

بحار الأنوار

BIHAR AL-ANWAAR

الجزء المائة

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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{-asws}**

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THE BOOK OF CONTRACTS AND DECLARATIONS

باب 1 الحث على طلب الحلال و معنى الحلال

CHAPTER 1 – THE URGING UPON SEEKING THE PERMISSIBLE (EARNINGS) AND MEANING OF THE ‘PERMISSIBLE’

الآيات المائدة قُلْ لَا يَسْتَوِي الْحَيْبُ وَالطَّيِّبُ وَ لَوْ أَعْجَبَكَ كَثْرَةُ الْحَيْبِ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ

The Verses – (Surah) Al Maidah: **Say: ‘The bad and the good are not equal, and even though the abundance of the bad fascinates you’. Therefore fear Allah, O ones of understanding, perhaps you would be successful [5:100].**

النحل وَ لِيَتَّبِعُوا مِنْ فَضْلِهِ

(Surah) Al Maidah: **and for you to seek His Grace [16:14].**

الإسراء لِيَتَّبِعُوا فَضْلاً مِنْ رَبِّكُمْ

(Surah) Al Isra: **for you to seek Grace from your Lord [17:12].**

و قال تعالى رَبُّكُمْ الَّذِي يُرْجِي لَكُمْ الْفُلْكَ فِي الْبَحْرِ لِيَتَّبِعُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيماً

And Said: **Your Lord is He Who Drives on the ships for you in the sea for you to be seeking from His Grace. Surely, He was always Merciful with you [17:66].**

المزمل وَ آخِرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ.

(Surah) Al Muzzammil: **and others would be going about in the earth seeking from the Grace of Allah [73:20].**

1 لي، الأمالي للصدوق ابن المغيرة بإسناده عن السكوني عن الصادق عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ نَات كَالاً مِنْ طَلَبِ الْحَلَالِ نَات مَعْفُوراً لَهُ.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Al Mugheira, by his chain from Al Sakuni,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who spends a night exhausted from seeking the Permissible (earnings) spends the night as Forgiven!’¹

2- فس، تفسير القمي عن أمير المؤمنين ع قَالَ: طَوِيَ لِمَنْ دَلَّ فِي نَفْسِهِ وَ طَابَ كَسْبُهُ.

¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 – H 1

(The book) 'Tafseer Al Qummi' –

'From Amir Al-Momineen^{-asws} having said: 'Beatitude be for one who is humble within himself and his earnings are good'.²

3- فس، تفسير القمي ذكر رجل عند أبي عبد الله ع الأغباء و وقع فيهم فقال أبو عبد الله ع اسكت فإن العبي إذا كان وصولاً لرحمه باراً بإخوانه أصعب الله له الأجر ضعفين لأن الله يقول و ما أموالكم و لا أولادكم بالتي تُفترقكم عندنا زلفى إلا من آمن و عمل صالحاً فأوليك هم جزاء الضعف بما عملوا و هم في الغرفات آمنون.

(The book) 'Tafseer Al Qummi' –

'A man mentioned the rich (people) in the presence of Abu Abdullah^{-asws} and talked badly regarding them. Abu Abdullah^{-asws} said: 'Be quiet, for when the rich one is a maintainer of his kinship, righteous with his brethren, Allah^{-azwj} will Multiply the Recompense for him as double, because Allah^{-azwj} Says: **And neither your wealth nor your children would be those drawing you closer in Our Presence, except the one who believes and does righteous deeds. So they, for them would be the double Recompense due to what they had done, and they would be secure in the chambers [34:37]**'.³

4- كا، الكافي العدة عن البرقي عن البرقي قال: قلت لرضا ع جعلت فداك ادع الله عز و جل أن يزفني الحلال

(The book) 'Al Kafi' – The number, from Al Barqy, from Al Bazanty who said,

'I said to Al-Reza^{-asws}, 'May I be sacrificed for you^{-asws}! Supplicate to Allah^{-azwj} Mighty and Majestic to Provide me the Permissible (earnings)!

فقال أ تدرى ما الحلال

He^{-asws} said: 'Do you know what is the 'Permissible'?'

قلت الذي عندنا الكسب الطيب

I said, 'That which is with us is the good earnings!'

فقال كان علي بن الحسين ع يقول الحلال هو قوت المصطفى

He^{-asws} said: 'Ali^{-asws} Bin Al-Husayn^{-asws} had said: 'The 'Permissible', it is daily subsistence of the Chosen ones'.

ثم قال قل أسألك من رزقك الواسع.

Then he^{-asws} said: 'Say, 'I ask You^{-azwj} for the vast sustenance''.⁴

² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 2

³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 3

⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 4

5- ب، قرب الإسناد هارون عن ابن صدقة عن الصادق عن آتاه ع أن رسول الله ص قال: أصناف لا يستجاب لهم منهم من أذان رجلاً ديناً إلى أجل فلم يكتب عليه كتاباً ولم يشهد عليه شهوداً ورجل يدعو على ذي رحم

(The book) 'Qurb Al Isnaad' – Haroun, from Ibn Sadaqa,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}: 'Rasool-Allah^{-saww} said: 'There are types (a supplication) is not Answered for them. From them is one who lends a loan to a man up to a (specified) term but he does not write an agreement upon and does not keep any witnesses upon it; and a man who supplicates against one with kinship.

و رجل يؤذيه امرأته بكلمة ما يفدر عليه و هو في ذلك يدعو الله عليها و يقول اللهم أرحني منها فهذا يقول الله له عبدي أ و ما قلدتك أمرها فإن شئت خليتها و إن شئت أمسكتها

And a man whose wife hurts him with (hurtful) speech he is not able upon, and during that he supplicates to Allah^{-azwj} and says, 'O Allah^{-azwj}! Give me rest from her!' So, this one, Allah^{-azwj} Says to him: "And did I^{-azwj} not Collar you with her matter? If you desire you may free her and if you desire you can withhold her!"

و رجل رزقه الله تبارك و تعالى ما لا تم أنفقه في البر و التقوى فلم يبق منه شيء و هو في ذلك يدعو الله أن يرزقه فهذا يقول له الرب تبارك و تعالى أ و لم أزرقتك و أعنتك أ فلا اقتصدت و لم تسرف إني لا أحب المُسرفين

And a man Allah^{-azwj} Blessed and Exalted Provides wealth to, then he spends it in righteous ways and piously. Then nothing from it remains, and during that he supplicates to Allah^{-azwj} to Provide him (more). So, this one, the Lord^{-azwj}, Blessed and Exalted Says to him: "And did I^{-azwj} not Provide you and Assist you? Why were you not moderate, and why were you extravagant? I^{-azwj} do not Answer the extravagant ones!"

و رجل قاعد في بيته و هو يدعو الله أن يرزقه لا يخرج و لا يطلب من فضل الله كما أمره الله هذا يقول الله له عبدي إني لم أخطر عليك الدنيا و لم أزمك في جوارحك و أرضي واسعة فلا تخرج و تطلب الرزق فإن حرمثك عدتلك و إن رزقتك فهو الذي تريد.

And a man sits in his house and he supplicates to Allah^{-azwj} to Provide him (sustenance). He neither goes out nor seeks from the Grace of Allah^{-azwj} just as Allah^{-azwj} has Commanded him. This one, Allah^{-azwj} Says to him: "My servant! I^{-azwj} did not Forbid the world upon you, and did not Throw (disability) in your limbs, and My^{-azwj} earth is vast. Why don't you go out and seek the sustenance? If I^{-azwj} Deprive you, I^{-azwj} will Excuse you, and if I^{-azwj} Provide you, it is what you want!"⁵

6- ب، قرب الإسناد ابن عيسى عن علي بن الحكم عن موسى بن بكر قال: قال لي أبو الحسن الأول ع من طلب هذا الرزق من حله ليعود به على نفسه و عياله كان كالمجاهد في سبيل الله

(The book) 'Qurb Al Isnaad' – Ibn Isa, from Ali Bin Al Hakam, from Musa Bin Bakr who said,

⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 5

‘Abu Al-Hassan^{-asws} the 1st said to me: ‘One who seeks this sustenance from its Permissible (means) in order to provide for himself and his dependants would be like the holy warrior in the way of Allah^{-azwj}!

فَإِنْ عَلَبَ فَلْيَسْتَدِنْ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ ص مَا يَفُوتُ بِهِ عِيَالَهُ فَإِنْ مَاتَ وَ لَمْ يَقْضِ كَانَ عَلَى الْإِمَامِ قَضَاؤُهُ فَإِنْ لَمْ يَقْضِهِ كَانَ عَلَيْهِ وَزْرُهُ

If he is overcome (by hardships), let him borrow (relying) upon Allah^{-azwj} and His^{-azwj} Rasool^{-saww} what he can subsist his dependants with. If he dies and has not paid off, it would be upon the Imam^{-asws} to pay it off. If he^{-asws} does not pay it, it would be upon his^{-asws} Vizier.

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسْكِينِ وَ الْعَامِلِينَ عَلَيْهَا وَ الْمُؤَلَّفَةِ قُلُوبُهُمْ وَ فِي الرِّقَابِ وَ الْغَارِمِينَ فَهُوَ فَتَقِيرُ مَسْكِينٍ مُعْرَمٌ.

Allah^{-azwj} Blessed and Exalted Says: **But rather, the charities are for the poor and the needy, and the office bearers upon it, and the ones (recently) inclined of their hearts (to Al-Islam), and ones in bondage, and the ones in debt, [9:60].** He is poor, needy, indebted”.⁶

7- ب، قرب الإسناد ابن عيسى عَنِ الْبَرْزَنْطِيِّ قَالَ: قُلْتُ لِلرِّضَا ع جُعِلَتْ فِدَاكَ إِنَّ الْكُوفَةَ قَدْ تَدْرِي وَ الْمَعَاشُ بِهَا ضَيْقٌ وَ إِنَّمَا كَانَ مَعَاشُنَا بِعَدَاةٍ وَ هَذَا الْجَبَلُ قَدْ فُتِحَ عَلَى النَّاسِ مِنْهُ بَابٌ رَزَقِي

(The book) ‘Qurb Al Isnaad’ – Ibn Isa, from Al Bazanty who said,

‘I said to Al-Reza^{-asws}, ‘May I be sacrificed for you^{-asws}! Surely you^{-asws} know Al-Kufa. The livelihood is constricted at it, and rather our livelihood used to be at Baghdad, and this mountain is such, a door of sustenance has been opened upon the people from it!’

فَقَالَ إِنَّ أَرَدْتَ الْخُرُوجَ فَاخْرُجْ فَإِنَّهَا سَنَةٌ مُضْطَرِبَةٌ وَ لَيْسَ لِلنَّاسِ بُدٌّ مِنْ مَعَايِشِهِمْ فَلَا تَدَعِ الطَّلَبَ

He^{-asws} said: ‘If you want to go out, then go out, for it is a year of desperation, and there isn’t any escape for the people from their livelihoods, so do not leave the seeking!’

فَقُلْتُ لَهُ جُعِلَتْ فِدَاكَ إِنَّهُمْ قَوْمٌ مَالٌ [مِلَاءٌ] وَ نَحْنُ نَحْتَمِلُ التَّأخِيرَ فَنُبَايِعُهُمْ بِتَأخِيرِ سَنَةٍ

I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! They are a delaying people and we can tolerate the delay. Shall we sell to them with the delay (in payment) for a year?’

قَالَ بَعْضُهُمْ

He^{-asws} said: ‘Sell to them!’

قُلْتُ ثِنْتَيْنِ

I said, ‘Two years?’

⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 6

قَالَ بَعْهْمُ

He^{-asws} said: 'Sell it to them!'

قُلْتُ ثَلَاثَ سِنِينَ

I said, 'Three years?'

قَالَ لَا يَكُونُ لَكَ شَيْءٌ أَكْثَرَ مِنْ ثَلَاثِ سِنِينَ.

He^{-asws} said: 'There should not be anything for you more than three years!'⁷

8- ب، قرب الإسناد ابن أبي الخطاب عن البرنظي قال: قُلْتُ لِلرِّضَا ع جُعِلْتُ فِدَاكَ ادْعُ اللَّهَ أَنْ يَرْزُقَنِي حَلَالًا

(The book) 'Qurb Al Isnaad' – Ibn Abu Al Khattab, from Al Bazanty who said,

'I said to Al-Reza^{-asws}, 'May I be sacrificed for you^{-asws}! Supplicate to Allah^{-azwj} to Provide me Permissible (sustenance)!'

قَالَ تَدْرِي مَا الْحَلَالُ

He^{-asws} said: 'Do you know what is the 'Permissible'?'

قُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَمَا الَّذِي عِنْدَنَا فَالْكَسْبُ الطَّيِّبُ

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! As for that which is with us, it is the good earnings'.

قَالَ كَانَ عَلَيَّ بِنُ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ يَقُولُ الْحَلَالُ هُوَ قُوتُ الْمُصْطَفَيْنِ وَ لَكِنْ قُلْ أَسْأَلُكَ مِنْ رِزْقِكَ الْوَاسِعِ.

He^{-asws} said: 'Ali^{-asws} Bin Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} had said, 'The 'Permissible', it is subsistence of the Chosen ones, but say, 'I ask You^{-azwj} from Your^{-azwj} vast sustenance'⁸.

9- ل، الخصال ماجيلويه عن عمه عن البرقي عن إسماعيل بن مهران عن صالح بن سعيد عن أبان بن تغلب عن أبي جعفر ع قال قال رسول الله ص من المرأة استصلاح المال.

(The book) 'Al Khisaal' – Majaylawiya, from his uncle, from Al Barqy, from Ismail Bin Mihran, from Salih Bin Saeed, from Aban Bin Taghlib,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'From the manliness is the proper management of wealth'⁹.

⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 7

⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 8

⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 9

10 مع، معاني الأخبار أَبِي عَنْ سَعْدٍ عَنِ الرَّبِيِّ مِثْلَهُ.

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Al Barqy, similar to it.¹⁰

11- ل، الخصال أَبِي عَنِ الْحَمِيرِيِّ عَنْ إِبْرَاهِيمَ بْنِ مَهْرَبَارٍ عَنْ أَخِيهِ عَلِيِّ عَنْ فَضَالَةَ عَنْ سَلِيمَانَ بْنِ دُرُسْتَوَيْهِ عَنْ عَجْلَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثَةٌ يُدْخِلُهُمُ اللَّهُ الْجَنَّةَ بِغَيْرِ حِسَابٍ إِمَامٌ عَادِلٌ وَ تَاجِرٌ صَدُوقٌ وَ شَيْخٌ أَفْنَى عُمُرِهِ فِي طَاعَةِ اللَّهِ عَزَّ وَ جَلَّ.

(The book) 'Al Khisaa' – My father, from Al Himeyri, from Ibrahim Bin Mahziyar, from his brother Ali, from Fazala, from Suleyman Bin Dorostaweyh, from Ajlan,

'From Abu Abdullah^{-asws} having said: 'Three, Allah^{-azwj} will Admit them into the Paradise without Reckoning – a just imam (leader), and a truthful trader, and an old man finishing his lifespan in the obedience of Allah^{-azwj} Mighty and Majestic''.¹¹

12- ل، الخصال أَبِي عَنِ السَّعْدِ أَبَادِيٍّ عَنِ الرَّبِيِّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ كَسَبَ مَالًا مِنْ غَيْرِ حِلٍّ سَلَّطَ اللَّهُ عَلَيْهِ الْبِنَاءَ وَ الْمَاءَ وَ الطِّينَ.

(The book) 'Al Khisaa' – My father, from Al Sa'dabady, from Al Barqy, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

'From Abu Abdullah^{-asws} having said: 'One who earns wealth from non-Permissible (means), Allah^{-azwj} will Subject him to spend it on the building, and the water and the clay''.¹²

13- ل، الخصال أَبِي عَنْ مُحَمَّدِ بْنِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ سَهْلِ بْنِ الْحُسَيْنِ بْنِ يَزِيدَ عَنْ سُفْيَانَ الْجَرِيرِيِّ عَنْ عَبْدِ الْمُؤْمِنِ الْأَنْصَارِيِّ عَنْ أَبِي جَعْفَرٍ قَالَ قَالَ رَسُولُ اللَّهِ ص الْبِرَّةُ عَشْرَةٌ أَجْزَاءُ تِسْعَةٌ أَغْشَارُهَا فِي التِّجَارَةِ وَ الْعَشْرُ الْبَاقِي فِي الْجُلُودِ.

(The book) 'Al Khisaa' – My father, from Muhammad Bin Al Attar, from Ash'ary, from Sahl, from Al-Husayn Bin Yazeed, from Sufyan Al Jareery, from Abdul Momin Al Ansari,

'From Abu Ja'far^{-asws} said: 'Rasool-Allah^{-saww} said: 'The Blessing is of ten segments, nine-tenth of it is in the trading, and the remaining tenth is in the skins (farming herd)'.¹³

قال الصدوق يعني بالجلود الغنم لما سيأتي.

Al-Sadouq said, 'The meaning of 'the skins', is the sheep, due to what I shall come with'.

14 ل، الخصال الْفُطَّانُ عَنْ ابْنِ زَكْرِيَّا الْفُطَّانِ عَنْ ابْنِ حَبِيبٍ عَنِ ابْنِ بُهْلُولٍ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ عَنِ الْحُسَيْنِ بْنِ يَزِيدَ عَنْ أَبِيهِ زَيْدِ بْنِ عَلِيِّ عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ ع عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: تِسْعَةُ أَغْشَارِ الرِّزْقِ فِي التِّجَارَةِ وَ الْجُزْءُ الْبَاقِي فِي السَّائِبَاتِ [السَّائِبَاءِ] يَعْني الْغَنَمَ.

(The book) 'Al Khisaa' – Al Qattan, from Ibn Zakariya Al Qattan, from Ibn Habeeb, from Ibn Buhloul, from Saeed Bin Abdul Rahman, from Al-Husayn Bin Yazeed,

¹⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 10

¹¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 11

¹² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 12

¹³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 13

‘From Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), from his father Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from the Prophet^{-saww}, he^{-saww} said: ‘Nin-tenths of the sustenance is in the trading, and the remaining segment is in ‘Al-Sabiya’, meaning the sheep’.¹⁴

15- ل، الخصال عن أمير المؤمنين ع قال: البكور في طلب الرزق يريد في الرزق.

(The book) ‘Al-Khisaal’ –

‘From Amir Al-Momineen^{-asws} having said: ‘The (going) early morning in seeking the sustenance increases in the sustenance’.¹⁵

16- مع، معاني الأخبار ل، الخصال فيما أوصى به النبي ص أبا دَرَّ عَلَى الْعَاقِلِ أَنْ يَكُونَ طَالِيًا لِلثَّلَاثِ مَرْمَةً لِمَعَانٍ أَوْ تَزُودٍ لِمَعَادٍ أَوْ تَلَدُّدٍ فِي غَيْرِ مُحَرَّمٍ.

(The book) ‘Ma’any Al Akhbar’, (and) ‘Al Khisal’ –

‘Among what the Prophet^{-saww} bequeathed to Abu Zarr^{-ra} (was): ‘Upon the intellectual is that he should be a seeker of three – improving the livelihood, or providing for the Hereafter, or deriving pleasure in non-Prohibited (activities)’.¹⁶

17- ما، الأماالي للشيخ الطوسي عن أبي قلابة قال قال رسول الله ص من كسب مالا من غير حله أفقره الله.

(The book) ‘Al Amaali’ of the Sheykh Al Tusi, from Abu Qalaba who said,

‘One who earns wealth from non-Permissible (means), Allah^{-azwj} will Impoverish him’.¹⁷

18- ما، الأماالي للشيخ الطوسي الجعافي عن ابن عُقْدَةَ عَنِ ابْنِ عَجْفَةَ عَنِ يَحْيَى بْنِ زَكَرِيَّا عَنِ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ عَمْرِو بْنِ سَيْفٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي لَا تَدْعُ طَلَبَ الرِّزْقِ مِنْ حِلِّهِ فَإِنَّهُ عَوْنٌ لَكَ عَلَى دِينِكَ وَاعْقِلْ رَاحِلَتَكَ وَتَوَكَّلْ.

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Al Jiany, from Ibn Uqdah, from Yahya Bin Zakariya, from Muhammad Bin Marwan, from Amro Bin Sayf,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘He^{-asws} said to me: ‘Do not leave seeking the sustenance from its Permissible means for it will be an assistance for you upon your religion, and tip up your belongings and rely (upon Allah^{-azwj})’.¹⁸

19- ما، الأماالي للشيخ الطوسي بالإسناد إلى أبي قتادة عن داود قال قال أبو عبد الله ع ثلاثة هي من السعادة الزوجة المؤمنة والولد البار والرزق يُرزق معيشة يعضدو على صلاحها ويروخ على عيالها.

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – By the chain to Abu Qatada, from Dawood who said,

¹⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 14

¹⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 15

¹⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 16

¹⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 17

¹⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 18

‘Abu Abdullah^{-asws} said: ‘Three, these are from the good fortune – the supportive wife, and the righteous son, and the provision sustaining the livelihood. He goes in the morning upon improving it and returns to his family’’ (in the evening).¹⁹

20- مع، معاني الأخبار أبي عن سعد عن إبراهيم بن هاشم عن النوفلي عن السكوني عن الصادق عن آبائه ع قال قال أمير المؤمنين ع في قول الله عز وجل و الله هو اعنى و افنى قال اعنى كل انسان يعيشه و أرضاه يكسب يده.

(The book) ‘Ma’any Al Akhbar’ – My father, from Sa’ad, from Ibrahim Bin Hashim, from Al Nowfaly, from Al Sakuni,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} said regarding the Word of Allah^{-azwj} Mighty and Majestic: **And it is He Who Enriches and Satisfies [53:48]**. He^{-asws} said: ‘Enriches every person with his livelihood, and Satisfy him with the earnings by his hand’’.²⁰

21- مع، معاني الأخبار ابن الوليد عن الصفار عن البرقي عن عبد الرحمن بن العباس رفعه قال: سأل معاوية الحسن بن علي ع عن المرأة فقال شح الرجل على دينه و إصلاحه ماله و قيامه بالحقوق

(The book) ‘Ma’any Al Akhbar’ – Ibn Al Waleed, from Al Saffar, from Al Barqy, from Abdul Rahman Bin Al Abbas raising it, said,

‘Muawiya asked Al-Hassan^{-asws} Bin Ali^{-asws} about the manliness. He^{-asws} said: ‘Zeal of the man upon his religion, and improving his wealth, and his standing with the rights!’

فقال معاوية أحسنت يا أبا محمد أحسنت يا أبا محمد

Muawiya said, ‘You^{-asws} have spoken excellently, O Abu Muhammad^{-asws}! You^{-asws} have spoken excellently, O Abu Muhammad^{-asws}!’

قال فكان معاوية يقول بعد ذلك وددت أن يزيد قائلنا و أنه كان أعور.

He (the narrator) said, ‘Muawiya used to say after that, ‘I would have loved it if Yazeed^{-la} had said it, and even if he was one-eyed!’²¹

22- مع، معاني الأخبار أبي عن سعد عن البرقي عن ابن مهران عن أئمن بن مخزوم عن معاوية بن وهب عن أبي عبد الله ع قال: كان الحسن بن علي ع في نفر من أصحابه عند معاوية فقال له يا أبا محمد حزين عن المرأة

(The book) ‘Ma’any Al Akhbaar’ – My father from Sa’ad Bin Al Barqy, from Ibn Mihran, from Ayman Bin Muhriz, from Muawiya Bin Wahab,

¹⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 19

²⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 20

²¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 21

'From Abu Abdullah^{-asws} having said: 'Al-Hassan^{-asws} Bin Ali^{-asws} was among a number of his^{-asws} companions in the presence of Muawiya. He said to him^{-asws}, 'O Abu Muhammad^{-asws}, inform me about the manliness!'

فَقَالَ حَفِظَ الرَّجُلِ دِينَهُ وَ قِيَامَهُ فِي إِصْلَاحِ ضَيْعَتِهِ وَ حُسْنِ مُنَازَعَتِهِ وَ إِفْشَاءِ السَّلَامِ وَ لِينِ الْكَلَامِ وَ الْكَفِّ وَ التَّحَبُّبِ إِلَى النَّاسِ.

He^{-asws} said: 'The man protecting his religion, and his standing in maintaining and improving his estate, his good conduct in disagreement, spreading peace, speaking gently, refraining from harm, and showing affection toward the people!''²²

23- مع، معاني الأخبار أَبِي عَنْ سَعْدِ بْنِ الْبَرْقِيِّ رَفَعَهُ إِلَى ابْنِ طَرِيفٍ عَنْ ابْنِ نُبَاتَةَ عَنِ الْحَارِثِ الْأَعْوَرِ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ لِلْحَسَنِ ابْنِهِ يَا بَنِي مَا الْمُرُوَّةُ

(The book) 'Ma'any Al Akhbaar' – My father, from Sa'ad, from Al Barqy, raising it to Ibn Tareyf, from Al Haris Al Awr who said,

'Amir Al-Momineen^{-asws} said to his^{-asws} son^{-asws} Al-Hassan^{-asws}: 'O my^{-asws} son^{-asws}! What is the manliness?'

فَقَالَ الْعِفَافُ وَ إِصْلَاحُ الْمَالِ.

He^{-asws} said: 'The chastity and improving the wealth''²³

24- مع، معاني الأخبار أَبِي عَنْ سَعْدِ بْنِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ حَمَّادٍ الْأَنْصَارِيِّ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ تَعَاهُدُ الرَّجُلِ ضَيْعَتَهُ مِنَ الْمُرُوَّةِ.

(The book) 'Ma'any Al Akhbaar' – My father, from Sa'ad, from Al Barqy, from Muhammad Bin Isa, from Abdullah Bin Umar Bin Hammad Al Ansari, raising it, said,

'Abu Abdullah^{-asws} said: 'A man's care for his estate is from the manliness''²⁴

25- مع، معاني الأخبار أَبِي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ عَ قَالَ قَالَ رَسُولُ اللَّهِ صَ الْعِبَادَةُ سَبْعُونَ جُزْءًا وَ أَفْضَلُهَا جُزْءًا طَلَبُ الْحَالِ.

(The book) 'Ma'any Al Akhbaar' – My father, from Ali, from his father, from Al Nowfali, from Al Sakuni,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Rasool-Allah^{-saww} said: 'The worship is of seventy segments, and their most superior is a segment of seeking the Permissible (sustenance)''²⁵

²² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 22

²³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 23

²⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 24

²⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 25

26- ما، الأماالي للشيخ الطوسي فيما أوصى أمير المؤمنين ابنه ع أنه ليس للمؤمن بُدٌّ من أن يكون شاخصاً في ثلاثٍ مَرَمَّةٍ لِمَعَاشٍ أَوْ حُطْوَةٍ لِمَعَادٍ أَوْ لَذَّةٍ فِي غَيْرِ مُحَرَّمٍ.

(The book) 'Al Amaali' of the Sheykh Al Tusi –

'Among what Amir Al-Momineen^{-asws} bequeathed to his^{-asws} son^{-asws}: 'There isn't any escape for the Momin from pursuing in three – securing his livelihood, or taking steps for the Hereafter, or deriving pleasure in other than the Prohibited''^{.26}

27- ل، الخصال أبي عن السعدآبادي عن البرقي عن عثمان بن عيسى عن ابن مسكان رفعه إلى علي بن الحسين ع قال: من سعادة المرء المسلم أن يكون متجراً في بلاده و يكون حلطاًؤه صالحين و يكون له ولد يستعين به.

(The book) 'Al Khisaal' – My father, from Al Sa'dabadi, from Al Barqy, from Usman Bin Isa, from Ibn Muskan, raising it to,

'Ali^{-asws} Bin Al-Husayn^{-asws} said: 'From happiness of the Muslim man is that he would be a trader in his city, and his affiliations would be righteous, and there would be a son for him he can be assisted with''^{.27}

28- ثو، ثواب الأعمال ابن الوليد عن الصمّار عن ابن معروف عن ابن مهزيار عن جعفر بن بشير عن سيف عن أبي عبد الله ع قال: من لم يستح من طلب المعاش خفت مؤنته و رخي باله و نعم عياله.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Ja'far Bin Bashir, from Sayf,

'From Abu Abdullah^{-asws} having said: 'One who is not embarrassed from seeking the livelihood, his burden will be light, and his mind will be at ease, and his dependents will live a good life''^{.28}

29- ثو، ثواب الأعمال أبي عن أحمد بن إدريس عن الأشعري بإسناده قال قال رسول الله ص العبادة سبعون جزءاً أفضلها جزءاً طلب الحلال.

(The book) 'Sawaab Al Amaal' – My father, from Ahmad Bin Idrees, from Al Ash'ari, by his chain, said,

'Rasool-Allah^{-saww} said: 'The worship is of seventy segments. Their most superior is a segment of seeking the Permissible.'²⁹

30- ثو، ثواب الأعمال أبي عن سعد بن البرقي عن أبيه عن عبد الرحمن بن محمد عن الحارث بن بمرام عن عمرو بن جميع قال سمعت أبا عبد الله ع يقول لا خير في من لا يحب جمع المال من حلال فيكف به وجهه و يقضي به دينه.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Al Barqy, from his father, from Abdul Rahman Bin Muhammad, from Al Haris Bin Bahram, from Amro Bin Jumie who said,

²⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 26

²⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 27

²⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 28

²⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 29

'I heard Abu Abdullah^{-asws} saying: 'There is no goodness in the one who does not like to amass the wealth from Permissible (means), so he suffices his own face with it and fulfils his debts with it'.³⁰

31- وَ فِي حَدِيثٍ آخَرَ مَنْ طَلَبَ الدُّنْيَا اسْتِغْنَاءً عَنِ النَّاسِ وَ تَعَطُّفًا عَلَى الْجَارِ لَقِيَ اللَّهَ وَ وَجْهُهُ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ.

And in another Hadeeth: 'One who seeks the world to be self-sufficient from the people and to be compassionate upon the neighbour, will meet Allah^{-azwj} and his face will be like the moon on a night of the full-moon'.³¹

32- ير، بصائر الدرجات مُحَمَّدُ بْنُ أَحْمَدَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ جَمَعَ مَالًا مِنْ مَهَائِشَ أَذْهَبَهُ اللَّهُ فِي نَهَابٍ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Ahmad,

'From Abu Abdullah^{-asws} having said: 'One who amasses wealth from unlawful means, Allah^{-azwj} will Cause it to be lost in calamities'.³²

33- سن، المحاسن أَبِي عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ كَسَبَ مَالًا مِنْ غَيْرِ جِلِّهِ سَلِطَ عَلَيْهِ الْبِنَاءُ وَ الطِّينُ وَ الْمَاءُ.

(The book) 'Al Mahasin' – My father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

'From Abu Abdullah^{-asws} having said: 'One who earns wealth from other than its Permissible means, Allah^{-azwj} will Subject him to spend it on the building, and the water and the clay'.³³

34- شاء، الإرشاد أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ جَدِّهِ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ مُحَمَّدَ بْنَ الْمُنْكَدِرِ كَانَ يَقُولُ مَا كُنْتُ أَرَى أَنَّ مِثْلَ عَلِيِّ بْنِ الْحُسَيْنِ يَدْعُ خَلْفًا لِفَضْلِ عَلِيِّ بْنِ الْحُسَيْنِ حَتَّى رَأَيْتُ ابْنَهُ مُحَمَّدَ بْنَ عَلِيٍّ فَأَرَدْتُ أَنْ أَعْطُهُ فَوَعظني

(The book) 'Al Irshad' – Abu Muhammad Al-Hassan Bin Muhammad, from his grandfather, from Ibn Yazeed, from Ibn Umeyr, from Abdul Rahman Bin Al Hajjaj,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'Muhammad Bin Al-Munkadir had said, 'I did view that the likes of Ali^{-asws} Bin Al-Husayn^{-asws} could leave a successor^{-asws} like him^{-asws}, due to the merits of Ali^{-asws} Bin Al-Husayn^{-asws}, until I saw his^{-asws} son^{-asws} Muhammad^{-asws} Bin Ali^{-asws}. I intended to advise him^{-asws}, but he^{-asws} advised me (instead)'.³⁴

فَقَالَ لَهُ أَصْحَابُهُ بِأَيِّ شَيْءٍ وَعَظَكَ

His companions said to him, 'With which thing did he^{-asws} advise you?'

³⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 30

³¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 31

³² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 32

³³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 33

قَالَ خَرَجْتُ إِلَى بَعْضِ نَوَاحِي الْمَدِينَةِ فِي سَاعَةِ حَارَّةٍ فَلَقَيْتُ مُحَمَّدَ بْنَ عَلِيٍّ وَكَانَ رَجُلًا بَدِينًا وَهُوَ مَتَّكٍ عَلَى غَلَامَيْنِ لَهُ أُسُودَيْنِ أَوْ مُؤَلِّينِ فَقُلْتُ فِي نَفْسِي شَيْخٌ مِنْ شُيُوخِ قُرَيْشٍ فِي هَذِهِ السَّاعَةِ عَلَى هَذِهِ الْحَالِ فِي طَلَبِ الدُّنْيَا أَشْهَدُ لِأَعْيُنِي

He (the narrator) said, 'I went out to one of the areas of Al-Medina in a time of severe heat. I met Muhammad^{-asws} Bin Ali^{-asws}, and he^{-asws} was a large-bodied man, and he^{-asws} was leaning upon two of his black slaves or two servants. I said within myself, 'A Sheykh from the Sheykh of Qureysh, in this time, upon this state in seeking the world! I testify, I shall advise him^{-asws}!

فَدَنَوْتُ مِنْهُ فَسَلَّمْتُ عَلَيْهِ فَسَلَّمَ عَلَيَّ بِنَهْرٍ وَ قَدْ تَصَبَّبَ عَرَقًا فَقُلْتُ أَصْلَحَكَ اللَّهُ شَيْخٌ مِنْ أَشْيَاخِ قُرَيْشٍ فِي هَذِهِ السَّاعَةِ عَلَى هَذِهِ الْحَالِ فِي طَلَبِ الدُّنْيَا لَوْ جَاءَكَ الْمَوْتُ وَ أَنْتَ عَلَى هَذِهِ الْحَالِ

I went near to him^{-asws}. I greeted unto him^{-asws}, he greeted to me warmly and he^{-asws} was sweating profusely. I said, 'May Allah^{-azwj} Keep you^{-asws} well! A Sheykh from the Sheykh of Qureysh in this time, upon this state in seeking the world! Supposing the death comes to you^{-asws} while you^{-asws} are upon this state?'

قَالَ فَحَلَى عَنِ الْغَلَامَيْنِ مِنْ يَدَيْهِ ثُمَّ تَسَانَدَ عَ وَ قَالَ لَوْ جَاءَنِي وَ اللَّهُ الْمَوْتُ وَ أَنَا فِي هَذِهِ الْحَالِ جَاءَنِي وَ أَنَا فِي طَاعَةٍ مِنْ طَاعَاتِ اللَّهِ تَعَالَى أَكْتُفُ بِمَا نَفْسِي عَنْكَ وَ عَنِ النَّاسِ وَ إِنَّمَا كُنْتُ أَخَافُ الْمَوْتَ لَوْ جَاءَنِي وَ أَنَا عَلَى مَعْصِيَةٍ مِنْ مَعْاصِيِ اللَّهِ

He (the narrator) said, 'He^{-asws} let go of the two slaves from his^{-asws} hands, then supported himself^{-asws} and said: 'By Allah^{-azwj}! If death comes to me^{-asws} while I^{-asws} am upon this state, it would come to me while I^{-asws} am in an act of obedience from obedience of Allah^{-azwj} the Exalted! I^{-asws} suffice myself^{-asws} from you and from the people, and rather, I^{-asws} would fear if the death comes to me^{-asws} while I^{-asws} am upon an act of disobedience from disobedience of Allah^{-azwj}!'

فَقُلْتُ يَرْحَمُكَ اللَّهُ أَرَدْتُ أَنْ أَعْطَكَ فَوْعَطْتَنِي.

I said, 'May Allah^{-azwj} Mercy you^{-asws}! I wanted to advise you^{-asws}, but you^{-asws} advised me (instead)!'³⁴

35- جمع، جامع الأخبار قَالَ رَسُولُ اللَّهِ ص طَلَبُ الْحَلَالِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ.

(The book) 'Jamie Al Akhbaar' –

'Rasool-Allah^{-saww} said: 'Seeking the Permissible sustenance is an obligation upon every Muslim man and Muslim woman''³⁵

36- وَ رُويَ عَنِ النَّبِيِّ ص الْعِبَادَةُ سَبْعُونَ جُزْءًا أَفْضَلُهَا طَلَبُ الْحَلَالِ.

³⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 34

³⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 35

And it is reported from the Prophet^{-saww}: ‘The worship is of seventy segments. Their most superior is seeking the Permissible sustenance’.³⁶

37- وَقَالَ ع الْعِبَادَةُ عَشْرَةُ أَجْزَاءٍ تِسْعَةٌ أَجْزَاءٍ فِي طَلَبِ الْحَالِلِ.

And he^{-saww} said: ‘The worship is of ten segments. Nine segments are in seeking the Permissible (sustenance)’.³⁷

38- رَوَى ابْنُ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا نَظَرَ إِلَى الرَّجُلِ فَأَعْجَبَهُ فَقَالَ هَلْ لَهُ حِرْفَةٌ

It is reported by Ibn Abbas who said,

‘When Rasool-Allah^{-saww} looked at a man who impressed him^{-saww}, he^{-saww} said: ‘Is there a profession for him?’

فَإِنْ قَالُوا لَا قَالَ سَقَطَ مِنْ عَيْنِي

If they said, ‘No’, he^{-saww} said: ‘He has fallen from my^{-saww} eyes!’

قِيلَ وَكَيْفَ ذَلِكَ يَا رَسُولَ اللَّهِ

It was said, ‘And how is that so, O Rasool-Allah^{-saww}?’

قَالَ لِأَنَّ الْمُؤْمِنَ إِذَا لَمْ يَكُنْ لَهُ حِرْفَةٌ يَعْيشُ بِدِينِهِ.

He^{-saww} said: ‘Because the believer, when he does not have a profession for him, he would live off his religion!’³⁸

39- وَقَالَ: مَنْ أَكَلَ مِنْ كَدِّ يَدِهِ مَرَّ عَلَى الصِّرَاطِ كَالْبُرْقِ الْخَاطِطِ.

And he^{-saww} said: ‘One who eats from the toil of his hands will pass upon the Bridge like the bolt of lightning!’³⁹

40- وَقَالَ ع مَنْ أَكَلَ مِنْ كَدِّ يَدِهِ نَظَرَ اللَّهُ إِلَيْهِ بِالرَّحْمَةِ ثُمَّ لَا يُعَذِّبُهُ أَبَدًا.

And he^{-saww} said: ‘One who eats from the toil of his hands, Allah^{-azwj} will Look at him with Mercy, then not Punish him, ever!’⁴⁰

41- وَقَالَ ع مَنْ أَكَلَ مِنْ كَدِّ يَدِهِ حَالًا لَمْ يَدْخُلْ مِنْ أَبْوَابِ الْجَنَّةِ يَدْخُلُ مِنْ أَيْهَا شَاءَ.

³⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 36

³⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 37

³⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 38

³⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 39

⁴⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 40

And he^{-saww} said: ‘One who eats from the toil of his hands, Permissible sustenance, the doors of Paradise will be opened for him, he can enter from whichever door he so desires to!’⁴¹

42- وَقَالَ: مَنْ أَكَلَ مِنْ كَدِّ يَدِهِ كَانَ يَوْمَ الْقِيَامَةِ فِي عِدَادِ الْأَنْبِيَاءِ وَ يَأْخُذُ ثَوَابَ الْأَنْبِيَاءِ.

And he^{-saww} said: ‘One who eats from the toil of his hands, on the Day of Qiyamah he would be among a number of Prophets^{-as}, and take Rewards of the Prophets^{-as}’.⁴²

43- ط، الأمان مِنْ كِتَابِ مَسَائِلِ الرِّجَالِ لِمَوْلَانَا أَبِي الْحَسَنِ الْهَادِي ع قَالَ مُحَمَّدُ بْنُ الْحَسَنِ قَالَ مُحَمَّدُ بْنُ هَارُونَ الْجَلَّابُ قُلْتُ رُوَيْنَا عَنْ آبَائِكَ أَنَّهُ يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يَكُونُ شَيْءٌ أَعَزَّ مِنْ أَخٍ أَيْسٍ أَوْ كَسْبِ دِرْهَمٍ مِنْ حَلَالٍ

(The book) ‘Al-Amaan’, from the book of questions by the men to our master Abu Al-Hassan Al-Hadi^{-asws}. Muhammad Bin Al-Hassan said, ‘Muhammad Bin Haroun Al-Jallab said, ‘I said, ‘We are reporting from your^{-asws} forefathers^{-asws} that there shall come a time upon the people, there will be nothing dearer (rarer) that a comforting brother or earning a Dirham from Permissible means!’

فَقَالَ لِي يَا أَبَا مُحَمَّدٍ إِنَّ الْعَزِيزَ مُوجُودٌ وَ لَكِنَّكَ فِي زَمَانٍ لَيْسَ شَيْءٌ أَعَسَرَ مِنْ دِرْهَمٍ حَلَالٍ وَ أَخٍ فِي اللَّهِ عَزَّ وَ جَلَّ.

He^{-asws} said to me: ‘O Abu Muhammad! The rare can be found, but you are in an era, there isn’t anything more difficult than a Permissible Dirham, and a brother for the Sake of Allah^{-azwj} Mighty and Majestic!’⁴³

44- نبه، تنبيه الخاطر أَصَابَ أَنْصَارِيًّا حَاجَةً فَأَخْبَرَ بِهَا رَسُولَ اللَّهِ ص فَقَالَ ابْتِنِي بِمَا فِي مَنْزِلِكَ وَ لَا تُحْفَرِ شَيْئاً

(The book) ‘Tanbeeh Al Khatir’ –

‘An ‘Ansari’ was hit by need, so he informed Rasool-Allah^{-saww} of it. He^{-saww} said: ‘Come to me with whatever is in your house, and do not belittle anything!’

فَأْتَاهُ بِحِلْسٍ وَ قَدَحٍ

He came to him^{-saww} with a straw mat and a cup.

فَقَالَ رَسُولُ اللَّهِ ص مَنْ يَشْتَرِيهِمَا

Rasool-Allah^{-saww} said: ‘Who will buy these two?’

فَقَالَ رَجُلٌ هُمَا عَلَيَّ بِدِرْهَمٍ

⁴¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 41

⁴² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 42

⁴³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 43

A man said, 'These are for me for a Dirham!'

فَقَالَ مَنْ يَرِيدُ

He^{-saww} said: 'Who can increase?'

فَقَالَ رَجُلٌ هُمَا عَلَيَّ بِدِرْهَمَيْنِ

A man said, 'These are for me for two Dirhams!'

فَقَالَ هُمَا لَكَ

He^{-saww} said: 'These are for you!'

فَقَالَ ابْتِغِ بِأَحَدِهِمَا طَعَامًا لِأَهْلِكَ وَ ابْتِغِ بِالْآخَرِ فِئْسًا

He^{-saww} said: 'With one of these (Dirhams) buy some food for your family, and buy an axe (handle) with the other'.

فَأَتَاهُ بِفِئْسٍ فَقَالَ عَ مَنْ عِنْدَهُ نِصَابٌ لِهَذِهِ الْفِئْسِ

He came to him^{-saww} with an axe (handle). He^{-saww} said: 'Who has a blade for this axe (handle)?'

فَقَالَ أَحَدُهُمَا عِنْدِي

One of them said, 'There is with me!'

فَأَخَذَهُ رَسُولُ اللَّهِ ص فَأَثْبَتَهُ بِيَدِهِ وَقَالَ أَذْهَبُ فَاحْتَطِبْ وَلَا تُحَقِّرَنَّ شَوْكًا وَلَا رَطْبًا وَلَا يَابِسًا

Rasool-Allah^{-saww} took it and affirmed it with his^{-saww} own hands and said: 'Go and gather firewood and neither belittle a thorn nor anything wet nor dry!'

فَفَعَلَ ذَلِكَ خَمْسَ عَشْرَةَ لَيْلَةً فَأَتَاهُ وَقَدْ حَسُنَتْ حَالُهُ فَقَالَ عَ هَذَا خَيْرٌ مِنْ أَنْ تَجِيءَ يَوْمَ الْقِيَامَةِ وَ فِي وَجْهِكَ كُدُوحُ الصَّدَقَةِ.

He did that for fifteen nights. He came to him^{-saww} and his situation was better. He^{-saww} said: 'This is better than your coming on the Day of Qiyamah and in your face is the mark of alms!'⁴⁴

45- خصص، الإختصاص قَالَ رَسُولُ اللَّهِ ص مِنْ ائْتَسَبَ مَالًا مِنْ عَيْرِ جِلِّهِ كَانَ زَادَهُ إِلَى النَّارِ.

(The book) 'Al Ikhtisas' –

⁴⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 44

‘Rasool-Allah^{-sawww} said: ‘One who earns wealth from non-Permissible means, his provision would be to the Fire!’⁴⁵

46- وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَلَّ مَنْ لَمْ يُبَالِ مِنْ أَيِّ بَابٍ ائْتَسَبَ الدِّينَارَ وَالدِّرْهَمَ لَمْ أَبَالِ يَوْمَ الْقِيَامَةِ مِنْ أَيِّ أَبْوَابِ النَّارِ أُدْخِلْتُهُ.

And the Prophet^{-sawww} said: ‘Allah^{-azwj} Mighty and Majestic Said: “One who does not care from which door he earns the Dinars and the Dirhams, I^{-azwj} will not Care from which doors of the Fire I^{-sawww} Make him enter!”⁴⁶

47- مجالس، المجالس و الأخبار جماعة عن أبي المفضل عن محمد بن الحسين بن حفص عن هشام النهشلي عن عمرو بن هاشم عن مغروف بن خربوذ عن عامر بن وائل عن أبي بريدة الأسلمي قال سمعت رسول الله ص قال: لا تزول قدم عبد يوم القيامة حتى يسأل عن أربع عن جسده فيما أبلاه و عن عمره فيما أفناه و عن ماله بما ائتسبه و فيما أنفقه و عن حينا أهل البيت.

(The books) ‘Al Majalis’, (and) ‘Al Akhbar’ – A group, from Abu Al Mufazzal, from Muhammad Bin Al-Hassan Bin Hafs, from Hisham Al Nahshaly, from Amro Bin Hashim, from Marouf Bin Kharbouz, from Aamir Bin Waskla, from Abu Burdah Al Aslami who said,

‘I heard Rasool-Allah^{-sawww} say: ‘The feet of a servant will not move on the Day of Qiyamah until he is questioned about four – about his body, in what did he use it, and about his lifespan, in what did he spend it, and about his wealth, from what did he earn it and in what did he spend it, and about our^{-asws} love, People^{-asws} of the Household!’⁴⁷

48- عن الحسين بن إبراهيم عن محمد بن وهبان عن محمد بن أحمد بن زكريا عن الحسن بن فضال عن علي بن عتبة عن الحسين بن موسى الحنطاط عن أبيه قال: ذكر عن أبي جعفر ع أنه ذكر عنده رجل فقال إن الرجل إذا أصاب مالا من حرام لم يقبل منه حجج و لا عمرة و لا صلة رحم حتى إنه يفسد فيه الفرج.

From Al-Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Muhammad Bin Ahmad Bin Zakariya, from Al-Hassan Bin Fazzal, from Ali Bin Uqbah, from Al-Husayn Bin Musa Al Hannat, from his father who said,

‘It is mentioned from Abu Ja’far^{-asws}, a man was mentioned in his^{-asws} presence. He^{-asws} said: ‘The man, when he attains wealth from Prohibited means, neither will Hajj be Accepted from him, nor Umrah, nor connecting the kinship, to the extent that the private parts will be corrupted in it’.⁴⁸

49- نُقِلَ مِنْ حِطِّ الشَّيْخِ الشَّهِيدِ قَدَسَ اللَّهُ رُوحَهُ نُقُلًا مِنْ كِتَابِ التِّجَارَةِ لِلْحُسَيْنِ بْنِ سَعِيدِ رُوِيَ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَيْسَ مِنْ نَفْسٍ إِلَّا وَ قَدْ فَرَضَ اللَّهُ لَهَا رِزْقًا خَلَالًا يَأْتِيهَا فِي عَافِيَةٍ وَ عَرَضَ لَهَا بِالْحَرَامِ مِنْ وَجْهِ آخَرَ فَإِنْ هِيَ تَنَاوَلَتْ شَيْئًا مِنَ الْحَرَامِ فَاصَّهَا مِنَ الْحَلَالِ الَّذِي فَرَضَ لَهَا وَ عِنْدَ اللَّهِ سَوَاهُمَا فَضْلٌ كَثِيرٌ وَ هُوَ قَوْلُهُ وَ سَأَلُوا اللَّهَ مِنْ فَضْلِهِ.

It is copied from the handwriting of the Sheykh Al Shaheed, may Allah^{-azwj} Sanctify his soul, copying from ‘Kitab Al Tijara’ of Al-Husayn Bin Saeed. It is reported from Ibrahim Bin Abu Al Bilad, from his father,

⁴⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 45

⁴⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 46

⁴⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 47

⁴⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 48

‘From Abu Ja’far^{-asws} having said: ‘There is none from a soul except and Allah^{-azwj} has obligated Permissible sustenance for it in well-being, and Presents to him the Prohibited from another aspect. If it takes anything from the Permissible, it is reduced from the Permissible which Allah^{-azwj} had obligated for it, and in the Presence of Allah^{-azwj}, besides these two, there is a lot of Grace, and it is His^{-azwj} Word: **and ask Allah from His Grace [4:32]**’.⁴⁹

50- الدَّعَوَاتُ لِلرَّأْوِدِيِّ، قَالَ النَّبِيُّ ص مَنْ أَكَلَ الْحَلَالَ قَامَ عَلَى رَأْسِهِ مَلَكٌ يَسْتَغْفِرُ لَهُ حَتَّى يَفْرَغَ مِنْ أَكْلِهِ.

(The book) ‘Al Dawaat Al Rawandy’ –

‘The Prophet^{-saww} said: ‘One who eats Permissible sustenance, an Angel will stand upon his head seeking Forgiveness for him until he is free from eating it’.⁵⁰

51 وَ قَالَ: لَرُدُّ دَانِيٍّ مِنْ حَرَامٍ يَعْدِلُ عِنْدَ اللَّهِ سَبْعِينَ أَلْفَ حَبَّةٍ مِنْزُورَةٍ.

And he^{-asws} said: ‘Rejecting a Prohibited ‘Daniq’ (small coin) equates in the Presence of Allah^{-azwj} to seventy thousand accomplished Hajj’.⁵¹

52 وَ قَالَ ع إِذَا وَقَعَتِ اللُّقْمَةُ مِنْ حَرَامٍ فِي جَوْفِ الْعَبْدِ لَعَنَهُ كُلُّ مَلَكٍ فِي السَّمَاوَاتِ وَ فِي الْأَرْضِ.

And he^{-asws}: ‘When the Prohibited morsel falls into the interior of a servant, he is cursed by every Angel in the skies and in the earth’.⁵²

53 وَ قَالَ الصَّادِقُ ع أَرْبَعٌ لَا يُسْتَجَابُ لَهُنَّ دُعَاءُ رَجُلٍ جَالِسٍ فِي بَيْتِهِ يَقُولُ يَا رَبِّ ارْزُقْنِي فَيَقُولُ لَهُ أَمْ أَمْرُكَ بِالطَّلَبِ وَ رَجُلٌ كَانَتْ لَهُ امْرَأَةٌ قَدْ عَالَبَهَا فَيَقُولُ أَمْ أَجْعَلُ أَمْرَهَا بِيَدِكَ

And Al-Sadiq^{-asws} said: ‘Four, supplication is not Answered for them – a man sitting in his house saying, ‘O Lord^{-azwj}, Provide me!’ He^{-azwj} Says to him: “Did I^{-azwj} not Command you with seeking (the livelihood)?”; and a man having a wife for him being overcome by her. He^{-azwj} Says: “Did I^{-azwj} not Make her matter to be in your hands?”

وَ رَجُلٌ كَانَ لَهُ مَالٌ فَأَفْسَدَهُ فَيَقُولُ يَا رَبِّ ارْزُقْنِي فَيَقُولُ لَهُ أَمْ أَمْرُكَ بِالِاقْتِصَادِ أَمْ أَمْرُكَ بِالِاصْلَاحِ

And a man who had wealth for him, but he spoilt it, so he says, ‘O Lord^{-azwj}, Provide me!’ He^{-azwj} Says: “Did I^{-azwj} not Command you with moderation? Did I not Command you with being rectifying (the wealth)?”

تُمْ قَرَأَ وَ الَّذِينَ إِذَا أَنْفَعُوا لَمْ يُسْرِفُوا وَ لَمْ يَفْتَرُوا وَ كَانَ بَيْنَ ذَلِكَ قَوَامًا وَ رَجُلٌ كَانَ لَهُ مَالٌ فَأَدَانَهُ بِغَيْرِ بَيِّنَةٍ فَيَقُولُ أَمْ أَمْرُكَ بِالشَّهَادَةِ.

⁴⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 49

⁵⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 50

⁵¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 51

⁵² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 52

Then he^{-asws} recited: **And those, when they spend, are not being extravagant and are not stingy, and are moderate between that [25:67];** and a man who had wealth for him but he lent it without any proof. He^{-azwj} Says: “Did I not Command you with keeping witnesses?”⁵³

54 وَ قَالَ رَسُولُ اللَّهِ ص إِنَّهُ لَيَأْتِي عَلَى الرَّجُلِ مِنْكُمْ لَا يُكْتَبُ عَلَيْهِ سَيِّئُهُ وَ ذَلِكَ أَنَّهُ مُبْتَلَى بِحِمِّ الْمَعَاشِ.

And Rasool-Allah^{-sawww} said: ‘There shall come (a time) upon the man from you, none of his evil deeds will be recorded against him, and that is because he would be afflicted with worries of the livelihood’.⁵⁴

55 تَهَجُّجُ الْبَلَاغَةِ، مَنْ طَلَبَ شَيْئاً نَالَهُ أَوْ بَعْضُهُ.

(The book) ‘Nahj Al Balagah’ –

‘One who strives for something, will either attain it, or part of it’.⁵⁵

56 وَ قَالَ عَ لِلْمُؤْمِنِ ثَلَاثُ سَاعَاتٍ فَسَاعَةٌ يُنَاجِي فِيهَا رَبَّهُ وَ سَاعَةٌ فِيهَا يَرْمُ مَعَاشَهُ وَ سَاعَةٌ يُخَلِّي بَيْنَ نَفْسِهِ وَ بَيْنَ لَدَّتِّهَا فِيمَا يَحِلُّ وَ يَجْمَلُ وَ لَيْسَ لِلْعَاقِلِ أَنْ يَكُونَ شَاخِصاً إِلَّا فِي ثَلَاثٍ مَرْمَةٍ لِمَعَاشٍ أَوْ حُطْوَةٍ فِي مَعَادٍ أَوْ لَذَّةٍ فِي غَيْرِ مُحَرَّمٍ.

And he^{-asws} said: ‘For the Momin there are three timings. A time in which he whispers to his Lord^{-azwj}, and a time in which he maintains his livelihood, and a time he is alone with himself and the pleasures in what is Permissible and beautiful, and it isn’t for the intellectual that he should be engaging except in three – maintaining the livelihood, or taking steps regarding Hereafter, or derive pleasure in non-Prohibited matters’.⁵⁶

57 وَ قَالَ عَ إِنَّ أَعْظَمَ الْحَسْرَاتِ يَوْمَ الْقِيَامَةِ حَسْرَةُ رَجُلٍ كَسَبَ مَالاً فِي غَيْرِ طَاعَةِ اللَّهِ فَوَرَّثَهُ رَجُلًا فَأَنْفَقَهُ فِي طَاعَةِ اللَّهِ سُبْحَانَهُ فَدَخَلَ بِهِ الْجَنَّةَ وَ دَخَلَ بِهِ الْأَوَّلُ النَّارَ.

And he^{-asws} said: ‘The mightiest of regrets on the Day of Qiyamah is regret of a man who earned wealth in other than the disobedience to Allah^{-azwj}, so a man inherited him and spent it in the obedience of Allah^{-azwj} the Glorious and enters the Paradise due to it while the first one enters the Fire due to it’.⁵⁷

58 كَثُرَ الْكَرَاجِكِيُّ، رُوِيَ عَنِ الصَّادِقِ عَ أَنَّهُ قَالَ: ثَلَاثَةٌ يَدْعُونَ فَلَا يُسْتَجَابُ لَهُمْ رَجُلٌ جَلَسَ عَنِ طَلَبِ الرِّزْقِ ثُمَّ يَقُولُ اللَّهُمَّ ارْزُقْنِي يَقُولُ اللَّهُ تَعَالَى أَلَمْ أَجْعَلْ لَكَ طَرِيقاً إِلَى الطَّلَبِ

(The book) ‘Kanz’ of Al Karajaky –

⁵³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 53

⁵⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 54

⁵⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 55

⁵⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 56

⁵⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 57

'It is reported from Al-Sadiq^{-asws}, he^{-asws} said: 'Three supplicate, but it is not Answered for them – a man sitting back from seeking the sustenance, then he says, 'O Allah^{-azwj}! Provide me!' Allah^{-azwj} the Exalted Says: "Did I not Make a way for you to seek?"

وَ رَجُلٌ لَهُ امْرَأَةٌ سَوِيَّةٌ يَقُولُ اللَّهُمَّ خَلِّصْنِي مِنْهَا يَقُولُ اللَّهُ تَعَالَى أَلَيْسَ قَدْ جَعَلْتُ أَمْرَهَا بِيَدِكَ وَ رَجُلٌ سَلَّمَ مَالَهُ إِلَى رَجُلٍ لَمْ يُشْهِدْ عَلَيْهِ بِهِ فَجَحَدَهُ إِيَّاهُ فَهُوَ يَدْعُو عَلَيْهِ فَيَقُولُ اللَّهُ تَعَالَى قَدْ أَمَرْتُكَ بِالْإِشْهَادِ فَلَمْ تَفْعَلْ.

And man having an evil way for him. He says, 'O Allah^{-azwj}! Rescue me from her!' Allah^{-azwj} the Exalted Says: "Haven't I Made her matter in your hand?" And a man who submits wealth to a man but does not keep witnesses upon it. So, he rejects it for him, so he supplicates against him. Allah^{-azwj} the Exalted Says: "I^{-azwj} have Commanded you with keeping the witnesses but you did not do so!"⁵⁸

59 عِدَّةُ الدَّاعِي، قَالَ رَسُولُ اللَّهِ ص الكَادُ عَلَى عِيَالِهِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ.

(The book) Uddat Al Daie' –

'Rasool-Allah^{-saww} said: 'The one toiling for his dependants is like the Holy warrior in the way of Allah^{-azwj}!'⁵⁹

60 وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع ائْتُوا بَارَكَ اللَّهُ لَكُمْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ الرِّزْقُ عَشْرَةٌ أَجْزَاءُ تِسْعَةٌ فِي التِّجَارَةِ وَ وَاحِدٌ فِي غَيْرِهَا.

And Amir Al-Momineen^{-asws} said: 'Trade, Allah^{-azwj} will Bless for you, for I heard Rasool-Allah^{-saww} saying: 'The sustenance is of ten segments, nine are in the trading and one in something else''⁶⁰.

61 وَ قَالَ الصَّادِقُ ع كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُضَيِّعَ مَنْ يَقُولُ.

And Al-Sadiq^{-asws} said: 'It suffice as a sin from the man if he wastes (neglects) the one he is responsible for''⁶¹.

62 وَ قَالَ النَّبِيُّ ص مَلْعُونٌ مَلْعُونٌ مَنْ ضَيَّعَ مَنْ يَقُولُ.

And the Prophet^{-saww} said: 'Accursed! Accursed is the one who wastes (neglects) the one he is responsible for!'⁶²

63 وَ قَالَ ص مَنْ لَمْ يُبَالِ مِنْ أَيْنَ اكْتَسَبَ الْمَالَ لَمْ يُبَالِ اللَّهُ مِنْ أَيْنَ أَدْخَلَهُ النَّارَ.

⁵⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 58

⁵⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 59

⁶⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 60

⁶¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 61

⁶² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 62

And he^{-saww} said: ‘One who does not care from where he earns the wealth, Allah^{-azwj} will not Care from where he enters the Fire!’⁶³

64 وَ رَوَى الصَّدُوقُ بِإِسْنَادِهِ عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَصْبَحَ مُعَاتِي فِي جَسَدِهِ آمِنًا فِي سَرِيرِهِ عِنْدَهُ فُوتَ يَوْمِهِ وَ لَيْلَتِهِ فَكَأَنَّمَا حَبِزَتْ لَهُ الدُّنْيَا

And Al Sadouq reported by his chain from Abu Al Darda’a who said,

‘Rasool-Allah^{-saww} said: ‘One who comes to a morning with health in his body, secure in his surroundings, having subsistence for his day and his night in his possession, it is as if the world has been gathered for him!

يَا ابْنَ جُعْشَمٍ يَكْفِيكَ مِنْهَا مَا سَدَّ جُوعَتَكَ وَ وَارَى عَوْرَتَكَ فَإِنْ يَكُنْ بَيْنَتْ يَكُنُّكَ فَذَاكَ وَ إِنْ يَكُنْ ذَابَتْ تَزَكُّبُهَا فَصَبْحُ نَحْ وَ إِلَّا فَالْحَبْرُ وَ مَاءُ الْبَحْرِ وَ مَا بَعْدَ ذَلِكَ حِسَابٌ عَلَيْكَ أَوْ عَذَابٌ.

O Ibn Jo’sham! It suffice you from it what blocks your hunger, and covers your nakedness. If there happens to be a house for you, so that (is good), and if there happens to be a mount for you to ride, congratulations, congratulation, or else the bread and water of the sea (river), and whatever is after that there is either Reckoning upon you or Punishment’.⁶⁴

65 وَ رُوِيَ عَنْ عُمَرَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنِّي أَرْكَبُ فِي الْمُحَاجَةِ الَّتِي كَفَّاهَا اللَّهُ مَا أَرْكَبُ فِيهَا إِلَّا التَّيْمَانَ أَنْ يَرَانِي اللَّهُ أُضْحِي فِي طَلَبِ الْحَلَالِ أَمَا تَسْمَعُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ اسْمُهُ فَإِذَا فَضِيَتِ الصَّلَاةُ فَأَنْتَشِرُوا فِي الْأَرْضِ وَ ابْتَغُوا مِنْ فَضْلِ اللَّهِ

And it is reported from Umar Bin Yazeed,

‘From Abu Abdullah^{-asws} having said: ‘I^{-asws} ride regarding the need which Allah^{-azwj} has already sufficed for! I^{-asws} do not ride regarding it except for the seeking that Allah^{-azwj} would see me striving in seeking the Permissible sustenance! Have you not heard Allah^{-azwj} Mighty and Majestic is His^{-azwj} Name: **But when you have accomplished the Salat, then disperse in the earth and seek from the Grace of Allah [62:10]!**

أَرَأَيْتَ لَوْ أَنَّ رَجُلًا دَخَلَ بَيْتًا وَ طَيَّنَ عَلَيْهِ بَابَهُ ثُمَّ قَالَ رُفِي يَنْزِلُ عَلَيَّ كَانَ يَكُونُ هَذَا أَمَا إِنَّهُ أَحَدُ الثَّلَاثَةِ الَّذِينَ لَا يُسْتَجَابُ لَهُمْ دَعْوَةٌ

What is your view if a man enters a house and seals his door shut upon him, then says, ‘My sustenance will descend unto me!’ Can this happen? But, he is one of the three, those a supplication is not Answered for them!’

