِنِ فَضَالٍ عَنْ عَلَيِّ بْنِ عُقْبَةَ عَنْ مُوسَى بْنِ أَكْلِيلِ التُّمِيرِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرِ ( عَلَيْهِ السَّلَامُ ) فِي رَجُلٍ اكْتَرَى دَارًا وَ فِيهَا بُسْتَانٌ فَرَرَعَ فِي الْبُسْتَانِ وَ غَرَسَ نَخْلًا وَ أَشْجَارًا وَ فَوَاكِهً وَ غَيْرُ ذَلِكَ وَ لَمْ يَسْتَأْمِرْ فِي ذَلِكَ صَاحِبَ الْبُسْتَانِ فَقَالَ عَلَيْهِ الْكَرَى وَ يُؤْمِنُ صَاحِبُ الدَّارِ الْغَرْسَ وَ الزَّرْعَ قِيمَةً عَدْلٍ فَيُعَطِّيهِ الْغَارِسَ وَ إِنْ كَانَ اسْتَأْمِرَ فَعَلَيْهِ الْكَرَى وَ لَهُ الْغَرْسُ وَ الزَّرْعُ يَقْلُعُهُ وَ يَذْهَبُ بِهِ حَيْثُ شَاءَ .

Ali Bin Ibrahim, from his father, from Ibn Fazzal, from Ali Bin Uqba, from Musa Bin Akeyl Al Numeyri, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding a man who rented a house and therein was a garden, so he cultivated in the garden and planted palm trees, and (other) trees, and fruits (trees), and other than that, and the owner of the garden had not instructed him so. So he<sup>asws</sup> said: ‘Upon him is the rent, and the owner of the

<sup>8</sup> Al Kafi – V 5 – The Book of Subsistence Ch 147 H 8

<sup>9</sup> Al Kafi – V 5 – The Book of Subsistence Ch 147 H 9

<sup>10</sup> Al Kafi – V 5 – The Book of Subsistence Ch 148 H 1

house would evaluate the plants, and the cultivation for a fair price, so he would give it to the planter; and if it was that he had instructed it, so upon him would be the rent, and for him would be the plants and the cultivation. He could have uprooted it and gone with it wherever he so desired to'.<sup>11</sup>

**مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ يَزِيدِ بْنِ إِسْحَاقَ عَنْ هَارُونَ بْنِ حَمْزَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الرَّجُلِ يَشْتَرِي النَّخْلَ لِيُقْطَعَهُ لِلْجُذُوعِ فَيَغِيْبُ الرَّجُلُ وَ يَدْعُ النَّخْلَ كَهِيْتَهُ لَمْ يُقْطَعْ فَيَقُولُ الرَّجُلُ وَ قَدْ حَمَلَ النَّخْلَ فَقَالَ لَهُ الْحَمْلُ يَصْنَعُ بِهِ مَا شَاءَ إِلَّا أَنْ يَكُونَ صَاحِبُ النَّخْلِ كَانَ يَسْقِيْهِ وَ يَقُولُ عَلَيْهِ .**

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Yazeed Bin Is'haq, from haroun Bin Hamza who said,

'I asked Abu Abdallah<sup>asws</sup> about the man who bought the palm tree in order to cut it for its branches. But, the man was absent and left the palm tree like it used to be, not having cut it. So (when) the man came over, the palm tree had borne (dates). So he<sup>asws</sup> said: 'For him is the fruit, he can do whatever he so desires to with it, except if the owner of the palm tree garden used to irrigate it and looked after it'.<sup>12</sup>

### باب نادرٌ

## Chapter 151 – Miscellaneous

**عِدَّةُ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيَادٍ عَنِ الرَّيَّانِ بْنِ الصَّلَتِ أَوْ رَجُلٍ عَنْ رَيَّانَ عَنْ يُونُسَ عَنِ الْعَبْدِ الصَّالِحِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ إِنَّ الْأَرْضَ لِلَّهِ جَعَلَهَا وَقَفَا عَلَى عِبَادِهِ فَمَنْ عَطَلَ أَرْضاً ثَلَاثَ سِنِينَ مُتَوَالِيَّةً لِغَيْرِ مَا عَلَّهُ أَخْرِجَتْ مِنْ يَدِهِ وَ دُفِعَتْ إِلَى غَيْرِهِ وَ مَنْ تَرَكَ مُطَالَبَةً حَقًّا لَهُ عَشْرَ سِنِينَ فَلَا حَقًّا لَهُ .**

A number of our companions, from Sahl Bin Ziyad, from Al rayyan Bin Al Salt, or a man from Rayyan, from Yunus,

(It has been narrated) from Al-Abd Al-Salih<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>) having said: 'The earth is Allah<sup>azwj</sup>'s. He<sup>azwj</sup> Dedicated it upon His<sup>azwj</sup> servants. So the one who keeps it inactive for three consecutive years without a valid reason, it would be taken out from his (custody) and handed over to someone else; and the one who neglects seeking a right of his (land) for ten years, so there is no right for him'.<sup>13</sup>

**عَلَيُّ بْنُ اِبْرَاهِيمَ عَنْ اِبْرَاهِيمِ عَنْ اِسْمَاعِيلَ بْنِ مَرَارَ عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ اَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَنْ اَخْدَثَهُ مِنْهُ اَرْضٌ ثَمَّ مَكَثَ ثَلَاثَ سِنِينَ لَا يَطْلُبُهَا لَمْ يَجِلَّ لَهُ بَعْدَ ثَلَاثَ سِنِينَ اُنْ يَطْلُبُهَا .**

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from yunus, from a man,

(It has been narrated) from Abu Abdallah<sup>asws</sup> having said: 'The one from whom a land is taken away, then he remains for three years not seeking it, it would not be Permissible for him after three years that he seeks it'.<sup>14</sup>

<sup>11</sup> Al Kafi – V 5 – The Book of Subsistence Ch 148 H 2

<sup>12</sup> Al Kafi – V 5 – The Book of Subsistence Ch 148 H 3

<sup>13</sup> Al Kafi – V 5 – The Book of Subsistence Ch 149 H 1

<sup>14</sup> Al Kafi – V 5 – The Book of Subsistence Ch 149 H 2

### باب مَنْ أَدَانَ مَالَهُ بِغَيْرِ بَيِّنَةٍ

## Chapter 152 – The one who lends his wealth without a proof

**مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْسَى عَنْ عَلَىٰ بْنِ الْحَكَمِ عَنْ عُمَرَانَ بْنِ أَبِي عَاصِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَرْبَعَةُ لَا يُسْتَجَابُ لَهُمْ دَعْوَةُ أَحَدُهُمْ رَجُلٌ كَانَ لَهُ مَالٌ فَأَدَانَهُ بِغَيْرِ بَيِّنَةٍ يَقُولُ اللَّهُ عَزَّ وَجَلَّ أَلَمْ أَمْرُكَ بِالشَّهَادَةِ .**

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Imran Bin Abu Aasim who said,

‘Abu Abdullah<sup>asws</sup> said: ‘There are four whose supplication is not Answered for them, one of them being a man who had some wealth for him so he lent is without proof. Allah<sup>azwj</sup> Mighty and Majestic would be Saying: “Did I<sup>azwj</sup> not Command you with the witnesses?”’,<sup>15</sup>

**أَحْمَدُ بْنُ مُحَمَّدٍ الْعَاصِمِيُّ عَنْ عَلَىٰ بْنِ الْحَسَنِ التَّيْمِيِّ عَنْ أَبِي عَاصِمٍ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَرْبَعَةُ لَا يُسْتَجَابُ لَهُمْ فَذَكَرَ الرَّابِعَ رَجُلٌ كَانَ لَهُ مَالٌ فَأَدَانَهُ بِغَيْرِ بَيِّنَةٍ فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ أَلَمْ أَمْرُكَ بِالشَّهَادَةِ .**

Ahmad Bin Muhammad Al Asimy, from Ali Bin Al Hassan Al Taymi, from Ibn Baqqah, from Abu Abdullah Al Momin, from Ammar Bin Abu Aasim who said,

‘Abu Abdullah<sup>asws</sup> said: ‘There are four who would not be Answered for them (their supplication)’. So he<sup>asws</sup> mentioned the fourth one as being a man who had some wealth for him, so he lent it out without a proof. So Allah<sup>azwj</sup> Mighty and Majestic would be Saying: “Did I<sup>azwj</sup> not Command you with the witnesses?”’,<sup>16</sup>

**عِدَّةُ مَنْ أَصْحَابَنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدٍ بْنِ عَلَىٰ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْفَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَنْ ذَهَبَ حَقْهُ عَلَىٰ غَيْرِ بَيِّنَةٍ لَمْ يُؤْجَرْ**

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Musa Bin Sa’dan, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘The one whose right goes away upon without having any proof, would not be Recompensed’.<sup>17</sup>

**مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْفَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) مِثْلُهُ**

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Musa Bin sa’dan, form Abdullah Bin Al Qasim, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> – similar to it.

<sup>15</sup> Al Kafi – V 5 – The Book of Subsistence Ch 150 H 1

<sup>16</sup> Al Kafi – V 5 – The Book of Subsistence Ch 150 H 2

<sup>17</sup> Al Kafi – V 5 – The Book of Subsistence Ch 150 H 3

## Chapter 153 – Miscellaneous

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيْدٍ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ لَئِسَ لَكَ أَنْ تَتَّهِمَ مَنْ اتَّهَمْتُهُ وَ لَا تَأْتِمَ الْخَائِنَ وَ قَدْ جَرَبْتُهُ .

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

(It has been narrated) from Abu Abdullaah<sup>asws</sup> having said: ‘It is not for you that you accuse the one you trust, nor trust a betrayer whom you have tried out yourself’.<sup>18</sup>

سَهْلُ بْنُ زَيْدٍ عَنْ مُحَمَّدِ بْنِ الْخَسْنِ بْنِ شَمْوَنَ عَنْ مُحَمَّدِ بْنِ هَارُونَ الْجَلَابِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ إِذَا كَانَ الْجُورُ أَغْلَبَ مِنَ الْحَقِّ لَمْ يَحِلْ لِأَحَدٍ أَنْ يَطْنَأْ بِأَحَدٍ خَيْرًا حَتَّى يَعْرِفَ ذَلِكَ مُنْهُ .

Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Muhammad Bin Haroun Al Jallab who said,

‘I heard Abu Al-Hassan<sup>asws</sup> saying: ‘When it is such that the injustice became more overwhelming than the truth, it is not Permissible for anyone that he thinks good with anyone until he recognises than from him’.<sup>19</sup>

عَلَيْهِ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ حَافِظِ بْنِ حَمَادٍ عَنْ زَكَرِيَاً بْنِ إِبْرَاهِيمَ رَفِعَهُ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) فِي حَدِيثٍ لَهُ قَالَ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) مَنْ اتَّهَمَ غَيْرَ مُؤْتَمِنٍ فَلَا حُجَّةَ لَهُ عَلَى اللَّهِ .

Ali Bin Muhammad, from Ahmad Bin Abu Abdullah, from Muhammad Bin Isa, from Khalaf Bin Hammad, from Zakariyya Bin Ibrahim, raising it,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding a Hadeeth of his<sup>asws</sup>, having said to Abu Abdullaah<sup>asws</sup>: ‘The one who trusts an untrustworthy one, so there is no argument for him upon Allah<sup>azwj</sup>.<sup>20</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ كَانَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) يَقُولُ لَا يَخْلُكُ الْأَمِينُ وَ لَكِنَّ اتَّهَمْتَ الْخَائِنَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Mo'mar Bin Khallad who said,

‘I heard Abu Al-Hassan<sup>asws</sup> saying: ‘Abu ja'far<sup>asws</sup> was saying: ‘The trustworthy did not betray you, but you trusted the untrustworthy one’.<sup>21</sup>

أَبُو عَلَيْهِ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَارِ عَنْ الْحَسَنِ بْنِ عَلَيِّ الْكُوفِيِّ عَنْ عُبَيْسِ بْنِ هَشَامٍ عَنْ أَبِي جَمِيلَةَ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ مَنْ عَرَفَ مِنْ عَبْدٍ مِنْ عَبْدِ اللَّهِ كَذِبًا إِذَا حَدَثَ وَ خُلِفَ إِذَا وَعَدَ وَ خَيَانَةً إِذَا اُتُّمِنَّ تَمَّ اتَّهَمَنَّهُ عَلَى أَمَانَةِ كَانَ حَقًا عَلَى اللَّهِ تَعَالَى أَنْ يَتَّهِمَ فِيهَا تَمَّ لَا يُخْلِفَ عَلَيْهِ وَ لَا يَأْجُرُهُ .

Abu Ali Al Ashary, form Muhammad Bin Abdul Jabbar, from Al Hassan Bin Ali Al Kufy, from Ubeys Bin Hisham, from Abu Jameela, from Abu Hamza,

<sup>18</sup> Al Kafi – V 5 – The Book of Subsistence Ch 151 H 1

<sup>19</sup> Al Kafi – V 5 – The Book of Subsistence Ch 151 H 2

<sup>20</sup> Al Kafi – V 5 – The Book of Subsistence Ch 151 H 3

<sup>21</sup> Al Kafi – V 5 – The Book of Subsistence Ch 151 H 4

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The one who learns that a servant from the servants of Allah<sup>azwj</sup> is a liar when he discusses, and breaks when he promises, and betrays when he is entrusted, but (he still) entrusts him with a trust, there would be a right upon Allah<sup>azwj</sup> the Exalted that He<sup>azwj</sup> Tries him in it, then He<sup>azwj</sup> would neither Compensate him nor Recompense him (for his loses)'.<sup>22</sup>

### باب آخر منه في حفظ المال و كراهة الإضاعة

## Chapter 154 – Another chapter from it regarding protection of the wealth and abhorrence of the wastage

عَلَيْ بْنِ إِبْرَاهِيمَ [عَنْ أَبِيهِ] عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ وَ عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ جَمِيعاً عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ وَ أَبْنِ مُسْكَانٍ عَنْ أَبِي الْجَارُودِ قَالَ فَالْأَوْجَعُ ( عَلَيْهِ السَّلَامُ ) إِذَا حَتَّنْتُمْ بِشَيْءٍ فَاسْأَلُونِي عَنْ كِتَابِ اللَّهِ

Ali Bin Ibrahim, from his father, from Muhammad Bin Isa, from Yunus, and a number of our companions, from Ahmad Bin Abu Abdullah, from his father, altogether from Yunus, from Abdullah Bin Sinan, and Ibn Muskan, from Abu Al Jaroud who said,

'Abu Ja'far<sup>asws</sup> said: 'Whenever I<sup>asws</sup> narrate to you all, so ask me<sup>asws</sup> about (where it is from) the Book of Allah<sup>azwj</sup>'.

ثُمَّ قَالَ فِي حَدِيثِهِ إِنَّ اللَّهَ نَهَى عَنِ الْقِيلِ وَ الْقَالِ وَ فَسَادِ الْمَالِ وَ كَثْرَةِ السُّؤَالِ فَقَالُوا يَا ابْنَ رَسُولِ اللَّهِ وَ أَبْنَ هَذَا مِنْ كِتَابِ اللَّهِ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ لَا خَيْرٌ فِي كَثِيرٍ مِنْ نَجْوَاهُمُ الْأَيَّةِ وَ قَالَ وَ لَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَاماً وَ قَالَ لَا تَسْأَلُوا عَنْ أَشْيَاءِ إِنْ تَبَدَّلْ كُلُّكُمْ تَسْؤُكُمْ .