قَالَ قُلْتُ مَنْ هَؤُلَاءِ

He (the narrator) said, ‘I said, ‘Who are they?’

⁶³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 63

⁶⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 64

قَالَ رَجُلٌ يَكُونُ عِنْدَهُ الْمَرْأَةُ فَيَدْعُو عَلَيْهَا فَلَا يُسْتَجَابُ لَهُ لِأَنَّ عِصْمَتَهَا فِي يَدِهِ لَوْ شَاءَ أَنْ يُجَلِّيَ سَبِيلَهَا وَ الرَّجُلُ يَكُونُ لَهُ الْحَقُّ عَلَى الرَّجُلِ فَلَا يُشْهِدُ عَلَيْهِ فَيَجْحَدُهُ حَقَّهُ فَيَدْعُو عَلَيْهِ فَلَا يُسْتَجَابُ لَهُ لِأَنَّهُ تَرَكَ مَا أُمِرَ بِهِ

He^{-asws} said: 'A man having a wife with him, and he supplicates against her, but it is not Answered for him because her protection is in his hand. Whenever he so desires, he can free her way; and the man having the right for him upon a man but he had not kept witnesses upon it, and he rejects his right, so he supplicates against him. It is not Answered for him because he had neglected what he had been Commanded with!

وَ الرَّجُلُ يَكُونُ عِنْدَهُ شَيْءٌ فَيَجْلِسُ فِي بَيْتِهِ فَلَا يَنْتَشِرُ وَ لَا يَطْلُبُ وَ لَا يَلْتَمِسُ حَتَّى يَأْكُلَهُ ثُمَّ يَدْعُو فَلَا يُسْتَجَابُ لَهُ.

And the man having something in his possession, so he sits in his house and does not strive nor seeks nor pursues until he consumes it. Then he supplicates, so it is not Answered for him".⁶⁵

66 وَ قَالَ الصَّادِقُ ع اشْتَدَّتْ حَالُ رَجُلٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص فَقَالَتْ لَهُ امْرَأَتُهُ لَوْ أَتَيْتِ النَّبِيَّ ص فَسَأَلْتَهُ

And Al-Sadiq^{-asws} said: 'The situation of a man from the companions of Rasool-Allah^{-saww} became severe. His wife said to him, 'If you could go to the Prophet^{-saww} and ask him^{-saww}!'

فَجَاءَ إِلَى النَّبِيِّ ص فَسَمِعَهُ يَقُولُ مَنْ سَأَلَنَا أُعْطِينَاهُ وَ مَنْ اسْتَعْنَى أَعْنَاهُ اللَّهُ

He came to the Prophet^{-saww}. He heard him^{-asws} saying, 'One who asks us^{-asws}, we give him, and one who is needless, Allah^{-azwj} will Enrich him!'

فَقَالَ الرَّجُلُ مَا بَعْثِي ص غَيْرِي فَرَجَعَ إِلَى امْرَأَتِهِ فَأَعْلَمَهَا فَقَالَتْ إِنَّ رَسُولَ اللَّهِ ص بَشَّرَ فَأَعْلَمَهُ فَأَتَاهُ

The man said (to himself), 'He^{-saww} does not mean other than me!' So he returned to his wife and informed her. She said, 'Rasool-Allah^{-saww} is a mortal, so let him^{-saww} know!'

فَلَمَّا رَأَهُ ع قَالَ مَنْ سَأَلَنَا أُعْطِينَاهُ وَ مَنْ اسْتَعْنَى أَعْنَاهُ اللَّهُ حَتَّى فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ

When he^{-saww} saw him, he^{-saww} said: 'One who asks us^{-asws}, we^{-asws} give him, and one who is needless, Allah^{-azwj} will Enrich him!' – until he had done that three times.

ثُمَّ ذَهَبَ الرَّجُلُ فَاسْتَعَارَ فَاسَأَهُ ثُمَّ أَتَى الْجِبَلَ فَصَعِدَهُ وَ قَطَعَ حَطْبًا ثُمَّ جَاءَ بِهِ فَبَاعَهُ بِبَنْصِفِ مُدٍّ مِنْ دَقِيقٍ ثُمَّ ذَهَبَ مِنَ الْعَدِ فَبَاعَهُ بِأَكْثَرِ مِنْهُ فَبَاعَهُ وَ لَمْ يَزَلْ يَعْْمَلُ وَ يَجْمَعُ حَتَّى اشْتَرَى فَاسَأَهُ ثُمَّ جَمَعَ حَتَّى اشْتَرَى بَكْرَيْنِ وَ عُلامًا ثُمَّ أَتَى وَ حَسَنَتْ حَالَهُ فَبَاعَهُ النَّبِيُّ ص فَأَعْلَمَهُ كَيْفَ جَاءَ يَسْأَلُهُ وَ كَيْفَ سَمِعَهُ يَقُولُ

Then the man went and rented an axe. Then he came to the mountains and ascended it and cut some firewood. Then he came with it and sold it for half a handful of flour. Then he went the next morning and came with more than it. He sold it, and he did not cease working and gathering until he bought an axe. Then he gathered until he bought two goats and a slave.

⁶⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 65

Then he became affluent and his situation was excellent. He came to the Prophet^{-saww} and informed him^{-saww} house he had come to ask him^{-saww}, and how he had heard him^{-saww} saying.

فَقَالَ ص قُلْتُ لَكَ مَنْ سَأَلَنَا أَعْطَيْنَاهُ وَ مَنْ اسْتَعَى أَعْطَاهُ اللَّهُ.

He^{-saww} said: 'I^{-saww} had said to you: 'One who asks us^{-asws} we^{-asws} will give him, and one who is needless, Allah^{-azwj} will Enrich him''.⁶⁶

67 وَعَنِ النَّبِيِّ ص قَالَ: لَا يَكْتَسِبُ الْعَبْدُ مَالًا حَرَامًا وَ يَتَصَدَّقَ مِنْهُ فَيُؤَجَّرَ عَلَيْهِ وَ لَا يُنْفِقُ مِنْهُ فَيُبَارِكَ لَهُ فِيهِ وَ لَا يَتْرُكُهُ خَلْفَ ظَهْرِهِ إِلَّا كَانَ زَادَهُ إِلَى النَّارِ.

And from the Prophet^{-saww} having said: 'The servant does not earn Prohibited wealth and gives in charity from it, and be Rewarded upon it, nor spends from it and there will be Blessings for him in it, nor leave it as legacy behind except it would be his provision to the Fire!''⁶⁷

68 وَ سُئِلَ أَمِيرُ الْمُؤْمِنِينَ مِنَ الْعَظِيمِ الشَّقَا

And Amir Al-Momineen^{-asws} was asked, 'Who is the mightiest wretch?'

قَالَ رَجُلٌ تَرَكَ لِلدُّنْيَا فَمَاتَتْهُ الدُّنْيَا وَ حَسِرَ الْآخِرَةَ وَ رَجُلٌ تَعَبَدَ وَ اجْتَهَدَ وَ صَارَ يُرَائِي النَّاسَ فَذَاكَ الَّذِي حُرِمَ لَدَاتِ الدُّنْيَا مِنْ رِيَاءٍ وَ لَحِقَهُ التَّعَبُ الَّذِي لَوْ كَانَ بِهِ مُخْلِصًا لَأَسْتَحَقَّ ثَوَابَهُ فَوَرَدَ الْآخِرَةَ وَ هُوَ يَظُنُّ أَنَّهُ قَدْ عَمِلَ مَا يَثْقُلُ بِهِ مِيزَانُهُ فَيَجِدُهُ هَبَاءً مَنثورًا

He^{-asws} said: 'A man who neglected the world, so he missed out the world and he loses the Hereafter; and a man who worships and struggles and becomes showing off to the people. So that is the one who is deprived of pleasures of the world for showing off, and is hit by the tiredness which if had he been sincere, he would have deserved its Rewards. So he arrives in the Hereafter and he thinks he has done the deeds that his scale would be heavy with, but he finds it as floating dust!'

قِيلَ فَمَنْ أَعْظَمُ النَّاسِ حَسْرَةً

It was said, 'So who of the people is of the mightiest regret?'

قَالَ مَنْ رَأَى مَالَهُ فِي مِيزَانٍ غَيْرِهِ فَأَدْخَلَهُ اللَّهُ بِهِ النَّارَ وَ أَدْخَلَ وَارِثَهُ بِهِ الْجَنَّةَ

He^{-asws} said: 'One who sees his wealth in the scale of others, so Allah^{-azwj} Enters him into the Fire due to it and Enters his inheritors into the Paradise due to it'.

قِيلَ فَكَيْفَ يَكُونُ هَذَا

It was said, 'How can this be so?'

⁶⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 66

⁶⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 67

قَالَ كَمَا حَدَّثَنِي بَعْضُ إِخْوَانِنَا عَنْ رَجُلٍ دَخَلَ إِلَيْهِ وَهُوَ يَسُوقُ فَقَالَ لَهُ يَا فُلَانُ مَا تَقُولُ فِي مِائَةِ أَلْفٍ فِي هَذَا الصُّنْدُوقِ مَا أَذَيْتُ مِنْهَا زَكَاةً قَطُّ

He^{-asws} said: 'Just like what one of our brothers narrated to me^{-asws} about a man who entered to see him while he was ushering (livestock). He said to him, 'O so and so! What do you say regarding one hundred thousand (Dirhams) being in this box, I have not paid Zakat from it at all?'

قَالَ قُلْتُ فَعَلَامَ جَمَعْتَهَا

He said, 'I said, 'Then for what reason did you collect it?'

قَالَ لِحُؤُوفِ السُّلْطَانِ وَ مَكَائِرَةِ الْعَشِيرَةِ وَ لِحُؤُوفِ الْفَقْرِ عَلَى الْعِيَالِ وَ لِرِوَعَةِ الزَّمَانِ

He said, 'Fear of the ruler and competing with the clan, and fear of the poverty upon the dependants, and for dread of the times!'

قَالَ ثُمَّ لَمْ يَخْرُجْ مِنْ عِنْدِهِ حَتَّى فَاضَتْ نَفْسُهُ

He said, 'The he had not exited from his presence until his soul departed'.

ثُمَّ قَالَ عَلِيُّ عِ الْحَمْدُ لِلَّهِ الَّذِي أَخْرَجَهُ مِنْهَا مُلُومًا [مَلِيمًا] بِنَابِلٍ جَمَعَهَا وَ مِنْ حَقِّ مَنَعَهَا فَأَوْعَاها وَ شَدَّها فَأَوْكَاها فَفَطَعَ فِيهَا الْمَفَاوِزَ وَ الْفِقَارَ وَ الْجُحْجُجَ الْبِحَارِ

Then Ali^{-asws} said: 'The Praise is for Allah^{-azwj} Who Took him out of this world blameworthy, for he had gathered it through falsehood and withheld it from its rightful place. He stored it up and bound it tightly, traversed deserts, wastelands, and the depths of the seas for it!

أُيْهَا الْوَاقِفُ لَا تَحْتَدِعْ كَمَا حُدِعَ صُؤْبُجُكَ بِالْأَمْسِ إِنَّ أَشَدَّ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ رَأَى مَالَهُ فِي مِيزَانٍ غَيْرِهِ أَدْخَلَ اللَّهُ هَذَا بِهِ الْجَنَّةَ وَ أَدْخَلَ هَذَا بِهِ النَّارَ.

O you who stand here! Do not be deceived as your companion was deceived yesterday! Indeed, the people with the greatest regret on the Day of Qiyamah will be those who see their wealth in the scales of others. Allah^{-azwj} will Admit this one into the Paradise due to it, and Enter that one into the Fire due to it!"⁶⁸

69 وَ قَالَ الصَّادِقُ ع وَ أَعْظَمُ مِنْ هَذَا حَسْرَةَ رَجُلٍ جَمَعَ مَالًا عَظِيمًا بِكَدِّ شَدِيدٍ وَ مُبَاشَرَةِ الْأَهْوَالِ وَ تَعَرُّضِ الْأَفْطَارِ ثُمَّ أَقْبَى مَالَهُ صَدَقَاتٍ وَ مَبْرَاتٍ وَ أَقْبَى شَبَابَهُ وَ قُوَّتَهُ عِبَادَاتٍ وَ صَلَوَاتٍ وَ هُوَ مَعَ ذَلِكَ لَا يَرَى لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ [حَقَّهُ] وَ لَا يَعْرِفُ لَهُ مِنَ الْإِسْلَامِ مَحَلَّهُ

And Al-Sadiq^{-asws} said: 'And mightier than this regret is a man who amassed immense wealth with severe toil, direct confrontation with hardships, and travelling across regions. Then he spent his wealth on charity and good deeds, and spent his youth and strength in worship and

⁶⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 68

Salat, yet despite all this, he did not acknowledge the right of Ali^{-asws} Bin Abu Talib^{-asws}, may the greeting be upon him^{-asws}, nor did he recognise his^{-asws} true status in Islam!

وَبَرَى مَنْ لَا يَعْشُرُهُ وَلَا يَعْشُرُ عَشْرَ عَشْرٍ مَعَشَارِهِ أَفْضَلَ مِنْهُ يُؤَاقِفُ عَلَى الْحُجَجِ وَلَا يَتَأَمَّلُهَا وَ يَحْتَجُّ عَلَيْهِ بِالْأَبَاتِ وَالْأَخْبَارِ فَمَا يَزِيدُ إِلَّا تَمَادِيًا فِي عَيْبِهِ

He considered someone inferior, who is not even a tenth of a tenth of merit of Ali^{-asws} as superior than him^{-asws}. He encountered clear proofs but did not reflect on them, and when the Verses and reports were presented to him as evidence, he only increased in misguidance and stubbornness.

فَذَاكَ أَعْظَمَ مِنْ كُلِّ حَسْرَةٍ وَيَأْتِي يَوْمَ الْقِيَامَةِ وَ صَدَقَاتُهُ مُمْتَلئةٌ لَهُ فِي مِثَالِ الْأَقَاعِي تَنْهَشُهُ وَ صَلَوَاتُهُ وَ عِبَادَاتُهُ مُمْتَلئةٌ فِي مِثَالِ الرِّبَابِيَّةِ تَدْفَعُهُ حَتَّى تَدْعُهُ إِلَى جَهَنَّمَ دَعَاً يَقُولُ يَا وَيْلِي أَلَمْ أَكُ مِنَ الْمُصَلِّينَ أَلَمْ أَكُ مِنَ الْمُزَكِّينَ أَلَمْ أَكُ عَنْ أَمْوَالِ النَّاسِ وَ نِسَائِهِمْ مِنَ الْمُتَعَفِّفِينَ فَلِمَاذَا دُهِيتَ بِمَا دُهِيتَ

That is the one of the greatest regret of all. On the Day of Qiyamah, his charities will appear before him in the form of serpents that bite him, and his Salats and acts of worship will appear in the form of the guardians of Hell, pushing him until they drive him violently into Hell! He will say, 'Woe to me! Was I not among those who prayed? Was I not among those who gave charity? Was I not chaste, refraining from people's wealth and their chaste women? So why was I struck with what I was struck with?'

فَيَقَالُ لَهُ يَا شَقِيي مَا يَنْفَعُكَ مَا عَلِمْتَ وَ قَدْ صَبَّغْتَ أَعْظَمَ الْفُرُوضِ بَعْدَ تَوْحِيدِ اللَّهِ وَ الْإِيمَانِ بِنُبُوَّةِ مُحَمَّدٍ ص وَ صَبَّغْتَ مَا لَزِمَكَ مِنْ مَعْرِفَةِ حَقِّ عَلِيٍّ وَ لِيِ اللَّهِ وَ التَّزَمْتَ مَا حَرَّمَ اللَّهُ عَلَيْكَ مِنَ الْإِثْمَامِ بَعْدَ اللَّهِ

It will be said to him, 'O miserable one, what you have learned will not benefit you, for you have neglected the greatest obligations after the Oneness of Allah^{-azwj} and Eman with the Prophethood of Muhammad^{-saww}, You have also neglected what was incumbent upon you of recognising the right of Ali^{-asws} the guardian Allah^{-azwj}, and instead you adhered to what Allah^{-azwj} has Forbidden you, which is adherence to the enemy of Allah^{-azwj}!

فَلَوْ كَانَ بَدَلَ أَعْمَالِكَ هَذِهِ عِبَادَةُ الدَّهْرِ مِنْ أَوَّلِهِ إِلَى آخِرِهِ وَ بَدَلَ صَدَقَاتِكَ الصَّدَقَةُ بِكُلِّ أَمْوَالِ الدُّنْيَا بِمِلءِ الْأَرْضِ ذَهَبًا لَمَا زَادَكَ ذَلِكَ مِنَ اللَّهِ إِلَّا بَعْدًا وَ مِنْ سَخَطِهِ إِلَّا قُرْبًا.

If all your deeds were replaced by the worship of time from its beginning to its end, and all your charity replaced by charity with all the wealth of the world filling the earth in gold, that would not increase you with Allah^{-azwj} except in remoteness and from His^{-azwj} Wrath, only closeness!'⁶⁹

70 وَ يُرَوَى عَنْ سَيِّدِنَا أَمِيرِ الْمُؤْمِنِينَ أَنَّهُ لَمَّا كَانَ يُفْرَعُ مِنَ الْجِهَادِ يَتَفَرَّغُ لِتَعْلِيمِ النَّاسِ وَ الْقَضَاءِ بَيْنَهُمْ فَإِذَا فَرَعَ مِنْ ذَلِكَ اسْتَعَلَّ فِي حَائِطٍ لَهُ يَعْمَلُ فِيهِ بِيَدِهِ وَ هُوَ مَعَ ذَلِكَ ذَاكِرُ اللَّهِ جَلَّ جَلَالُهُ.

And it is reported from our chief Amir Al-Momineen^{-asws}, whenever he^{-asws} was free from the Jihad, he^{-asws} would free himself^{-asws} for teaching the people and judge between them. When

⁶⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 69

he^{-asws} was free from that, he^{-asws} would pre-occupy in a garden of his^{-asws} working in it with his^{-asws} hands, and along with that he^{-asws} would do Zikr of Allah^{-azwj}, Majestic is His^{-azwj} Majesty!”⁷⁰

71 وَ عَنِ النَّبِيِّ ص قَالَ: مَنْ أَكَلَ الْحَلَالَ أَرْبَعِينَ يَوْمًا نَوَّرَ اللَّهُ قَلْبَهُ.

And from the Prophet^{-saww} having said: ‘One who consumes the Permissible for forty days, Allah^{-azwj} will Irradiate his heart’.⁷¹

72 وَ قَالَ: إِنَّ لِلَّهِ مَلَكًا يُنَادِي عَلَى بَيْتِ الْمُقَدَّسِ كُلَّ لَيْلَةٍ مَنْ أَكَلَ حَرَامًا مَا لَمْ يَقْبَلِ اللَّهُ مِنْهُ صِرْفًا وَلَا عَدْلًا وَ الصَّرْفُ النَّافِلَةُ وَ الْعَدْلُ الْفَرِيضَةُ.

And he^{-saww} said: ‘For Allah^{-azwj} there is an Angel calling out upon Bayt Al-Maqdis every night: ‘One who eats Prohibited (items), Allah^{-azwj} will neither Accept any ‘Sarf’ nor ‘Adl’, and the ‘Sarf’ is the voluntary (act of worship), and the ‘Adl’ is the obligatory (act of worship)’.⁷²

73 وَ عَنْهُ ص الْعِبَادَةُ مَعَ أَكْلِ الْحَرَامِ كَالْبِنَاءِ عَلَى الرَّيْلِ وَ قِيلَ عَلَى الْمَاءِ.

And from him^{-saww}: ‘The worship with the Prohibited consumption is like the building upon the sand!’ – and it is said: ‘Upon the water!’⁷³

74 أَعْلَامُ الدِّينِ، رَوَى عِيسَى بْنُ مُوسَى عَنِ الصَّادِقِ ع قَالَ: يَا عِيسَى الْمَالُ مَالُ اللَّهِ عَزَّ وَ جَلَّ جَعَلَهُ وَدَائِعَ عِنْدَ خَلْقِهِ وَ أَمْرُهُمْ أَنْ يَأْكُلُوا مِنْهُ قَصْدًا وَ يَشْرَبُوا مِنْهُ قَصْدًا وَ يَلْبَسُوا مِنْهُ قَصْدًا وَ يَنْكِحُوا مِنْهُ قَصْدًا وَ يَرْكَبُوا مِنْهُ قَصْدًا وَ يَعُودُوا بِمَا سِوَى ذَلِكَ عَلَى فُقَرَاءِ الْمُؤْمِنِينَ

(The book) ‘A’lam Al Deen’ – It is reported by Isa Bin Musa,

‘From Al-Sadiq^{-asws}, he (the narrator) said, ‘He^{-asws} said: ‘O Isa! The wealth is wealth of Allah^{-azwj} Mighty and Majestic. He^{-azwj} Makes it a deposit with His^{-azwj} creatures and Commanded them to consume from it moderately, and drink from it moderately, and wear from it moderately, and marry from it moderately, and ride from it moderately, and return with whatever is besides that to the poor Momineen.

فَمَنْ تَعَدَّى ذَلِكَ كَانَ مَا أَكَلَهُ حَرَامًا وَ مَا شَرِبَ مِنْهُ حَرَامًا وَ مَا لَبَسَهُ مِنْهُ حَرَامًا وَ مَا رَكَبَهُ مِنْهُ حَرَامًا.

Then one who exceeds that, whatever he had eaten would be unlawful, and whatever he had drunk from it would be unlawful, and whatever he wore from it would be unlawful, and whatever he had married from would be unlawful, and whatever he rode from it would be unlawful’.⁷⁴

⁷⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 70

⁷¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 71

⁷² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 72

⁷³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 73

⁷⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 74

75 وَعَنِ النَّبِيِّ ص قَالَ: تَكُونُ أُمَّتِي فِي الدُّنْيَا عَلَى ثَلَاثَةِ أَطْبَاقٍ أَمَّا الطَّبَقُ الْأَوَّلُ فَلَا يُحِبُّونَ جَمْعَ الْمَالِ وَالدِّخَارَهُ وَ لَا يَسْعَوْنَ فِي اقْتِنَائِهِ وَ اخْتِكَارِهِ وَ إِنَّمَا أَرْضَاهُمْ مِنَ الدُّنْيَا سُدُّ جُوعَةٍ وَ سِتْرُ عَوْرَةٍ وَ أَغْنَاءُهُمْ فِيهَا مَا بَلَغَ بِهِمُ الْآخِرَةَ فَأُولَئِكَ الْأَمْنُونَ الَّذِينَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ

And from the Prophet^{-saww} having said: 'My^{-saww} community would be in the world upon three categories. As for the first category, they will not love amassing the wealth and hoarding it, nor will they be striving in acquiring it and monopolising it, and rather what satisfies them from the world is blocking the hunger, and covering nakedness, and their enrichment in it is what they can reach the Hereafter with. They are the secure ones, those neither be fearful upon them nor will be grieving!

وَ أَمَّا الطَّبَقُ الثَّانِي فَإِنَّهُمْ يُحِبُّونَ جَمْعَ الْمَالِ مِنْ أَطْيَبِ وُجُوهِهِ وَ أَحْسَنِ سُبُلِهِ يَصِلُونَ بِهِ أَرْحَامَهُمْ وَ يَبْرُونَ بِهِ إِخْوَانَهُمْ وَ يُؤَاسُونَ بِهِ فُقَرَاءَهُمْ وَ لَعَضُّ أَحَدِهِمْ عَلَى الرَّصِيفِ أَيْسَرُ عَلَيْهِ مِنْ أَنْ يَكْسِبَ دِرْهَمًا مِنْ غَيْرِ حِلِّهِ أَوْ يَمْتَنِعَهُ مِنْ حَقِّهِ أَوْ أَنْ يَكُونَ لَهُ حَازِنًا إِلَى حِينِ مَوْتِهِ فَأُولَئِكَ الَّذِينَ إِنْ تَوَقَّشُوا عَذِبُوا وَ إِنْ غَفِيَ عَنْهُمْ سَلِمُوا

And as for the second category, they are loving amassing the wealth from its good aspect, and its excellent ways. They are connecting their kinship with it, and they are being righteous with their brethren, and are helping the poor with it. Biting on a stone sidewalk is easier for one of them than to earn a single Dirham unlawfully, or to withhold it from its rightful due, or to act as a mere treasurer of it until his death. They are the ones who, if they are investigated, will be Punished, and if Pardoned, they will be safe!

وَ أَمَّا الطَّبَقُ الثَّلَاثُ فَإِنَّهُمْ يُحِبُّونَ جَمْعَ الْمَالِ بِمَا حَلَّ وَ حَرَّمَ وَ مَنَعَهُ بِمَا افْتُرِضَ وَ وَجِبَ إِنْ أَنْفَقُوهُ أَنْفَقُوهُ إِسْرَافًا وَ بَدَارًا وَ إِنْ أَمْسَكُوهُ أَمْسَكُوهُ مُخْلًا وَ اخْتِكَارًا.

And as for the third category, they are loving amassing the wealth from whatever means, Permissible and Prohibited, and they prevent from what is necessitated and obligated! If they spend it, they spend it extravagantly and hastily, and if they withhold it, they withhold it out of miserliness and hoarding!"⁷⁵

76 وَعَنِ النَّبِيِّ ص قَالَ: مَنْ اِكْتَسَبَ مَالًا حَرَامًا لَمْ يَقْبَلِ اللَّهُ مِنْهُ صَدَقَةً وَ لَا عِتْقًا وَ لَا حَجًّا وَ لَا اعْتِمَارًا وَ كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ بِعَدَدِ أَجْرِ ذَلِكِ أُوزَارًا وَ مَا بَقِيَ بَعْدَ مَوْتِهِ كَانَ زَادَهُ إِلَى النَّارِ وَ مَنْ قَدَرَ عَلَيْهَا فَتَرَكَهَا خَافَةَ اللَّهُ عَزَّ وَ جَلَّ دَخَلَ فِي مَحَبَّتِهِ وَ رَحْمَتِهِ وَ يُؤْمَرُ بِهِ إِلَى الْجَنَّةِ.

And from the Prophet^{-saww} having said: 'One who earns Prohibited wealth, Allah^{-azwj} neither Accept from him any charity, nor liberation (of slave), nor Hajj, nor Umrah, and Allah^{-azwj} Mighty and Majestic will Write for him the number of that Recompense, burdens of sin, and whatever remains after his death would be his provision to the Fire, and the one who is able upon it, so he neglects if fearing Allah^{-azwj} Mighty and Majestic will enter into His^{-azwj} Love, and His^{-azwj} Mercy, He^{-azwj} will Command with him to go to the Paradise!"⁷⁶

77 كِتَابُ الْغَايَاتِ، قِيلَ لِسَلْمَانَ رَحِمَهُ اللَّهُ عَلَيْهِ أَيُّ الْأَعْمَالِ أَفْضَلُ

⁷⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 75

⁷⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 76

(The book) 'Kitab Al Ghayaat' –

'It was said to Salman^{-ra}, may Allah^{-azwj} Mercy him^{-ra}, 'Which of the deeds is the most superior?'

قَالَ الْإِيمَانُ بِاللَّهِ وَ حُبُّ حَلَالٍ.

He^{-ra} said: 'The Eman with Allah^{-azwj} and the Permissible bread!''⁷⁷

78 كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنْ هَارُونَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنِ ابْنِ فَضَّالٍ عَنِ الصَّادِقِ عَنِ أَبِيهِ عَنِ آبَائِهِ عَنِ النَّبِيِّ ص قَالَ: الشَّائِخُ فِي طَلَبِ الرِّزْقِ الْحَلَالِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ.

(The book) 'Kitab Al Imama Wa Al Tabsira' – From Haroun Bin Musa, from Muhammad Bin Ali, from Muhammad Bin Al-Husayn, from Ali Bin Asbaat, from Ibn Fazzal,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: 'The striver in seeking the Permissible sustenance is like the Holy warrior in the way of Allah^{-azwj}!''⁷⁸

79 وَ مِنْهُ عَنِ الْقَاسِمِ بْنِ عَلِيٍّ الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ النَّوْفَلِيِّ عَنِ السُّكُونِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص طَلَبُ الْكَسْبِ فَرِيضَةٌ بَعْدَ الْفَرِيضَةِ.

And from him, from Al Qasim Bin Ali Al Alawy, from Muhammad Bin Abu Abdullah, from Sahl Bin Ziyad, from Al Nowfaly, from Al Sakuny,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Seeking the earnings is an obligation after the obligatory acts!''⁷⁹

80 وَ مِنْهُ عَنِ سَهْلِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرِ بْنِ أَبِيهِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْعِبَادَةُ سَبْعُونَ جُزْءًا أَفْضَلُهَا جُزْءًا طَلَبُ الْحَلَالِ.

And from him, from Sahl Bin Ahmad, from Muhammad Bin Muhammad Al Ash'as,

From Musa Bin Ismail son of Musa^{-asws} Bin Ja'far^{-asws}, from his father^{-asws}, from his^{-asws} forefathers having said: 'Rasool-Allah^{-saww} said: 'The worship is of seventy segments. Their most superior is seeking the Permissible (sustenance)''⁸⁰.

81 وَ مِنْهُ بِحَدِّثِ الْإِسْنَادِ الْعِبَادَةُ عَشْرَةٌ أَجْزَاءُ تِسْعَةٌ أَجْزَاءُ فِي طَلَبِ الْحَلَالِ.

⁷⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 77

⁷⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 78

⁷⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 79

⁸⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 80

And from him, by this chain, ‘The worship is of ten segments. Nine segments are in seeking the Permissible (sustenance)’⁸¹.

باب 2 الإجمال في الطلب

CHAPTER 2 – THE GENERALISING REGARDING THE SEEKING

1- كَنْزُ الْكَرَاجِكِيِّ، قَالَ رَسُولُ اللَّهِ ص لَيْسَ الْغِنَى فِي كَثْرَةِ الْعَرْضِ وَ إِنَّمَا الْغِنَى عَنَاءُ النَّفْسِ.

(The book) ‘Kanz’ of Al Karajaky –

‘Rasool-Allah^{-sawww} said: ‘The riches isn’t in (having) many possessions, and rather the riches is richness of the soul!’⁸²

2- وَقَالَ ص ثَلَاثُ حِصَالٍ مِنْ صِفَةِ أَوْلِيَاءِ اللَّهِ الْيَقِينُ بِاللَّهِ فِي كُلِّ شَيْءٍ وَ الْغِنَى بِهِ عَنْ كُلِّ شَيْءٍ وَ الْإِفْتِمَارُ إِلَيْهِ فِي كُلِّ شَيْءٍ.

And he^{-sawww} said: ‘The characteristics are from description of the friends of Allah^{-azwj} – trusting Allah^{-azwj} in all things, and being needless (sufficing) with Him^{-azwj} from all things, and the need to Him^{-azwj} in all things!’⁸³

3- وَقَالَ ص أَلَا أُخْبِرُكُمْ بِأَشَقِيَاءِ

And he^{-sawww} said: ‘Shall I^{-sawww} inform you with the most wretched of the wretched ones?’

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, ‘Yes, O Rasool-Allah^{-sawww}!’