Then he<sup>asws</sup> said in a Hadeeth of his<sup>asws</sup> that Allah<sup>azwj</sup> has Forbidden from the 'It was said such', and 'he said such', and the spoiling of the wealth, and the abundance of questioning'. So they said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! And where is this from the Book of Allah<sup>azwj</sup>?'. He<sup>asws</sup> said: 'Allah Mighty and Majestic is Saying in His<sup>azwj</sup> Book [4:114] ***There is no good in most of their secret counsels*** – the Verse, and He<sup>azwj</sup> Said [4:5] ***And do not give away your property to the foolish which Allah has Made for you a (means of) support***; and He<sup>azwj</sup> Said [5:101] ***O you who believe! Do not put questions about things which if declared to you may trouble you***'.<sup>23</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبْنِ مَحْبُوبٍ عَنْ خَالِدِ بْنِ جَرِيرٍ عَنْ أَبِي الرَّبِيعِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ فَالْأَوْجَعُ ( صَلَى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنِ التَّمَنَ شَارِبَ الْخَمْرِ عَلَى أَمَانَةِ بَعْدَ عِلْمِهِ فَإِنَّ لَهُ عَلَى اللَّهِ ضَمَانٌ وَ لَا أَجْرٌ لَهُ وَ لَا خَلْفٌ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Khalid Bin jareer, from Abu Al Rabi'e,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Prophet<sup>saww</sup> said: 'The one who entrusts a drinker of the wine upon an entrustment after his knowledge with regards to it, so there is no guarantee for him upon Allah<sup>azwj</sup>, nor would there be any Recompense for him, nor a compensation'.<sup>24</sup>

<sup>22</sup> Al Kafi – V 5 – The Book of Subsistence Ch 151 H 5

<sup>23</sup> Al Kafi – V 5 – The Book of Subsistence Ch 152 H 1

<sup>24</sup> Al Kafi – V 5 – The Book of Subsistence Ch 152 H 2

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيَادٍ عَنْ عَلَيِّ بْنِ أَسْبَاطٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَمْرُو بْنِ أَبِي الْمُقْدَامِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَا أَبَالِي أَنْتَمْتُ حَانِنًا أَوْ مُضِيَّاً .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from some of our companions, from Amro Bin Abu Al Miqdam,

(It has been narrated) from Abu Abdullaah<sup>asws</sup> having said: 'It makes no difference whether you trust and untrustworthy one or waste it'.<sup>25</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ الْوَشَاءِ عَنْ أَبِي الْخَسْنِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ يُبَغْضُ الْقَيْلَ وَالْقَالَ وَإِضَاعَةَ الْمَالِ وَكُثْرَةَ السُّؤَالِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: 'Allah<sup>azwj</sup> Mighty and Majestic Hates 'الْقَيْلَ وَالْقَالَ' (the 'It was said such', and 'he said such', i.e., useless discussions and arguments), and wastage of the wealth, and abundant questioning'.<sup>26</sup>

### باب ضَمَانِ مَا يُفْسِدُ الْبَهَائِمُ مِنَ الْحَرْثِ وَالنَّرْعِ

## Chapter 155 – Responsibility of what the animals spoil, from the farm and the vegetation

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ يَزِيدِ بْنِ إِسْحَاقَ شَعَرَ عَنْ هَارُونَ بْنَ حَمْزَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الْأَنْقَرِ وَالْأَنْتَمِ وَالْأَلْبَلِ يَكُونُ فِي الرَّعْيِ فَتَفَسَّدُ شَيْئًا هُلْ عَلَيْهَا ضَمَانٌ فَقَالَ إِنْ أَفْسَدْتُ نَهَارًا فَلَيْسَ عَلَيْهَا ضَمَانٌ مِنْ أَجْلِ أَنَّ أَصْحَابَهُ يَحْفَظُونَهُ وَإِنْ أَفْسَدْتُ لَيْلًا فَإِنَّ عَلَيْهَا ضَمَانٌ .

Muhammad Bin Yahya, from Muammad Bin Al Husayn, from Yazeed Bin Is'haq Shair, from Haroun Bin Hamza who said,

'I asked Abu Abdullaah<sup>asws</sup> about the cow and the sheep and the camel who happen to be in the pasture, so it spoils something. Is there any responsibility upon it?' So he<sup>asws</sup> said: 'If it spoils during the day, so there is no responsibility upon it (the Shepherd) due to the reason that its (pasture's) owner should have protected it; and if it spoils at night, so upon it is the responsibility (of the animal owner)'.<sup>27</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَبِي عُثْمَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَدَاؤَدَ وَسُلَيْمَانَ إِذْ يَحْكُمُانَ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنْمَ الْقَوْمِ فَقَالَ لَا يَكُونُ النَّفَشُ إِلَّا بِاللَّيْلِ إِنَّ عَلَى صَاحِبِ الْحَرْثِ أَنْ يَحْفَظَ الْحَرْثَ إِنَّهُ مَالِهِ وَلَيْسَ عَلَى صَاحِبِ الْمَاشِيَةِ حُطْمَهَا بِالنَّهَارِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from one of our companions, from Al Moalla Abu Usman,

(It has been narrated) from Abu Baseer who said, 'I asked Abu Abdullaah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic [21:78] **And Dawood and Sulaiman**

<sup>25</sup> Al Kafi – V 5 – The Book of Subsistence Ch 152 H 3

<sup>26</sup> Al Kafi – V 5 – The Book of Subsistence Ch 152 H 4

<sup>27</sup> Al Kafi – V 5 – The Book of Subsistence Ch 153 H 1

**when they both gave judgement concerning the field when the people's sheep pastured therein.** So he<sup>asws</sup> said: 'The pasturing did not happen except at night, and that it is upon the one who ploughed (the owner of the field) to protect it during the day, and it was not upon the owner of the cattle to protect it during the day.

وَ إِنَّمَا رَعَيْهَا بِالنَّهَارِ وَ أَرْزَاقُهَا فَمَا أَفْسَدَتْ فَلَيْسَ عَلَيْهَا وَ عَلَى صَاحِبِ الْمَاشِيَةِ حَفْظُ الْمَاشِيَةِ بِاللَّيْلِ عَنْ حَرْثِ النَّاسِ فَمَا أَفْسَدَتْ بِاللَّيْلِ فَقَدْ ضَمَّنُوا وَ هُوَ النَّفْشُ وَ إِنَّ دَاؤِدَ ( عَلَيْهِ السَّلَامُ ) حَكْمُ لِلَّذِي أَصَابَ زَرْعَهُ رِقَابُ الْغَنِمِ وَ حَكْمُ سُلَيْمَانَ ( عَلَيْهِ السَّلَامُ ) الرَّسُولُ وَ النَّلَّةُ وَ هُوَ اللَّبْنُ وَ الصُّوفُ فِي ذَلِكَ الْعَامِ .

But rather, the grazing was during the day as well as the pasturing. So whatever got spoilt, there was no blame for it. And it was upon the owners of the cattle to protect the cattle from the fields of the people, so whatever was spoilt during the night, they were responsible for it, and that Dawood<sup>as</sup> gave the judgement in favour of the owner of the plantation, the necks of the sheep; and Sulayman<sup>as</sup> judged for the milk, and the wool (of the sheep) for that year as compensation to the owners of the plantation'.<sup>28</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ عَيسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ بَحْرٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قُلْتُ لَهُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ دَاؤِدَ وَ سُلَيْمَانَ إِذْ يَحْكُمُانِ فِي الْحَرْثِ قُلْتُ حِينَ حَكَمَا فِي الْحَرْثِ كَانَتْ قَضَيَّةً وَاحِدَةً فَقَالَ إِنَّهُ كَانَ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى النَّبِيِّنَ قَبْلَ دَاؤِدَ إِلَيَّ أَنْ يَعْثَثَ اللَّهُ دَاؤِدَ أَيُّ غَنْمٍ نَفَسَتْ فِي الْحَرْثِ فَلِصَاحِبِ الْحَرْثِ رِقَابُ الْغَنِمِ وَ لَا يَكُونُ النَّفْشُ إِلَّا بِاللَّيْلِ فَإِنَّ عَلَى صَاحِبِ الزَّرْعِ أَنْ يَحْفَظْهُ بِالنَّهَارِ وَ عَلَى صَاحِبِ الْغَنِمِ حِفْظُ الْغَنِمِ بِاللَّيْلِ

Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Abdullah Bin Bahr, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'The Words of Allah<sup>azwj</sup> Mighty and Majestic [21:78] **And Dawood and Sulaiman when they both gave judgement concerning the field.** When they<sup>asws</sup> both judged regarding the field, was it one judgement?' So he<sup>asws</sup> said: 'It is what Allah<sup>azwj</sup> Mighty and Majestic had Revealed to the Prophets<sup>as</sup> before Dawood<sup>as</sup> up to (the time when) Allah<sup>azwj</sup> Sent Dawood<sup>as</sup> that whichever sheep spoils in the field, so for the owner of the field would be a neck of the sheep, and the spoiling does not happen except at night. Thus, it would be upon the owner of the plantation that he protects it during the day, and upon the owner of the sheep to guard them at night.

فَحَكَمَ دَاؤِدَ ( عَلَيْهِ السَّلَامُ ) بِمَا حَكَمْتُ بِهِ الْأَنْبِيَاءُ ( عَلَيْهِمُ السَّلَامُ ) مِنْ قَبْلِهِ وَ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى سُلَيْمَانَ ( عَلَيْهِ السَّلَامُ ) أَيُّ غَنْمٍ نَفَسَتْ فِي زَرْعٍ فَلَيْسَ لِصَاحِبِ الزَّرْعِ إِلَّا مَا خَرَجَ مِنْ بُطُونِهَا وَ كُلُّ ذَلِكَ جَرَتِ السُّنْنَةُ بَعْدَ سُلَيْمَانَ ( عَلَيْهِ السَّلَامُ ) وَ هُوَ قَوْلُ اللَّهِ تَعَالَى وَ كُلُّا اتَّبَعَا حُكْمًا وَ عِلْمًا فَحَكَمَ كُلُّ وَاحِدٍ مِنْهُمَا بِحُكْمِ اللَّهِ عَزَّ وَ جَلَّ .

So Dawood<sup>as</sup> judged with what the Prophets<sup>as</sup> had judged with from before him<sup>as</sup>, and Allah<sup>azwj</sup> Mighty and Majestic Revealed unto Suleyman<sup>as</sup> that whichever sheep spoils the plantation, so it is not upon the owner of the plantation except what comes out from its belly, and like that flowed the Sunnah after Suleyman<sup>as</sup>, and these are the Words of Allah<sup>azwj</sup> the Exalted [21:79] **and to each one We gave Wisdom and Knowledge** So each one of the two<sup>asws</sup> judged by the Judgement of Allah<sup>azwj</sup> Mighty and Majestic'.<sup>29</sup>

<sup>28</sup> Al Kafi – V 5 – The Book of Subsistence Ch 153 H 2

<sup>29</sup> Al Kafi – V 5 – The Book of Subsistence Ch 153 H 3

**باب آخر****Chapter 156 – Another chapter**

عَلَيْ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِيهِ عَمِيرٍ عَنْ زُرَارَةَ وَ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ فَقَضَى أَمِيرُ الْمُؤْمِنِينَ صَلَواتُ اللَّهِ عَلَيْهِ فِي رَجْلٍ كَانَ لَهُ غُلَامٌ فَاسْتَأْجَرَهُ مِنْهُ صَائِغٌ أَوْ غَيْرُهُ فَلَمْ يَكُنْ كَانَ ضَيْعَ شَيْئاً أَوْ أَبْقَى مِنْهُ قَمَوَالِيهِ ضَامِنُونَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Muskan, from Zurara and Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Amir Al-Momineen<sup>asws</sup> judged regarding a man who had a slave of his, so he was hired from him by a jeweller or someone else’. He<sup>asws</sup> said: ‘If he were to waste something or abscond from him, so his masters are responsible’.<sup>30</sup>

عِدَّةُ مِنْ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَواتُ اللَّهِ عَلَيْهِ مَنِ اسْتَعَارَ عَنْدَ مَمْلُوكًا لِقُومٍ فَعِيبٌ فَهُوَ ضَامِنٌ وَ مَنِ اسْتَعَارَ حُرًّا صَغِيرًا فَعِيبٌ فَهُوَ ضَامِنٌ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Wahab,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Amir Al-Momineen<sup>asws</sup> said: ‘The one who borrows an owned slave for overseeing (a matter) and he faults, so he is responsible, and the one who borrows a free young person, so he faults, so he is responsible’.<sup>31</sup>

**باب المَمْلُوكُ يَتَجَرُّ فَيَقُولُ عَلَيْهِ الدَّيْنُ****Chapter 157 – The owned slave trades, so the debt occurs upon him**

بَعْضُ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ ظَرِيفِ الْأَكْفَانِيِّ قَالَ كَانَ أَدْنَى لِغُلَامٍ لَهُ فِي الشَّرَاءِ وَ الْبَيْعِ فَأَفْلَسَ وَ لَزَمَهُ دَيْنٌ فَأَخِذَ بَذِلَكَ الدَّيْنَ الَّذِي عَلَيْهِ وَ لَيْسَ يُسَاوِي ثَمَنَهُ مَا عَلَيْهِ مِنَ الدَّيْنِ فَسَأَلَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ إِنْ بَعْنَهُ لِزَمَكَ الدَّيْنُ وَ إِنْ أَعْنَقَهُ لَمْ يَلِزَمُكَ الدَّيْنُ فَأَعْنَقَهُ فَلَمْ يَلِزَمْهُ شَيْءٌ .

One of our companions, from Muhammad Bin Al Husayn, from Usman Bin Isa, from Zareyf Al Akfany, said,

‘He authorised a slave of his regarding the buying and the selling, so he became bankrupt, and the debts were necessitated upon him. So he was seized due to that debt which was upon him, and it was not equal to his (slave’s) price what was upon him from the debt. So he asked Abu Abdullah<sup>asws</sup>, so he<sup>asws</sup> said: ‘If you sell him the debts would be necessitated upon you, and if you liberate him, the debts would not be necessitated upon you’. So he liberated him, and nothing was necessitated upon him’.<sup>32</sup>

<sup>30</sup> Al Kafi – V 5 – The Book of Subsistence Ch 154 H 1

<sup>31</sup> Al Kafi – V 5 – The Book of Subsistence Ch 154 H 2

<sup>32</sup> Al Kafi – V 5 – The Book of Subsistence Ch 155 H 1

حُمَيْدٌ بْنُ زَيْدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَئَابٍ عَنْ زُرَارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرَ ( عَلَيْهِ السَّلَامُ ) عَنْ رَجُلٍ مَاتَ وَ تَرَكَ عَلَيْهِ دَيْنًا وَ تَرَكَ عَبْدًا لَهُ مَالٌ فِي التِّجَارَةِ وَ ولَدًا وَ فِي يَدِ الْعَبْدِ مَالٌ وَ مَتَاعٌ وَ عَلَيْهِ دَيْنٌ اسْتَدَانَهُ الْعَبْدُ فِي حَيَاةِ سَيِّدِهِ فِي تِجَارَتِهِ وَ إِنَّ الْوَرَثَةَ وَ غُرَمَاءَ الْمَيِّتِ اخْتَصَمُوا فِيمَا فِي يَدِ الْعَبْدِ مِنَ الْمَالِ وَ الْمَتَاعِ وَ فِي رَقْبَةِ الْعَبْدِ

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Zurara who said,

'I asked Abu Ja'far<sup>asws</sup> about a man who died and left debts upon him, and left a slave for whom was some wealth in the business, and a son, and in the hands of the slave was the wealth, and merchandise, and upon him were debts which the slave had incurred during the lifetime of his master in his business, and the inheritors and the creditors of the deceased disputed regarding what was in the hands of the slave, from the wealth and the merchandise, and regarding the neck (ownership) of the slave'.

فَقَالَ أَرَى أَنَّ لَيْسَ لِلْوَرَثَةِ سَبِيلٌ عَلَى رَقْبَةِ الْعَبْدِ وَ لَا عَلَى مَا فِي يَدِهِ مِنَ الْمَتَاعِ وَ الْمَالِ إِلَّا أَنْ يُضَمِّنُوا دَيْنَ الْغُرَمَاءِ جَمِيعًا فَيَكُونُ الْعَبْدُ وَ مَا فِي يَدِهِ مِنَ الْمَالِ لِلْوَرَثَةِ فَإِنْ أَبْوَا كَانَ الْعَبْدُ وَ مَا فِي يَدِهِ لِلْغُرَمَاءِ يُقَوِّمُ الْعَبْدُ وَ مَا فِي يَدِهِ مِنَ الْمَالِ ثُمَّ يُقْسَمُ ذَلِكَ بَيْنَهُمْ بِالْحِصْصَ

So he<sup>asws</sup> said: 'I<sup>asws</sup> view that there is no way for the inheritors upon the neck of the slave, nor upon what is in his hands from the merchandise and the wealth, except if they assume responsibility of the debts of the creditors altogether, then the slave and whatever in his hands from the wealth would be for the inheritors. But, if they were to refuse, the slave and whatever is in his hand would be for the creditors. The slave would be evaluated along with whatever is in his hands from the wealth, then that would be distributed between them with proportionately.'

فَإِنْ عَجَزَ قِيمَةُ الْعَبْدِ وَ مَا فِي يَدِهِ عَنْ أَمْوَالِ الْغُرَمَاءِ رَجَعُوا عَلَى الْوَرَثَةِ فِيمَا يَقِيَ لَهُمْ إِنْ كَانَ الْمَيِّتُ تَرَكَ شَيْئًا قَالَ وَ إِنْ فَضَلَ مِنْ قِيمَةِ الْعَبْدِ وَ مَا كَانَ فِي يَدِهِ عَنْ دَيْنِ الْغُرَمَاءِ رُدَّ عَلَى الْوَرَثَةِ .

So, if the price of the slave and whatever is his hands from the wealth is insufficient for the creditors, they can return upon the inheritors with regards to what remains for them, if the deceased had left anything (else). And if there was excess from the price of the slave and whatever was in his hands, from the creditors, it would be returned upon the inheritors'.<sup>33</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ فَلْتُ لَهُ رَجُلٌ يَأْذِنُ لِمَمْوُكِهِ فِي التِّجَارَةِ فَبَصِيرٌ عَلَيْهِ دَيْنٌ قَالَ إِنَّ كَانَ أَذِنَ لَهُ أَنْ يَسْتَدِينَ فَالَّذِينَ عَلَى مَوْلَاهُ وَ إِنْ لَمْ يَكُنْ أَذِنَ لَهُ أَنْ يَسْتَدِينَ فَلَا شَيْءٌ عَلَى الْمَوْلَى وَ يُسْتَسْعَى الْعَبْدُ فِي الدَّيْنِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Aasim Bin Humeyd, from Abu Baseer,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'A man permits his owned slave regarding the business, so debts come to be upon him'. He<sup>asws</sup> said; 'If it was such that it was permitted to him to incur debts, so the debts would be upon his master, and if there did not happen to be a permission for him that he incurs

<sup>33</sup> Al Kafi – V 5 – The Book of Subsistence Ch 155 H 2

debts, so there would not be anything upon the master, and the slave would have to work regarding the debts'.<sup>34</sup>

### باب النوادر

## Chapter 158 - Miscellaneous

عَلَيْ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ اخْتَصَمَ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) رَجُلَاً اشْتَرَى أَحَدَهُمَا مِنَ الْآخَرِ بَعِيرًا وَ اسْتَشَرَى الْبَائِعَ الرَّأْسَ وَ الْجَلْدَ ثُمَّ بَدَا لِلْمُشْتَرِي أَنْ يَبِيعَهُ فَقَالَ لِلْمُشْتَرِي هُوَ شَرِيكُكُ فِي الْبَعِيرِ عَلَى قَدْرِ الرَّأْسِ وَ الْجَلْدِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Two men brought their dispute to Amir Al-Momineen<sup>asws</sup>. One of the two had bought a camel from the other and had excluded the sale of the head and the skin. Then it became inevitable for the buyer that he sells it'. So he<sup>asws</sup> said for the buyer: 'He is your partner in the camel upon a measurement of the head and the skin'.<sup>35</sup>

عَلَيْ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَادٍ عَنْ أَحْمَدَ بْنِ مُرَازِمٍ عَنْ أَبِيهِ أَوْ عَمِّهِ قَالَ شَهْدَتْ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ هُوَ يُخَابِسُ وَ كِيلًا لَهُ وَ الْوَكِيلُ يُكْثِرُ أَنْ يَقُولُ وَ اللَّهُ مَا خُنْتُ وَ اللَّهُ أَعْلَمُ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَا هَذَا خِيَانَتُكَ وَ تَضَيِّعُكَ عَلَيَّ مَالِي سَوَاءٌ لِأَنَّ الْخِيَانَةَ شَرُّهَا عَلَيْكَ .

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Ahmad Bin Hammad who said,

'Muhammad Bin Murazim informed me from his father or his uncle who said, 'I witnessed Abu Abdullah<sup>asws</sup> and he<sup>asws</sup> was accounting a representative of his<sup>asws</sup>, and was frequently saying, 'By Allah<sup>azwj</sup>! I have not betrayed! By Allah<sup>azwj</sup>! I have not betrayed!' So Abu Abdullah<sup>asws</sup> said to him: 'O you! Your betrayal and your wastage upon my wealth is the same, because the betrayal, its evil is upon you'.

ثُمَّ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) لَوْ أَنَّ أَحَدَكُمْ هَرَبَ مِنْ رِزْقِهِ حَتَّى يُدْرِكَهُ كَمَا أَنَّهُ إِنْ هَرَبَ مِنْ أَجْلِهِ تَبَعَّهُ حَتَّى يُدْرِكَهُ مِنْ خَانَ خِيَانَةً حُسِبَتْ عَلَيْهِ مِنْ رِزْقِهِ وَ كُتِبَ عَلَيْهِ وَزْرُهَا .

Then he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'If one of you were to flee from his sustenance, it would pursue him until it reaches him, just as if he were to flee from his death, it would pursue him until it apprehends him (falls on him). The one who betrays (cheats), so it would be Deducted him from his sustenance, and (also) its burden would be Written against him'.<sup>36</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبْنِ فَضَّالٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّهُ قَدْ ذَهَبَ مَالِي وَ تَفَرَّقَ مَا فِي يَدِي وَ عِيَالِي كَثِيرٌ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا قَدِمْتَ الْكُوفَةَ فَاقْتُلْ بَابَ حَانُوتِكَ وَ ابْسُطْ بِسَاطَكَ وَ ضَعْ مِيزَانَكَ وَ تَعَرَّضْ لِرِزْقِ رَبِّكَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazal, from Abu Umara Al Tayyar who said,

<sup>34</sup> Al Kafi – V 5 – The Book of Subsistence Ch 155 H 3

<sup>35</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 1

<sup>36</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 2

'I said to Abu Abdullah<sup>asws</sup>, 'My wealth has gone and whatever was in my hands has dispersed, and my dependants are many'. So Abu Abdullah<sup>asws</sup> said to him: 'When you proceed to Al-Kufa, so open a door of your shop and spread out your spread sheet, and place your scale, and turn to your Lord<sup>azwj</sup> for the sustenance'.

قَالَ فَلَمَّا أَنْ قِدِمَ فَتَحَ بَابَ حَانُوتِهِ وَبَسَطَ بَسَاطَهُ وَوَضَعَ مِيزَانَهُ قَالَ فَتَعَجَّبَ مِنْ حَوْلَهُ أَنَّ لَيْسَ فِي بَيْتِهِ قَلِيلٌ وَلَا كَثِيرٌ مِنَ الْمَتَاعِ وَلَا عِنْدَهُ شَيْءٌ قَالَ فَجَاءَهُ رَجُلٌ أَشْتَرَ لِهِ قَالَ فَأَشْتَرَ لَهُ وَأَخَذَ ثَمَنَهُ وَصَارَ التَّمَنُ إِلَيْهِ ثُمَّ جَاءَهُ أَخْرُ قَالَ لَهُ أَشْتَرِ لِي تُوبًا قَالَ فَطَلَبَ لَهُ فِي السُّوقِ ثُمَّ أَشْتَرَ لَهُ تُوبًا فَأَخَذَ ثَمَنَهُ فَصَارَ فِي يَدِهِ وَكَذَلِكَ يَصْنُعُ النَّجَارُ يَأْخُذُ بَعْضَهُمْ مِنْ بَعْضِ

He (the narrator) said, 'So when he opened a door of his shop and spread his spread sheet and placed his scale, so the ones around him were astounded as there was nothing in his house, little nor more from the goods, nor was there anything with him. So a man came over and he said, 'Buy some garments for me'. He said, 'So I bought for him (on credit) and took its price', and the price came to be with him. Then another one came over, so he said to him, 'Buy some garments for me'. He said, 'So I sought for him in the market, then I bought some garments for him, and I took its price'. So it came to be in his hands. And such is how the merchants dealt, some of them taking from the others.

ثُمَّ جَاءَهُ رَجُلٌ أَخْرُ قَالَ لَهُ يَا أَبَا عُمَارَةَ إِنَّ عِنْدِي عَدْلًا مِنْ كَيْنَانٍ فَهُلْ تَشْتَرِيهِ وَأُخْرَاكَ بِثَمَنِهِ سَنَةً قَالَ نَعَمْ احْمِلْهُ وَجُنْبِي بِهِ قَالَ فَحَمَلَهُ فَأَشْتَرَهُ مِنْهُ بِتَأْخِيرٍ سَنَةً قَالَ فَقَامَ الرَّجُلُ فَذَهَبَ ثُمَّ أَتَاهُ آتِيَ مِنْ أَهْلِ السُّوقِ قَالَ لَهُ يَا أَبَا عُمَارَةَ مَا هَذَا الْعَدْلُ قَالَ هَذَا عَدْلُ أَشْتَرِتُهُ قَالَ فَغَنِيَ نِصْفَهُ وَأَعْجَلَ لَكَ ثَمَنَهُ قَالَ نَعَمْ فَأَشْتَرَهُ مِنْهُ وَأَعْطَاهُ نِصْفَ الْمَتَاعِ وَأَخَذَ نِصْفَ الثَّمَنِ

Then another man came over to him, so he said to him, 'O Abu Umara! There is a bag of cotton with me, so would you like to buy it, and I shall delay its payment for you for a year?' So he said, 'Yes, carry it and come over to me with it'. So he carried it and I bought it from him with a year's delay (credit). So the man arose and went away. Then a man (customer) came from the people of the market, so he said to him, 'O Abu Umara! What is this bag?' He said, 'This is a bag which I have bought'. He said, 'So sell me half of it and I shall make immediate payment to you for it'. He said, 'Yes'. So he bought it from it, and he gave him half the merchandise and took half the price.

قَالَ فَصَارَ فِي يَدِهِ الْبَاقِي إِلَى سَنَةٍ قَالَ فَجَعَلَ يَشْتَرِي بِثَمَنِهِ التَّوْبَ وَالثَّوْبَيْنِ وَيَعْرُضُ وَيَشْتَرِي وَيَبْيَعُ حَتَّى أَنْزَى وَعَرَضَ وَجْهَهُ وَأَصَابَ مَعْرُوفًا .

He (the narrator) said, 'So the remainder came to be in his hands for a year. He said that he went on to buy a garment and two garments with its price, and display it, and buy and sell, until he was enriched, and (was able to) show his face, and attained credibility (as a trader)'.<sup>37</sup>

عَلَيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي جَعْفَرِ الْأَحْوَلِ قَالَ لَيْ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَيُّ شَيْءٍ مَعَاشَكَ قَالَ فَلَمْ يَكُنْ غَلَامًا لِي وَجَمَلًا قَالَ فَقَالَ أَسْتَبَرْ بِذَلِكَ مِنْ إِخْرَانِكَ فَإِنَّهُمْ إِنْ لَمْ يَضْرُوكَ لَمْ يَنْفُعُوكَ .

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Muhammad Bin Sinan, from Abu Ja'far Al Ahowl who said,

<sup>37</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 3

'Abu Abdullah<sup>asws</sup> said to me: 'Which thing is your livelihood?' I said, 'There are two slaves for me and two camels'. So he<sup>asws</sup> said: 'Conceal that from your brethren, for if they do not harm you, they would not benefit you (either)'.<sup>38</sup>

أَبُو عَلَيٰ الْأَشْعَرِيُّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْوَلِيدِ بْنِ صَبَّيْحٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ مِنَ النَّاسِ مَنْ رِزْقُهُ فِي التِّجَارَةِ وَمِنْهُمْ مَنْ رِزْقُهُ فِي السَّيْفِ وَمِنْهُمْ مَنْ رِزْقُهُ فِي لِسَانِهِ .

Abu Ali Al Ashary, from one of his companions, from Ibrahim Bin Abdul Hameed, from Al Waleed Bin Sabeeh who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'From the people there is one whose sustenance is in the business, and from them is one whose sustenance is in his sword, and from them is one whose sustenance is in his tongue'.<sup>39</sup>

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبْنِ أَبِيهِ عَمَّيرٌ عَنْ هَشَامِ بْنِ الْمُتَّشِّى عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَنْ ضَاقَ عَلَيْهِ الْمَعَاشُ أَوْ قَالَ الرِّزْقُ فَلَيُشْتَرِ سِغَارًا وَلَيُبَعِّ كَبَارًا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Musanna,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one upon whom the livelihood is straitened', or said: 'the sustenance, so let him buy small (animals) and let him sell bigger ones (after they have grown)'.

وَرُوِيَ عَنْهُ أَنَّهُ قَالَ ( عَلَيْهِ السَّلَامُ ) مَنْ أَعْيَنَهُ الْحِيلَةُ فَلَيُعَالِجِ الْكُرْسُفَ .

And it is reported from him<sup>asws</sup> that he<sup>asws</sup> said: 'The one whose (business) plan does not work out, so let him deal with old cotton'.<sup>40</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ سَعْدِ بْنِ فَضَّلٍ عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) قَالَ كُلُّ مَا افْتَنَحَ بِهِ الرَّجُلُ رِزْقُهُ فَهُوَ تَجَارَةٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Sa'ad, from Muhammad Bin Fuzayl,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup> having said: 'Everything by which the man opens his sustenance with, so it is his business'.<sup>41</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَلَيٰ بْنِ يَقْتَيْنِ عَنِ الْحُسَيْنِ بْنِ مَيَاجِ عَنْ أُمَيَّةِ بْنِ عَمْرُو عَنِ الشَّعَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) يَقُولُ إِذَا نَادَى الْمَنَادِيَ فَلَيَسَ لَكَ أَنْ تَرِيدَ وَإِنَّمَا يُحَرِّمُ الزِّيَادَةَ النَّدَاءُ وَيُحَلِّهَا السُّكُوتُ .

Muhammad Bin Yahya, from one of our companions, from Mansour Bin Al Abbas, from Al Hassan Bin Ali Bin Yaqteen, from Al Husayn Bin Mayyah, from Umayya Bin Amro, from Al Ashary,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> was saying: 'When the caller calls out (in the market to sell his goods), so it is not for you

<sup>38</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 4

<sup>39</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 5

<sup>40</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 6

<sup>41</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 7

that you increase (upon his call), and rather the increased calling makes it Prohibited, and silence makes it Permissible'.<sup>42</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ أَوْ غَيْرِهِ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورِ قَالَ سَمِعْتُ أَبَا عَبْدَ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَنْ زَرَعَ حَنْطَةً فِي أَرْضٍ فَلَمْ يَرْكَ زَرْعَهُ أَوْ حَرَجَ زَرْعَهُ كَثِيرُ الشَّعِيرِ فَظُلِمَ عَمَلَهُ فِي مُلْكِ رَقَبَةِ الْأَرْضِ أَوْ بَظُلِمَ لِمُزَارِعِيهِ وَأَكْرَتِهِ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فِي ظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَمَنَا عَلَيْهِمْ طَبَابَاتٍ أَحَلْتُ لَهُمْ يَعْنِي لُحُومَ الْإِبْلِ وَالْبَقَرِ وَالْغَنَمِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, or someone else, from Ibn Mahboub, from Abdul Aziz Al Abdy, from Abdullah Bin Abu Yafour who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The one who cultivates wheat in a land, so it is not a pure produce, or most of the crop comes out as barley, so it is due to the injustice of his work regarding the owned title of the land, or due to an injustice to his farmers and hired labourers, because Allah<sup>azwj</sup> Mighty and Majestic is Saying [4:160] ***Due to the iniquity of those who are Jews did We Forbid to them the good things which had been made Lawful for them*** – Meaning the flesh of the camels and the cows and the sheep.

وَقَالَ إِنَّ إِسْرَائِيلَ كَانَ إِذَا أَكَلَ مِنْ لَحْمِ الْإِبْلِ هَيَّجَ عَلَيْهِ وَجَعَ الْخَاصِرَةَ فَحَرَمَ عَلَى نَفْسِهِ لَحْمَ الْإِبْلِ وَذَلِكَ قَبْلَ أَنْ تُنْزَلَ التُّورَةُ فَلَمَّا نَزَلَتِ التُّورَةُ لَمْ يُحَرِّمْهُ وَلَمْ يَأْكُلْهُ .

And he<sup>asws</sup> said: 'An Israelite, whenever he used to eat from the flesh of the camel, would suffer pain in his lower back, so he forbade unto himself the flesh of the camel, and that was before the Revelation of the Torah. So when the Torah was Revealed, it was not forbidden in it, but still they (Israelite) did not eat it'.<sup>43</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ جَعْفَرِ بْنِ أَبِي الصَّبَّاجِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ فَلَمْ يَأْبِي عَبْدُ اللَّهِ (عَلَيْهِ السَّلَامُ) فَتَنَاهَى صَادِقُهُ جَارِيَةً فَدَفَعَتْ إِلَيْهِ أَرْبَعَةَ أَلْفٍ دِرْهَمٌ ثُمَّ قَالَ لَهُ إِذَا فَسَدَ بَيْنِكَ وَبَيْنِكَ رُدُّ عَلَيَّ هَذِهِ الْأَرْبَعَةَ أَلْفَيِّ فَعَمِلَ بِهَا الْفَتَنَى وَرَبَحَ ثُمَّ إِنَّ الْفَتَنَى تَرَوْجَ وَأَرَادَ أَنْ يَتُوْبَ كَيْفَ يَصْنَعُ قَالَ يَرُدُّ عَلَيْهَا الْأَرْبَعَةَ أَلْفَيِّ دِرْهَمٍ وَالرِّبْحَ لَهُ

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Ja'far Bin Muhammad Bin Abu Al Sabbah, from his father, from his grandfather who said,

'I said to Abu Abdullah<sup>asws</sup>, 'A youth befriended a maid, so she handed over to him four thousand Dirhams. Then she said to him, 'If there is a spoiling (of relationship) between me and you, return these four thousand back to me'. So the youth worked with it and profited, Then the youth got married and intended to repent. How should he deal with it?' He<sup>asws</sup> said: 'He should return the four thousand Dirhams back to her, and the profit would be for him'.<sup>44</sup>

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنْ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَنْ يُؤْكَلُ مَا تَحْمِلُ النَّمَلَةُ بِفِيهَا وَقَوَائِمُهَا .