قَالَ مَنْ اجْتَمَعَ عَلَيْهِ فَقْرُ الدُّنْيَا وَ عَذَابُ الْآخِرَةِ نَعُودُ بِاللَّهِ مِنْ ذَلِكَ.

He^{-sawww} said: ‘One upon whom are gathered poverty of the world and Punishment of the Hereafter. We^{-sawww} seek Refuge of Allah^{-azwj} from that!’⁸⁴

4- وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْفَقْرُ يُخْرِسُ الْفَقِيرَ عَنِ حُجَّتِهِ وَ الْمَقِيلُ غَرِيبٌ فِي بَلَدِهِ وَ مَنْ فَتَحَ عَلَى نَفْسِهِ بَاباً مِنَ الْمَسْأَلَةِ فَتَحَ اللَّهُ عَلَيْهِ بَاباً مِنَ الْفَقْرِ.

And Amir Al-Momineen^{-asws} said: ‘The poverty silences the intelligent from presenting his argument, and a person with scarcity is a stranger in his own land. Whoever opens upon himself a door of begging, Allah^{-azwj} Opens upon him a door of poverty!’⁸⁵

5- وَقَالَ ع الْعَقَافُ زِينَةُ الْفَقْرِ وَ الشُّكْرُ زِينَةُ الْعَنَاءِ.

⁸¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 1 H 81

⁸² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 1

⁸³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 2

⁸⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 3

⁸⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 4

And he^{-asws} said: ‘The chastity is an adornment in the poverty, and the thanking is an adornment in the riches’.⁸⁶

6- وَقَالَ ع مَنْ كَسَاهُ الْعَنَاءُ نُورَهُ حَفِي عَنِ الْعُيُونِ عَيْبُهُ.

And he^{-asws} said: ‘One who is clothed by the garment of riches, his defects are hidden from the eyes (of the people)!’⁸⁷

7- وَقَالَ ع مَنْ أَبَدَى إِلَى النَّاسِ صَرَّهُ فَقَدْ فَضَحَ نَفْسَهُ وَخَيْرُ الْعَنَاءِ تَرْكُ السُّؤَالِ وَشَرُّ الْفَقْرِ لُزُومُ الْخِضُوعِ.

And he^{-asws} said: ‘One who reveals his hardship to people has exposed himself, and the best form of wealth is to refrain from asking, while the worst form of poverty is constant humiliation’.⁸⁸

8- وَقَالَ ع اسْتَعْنِ بِاللَّهِ عَمَّنْ شِئْتَ تَكُنْ نَظِيرَهُ وَاحْتَجِ إِلَى مَنْ شِئْتَ تَكُنْ أَسِيرَهُ وَأَفْضَلُ عَلَى مَنْ شِئْتَ تَكُنْ أَمِيرَهُ.

And he^{-asws} said: ‘Seek sufficiency in Allah^{-azwj} from whomsoever you wish, and you will be his equal. Depend on whomsoever you wish, and you will be his captive. Show generosity to whomsoever you wish, and you will be his master!’⁸⁹

9- وَقَالَ ع لَا مُلْكَ أَذْهَبَ بِالْفَاقَةِ مِنَ الرِّضَا بِالْمُنُوعِ.

And he^{-asws} said: ‘There is no sovereignty that removes poverty more effectively than contentment with sufficiency!’⁹⁰

10- وَرُوي أَنَّ الْمَاءَ تَصَبَّبَ عَلَى صَحْرَةٍ فَوُجِدَ عَلَيْهَا مَكْتُوبًا إِنَّمَا يَنْبِيئُ الْعَنَاءُ وَالْفَقْرُ بَعْدَ الْعَرَضِ عَلَى اللَّهِ عَزَّ وَجَلَّ.

And it is reported that the water was poured upon a rock, and it was found engraved upon it: ‘The riches and poverty become clear after the presentation to Allah^{-azwj} Mighty and Majestic’.⁹¹

11- وَقَالَ رَجُلٌ لِلصَّادِقِ ع عَظِي

And a man said to Al-Sadiq^{-asws}: ‘Advise me!’

فَقَالَ لَا تُحَدِّثْ نَفْسَكَ بِفَقْرٍ وَلَا بِطُولِ عُمُرٍ.

He^{-asws} said: ‘Neither talk to yourself about poverty nor a long life’.⁹²

⁸⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 5

⁸⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 6

⁸⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 7

⁸⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 8

⁹⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 9

⁹¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 10

⁹² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 11

12- **وَقِيلَ مَا اسْتَعْنَىٰ أَحَدٌ بِإِلَهِ إِلَّا افْتَقَرَ النَّاسُ إِلَيْهِ.**

And it is said: ‘No one becomes self sufficient with Allah^{-azwj} except the people become impoverished to him’.⁹³

13- **وَ أُتْبِدَ لِأَمِيرِ الْمُؤْمِنِينَ ع**

ادْفَعِ الدُّنْيَا بِمَا اُنْذَعَتْ وَ اَقْطَعِ الدُّنْيَا بِمَا اُنْقَطَعَتْ
يَطْلُبُ الْمَرْءُ الْعَنَاءَ عَيْنًا وَ الْعَنَاءُ فِي النَّفْسِ لَوْ قَبِعَتْ.

And it is prosed by Amir Al-Momineen^{-asws}: ‘*Repel the world with what is repelled, and cut off the world with what is cut off! The person seeks the riches in vain while the riches are in the soul, if it (soul) were contented.*’⁹⁴

14- **وَ عَنِ النَّبِيِّ ص قَالَ: أَكْثِرُوا الْإِسْتِغْفَارَ فَإِنَّهُ يَجْلِبُ الرِّزْقَ.**

And from the Prophet^{-saww} having said: ‘Frequent seeking the Forgiveness for it attracts the sustenance!’⁹⁵

15- **وَ قَالَ ص مَنْ رَضِيَ بِالْيُسْرِ مِنَ الرِّزْقِ رَضِيَ اللَّهُ مِنْهُ بِالْيُسْرِ مِنَ الْعَمَلِ.**

And he^{-saww} said: ‘One who is satisfied with the little from the sustenance, Allah^{-azwj} will be Satisfied from him with the little of the deeds’.⁹⁶

16- **وَ رُوِيَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَىٰ إِلَىٰ عِيسَىٰ ابْنِ مَرْيَمَ لِيُحْدِرَ الَّذِي يَسْتَبْطِنِي فِي الرِّزْقِ أَنْ أَعْصَبَ فَأَفْتَحَ عَلَيْهِ بَاباً مِنَ الدُّنْيَا.**

And he^{-saww} said: ‘And it is reported that Allah^{-azwj} Mighty and Majestic Revealed to Isa^{-as} Ibn Maryam^{-as}: “Let him be cautious, the one who finds My^{-azwj} Provision to be slow, lest I^{-azwj} become Wrathful and Open upon him a door of the world!”’⁹⁷

17- **وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الرِّزْقُ رِزْقَانِ رِزْقٌ تَطْلُبُهُ وَ رِزْقٌ يَطْلُبُكَ فَإِنْ لَمْ تَأْتِهِ أَنْتَاكَ.**

And Amir Al-Momineen^{-asws} said: ‘The sustenance is of two types – a sustenance you seek, and a sustenance seeking you. If you don’t go to it, it will come to you!’⁹⁸

18- **وَ قَالَ ع مَنْ حَسُنَتْ نَيْتُهُ زِيدَ فِي رِزْقِهِ.**

⁹³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 12

⁹⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 13

⁹⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 14

⁹⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 15

⁹⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 16

⁹⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 17

And he^{-asws} said: One whose intention is good, there will be an increase in his sustenance.⁹⁹

19- **عِدَّةُ الدَّاعِي**، قَالَ رَسُولُ اللَّهِ ص لِبَعْضِ أَصْحَابِهِ كَيْفَ بَكَ إِذَا بَقِيتَ فِي قَوْمٍ يَجُوبُونَ رِزْقَ سَنَتِهِمْ لِيُضْعِفَ اليَقِينَ فَإِذَا أَصْبَحْتَ فَلَا تُحَدِّثُ نَفْسَكَ بِالْمَسَاءِ وَ إِذَا أَمْسَيْتَ فَلَا تُحَدِّثُ نَفْسَكَ بِالصَّبَاحِ فَإِنَّكَ لَا تَدْرِي مَا اسْمُكَ غَدًا.

(The book) 'Uddat Al Daie' –

'Rasool-Allah^{-saww} said to one of his^{-saww} companions: 'How would it be with you when you remain among a people piling up sustenance of their year due to the weakness in conviction? When you come to a morning, do not discuss with yourself with the (burden of) evening, and when you come to an evening, do not discuss yourself with the (worries of the) morning, for you don't know what your name will be the next day (among the dead or living).¹⁰⁰

20- **وَ قَالَ ص** مَنْ بَدَّرَ أَفْقَرَهُ اللَّهُ.

And he^{-saww} said: 'One who is wasteful, Allah^{-azwj} will Impoverish him"¹⁰¹.

21- **وَ قَالَ ص** مَا عَالَ امْرُؤٌ اقْتَصَدَ.

And he^{-saww} said: 'A person being moderate will not become destitute"¹⁰².

22- **وَ فِي الوَحْيِ الْقَدِيمِ يَا ابْنَ آدَمَ خَلَقْتُكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ فَلَمْ أَعْيِ بِخَلْقِكَ أَوْ يُعِينِي رَغِيفٌ أَسْوَفُهُ إِلَيْكَ فِي حِينِهِ.**

And in the ancient Revelation: "O son of Adam^{-as}! I^{-azwj} Created you from soil, then from a seed and I^{-saww} was not Tired by Creating you. Will it Tire Me^{-azwj} providing a loaf of bread to you in its time?"¹⁰³

23- **وَ فِيمَا أَوْحَى اللَّهُ إِلَى دَاوُدَ ع** مَنْ انْقَطَعَ إِلَيَّ كَفَيْتُهُ.

And among what Allah^{-azwj} Revealed to Dawood^{-as}: "One cuts off (from others) to Me^{-azwj}, I^{-azwj} shall Suffice him!"¹⁰⁴

24- **وَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي حَدِيثٍ مَرْفُوعٍ إِلَى النَّبِيِّ ص قَالَ: جَاءَ جِبْرَائِيلُ إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ أَرْسَلَنِي إِلَيْكَ بِحَدِيثٍ لَمْ يُعْطِهَا أَحَدًا قَبْلَكَ**

And from Abu Abdullah^{-asws} in a Hadeeth raised to the Prophet^{-saww} having said: 'Jibraeel^{-as} came to the Prophet^{-saww}! He^{-as} said: 'O Rasool-Allah^{-saww}! Allah^{-azwj} has Sent me^{-as} to you^{-saww} with a gift He^{-azwj} has not Given to anyone before you^{-saww}!'

⁹⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 18

¹⁰⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 19

¹⁰¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 20

¹⁰² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 21

¹⁰³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 22

¹⁰⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 23

قَالَ رَسُولُ اللَّهِ ص فُئِلْتُ مَا هِيَ

Rasool-Allah^{-saww} said: 'I^{-saww} said; 'What is it?'

قَالَ الْفَقْرُ وَ أَحْسَنُ مِنْهُ

He^{-as} said: 'The poverty, and better than it!'

قُلْتُ وَ مَا هُوَ

I^{-saww} said: 'And what is it?'

قَالَ الْقَنَاعَةُ وَ أَحْسَنُ مِنْهَا

He^{-as} said: 'The contentment, and better than it!'

قُلْتُ وَ مَا هُوَ

I said, 'And what is it?'

قَالَ الرِّضَا وَ أَحْسَنُ مِنْهُ

He^{-as} said: 'The satisfaction, and better than it!'

قُلْتُ وَ مَا هُوَ

I^{-saww} said: 'And what is it?'

قَالَ الرُّهْدُ وَ أَحْسَنُ مِنْهُ

He^{-as} said: 'The asceticism, and better than it!'

قُلْتُ وَ مَا هُوَ

I^{-saww} said: 'And what is it?'

قَالَ الْإِحْلَاصُ وَ أَحْسَنُ مِنْهُ

He^{-as} said: 'The sincerity, and better than it!'

قُلْتُ وَ مَا هُوَ

I (s.aw.) said: 'And what is it?'

قَالَ الْيَقِينُ وَ أَحْسَنُ مِنْهُ

He^{-saww} said: 'The conviction, and better than it!'

قُلْتُ وَ مَا هُوَ

I^{-saww} said: 'And what is it?'

قَالَ إِنَّ مَدْرَجَةَ ذَلِكَ كُلِّهِ التَّوَكُّلُ عَلَى اللَّهِ

He^{-as} said: 'The staircase (foundation) of that, all of it is reliance upon Allah^{-azwj}'.

قُلْتُ يَا جِبْرَائِيلُ وَ مَا تَفْسِيرُ التَّوَكُّلِ عَلَى اللَّهِ

I^{-saww} said: 'O Jibraeel^{as}, and what is the interpretation of the reliance upon Allah^{-azwj}?'

قَالَ الْعِلْمُ أَنَّ الْمَخْلُوقَ لَا يَضُرُّ وَ لَا يَنْفَعُ وَ لَا يُعْطِي وَ لَا يَمْنَعُ وَ اسْتِعْمَالُ الْيَأْسِ مِنَ الْمَخْلُوقِ فَإِذَا كَانَ الْعَبْدُ كَذَلِكَ لَمْ يَعْمَلْ لِأَحَدٍ سِوَى اللَّهِ وَ لَمْ يَزِغْ قَلْبُهُ وَ لَمْ يَخَفْ سِوَى اللَّهِ وَ لَمْ يَطْمَعْ إِلَى أَحَدٍ سِوَى اللَّهِ فَهَذَا هُوَ التَّوَكُّلُ

He^{-as} said: 'The knowledge that the created beings can neither harm nor benefit, nor give nor prevent, and utilising despair from the created being. When the servant would be like that, he will not work for anyone apart from Allah^{-azwj}, and his heart will not deviate, and he will not fear other than Allah^{-azwj}, and will not cove to anyone other than Allah^{-azwj}. So, this is the reliance!'

قَالَ قُلْتُ يَا جِبْرَائِيلُ فَمَا تَفْسِيرُ الصَّبْرِ

He^{-saww} said: 'I^{-saww} said: 'O Jibraeel^{as}! What is the interpretation of patience?'

قَالَ يَصْبِرُ فِي الضَّرَاءِ كَمَا يَصْبِرُ فِي السَّرَّاءِ وَ فِي الْفَاقَةِ كَمَا يَصْبِرُ فِي الْغِنَى وَ فِي الْعَنَاءِ كَمَا يَصْبِرُ فِي الْعَافِيَةِ وَ لَا يَشْكُو حَالَهُ عِنْدَ الْمَخْلُوقِ بِمَا يُصِيبُهُ مِنَ الْبَلَاءِ

He^{-as} said: 'Being patient upon the harm just as one is patient during the ease, and during the destitution just as one is patient during the affluence, and in the illnesses just as one is patience in the well-being, nor complain of his Creator in the presence of the created beings of whatever hits him from the afflictions!'

قُلْتُ فَمَا تَفْسِيرُ الْقَنَاعَةِ

I^{-saww} said: 'So what is the interpretation of the contentment?'

قَالَ يَقْنَعُ بِمَا يُصِيبُ مِنَ الدُّنْيَا يَقْنَعُ بِالْقَلِيلِ وَ يَشْكُرُ بِالْكَثِيرِ

He^{-as} said: 'He should be content with whatever he attains from the world, content with the little and grateful for the little'.

قُلْتُ فَمَا تَفْسِيرُ الرِّضَا

I^{-saww} said: 'So what is the interpretation of the satisfaction?'

قَالَ الرَّاظِي الَّذِي لَا يَسْخَطُ عَلَى سَيِّدِهِ أَصَابَ مِنَ الدُّنْيَا أَوْ لَمْ يُصِبْ وَ لَا يَرْضَى مِنْ نَفْسِهِ بِالْيُسْرِ

He^{-as} said: 'The satisfied is the one who is not angered upon his master, whether he attains from the world or does not attain, and he is not satisfied from himself with the little (deeds)'.

قُلْتُ يَا جِبْرَائِيلُ فَمَا تَفْسِيرُ الرَّاهِدِ

I^{-saww} said: 'O Jibraeel^{-as}! So, what is the interpretation of the ascetic?'

قَالَ الرَّاهِدُ يُحِبُّ مَنْ يُحِبُّ خَالِفُهُ وَ يُبْغِضُ مَنْ يُبْغِضُ خَالِفُهُ وَ يَتَحَرَّجُ مِنْ حَالِفِهِ وَ لَا يَلْتَفِتُ إِلَى حَرَامِهَا فَإِنَّ حَالِفَهَا حِسَابٌ وَ حَرَامِهَا عِقَابٌ وَ يَرْحَمُ جَمِيعَ الْمُسْلِمِينَ كَمَا يَرْحَمُ نَفْسَهُ

He^{-as} said: 'The ascetic loves the one who loves his Creator and hates the one who hates his Creator. He abstains from its Permissible and does turn to its Prohibitions, for regarding its Permissible there is Reckoning, and regarding its Prohibition, there is Punishment, and he is merciful to the entirety of the Muslims just as he mercies himself!

وَ يَتَحَرَّجُ مِنَ الْكَلَامِ فِيمَا لَا يَعْنِيهِ كَمَا يَتَحَرَّجُ مِنَ الْحَرَامِ وَ يَتَحَرَّجُ مِنْ كَثْرَةِ الْأَكْلِ كَمَا يَتَحَرَّجُ مِنَ الْمَيْمَةِ الَّتِي قَدْ اشْتَدَّ نَتْنُهَا وَ يَتَحَرَّجُ مِنْ حُطَامِ الدُّنْيَا وَ زِينَتِهَا كَمَا يَتَجَنَّبُ النَّارَ أَنْ يَعْشَاهَا وَ أَنْ يُقْصِرَ أَمَلُهُ وَ كَانَ بَيْنَ عَيْنَيْهِ أَجَلُهُ

And he abstains from talking about what does not concern him, just as he avoids the Prohibition. He avoids eating a lot just like he abstains from the dead whose stench has intensified, and he abstains from debris of the world and its adornments just as he shuns the fire from being engulfed by it, and he reduces his wishes, and his term (death) would be in front of his eyes.

قُلْتُ يَا جِبْرَائِيلُ فَمَا تَفْسِيرُ الْإِخْلَاصِ

I said, 'O Jibraeel^{-as}! So, what is the interpretation of the sincerity?'

قَالَ الْمُخْلِصُ الَّذِي لَا يَسْأَلُ النَّاسَ شَيْئًا حَتَّى يَجِدَ وَ إِذَا وَجَدَ رَضِيَ وَ إِذَا بَقِيَ عِنْدَهُ شَيْءٌ أَعْطَاهُ اللَّهُ فَإِنْ لَمْ يَسْأَلِ الْمَخْلُوقَ فَقَدْ أَقْرَبَ لِلَّهِ بِالْعُبُودِيَّةِ وَ إِذَا وَجَدَ أَقْرَضَ فَهُوَ عَنِ اللَّهِ رَاضٍ وَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَنْهُ رَاضٍ وَ إِذَا أَعْطَاهُ اللَّهُ فَهُوَ حَدِيثٌ

He^{-as} said: 'The sincere is the one who does not ask the people anything until he finds it, and when he finds it, he is satisfied, and when something remains in his possession, he gives it to Allah^{-azwj} (charity). If he does not ask the created beings, he has accepted for Allah^{-azwj} with

servitude, and when he finds it, he lends it. Thus, he is satisfied with Allah^{-azwj} and Allah^{-azwj} Blessed and Exalted is Satisfied with him, and when Allah^{-azwj} Give him, he is deserving of it!

قُلْتُ فَمَا تَفْسِيرُ الْيَقِينِ

I^{-saww} said, 'So what is the interpretation the certainty?'

قَالَ الْمُوقِنُ الَّذِي يَعْمَلُ لِلَّهِ كَأَنَّهُ يَرَاهُ وَ إِنْ لَمْ يَكُنْ يَرَى اللَّهَ فَإِنَّ اللَّهَ يَرَاهُ وَ أَنْ يَعْلَمَ يَقِيناً أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُحِطِّهُ وَ أَنَّ مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ وَ هَذَا كُلُّهُ أَعْصَانٌ وَ مَدْرَجَةٌ الرَّهْدِ.

He^{-as} said: 'The convinced is the one who works for Allah^{-azwj} as if he can see Him^{-azwj}, and even though he does not happen to see Allah^{-azwj}, surely Allah^{-azwj} Sees him, and he knows with certainty that whatever afflicts him was not going to miss him, and whatever misses him was not going to hit him, and this, all of it are branches, and staircase of the asceticism".¹⁰⁵

25- وَ رُويَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ مَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ قَالَ هُوَ قَوْلُ الرَّجُلِ لَوْ لَا فَلَانٌ لَهْلَكْتُ وَ لَوْ لَا فَلَانٌ لَمَا أَصَبْتُ كَذَا وَ كَذَا وَ لَوْ لَا فَلَانٌ لَصَاعَ عِيَالِي أَلَا تَرَى أَنَّهُ قَدْ جَعَلَ لِلَّهِ شَرِيكاً فِي مُلْكِهِ يَرْزُقُهُ وَ يَدْفَعُ عَنْهُ

And it is reported from Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Blessed and Exalted: **And most of them do not believe in Allah except that they are associating [12:106]**. He^{-asws} said: 'It is the word of the man, 'Had it not been for so and so, I would have been destroyed!', and 'Had it not been for so and so, I would not have attained such and such', and 'Had it not been for so and so, my dependants would have been wasted (lost)!' Don't you see that he has made an associate for Allah^{-azwj} in His^{-azwj} Kingdom, providing him and defending him?'

قُلْتُ فَتَقُولُ لَوْ لَا أَنَّ اللَّهَ مَنَّ عَلَيَّ بِفُلَانٍ لَهْلَكْتُ

I said, 'So, can we be saying, 'Had it not been for Allah^{-azwj} Conferring upon me through so and so, I would have been destroyed?'

قَالَ نَعَمْ لَا بَأْسَ.

He^{-asws} said: 'Yes, there is no problem".¹⁰⁶

26- وَ عَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَمْتِي فِي الدُّنْيَا عَلَى ثَلَاثَةِ أَطْبَاقٍ أَمَّا الطَّبَقُ الْأَوَّلُ فَلَا يُجِبُونَ جَمْعَ الْمَالِ وَ إِخَارَهُ وَ لَا يَسْعَوْنَ فِي ائْتِنَائِهِ وَ احْتِكَارِهِ وَ إِنَّمَا رِضَاهُمْ مِنَ الدُّنْيَا سُدٌّ جَوْعَةٍ وَ سِتْرٌ عَوْرَةٍ وَ غِنَاهُمْ مِنْهَا مَا بَلَغَ بِهِمُ الْآخِرَةَ فَأُولَئِكَ الْأَمْثُونَ الَّذِينَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ

And from Ibn Umar who said,

'I heard Rasool-Allah^{-saww} saying: 'My^{-saww} community in the world are upon three categories. As for the first category, they are not loving amassing the wealth and hoarding it, nor are they striving in acquiring it and monopolising it, and rather their satisfaction from the world is

¹⁰⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 24

¹⁰⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 25

blocking hunger, and covering nakedness, and their richness from it is what reaches the Hereafter with them. They are the secure ones, those there will neither be feared upon them nor will they be grieving!

وَأَمَّا الطَّبَقُ الثَّانِي فَإِنَّهُمْ يُجْبُونَ جَمْعَ الْمَالِ مِنْ أَطْيَبِ وُجُوهِهِ وَ أَحْسَنِ سُبُلِهِ يَصِلُونَ بِهِ أَرْحَامَهُمْ وَ يَبْرُونَ بِهِ إِخْوَانَهُمْ وَ يُوَسُونَ بِهِ فُقَرَاءَهُمْ وَ لَعَضُ أَحَدِهِمْ عَلَى الرِّضْفِ أَيْسَرُ عَلَيْهِ مِنْ أَنْ يَكْتَسِبَ دِرْهَمًا مِنْ غَيْرِ حِلِّهِ أَوْ يَمْتَعَهُ مِنْ حَقِّهِ أَوْ يَكُونَ لَهُ خَازِنًا إِلَى يَوْمِ مَوْتِهِ فَأَوْلِيكَ الَّذِينَ إِنْ نُوقِشَ عَنْهُمْ عُدْبُوا وَ إِنْ عُنِيَ عَنْهُمْ سَلِمُوا

And as for the second category, they love amassing wealth from its good aspects and excellent ways. They are connecting their kinship with it, and being righteous with their brethren, and consoling their poor ones with it, and one of them biting upon the metal sheet is easier upon him than him earning a Dirham from unlawful means, or preventing from his rights, or there would be a treasurer for him up to the day of his death. They are those, if they are investigated, they will be Punished, and if they are Pardoned, they will be safe!

وَأَمَّا الطَّبَقُ الثَّلَاثُ فَإِنَّهُمْ يُجْبُونَ جَمْعَ الْمَالِ بِمَا حَلَّ وَ حَزَمَ وَ مَنْعَهُ بِمَا افْتَرَضَ وَ وَجِبَ إِنْ أَنْفَقُوهُ أَنْفَقُوا إِسْرَافًا وَ بَدَارًا وَ إِنْ أَمْسَكُوهُ أَمْسَكُوا بَخْلًا وَ اخْتِكَارًا أَوْلِيكَ الَّذِينَ مَلَكَتِ الدُّنْيَا زَمَانًا فُلُوِيهِمْ حَتَّى أَوْرَدَتْهُمْ النَّارَ بِدُنُوِيهِمْ.

And as for the third category, they love amassing the wealth from whatever, Permissible and Prohibited means, and preventing it from what has been necessitated and obligated. If they spend it, they spend it extravagantly and wastefully, and if they withhold it, they withhold out of miserliness and hoarding. They are those whose reins of their hearts are controlled by the world until it makes them arrive at the Fire due to their sins!¹⁰⁷

27- وَ عَنِ النَّبِيِّ ص اخذوا المال فإنه كان فيما مضى رجلاً قد جمع مالا و ولداً و أقبل على نفسه و جمع لهم فأوعى فأتاه ملك الموت ففرع بابه و هو في زي مسكين فخرج إليه الحجاب فقال لهم ادعوا لي سيدكم

And from the Prophet^{-saww}: ‘Beware of the wealth! There was a man in what has passed. He amassed wealth and children and turned to himself, and he amassed for them and stored it. The Angel of Death came to him. He^{-as} knocked his door, and he^{-as} was in the appearance of a poor beggar. The guards came out to him^{-as}. He^{-as} said to them: ‘Call your master to me!’

قَالُوا أَوْ يَخْرُجُ سَيِّدَنَا إِلَى مِثْلِكَ وَ دَفَعُوهُ حَتَّى نَحْوَهُ عَنِ الْبَابِ

They said, ‘And will our master come out to the likes of you?’ and they repelled him^{-as} until they moved him^{-as} aside from the door.

ثُمَّ عَادَ إِلَيْهِمْ فِي مِثْلِ تِلْكَ الْهَيْئَةِ وَ قَالَ ادْعُوا لِي سَيِّدِكُمْ وَ أَحْبِرُوهُ أَنِّي مَلِكُ الْمَوْتِ

Then he^{-as} returned to them in an appearance similar to that and said, ‘Call your master to me and bring him out! I^{-as} am the Angel of death!’

فَلَمَّا سَمِعَ سَيِّدُهُمْ هَذَا الْكَلَامَ قَعَدَ فَرِحًا وَ قَالَ لِأَصْحَابِهِ لَيْنُوا لَهُ فِي الْمَقَالِ وَ قُولُوا لَهُ لَعَلَّكَ تَطْلُبُ عَيْرَ سَيِّدِنَا بَارَكَ اللَّهُ فِيكَ

When their master heard this speech, he sat down in fear and said to his companions, 'Be gentle to him in the talk, and say to him, 'Perhaps you are seeking other than our master, may Allah^{-azwj} Bless you!'

قَالَ لَهُمْ لَا وَدَخَلَ عَلَيْهِ وَ قَالَ لَهُ فَمَ فَأَوْصِ مَا كُنْتُ مُوصِيًا فَإِنِّي قَابِضٌ رُوحَكَ قَبْلَ أَنْ أُخْرَجَ

He^{-as} said to them: 'No!', and he^{-as} entered towards him and said to him: 'Bequeath whatever you had wanted to bequeath, for I^{-as} am about to capture your soul before I^{-as} exit!'

فَصَاحَ أَهْلُهُ وَ بَكَوْا فَقَالَ افْتَحُوا الصَّنَادِيقَ وَ اكْتُبُوا مَا فِيهَا مِنَ الذَّهَبِ وَ الْفِضَّةِ

His family members shouted and cried. He said, 'Open the treasure chests and write whatever gold and silver is in it!'

فَمُ أَقْبَلَ عَلَى الْمَالِ تَسْبِيْهُهُ وَ يَقُوْلُ لَهُ لَعْنَكَ اللهُ يَا مَالُ أَنْتَ أَنْسَيْتَنِي ذِكْرَ رَبِّي وَ أَعْقَلْتَنِي عَنْ أَمْرِ آخِرَتِي حَتَّى بَعْتَنِي مِنْ أَمْرِ اللهِ مَا قَدْ بَعْتَنِي

Then he turned to the wealth and reviled it and said to it, 'May Allah^{-azwj} Curse you O wealth! You caused me to forget the Zikr of my Lord^{-azwj} and made me heedless from the matters of my Hereafter until there came the surprise for me from the Commands of Allah^{-azwj} what has surprised me!'

فَأَنْطَقَ اللهُ الْمَالَ فَقَالَ لَهُ لِمَ تَسْبِيْهُنِي وَ أَنْتَ الْأَلَمُ مِنِّي أَمْ لَمْ تَكُنْ فِي أَعْيُنِ النَّاسِ حَقِيْرًا فَرَفَعُوْكَ لِمَا رَأَوْا عَلَيْكَ مِنْ أَثَرِي أَمْ لَمْ تُحْضُرْ أَبْوَابَ الْمُلُوكِ وَ السَّادَةِ وَ يَحْضُرُهَا الصَّالِحُونَ وَ تَدْخُلُ قَبْلَهُمْ وَ يُؤَخَّرُونَ أَمْ تَحْطَبُ بَنَاتِ الْمُلُوكِ وَ السَّادَةِ وَ يَحْطَبُهُنَّ الصَّالِحُونَ فَتَنْكَحُ وَ يُرَدُّونَ فَلَوْ كُنْتَ تُنْفَعُنِي فِي سَبِيْلِ الْخَيْرَاتِ لَمْ أَمْتِنِعْ عَلَيْكَ

Allah^{-azwj} Caused the wealth to speak: 'It said to him, 'Why are you reviling me and you are more blameworthy than me! Were you not deemed insignificant in the eyes of people, and they raised you (in their eyes) because of what they saw of my traces upon you? Did you not attend the doors of kings and nobles, where the righteous also attend, yet you would enter before them and they would be delayed? Did you not seek to marry the daughters of kings and nobles, while the righteous also proposed to them, and you were married while they were rejected?'

وَ لَوْ كُنْتَ تُنْفَعُنِي فِي سَبِيْلِ اللهِ لَمْ أَنْقُصْ عَلَيْكَ فَلِمَ تَسْبِيْهُنِي وَ أَنْتَ الْأَلَمُ مِنِّي إِنَّمَا خُلِقْتُ أَنَا وَ أَنْتَ مِنْ تُرَابٍ فَأَنْطَلِقُ تُرَابًا وَ أَنْطَلِقُ بِإِثْمِي هَكَذَا يَقُوْلُ الْمَالُ لِصَاحِبِهِ.