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

<sup>42</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 8

<sup>43</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 9

<sup>44</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 10

(It has been narrated) from Abu Abdallah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> forbade from eating what the ant carried with its mouth and its legs’.<sup>45</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ الْوَشَاءِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ حِيلَةُ الرَّجُلِ فِي بَابِ مَكْسِبِهِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup>, said, ‘I heard him<sup>asws</sup> saying: ‘The skilfulness of a man is a door (way) to his earnings (for living)’.<sup>46</sup>

عِدَّةُ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي الصَّبَّاحِ مَوْلَى آلِ سَامِ عَنْ جَابِرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ صَادَقَهُ امْرَأَةٌ فَأَعْطَتْهُ مَالًا فَمَكَثَ فِي يَدِهِ مَا شَاءَ اللَّهُ ثُمَّ إِنَّهُ بَعْدَ خَرَجَ مِنْهُ قَالَ يَرُدُّ إِلَيْهَا مَا أَخَذَ مِنْهَا وَإِنْ كَانَ فَضْلًا فَهُوَ لَهُ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Rabaty, from Abu Al Sabbah a slave of the progeny of Saam, from Jabir who said,

‘I asked Abu Abdullah<sup>asws</sup> about a man who befriended a woman, so she gave him some wealth. So it remained in his hand for was long as Allah<sup>azwj</sup> so Desired. Then afterwards he spent from it. He<sup>asws</sup> said: ‘He should return it to her whatever he had taken from her, and if there was any excess, so it would be for him’.<sup>47</sup>

مُحَمَّدُ بْنُ يَحْيَى قَالَ كَتَبَ مُحَمَّدٌ إِلَيْ أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلَامُ) رَجُلٌ يَكُونُ لَهُ عَلَى رَجُلٍ مَائَةً دِرْهَمٌ فَلَمْ يَرْجِعْ لَهُ أَنْصَرَفَ إِلَيْكَ إِلَيْ عَشَرَةِ أَيَّامٍ وَأَقْضَى حَاجَتَكَ فَإِنْ لَمْ أَنْصَرَفْ فَلَكَ عَلَى الْأَفْلُ دِرْهَمٌ حَالَةٌ مِنْ غَيْرِ شَرِطٍ وَأَشْهَدُ بِذَلِكَ عَلَيْهِ ثُمَّ دَعَاهُمْ إِلَى الشَّهَادَةِ فَوَقَعَ (عَلَيْهِ السَّلَامُ) لَا يَنْبَغِي لَهُمْ أَنْ يَسْهُدُوا إِلَّا بِالْحَقِّ وَلَا يَنْبَغِي لِصَاحِبِ الدِّينِ أَنْ يَأْخُذَ إِلَّا الْحَقِّ إِنْ شَاءَ اللَّهُ .

Muhammad Bin Yahya who said,

‘Muhammad wrote to Abu Muhammad<sup>asws</sup>, ‘A man happened to have for him one hundred Dirham (as a debt) upon a man, so he necessitated it (for collection), so he said to him, ‘I shall come to you after ten days and fulfil your need. But, if I do not come to you, so for you would be a thousand Dirhams upon me for immediate payment from without any stipulations’, and he had it witnessed upon it, then called them to the witnessing’. So he<sup>asws</sup> signed: ‘It is not befitting that they testify except with the truth, nor is it befitting for the owner of the debt that he takes anything except for the right (original amount), Allah<sup>azwj</sup> Willing’.<sup>48</sup>

وَعَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَالٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ الطَّعَالِيِّ قَالَ مَرَرْتُ مَعَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي سُوقِ النَّحَاسِ فَقُلْتُ جُعِلْتُ فِدَاكَ هَذَا النَّحَاسُ أَيُّ شَيْءٍ أَصْلَهُ فَقَالَ فِضَّةٌ إِلَّا أَنَّ الْأَرْضَ أَفْسَدَهَا مَنْ قَدَرَ عَلَى أَنْ يُخْرِجَ الْفَسَادَ مِنْهَا اتَّقِعُ بِهَا .

And from him, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abdullah Bin Abdul Rahman, from Yahya Al Halby, from Al Sumaly who said,

<sup>45</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 11

<sup>46</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 12

<sup>47</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 13

<sup>48</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 14

'I passed by along with Abu Abdullah<sup>asws</sup> in a market of the copper traders, so I said, 'May I be sacrificed for you<sup>asws</sup>! This copper, which this is its origin?' So he<sup>asws</sup> said: 'Silver, except that the land spoils it. So the one who is able upon extracting the spoilt from it, would benefit by it'.<sup>49</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبْنِ فَضَالَ عَنْ تَعْلِيَةَ بْنِ مَهْمُونَ عَنْ عَبْدِ الْمَلِكِ بْنِ عَبْتَةَ قَالَ قُلْتُ لَا أَرَأُ أَنْ أُعْطِي الرَّجُلَ الْمَالَ فَيَقُولُ قَدْ هَلَكَ أَوْ ذَهَبَ فَمَا عِنْدَكَ حِيلَةٌ تَحْتَلُهَا لَيْ فَقَالَ أَعْطِ الرَّجُلَ أَلْفَ دِرْهَمٍ وَأَفْرَضْنَاهَا إِيَاهُ وَأَعْطَيْهِ عِشْرِينَ دِرْهَمًا يَعْمَلُ بِالْمَالِ كُلُّهُ وَتَقُولُ هَذَا رَأْسُ مَالِيَ وَهَذَا رَأْسُ مَالِكٍ فَمَا أَصْبَتْ مِنْهُمَا جَمِيعًا فَهُوَ بَيْنِي وَبَيْنَكَ فَسَأْلُوكَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ ذَلِكَ فَقَالَ لَا بَأْسَ بِهِ.

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Sa'alba Bin Maymoun, from Abdul Malik Bin Utba who said,

'I said, 'I do not cease to give the goods to the man, and he is saying, 'It has perished, or gone'. So what is a strategy with you to sort it out for me?' So he (the planner) said, 'Give the man one thousand Dirhams and lend it to him, and give him twenty Dirhams to work with all of the goods, and you should be saying, 'This is the capital of my wealth, and this is the capital of your wealth, so whatever you attain from these two together, so it would be between me and you'. So I asked Abu Abdullah<sup>asws</sup> about that, so he<sup>asws</sup> said: 'There is no problem with it'.<sup>50</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْقُضْلِ عَنْ بَعْضِ أَصْحَابِنَا قَالَ شَكَوْنَا إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) ذَهَابَ ثَيَابِنَا عَنْ الْقَصَارِيَنَ فَقَالَ اكْتُبُوا عَلَيْهَا بَرَكَةً لَنَا فَعَلَّمَنَا ذَلِكَ فَمَا ذَهَبَ ذَلِكَ ثَوْبُ.

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

'We complained to Abu Abdullah<sup>asws</sup>, 'Our clothes were lost with the cleaners'. So he<sup>asws</sup> said: 'You should be writing upon it, 'Blessings be for us'. So we did that, and no clothes of ours were lost after that'.<sup>51</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيزٍ عَنْ الْخَيْرِيِّ عَنْ الْحُسَيْنِ بْنِ ثُوْبَرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا أَصَابْتُكُمْ مَجَاعَةً فَاعْبُثُوا بِالزَّبِيبِ.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Al Khayri, from Al Husayn Bin Suweyr,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When hunger hits you, so play with (eat slowly) the raisins'.<sup>52</sup>

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ السَّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي الْبَخْرَيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ لَا يَحِلُّ مَنْعُ الْمُلْحَ وَالنَّارِ.

And from him, from Muhammad Bin Ahmad, from Al Sandy Bin Muhammad, from Abu Al Bakhtary,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'It is not Permissible to deny the salt and the fire (to the one who asks for it)'.<sup>53</sup>

<sup>49</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 15

<sup>50</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 16

<sup>51</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 17

<sup>52</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 18

عَنْ مُوسَى بْنِ جَعْفَرَ الْبَغْدَادِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ وَاصِلِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ لِلنَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) خَلِيلٌ فِي الْجَاهِلِيَّةِ فَلَمَّا بُعِثَ (عَلَيْهِ السَّلَامُ) لَفِيهِ خَلِيلُهُ فَقَالَ لِلنَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) جَزَاكَ اللَّهُ مِنْ خَلِيلِهِ خَيْرًا فَقَدْ كُنْتُ تُوَاتِي وَلَا تُتَمَّارِي فَقَالَ لَهُ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) وَأَنْتَ فَجَزَاكَ اللَّهُ مِنْ خَلِيلِهِ خَيْرًا فَإِنَّكَ لَمْ تَكُنْ تَرُدُّ رِبْحًا وَلَا تُمْسِكُ ضِرْسًا .

From him, from Musa Bin Ja'far Al Baghddy, from Ubeydullah Bin Abdullah, from Wasil Bin Suleyman, from Abdulla Bin Sinan,

(It has been narrated) from Abu Abdallah<sup>asws</sup> having said: ‘There used to be for the Prophet<sup>saww</sup>, a social contact during the pre-Islamic period. So when he<sup>saww</sup> was Sent (Declared his<sup>saww</sup> Prophet-hood), his<sup>saww</sup> social contact met him<sup>saww</sup>. So he said to the Prophet<sup>saww</sup>, ‘May Allah<sup>azwj</sup> Recompense you<sup>saww</sup> with goodness, because as a compassion you agreed and did not argue’. So the Prophet<sup>saww</sup> said to him: ‘And you, so may Allah<sup>azwj</sup> Recompense you with goodness, from a social contact, for you never rejected a profit nor did you grit your teeth (harsh)’.<sup>54</sup>

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ [أَبِيهِ] عَنْ عَلَيِّ بْنِ مُحَمَّدِ الْقَلَاسَانِيِّ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاؤَدَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ مِنَ الْمُسْلِمِينَ أُورَدَعَ رَجُلٌ مِنَ الْمُصْوَصِينَ ذَرَاهُمْ أَوْ مَتَّاعًا وَاللَّصُّ مُسْلِمٌ هُلْ يَرِدُ عَلَيْهِ قَالَ لَا يَرِدُ عَلَيْهِ قَائِمًا أَمْكَنَهُ أَنْ يَرِدَ عَلَى صَاحِبِهِ فَعَلَ وَإِلَّا كَانَ فِي يَدِهِ بِمَنْزِلَةِ الْأُطْعَةِ يُصِيبُهَا فَيُعْرِفُهَا حَوْلًا فَإِنْ أَصَابَ صَاحِبَهَا رَدَهَا عَلَيْهِ وَإِلَّا تَصَدَّقُ بِهَا

Ali Bin Ibrahim, from his father, from Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from a man,

(It has been narrated) from Abu Abdallah<sup>asws</sup>, said, ‘I asked him<sup>asws</sup> about a man from the Muslims with whom a man from the thieves leaves some Dirham, or merchandise, and the thief is a Muslim. Should he return it to him?’ He<sup>asws</sup> said: ‘He should not return it to him. If he is able to return it to its (rightful) owner, he should do so, or else, in his hands, it would be at the status of the found property which he has come across. So he should advertise it for a year, and if he comes across its owner, so he should return it to him, or else, he should give in charity with it.

فَإِنْ جَاءَ صَاحِبُهَا بَعْدَ ذَلِكَ خَيْرًا بَيْنَ الأَجْرِ وَالْغُرْمِ فَإِذَا اخْتَارَ الأَجْرَ فَلَهُ الأَجْرُ وَإِنْ اخْتَارَ الْغُرْمَ غَرِمَ لَهُ وَكَانَ الأَجْرُ لَهُ .

So if its owner comes over after that, he can let him choose between the Recompense and the loss. So if he chooses the Recompense, so for him would be the Recompense, and if he chooses the loss, it would be paid (by someone) to him (the owner), and the Recompense would be for him (the one who paid it).<sup>55</sup>

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ سَأَلْتُ عَبْدًا صَالِحًا فَقَالَ جُعْلْتُ فَدَاكَ كُنَّا مُرَافِقِينَ لِقَوْمٍ بِمَكَّةَ فَأَرْتَهُمْ عَنْهُمْ وَحَمَلْنَا بَعْضَ مَتَّاعِهِمْ بِغَيْرِ عِلْمٍ وَقَدْ ذَهَبَ الْقَوْمُ وَلَا نَعْرِفُ أَوْطَانَهُمْ فَقَدْ بَقَى الْمَتَّاعُ عِنْدَنَا فَمَا نَصْنَعُ بِهِ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman who said,

<sup>53</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 19

<sup>54</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 20

<sup>55</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 21

'I asked Abd Salih<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>), so I said, 'May I be sacrificed for you<sup>asws</sup>! We had friends from the people of Makka, so when went away from them, we (found out later that) we were unknowingly carrying some of their goods with us, and the people had gone and we do not recognise them, nor do we recognise their home towns. So the goods remained with us, so what shall we do with these?'

قَالَ فَقَالَ تَحْمِلُونَهُ حَتَّى تَلْحُقُوهُم بِالْكُوفَةَ فَقَالَ يُونُسُ قُلْتُ لَهُ لَسْتُ أَعْرِفُهُمْ وَ لَا نَدْرِي كَيْفَ نَسْأَلُ عَنْهُمْ فَأَلَّا فَقَالَ بَعْدَهُ وَ أَعْطَ ثَمَنَهُ أَصْحَابَكَ قَالَ فَقُلْتُ جَعَلْتُ فَذَاكَ أَهْلَ الْوَلَايَةَ قَالَ فَقَالَ نَعَمْ .

So he (the narrator) said, 'He<sup>asws</sup> said: 'Keep carrying them until you meet them in Al-Kufa'. So Yunus (the narrator) said, I said to him<sup>asws</sup>, 'We do not know them and we do not know how we should be asking around about them'. So he<sup>asws</sup> said: 'Sell it and give its price to your companions'. So I said, 'May I be sacrificed for you<sup>asws</sup>! The people of your<sup>asws</sup> Wilayah?' So he<sup>asws</sup> said: 'Yes'.<sup>56</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَادِ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَلَّمَهُ ذَرِيعُ الْمُحَارِبِيُّ عَنْ الْمَمْلُوكِ يَأْخُذُ الْلُّقْطَةَ قَالَ وَ مَا لِلْمَمْلُوكِ وَ الْلُّقْطَةَ لَا يَمْلِكُ مِنْ نَفْسِهِ شَيْئًا فَلَا يَعْرُضُ لَهَا الْمَمْلُوكُ فَإِنَّهُ يَتَبَغِي لَهُ أَنْ يَعْرِفَهَا سَنَةً فَإِنْ جَاءَ طَالِبُهَا دَعَاهَا إِلَيْهِ وَ إِلَّا كَانَتْ فِي مَالِهِ فَإِنْ ماتَ كَانَ مِيرَاثًا لَوَالِدِهِ وَ لِمَنْ وَرَثَهُ فَإِنْ لَمْ يَجِدْ لَهَا طَالِبًا كَانَتْ فِي أَمْوَالِهِمْ هِيَ لَهُمْ وَ إِنْ جَاءَ طَالِبُهَا دَفَعُوهَا إِلَيْهِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Ahmad Bin A'iz, from Abu Khadeejah,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'Zareeh Al-Muhariby asked him<sup>asws</sup> about the owned slave who takes the found property. He<sup>asws</sup> said: 'And what is it to do with the owned slave to the found property? He does not own anything for himself, so the owned slave must not have bothered about it. Thus, it would be befitting for him that he advertises it for a year, so if its seeker comes over, he should hand it over to him, or else it would be in his wealth. So if he dies, it would be an inheritance for his children, and for the one who inherits him. So if a seeker does not come for it, it would be in their wealth. It would be for them; and if its seeker comes over, they should hand it over to him'.<sup>57</sup>

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ نَهَى رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَنِ الْكَشُوفِ وَ هُوَ أَنْ تُضْرِبَ النَّاقَةُ وَ وَلَدُهَا طَفْلٌ إِلَّا أَنْ يُتَصَدِّقَ بِوَلَدِهَا أَوْ يُدْبَحَ وَ نَهَى أَنْ يُنْزَرِي حَمَارًا عَنِيقَةً .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> forbade from the exposure, and it is that the she-camel is connected (given away) for the breeding and her children are young, except if he gives in charity with her children, or is slaughtered, and he<sup>saww</sup> forbade from making a donkey leap upon an old one'.<sup>58</sup>

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ الْوَنْوَيِّ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَاجِ قَالَ كَانَ رَجُلٌ مِنْ أَصْحَابِنَا بِالْمَدِينَةِ فَضَاقَ صَيْقًا شَدِيدًا وَ اشْتَدَّتْ حَالَةُ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) اذْهَبَ فَخُذْ حَانُوتًا فِي السُّوقِ وَ ابْسُطْ بِسَاطًا وَ لِيُكُنْ عِنْدَكَ جَرَّةً مِنْ مَاءٍ وَ الْزَّمْ بَابَ حَانُوتِكَ

<sup>56</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 22

<sup>57</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 23

<sup>58</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 24

Ali Bin Ibrahim, from his father, from Al Hassan Bin Al Husayn Al Lului, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

'A man from our companions was in Al-Medina, so he was constrained by severe constraints, and his state became difficult. So Abu Abdullah<sup>asws</sup> said to him: 'Go and take a shop in the market and spread out your spread sheet, and let there be with you a jug of water, and bind (it to) the door of your shop'.

قَالَ فَفَعَلَ الرَّجُلُ فَمَكَثَ مَا شَاءَ اللَّهُ قَالَ ثُمَّ قَدِمْتُ رَفِيقُهُ مِنْ مِصْرَ فَأَلْقَوَا مَتَاعَهُمْ كُلُّ رَجُلٍ مِنْهُمْ عِنْدَ مَعْرِفَتِهِ وَ عِنْدَ صَدِيقِهِ حَتَّى مَلُوَّا الْحَوَانِيَّةَ . بَقَى رَجُلٌ مِنْهُمْ لَمْ يُصِبْ حَانُوتًا يُلْقِي فِيهِ مَتَاعَهُ فَقَالَ لَهُ أَهْلُ السُّوقِ هَاهُنَا رَجُلٌ لَيْسَ بِهِ بَأْسٌ وَ لَيْسَ فِي حَانُوتِهِ مَتَاعٌ قَلُوْنُ الْقَنْتَرَ مَتَاعَكَ فِي حَانُوتِهِ فَهَبَ إِلَيْهِ فَقَالَ لَهُ أَقْبَيِ مَتَاعِي فِي حَانُوتِكَ فَقَالَ لَهُ نَعَمْ فَأَلْقَى مَتَاعَهُ فِي حَانُوتِهِ وَ جَعَلَ تَبِيعَ مَتَاعَهُ الْأَوَّلَ حَتَّى إِذَا حَضَرَ خُرُوجُ الرَّفِيقِ بِقِيَ عِنْدَ الرَّجُلِ شَيْءٌ يَسِيرٌ مِنْ مَتَاعِهِ فَكَرِهَ الْمَقَامَ عَلَيْهِ فَقَالَ لِصَاحِبِنَا أَخْفُ هَذَا الْمَتَاعَ عِنْكَ تَبِيعُهُ وَ تَبَعَّثُ إِلَيْيَ بِثَمَنِهِ قَالَ فَقَالَ نَعَمْ

He (the narrator) said, 'So the man did so, and remained like that for as long as Allah<sup>azwj</sup> so Desired. Then travelling merchants from Egypt came over, so they cast their merchandise, each man from them with a known person of his and with a friend of his until the shops were filled up. There remained one man from them who could not come across a shop to cast his goods therein. So the people of the market said to him, 'Over there is a man with whom there is no problem, and there are no goods in his shop, if only you could cast your goods in his shop'. So he went to him and said to him, 'Will you cast my goods in your shop'. He said, 'Yes'.

فَخَرَجَ الرَّفِيقُ وَ خَرَجَ الرَّجُلُ مَعَهُمْ وَ خَلَفَ الْمَتَاعَ عِنْهُ فَبَاعَهُ صَاحِبُنَا وَ بَعَثَ بِثَمَنِهِ إِلَيْهِ قَالَ فَلَمَّا أَنْ تَهَبَّا خُرُوجُ رَفِيقَهُ مِنْ مِصْرَ بَعَثَ إِلَيْهِ بِضَاعَةً فَبَاعَهَا وَ رَدَ إِلَيْهِ ثُمَّهَا فَلَمَّا رَأَى ذَلِكَ الرَّجُلُ أَقَامَ بِمِصْرَ وَ جَعَلَ تَبِيعَ إِلَيْهِ بِالْمَتَاعِ وَ يُجْهِرُ عَلَيْهِ قَالَ فَاصَابَ وَ كَثُرَ مَالُهُ وَ أَثْرَى .

So the travelling merchants went out and the man went out along with them, and left the goods with him. So our companion sold them and sent his price to him. So whenever the travelling merchants of Egypt prepared to go out from Egypt, he would send his goods to him, so he would sell them and return its price to him. So when that man saw that, he stayed in Egypt and went on sending the goods to him, and equipped upon him'. He (the narrator) said: 'Thus he attained a lot of wealth and was enriched'.<sup>59</sup>

عِدَّةُ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبْنِ فَضَالٍ عَنْ ثَعْلَبَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ عَوَاضِ الطَّائِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِنِّي أَتَخَذُ رَحْيَ فِيهَا مَجَلسِي وَ يَجْلِسُ إِلَيْيَ فِيهَا أَصْحَابِي فَقَالَ ذَاكَ رِفْقُ ابْنِ اللَّهِ عَزَّ وَ جَلَّ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazaal, from Sa'alba, from Abdul Hameed Bin Awwaz Al Taiy who said,

'I said to Abu Abdullah<sup>asws</sup>, 'I took a flour mill wherein was my gathering, and my companions tend to sit with me therein'. So he<sup>asws</sup> said: 'That is a Mercy of Allah<sup>azwj</sup> Mighty and Majestic'.<sup>60</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ الْحَسَنِ بْنِ عَلَيٍّ عَنْ حَمَادِ بْنِ عُثْمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ لِخَلْوَسِ الرَّجُلِ فِي دُبُرِ صَلَاتِ الْفَجْرِ إِلَى طَلَوْعِ الشَّمْسِ أَنْفَدُ فِي طَلَبِ الرِّزْقِ مِنْ رُكُوبِ الْبَحْرِ فَقُلْتُ يَكُونُ لِلرَّجُلِ الْحَاجَةُ يَخَافُ فَرَتَهَا فَقَالَ يُذْلِجُ فِيهَا وَ لَيْذُكِرِ اللَّهَ عَزَّ وَ جَلَّ فَإِنَّهُ فِي تَعْقِيْبِ مَا ذَامَ عَلَى وُضُوءِ .

<sup>59</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 25

<sup>60</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 26

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

'I heard Abu Abdallah<sup>asws</sup> saying: 'The sitting of the man after the dawn Prayer up to the emergence of the sun is more beneficial than seeking of the sustenance and/or sailing the sea'. So I said, 'Supposing there happens to be the need for the man which he fears missing out on?' So he<sup>asws</sup> said: 'He can set out with regards to it, and let him Mention Allah<sup>azwj</sup> Mighty and Majestic, for he would be in the follow-up Prayer for as long as he would be upon an ablution'.<sup>61</sup>

عَدَّهُ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيَادٍ وَأَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي قَضَاءِ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ يَأْتِيَ عَلَى النَّاسِ رَمَانٌ عَصْرُونَ يَعْصُمُ كُلُّ امْرَىءٍ عَلَى مَا فِي يَدِهِ وَيَسْئِي الْفَضْلَ وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ وَلَا تَنْسُوا الْفَضْلَ بَيْنُكُمْ يَنْبَرِي فِي ذَلِكَ الزَّمَانِ قَوْمٌ يُعَالِمُونَ الْمُضْطَرِّينَ هُمْ شَرَارُ الْخَلْقِ .

A number of our companions, from Sahl Bin Ziyad and Ahmad Bin Muhammad, from Ibn Fazzal, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdallah<sup>asws</sup> having said: 'There would come upon the people a biting time period. Every person would bit upon what is in his hands, and he would forget the kindness; and Allah<sup>azwj</sup> Mighty and Majestic has Said [2:237] **and do not neglect the kindness between you.** There would appear a people during that time period who would be dealing (harshly) with the desperate ones. They would be the most evil of the creatures'.<sup>62</sup>

سَهْلُ بْنُ زَيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ مُرَازِمٍ عَنْ رَجُلٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ مَنْ طَلَبَ قَلِيلًا الرِّزْقَ كَانَ ذَلِكَ دَاعِيَةً إِلَيْهِ اخْتِلَافٍ كَثِيرٍ مِنَ الرِّزْقِ [ أَوْ مَنْ تَرَكَ قَلِيلًا مِنَ الرِّزْقِ كَانَ ذَلِكَ دَاعِيَةً إِلَيْهِ ذَهَابٍ كَثِيرٍ مِنَ الرِّزْقِ ] .

Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Muhammad Bin Murazim, from a man, from Ishaq Bin Ammar who said,

'I heard Abu Abdallah<sup>asws</sup> saying: 'The one who seeks the little sustenance, that would be inviting him to bringing a lot (a bigger amount) from the sustenance; (and the one who neglects a little (sale/project/income) from the sustenance, that would be inviting him to the going away of a lot from the sustenance)'.<sup>63</sup>

عَلَيْهِ بْنُ مُحَمَّدِ بْنِ بُنْذَارَ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَبِيسَى عَنْ حُسَيْنِ الْجَمَالِ قَالَ شَهِدْتُ إِسْحَاقَ بْنَ عَمَّارٍ يَوْمًا وَقَدْ شَدَّ كِيسَهُ وَهُوَ يُرِيدُ أَنْ يَقُولَ فَجَاءَهُ إِنْسَانٌ يَطْلُبُ دَرَاهِمَ بِبِيَنَارٍ فَحَلَّ الْكِيسُ فَأَعْطَاهُ دَرَاهِمَ بِبِيَنَارٍ قَالَ فَقُلْتُ لَهُ سُبْحَانَ اللَّهِ مَا كَانَ فَقُلْتُ هَذَا الدِّينَارُ إِسْحَاقٌ مَا فَعَلْتُ هَذَا رَغْبَةً فِي فَضْلِ الدِّينَارِ وَلَكِنْ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ مَنْ اسْتَقَلَّ قَلِيلًا الرِّزْقِ حُرِمَ الْكَثِيرَ .

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abdu Abdullah, from Muhammad Bin Isa, from a man who heard it from Al Husayn Al Jammal who said,

'I Witnessed Is'haq Bin Ammar one day and he had packed his bag and he wanted to move, when a person came asking to exchange Dirhams with Dinars. So he opened his bag and gave him Dirhams for Dinars. So I said to him, 'Glory be to Allah<sup>azwj</sup>! How Dinars can be better?' So Is'haq said, 'I did not do this (exchange) in

<sup>61</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 27

<sup>62</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 28

<sup>63</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 29

my craving regarding the preference of the Dinar, but I heard Abu Abdullah<sup>asws</sup> saying: 'The one who belittles the little sustenance, would deprived of a lot'.<sup>64</sup>

**أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِي مُحَمَّدِ الْغَفارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَمْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ) مَنْ أَعْيَثَهُ الْفُذْرَةَ فَلَيَرَبِّ صَغِيرًا .**

Ahmad Bin Muhammad, from Muhammad Bin Isa, from Abu Muhammad Al-Ghfary, from Abdullah Bin Ibrahim, from the one who narrated it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The one who is tired of the power (authorities), so let him nourish the young (ones)'.

**رَعَمْ مُحَمَّدُ بْنُ عَيْسَى أَنَّ الْغَفارِيَّ مِنْ وُلْدِ أَبِي ذَرٍ رَضِيَ اللَّهُ عَنْهُ .**

Muhammad Bin Isa has commented that Al-Ghfary is from the children of Abu Zarr<sup>as</sup>.<sup>65</sup>

**أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ أَبِي زُهْرَةَ عَنْ أُمِّ الْحَسَنِ قَالَ مَرَّ بِي أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) فَقَالَ أَيَّ شَيْءٍ تَصْنَعُونَ يَا أُمَّ الْحَسَنِ فَلَمْ أَغْزِلْ فَقَالَ أَمَّا إِنَّهُ أَحْلُ الْكَسْبِ أَوْ مِنْ أَحْلِ الْكَسْبِ .**

Ahmad Bin Muhammad, from Usman Bin Isa, from Abu Zahra, from Umm Al Hassan who said,

'Amir Al-Momineen<sup>asws</sup> passed by me, so he<sup>asws</sup> said: 'Which thing are you doing O Umm Al-Hassan?' I said, 'I am spinning (yarn)'. So he<sup>asws</sup> said: 'But, it is a sweet earning', or 'from the sweetest of earnings'.<sup>66</sup>

**أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلَيٍّ عَنْ عَلَيِّ بْنِ أَسْبَاطٍ عَمْ حَدَّثَهُ عَنْ جَهَنَّمْ بْنِ حُمَيْدِ الرَّوَاسِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِذَا رَأَيْتَ الرَّجُلَ يُخْرُجُ مِنْ مَالِهِ فِي طَاعَةِ اللَّهِ عَزَّ وَجَلَّ فَاعْلَمْ أَنَّهُ أَصَابَهُ مِنْ حَلَالٍ وَإِذَا أَخْرَجَهُ فِي مَعْصِيَةِ اللَّهِ عَزَّ وَجَلَّ فَاعْلَمْ أَنَّهُ أَصَابَهُ مِنْ حَرَامٍ .**

Ahmad Bin Muhammad, from Muhammad Bin Ali, from Ali Bin Asbat, from the one who narrated it, from Jahm Bin Humeyd Al Rawwas who said,

'Abu Abdullah<sup>asws</sup> said: 'When you see the man bring out from his wealth (to spend) in obedience to Allah<sup>azwj</sup> Mighty and Majestic, so know that he has earned it from Permissible means, and when he brings it would regarding disobedience to Allah<sup>azwj</sup> Mighty and Majestic, so know that he has earned it from Prohibited means'.<sup>67</sup>

**أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَيْسَى عَمْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ فَلَمْ يُخْرُجْ ثُمَّ يَقْبُمْ عَلَيْنَا وَقَدْ أَفَادَ الْمَالُ الْكَثِيرُ فَلَا نَنْدِرِي أَكْتَسِبَهُ مِنْ حَلَالٍ أَوْ حَرَامٍ فَقَالَ إِذَا كَانَ ذَلِكَ فَانْظُرْ فِي أَيِّ وَجْهٍ يُخْرُجُ نَفَقَاتِهِ فَإِنْ كَانَ يُنْفِقُ فِيمَا لَا يَنْبَغِي مِمَّا يَأْتِمُ عَلَيْهِ فَهُوَ حَرَامٌ .**

Ahmad Bin Muhammad Bin Isa, from the one who narrated it,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said, 'A man went out, then he returned to us and he had benefited by a lot of wealth, but we do not know whether he earned it from Permissible means, or Prohibited?' So he<sup>asws</sup> said: 'If it was that, so

<sup>64</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 30

<sup>65</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 31

<sup>66</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 32

<sup>67</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 33

look at for which aspect he takes his expenditure out. So if he were to spend on what is from the prohibited and sinful matters, so it is of Prohibited means'.<sup>68</sup>

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَرَّ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) عَلَى رَجُلٍ وَمَعْهُ تُوبَ يَبِيعُهُ وَكَانَ الرَّجُلُ طَوِيلًا وَالْتُّوبُ قَسِيرًا فَقَالَ لَهُ اجْلِسْ فَإِنَّهُ أَنْفَقَ لِيْسَ عِنْتَكِ .

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

(It has been narrated) from Abu Abdallah<sup>asws</sup> having said: 'The Prophet<sup>saww</sup> passed by a man and with him were clothes he was selling, and the man was tall and the cloth was short, so he<sup>saww</sup> said to him: 'Be seated, for it is more beneficial for your commodity'.<sup>69</sup>

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرُو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) يَأْتِي عَلَى النَّاسِ زَمَانٌ يَشْكُونَ فِيهِ رَبَّهُمْ قُلْتَ وَكَيْفَ يَشْكُونَ فِيهِ رَبَّهُمْ قَالَ يَقُولُ الرَّجُلُ وَاللَّهُ مَا رَبِحْتُ شَيْئاً مُنْذُ كَذَا وَكَذَا وَلَا أَكُلُّ وَلَا أَشْرَبُ إِلَّا مِنْ رَأْسِ مَالِيِّ وَيُحَكَّ وَهُنَّ أَصْنُلُ مَالِكُ وَذِرْوَتُهُ إِلَّا مِنْ رَبِّكَ .

Ali Bin Ibrahim, from his father, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'There would come a time upon the people, they would be complaining therein to their Lord<sup>azwj</sup>. I said, 'And how would they be complaining therein to their Lord<sup>azwj</sup>? He<sup>asws</sup> said: 'The man would be saying, 'By Allah<sup>azwj</sup>! I have not profited anything since such and such (a time), and I have neither eaten nor drunk except from the capital of my wealth'. (It would be said to them) Woe be unto you! And is the origin of your wealth and its peak except from your Lord<sup>azwj</sup>?'<sup>70</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبِيسَى عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرَ (عَلَيْهِ السَّلَامُ) يَقُولُ كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) مُؤْمِنٌ فَقِيرٌ شَدِيدُ الْحَاجَةِ مِنْ أَهْلِ الصُّفَوةِ وَكَانَ مُلَازِماً لِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) عِنْدَ مَوَاقِيتِ الصَّلَاةِ كُلَّهَا لَا يَقْعُدُ فِي شَيْءٍ مِنْهَا وَكَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) يَرِيقُ لَهُ وَيُنْظَرُ إِلَى حَاجَتِهِ وَغَرْبَتِهِ فَيَقُولُ يَا سَعْدُ لَوْ قَدْ جَاءَنِي شَيْءٌ لَا غَنِيتَكِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Hisham Bin Salim, from Abu Baseer who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'During the era of Rasool-Allah<sup>saww</sup>, there was an extremely poor Believer who was needy to the people of the platform (A raised platform used by the Prophet<sup>saww</sup> as a welcoming point for newcomers or destitute), and he used to adhere to Rasool-Allah<sup>saww</sup> during the times of the Salat (Prayer), all of (the time), not missing out anything from these (Salat); and Rasool-Allah<sup>saww</sup> used to have compassion for him and would look into his needs and his poverty, and he<sup>saww</sup> was saying: 'O Sa'ad! If somethings comes to me<sup>saww</sup>, I<sup>saww</sup> would make you needless'.