Had you spent me in the path of goodness, I would not have resisted you. Had you spent me in the path of Allah^{-azwj}, I would not have decreased. So why do you insult me when you are more blameworthy than I am? I and you were both created from dust. Now I return as inheritance, and you depart with the burden of my sin'. Thus, (this is how) wealth tends to speak to its owner.¹⁰⁸

¹⁰⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 27

28- وَ رَوَى أَبُو سَعِيدٍ الْخُدْرِيُّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ عِنْدَ مُنْصَرَفِهِ مِنَ الْحُدَيْدِ وَالنَّاسُ مُخْدِفُونَ بِهِ وَ قَدْ أَسْنَدَ ظَهْرَهُ إِلَى طَلْحَةَ هُنَاكَ أَيُّهَا النَّاسُ أَقْبِلُوا عَلَى مَا كُفِلْتُمُوهُ مِنْ إِصْلَاحِ آخِرَتِكُمْ وَ أَعْرِضُوا عَمَّا ضَمِنَ لَكُمْ مِنْ دُنْيَاكُمْ

And it is reported by Abu Saeed Al Khudry who said,

‘I heard Rasool-Allah^{-sawww} saying at his^{-sawww} leaving from (battle of) Ohad, and the people were gazing at him^{-sawww}, and he^{-sawww} was leaning his^{-sawww} back to a tree over there: ‘O people! Turn (your attention) to what you have been encumbered with to rectify (the matters of) your Hereafter, and turn away from what has (already) been guaranteed for you from your world!

وَ لَا تَسْتَعْمِلُوا حَوَارِحَ [جَوَارِح] عُدَيْتَ بِنِعْمَتِهِ فِي التَّعْرِضِ لِسَخَطِهِ بِمَعْصِيَتِهِ وَ اجْعَلُوا شُغْلَكُمْ فِي التِّمَاسِ مَغْفِرَتِهِ وَ اصْرِفُوا هَمَّكُمْ بِالتَّقَرُّبِ إِلَى طَاعَتِهِ

And do not utilise your limbs, which have been fed with His^{-azwj} bounties, to be exposed His^{-azwj} Wrath by disobeying Him^{-azwj}, and make your pre-occupation in seeking His^{-azwj} Forgiveness, and direct your concerns for drawing closer to obey Him^{-azwj}!

مَنْ بَدَأَ بِنَصِيْبِهِ مِنَ الدُّنْيَا فَآتَتْهُ نَصِيْبُهُ مِنَ الْآخِرَةِ وَ لَمْ يُدْرِكْ مِنْهَا مَا يُرِيدُ وَ مَنْ بَدَأَ بِنَصِيْبِهِ مِنَ الْآخِرَةِ وَصَلَّ إِلَيْهِ نَصِيْبُهُ مِنَ الدُّنْيَا وَ أَدْرَكَ مِنَ الْآخِرَةِ مَا يُرِيدُ.

One who begins with his share of the world will miss his share of the Hereafter, and he will not achieve from it what he wants, and one who begins with his share of the Hereafter, his share of the world will arrive to him and he will achieve from the Hereafter what he wants.¹⁰⁹

29- قَالَ ص إِنَّ اللَّهَ يُعْطِي الدُّنْيَا بِعَمَلِ الْآخِرَةِ وَ لَا يُعْطِي الْآخِرَةَ بِعَمَلِ الدُّنْيَا.

He^{-sawww} said: ‘Allah^{-azwj} Gives the world due to deeds for the Hereafter and does not Give the Hereafter due to deeds for the world!’¹¹⁰

30- أَغْلَامُ الدِّينِ، لِلدَّيْلَمِيِّ عَنِ النَّبِيِّ ص قَالَ: مَا مِنْ مُؤْمِنٍ إِلَّا وَ لَهُ بَابٌ يَصْعَدُ مِنْهُ عَمَلُهُ وَ بَابٌ يَنْزِلُ مِنْهُ رِزْقُهُ فَإِنْ مَاتَ بَكِيًّا عَلَيْهِ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَ الْأَرْضُ وَ مَا كَانُوا مُنْتَظِرِينَ.

(The book) ‘A’lam Al Deen’ of Al Daylami,

‘From the Prophet^{-sawww} having said: ‘There is none from a Momin except and for him there is a door his deeds ascend from, and a door his sustenance descends from. If he dies, these (doors) cry upon him, and that is the Word of Allah^{-azwj} Mighty and Majestic: ***So the sky and the earth did not weep upon them, nor were they Respited [44:29]***’.¹¹¹

31- مُسَكِّنُ الْفَوَادِ، قَالَ النَّبِيُّ ص إِذَا كَانَ يَوْمَ الْقِيَامَةِ أَنْتَبَ اللَّهُ تَعَالَى لِطَائِفَةٍ مِنْ أُمَّتِي أَحْبَبَتْهُ فَيَطِيرُونَ مِنْ قُبُورِهِمْ إِلَى الْجَنَانِ يَسْرَحُونَ فِيهَا وَ يَتَنَعَّمُونَ كَيْفَ شَاءُوا فَتَقُولُ لَهُمُ الْمَلَائِكَةُ هَلْ رَأَيْتُمْ الْحِسَابَ

(The book) ‘Musakkin Al Fawaad’ –

¹⁰⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 28

¹¹⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 29

¹¹¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 30

'The prophet^{-saww} said: 'When it will be the Day of Qiyamah, Allah^{-azwj} will Grow wings for a group from my^{-saww} community. They will fly from their graves to the Gardens, roaming in it and enjoying however they so desire to. The Angels will say to them, 'Have you seen the Reckoning?'

فَيَقُولُونَ مَا رَأَيْنَا حِسَابًا

They will say, 'We have not seen any Reckoning'.

فَيَقُولُونَ هَلْ جُزْتُمْ الصِّرَاطَ

They will say, 'Did you cross the Bridge?'

فَيَقُولُونَ مَا رَأَيْنَا صِرَاطًا

They will say, 'We have not seen any Bridge'.

فَيَقُولُونَ هَلْ رَأَيْتُمْ جَهَنَّمَ

They will say, 'Did you see Hell?'

فَيَقُولُونَ مَا رَأَيْنَا شَيْئًا

They will say, 'We have not seen anything'.

فَتَقُولُ الْمَلَائِكَةُ مِنْ أُمَّةٍ مَنْ أَنْتُمْ

The Angels will say, 'From whose community are you?'

فَيَقُولُونَ مِنْ أُمَّةٍ مُحَمَّدٍ ص

They will say, 'From the community of Muhammad^{-saww}'.

فَيَقُولُونَ نَسَدْنَاكُمْ اللَّهُ حَدِيثُنَا مَا كَانَتْ أَعْمَالُكُمْ فِي الدُّنْيَا

They will say, 'We adjure you with Allah^{-azwj}! Narrate to us what your deeds were in the world!'

فَيَقُولُونَ خَصَلْتَانِ كَانَتَا فِيْنَا فَبَلَّغَنَا اللَّهُ هَذِهِ الدَّرَجَةَ بِفَضْلِ رَحْمَتِهِ

They will say, 'Two characteristics were in us, so Allah^{-azwj} Made us reach this rank by the Grace of His^{-azwj} Mercy'.

فَيَقُولُونَ وَ مَا هُمَا

They will say, 'And what are these?'

فَيَقُولُونَ كُنَّا إِذَا خَلَوْنَا نَسْتَجِي أَنْ نَعَصِيَهُ وَ نَرْضَى بِالْيَسِيرِ مِمَّا قُسِمَ لَنَا

They will say, 'Whenever we were alone, we were too embarrassed from disobeying Him^{-azwj}, and we were satisfied with the little of what had been Apportioned for us!'

فَتَقُولُ الْمَلَائِكَةُ حَقٌّ لَكُمْ هَذَا.

The Angels will say, 'This (rank) is a right for you all!'¹¹²

32- أَعْلَامُ الدِّينِ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الدُّنْيَا دَوْلٌ فَاطْلُبْ حَظَّكَ مِنْهَا بِأَجْمَلِ الطَّلَبِ.

(The book) 'A'lam Al Deen' –

'Amir Al-Momineen^{-asws} said: 'The world is in turns (revolving, i.e., day in day out), so seek your share from these with the most beautiful seeking.¹¹³

33- وَقَالَ ع مَنْ أَكْثَرَ ذَكَرَ الْمَوْتَ رَضِيَ مِنَ الدُّنْيَا بِالْيَسِيرِ.

And he^{-asws} said: 'One who frequently remembers the death will be satisfied with the little from the world'¹¹⁴.

34- وَقَالَ الصَّادِقُ ع إِذَا أَحَبَّ اللَّهُ عَبْدًا أَهْمَهُ الطَّاعَةَ وَ أَرْزَمَهُ الْقَنَاعَةَ وَ فَفَّهَهُ فِي الدِّينِ وَ قَوَاهُ بِالْيَقِينِ فَانْتَفَى بِالْكَفَافِ وَ انْتَسَى بِالْعَفَافِ

And Al-Sadiq^{-asws} said: 'When Allah^{-azwj} Loves a servant, Inspires him the obedience, and Necessitates him the contentment, and Casts understanding to him in the religion, and Strengthens him with the conviction. So he would suffice with the sufficient, and clothes himself with the chastity!

وَ إِذَا أَبْغَضَ اللَّهُ عَبْدًا حَبَّبَ إِلَيْهِ الْمَالَ وَ بَسَطَ لَهُ وَ أَلْهَمَهُ دُنْيَاهُ وَ وَكَلَهُ إِلَى هَوَاهُ فَرَكِبَ الْعِنَادَ وَ بَسَطَ الْقَسَادَ وَ ظَلَمَ الْعِبَادَ.

And when Allah^{-azwj} Hates a servant, Causes the wealth to be beloved to him, and Extends for him, and Inspires him his world, and Allocates him to his personal desires. So, he rides the obstinacy, and extends the mischief, and oppresses the servants'¹¹⁵.

35- وَ عَنْ أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ ع قَالَ: ادْفَعِ الْمَسْأَلَةَ مَا وَجَدْتَ التَّحَمُّلَ بِمُكْنِكَ فَإِنَّ لِكُلِّ نَوْمٍ رِزْقًا جَدِيدًا وَ اعْلَمْ أَنَّ الْإِلْحَاحَ فِي الْمَطَالِبِ يَسْلُبُ الْبَهَاءَ وَ يُورِثُ التَّعَبَ وَ الْعَنَاءَ فَاصْبِرْ حَتَّى يَفْتَحَ اللَّهُ لَكَ بَاباً يَسْهُلُ الدُّخُولُ فِيهِ

And from Abu Muhammad Al-Askari^{-asws}, said: 'Avoid the asking (begging) for as long as you can feel the ability to endure. For every day there is a new sustenance; and know that the insistence in the demanding strips the splendour and inherits the fatigue and suffering, so be patient until Allah^{-azwj} Opens for you a door, facilitating the entry into it!

¹¹² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 31

¹¹³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 32

¹¹⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 33

¹¹⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 34

فَمَا أَقْرَبَ الصُّنْعَ مِنَ الْمَلْهُوفِ وَالْأَمْنِ مِنَ الْهَارِبِ الْمَخُوفِ فَرُبَّمَا كَانَتْ الْعَيْرُ نَوْعاً مِنْ أَدَبِ اللَّهِ وَالْحُطُوطُ مَرَاتِبَ فَلَا تَعْجَلْ عَلَى ثَمَرَةٍ لَمْ تُدْرِكْ وَإِنَّمَا تَنَالُهَا فِي أَوَانِهَا

Indeed! How near is the relief for the distressed, and the security from the fearful fugitive! Sometimes, the change in circumstances is a type of discipline of Allah^{-azwj}, and the fortunes are in degrees, so do not be hasty upon a fruit which has not yet ripened, and rather take it in its season!

وَاعْلَمْ أَنَّ الْمُدَبِّرَ لَكَ أَعْلَمُ بِالْوَقْتِ الَّذِي يَصْلُحُ حَالُكَ فِيهِ فَتَقِ بِحَيْرَتِهِ فِي جَمِيعِ أُمُورِكَ يَصْلُحُ حَالُكَ وَ لَا تَعْجَلْ بِحَوَائِجِكَ قَبْلَ وَقْتِهَا فَيَضِيقَ قَلْبُكَ وَ صَدْرُكَ وَ يَعْشَاكَ الْفُتُونُ.

And know that the One Managing you (your affairs) is more Knowing of the timing, which your situation will be rectified. Trust in His^{-azwj} Choice in entirety of your matters, your situation will be corrected, and do not be hasty with your needs before their time, for your heart and your chest will be constricted, and the despondency will overcome you!"¹¹⁶

36- وَ قَالَ ع الْمَقَادِيرُ لَا تُدْفَعُ بِالْمَعَالِبَةِ وَالْأَرْزَاقُ الْمَكْتُوبَةُ لَا تُنَالُ بِالشَّرِّهِ وَ لَا تُدْفَعُ بِالْإِمْسَاكِ عَنْهَا.

And he^{-asws} said: 'The destinies cannot be repelled by the overcoming (force), and the sustenance is Prescribed. It can neither be achieved by greed nor can it be repelled by withholding from (seeking) it'.¹¹⁷

37- وَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص أَيُّهَا النَّاسُ إِنَّ الرِّزْقَ مَقْسُومٌ لَنْ يَغْدُوَ امْرُؤٌ مَا قَسِمَ لَهُ فَاجْتَمِعُوا فِي الطَّلَبِ وَ إِنَّ العُمَرَ مَحْدُودٌ لَنْ يَتَجَاوَزَ أَحَدٌ مَا قُدِّرَ لَهُ فَبَادِرُوا قَبْلَ نَقَازِ الأَجْلِ وَ الأَعْمَالُ مَحْصِيَةٌ. لَنْ يُهْمَلَ مِنْهَا صَغِيرَةٌ وَ لَا كَبِيرَةٌ فَاجْتَرُوا مِنْ صَالِحِ العَمَلِ

And from Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'O you people! The sustenance is apportioned. A person will never exceed what has been apportioned for him. So be beautiful in the seeking, and the lifespan is limited. No one can exceed what has been Determined for him. Therefore, rush before the depletion of the term, and the deeds are counted (precisely enumerated). From these, neither small nor big will be neglected. Therefore, frequent the righteous deeds!

أَيُّهَا النَّاسُ إِنَّ فِي الفُنُوعِ تِسْعَةَ [لِسَعَةٍ] وَ إِنَّ فِي الإِقْتِصَادِ لُبْلُعَةً وَ إِنَّ فِي الرُّهْدِ لِرَاحَةً وَ إِنَّ لِكُلِّ عَمَلٍ جَزَاءً وَ كُلُّ آتٍ قَرِيبٌ.

O you people! In the contentment, there is vastness, and in moderation there is sufficiency, and in the asceticism there is rest, and for every deed is a Reward, and every (thing) coming, is near".¹¹⁸

¹¹⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 35

¹¹⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 36

¹¹⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 37

38- وَ قَالَ ص وَ إِنَّ أَفْضَلَ النَّاسِ عَبْدٌ أَخَذَ مِنَ الدُّنْيَا الْكَفَافَ وَ صَاحَبَ فِيهَا الْعَفَافَ وَ تَزَوَّدَ لِلرَّحِيلِ وَ تَأَهَّبَ لِلْمَسِيرِ .

And he^{-asws} said: ‘And best of the people is a servant who takes from the world what suffices, and accompanies (lives) in it with chastity, and provides for the departure, and readies himself for the journey’.¹¹⁹

39- وَ عَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا ابْنَ آدَمَ يَوْمَى كُلِّ يَوْمٍ بِرِزْقِكَ وَ أَنْتَ تَحْزَنُ وَ يَنْقُصُ كُلَّ يَوْمٍ مِنْ عُمْرِكَ وَ أَنْتَ تَفْرَحُ أَنْتَ فِيمَا يَكْفِيكَ وَ تَطْلُبُ مَا يُطْغِيكَ لَا بِعَلِيلٍ تَقْنَعُ وَ لَا مِنْ كَثِيرٍ تَشْبَعُ .

And from Ibn Masoud who said,

‘Rasool-Allah^{-sawww} said: ‘Allah^{-azwj} Blessed and Exalted Said: “O son of Adam^{-as}! Every day will come your sustenance, and you are grieving? And every day reduces a day from your lifespan, and you are joyful? You are (living) in what suffices you, and you are seeking what would overwhelm you! Neither are you contented with little nor satiated with a lot!”¹²⁰

40- وَ عَنْهُ ص قَالَ: إِيَّاكُمْ وَ فَضُولَ الْمُطْعَمِ فَإِنَّهُ يَسْمُ الْقَلْبَ بِالْفُسُوقِ وَ يُبْطِئُ بِالْجَوَارِحِ لِلطَّاعَةِ وَ يُصِمُّ الْهِمَمَ عَنْ سَمَاعِ الْمُوعِظَةِ وَ إِيَّاكُمْ وَ فَضُولَ النَّظْرِ فَإِنَّهُ يَبْذُرُ الْهَوَى وَ يُؤَلِّدُ الْغَفْلَةَ وَ إِيَّاكُمْ وَ اسْتِشْعَارَ الطَّمَعِ فَإِنَّهُ يَشْتُوبُ الْقَلْبَ شِدَّةَ الْحِرْصِ وَ يَحْتِمُ عَلَى الْقُلُوبِ بِطَابَعِ حُبِّ الدُّنْيَا وَ هُوَ مِفْتَاحُ كُلِّ سَيِّئَةٍ وَ رَأْسُ كُلِّ خَطِيئَةٍ وَ سَبَبُ إِخْبَاطِ كُلِّ حَسَنَةٍ .

And it is from him^{-sawww} (Rasool Allah) who said: ‘Beware of excess in food for it hardens the heart, slows the limbs from obedience, and deafens the will from hearing advice! Beware of excess in looking, for it sows desire and gives birth to heedlessness! Beware of nurturing greed, for it fills the heart with intense craving, seals the hearts with the stamp of love for the world, and that is the key to every evil, the root of every sin, and the cause of the ruin of every good deed!’¹²¹

41- وَ عَنِ الْحُسَيْنِ ع أَنَّهُ قَالَ لِرَجُلٍ يَا هَذَا لَا تُجَاهِدْ فِي الرِّزْقِ جِهَادَ الْغَالِبِ وَ لَا تَتَّكِلْ عَلَى الْقَدْرِ اِتِّكَالَ مُسْتَسْلِمٍ فَإِنَّ اتِّبَاعَ الرِّزْقِ مِنَ السُّنَّةِ وَ الْإِجْمَالِ فِي الطَّلَبِ مِنَ الْعِفَّةِ وَ لَيْسَ الْعِفَّةُ بِمَانِعَةٍ رِزْقًا .

And from Al-Husayn^{-asws}, he^{-asws} said to a man: ‘O you! Do not strive too hard regarding the sustenance as the fighting in Jihad, nor rely upon the Pre-determination, the reliance of the surrendering one, for seeking the sustenance is from the Sunnah, and the beauty in the seeking is from the chastity, and the chastity doesn’t prevent sustenance’.¹²²

42- قَالَ: وَ لَا الْحِرْصُ بِجَالِبٍ فَضْلًا وَ إِنَّ الرِّزْقَ مَقْسُومٌ وَ الْأَجَلَ مُحْتَرَمٌ وَ اسْتِعْمَالَ الْحِرْصِ طَلَبُ الْمَأْتَمِ .

¹¹⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 38

¹²⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 39

¹²¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 40

¹²² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 41

He^{-asws} said: ‘And greed does not bring extra bounty, for sustenance is apportioned and the term of life is Ordained, and using greed is the pursuit of sin!’¹²³

43- لي، الأماالي للصدوق ابْنُ إِدْرِيسٍ عَنِ ابْنِ عَبْدِ الْجَبَّارِ عَنِ الْأَزْدِيِّ عَنِ أَبِي حَمَزَةَ عَنِ الصَّادِقِ ع قَالَ: إِنَّ كَانَ اللَّهُ تَبَارَكَ وَ تَعَالَى قَدْ تَكَمَّلَ بِالرِّزْقِ فَأَهْتَمَّاكَ لِمَا دَا وَ إِنَّ كَانَ الرِّزْقُ مَقْسُومًا فَالْحَرِصُ لِمَا دَا وَ إِنَّ كَانَ الْحِسَابَ حَقًّا فَالْجَمْعُ لِمَا دَا وَ إِنَّ كَانَ الْخَلْفُ مِنَ اللَّهِ عَزَّ وَ جَلَّ حَقًّا فَالْبُخْلُ لِمَا دَا الْحَيْرَ.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Idrees, from Ibn Abdul Jabbar, from Al Azdy, from Abu Hamza,

‘From Al-Sadiq^{-asws} having said: ‘Even though Allah^{-azwj} Blessed and Exalted has Guaranteed the sustenance, then your anxiousness, what is that for? And even though the sustenance is apportioned, then the greed, what is that for? And even though the Reckoning is true, then the amassing, for what is that for? And even though the replacement from Allah^{-azwj} Mighty and Majestic is true, then the miserliness, what is that for?’ – the Hadeeth’.¹²⁴

44- لي، الأماالي للصدوق ابْنُ عَدِيِّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ مُرَازِمِ بْنِ حَكِيمٍ عَنِ أَبِي عَبْدِ اللَّهِ ع عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الرُّوحَ الْأَمِينَ جَبْرَيْلَ أَخْبَرَنِي عَنِ رَبِّي تَبَارَكَ وَ تَعَالَى أَنَّهُ لَنْ تَمُوتَ نَفْسٌ حَتَّى تَسْتَكْمِلَ رِزْقَهَا فَاتَّقُوا اللَّهَ وَ أَجْمِلُوا فِي الطَّلَبِ

(The book) ‘Al Amaali’ of Al Sadouq – My father, from Ali, from his father, from Ibn Abu Umeyr, from Murazim Bin Hakeem,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The Trustworthy Spirit, Jibraeel^{-as}, informed me^{-saww} from my^{-saww} Lord^{-azwj} Blessed and Exalted, that no soul will die until it has completed its sustenance. So, fear Allah^{-azwj} and be beautiful in its seeking!

وَ اغْلَمُوا أَنَّ الرِّزْقَ رِزْقَانِ فَرِزْقٌ تَطْلُبُونَهُ وَ رِزْقٌ يَطْلُبُكُمْ فَاطْلُبُوا أَرْزَاقَكُمْ مِنْ حَلَالٍ فَإِنَّكُمْ أَكَلُوهَا حَلَالًا إِنْ طَلَبْتُمُوهَا مِنْ وُجُوهِهَا وَ إِنْ لَمْ تَطْلُبُوهَا مِنْ وُجُوهِهَا أَكَلْتُمُوهَا حَرَامًا وَ هِيَ أَرْزَاقُكُمْ لَا بُدَّ لَكُمْ مِنْ أَكْلِهَا.

And know that the sustenance is of two types – sustenance you seek and sustenance seeking you. Therefore, seek your sustenance from Permissible (means) for you will be consuming it lawfully, if you have sought it from its aspect; and if you did not seek it from its aspects, you will be consuming it unlawfully, and these are your sustenance(s). There is no escape for you from consuming it’.¹²⁵

45- ما، الأماالي للشيخ الطوسي الفخام عَنِ مُحَمَّدِ بْنِ عَيْسَى بْنِ هَارُونَ عَنِ إِبْرَاهِيمَ بْنِ عَبْدِ الصَّمَدِ عَنِ أَبِيهِ عَنِ جَدِّهِ قَالَ قَالَ سَيِّدُنَا الصَّادِقُ ع مَنِ اهْتَمَّ لِرِزْقِهِ كَتَبَ عَلَيْهِ حَطِيبَةٌ إِنَّ دَانِيَالَ كَانَ فِي زَمَنِ مَلِكِ جَبَّارٍ عَاتٍ أَخَذَهُ فَطَرَحَهُ فِي جُمِّ وَ طَرَحَ مَعَهُ السِّبَاعَ فَلَمْ تَدْنُوا مِنْهُ وَ لَمْ تَجْرَحْهُ

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Al Fahham, from Muhammad Bin Isa Bin Haroun, from Ibrahim Bin Abdul Samad, from his father, from his grandfather who said,

¹²³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 42

¹²⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 43

¹²⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 44

‘Our master Al-Sadiq^{asws} said: ‘One who worries for his sustenance, a misdeed is written against him. Daniyal^{as} was in the era of a tyrannous obstinate king. He seized him^{as} and dropped him^{as} into a pit, and dropped the lions with him^{as}. But they did not come near him^{as} and did not injure him^{as}.

فَأَوْحَى اللَّهُ إِلَى نَبِيِّهِ مِنْ أَنْبِيَائِهِ أَنْ آتِ دَانِيَالَ بِطَعَامٍ

Allah^{azwj} Revealed to a Prophet^{as} from His^{azwj} Prophets^{as}: “Go to Daniyal^{as} with food!”

قَالَ يَا رَبِّ وَ أَيْنَ دَانِيَالَ

He^{as} said: ‘O Lord^{azwj}, and where is Daniyal^{as}?’

قَالَ تَخْرُجُ مِنَ الْقَرْيَةِ فَيَسْتَقْبِلُكَ صَبْعٌ فَاتَّبِعْهُ فَإِنَّهُ يَدُلُّكَ

He^{azwj} Said: ‘Go out from the town, a hyena will meet you^{as}. It will point you^{as}!’”

فَأَتَتْ بِهِ الضَّبُعُ إِلَى ذَلِكَ الْجُبِّ فَإِذَا فِيهِ دَانِيَالَ فَأَذَلَّ إِلَيْهِ الطَّعَامَ

The hyena came with him^{as} to that pit, and in it was Daniyal^{as}. He^{as} lowered the food to him^{as}.

فَقَالَ دَانِيَالَ الْحَمْدُ لِلَّهِ الَّذِي لَا يَنْسَى مِنْ ذَكَرِهِ الْحَمْدُ لِلَّهِ الَّذِي لَا يُخَيِّبُ مَنْ دَعَاهُ الْحَمْدُ لِلَّهِ الَّذِي مَنْ تَوَكَّلَ عَلَيْهِ كَفَاهُ الْحَمْدُ لِلَّهِ الَّذِي مَنْ وَثِقَ بِهِ لَمْ يَكِلْهُ إِلَى غَيْرِهِ الْحَمْدُ لِلَّهِ الَّذِي يَجْزِي بِالْإِحْسَانِ إِحْسَانًا وَ بِالصَّبْرِ نَجَاتًا

Daniyal^{as} said: ‘The Praise is for Allah^{azwj} Who does not Forget the one remembering Him^{azwj}! The Praise is for Allah^{azwj} Who does not disappoint the one supplicating to Him^{azwj}! The Praise is for Allah^{azwj} Who, the one who relies upon Him^{azwj}, Suffices him! The Praise is for Allah^{azwj} Who, the one who trusts Him^{azwj}, does not Allocate him to others! The Praise is for Allah^{azwj} Who Rewards the Favour for the favour, and salvation for the patience!’

ثُمَّ قَالَ الصَّادِقُ ع إِنَّ اللَّهَ أَبِي إِلَّا أَنْ يَجْعَلَ أَرْزَاقَ الْمُتَّقِينَ مِنْ حَيْثُ لَا يَحْتَسِبُونَ وَ أَنْ لَا يُقْبَلَ لِأَوْلِيَائِهِ شَهَادَتُهُ فِي دَوْلَةِ الظَّالِمِينَ.

Then Al-Sadiq^{asws} said: ‘Allah^{azwj} Refused except that He^{azwj} will Make sustenance of the pious from where they are not anticipating, and not to accept the testimony of His^{azwj} friends in the state of the oppressors!’¹²⁶

46- ص، قصص الأنبياء عليهم السلام بالإِسْنَادِ إِلَى الصَّدُوقِ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّمَّارِ عَنِ الْقَاسِمِيِّ عَنِ الْأَصْبَهَانِيِّ عَنِ الْمُنْقَرِيِّ عَنِ حَفْصِ عَنْهُ ع مِثْلَهُ.

(The book) ‘Qasas Al Anbiya^{-as}’, may the greeting be upon them^{-as} – By the chains to Al Sadouq, from Ibn Al Waleed, from Al Saffar, from Al Qasany, from Al Asbahany, from Al Minqary, from Hafs, ‘From him^{-asws} – similar to it.¹²⁷

47- ع، علل الشرائع أبي عن محمد بن يحيى عن أحمد بن محمد بن علي بن الحكم عن الربيع بن محمد عن عبد الله بن سليمان قال سمعت أبا عبد الله ع يقول إن الله عز وجل أوسع في أزراق الحمقى لتعثر العقلاء و يعلموا أن الدنيا لا تُنال بالعلم ولا بالحيلة.

(The book) ‘Ilal Al Sharaie’ – My father, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Rabie Bin Muhammad, from Abdullah Bin Suleyman who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Allah^{-azwj} Mighty and Majestic Expands in the sustenance of the idiots for the intellectuals to take a lesson and they would know that the world cannot be achieved with the intellect nor with the strategy’.¹²⁸

48- فس، تفسير القمي محمد بن أحمد بن ثابت عن الحسن بن محمد بن محمد بن زياد عن أبي أيوب عن محمد بن مسلم قال: سألت أبا عبد الله ع عن قول الله عز وجل و من يتقى الله يجعل له مجرا و يرزقه من حيث لا يحتسب قال في دنياه.

(The book) ‘Tafseer Al Qummi’ – Muhammad Bin Ahmad Bin Sabit, from Al-Hassan Bin Muhammad, from Muhammad Bin Ziyad, from Abu Ayoub, from Muhammad Bin Muslim who said,

‘I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **And one who fears Allah, He would Make an outlet for him [65:2] And He would Sustain him from where he does not reckon [65:3].** He^{-asws} said: ‘In his world’.¹²⁹

49- ثو، ثواب الأعمال أبي عن سعد بن ابن عيسى عن ابن محبوب عن عبد الله بن سنان و عبد العزيز عن ابن أبي يعفور عن أبي عبد الله ع قال قال رسول الله ص من أصبح و أمسى و الآخرة أكبر همة جعل الله له الغنى في قلبه و جمع له أمره و لم يخرج من الدنيا حتى يستكمل رزقه

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Ibn Isa, from Ibn Mahboub, from Abdullah Bin Sinan and Abdul Aziz, from Ibn Abu Yafour,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who comes to morning and evening, and the Hereafter is his greatest worry, Allah^{-azwj} will Make the riches to be in his heart, and Gather his affairs for him, and he will not exit from the world until he completes (consumption of) his sustenance!

و من أصبح و أمسى و الدنيا أكبر همة جعل الله الفقر بين عينيه و شئت عليه أمره و لم ينل من الدنيا إلا ما قسم له.

And one who comes to morning and evening, and the world is his greatest worry, Allah^{-azwj} will Make poverty to be in front of his eyes, and Scatter his affairs upon him, and he will not achieve from the world except what has been apportioned for him!’¹³⁰

¹²⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 46

¹²⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 47

¹²⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 48

¹³⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 49

50- ثُوَابُ الْأَعْمَالِ أَبِي عَنِ عَلِيِّ عَنِ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَانَتْ الْفُقَهَاءُ وَالْحُكَمَاءُ إِذَا كَاتَبَ بَعْضُهُمْ بَعْضًا كَتَبُوا بِثَلَاثٍ لَيْسَ مَعَهُنَّ رَابِعَةٌ

(The book) 'Sawaab Al Amaal' – My father, from Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The jurists and the wise ones, whenever they wrote to each other, they wrote with three (matters). There wasn't a fourth with these: -

مَنْ كَانَتْ الْآخِرَةُ هَمَّهُ كَفَاهُ اللَّهُ هَمَّهُ مِنَ الدُّنْيَا وَمَنْ أَصْلَحَ سِرِّيَّتَهُ أَصْلَحَ اللَّهُ عَلَانِيَتَهُ وَمَنْ أَصْلَحَ فِيمَا بَيْنَهُ وَبَيْنَ اللَّهِ أَصْلَحَ اللَّهُ فِيمَا بَيْنَهُ وَبَيْنَ النَّاسِ.