قَالَ فَأَبْطَأَ ذَلِكَ عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فَأَشْتَدَّ عَمُّ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) لِسَعْدٍ فَعَلَمَ اللَّهُ سُبْحَانَهُ مَا دَخَلَ عَلَى رَسُولِ اللَّهِ مِنْ غَمَّ لِسَعْدٍ فَأَهْبَطَ عَلَيْهِ جَبْرِيلٌ (عَلَيْهِ السَّلَامُ) وَمَعْهُ دِرْهَمَانِ فَقَالَ لَهُ يَا مُحَمَّدَ إِنَّ اللَّهَ قَدْ عَلِمَ مَا قَدْ دَخَلَكَ مِنَ الْغَمِّ لِسَعْدٍ أَفَتُحِبُّ أَنْ تُغَنِّيَهُ فَهَكُوكَ هَذِينَ الدُّرْهَمَيْنِ فَأَعْطَاهُمَا إِيَاهُ وَمُرِهُ أَنْ يَتَجَرَّ بِهِمَا

<sup>68</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 34

<sup>69</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 35

<sup>70</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 36

He<sup>asws</sup> said: 'That was slow upon Rasool-Allah<sup>saww</sup>, so the gloom for Sa'ad was intense upon Rasool-Allah<sup>saww</sup>. So Allah<sup>azwj</sup> the Glorious Knew what had entered upon Rasool-Allah<sup>saww</sup> from his<sup>saww</sup> gloom for Sa'ad. So Jibreel<sup>as</sup> descended and with him<sup>as</sup> were two Dirhams, and he<sup>as</sup> said to him<sup>saww</sup>: 'Allah<sup>azwj</sup> has Known of what has entered you<sup>saww</sup> from the gloom for Sa'ad. Would you<sup>saww</sup> like to have him enriched?' So he<sup>saww</sup> said: 'Yes'. So he<sup>as</sup> said: 'So give these two Dirhams to him and instruct him that he should do some business with these'.

قَالَ فَأَخَذَ رَسُولُ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) ثُمَّ خَرَجَ إِلَى صَلَاةِ الظَّهَرِ وَ سَعْدٌ قَائِمٌ عَلَى بَابِ حُجْرَاتِ رَسُولِ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) يَنْتَظِرُهُ فَلَمَّا رَأَاهُ رَسُولُ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ يَا سَعْدُ أَتُحِسِّنُ التِّجَارَةَ قَالَ لَهُ سَعْدٌ وَاللَّهُ مَا أَصْبَحْتُ أَمْلَكَ مَا لَا أَتْجِرُ بِهِ فَأَعْطَاهُ النَّبِيُّ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) الدَّرْهَمَيْنِ وَ قَالَ لَهُ أَتَجِرُ بِهِمَا وَ تَصْرَفْ لِرِزْقِ اللَّهِ فَأَخَذَهُمَا سَعْدٌ وَ مَضَى مَعَ النَّبِيِّ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) حَتَّى صَلَى مَعَهُ الظَّهَرَ وَ الْعَصْرَ قَالَ لَهُ النَّبِيُّ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) قُمْ فَاطِلِبِ الرِّزْقَ فَقَدْ كُنْتَ بِحَالٍ مُغْنِمًا اسْعُدْ

He<sup>asws</sup> said: 'So Rasool-Allah<sup>saww</sup> took them, then went out to the Noon Prayer, Sa'ad was standing at the door of the chamber of Rasool-Allah<sup>saww</sup> awaiting him<sup>saww</sup>. So when Rasool-Allah<sup>saww</sup> saw him, he<sup>saww</sup> said: 'O Sa'ad! Are you good at trading?' So Sa'ad said to him<sup>saww</sup>, 'By Allah<sup>azwj</sup>! I have not become an owner of wealth to trade with'. So the Prophet<sup>saww</sup> gave him the two Dirhams and said to him: 'Trade with these two, and disperse (to seek) the sustenance of Allah<sup>azwj</sup>'. So Sa'ad took them and went along with Rasool-Allah<sup>saww</sup> until he Prayed with him<sup>saww</sup> the Zohr and the Asr Prayers. So the Prophet<sup>saww</sup> said to him: 'Arise, and seek the sustenance, for I<sup>saww</sup> have been concerned for you, O Sa'ad'.

قَالَ فَأَقْبَلَ سَعْدٌ لَا يَشْتَرِي بِدِرْهَمٍ شَيْئًا إِلَّا بَاعَهُ بِدِرْهَمَيْنِ وَ لَا يَشْتَرِي شَيْئًا بِدِرْهَمَيْنِ إِلَّا بَاعَهُ بِأَرْبَعَةِ دَرَاهِمٍ فَأَقْبَلَتِ الدُّنْيَا عَلَى سَعْدٍ فَكَثُرَ مَتَاعُهُ وَ مَالُهُ وَ عَظَمَتِ تِجَارَتُهُ فَأَتَخَذَ عَلَى بَابِ الْمَسْجِدِ مَوْضِعًا وَ جَلَسَ فِيهِ فَجَمَعَ تِجَارَتُهُ إِلَيْهِ وَ كَانَ رَسُولُ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا أَقَمَ بِاللَّامِ لِ الصَّلَاةِ يَخْرُجُ وَ سَعْدٌ مَشْغُولٌ بِالدُّنْيَا لَمْ يَتَهَّرْ وَ لَمْ يَتَهَّرْ كَمَا كَانَ يَقْعُلُ قُلْ أَنْ يَتَشَاغَلَ بِالدُّنْيَا فَكَانَ النَّبِيُّ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) يَقُولُ يَا سَعْدُ شَغَلْتُكَ الدُّنْيَا عَنِ الصَّلَاةِ فَكَانَ يَقُولُ يَقُولُ مَا أَصْنَعَ أَصْنَعَ مَالِيَ هَذَا رَجُلٌ قَدْ بِعْنَاهُ قَارِبٌ أَنْ أَسْتَوْفِيَ مِنْهُ وَ هَذَا رَجُلٌ قَدْ اسْتَرِيَتْ مِنْهُ قَارِبٌ أَنْ أُوفِيهِ

He<sup>asws</sup> said: 'So Sa'ad went and he did not buy anything with one Dirham except that he sold it for two Dirhams, and he did not buy anything for two Dirhams except that he sold it for four Dirhams. So the world turned towards Sa'ad and abundant was his wealth, and his business was great. So he took a place at the door of the Masjid and sat therein, and he gathered his business around him, and when Bilal called for the Prayer, Rasool-Allah<sup>saww</sup> came out and Sa'ad was busy with the (affairs of the) world, not having cleansed himself (with ablution) and not being welcoming like he used to do before but he became pre-occupied with the world. So the Prophet<sup>saww</sup> was saying: 'O Sa'ad! You are too pre-occupied with the world from the Prayer?' So he was saying, 'I do not want to waste my wealth. This man, I have sold to him and want payment from him, and this man, I have bought from him, so I want to pay him'.

قَالَ فَدَخَلَ رَسُولُ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) مِنْ أَمْرِ سَعْدٍ غَمْ أَشَدُ مِنْ غَمِّهِ يَقْفُرُهُ فَبَيْطَ عَلَيْهِ جَبْرِيلُ (عَلِيهِ السَّلَامُ) قَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ قَدْ عَلِمَ عَمَّا يَسْعَدُ فَلَمَّا أَتَيْنَا أَحَبَّ إِلَيْنَا حَالَةً الْأُولَى أَوْ حَالَةً هَذِهِ قَالَ لَهُ النَّبِيُّ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) يَا جَبْرِيلُ بَلْ حَالَةُ الْأُولَى قَدْ أَدْهَبَتْ دُنْيَاهُ بِآخِرَتِهِ قَالَ لَهُ جَبْرِيلُ (عَلِيهِ السَّلَامُ) إِنَّ حُبَ الدُّنْيَا وَ الْأَمْوَالِ فِتْنَةٌ وَ مَشْغُلَةٌ عَنِ الْآخِرَةِ قُلْ لِسَعْدٍ يَرُدُّ عَلَيْكَ الدَّرْهَمَيْنِ اللَّذَيْنِ دَفَعْتُمُهُمَا إِلَيْهِ فَإِنَّ أَمْرَهُ سَيَصِيرُ إِلَى الْحَالَةِ الَّتِي كَانَ عَلَيْهَا أَوْ لَا

He<sup>asws</sup> said: 'So sadness entered into Rasool-Allah<sup>saww</sup> from the affair of Sa'ad which was more intense than his<sup>saww</sup> sadness with his poverty. So Jibreel<sup>as</sup> descended and he<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! Allah<sup>azwj</sup> has Known your<sup>saww</sup> sadness with Sa'ad,

so which of the two states of his is more beloved to you<sup>saww</sup>, the former or this state of his'. So the Prophet<sup>saww</sup> said to him: 'O Jibreel<sup>as</sup>! But, his former state, for his world has done away with his Hereafter'. So Jibreel<sup>as</sup> said to him<sup>saww</sup>: 'The love of the world and the wealth is a trial and pre-occupies from the Hereafter. Tell Sa'ad to return to you<sup>saww</sup> the two Dirhams which you<sup>saww</sup> had handed over to him, so his affair would come to be in the state which was upon him formerly'.

قَالَ فَخَرَجَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فَمَرَّ بِسَعْدٍ فَقَالَ لَهُ يَا سَعْدُ أَمَا تَرِيدُ أَنْ تَرُدَّ عَلَيَّ الدُّرْهَمَيْنِ الَّذِينَ أَعْطَيْتُكُمَا فَقَالَ سَعْدٌ بَلَى وَمَا نَتَشَاءُ فَقَالَ لَهُ لَسْتُ أَرِيدُ مِنْكَ يَا سَعْدُ إِلَّا الدُّرْهَمَيْنِ فَأَعْطَاهُ سَعْدٌ دُرْهَمَيْنِ قَالَ فَأَدْبَرَتِ الدُّنْيَا عَلَى سَعْدٍ حَتَّى ذَهَبَ مَا كَانَ جَمِيعًا وَعَادَ إِلَى حَالِهِ الَّتِي كَانَ عَلَيْهَا .

He<sup>asws</sup> said: 'So the Prophet<sup>saww</sup> went out and passed by Sa'ad, and he<sup>saww</sup> said to him: 'O Sa'ad! Do you want to return to me the two Dirham which I<sup>saww</sup> had given to you?' So Sa'ad said, 'Yes, and two hundred (even)'. So he<sup>saww</sup> said to him: 'I<sup>saww</sup> do not want from you, O Sa'ad, except for the two Dirhams'. So Sa'ad gave him<sup>saww</sup> the two Dirhams. So the world turned its back upon Sa'ad until the entirety of whatever he had went away, and he returned back to his state which was upon him (formerly).<sup>71</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَأَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا عَنْ أَبْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانٍ عَنْ أَبْيِ عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كُلُّ شَيْءٍ يَكُونُ فِيهِ حَلَالٌ وَحَرَامٌ فَهُوَ حَلَالٌ لَكَ أَبْدًا حَتَّى أَنْ تَعْرِفَ الْحَرَامَ مِنْهُ بِعِينِهِ فَنَذَعَهُ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Everything in which is the Permissible and the Prohibited, so it is Permissible to you forever until you come to recognise the Prohibition from it exactly, so you should leave it'.<sup>72</sup>

عَلَيُّ بْنُ إِبْرَاهِيمَ [عَنْ أَبِيهِ] عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِيهِ عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ كُلُّ شَيْءٍ هُوَ لَكَ حَلَالٌ حَتَّى تَعْلَمَ اللَّهُ حَرَامٌ بِعِينِهِ فَنَذَعَهُ مِنْ قَبْلِ نَفْسِكَ وَذَلِكَ مِثْلُ التَّوْبَ يَكُونُ قَدْ اشْتَرَيْتَهُ وَهُوَ سَرْقَةٌ أَوْ الْمَمْلُوكُ عِنْدَكَ وَلَعَلَّهُ حُرْ قَدْ بَاعَ نَفْسَهُ أَوْ خَدْعَ فَبِعَ أَوْ فُهْرَ أَوْ امْرَأَةٍ تَحْتَكَ وَهِيَ أَخْنَاكَ أَوْ رَضِيعَكَ وَالْأَسْنَاءُ كُلُّهَا عَلَى هَذَا حَتَّى يَسْتَبِينَ لَكَ عَيْرُ ذَلِكَ أَوْ تَقْوَمَ بِهِ الْبَيِّنَةُ .

Ali Bin Ibrahim, from his father, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: 'Everything is Permissible for you until you know that it is Prohibited exactly, so leave it from yourself, and (for example) that is like the cloth which you happened to have bought it but it turned out to be stolen, or (for example) the owned slave with you and perhaps he is free and has sold himself, or has been cheated and was sold, or compelled, or a woman under you (wife) but she is your (half/foster) sister, or is the one breast-fed by your mother or sister or wife..., and all such things likewise, until it becomes clear that they are otherwise or testimony proves otherwise'.<sup>73</sup>

<sup>71</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 37

<sup>72</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 38

<sup>73</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 39

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيَادٍ عَنْ الْهَبَّىمِ بْنِ أَبِي مَسْرُوقِ النَّهْدِيِّ عَنْ مُوسَى بْنِ عُمَرَ بْنِ بَزِيرٍ قَالَ قُلْتُ لِلرَّضَا ( عَلَيْهِ السَّلَامُ ) جَعَلْتُ فِذَاكَ إِنَّ النَّاسَ رَوَوْا أَنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ) كَانَ إِذَا أَخَذَ فِي طَرِيقٍ رَجَعَ فِي غَيْرِهِ فَكَذَا كَانَ يَفْعُلُ قَالَ فَقَالَ نَعَمْ وَأَنَا أَفْعُلُهُ كَثِيرًا فَأَفْعُلُهُ ثُمَّ قَالَ لِي أَمَا إِنَّهُ أَرْزَقَ لَكَ .

A number of our companions, from Sahl Bin Ziyad, from Al haysam Bin Abu Masrouq Al Nahdy, from Musa Bin Umar Bin Bazie who said,

'I said to Al-Reza<sup>asws</sup>, 'May I be sacrificed you<sup>asws</sup>! The people are reporting that whenever Rasool-Allah<sup>saww</sup> took to a road, would return via another (path), so that is what he<sup>saww</sup> used to do'. So he<sup>asws</sup> said: 'And I<sup>asws</sup> (also) do it many a time, therefore do it'. Then he<sup>asws</sup> said to me: 'However, it is (upon, it brings in) more sustenance for him'.<sup>74</sup>

عَنْهُ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْمَسْعُودِيِّ عَنْ حَفْصَ بْنِ عُمَرَ الْبَحْلَى قَالَ شَكَوْتُ إِلَيْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) حَالِي وَ انتِشارَ أَمْرِي عَلَيَّ قَالَ فَقَالَ لِي إِذَا قَدِمْتَ الْكُوفَةَ فَبِعْ وِسَادَةً مِنْ بَنِيَّكَ بِعَشَرَةَ دَرَاهِمَ وَ اذْغِ إِخْوَانَكَ وَ أَعْدِ لَهُمْ طَعَامًا وَ سَلَّهُمْ يَدْعُونَ اللَّهَ لَكَ

From him, from Al Abbas Bin Aamir, from Abu Abdul Rahman Al Masoudi, from Hafs Bin Umar Al Bajaly who said,

'I complained to Abu Abdullah<sup>asws</sup> of my state and the breakdown of my affairs upon me. So he<sup>asws</sup> said to me: 'When you proceed to Al-Kufa, so sell a pillow from your house for ten Dirhams and invite your brethren, and prepare a meal for them, and ask them to be supplicating to Allah<sup>azwj</sup> for you'.

قَالَ فَفَعَلْتُ وَ مَا أَمْكَنَنِي ذَلِكَ حَتَّى بَعْتُ وِسَادَةً وَ اتَّخَذْتُ طَعَاماً كَمَا أَمْرَنِي وَ سَلَّلْتُهُمْ أَنَّ يَدْعُوا اللَّهَ لِي قَالَ فَوَ اللَّهِ مَا مَكَثْتُ إِلَّا فَلِيلًا حَتَّى أَتَيْتِي غَرِيمَ لِي فَدَقَ الْبَابَ عَلَيَّ وَ صَالَحَنِي مِنْ مَالِ لِي كَثِيرٌ كُنْتُ أَحْسَبُهُ نَحْوًا مِنْ عَشَرَةَ الْآفَ دِرْهَمٍ قَالَ ثُمَّ أَفْبَلَتِ الْأَشْيَاءَ عَلَيَّ .

He (the narrator) said, 'So I did, and that was not possible for me until I had to sell a pillow, and I took some food just as he<sup>asws</sup> had ordered me to, and I asked them that they should supplicate to Allah<sup>azwj</sup> for me. So, by Allah<sup>azwj</sup>, it was not except for a little while until a debtor came over to me, so he knocked upon the door to me, and reconciled with me from some wealth for me which was a lot. I had reckoned it to be approximately ten thousand Dirham. Then the things turned towards me (in my favour)'.<sup>75</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيَادٍ وَ أَحْمَدْ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ أَبْنَ مَحْبُوبٍ عَنْ سَمَاعَةَ قَالَ أَبُو عَبْدِ اللَّهِ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) لَئِسَ بِوَلِيٍّ لِي مَنْ أَكَلَ مَالَ مُؤْمِنٍ حَرَاماً .