'One whose worry was the Hereafter, Allah^{-azwj} will suffice him of worries of the world; and one who rectifies his secrets, Allah^{-azwj} will Rectify his announcements; and one who rectifies regarding what is between him and Allah^{-azwj}, Allah^{-azwj} will Rectify regarding what is between him and the people!''¹³¹

51 ثُوَابُ الْأَعْمَالِ مَا جِيلُوهُ عَنِ عَلِيِّ عَنِ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ لِلَّهِ عَزَّ وَجَلَّ فَضُولًا مِنْ رِزْقِهِ يَنْحَلُّهُ مَنْ يَشَاءُ مِنْ خَلْقِهِ.

(The book) 'Sawab Al Amaal' – Majaylawiya, from Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-sawww} said: 'For Allah^{-azwj} Mighty and Majestic there is extra from His^{-azwj} sustenance. He^{-azwj} Grants it to the one He^{-azwj} so Desires to, from His^{-azwj} creatures''.¹³²

52 ص، قصص الأنبياء عليهم السلام عَنْ خُفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ وَكَانَ مُحْتَاجًا فَأَلْحَتْ عَلَيْهِ امْرَأَتُهُ فِي طَلَبِ الرِّزْقِ فَرَأَى فِي النَّوْمِ أَنَّهُ أَحَبُّ إِلَيْكَ دِرْهَمَانٍ مِنْ جِلٍّ أَوْ أَلْفَانٍ مِنْ حَرَامٍ فَقَالَ دِرْهَمَانٍ مِنْ جِلٍّ فَتَحَتْ رَأْسِكَ

(The book) 'Qasas Al Anbiya^{-as}', may the greeting be upon them^{-as} – From Hafs Bin Giyas,

'From Abu Abdullah^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: 'There used to be a man among the children of Israel, and he was needy. His wife insisted upon him to seek the sustenance. He saw in the dream, 'Which of the two is more beloved to you – two Dirhams from lawful means or two thousand from unlawful means?' He said, 'Two Dirhams from lawful means!' He said, 'These are beneath your head (pillow)!'

فَانْتَبَهَ فَرَأَى الدِّرْهَمَيْنِ تَحْتَ رَأْسِهِ فَأَخَذَهُمَا وَاشْتَرَى بِدِرْهَمٍ سَمَكَةً فَأَقْبَلَ إِلَى مَنْزِلِهِ فَلَمَّا رَأَتْهُ الْمَرْأَةُ أَقْبَلَتْ عَلَيْهِ كَاللَّائِمَةِ وَاقْسَمَتْ أَنْ لَا تَمْسَهَا فَقَامَ الرَّجُلُ إِلَيْهَا فَلَمَّا شَقَّ بَطْنَهَا إِذَا بِدِرْهَمَيْنِ فَبَاعَهُمَا بِأَرْبَعِينَ أَلْفَ دِرْهَمٍ.

He woke up and saw the two Dirhams beneath his head. He took these and bought a fish with one Dirham and came to his dwelling. When the wife saw him, she faced towards him like the

¹³¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 50

¹³² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 51

blamer and vowed that he would not touch her. The man stood up to it (fish) and split its belly, and there were two gems. He sold these for forty thousand Dirhams".¹³³

53 ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصّدوق عن ماجيلويه عن عبيد بن الكوفي عن محمد بن عبد الله بن زُرارة عن محمد بن الفضيل عن أبي حمزة عن أبي جعفر ع قال: كان في بني إسرائيل عابدٌ وكان عارفاً تُنفقُ عليه امرأته فجاءها يوماً فدفعَتْ إليه غزلاً فذهب فلم يشتَرِ بشيءٍ فجاء إلى البحر فإذا هو بصيادٍ قد اصطادَ سمكاً كثيراً فأعطاه الغزلَ وقال انتفع به في شبكتك

(The book) 'Qasas Al Anbiya^{as}', may the greeting be upon them^{as} – By the chain to Al Sadouq, from Majaylawiya, from his uncle, from Al Kufi, from Muhammad Bin Abdullah Bin Zurara, from Muhammad Bin Al Fuzeil, from Abu Hamza,

'From Abu Ja'far^{asws} having said: 'There was a worshipper among the children of Israel, and he was a gnostic. His wife was supporting him (financially). He came to her one day and she handed some yarn to him. He went but could not buy anything with (bartering) it. He came to the sea, and there was a fisherman who had caught a lot of fish. He gave him the yarn and say, 'Benefit with it in your net!'

فَدَفَعَ إِلَيْهِ سَمَكَةً فَأَخَذَهَا وَ خَرَجَ بِهَا إِلَى زَوْجَتِهِ فَلَمَّا شَقَّهَا بَدَتْ مِنْ جَوْفِهَا لُؤْلُؤَةٌ فَبَاعَهَا بِعِشْرِينَ أَلْفَ دِرْهَمٍ.

He handed a fish to him. He took it and went with it to his wife. When he split it there appeared a pearl from its interior. He sold it for twenty thousand Dirhams.¹³⁴

54 قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ كَانَ فِيمَا وَعَظَ لُقْمَانَ ابْنَهُ أَنَّهُ قَالَ يَا بُنَيَّ لِيَعْتَبِرَ مَنْ قَصَرَ يَقِينُهُ وَ ضَعُفَ تَعَبُهُ فِي طَلَبِ الرِّزْقِ أَنَّ اللَّهَ تَعَالَى خَلَقَهُ فِي ثَلَاثَةِ أَحْوَالٍ مِنْ أَمْرِهِ وَ آتَاهُ رِزْقَهُ وَ لَمْ يَكُنْ لَهُ فِي وَاحِدَةٍ مِنْهَا كَسْبٌ وَ لَا حِيلَةٌ أَنَّ اللَّهَ سَيَرُّهُ فِي الْحَالِ الرَّابِعَةِ

Amir Al-Momineen^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, said: 'It was among what Luqman^{as} advised to his^{as} son, he^{as} said: 'O my^{as} son! Let him take a lesson, one whose conviction is deficient and his efforts are weak in seeking the sustenance. Allah^{azwj} the Exalted Created him in three situations from his matters and Gave him his sustenance, and there did not happen to be any earning for him in any one of these nor any strategy. Surely Allah^{azwj} will Sustain him in the fourth situation (as well)!

أَمَّا أَوَّلُ ذَلِكَ فَإِنَّهُ كَانَ فِي رَحِمِ أُمِّهِ يَرْزُقُهُ هُنَاكَ فِي قَرَارٍ مَكِينٍ حَيْثُ لَا بَرْدٌ يُؤْذِيهِ وَ لَا حَرٌّ تُؤْخِجُهُ مِنْ ذَلِكَ وَ أَجْرَى لَهُ مِنْ لَبَنِ أُمِّهِ مَا يَرْبِيهِ مِنْ غَيْرِ حَوْلٍ بِهِ وَ لَا قُوَّةٍ

As for the first of that, he was in the womb of his mother being sustained over there in a secure settlement where neither cold bothered him nor heat. Then He^{azwj} Extracted him from that and Flowed for him from the milk of his mother what nourished him from, without there being any might with him nor strength.

ثُمَّ فَطَمَ مِنْ ذَلِكَ فَأَجْرَى لَهُ مِنْ كَسْبِ أَبَوَيْهِ بِرَأْفَةٍ وَ رَحْمَةٍ مِنْ تَلْوِيهِمَا [فُلُوِيهِمَا] حَتَّى إِذَا كَبُرَ وَ عَقَلَ وَ ائْتَسَبَ لِنَفْسِهِ ضَاقَ بِهِ أَمْرُهُ فَظَنَّ الطُّنُونَ بِرَبِّهِ وَ جَحَدَ الخُفُوقَ فِي مَالِهِ وَ قَتَرَ عَلَى نَفْسِهِ وَ عِيَالِهِ مَخَافَةَ المَقْرِ.

¹³³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 52

¹³⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 53

Then he was weaned from that, so there flowed for him from the earnings of his parents with kindness and mercy of their hearts until when he grew older and had intellect and earned for himself and his matter was constricted with him, so he though evil thoughts with his Lord^{-azwj} and rejected the rights in his wealth and was miserly upon himself and his dependants, fearing the poverty”.¹³⁵

55 ص، قصص الأنبياء عليهم السلام عن النبي ص قال: أبا الله أن يرزق عبده إلا من حيث لا يعلم فإن العبد إذا لم يعلم وجه رزقه كثر دعاؤه.

(The book) ‘Qasas Al-Anbiya^{-as}’, may the greeting be upon them^{-as}, from the Prophet^{-saww} having said: ‘Allah^{-azwj} Refused to Provide His^{-azwj} servant except from where he does not know, for the servant, when he does not know the direction of his sustenance, his supplications will be frequent’.¹³⁶

56 فس، تفسير القمي أحمد بن محمد بن الحسين بن سعيد عن إبراهيم بن أبي البلاد عن أبيه عن أبي عبد الله ع قال قال رسول الله ص يا أيها الناس إنه نكت في روعي روح القدس أنه لم تمت نفس حتى تستوي أفضى رزقها وإن أبطأ عليها فاتموا الله وأجملوا في الطلب ولا يحملنكم استبطاء شيء مما عند الله أن نصيبوه بمعصية فإن الله لا ينال ما عنده إلا بالطاعة.

(The book) ‘Tafseer Al Qummi’ – Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibrahim Bin Abu Al Bilad, from his father,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘O people! Surely the Holy Spirit blew into my heart that no soul will die until the fullest of its sustenance has been fulfilled and even if there is a delay over it. Therefore, fear Allah^{-azwj} and be beautiful in the seeking, and do let the delay of something from what is with Allah^{-azwj} carry you to achieve it by disobedience, for whatever is with Allah^{-azwj} cannot be achieved except with the obedience’.¹³⁷

57 ضا، فقه الرضا عليه السلام اتق في طلب الرزق وأجمل بالطلب واحفظ في المكسب

(The book) ‘Fiqh Al-Reza^{-asws}’, may the greeting be upon him^{-asws} – ‘Be pious in seeking the sustenance and beautiful in the (manner of) seeking, and be protective (mindful) regarding the earning!

و اعلم أن الرزق رزقان فرزق تطلبه و رزق يطلبك فأما الذي تطلبه فاطلبه من حلال فإن أكله حلال إن طلبته في وجهه وإلا أكلته حراماً و هو رزقك لا بد لك من أكله.

And know that the sustenance is of two types – sustenance you seek and sustenance seeking you! As for that which you seek, seek it from lawful, for consuming it is lawful if you had sought it in its aspect, or else consuming it is unlawful, and it is your sustenance, there is no escape for you from consuming it’.¹³⁸

¹³⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 54

¹³⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 55

¹³⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 56

¹³⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 57

58 شي، تفسير العياشي قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَا ابْنَ آدَمَ لَا يَكُنْ أَكْبَرَ هَيْكَلِكَ يَوْمَكَ الَّذِي إِنْ فَاتَكَ لَمْ يَكُنْ مِنْ أَجْلِكَ فَإِنْ هَمَّكَ يَوْمٌ فَإِنَّ كُلَّ يَوْمٍ تَحْضُرُهُ يَأْتِي اللَّهُ فِيهِ بِرِزْقِكَ

(The book) 'Tafseer Al Ayyashi' –

'Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: 'O son of Adam^{-as}! Let not the main concern of your day be that which, if it passes you, is not from your destined time. If you must worry about a day, then know that every day you live, Allah^{-azwj} Brings your sustenance in it.

وَ اعْلَمْ أَنَّكَ لَنْ تَكْتَسِبَ شَيْئاً فَوْقَ قُوتِكَ إِلَّا كُنْتَ فِيهِ حَازِناً لِعَيْزِكَ تُكْثِرُ فِي الدُّنْيَا بِهِ نَصَبَكَ وَ تُحْطِي بِهِ وَارْتِكَ وَ يَطُولُ مَعَهُ يَوْمَ الْقِيَامَةِ حَسَابُكَ

And know that you will not acquire anything beyond your necessary provision except that you become a keeper of it for someone else, tiring yourself in this world for it, benefiting your heir with it, and prolonging your Reckoning on the Day of Qiyamah because of it.

فَاسْعُدْ بِمَالِكَ فِي حَيَاتِكَ وَ قَدِّمْ لِيَوْمِ مَعَادِكَ زَاداً يَكُونُ أَمَامَكَ فَإِنَّ السَّفَرَ بَعِيدٌ وَ الْمَوْعِدَ الْقِيَامَةُ وَ الْمَوْرِدَ الْجَنَّةُ أَوْ النَّارُ.

So be happy with your wealth during your life, and send forth provisions for the Day of your return that will go ahead of you, for the journey is long, the appointed time is the Resurrection, and the destination is either Paradise or Hell!¹³⁹

59 شي، تفسير العياشي عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَتَى رَسُولَ اللَّهِ ص رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي بَنِينَ وَ بَنَاتٍ وَ إِخْوَةً وَ أَخَوَاتٍ وَ بَنِي بَنَاتٍ وَ بَنِي بَنَاتٍ وَ بَنِي إِخْوَةٍ وَ بَنِي أَخَوَاتٍ وَ الْمَعِيشَةُ عَلَيْنَا خَفِيفَةٌ فَإِنْ رَأَيْتَ يَا رَسُولَ اللَّهِ ص أَنْ تَدْعُو اللَّهَ أَنْ يُوسِّعَ عَلَيْنَا

(The book) 'Tafseer Al Ayyashi' – From Muhammad Bin Al Fuzeyl, from Jabir,

'From Abu Ja'far^{-asws} having said: 'A man from the people of valleys came to Rasool-Allah^{-saww}. He said, 'O Rasool-Allah^{-saww}! For me there are sons and daughters, and brothers and sisters, and sons of sons, and sons of daughters, and sons of brothers, and sons of sisters, and the livelihood is light upon us. If you^{-saww} could see fit, O Rasool-Allah^{-saww}, to supplicate to Allah^{-azwj} to Expand upon us!

قَالَ وَ بَكَى فَرَقَّ لَهُ الْمُسْلِمُونَ

He^{-asws} said, 'And he cried, and the Muslims pitied him.

فَقَالَ رَسُولُ اللَّهِ ص مَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَ يَعْلَمُ مُسْتَقَرَّهَا وَ مُسْتَوْدَعَهَا كُلُّ فِي كِتَابٍ مُبِينٍ

Rasool-Allah^{-saww} said: '**And there is none from an animal in the earth except upon Allah is its sustenance, and He Knows its resting place and its depository. All things are in a Clarifying Book [11:6].**

¹³⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 58

مَنْ كَفَلَ بِمَنْهُ الْأَفْوَاهِ الْمَضْمُونَةِ عَلَى اللَّهِ رِزْقُهَا صَبَّ اللَّهُ عَلَيْهِ الرِّزْقَ صَبًّا كَأَمْوَاءِ الْمُنْهَمِرِ إِنْ قَلِيلاً فَقَلِيلاً وَ إِنْ كَثِيراً فَكَثِيراً

Whoever takes responsibility of these mouths whose sustenance is Guaranteed by Allah^{-azwj}, Allah^{-azwj} will Pour down sustenance upon him abundantly like pouring rain, if little, then little, or more, then more”.

قَالَ ثُمَّ دَعَا رَسُولُ اللَّهِ ص وَ آمَنَ لَهُ الْمُسْلِمُونَ

He^{-asws} said, ‘Then Rasool-Allah^{-saww} supplicated, and the Muslims said, ‘Ameen’ to it.

قَالَ أَبُو جَعْفَرٍ ع فَحَدَّثَنِي مَنْ رَأَى الرَّجُلَ فِي زَمَنِ عُمَرَ فَسَأَلَهُ عَنْ حَالِهِ فَقَالَ مِنْ أَحْسَنِ مَنْ حَوْلَهُ خَلالاً وَ أَكْثَرِهِمْ مَالاً.

Abu Ja’far^{-asws} said: ‘It is narrated to me^{-asws} by the one who saw the in the era of Umar. He asked him about his situation. He said, ‘I am among the best of those whom He^{-azwj} has Provided lawful sustenance and among the wealthiest of them!’¹⁴⁰

60 جاء، المجالس للمفيد مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الصَّبَّيْنِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ مَوْلَى بَنِي هَاشِمٍ عَنْ أَبِي نَصْرِ الْمَخْرُومِيِّ عَنِ الْحَسَنِ بْنِ أَبِي الْحَسَنِ الْبَصْرِيِّ قَالَ: دَخَلَ أَمِيرُ الْمُؤْمِنِينَ ع سُوْقَ الْبَصْرَةِ فَتَنَظَّرَ إِلَى النَّاسِ يَسْبِعُونَ وَ يَشْتَرُونَ فَبَكَى بُكَاءً شَدِيداً ثُمَّ قَالَ يَا عَبِيدَ الدُّنْيَا وَ عُمَّالَ أَهْلِهَا إِذَا كُنْتُمْ بِالنَّهَارِ تَحْلِفُونَ وَ بِاللَّيْلِ فِي فُرُشِكُمْ تَنَامُونَ وَ فِي جَلالِ ذَلِكَ عَنِ الْآخِرَةِ تَعْمَلُونَ فَمَتَى تُجَهِّزُونَ الرَّادَّ وَ تُفَكِّرُونَ فِي الْمَعَادِ

(The book) ‘Al Majalis’ of Al Mufeed – Muhammad Bin Al-Husayn, from Ali Bin Al-Husayn Al Saddalani, from Ahmad Bin Muhammad, slave of the clan of Hashim^{-as}, from Abu Nasr Al Makhzumi, from Al-Hassan Bin Abu Al-Hassan Al Basri who said,

‘Amir Al-Momineen^{-asws} entered the market of Al-Basra. He^{-asws} looked at the people selling and buying. He^{-asws} cried with intense crying, then said: ‘O slave of the world and workers for its people! When you are at daytime, you are swearing oaths, and at night you are sleeping in your beds, and in the middle of that you are heedless of the Hereafter! When will you prepare the provision and think about the return?’

قَالَ فَقَالَ لَهُ رَجُلٌ يَا أَمِيرَ الْمُؤْمِنِينَ لَا بُدَّ لَنَا مِنَ الْمَعَاشِ فَكَيْفَ نَصْنَعُ

He (the narrator) said, ‘A man said to him^{-asws}, ‘O Amir Al-Momineen^{-asws}! There is no escape for us from the livelihood. How should we do it?’

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ طَلَبَ الْمَعَاشِ مِنْ جِلِّهِ لَا يَشْعَلُ عَنْ عَمَلِ الْآخِرَةِ فَإِنْ قُلْتَ لَا بُدَّ لَنَا مِنَ الْإِحْتِكَارِ لَمْ تَكُنْ مَعْدُوراً فَوَلَّى الرَّجُلُ بَاكِيّاً

Amir Al-Momineen^{-asws} said: ‘Seeking the livelihood from its Permissible does not pre-occupy from the Hereafter! If you say, ‘There is no escape for us from the hoarding’, you will not be excused!’ The man turned around weeping.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع أَقْبِلْ عَلَيَّ أَرَدَكَ بَيَاناً فَعَادَ الرَّجُلُ إِلَيْهِ

Amir Al-Momineen^{-asws} said to him: ‘Come back to me, I^{-asws} shall increase you the explanation!’ The man returned to him^{-asws}.

فَقَالَ لَهُ اَعْلَمَ يَا عَبْدَ اللَّهِ أَنَّ كُلَّ عَامِلٍ فِي الدُّنْيَا لِلْآخِرَةِ لَا بُدَّ أَنْ يُؤْتَى أَجْرَ عَمَلِهِ فِي الْآخِرَةِ وَكُلَّ عَامِلٍ لِلدُّنْيَا عَمَلُهُ فِي الْآخِرَةِ نَارُ جَهَنَّمَ

He^{-asws} said to him: ‘Know, O servant of Allah^{-azwj}! Every worker in the world working for the Hereafter, will inevitably be fulfilled the Reward of his work in the Hereafter, and every worker working for the world, his wage in the Hereafter would be the Fire of Hell!’

ثُمَّ تَلَا أَمِيرُ الْمُؤْمِنِينَ ع قَوْلَهُ تَعَالَى فَأَمَّا مَنْ طَعَى وَ آتَرَ الْحَيَاةَ الدُّنْيَا فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى.

Then Amir Al-Momineen^{-asws} recited Words of the Exalted: ***So as for one who transgresses [79:37] And prefers the life of the world [79:38] Then surely the Blazing Fire, it is the abode [79:39]***.¹⁴¹

61 جاء، المجالس للمفيد أحمد بن الوليد عن أبيه عن الصفار عن ابن معروف عن ابن مهزيار رفعه قال كان أمير المؤمنين ع يقول قريئوا على أنفسكم البعيد و هونوا عليها الشديد و اعلموا أن عبداً و إن ضعفت جيلته و وهنت مكيدته إنه لن ينقص مما قدر الله له و إن قوي عبده في شدة الحيلة و قوة المكيدة أنه لن يزداد على ما قدر الله له.

(The book) ‘Al Majalis’ of Al Mufeed – Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, raising it, said,

‘Amir Al-Momineen^{-asws} had said: ‘Draw closer to yourselves what is remote, and make the difficult easy upon yourself, and know that a servant, and even if his means are weak and his planning is feeble, he will never be reduced from what Allah^{-azwj} has Pre-Determined for him, and if a servant is strong in his means and the planning is strong, he will never increase upon what Allah^{-azwj} has Determined for him’.¹⁴²

62 جع، جامع الأخبار قال رسول الله ص الرزق يطلب العبد أشد من أجله.

(The book) ‘Jamie Al Akhbar’ –

‘Rasool-Allah^{-saww} said: ‘The sustenance seeks the servant more intensely than his death!’¹⁴³

وَ قَالَ ع إِنَّ الرِّزْقَ يَطْلُبُهُ الْعَبْدُ كَمَا يَطْلُبُهُ أَجْلُهُ.

And he^{-saww} said: ‘The sustenance seeks the servant just as his death seeks him!’¹⁴⁴

وَ قَالَ ع لَوْ أَنَّ أَحَدَكُمْ فَرَّ مِنْ رِزْقِهِ لَتَبِعَهُ كَمَا تَبِعَهُ الْمَوْتُ.

¹⁴¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 60

¹⁴² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 61

¹⁴³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 62 a

¹⁴⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 62 b

And he^{-saww} said: ‘Even if one of you were to flee from his sustenance, it would pursue him just as the death pursues him!’¹⁴⁵

قَالَ ع لِأَبِي ذَرٍّ لَوْ أَنَّ ابْنَ آدَمَ فَرَّ مِنْ رِزْقِهِ كَمَا يَفِرُّ مِنَ الْمَوْتِ لَأَدْرَكَهُ رِزْقُهُ كَمَا يُدْرِكُهُ الْمَوْتُ.

And he^{-saww} said to Abu Zarr^{-ra}: ‘If a son of Adam^{-as} were to flee from his sustenance just as he flees from the death, his sustenance will catch him just as the death catches him’.¹⁴⁶

وَ قَالَ عَلِيُّ ع

دَعِ الْحِرْصَ عَلَى الدُّنْيَا	وَ فِي الْعَيْشِ فَلَا تَطْمَعُ
وَ لَا تَجْمَعُ مِنَ الْمَالِ	فَلَا تَدْرِي لِمَنْ تَجْمَعُ
وَ لَا تَدْرِي أَيْ أَرْضِكَ	أَمْ فِي غَيْرِهَا تُصْرَعُ
فَإِنَّ الرِّزْقَ مَقْسُومٌ	وَ كَدُّ الْمَرْءِ لَا يَنْفَعُ
فَقَبِيرٌ كُلُّ مَنْ يَطْمَعُ	عَنِّي كُلُّ مَنْ يَقْنَعُ.

And Ali^{-asws} said: ‘Abandon greed of the world and do not be covetous in living. Do not hoard wealth, for you do not know for whom you are gathering it for, and you do not know whether you will fall (dead) in your own land or in another! Indeed, sustenance is apportioned, and a person's striving will not increase it. Everyone who is greedy is poor, and everyone who is content is rich!’¹⁴⁷

63 نه، تنبيه الخاطر ابن فضالة عمّن ذكره عن أبي عبد الله ع قال: لِيَكُنْ طَلْبُكَ الْمَعِيشَةَ فَوْقَ كَسْبِ الْمُصْطَبِ دُونَ طَلْبِ الْحَرِيصِ الرَّاضِي بِالدُّنْيَا الْمُطْمَئِنِّ إِلَيْهَا وَ لَكِنْ أَنْزِلْ نَفْسَكَ مِنْ ذَلِكَ بِمَنْزِلَةِ الْمُتَعَفِّفِ تَرْفَعُ نَفْسَكَ عَنْ مَنْزِلَةِ الْوَاهِي الضَّعِيفِ وَ تَكْتَسِبُ مَا لَا يَدُّ لِلْمُؤْمِنِ مِنْهُ إِنَّ الَّذِينَ أُعْطُوا الْمَالَ ثُمَّ لَمْ يَشْكُرُوا لَا مَالَ لَهُمْ.

(The book) ‘Tanbeeh Al Khatir’ – Ibn Fazala, from the one who mentioned it,

‘From Abu Abdullah^{-asws} having said: ‘Let your pursuit of livelihood be above that of the negligent but below that of the greedy, (like) the one content with this world and at ease in it! Rather, place yourself in the position of one who is fair and self-restrained. Raise yourself above the rank of the weak and incapable, and seek what the believer cannot do without. Indeed, those who are given wealth and do not show gratitude, they truly possess nothing!’¹⁴⁸

¹⁴⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 62 c

¹⁴⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 62 d

¹⁴⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 62 e

¹⁴⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 63 a

ابنُ جُمهورٍ عن أبيه رَفَعَهُ عن أبي عبدِ اللهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع كَثِيرًا مَا يَقُولُ اعْلَمُوا عِلْمًا يَقِينًا أَنَّ اللَّهَ تَعَالَى لَمْ يَجْعَلْ لِلْعَبْدِ وَ إِنِ اشْتَدَّ جَهْدُهُ وَ عَظُمَتْ حِيلَتُهُ وَ كَبُرَتْ مَكَايِدَتُهُ أَنْ يَسْبِقَ مَا سُمِّيَ لَهُ فِي الذِّكْرِ الْحَكِيمِ وَ لَمْ يَخْلُ بَيْنَ الْعَبْدِ فِي ضَعْفِهِ وَ قِلَّةِ حِيلَتِهِ وَ بَيْنَ أَنْ يَبْلُغَ مَا سُمِّيَ لَهُ فِي الذِّكْرِ الْحَكِيمِ

Ibn Jamhour, from his father raising it,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} used to frequently say: ‘Know with certain knowledge that Allah^{-azwj} the Exalted, has not Decreed for any servant, no matter how intense his striving, how clever his strategies, or how vast his schemes, to attain more than what is written for him in the Wise Remembrance, and He^{-azwj} does not Prevent a weak servant, lacking means and strength, from reaching what has been specified for him in the Wise Remembrance!

أَيُّهَا النَّاسُ إِنَّهُ لَنْ يَزِدَّادَ امْرُؤٌ تَغْيِيرًا [تَغْيِيرًا] بِحُدُوفِهِ وَ لَنْ يَنْقُصَ امْرُؤٌ فَقِيرٌ [تَغْيِيرًا] حُرْفِهِ فَالْعَالِمُ بِهَذَا الْعَالِمِ بِهِ أَعْظَمُ النَّاسِ رَاحَةً فِي مَنْفَعَةٍ وَ الْعَالِمُ بِهَذَا النَّارِكِ لَهُ أَعْظَمُ النَّاسِ شُغْلًا فِي مَضَرَّةٍ

O people! No one will ever increase by his skill even the smallest amount of provision, nor will anyone decrease it due to his lack of skill by even a speck! The one who knows this and acts upon it is the most at ease among people in benefit, and the one who knows it but abandons it is the most burdened among people in harm.

وَ رَبِّ مُنْعَمٍ عَلَيْهِ مُسْتَنْدَرَجٌ بِالْإِحْسَانِ إِلَيْهِ وَ رَبِّ مَعْدُورٍ فِي النَّاسِ مَصْنُوعٌ لَهُ

And how many are those who are being indulged by bounties while being gradually led to ruin, and how many are excused among people while aid is being prepared for them.

فَارْفُقْ أَيُّهَا السَّاعِي مِنْ سَعْيِكَ وَ أَقْصِرْ مِنْ عَجَلَتِكَ وَ انْتَبِهْ مِنْ سِنَةِ غَفْلَتِكَ وَ تَفَكَّرْ فِيمَا جَاءَ عَنِ اللَّهِ عَزَّ وَ جَلَّ عَلَى لِسَانِ نَبِيِّهِ ص

So be gentle, O seeker, in your seeking, and reduce your haste. Wake up from the slumber of your heedlessness, and reflect upon what has come from Allah^{-azwj} Mighty and Majestic, through the tongue of His^{-azwj} Prophet^{-saww}.

وَ احْتَفِظُوا بِهَذِهِ الْحُرُوفِ السَّبْعَةِ فَإِنَّهَا مِنْ أَهْلِ الْحَيَى وَ مِنْ عَزَائِمِ اللَّهِ فِي الذِّكْرِ الْحَكِيمِ أَنَّه لَيْسَ لِأَحَدٍ أَنْ يَلْقَى اللَّهَ عَزَّ وَ جَلَّ بِحَلَّةٍ مِنْ هَذِهِ الْحِلَالِ

Preserve these seven characteristics, for they belong to the people of understanding and are among the firm Commands of Allah^{-azwj} in the Wise Remembrance, that no one should meet Allah^{-azwj} Mighty and Majestic, while bearing any of these traits: -

الشِّرْكُ بِاللَّهِ فِيمَا افْتَرَضَ أَوْ شَفَاءٍ غَيْظٍ بِحَلَاكِ نَفْسِهِ أَوْ امْرٍ يَأْمُرُ بِعَمَلٍ غَيْرِهِ وَ [أَوْ أَمْرٍ بِأَمْرٍ يَعْْمَلُ بِغَيْرِهِ أَوْ] اسْتَنْجَحَ إِلَى مَخْلُوقِهِ بِإِطْهَارِ بَدْعَةٍ فِي دِينِهِ أَوْ سَرَّهُ أَنْ يَحْمَدَهُ النَّاسُ بِمَا لَمْ يَفْعَلْ وَ الْمُتَجَبَّرُ الْمُخْتَالُ وَ صَاحِبُ الْأَهْمَةِ.

Associating partners with Allah^{-azwj} in what He^{-azwj} has Obligated; healing one’s anger through self-destruction; commanding others to act while doing otherwise; or introducing an

innovation in religion to gain favour from creatures; or being pleased that people praise him for what he had not done; or being arrogant and proud; or seeking grandeur and pomp!”¹⁴⁹

عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ تَعَالَى وَسِعَ أَرْزَاقَ الْحَمَقَى لِيَعْتَبِرَ الْعُقَلَاءُ وَ يَعْلَمُوا أَنَّ الدُّنْيَا لَيْسَ بُنَالُ مَا فِيهَا بِعَمَلٍ وَلَا حِيلَةٍ.

Abdullah Bin Suleyman said,

‘I heard Abu Abdullah^{-asws} saying: ‘Allah^{-azwj} the Exalted has Expanded the sustenance(s) of the idiots, for the intellectual to take a lesson that the world and whatever is in it isn’t to be attained by deeds nor by strategies.’¹⁵⁰

64 ختص، الإختصاص قَالَ الصَّادِقُ ع إِذَا كَانَ عِنْدَ غُرُوبِ الشَّمْسِ وَكَلَّ اللَّهُ بِهَا مَلَكًا يُنَادِي أَيُّهَا النَّاسُ أَقْبِلُوا عَلَى رَبِّكُمْ فَإِنَّ مَا قَلَّ وَ كَفَى خَيْرٌ بِمَا كَثُرَ وَ أَلْهَى

(The book) ‘Al Ikhtisas’ –

‘Al-Sadiq^{-asws} said: ‘When the sun sets, Allah^{-azwj} Assigns an Angel to it who calls out, ‘O people! Turn to your Lord^{-azwj}, for what is little but sufficient is better than what is abundant but distracting!’