A number of our companions, from Sahl Bin Ziyad, and Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Sama'at who said,

'Abu Abdullah<sup>asws</sup> said: 'He is not upon my<sup>asws</sup> Wilayah, the one who unlawfully consumes the wealth of a Believer'.<sup>76</sup>

<sup>74</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 40

<sup>75</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 41

<sup>76</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 42

مُحَمَّدٌ بْنُ جَعْفَرَ أَبْو الْجَبَابِسِ الْكُوفِيِّ عَنْ مُحَمَّدٍ بْنِ عَيْسَى بْنِ عَيْدٍ وَ عَلَى بْنِ إِبْرَاهِيمَ جَمِيعاً عَنْ عَلَى بْنِ مُحَمَّدِ الْقَاسَانِيِّ قَالَ كَبَّبْتُ إِلَيْهِ يَعْنِي أَبَا الْحَسَنِ التَّالِيَثَ ( عَلَيْهِ السَّلَامُ ) وَ أَنَا بِالْمَدِينَةِ سَنَةَ احْدَى وَ ثَلَاثَيْنَ وَ مِائَتَيْنِ جُعِلْتُ فِدَاكَ رَجُلًا يَشَرِّي لَهُ مَتَاعًا أَوْ غَيْرَ ذَلِكَ فَأَشْتَرَاهُ فَسُرِّقَ مِنْهُ أَوْ قُطِعَ عَلَيْهِ الطَّرِيقُ مِنْ مَالِ مَنْ ذَهَبَ إِلَيْهِ مَنْ ذَهَبَ مَالُ الْأَمْرِ أَوْ مِنْ مَالِ الْمَأْمُورِ فَكَتَبَ ( سَلَامُ اللَّهِ عَلَيْهِ ) مِنْ مَالِ الْأَمْرِ .

Muhammad Bin Ja'far Abu Al Abbas Al Kufy, from Muhammad Bin Isa Bin Ubeyd, and Ali Bin Ibrahim, altogether from Ali Bin Muhammad Al Qasany who said,

'I wrote to him<sup>asws</sup>, meaning Abu Al-Hassan<sup>asws</sup> the 3<sup>rd</sup>, and I was in Al-Medina in the year two hundred and thirty one: 'May I be sacrificed for you<sup>asws</sup>! A man instructed a man to buy some goods for him, or other than that. So he bought it but it was stolen from him, or the road was cut-off upon him (by a bandit). From whose assets is this loss, it is from the assets of the one who asked to buy or the one who bought the goods?' So he<sup>asws</sup> wrote: 'From the wealth of the instructor'.<sup>77</sup>

عِدَّةُ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ أَبْنِ أَخْتِ الْوَلِيدِ بْنِ صَبِّيحٍ عَنْ حَالِهِ الْوَلِيدِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ مِنَ النَّاسِ مَنْ جَعَلَ رِزْقَهُ فِي السَّيْفِ وَ مِنْهُمْ مَنْ جَعَلَ رِزْقَهُ فِي التَّجَارَةِ وَ مِنْهُمْ مَنْ جَعَلَ رِزْقَهُ فِي لِسَانِهِ .

A number of our companions, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from a cousin of Al Waleed Bin Sabeeh, from his maternal uncle Al Waleed,

(It has been narrated) from Abu Abdullaah<sup>asws</sup> having said: 'From the people is one whose sustenance has been Made to be in the sword, and from them is the one whose sustenance is in the business, and from them is one whose sustenance is Made to be in his tongue' (negotiator).<sup>78</sup>

سَهْلُ بْنُ زَيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ إِبْرَاهِيمَ بْنِ صَالِحٍ عَنْ رَجُلٍ مِنَ الْجَعْفَرِيِّينَ قَالَ كَانَ بِالْمَدِينَةِ عِنْدَنَا رَجُلٌ يُكَتَّى أَبَا الْقَمَقَامَ وَ كَانَ مُحَارِفًا فَاتَّى أَبَا الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) فَشَكَّا إِلَيْهِ حِرْقَتُهُ وَ أَخْبَرَهُ أَنَّهُ لَا يَتَوَجَّهُ فِي حَاجَةٍ فَيُقْضَى لَهُ فَقَالَ لَهُ أَبُو الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) قُلْ فِي أَخْرِ دُعَائِكَ مِنْ صَلَاتَةِ الْفَجْرِ سُبْحَانَ اللَّهِ الْعَظِيمِ أَسْتَغْفِرُ اللَّهَ وَ أَسْأَلُهُ مِنْ فَضْلِهِ عَشْرَ مَرَّاتٍ

Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Ibrahim BiN Salih, from a man from Al Jafariyyeen who said,

'In Al-Medina there was a man with us whose teknonym was Abu Al-Qamaam, and he was unfortunate. So he went over to Abu Al-Hassan<sup>asws</sup> and complained to him<sup>asws</sup> of his bad luck, and informed him<sup>asws</sup> no matter where he diverts himself, his need does not get fulfilled for him. So Abu Al-Hassan<sup>asws</sup> said to him: 'Say at the end of your supplication from the Dawn Prayer,

سُبْحَانَ اللَّهِ الْعَظِيمِ أَسْتَغْفِرُ اللَّهَ وَ أَسْأَلُهُ مِنْ فَضْلِهِ'

'Glory be to Allah<sup>azwj</sup>, the Magnificent. I seek Forgiveness of Allah<sup>azwj</sup> and ask Him<sup>azwj</sup> from His<sup>azwj</sup> Grace' – ten times'.

قَالَ أَبُو الْقَمَقَامِ فَلَرْمَتُ ذَلِكَ فَوْ أَنَّهُ مَا لَيْسَ إِلَّا قَلِيلًا حَتَّى وَرَدَ عَلَيَّ قَوْمٌ مِنَ الْبَادِيَةِ فَأَخْبَرُونِي أَنَّ رَجُلًا مِنْ قَوْمِي مَاتَ وَ لَمْ يُعْرَفْ لَهُ وَارِثٌ غَيْرِي فَانْطَلَقْتُ فَقَبَضْتُ مِيرَاثَهُ وَ أَنَا مُسْتَغْنٌ .

<sup>77</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 43

<sup>78</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 44

Abu Al-Qamqaam said, ‘So I necessitated that, and by Allah<sup>azwj</sup>, it did not remain except for a little while until a group of people from Al-Badiyya came over to me and informed me that a man from my people had died and no inheritors were recognised for him apart from myself. So I went over and took possession of my inheritance, and I am now self-sufficient’.<sup>79</sup>

عَنْ أَبْنَى مَحْبُوبٍ عَنْ سَعْدَانَ عَنْ مُعاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَا تُمَانِعُوا قَرْضَ الْخَيْرِ وَ الْخُبْرِ وَ افْتِنَاسَ النَّارِ فَإِنَّهُ يَجْلِبُ الرِّزْقَ عَلَى أَهْلِ الْبَيْتِ مَعَ مَا فِيهِ مِنْ مَكَارِمِ الْأَخْلَاقِ .

From him, from Ibn Mahboub, from Saa'dan, from Muawiya Bin Ammar who said,

‘Abu Abdullah<sup>asws</sup> said: ‘Do not prevent lending of the yeast and the bread and the igniter of the fire, for it brings the sustenance upon the family along with whatever is therein from the prestigious manners’.<sup>80</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَمْنَ حَدَّثَهُ عَنْ عَمْرُو بْنِ أَبِي الْمُقْدَامِ عَنْ الْحَارِثِ بْنِ حَضِيرَةَ الْأَزْدِيِّ قَالَ وَجَدَ رَجُلٌ رِّكَازًا عَلَى عَهْدِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) فَبَيْنَأَعْطَاهُ أَبِي مِنْهُ بِتَلَاثِمِائَةِ دِرْهَمٍ وَ مِائَةَ شَاةٍ مُتُنْبِعٍ فَلَمْنَهُ أَمْمِي وَ قَالَتْ أَخْذَتْ هَذِهِ بِتَلَاثِمِائَةِ شَاةٍ أَوْ لَادُهَا مِائَةً وَ أَنْفُسُهَا مِائَةً وَ مَا فِي بُطُونِهَا مِائَةً

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from the one who narrated it, from Amro Bin Abu Al Miqdam, from Al Haris Bin Hazeera Al Azdy who said,

‘A man found some treasure in the era of Amir Al-Momineen<sup>asws</sup>. So my father bought it from him for three hundred Dirhams and one hundred sheep followed by their young. So my mother blamed him and she said, ‘You have taken this for three hundred sheep – one hundred of their children, and one hundred of their own selves, and one hundred for what was in their bellies’.

قَالَ فَنَدَمَ أَبِي فَانْطَلَقَ لِيُسْتَقْلَهُ فَأَبَى عَلَيْهِ الرَّجُلُ فَقَالَ خُذْ مِنِي عَشْرَ شَيَاهَ خُذْ مِنِي عَشْرِ شَيَاهَ فَأَخَذَ أَبِي الرِّكَازَ وَ أَخْرَجَ مِنْهُ قِيمَةَ الْفِ شَاةٍ الْآخِرَ فَقَالَ خُذْ عَنَّمَكَ وَ اتَّتِنِي مَا شِئْتَ فَأَبَى فَعَالَجَهُ فَأَعْيَاهُ فَقَالَ لَأُضِيرَنَّ بِكَ

So my father was regretful, and he went in order to reduce it, but the man refused to him and said, ‘Take ten sheep from me, take twenty sheep from me’. So he tired him, So my father took the treasure and took out from it the price of a thousand sheep. So the other one came over to him and said, ‘Take your sheep and give me whatever you so desire to’. But he refused, so he discussed with him until he tired him. So he said, ‘I will harm you’.

فَاسْتَعْدَى إِلَى أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) عَلَى أَبِي قَصَّ أَبِي عَلَى أَمِيرِ الْمُؤْمِنِينَ (صَلَواتُ اللَّهِ عَلَيْهِ) أَمْرَهُ قَالَ لِصَاحِبِ الرِّكَازِ أَدْ خُسْنَ مَا أَخَذْتَ فَإِنَّ الْخُمُسَ عَلَيْكَ فَإِنَّكَ أَنْتَ الَّذِي وَجَدْتَ الرِّكَازَ وَ لَيْسَ عَلَى الْآخِرِ شَيْءٌ لِأَنَّهُ إِنَّمَا أَخَذَ ثَمَنَ غَنِمَةً .

So he antagonised upon my father to Amir Al-Momineen<sup>asws</sup>. So when my father related his story to Amir Al-Momineen<sup>asws</sup> of his matter, he<sup>asws</sup> said to the owner of the treasure: ‘Pay a fifth of whatever you have taken, for the fifth (tax) is upon you,

<sup>79</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 45

<sup>80</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 46

for you are the one who found the treasure, and there is nothing upon the other one because he, rather (had paid) the price of (the treasure from) his sheep'.<sup>81</sup>

عَلَيْ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سُلَيْمَانُ رَجُلٌ لَهُ مَالٌ عَلَى رَجُلٍ مِنْ قَبْلِ عَيْنِهَا إِبَاهُ فَلَمَّا حَلَّ عَلَيْهِ الْمَالُ لَمْ يَكُنْ عِنْدَهُ مَا يُعْطِيهِ فَأَرَادَ أَنْ يُقْلِبَ عَلَيْهِ وَ يَرْبَحَ أَيْمَانَهُ لَوْلَوْاً وَ غَيْرَ ذَلِكَ مَا يَسْوَى مائَةً دِرْهَمٍ بِالْفِيَّ دِرْهَمٍ وَ يُؤَخِّرُهُ قَالَ لَا بَأْسَ بِذَلِكَ قَدْ قَعَ ذَلِكَ أَبِي رَضِيَ اللَّهُ عَنْهُ وَ أَمْرَنِي أَنْ أَفْعَلَ ذَلِكَ فِي شَيْءٍ كَانَ عَلَيْهِ .

Ali Bin Ibrahim, from his father, from Haroun Bin Muslim, form Mas'ada Bin sadaqa,

(It has been narrated) from Abu Abdullaah<sup>asws</sup> having said: 'A man asked him<sup>asws</sup>, and for him was some wealth upon a man from on credit which he had lent to him. So when the (payment) of the goods was due upon him, he did not give it to him. So he wanted that it be turned over for him, and he would profit him. Can he sell a pearl or other than that what would be equal to one hundred Dirhams, from one thousand Dirhams and delay it (the payment)?' He<sup>asws</sup> said: 'There is no problem with that. My<sup>asws</sup> father<sup>asws</sup> had done that, may Allah<sup>azwj</sup> be Please with him<sup>asws</sup>, and had instructed me<sup>asws</sup> that I<sup>asws</sup> should do that with regards to anything which was upon him<sup>asws</sup>.<sup>82</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيَادٍ عَنْ عَلَيِّ بْنِ سُلَيْمَانَ عَنْ أَحْمَدَ بْنِ الْفَضْلِ [عَنْ] أَبِي عَمْرُو الْحَنَّاءِ قَالَ سَاءَتْ حَالِي فَكَتَبْتُ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَكَتَبَ إِلَيَّ أَدْمَ قِرَاءَةً إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Suleyman, from Ahmad Bin Al Fazl, from Abu Amro Al Haza'a who said,

'My situation worsened, so I wrote to Abu Ja'far<sup>asws</sup>. So he<sup>asws</sup> wrote to me: '**[71:1] Surely We sent Nuh to his people**' (the Chapter).

قَالَ فَقَرَأَتْهَا حَوْلًا فَلَمْ أَرْ شَيْئًا فَكَتَبْتُ إِلَيْهِ أُخْرِهِ بِسُوءِ حَالِي وَ أَنِّي قَدْ قَرَأْتُ إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ حَوْلًا كَمَا أَمْرَنِتِي وَ لَمْ أَرْ شَيْئًا قَالَ فَكَتَبَ إِلَيَّ قَدْ وَفَى لَكَ الْحَوْلُ فَأَنْتَقْلُ مِنْهَا إِلَى قِرَاءَةِ إِنَّا أَرْسَلْنَا

He (the narrator) said, 'So I recited it for a year but I did not see anything. So I wrote to him informing him<sup>asws</sup> of my evil condition, and that I had recited '**[71:1] Surely We sent Nuh to his people**' (the Chapter) for a year just as you<sup>asws</sup> had instructed me, but I did not see anything' (improvement in my situation). So he<sup>asws</sup> wrote to me: 'The year has passed for you, so transfer from it to the recitation of **[97] We have indeed revealed this** (the Chapter)'.

قَالَ فَفَعَلْتُ فَمَا كَانَ إِلَّا يَسِيرًا حَتَّى بَعَثَ إِلَيَّ أَبْنُ أَبِي دَاؤِدَ فَقَضَى عَنِي دَيْنِي وَ أَجْرَى عَلَيَّ وَ وَجَهَنَّمَ إِلَى التَّبْصَرَةِ فِي وَكَالَّتِهِ بِبَابِ كَلَاءَ وَ أَجْرَى عَلَيَّ خَمْسَمِائَةً دِرْهَمًا

He (the narrator) said, 'So I did it, and it was only a short time until Ibn Abu Dawood sent to me, so he paid off my debts from me and (made an income) to flow upon me and my dependants, and diverted me to Al-Basra regarding to his representation at Baab Kala'a, and made to flow Five hundred Dirhams upon me (as a salary).

<sup>81</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 47

<sup>82</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 48

وَ كَتَبْتُ مِنَ الْبَصْرَةِ عَلَى يَدِي عَلَيٰ بْنِ مَهْرَيَارَ إِلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) إِنِّي كُنْتُ سَأَلْتُ أَبَاكَ عَنْ كَذَا وَ كَذَا وَ شَكَوْتُ إِلَيْهِ كَذَا وَ كَذَا وَ إِنِّي قَدْ نَلَتِ الْأَذِي أَحَبِبْتُ فَأَحَبِبْتُ أَنْ تُخْبِرَنِي يَا مَوْلَايَ كَيْفَ أَصْنَعُ فِي قِرَاءَةِ إِنَّا أَنْزَلْنَاهُ أَقْتَصِرُ عَلَيْهَا وَ حَدَّهَا فِي قِرَائِضِي وَ غَيْرِهَا أَمْ أَقْرَأُهَا مَعَهَا غَيْرِهَا أَمْ لَهَا حَدٌ أَعْمَلُ بِهِ

I wrote from Al-Basra upon the hands of Ali Bin Mahziyar, to Abu Al-Hassan<sup>asws</sup>: ‘I had asked your<sup>asws</sup> father<sup>asws</sup> about such and such, and I complained to him<sup>asws</sup> of such and such, and I have obtained that which I like. So I would like it if you<sup>asws</sup> could inform me, O my Master<sup>asws</sup>, how I should deal regarding the recitation of Chapter 97. Shall I confine upon it along in my Obligatory Prayers and others, or shall I recite others along with it, or is there a limit for it I can work with’.

فَوَقَعَ (عَلَيْهِ السَّلَامُ) وَ قَرَأْتُ التَّوْقِيقَ لَا تَدْعُ مِنَ الْقُرْآنِ قَصِيرَةً وَ طَوِيلَةً وَ يُجْزِئُكَ مِنْ قِرَاءَةِ إِنَّا أَنْزَلْنَاهُ يَوْمَكَ وَ لَيْلَاتِكَ مائَةً مَرَّةً .

So he<sup>asws</sup> signed, and I read the letter: ‘Do not leave from the Quran, the short of it and the long of it, and it would suffice you from the recitation of Chapter 97, in your day and in your night, one hundred times’.<sup>83</sup>

سَهْلُ بْنُ زَيَادٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ إِسْمَاعِيلِ بْنِ سَهْلٍ قَالَ كَتَبْتُ إِلَى أَبِي جَعْفَرٍ (صَلَواتُ اللَّهِ عَلَيْهِ) إِنِّي قَدْ لَزَمَنِي دَيْنٌ فَأَدِحُ فَكَتَبَ أَكْثَرُ مِنَ الْإِسْتِغْفَارِ وَ رَطَبَ لِسَانَكَ بِقِرَاءَةِ إِنَّا أَنْزَلْنَاهُ .

Sahl Bin Ziyad, from Mansour Bin Al Abbas, from Ismail Bin Sahl who said, ‘I wrote to Abu Ja’far<sup>asws</sup>,

‘Excessive debts have bound me’. So he<sup>asws</sup> wrote: ‘Frequent from the seeking of Forgiveness, and moisten your tongue with the recitation of [97] We have indeed revealed this (the Chapter)’.<sup>84</sup>

سَهْلُ بْنُ زَيَادٍ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عَبْدِ اللَّهِ عَنْ الْحَسَنِ بْنِ عَلَيٰ بْنِ يَعْطِينِ عَنِ الْفَضْلِ بْنِ كَثِيرِ الْمَدَائِنِيِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (صَلَواتُ اللَّهِ عَلَيْهِ) أَنَّهُ كَتَلَ عَلَيْهِ بَعْضُ أَصْحَابِهِ فَرَأَى عَلَيْهِ قَبِيسَاً فِيهِ قَبْ قَبْ قَدْ رَقَعَهُ فَجَعَلَ يُنْظَرُ إِلَيْهِ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا لَكَ تَنْتَظِرُ فَقَالَ لَهُ جُلِّتُ فَدَالَكَ قَبْ يُلْقَى فِي قَمِيشِكَ فَقَالَ لَهُ اضْرِبْ يَدَكِ إِلَيْهِ هَذَا الْكِتَابُ فَأَفَرَا مَا فِيهِ وَ كَانَ بَيْنَ يَدَيْهِ كِتَابٌ أَوْ قَرِيبٌ مِنْهُ فَنَظَرَ الرَّجُلُ فِيهِ فَإِذَا فِيهِ لَا إِيمَانَ لِمَنْ لَا حَيَاءَ لَهُ وَ لَا مَالَ لِمَنْ لَا تَقْبِيرَ لَهُ وَ لَا جَدِيدٌ لِمَنْ لَا خَلَقَ لَهُ .

Sahl Bin Ziyad, from Muhammad Bin Isa Bin Ubeyd, form Al Hassan Bin Ali Bin Yaqteen, from Al Fazl Bin Kaseer Al Madainy, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, one of his<sup>asws</sup> companions had come over to him<sup>asws</sup>, so he saw a shirt to be upon him<sup>asws</sup> wherein was a cut which had been patched over. So he went on looking at it, so Abu Abdullah<sup>asws</sup> said to him: ‘What is the matter with you, looking?’ May I be sacrificed for you<sup>asws</sup>! There is a patch attached in your<sup>asws</sup> shirt’. So he<sup>asws</sup> said to him: ‘Extend your hand to this book and read what is in it’, and the book was in front of him, or near to him. So the man looked into it, and there was (written) in it: ‘There is no faith for the one who has no shame for him, and there is no wealth for the one who has no management for him, and there is nothing new for the one who has nothing old for him’.<sup>85</sup>

<sup>83</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 49

<sup>84</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 50

<sup>85</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 51

أَبُو عَلَيِّ الْأَشْعَرِيُّ عَنْ الْحَسَنِ بْنِ عَلَيِّ الْكُوفِيِّ عَنْ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ رَجُلٍ عَنْ مَذْدُلٍ بْنِ عَلَيِّ الْعَنْزَرِيِّ عَنْ مُحَمَّدٍ بْنِ مُطَرْرِفٍ عَنْ مِسْمَعٍ عَنِ الْأَصْبَحِ بْنِ نَبِيَّتَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) إِذَا غَضِبَ اللَّهُ عَلَى أَمَّةٍ وَلَمْ يُنْزِلْ بِهَا الْعَذَابَ غَلَّتْ أَسْعَارُهَا وَقَصُرَتْ أَعْمَارُهَا وَلَمْ تُرْجِعْ ثُجَارُهَا وَلَمْ تَرْكِ ثِمَارُهَا وَلَمْ تَغُرِّ أَنْهَارُهَا وَحُبسَ عَنْهَا أَمْطَارُهَا وَسُلْطَانُهَا شَرَارُهَا .

Abu Ali Al Ashary, from Al Hassan Bin Al Kufy, from Al Abbas Bin Marouf, from A man from Mandal Bin Ali Al Anzy, from Muhammad Bin Motraf, from Misma'a, from Al Asbagh Bin Nubata who said,

'Amir Al-Momineen<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'Whenever Allah<sup>azwj</sup> is Angered upon a community and the Punishment has not descended with it, their prices become expensive (high inflation), and their life-spans become shorter, and their merchants do not make a profit, and their fruits are not clean, and their rivers are not abundant, and their rains are withheld from them, and their evil ones become dominant over them'.<sup>86</sup>

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبْنَ أَبِيهِ عَمِيرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُصْبَعٍ بْنِ عَبْدِ اللَّهِ التَّوْفِلِيِّ عَمِيرٌ رَفِعَهُ قَالَ قَدِيمٌ أَعْرَابِيٌّ بِإِبْلٍ لَهُ عَلَى عَهْدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فَقَالَ لَهُ يَا رَسُولَ اللَّهِ بْعِ لَيْ إِلَيَّ هَذِهِ فَقَالَ لَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) لَسْتُ بِبَيِّنٍ فِي الْأَسْوَاقِ قَالَ فَأَشِيرُ عَلَيَّ فَقَالَ لَهُ بْعِ هَذَا الْجَمْلَ بِكَذَا وَبْعِ هَذِهِ النَّاقَةِ بِكَذَا حَتَّى وَصَفَ لَهُ كُلَّ بَعِيرٍ مِنْهَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Mus'ab Bin Abdullah Al nowfaly, from the one who raised it who said,

'A Bedouin came over upon a camel of his, in the era of Rasool-Allah<sup>saww</sup>, so he said to him<sup>saww</sup>, 'O Rasool-Allah<sup>saww</sup>! Sell this camel of mine for me'. So Rasool-Allah<sup>saww</sup> said to him: 'I<sup>saww</sup> am not a seller in the market'. He said, 'So indicate to me (how to sell)'. So he<sup>saww</sup> said to him: 'Sell this camel with such and such, and sell this she-camel with such and such', until he<sup>saww</sup> had described each of the camels from it.

فَرَأَجَ الْأَعْرَابِيُّ إِلَى السُّوقِ فَبَاعَهَا ثُمَّ جَاءَ إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فَقَالَ وَالَّذِي بَعَثْنَا بِالْحَقِّ مَا زَانَتْ دِرْهَمًا وَلَا نَقْصَتْ دِرْهَمًا مِمَّا فُلِتَ لَيْ فَاسْتَهْدِنِي يَا رَسُولَ اللَّهِ قَالَ لَا قَالَ بَلَى يَا رَسُولَ اللَّهِ فَلَمْ يَرَنْ يُكَلِّمُهُ حَتَّى قَالَ لَهُ أَهْدِ لَنَا نَاقَةً وَلَا تَجْعَلْهَا وَلَهُ .

So the Bedouin went out to the market, and he sold them. Then he came over to Rasool-Allah<sup>saww</sup>, so he said, 'By the One<sup>azwj</sup> Who Sent you<sup>saww</sup> with the Truth, there was neither increase one Dirham nor reduced by one Dirham from what you<sup>saww</sup> had said to me, therefore accept my gift O Rasool-Allah<sup>saww</sup>!' He<sup>saww</sup> said: 'No'. He said, 'Yes, O Rasool-Allah<sup>saww</sup>!' So he did not cease to speak to him<sup>saww</sup> until he<sup>saww</sup> said: 'Gift to me a she-camel and do not make it leave its young'.<sup>87</sup>

عِدَّةُ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيْدٍ عَنْ يَعْقُوبَ بْنِ يَزِيدٍ الْخَزَازِ عَنْ يَحْيَى الْحَدَّادِ قَالَ فَلَمْ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) رُبَّمَا اشْتَرَيْتُ الشَّيْءَ بِحَضْرَةِ أَبِي فَارِسِيِّ مِنْهُ مَا أَغْنَمْ بِهِ فَقَالَ شَكِّهُ وَلَا تَشَرِّبِ بِحَضْرَتِهِ فَإِذَا كَانَ لَكَ عَلَى رَجُلٍ حَقُّ فَقْلٍ لَهُ فَلَيْكُنْ وَكَنْ فَلَانُ بْنُ فَلَانٍ بَخْطَهُ وَأَشْهَدَ اللَّهُ عَلَى نَفْسِهِ وَكَفَى بِاللَّهِ شَهِيدًا فَإِنَّهُ يُفْضِي فِي حَيَاةِهِ أَوْ بَعْدِ وَفَاتِهِ .

A number of our companions, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Zakariyya Al Khazzaz, from Yahya Al Haza'a who said,

<sup>86</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 52

<sup>87</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 53

'I said to Abu Al-Hassan<sup>asws</sup>, 'Sometimes I buy the thing in the presence of my father, so I see from him what I get saddened with'. So he<sup>asws</sup> said: 'Avoid him and do not buy in his presence. So when there was a right for you upon a man, so say to him, 'So let us write (an agreement)', and let so and so write in his own handwriting, and keeps Allah<sup>azwj</sup> as a witness upon himself and suffice with Allah<sup>azwj</sup> as a Witness, for he would fulfil it during his lifetime or after his death'.<sup>88</sup>

سَهْلُ بْنُ زَيَادٍ عَنْ عَلَيِّ بْنِ بَلالٍ عَنِ الْحَسَنِ بْنِ بَسَّامَ الْجَمَالِ قَالَ كُنْتُ عِنْدَ إِسْحَاقَ بْنَ عَمَّارَ الصَّيْرَفِيِّ فَجَاءَ رَجُلٌ يَطْلُبُ غَلَةً بِبَيْنَارٍ وَكَانَ قَدْ أَغْلَقَ بَابَ الْحَائِنَوْتِ وَخَمَ الْكَيْسَ فَأَعْطَاهُ غَلَةً بِبَيْنَارٍ فَقُلْتُ لَهُ وَيْحَكَ يَا إِسْحَاقَ رَبِّمَا حَمَلْتُ لَكَ مِنَ السَّفَيْنَةِ أَلْفَ أَلْفَ دِرْهَمَ قَالَ لِي تَرَى كَانَ لِي هَذَا لَكِنِي سَمِعْتُ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَنْ اسْتَقْلَ قَلِيلَ الرِّزْقِ حُرِمَ كَثِيرًا ثُمَّ الْتَّفَتَ إِلَيَّ فَقَالَ يَا إِسْحَاقَ لَا سَتْقَلَ قَلِيلَ الرِّزْقِ فَحُرِمَ كَثِيرًا .

Sahl Bin Ziyad, from Ali Bin Bilal, from Al Hassan Bin Bassam the camelier who said,

'I was in the presence of Is'haq Bin Ammar the money-changer, so a man came over seeking some grains with one Dinar, and he had closed the door of the shop and sealed the bag, but, he (still) gave him some grains for one Dinar'. So I said to him, 'Woe be unto you, O Ishaq! Sometimes I carry for you from the ship, thousands and thousands of Dirhams'. So he said to me, 'I used to view it like this, but I heard Abu Abdullah<sup>asws</sup> saying: 'The one who belittles a little sustenance, would be denied a lot of it'. Then he turned towards me, so he said, 'O Ishaq! Do not belittle the little sustenance, for you would be denied a lot of it'.<sup>89</sup>

حُمَيْدُ بْنُ زَيَادٍ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمِنْقَرِيِّ عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ مِنَ الرِّزْقِ مَا يُبَيِّسُ الْجَدَّ عَلَى الْعَظَمِ .

Humeyd Bin Ziyad, from Ubeydullah Bin Ahmad, from Ibn Abu Umeyr, from Al Husayn Bin Ahmad Al Minqary, from Zurara,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Earning from certain kinds of profession (trade) dries up the skin upon the bones (hard to earn).<sup>90</sup>

أَحْمَدُ بْنُ مُحَمَّدِ الْعَاصِمِيِّ عَنْ عَلَيِّ بْنِ الْحَسَنِ الشَّيْمِيِّ عَنْ أَبِي بَاطِلٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ نَكَرْتُ لَهُ مِصْرَ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ اطْلُبُوا بِهَا الرِّزْقَ وَلَا تَطْلُبُوا بِهَا الْمُكْثَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مِصْرُ الْحُنُوفِ تَقْبَضُ لَهَا قَصِيرَةُ الْأَعْمَارِ .

Ahmad Bin Muhammad Al Aasimy, from Ali Bin Al Hassan Al Taymi, from Ali Bin Asbat, from a man,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'I mentioned Egypt to him<sup>asws</sup>, so he<sup>asws</sup> said: 'Seek the sustenance with it, but do not seek the staying with it'. Then Abu Abdullah<sup>asws</sup> said: 'Egypt is the harsh (place), the young ones break down there'.<sup>91</sup>

أَحْمَدُ بْنُ مُحَمَّدِ الْعَاصِمِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنْ الْفَضْلِ بْنِ أَبِي قَرَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَتَتِ الْمَوَالِيَ أَمِيرَ الْمُؤْمِنِيْنَ (عَلَيْهِ السَّلَامُ) فَقَالُوا نَشْكُونَا إِلَيْكُمْ هُوَ لِإِلَّا الْعَرَبَ إِنَّ رَسُولَ اللَّهِ

<sup>88</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 54

<sup>89</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 55

<sup>90</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 56

<sup>91</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 57

(صَلَى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) كَانَ يُعْطِينَا مَعْهُمُ الْعَطَابِيَا بِالسَّوَيَّةِ وَرَوَجَ سَلْمَانٌ وَبِلَالٌ وَصُهَيْبًا وَأَبُوا عَلَيْنَا هُؤُلَاءِ وَقَالُوا لَا نَفْعُلُ

Ahmad Bin Muhammad Al Asamy, from Muhammad Bin Ahmad Al nahdy, from Muhammad Bin Ali, from Shareef Bin Sabiq, from Al Fazl Bin Abu Qurra,

(It has been narrated) from Abu Abdallah<sup>asws</sup> having said: 'The partisans came over to Amir Al-Momineen<sup>asws</sup>, so they said, 'We complain to you<sup>asws</sup> of these Arabs. Rasool-Allah<sup>saww</sup> would give us the gifts along with them with the equality, and he<sup>saww</sup> got Salman<sup>as</sup>, and Bilal, and Suhayb married, and they are refusing upon us, and they are saying, We will not do it'.

فَدَاهَبَ إِلَيْهِمْ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) فَكَلَمُهُمْ فِيهِمْ فَصَاحَ الْأَعْارِبُ أَبَيْنَا ذَلِكَ يَا أَبَا الْحَسَنِ أَبَيْنَا ذَلِكَ فَخَرَجَ وَهُوَ مُعْضَبٌ يَجْرِي رَدَأً وَهُوَ يَقُولُ يَا مَعْشَرَ الْمَوَالِيِّ إِنَّ هُؤُلَاءِ قَدْ صَبَرُوكُمْ بِمَنْزِلَةِ الْيَهُودِ وَالنَّصَارَى يَتَزَوَّجُونَ إِلَيْكُمْ وَلَا يُتَزَوَّجُونَكُمْ وَلَا يُعْطِونَكُمْ مِثْلَ مَا يَأْخُذُونَ فَاتَّجَرُوا بِأَرْكَ اللَّهِ الْكَلْمَ فَإِنِّي قَدْ سَمِعْتُ رَسُولَ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) يَقُولُ الرِّزْقُ عَشْرَةُ أَجْرَاءٍ تَسْعَهُ أَجْرَاءٍ فِي التِّجَارَةِ وَوَاحِدَةٌ فِي غَيْرِهَا .

So Amir Al-Momineen<sup>asws</sup> went to them and he<sup>asws</sup> spoke among them. So the Bedouins shouted, 'We refuse that, O Abu Al-Hassan<sup>asws</sup>! We refuse that'. So he<sup>asws</sup> went out and he<sup>asws</sup> was angered with his<sup>asws</sup> cloak dragging, and he<sup>asws</sup> was saying: 'O group of partisans! They have considered you at the status of the Jews and the Christians. They are getting married to you (your daughters), but they are not marrying (their daughters) to you, and they are not giving you the like of what they are taking. Therefore, do business! Allah<sup>azwj</sup> will Bless for you, for I<sup>asws</sup> have heard Rasool-Allah<sup>saww</sup> saying: 'The sustenance is of ten parts. Nine parts are in the business and one is in something else'<sup>92</sup>

<sup>92</sup> Al Kafi – V 5 – The Book of Subsistence Ch 156 H 58