وَ مَلَكٌ مُوَكَّلٌ بِالشَّمْسِ عِنْدَ طُلُوعِهَا يَا ابْنَ آدَمَ لِدِ اللَّمُوتِ وَ ابْنِ الْخِرَابِ وَ اجْمَعْ لِلْفَنَاءِ.

And there is an Angel appointed at the rising of the sun who calls out, ‘O son of Adam^{-as}! You give birth for the death, and build for the ruination, and amass for the annihilation!’¹⁵¹

65 ص، قصص الأنبياء عليهم السلام عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا سَدَّ اللَّهُ عَلَى مُؤْمِنٍ رِزْقًا يَأْتِيهِ مِنْ وَجْهِهِ إِلَّا فَتَحَ لَهُ مِنْ وَجْهِهِ آخَرَ فَأَتَاهُ وَ إِنْ لَمْ يَكُنْ لَهُ فِي حِسَابِهِ.

(The book) ‘Qasas Al Anbiya^{-as}’, may the greeting be upon them^{-as} – from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} does not Close upon a Momin sustenance coming to him from one source except He^{-azwj} Opens for him from another source. It comes to him, and even if it does not happen to be in his calculations.’¹⁵²

66 ص، قصص الأنبياء عليهم السلام عَنْ جَابِرٍ قَالَ: قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع لِرَجُلٍ يَا هَذَا لَا تُجَاهِدِ الطَّلَبَ جِهَادَ الْعُدُوِّ وَ لَا تَتَّكِلْ عَلَى الْقَدْرِ اتِّكَالَ الْمُسْتَسْلِمِ فَإِنَّ إِتْيَانَ الْفُضْلِ مِنَ السُّنَّةِ وَ الْإِجْمَالِ فِي الطَّلَبِ مِنَ الْعَقَّةِ وَ لَيْسَتْ الْعَقَّةُ بِدَافِعَةٍ رِزْقًا وَ لَا الْحِرْصُ بِجَالِبٍ فَضْلًا فَإِنَّ الرِّزْقَ مَقْسُومٌ وَ اسْتِعْمَالُ الْحِرْصِ اسْتِعْمَالُ الْمَأْتَمِّ.

¹⁴⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 63 b

¹⁵⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 63 c

¹⁵¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 64

¹⁵² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 65

(The book) 'Qasas Al Anbiya^{-as}', may the greeting be upon them^{-as} – from Jabir who said,

'Al-Hassan Bin Ali^{-asws} said to a man: 'O you! Do not strive for provision with the struggle of one who fights an enemy, nor rely on predestination like one who surrenders completely, for seeking bounty is part of the Sunnah, and moderation in seeking is part of chastity. Chastity does not prevent sustenance, and greed does not bring more bounty. Indeed, sustenance is apportioned, and utilising greed is utilising sin!''¹⁵³

67 ص، قصص الأنبياء عليهم السلام عبد الله بن سنان عن أبي عبد الله ع أنه قال: من صححة يقين المرء المسلم أن لا يرضي الناس بسخط الله ولا يحمدهم على ما رزق الله ولا يلوهمهم على ما لم يؤت الله فإن رزق الله لا يسوفه جزص حريص ولا يردده كره كاره ولو أن أخذكم فر من رزقه كما يفر من الموت لأدركه رزقه قبل موته كما يدركه الموت.

(The book) 'Qasas Al Anbiya^{-as}', may the greeting be upon them^{-as} – Abdullah Bin Sinan,

'From Abu Abdullah^{-asws}, he^{-asws} said: 'Part of the soundness of a Muslim man's certainty is that he does not seek to please people by displeasing Allah^{-azwj}, nor does he praise them for what Allah^{-azwj} has Provided, nor blame them for what Allah^{-azwj} has not Given him. For indeed, sustenance of Allah^{-azwj} is not brought by the eagerness of the eager, nor is it turned away by the dislike of the unwilling. And if one of you were to flee from his sustenance as he flees from death, his sustenance would reach him before his death, just as death reaches him!''¹⁵⁴

68 محص، التمحيص عن الثمالي عن أبي جعفر ع قال قال رسول الله ص في حجة الوداع ألا إن الروح الأمين نكت في روعي أنه لا تموت نفس حتى تستكمل رزقها

(The book) 'Al Tamhees' – from Al Muallah,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said during the farewell Hajj: 'Indeed! The trustworthy Spirit blew into my^{-saww} soul that no soul will die until it completes its sustenance.

فأتقوا الله و أجمعوا في الطلب ولا يحملنكم استبطاء شيء من الرزق أن تطلبوه بشيء من معصية الله فإن الله لا ينال ما عنده إلا بطاعته قد قسم الأرزاق بين خلقه فمن هنك حجاب السنن و عجل فأخذه من غير حله فص من رزقه الحلال و حوسب عليه يوم القيامة.

Fear Allah^{-azwj} be beautiful in the seeking, and do not let the delay of something from the sustenance carry you to seek it with something from disobedience to Allah^{-azwj}. Whatever is with Allah^{-azwj} cannot be attained except by obeying Him^{-azwj}. The sustenance(s) has been apportioned between His^{-azwj} creatures. The one who violates the veil of concealment and is hasty and takes it from non-lawful means, it will be reduced from his lawful sustenance and will be Reckoned against him on the Day of Qiyamah!''¹⁵⁵

69 محص، التمحيص عن سهل رفته قال قال أمير المؤمنين ع كم من منعب نفسه مفتتر عليه و مفتصد في الطلب قد ساعدته المقادير.

¹⁵³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 66

¹⁵⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 67

¹⁵⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 68

(The book) 'Al Tamhees' – From Sahl, raising it, said,

'Amir Al-Momineen^{-asws} said: 'How many exhaust themselves in striving while sustenance is restricted for them, and how many are moderate in seeking while destiny assists them!'¹⁵⁶

70 محص، التمحيص عن عبد الله بن سليمان قال سمعت أبا عبد الله ع يقول إن الله وسع في أرزاق الحمقى ليعتبر الغفلاء و يعلموا أن الدنيا ليس ينال ما فيها بعمل ولا حيلة.

(The book) 'Al Tamhees' – from Abdullah Bin Suleyman who said,

'I heard Abu Abdullah^{-asws} saying: 'Allah^{-azwj} Expands the sustenance(s) of the idiots for the intellectuals to take lessons and know that the world, whatever is in it, isn't attained by deeds nor strategies!'¹⁵⁷

71 محص، التمحيص عن أبي عبد الله ع قال: لو كان العبد في جحر لأتاه رزقه فأجملوا في طلب.

(The book) 'Al Tamhees' –

'From Abu Abdullah^{-asws} having said: 'Even if the servant were to be in a hole, his sustenance would come to him, so be beautiful in the seeking''¹⁵⁸

72 محص، التمحيص عن محمد بن مسلم عن أبي عبد الله ع قال: أبا الله أن يجعل أرزاق المؤمنين إلا من حيث لا يحتسبون.

(The book) 'Al Tamhees' – From Muhammad Bin Muslim,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Refused to Make sustenance(s) of the Momineen except from where they are not anticipating''¹⁵⁹

73 محص، التمحيص عن علي بن السندي عن أبي عبد الله ع قال: إن الله جعل أرزاق المؤمنين من حيث لا يحتسبون وذلك أن العبد إذا لم يعرف وجه رزقه كثر دعاؤه.

(The book) 'Al Tamhees' – from Ali Bin Al Sindy,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Makes the sustenance(s) of the Momineen from where they are not anticipating, and that is because the servant, when he does not know the direction of sustenance, will supplicate frequently.'¹⁶⁰

74 محص، التمحيص عن أبي جعفر ع قال قال رسول الله ص الدنيا دُولٌ فما كان لك منها أتاك على صغفك وما كان منها عليك لم تدفعه بموتك وما من انقطع رجاؤه بما فات استراح بدنه و من رضي بما رزقه الله قرت عينه.

¹⁵⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 69

¹⁵⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 70

¹⁵⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 71

¹⁵⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 72

¹⁶⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 73

(The book) 'Al Tamhees' –

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The world is in turns. What is meant for you from it will come to you even in your weakness, and what is against you from it, you will not be able to repel with your strength. Whoever lets go of hope for what has passed finds rest in his body, and whoever is content with what Allah^{-azwj} has Provided, his eyes are delighted!''¹⁶¹

75 محص، التمحيص عن ابن فضال رفعه عن أبي عبد الله ع قال: ليكن طلبك للمعيشة فوق كسب المضيق و دون طلب الخريف الراضي بدنياه المظمن إليها و أنزل نفسك من ذلك منزلة المنصف المتعفف ترفع نفسك عن منزلة الواهن الضعيف و تكتسب ما لا بد للمؤمن منه إن الذين أعطوا المال ثم لم يشكروا لا مال لهم.

(The book) 'Al Tamhees' – From Ibn Fazzal, raising it,

'From Abu Abdullah^{-asws} having said: 'Let your pursuit of livelihood be above the earning of the negligent and below the pursuit of the greedy who is content with his worldly life and at ease in it. Place yourself in the position of the fair and modest person, raising yourself above the level of the weak and feeble. Earn what the Momin cannot do without. Indeed, those who were given wealth and did not show gratitude, there is no wealth for them!''¹⁶²

76 دعوات الراوندي، ذكروا أن سليمان ع كان جالسا على شاطئ بحر فبصر بمنلة تحمل حبة قمح تذهب بها نحو البحر فجعل سليمان ينظر إليها حتى بلغت الماء فإذا بضفدعة قد أخرجت رأسها من الماء و فتحت فاهها فدخلت المنلة فاهها و غاصت الضفدعة في البحر ساعة طويلة و سليمان يتفكر في ذلك متعجبا ثم إنا خرجت من الماء و فتحت فاهها فخرجت المنلة من فيها و لم تكن معها الحبة

(The book) 'Dawaat' of Al Rawandy –

'They mentioned that Suleyman^{-as} was seated at the riverbank. He^{-as} sighted an ant carrying a grain of wheat. It went with it towards the sea. Suleyman^{-as} went on looking at it until it reached the water. There was a frog which had protruded its head from the water and opened its mouth. The ant entered into its mouth and the frog immersed in the water for a long time, and Suleyman^{-as} was thinking regarding that, astounded. Then it emerged from the water and opened its mouth. The ant came out from its mouth and the grain wasn't with it.

فدعاها سليمان و سألها عن حالها و شأنها و أين كانت فقالت يا نبي الله في قعر هذا البحر الذي تراه صخرة مجوفة و في جوفها دودة عمياء و قد خلقها الله تعالى هنالك فلا تفدروا أن تخرج منها لطلب معاشها و قد وكلني الله برزقها

Suleyman^{-as} called it and asked it about its situation and its affair, and where it was. It said, 'O Prophet^{-as} of Allah^{-azwj}! in the bottom of this sea which you^{-as} see, there is a hollow rock, and in its interior there is a blind insect, and Allah^{-azwj} has Created it over there. It is no able upon coming out from it to seek its livelihood, and Allah^{-azwj} has Allocated me with its sustenance.

¹⁶¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 74

¹⁶² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 75

فَأَنَا أَحْمِلُ رِزْقَهَا وَ سَخَّرَ اللَّهُ هَذِهِ الصِّخْرَةَ لِتَحْمِلَنِي فَلَا يَضُرُّنِي الْمَاءُ فِي فِيهَا وَ تَضَعُ فَاها عَلَى ثَقْبِ الصِّخْرَةِ وَ أَدْخُلُهَا ثُمَّ إِذَا أُوصِلْتُ رِزْقَهَا إِلَيْهَا خَرَجْتُ مِنْ ثَقْبِ الصِّخْرَةِ إِلَى فِيهَا فَتُخْرِجُنِي مِنَ الْبَحْرِ

Thus, I carry its sustenance, and Allah^{-azwj} has Subdue this frog to carry me, so the water would not harm me inside it, and it places its mouth upon a hole of the rock and I enter it. Then when I deliver its sustenance to it, I come our from the hold of the rock to its mouth and it expels me from the sea’.

قَالَ سُلَيْمَانُ وَ هَلْ سَمِعْتِهَا مِنْ تَسْبِيحَةٍ

Suleyman^{-as} said: ‘And have you heard any glorification for it?’

قَالَتْ نَعَمْ تَقُولُ يَا مَنْ لَا تَنْسَانِي فِي جُوفِ هَذِهِ الصِّخْرَةِ تَحْتَ هَذِهِ اللَّجَّةِ بِرِزْقِكَ لَا تَنْسَ عِبَادَكَ الْمُؤْمِنِينَ بِرِحْمَتِكَ.

It said, ‘Yes! It says, ‘O One who did not Forget me in the interior of this rock, beneath these depths with Your^{-azwj} sustenance! Do not Forget Your^{-azwj} believing servants, by Your^{-azwj} Mercy! (unknown source, derogatory)¹⁶³

77 نَحَج، نَحَجِ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا ابْنَ آدَمَ لَا تَحْمِلْ هَمَّ يَوْمِكَ الَّذِي لَمْ يَأْتِكَ عَلَى هَمِّ يَوْمِكَ الَّذِي قَدْ أَتَاكَ فَإِنَّهُ إِنْ يَكُ مِنْ عُمْرِكَ بَأْتِ اللَّهُ فِيهِ بِرِزْقِكَ.

(The book) ‘Nahj Al Balagah’ –

‘Amir Al-Momineen^{-asws} said: ‘Do not carry the worries of your day which has yet to come to you over your day which has already come to you, for if it does happen to be in your lifespan, Allah^{-azwj} will Bring its sustenance to you’.¹⁶⁴

78 وَ قَالَ ع اَعْلَمُوا عَلْمًا يَقِينًا أَنَّ اللَّهَ لَمْ يَجْعَلْ لِلْعَبْدِ وَ إِنْ عَظُمَتْ حِيلَتُهُ وَ اشْتَدَّتْ طَلِبَتُهُ وَ قَوِيَتْ مَكِيدَتُهُ أَكْثَرَ مِمَّا سَمِيَ لَهُ فِي الذِّكْرِ الْحَكِيمِ وَ لَمْ يَحُلْ بَيْنَ الْعَبْدِ وَ فِي ضَعْفِهِ وَ فِي قَلَّةِ حِيلَتِهِ وَ بَيْنَ أَنْ يُبْلَغَ مَا سَمِيَ لَهُ فِي الذِّكْرِ الْحَكِيمِ

And he^{-asws} said: ‘Know with certain knowledge that Allah^{-azwj} has not Made for the servant, and even if his means are great, and his demand is intense, and his plans are strong, any more than what has been specified for him in the Wise Reminder (Quran), and did not Form a barrier between the servants during his weakness, and lack of his means, and between his receiving what had been named for him in the Wise Reminder (Quran).

الْعَارِفُ بِهَذَا الْعَامِلُ بِهِ أَعْظَمُ النَّاسِ رَاحَةً فِي مَنْفَعَةٍ وَ التَّارِكُ لَهُ الشَّاكُّ فِيهِ أَعْظَمُ النَّاسِ شُغْلًا فِي مَضَرَّةٍ

And the recogniser of this, the one working with it, will be mightiest of the people in comfort regarding benefit, and the neglecter of it, the one doubting in it, will be mightiest of the people of pre-occupation being busy in harms.

¹⁶³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 76

¹⁶⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 77

وَرَبِّ مُنْعَمٍ عَلَيْهِ مُسْتَدْرَجٍ بِالنُّعْمَىٰ وَ رَبِّ مُبْتَلَىٰ مَصْنُوعٍ لَهُ بِالْبَلَاةِ

And sometimes the one who is Favoured upon is gradually encroached by the bounties, and sometimes an afflicted one is being done good to by the afflictions.

فَرَدَّ أَيْهَا الْمُسْتَمِعُ فِي شُكْرِكَ وَ قَصَّرَ مِنْ عَجَلَتِكَ وَ قَفَّ عِنْدَ مُنْتَهَىٰ رِزْقِكَ.

Therefore increase, O listener, in your thanking, and reduce from your haste, and pause at the ends of your sustenance.¹⁶⁵

79 وَ قَالَ ع لَا يُصَدِّقُ إِيمَانُ عَبْدٍ حَتَّىٰ يَكُونَ بِمَا فِي يَدِ اللَّهِ سُبْحَانَهُ أَوْثَقَ مِنْهُ بِمَا فِي يَدِهِ.

And he^{-asws} said: ‘Eman of a servant is not sincere until he trusts more in what is in the hand of Allah^{-azwj} the Glorious, than in what is in his own hand!’¹⁶⁶

80 وَ قِيلَ لَهُ لَوْ سَدَّ عَلَيَّ رَجُلٌ بَابَ بَيْتٍ وَ تَرِكَ فِيهِ مِنْ أَيْنَ كَانَ يَأْتِيهِ رِزْقُهُ

And it was said to him^{-asws}, ‘If a door is locked upon a servant and he is left in it, from where would his sustenance come to him?’

فَقَالَ مِنْ حَيْثُ يَأْتِيهِ أَجَلُهُ.

He^{-asws} said: ‘From where his death would come to him’.¹⁶⁷

81 وَ قَالَ ع الرِّزْقُ رِزْقَانِ رِزْقٌ تَطْلُبُهُ وَ رِزْقٌ يَطْلُبُكَ فَإِنْ لَمْ تَأْتِهِ أَتَاكَ فَلَا تَحْمِلْ هَمَّ سَنَتِكَ عَلَىٰ هَمِّ يَوْمِكَ كَمَا كَلَّ يَوْمٌ مَا فِيهِ

And he^{-asws} said: ‘And he^{-asws} said: ‘O son of Adam^{-as}! The sustenance is (two types of) sustenance(s) – a sustenance you are seeking it, and a sustenance seeking you. If you don’t go to it, it will come to you, therefore, do not carry worries of your (whole) year upon the worries of your day. Every day suffices you upon what is in it.

فَإِنْ تَكُنِ السَّنَةُ مِنْ عُمْرِكَ فَإِنَّ اللَّهَ تَعَالَىٰ سَيُؤْتِيكَ فِي كُلِّ عَدِيٍّ جَدِيدٍ مَا قَسَمَ لَكَ وَ إِنْ لَمْ تَكُنِ السَّنَةُ مِنْ عُمْرِكَ فَمَا تَصْنَعُ بِالْهَمِّ فِيَمَا لَيْسَ لَكَ

If the year from your life happens, then Allah^{-azwj} the Exalted will be Giving you a new what He^{-azwj} has Apportioned for you; and if the year from your life does not happen, then what have you to do with the worries regarding what isn’t for you?

وَ [لَمْ يَسْبِقْكَ] لَنْ يَسْبِقَكَ إِلَىٰ رِزْقِكَ طَالِبٌ وَ لَنْ يَعْلَبَكَ عَلَيْهِ غَالِبٌ وَ لَنْ يُبْطِئَ عَنْكَ مَا قَدْ قُدِّرَ لَكَ

And a seeker will not precede you to your sustenance and an overcomer will never overcome you upon it, and it will never be delayed what has been Pre-determined for you’.¹⁶⁸

¹⁶⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 78

¹⁶⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 79

¹⁶⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 80

¹⁶⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 81

82 وَ قَالَ ع مَنْ لَمْ يُعْطَ قَاعِدًا لَمْ يُعْطَ قَائِمًا.

And he^{-asws} said: 'And one not being given while seated will not be given while standing!'¹⁶⁹

83 وَ قَالَ ع لِحُذِّ مِنَ الدُّنْيَا مَا أَتَاكَ وَ تَوَلَّ عَمَّا تَوَلَّى عَنْكَ فَإِنْ أَنْتَ لَمْ تَفْعَلْ فَأَجْمَأْ فِي الطَّلَبِ.

And he^{-asws} said: 'Take from the world what it has given you, and turn around from what it turns away from you, for it you cannot do so, then be moderate in the seeking'.¹⁷⁰

84 وَ قَالَ ع كُلُّ مُفْتَضَّرٍ عَلَيْهِ كَافٍ.

And he^{-asws} said: 'Everything contented upon, suffices'.¹⁷¹

85 وَ قَالَ ع إِنَّ أَحْسَرَ النَّاسِ صَفْقَةً وَ أْحْيَبُهُمْ سَعْيًا رَجُلٌ أَحْلَقَ بَدَنَهُ فِي طَلَبِ آمَالِهِ لَمْ تُسَاعِدْهُ الْمَقَادِيرُ عَلَى إِزَادَتِهِ فَخَرَجَ مِنَ الدُّنْيَا بِحَسْرَتِهِ وَ قَدِيمَ عَلَى الْآخِرَةِ بِتَبِعَتِهِ.

And he^{-asws} said: 'The most loss-making of the people in a bargain and their most disappointed in striving is a man who wears out his body in seeking wishes but the fate does not assist him upon his intentions, so he exits from the world with his regrets and goes ahead to the Hereafter with its consequences'.¹⁷²

86 وَ قَالَ ع الرَّزْقُ رِزْقَانِ طَالِبٌ وَ مَطْلُوبٌ فَمَنْ طَلَبَ الدُّنْيَا طَلَبَهُ الْمَوْتُ حَتَّى يَخْرُجَ عَنْهَا وَ مَنْ طَلَبَ الْآخِرَةَ طَلَبَتْهُ الدُّنْيَا حَتَّى يَسْتَوِي رِزْقُهُ مِنْهَا.

And he^{-asws} said: 'There are two types of sustenance(s) – a seeker and a sought. The one who seeks the world, the death will seek him until he exits from it, and the one who seeks the Hereafter, the world will seek him until he gets his plentiful share of sustenance from it.'¹⁷³

87 وَ قَالَ ع أَمَّا بَعْدُ فَإِنَّ الْأَمْرَ يَنْزِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ كَقَطْرِ الْمَطَرِ إِلَى كُلِّ نَفْسٍ بِمَا قُسِمَ لَهَا مِنْ زِيَادَةٍ أَوْ نُقْصَانٍ فَإِذَا رَأَى أَحَدُكُمْ لِأَخِيهِ غَفِيرَةً مِنْ أَهْلِ أَوْ مَالٍ أَوْ نَفْسٍ فَلَا تَكُونَنَّ لَهُ فِتْنَةً فَإِنَّ الْمَرْءَ الْمُسْلِمَ مَا لَمْ يَعْشَ دَنَاءَةً تَطْهَرُ فَيَخْشَعُ لَهَا إِذَا ذُكِرَتْ وَ تُعْرَى بِهِ لِقَامِ النَّاسِ كَانَ كَالْفَالِجِ الْيَاسِرِ الَّذِي يَنْتَظِرُ أَوَّلَ فَوْزَةٍ مِنْ قِدَاحِهِ يُوجِبُ لَهُ الْمَعْتَمَ وَ يُرْفَعُ عَنْهُ بِهَا الْمَعْرَمُ

As for after, the Command descends from the sky to the earth like the drops of rain, to every person with what has been Apportioned for it or reduction. If one of you were to see his brother having abundance regarding the family, or wealth, or persons, it should not be a Fitna for him, for the Muslim person, for as long as the lowliness does not overwhelm him apparently, he should be humble to it when reminded, the lowly people would be emboldened by it, would be like that affluent gambler who awaits the first success from his cup (roll of dice) to pull the riches to him and the creditors would be raised away from him.

¹⁶⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 82

¹⁷⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 83

¹⁷¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 84

¹⁷² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 85

¹⁷³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 86

وَكَذَلِكَ الْمَرْءُ الْمُسْلِمُ الْبَرِيُّ مِنَ الْخِيَانَةِ يَنْتَظِرُ مِنَ اللَّهِ إِحْدَى الْحُسَيْنَيْنِ إِمَّا دَاعِيَ اللَّهِ فَمَا عِنْدَ اللَّهِ خَيْرٌ لَهُ وَإِمَّا رِزْقَ اللَّهِ

And like that is the Muslim person, the one disavowed from the betrayal, he awaits from Allah^{-azwj} one of the two good things – either the caller of Allah^{-azwj}, so whatever is with Allah^{-azwj} is better for him, or sustenance of Allah^{-azwj} (in this world).

فَإِذَا هُوَ ذُو أَهْلٍ وَ مَالٍ وَ مَعَهُ دِينُهُ وَ حَسَبُهُ إِنَّ الْمَالَ وَ الْبَيْنَ حَزْثُ الدُّنْيَا وَ الْعَمَلِ الصَّالِحِ حَزْثُ الْآخِرَةِ وَ قَدْ جَمَعَهَا اللَّهُ لِأَقْوَامٍ

So, when is with family and wealth, and with him is his religion and his respect, and surely the wealth and the sons are a cultivation of the world, while the righteous deeds are a cultivation of the Hereafter, and Allah^{-azwj} has Gathered both for a people.

فَاخَذُوا مِنَ اللَّهِ مَا خَدَرْتُمْ مِنْ نَفْسِهِ وَ الْخَشْيَةَ حَشِيَةً لَيْسَتْ بِتَعْدِيرٍ وَ اعْمَلُوا فِي غَيْرِ رِيَاءٍ وَ لَا سُمْعَةٍ فَإِنَّهُ مَنْ يَعْمَلْ لِغَيْرِ اللَّهِ يَكِلْهُ اللَّهُ إِلَى مَنْ عَمِلَ لَهُ

Therefore, be caution from Allah^{-azwj} of what He^{-azwj} has Cautioned you all from Himself^{-azwj} and fear Him^{-azwj} with a fear which isn't with an excuse, and work without showing off and not to be heard (reputation), for the one who works for other than Allah^{-azwj}, Allah^{-azwj} will Allocate him to the one he had worked for.

نَسْأَلُ اللَّهَ مَنَازِلَ الشُّهَدَاءِ وَ مُعَايِشَةَ السُّعَدَاءِ وَ مُرَافِقَةَ الْأَنْبِيَاءِ الْمُحْطَبَةِ.

We ask Allah^{-azwj} for the status of the martyrs, and the living of the fortunate ones, and the friendship of the Prophets^{-as'} – the sermon".¹⁷⁴

88 وَ قَالَ ع فِي وَصِيَّتِهِ لِلْحَسَنِ وَ اعْلَمْ يَقِيناً أَنَّكَ لَنْ تَبْلُغَ أَمْلَكَ وَ لَنْ تَعْدُوَ أَجَلَكَ وَ أَنَّكَ فِي سَبِيلِ مَنْ كَانَ قَبْلَكَ فَحَقِضْ فِي الطَّلَبِ وَ أَجْمِنْ فِي الْمُكْتَسَبِ فَإِنَّهُ رَبُّ طَلَبٍ قَدْ جَرَّ إِلَى حَرْبٍ فَلَيْسَ كُلُّ طَالِبٍ بِمَرْزُوقٍ

And he^{-asws} said in a bequest to Al-Hassan^{-asws}: 'And know with certainty that you^{-asws} will never reach your^{-asws} wishes and will never exceed your^{-asws} term, and you^{-asws} are in a way of the ones who existed before you^{-asws}. Therefore, be humble in the seeking, and be moderate in the earnings, for sometimes a seeking drags to a war, and it isn't so that every seeker will be Graced, nor will every moderate one be deprived.

وَ أَكْرَمُ نَفْسِكَ عَنْ كُلِّ دَنِيَّةٍ وَ إِنْ سَأَقْتِكَ إِلَى الرِّعَائِبِ فَإِنَّكَ لَنْ تَعْتَاضَ بِمَا تَبَدَّلُ مِنْ نَفْسِكَ عِوَضاً وَ لَا تَكُنْ عَبْدَ غَيْرِكَ وَ قَدْ جَعَلَ اللَّهُ حُرّاً وَ مَا خَيْرُ خَيْرٍ لَا يُبَالُ إِلَّا بِشَرٍّ وَ يُسْرٌ لَا يُبَالُ إِلَّا بِعُسْرٍ

And honour yourself^{-asws} from every lowliness and even if it were to reach to your^{-asws} desires, for you^{-asws} will never be reimbursed with what you had spent from yourself^{-asws} (honour); and do not be a slave of others, and Allah^{-azwj} has Made you^{-asws} free; and there is no good in any good which cannot be attained except by evil, nor in an ease which brings hardship (later).

وَ إِيَّاكَ أَنْ تُوجِفَ بِكَ مَطَايَا الطَّمَعِ فَتُورِدَكَ مَنَاجِلَ الْمُلْكَةِ وَ إِنْ اسْتَطَعْتَ أَنْ لَا يَكُونَ بَيْنَكَ وَ بَيْنَ اللَّهِ ذُو نِعْمَةٍ فَافْعَلْ فَإِنَّكَ مُدْرِكٌ قَسْمَكَ وَ آخِذٌ سَهْمَكَ وَ إِنْ أَلْسِيسَ مِنَ اللَّهِ سُبْحَانَهُ أَكْرَمُ وَ أَعْظَمُ مِنَ الْكَثِيرِ مِنْ خَلْفِهِ وَ إِنْ كَانَ كُلُّ مَنْهُ

¹⁷⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 87

And beware not to overburden with the bags of greed for these will bring you^{-asws} to the springs of destruction; and if you^{-asws} have the capacity for there not to be anyone with bounties between you^{-asws} and Allah^{-azwj}, then do so for you^{-asws} will realise your^{-asws} portion and take your^{-asws} share, and that the less from Allah^{-azwj} the Glorious is mightier and more honourable than the lot from His^{-azwj} creatures, and even thought all of it is from Him^{-azwj}.

وَ تَلَابِيكَ مَا فَرَطَ مِنْ صَمْتِكَ أَيْسَرُ مِنْ إِذْرَاكِكَ مَا فَاتَ مِنْ مَنْطِقِكَ وَ حِفْظُ مَا فِي الْوَعَاءِ بِشَدِّ الْوِكَاءِ

And rectifying what is excessive from your^{-asws} silence is easier than your^{-asws} recalling what has escaped from your speaking and protect what is in the container by closing the lid.

وَ حِفْظُ مَا فِي يَدَيْكَ أَحَبُّ إِلَيَّ مِنْ طَلَبِ مَا فِي يَدَيَّ غَيْرِكَ وَ مَرَارَةُ النَّاسِ خَيْرٌ مِنَ الطَّلَبِ إِلَى النَّاسِ وَ الْحِرْزَةُ مَعَ الْعِفَّةِ خَيْرٌ مِنَ الْعِنَى مَعَ الْفُجُورِ

And protecting what is in your^{-asws} hands is more beloved to me^{-asws} than seeking what is in the hands of others, and bitterness of the despair is better than seeking to the people, and the manual labour with the chastity is better than the riches with the immoralities.

وَ رَبِّ سَاعٍ فِيمَا يَضُرُّهُ وَ يَمْسَسُ الطَّعَامُ الْحَرَامُ النَّاجِزُ مُحَاطِرٌ رَبِّ يَسِيرٍ أَمْتَى مِنْ كَثِيرٍ

And sometimes one strives for what harms him, and evil is the unlawful food. The merchant takes risks. Often, a little is more Blessed and fruitful than much.

وَ اعْلَمْ يَا بُنَيَّ أَنَّ الرِّزْقَ رِزْقَانِ رِزْقٌ تَطْلُبُهُ وَ رِزْقٌ يَطْلُبُكَ فَإِنْ أَنْتَ لَمْ تَأْتِهِ أَتَاكَ.

And know, O my^{-asws} son^{-asws}! The sustenance is (two types of) sustenance(s) – a sustenance you seek and a sustenance seeking you^{-asws}, so if you^{-asws} do not go to it, it will come to you^{-asws}.¹⁷⁵

89 وَ قَالَ ع سَاهِلِ الدَّهْرِ مَا دَلَّ لَكَ قَعُودُهُ وَ لَا تُحَاطِرْ بِشَيْءٍ رَجَاءَ أَكْثَرِ مِنْهُ.

And he^{-asws} said: ‘Be easy-going with the times for as long as it’s seating is humbled to you^{-asws}; and do not take risk with anything hoping for more than it’.¹⁷⁶

[باب 3 المباكرة في طلب الرزق](#)

CHAPTER 3 – RISING EARLY IN SEEKING THE SUSTENANCE

1- ن، عيون أخبار الرضا عليه السلام ل، الخصال مُحَمَّدُ بْنُ أَحْمَدَ الْبَغْدَادِيُّ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ دَارِمِ بْنِ قَبِيصَةَ وَ نَعِيمِ بْنِ صَالِحٍ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا يَوْمَ سُنْبِهَا وَ حَمِيْسَهَا.

(The book) ‘Uyoun Akhbar Al Reza^{-asws}’, may the greeting be upon him^{-asws}, (and) ‘Al Khisaal’ – Muhammad Bin Ahmad Al Baghdadi, from Ali Bin Muhammad Bin Ja’far, from Darim Bin Qabeysa, and Nueym Bin Salih,

¹⁷⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 88

¹⁷⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 2 H 89

'From Al Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'O Allah^{-azwj}! Bless for my^{-saww} community in their going out early (for earning), on their Saturdays and their Thursdays'.¹⁷⁷

2- ل، الخصال بهذا الإسناد قَالَ قَالَ رَسُولُ اللَّهِ ص بَاكِرُوا بِالْحَوَائِجِ فَإِنَّهَا مُيسَّرَةٌ وَ تَرْتُبُوا الْكِتَابَ فَإِنَّهُ أَنْجَحٌ لِلْحَاجَةِ وَ اطلُبُوا الْخَيْرَ عِنْدَ حِسَانِ الْوُجُوهِ.

(The book) 'Al Khisaal' – By this chain, said,

'Rasool-Allah^{-saww} said: 'Set out early for the needs for these would be easily fulfilled, (apply) dust on the letter (seal it), for it would be most successful for the need, and seek the goodness in the presence of the good faces'.¹⁷⁸

3- ن، عيون أخبار الرضا عليه السلام ل، الخصال ماجيلويه عن عمه عن البرقي عن علي بن محمد عن أبي أيوب المديني عن سليمان بن جعفر عن الرضا عن آتائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص تَعَلَّمُوا مِنَ الْغُرَابِ خِصَالًا ثَلَاثًا اسْتِنَارَهُ بِالسِّمَادِ وَ بُكُورَهُ فِي طَلَبِ الرِّزْقِ وَ خَذَرَهُ.

(The book) 'Uyoun Akhbar Al Reza^{-asws}', (and) 'Al Khisaal' – Majaylawiya, from his uncle, from Al Barqy, from Ali Bin Muhammad, from Abu Ayoub Al Madany, from Suleyman Bin Ja'far,

'From Al Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Learn three characteristics from the crow – concealing the copulation, and its setting out early in seeking the sustenance, and its cautiousness'.¹⁷⁹

4- ج، المجالس للمفيد الجعاري عن ابن عقدة عن جعفر بن عبد الله عن أخيه محمد عن إسحاق بن جعفر عن محمد بن هلال قَالَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقِ ع إِذَا كَانَتْ لَكَ حَاجَةٌ فَاعْدُدْ فِيهَا فَإِنَّ الْأَرْزَاقَ تُفَسَّمُ قَبْلَ طُلُوعِ الشَّمْسِ وَ إِنَّ اللَّهَ تَعَالَى بَارِكَ لِهَذِهِ الْأُمَّةِ فِي بُكُورِهَا وَ تَصَدَّقَ بِشَيْءٍ عِنْدَ الْبُكُورِ فَإِنَّ الْبَلَاءَ لَا يَتَخَطَّى الصَّدَقَةَ.

(The book) 'Al Majalis' of Al Mufeed – Al Jiany, from Ibn Uqdah, from Ja'far Bin Abdullah, from his father Muhammad, from Is'haq Bin Ja'far, from Muhammad Bin Hilal who said,

'Ja'far Bin Muhammad Al-Sadiq^{-asws}: 'When there were to a need for you, go early morning regarding it, for the sustenance(s) are distributed before rising of the sun, and Allah^{-azwj} the Exalted has Blessed the community in its setting out early, and donate something at early morning for the affliction does not get past the charity'.¹⁸⁰

[باب 4 جوامع المكاسب المحرمة و المحللة](#)

CHAPTER 4 – SUMMARY OF THE EARNINGS, THE PROHIBITED AND THE PERMISSIBLE

الآيات البقرة وَ لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ

¹⁷⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 3 H 1

¹⁷⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 3 H 2

¹⁷⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 3 H 3

¹⁸⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 3 H 4

The Verses: - (Surah Al Baqarah): **And do not devour your wealth between yourselves by falsehood [2:188].**

النساء لا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ

(Surah) Al Nisaa: **O you who believe! Do not devour your property among yourselves by the falsehood except if you happen to trade by an agreement from you; [4:29].**

و قال الله في ذم اليهود وَ أَكَلِهِمْ أَمْوَالِ النَّاسِ بِالْبَاطِلِ

And Allah^{-azwj} Said in Condemnation of the Jews: **and their devouring the wealth of the people by falsehood; [4:161].**

المائدة يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ

(Surah) Al Maidah: **O you who believe! Fulfil the agreements. [5:1].**

التوبة يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِنَ الْأَحْبَارِ وَ الرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ

(Surah) Al Tawbah: **O you who believe! Surely many of the Rabbis and the Monks are devouring the wealth of the people falsely and are hindering from the Way of Allah^{-azwj}; [9:34].**

النور وَ لَا تُكْرَهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِيَبْتِغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا.

(Surah) Al Noor: **and do not compel your young girls upon the immoralities if they want the chastity, in order to see the display the world of the world. [24:33].**

1- فس، تفسير التمي أبي عن النوفلي عن السكوني عن أبي عبد الله ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مِنَ السُّحْتِ تَمْنُ الْمَيْتَةِ وَ تَمْنُ الْكَلْبِ وَ مَهْرُ الْبَغِيِّ وَ الرِّشْوَةُ فِي الْحُكْمِ وَ أَجْرُ الْكَاهِنِ.

(The book) 'Tafseer al Qummi' – My father, from Al Nowfali, from Al Sakuni,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'From the ill-gotten gains is the price of the dead animal, and price of the dog, and dower of the prostitute, and bribe regarding the decision, and payment to a soothsayer (fortune teller).¹⁸¹

2- ب، قرب الإسناد مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الْأَوَّلِ ع جُعِلَتْ فِدَاكَ إِنَّ رَجُلًا مِنْ مَوَالِكَ عِنْدَهُ جَوَارٍ مُغَنِّيَاتٍ قِيمَتُهُنَّ أَرْبَعَةَ عَشَرَ أَلْفَ دِينَارٍ وَ قَدْ جَعَلَ لَكَ ثُلُثَهَا

(The book) 'Qurb al Isnaad' – Muhammad Bin Al-Husayn, from Ibrahim Bin Abu Al Bilad who said,

¹⁸¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 1

'I said to Abu Al-Hassan^{-asws} the 1st, 'May I be sacrificed for you^{-asws}! A man from your^{-asws} friends has singing slave girls in his possession. Their value is fourteen thousand Dinars, and he has made a third of it for you^{-asws}'.

فَقَالَ لَا حَاجَةَ لِي فِيهَا إِنَّ تَمَنَّى الْكَلْبِ وَالْمُعْتَبَةِ سُحْتٌ.

He^{-asws} said: 'There is no need for me regarding it. The price of the dog and the singers are ill-gotten gains!'¹⁸²

3- ل، الخصال ابن الوليد عن مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُوسَى بْنِ عُمَرَ عَنِ ابْنِ الْمُغْبِرَةِ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ عَنِ عَلِيِّ ع قَالَ: السُّحْتُ تَمَنَّى الْمَيْتَةِ وَ تَمَنَّى الْكَلْبِ وَ تَمَنَّى الْحُمْرِ وَ مَهْرُ الْبَغِيِّ وَ الرِّشْوَةُ فِي الْحُكْمِ وَ أَجْرُ الْكَاهِنِ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Muhammad Al Attar, from Al Ash'ary, from Musa Bin Umar, from Ibn Al Mugheira, from Al Sakuni,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'The ill-gotten gains are, price of the dead animal, and price of the dog, and price of the wine, and dower of the prostitute, and the bribe regarding the decision, and payment to a sooth-sayer''.¹⁸³

4 شي، تفسير العياشي عَنِ السَّكُونِيِّ مِثْلَهُ.

(The book) 'Tafseer Al Ayyashi – From Al Sakuni, similar to it.¹⁸⁴

5- ل، الخصال أَبِي عَنِ سَعْدِ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ مُحَمَّدٍ عَنِ أَبِي أَيُّوبَ عَنِ عَمَّارِ بْنِ مَرْوَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع السُّحْتُ أَنْوَاعٌ كَثِيرَةٌ مِنْهَا مَا أُصِيبَ مِنْ أَعْمَالِ الْوَلَاةِ الظَّلْمَةِ وَ مِنْهَا أَجُورُ الْقَضَاةِ وَ أَجُورُ الْفُجَاجِرِ وَ تَمَنَّى الْحُمْرِ وَ التَّبِيدِ الْمُسْكِرِ وَ الرِّبَا بَعْدَ النَّبِيَّةِ فَأَمَّا الرِّشَا يَا عَمَّارُ فِي الْأَحْكَامِ فَإِنَّ ذَلِكَ الْكُفْرُ بِاللَّهِ الْعَظِيمِ وَ يَرْسُولِهِ.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Abu Ayoub, from Ammar Bin Marwan who said,

'Abu Abdullah^{-asws} said: 'The ill-gotten gains are of many types. From these is what is gained from working for the unjust rulers, and from these are wages of the judges, and wages of the immoral women, and the price of wine, and the intoxicating Al-Nabeez, and the usury (interest) after the clear evidence. As for the bribery regarding the decision, O Ammar, that is the Kufr with Allah^{-azwj} the Magnificent, and His^{-azwj} Rasool^{-saww}!¹⁸⁵

6- مع، معاني الأخبار ابن المُنَوَّكِلِ عَنِ الْحَمِيرِيِّ عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ مُحَمَّدٍ عَنِ أَبِي أَيُّوبَ عَنِ عَمَّارِ بْنِ مَرْوَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْعُلُولِ فَقَالَ كُلُّ شَيْءٍ عُلٌّ مِنَ الْإِمَامِ فَهُوَ سُحْتٌ وَ أَكُلُّ مَالِ الْيَتِيمِ سُحْتٌ وَ السُّحْتُ أَنْوَاعٌ كَثِيرَةٌ إِلَى آخِرِ مَا مَرَّ.

(The book) 'Ma'any Al Akhbar' – Ibn Al Mutawakkil, from Al Himeyri, from Muhammad Bin Al-Husayn, from Ibn Mahboub, from Abu Ayoub, from Ammar Bin Marwan who said,

¹⁸² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 2

¹⁸³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 3

¹⁸⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 4

¹⁸⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 5

'I asked Abu Abdullah^{-asws} about the embezzlement. He^{-asws} said: 'All things embezzled from the Imam^{-asws} is an ill-gotten gain, and devouring wealth of the orphan is an ill-gotten gain, and the ill-gotten gain is of many types' – up to end of what has passed"¹⁸⁶

7 شي، تفسير العياشي عن عمّارٍ مثله.

(The book) 'Tafseer Al Ayyash' – From Ammar, similar to it.¹⁸⁷

8- ل، الخصال إبراهيم بن محمد بن حمزة عن سالم بن سالم و أبي عروبة معاً عن أبي الخطاب عن هازون بن مسلم عن القاسم بن عبد الرحمن عن محمد بن علي عن أبيه عن الحسين بن علي ع قال: لما افتتح رسول الله ص خير دعا يقوسه فأتكى على سببها ثم حمد الله و أتى عليه و ذكر ما فتح الله له و نصره به

(The book) 'Al Khisaa' – Ibrahim Bin Muhammad Bin Hamza, from Salim Bin Salim, and Abu Arouba, both together from Abu Al Khattab, from Haroun Bin Muslim, from Al Qasim Bin Abdul Rahman, from Muhammad Bin Ali, from his father,

'From Al-Husayn Bin Ali^{-asws} having said: 'When Rasool-Allah^{-saww} conquered Khyber, he^{-saww} called for his^{-saww} bow. He^{-saww} leant upon its end. Then he^{-saww} praised Allah^{-azwj} and lauded upon Him^{-azwj}, and he^{-saww} mentioned what Allah^{-azwj} had Conquered for him^{-saww} and Helped him^{-saww} with.

و هي عن خصال نعمة عن مهر النبي و عن عسيب الدابة يعني كسب الفحل و عن حاتم الذهب و عن ثمن الكلب و عن ميثاق الأرجوان قال أبو عروبة عن ميثاق الحمير و عن لبوس ثياب القسي و هي ثياب تُنسج بالشام و عن أكل لحوم السباع و عن صرّف الذهب بالذهب و الفضة بالفضة بينهما فضل و عن النظر في النجوم.

And he^{-saww} forbade from nine characteristics – from dower of the prostitute, and from the stud fee of a stallion, wearing gold rings, the price of a dog, garments made from crimson velvet (Abu 'Aroobah said, 'Garments associated with wine) wearing clothes made of Qassi fabric (which are garments woven in Syria), eating the flesh of predatory animals, exchanging gold for gold and silver for silver with a surplus between them, and gazing into the stars (astrology)"¹⁸⁸

9- لي، الأماالي للصدوق في حبر مناهي النبي ص أنه هي عن بيع النرد و الشطرنج و قال من فعل ذلك فهو كآكل لحم الخنزير و هي عن بيع الحمير و أن تُشترى الحمير و أن تُسقى الحمير

(The book) 'Al Amaali' of Al Sadouq –

In a Hadeeth of prohibitions by the Prophet^{-saww}, he^{-saww} prohibited from the sale of dice and chess, and he^{-saww} said: 'One who does that, he is like the consumer of the flesh of swine', and he^{-saww} prohibited selling the wine and buying the wine, and quenching (serving) the wine.

و قال ص لعن الله الخمر و عاصيرها و غارسها و شاربها و ساقبها و بائعها و مشتريها و آكل ثمنها و حاملها و المحمولة إليه.

¹⁸⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 6

¹⁸⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 7

¹⁸⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 8

And he^{-saww} said: ‘May Allah^{-azwj} Curse the wine, and its presser, and its planter, and its drinker, and its quencher (server), and its seller, and its buyer, and consumer of its price, and its carrier, and the one carried to!’¹⁸⁹

10- وَقَالَ ع مِنْ اشْتَرَى خِيَانَةً وَ هُوَ يَعْلَمُ فَهُوَ كَالَّذِي خَانَهَا.

And he^{-asws} said: ‘One who buys stolen items while he knows, he is like the one who stole it!’¹⁹⁰

11- تحف العقول سأل الصادق عليه الصلاة والسلام سائل فقال كم جهات معايش العباد التي فيها الاكتساب أو التعامل بينهم و وجوه التفقات

(The book) ‘Tuhaf Al Uqoul’ –

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

فَقَالَ جَمِيعَ الْمَعَايِشِ كُلِّهَا مِنْ وَجْهِ الْمَعَامَلَاتِ فِيمَا بَيْنَهُمْ مِمَّا يَكُونُ لَهُمْ فِيهِ الْمَكَايِبُ أَرْبَعٌ جِهَاتٍ مِنَ الْمَعَامَلَاتِ

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

فَقَالَ لَهُ أَكُلُّ هَؤُلَاءِ الْأَرْبَعَةِ أَجْنَسٍ حَلَالٌ أَوْ كُلُّهَا حَرَامٌ أَوْ بَعْضُهَا حَلَالٌ وَ بَعْضُهَا حَرَامٌ

The questioner said to him^{-asws}, ‘Are all these four categories lawful, or are all of these unlawful, or are some of these lawful and some of these unlawful?’

فَقَالَ قَدْ يَكُونُ فِي هَؤُلَاءِ الْأَجْنَسِ الْأَرْبَعَةِ حَلَالٌ مِنْ جِهَةٍ حَرَامٌ مِنْ جِهَةٍ وَ هَذِهِ الْأَجْنَسُ مُسَمَّيَاتٌ مَعْرُوفَاتُ الْجِهَاتِ

The Imam^{-asws} replied: ‘These four categories may be lawful from an aspect, and unlawful from an aspect, and these categories have been specified and are known.

فَأَوَّلُ هَذِهِ الْجِهَاتِ الْأَرْبَعَةِ الْوِلَايَةُ وَ التَّوَلِيَةُ بَعْضُهُمْ عَلَى بَعْضٍ فَأَوَّلُ الْوِلَايَةِ وَ لَوَايَةُ الْوَلَاةِ وَ وِلَاةُ الْوَلَاةِ إِلَى أَدْنَاهُمْ بَاباً مِنْ أَبْوَابِ الْوِلَايَةِ عَلَى مَنْ هُوَ وَ إِنْ عَلَيهِ

‘As for the first of these four aspects, it is authority and the assignment of authority of some over others. The foremost form of authority is the authority of the governors and the governors (appointing) further governors down to the lowest level, which is one of the doors of authority over those under their governance.

¹⁸⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 9

¹⁹⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 10

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

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

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

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

Working for the Authorities (Governments):

مِنْهَا تَفْسِيرُ مَعْنَى الْوَلَايَاتِ وَ هِيَ جِهَتَانِ فَإِخْدَى الْجِهَتَيْنِ مِنَ الْوَلَايَةِ وَ لَايَةُ وَ لَاةِ الْعَدْلِ الَّذِينَ أَمَرَ اللَّهُ بِوَلَايَتِهِمْ وَ تَوَلَّيْتِهِمْ عَلَى النَّاسِ وَ وَلَايَةُ وَ لَايَةٍ وَ وَلَاةِ وَ لَاةِ وَ لَايَةٍ إِلَى أَدْنَاهُمْ بَابًا مِنْ أَبْوَابِ الْوَلَايَةِ عَلَى مَنْ هُوَ وَالٍ عَلَيْهِ

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

وَ الْجِهَةُ الْأُخْرَى مِنَ الْوَلَايَةِ وَ لَايَةٍ وَ لَاةِ الْجَوْرِ وَ وَلَاةِ وَ لَايَتِهِمْ إِلَى أَدْنَاهُمْ بَابًا مِنَ الْأَبْوَابِ الَّتِي هُوَ وَالٍ عَلَيْهِ

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

فَوَجْهُ الْحَلَالِ مِنَ الْوَلَايَةِ وَ لَايَةٍ الْوَالِي الْعَادِلُ الَّذِي أَمَرَ اللَّهُ بِمَعْرِفَتِهِ وَ وَلَايَتِهِ وَ الْعَمَلِ لَهُ فِي وَ لَايَتِهِ وَ وَلَايَةِ وَ لَايَةٍ بِجِهَةٍ مَا أَمَرَ اللَّهُ بِهِ الْوَالِي الْعَادِلُ بِلَا زِيَادَةٍ فِيمَا أَنْزَلَ اللَّهُ وَ لَا نُقْصَانٍ مِنْهُ وَ لَا تَحْرِيفٍ لِقَوْلِهِ وَ لَا تَعَدِّي لِأَمْرِهِ إِلَى غَيْرِهِ

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

فَإِذَا صَارَ الْوَالِي وَالِيًا عَدْلًا بِحِذِّ الْجِهَةِ فَالْوَلَايَةُ لَهُ وَ الْعَمَلُ مَعَهُ وَ مَعُونَتُهُ فِي وَ لَايَتِهِ وَ تَقْوِيَتُهُ حَلَالًا مُحَلَّلًا وَ حَلَالًا الْكَسْبُ مَعَهُمْ وَ ذَلِكَ أَنَّ فِي وَ لَايَةِ وَالِي الْعَدْلِ وَ وَلَايَةِ إِحْتِبَاءٍ كُلِّ حَقِّي وَ كُلِّ عَدْلٍ وَ إِمَانَةٍ كُلِّ ظَلَمٍ وَ جَوْرِ وَ فَسَادٍ

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

فَلِذَلِكَ كَانَ السَّاعِي فِي تَقْوِيَةِ سُلْطَانِهِ وَ الْمُعِينُ لَهُ عَلَى وِلَايَتِهِ سَاعِيًا فِي طَاعَةِ اللَّهِ مُقْوِيًا لِدِينِهِ

'For that reason, the one who strives to strengthen his^{-asws} authority and assists him^{-asws} in his^{asws} governance is the one who seeks in obedience to Allah^{-azwj} and strengthens His^{-azwj} religion.

وَ أَمَّا وَجْهُ الْحَرَامِ مِنَ الْوِلَايَةِ فَوِلَايَةُ الْوَالِي الْجَائِرِ وَ وِلَايَةُ الرَّئِيسِ مِنْهُمْ وَ اتِّبَاعُ الْوَالِي فَمَنْ دُونَهُ مِنْ وِلَاةِ الْوَلَاةِ إِلَى أَدْنَاهُمْ بَابًا مِنْ أَبْوَابِ الْوِلَايَةِ عَلَى مَنْ هُوَ وَالٍ عَلَيْهِ وَ الْعَمَلُ لَهُمْ وَ الْكَسْبُ مَعَهُمْ بِجِهَةِ الْوِلَايَةِ لَهُمْ حَرَامٌ وَ مُحَرَّمٌ مُعَدَّبٌ

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

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

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

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

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

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

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

Explanation of the Commerce:

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

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

The Lawful Aspects of Buying and Selling:

فَكُلُّ مَأْمُورٍ بِهِ مِمَّا هُوَ غِذَاءٌ لِلْعِبَادِ وَقَوَائِمُهُمْ بِهِ فِي أُمُورِهِمْ فِي وَجُوهِ الصَّلَاحِ الَّذِي لَا يُقِيمُهُمْ غَيْرُهُ بِمَا يَأْكُلُونَ وَ يَشْرَبُونَ وَ يَلْبَسُونَ وَ يَنْكِحُونَ وَ يَمْلِكُونَ وَ يَسْتَعْمِلُونَ مِنْ جِهَةِ مِلْكِهِمْ وَ يَجُوزُ لَهُمُ الْإِسْتِعْمَالُ لَهُ مِنْ جَمِيعِ جِهَاتِ الْمَنَافِعِ لَهُمُ الَّتِي لَا يُقِيمُهُمْ غَيْرُهَا مِنْ كُلِّ شَيْءٍ يَكُونُ لَهُمْ فِيهِ الصَّلَاحُ مِنْ جِهَةِ الْمَجْهَاتِ وَ هَذَا كُلُّهُ حَالًا بَيْعُهُ وَ شِرَاؤُهُ وَ إِسْكَاهُ وَ اسْتِعْمَالُهُ وَ هِبَتُهُ وَ عَارِيَتُهُ

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

The Unlawful Aspects of Buying and Selling:

وَأَمَّا وَجُوهُ الْحَرَامِ مِنَ الْبَيْعِ وَ الشِّرَاءِ فَكُلُّ أَمْرٍ يَكُونُ فِيهِ الْفَسَادُ بِمَا هُوَ مَنْهِيٌّ عَنْهُ مِنْ جِهَةِ أَكْلِهِ وَ شُرْبِهِ أَوْ كَسْبِهِ أَوْ نِكَاحِهِ أَوْ مِلْكِهِ أَوْ إِسْكَاهِهِ أَوْ هِبَتِهِ أَوْ عَارِيَتِهِ أَوْ شَيْءٍ يَكُونُ فِيهِ وَجْهُ مِنَ وَجُوهِ الْفَسَادِ نَظِيرِ الْبَيْعِ بِالرِّبَا لِمَا فِي ذَلِكَ مِنَ الْفَسَادِ أَوْ الْبَيْعِ لِلْمَيْتَةِ أَوْ الدَّمِ أَوْ لَحْمِ الْحَنْزِيرِ أَوْ لَحْمِ السَّبَاعِ مِنْ صُنُوفِ سَبَاعِ الْوَحْشِ أَوْ الطَّيْرِ أَوْ جُلُودِهَا أَوْ الْحَمْرِ أَوْ شَيْءٍ مِنْ وَجُوهِ النَّجَسِ

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

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

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

وَكَذَلِكَ كُلُّ بَيْعٍ مُلْهُوَ بِهِ وَكُلُّ مَنْهِيٍّ عَنْهُ مِمَّا يَتَقَرَّبُ بِهِ لِعَبْرِ اللَّهِ أَوْ يَقْوَى بِهِ الْكُفْرُ وَ الشِّرْكَ مِنْ جَمِيعِ وُجُوهِ الْمَعَاصِي أَوْ بَابٌ مِنَ الْأَبْوَابِ يَقْوَى بِهِ بَابٌ مِنَ أَبْوَابِ الضَّلَالَةِ أَوْ بَابٌ مِنَ أَبْوَابِ الْبَاطِلِ أَوْ بَابٌ يُوهِنُ بِهِ الْحَقُّ فَهُوَ حَرَامٌ مُحَرَّمٌ بَيْعُهُ وَ شِرَاؤُهُ وَ إِسْتَاكُهُ وَ مِلْكُهُ وَ هِبَتُهُ وَ عَارِيَتُهُ وَ جَمِيعِ التَّقَلُّبِ فِيهِ إِلَّا فِي حَالٍ تَدْعُو الضَّرُورَةَ فِيهِ إِلَى ذَلِكَ

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

The Lawful Services - working for wages:

وَ أَمَّا تَفْسِيرُ الْإِجَارَاتِ فِإِجَارَةُ الْإِنْسَانِ نَفْسَهُ أَوْ مَا يَمْلِكُ أَوْ يَلِي أَمْرَهُ مِنْ قَرَابَتِهِ أَوْ دَابَّتِهِ أَوْ تَوْبِهِ بِوَجْهِ الْحَالِ مِنْ جِهَاتِ الْإِجَارَاتِ أَوْ يُؤْجِرُ نَفْسَهُ أَوْ دَارَهُ أَوْ أَرْضَهُ أَوْ شَيْئاً يَمْلِكُهُ فِيمَا يُنْتَفَعُ بِهِ مِنْ وُجُوهِ الْمَنَافِعِ أَوْ الْعَمَلِ بِنَفْسِهِ وَ وَلَدِهِ وَ مَمْلُوكِهِ أَوْ أُجِيرَهُ مِنْ غَيْرِ أَنْ يَكُونَ وَكِيلاً لِلْوَالِي أَوْ وَالِيّاً لِلْوَالِي

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

فَلَا بَأْسَ أَنْ يَكُونَ أُجِيرًا يُؤْجِرُ نَفْسَهُ أَوْ وَلَدَهُ أَوْ قَرَابَتَهُ أَوْ مِلْكَهُ أَوْ وَكِيلَهُ فِي إِجَارَتِهِ لِأَنْفُسِهِمْ وَكَلَاءِ الْأَجِيرِ مِنْ عِنْدِهِ لَيْسَ لَهُمْ بِوَلَاءِ الْوَالِي نَظِيرُ الْحَمَالِ الَّذِي يَحْمِلُ شَيْئاً بِشَيْءٍ مَعْلُومٍ إِلَى مَوْضِعٍ مَعْلُومٍ فَيَحْمِلُ ذَلِكَ الشَّيْءَ الَّذِي يَجُوزُ لَهُ حَمْلُهُ بِنَفْسِهِ أَوْ بِمَمْلُوكِهِ أَوْ دَابَّتِهِ أَوْ يُؤْجِرُ نَفْسَهُ فِي عَمَلٍ يَعْمَلُ ذَلِكَ الْعَمَلُ بِنَفْسِهِ أَوْ بِمَمْلُوكِهِ أَوْ قَرَابَتِهِ أَوْ بِأَجِيرٍ مِنْ قَبْلِهِ

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

فَهَذِهِ وُجُوهُ مِنْ وُجُوهِ الْإِجَارَاتِ حَالاً لِمَنْ كَانَ مِنَ النَّاسِ مَلِكاً أَوْ سَوْقَةً أَوْ كَافِراً أَوْ مُؤْمِناً فَحَالاً إِجَارَتُهُ وَ حَالاً كَسْبُهُ مِنْ هَذِهِ الْوُجُوهِ

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

The Unlawful Services - working for wages:

فَأَمَّا وُجُوهُ الْحَرَامِ مِنْ وُجُوهِ الْإِجَارَةِ نَظِيرِ أَنْ يُؤْجِرَ نَفْسَهُ عَلَى مَا يَحْرُمُ عَلَيْهِ أَكْلُهُ أَوْ شُرْبُهُ أَوْ لُبْسُهُ أَوْ يُؤْجِرَ نَفْسَهُ فِي صَنْعَةِ ذَلِكَ الشَّيْءِ أَوْ حِفْظِهِ أَوْ لُبْسِهِ أَوْ يُؤْجِرَ نَفْسَهُ فِي هَدْمِ الْمَسَاجِدِ ضِرَاراً أَوْ قَتْلِ النَّفْسِ بِغَيْرِ حِلٍّ أَوْ حَمْلِ التَّضَاوِيرِ وَ الْأَصْنَامِ وَ الْمَزَامِيرِ وَ الْبَرَابِطِ وَ الْحُفْرِ وَ الْحَنَازِيرِ وَ الْمَيْتَةِ وَ الدَّمِ أَوْ شَيْءٍ مِنْ وُجُوهِ الْفَسَادِ الَّذِي كَانَ مُحَرِّماً عَلَيْهِ مِنْ غَيْرِ جِهَةِ الْإِجَارَةِ فِيهِ

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

وَكُلُّ أَمْرٍ مَنُوهٍ عَنْهُ مِنْ جِهَةٍ مِنَ الْجِهَاتِ مُحَرَّمٌ عَلَى الْإِنْسَانِ إِجَارَةً نَفْسِهِ فِيهِ أَوْ لَهُ أَوْ شَيْءٍ مِنْهُ أَوْ لَهُ إِلَّا لِمَنْفَعَةٍ مِنْ اسْتَأْجَرَهُ كَالَّذِي يَسْتَأْجِرُ الْأَجِيرَ يَحْمِلُ لَهُ الْمَيْتَةَ يُنَحِّيهَا عَنْ أَدَاهُ أَوْ أَدَى غَيْرِهِ وَ مَا أَشْبَهَ ذَلِكَ وَ الْمَرْفُؤُ بَيْنَ مَعْنَى الْوَلَايَةِ وَ الْإِجَارَةِ وَ إِنْ كَانَ كِلَاهُمَا يَعْمَلَانِ بِأَجْرٍ

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

أَنَّ مَعْنَى الْوَلَايَةِ أَنْ يَلِيَّ الْإِنْسَانُ لِوَالِي الْوَلَاةِ أَوْ لِوَلَاةِ الْوَلَاةِ فَيَلِيَّ أَمْرَ غَيْرِهِ فِي التَّوَلِيَّةِ عَلَيْهِ وَ تَسْلِيطِهِ وَ جَوَازِ أَمْرِهِ وَ تَهْيِهِ وَ قِيَامِهِ مَقَامَ الْوَلِيِّ إِلَى الرَّئِيسِ أَوْ مَقَامَ وَكَلَايَتِهِ فِي أَمْرِهِ وَ تَوْكِيدِهِ فِي مَعُونَتِهِ وَ تَسْدِيدِ وَكَلَايَتِهِ وَ إِنْ كَانَ أَدْنَاهُمْ وَلَايَةً

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

فَهُوَ وَالٍ عَلَى مَنْ هُوَ وَالٍ عَلَيْهِ يَجْرِي بِجُرْيِ الْوَلَاةِ الْكِبَارِ الَّذِينَ يَلُونَ وَلَايَةَ النَّاسِ فِي قَتْلِهِمْ مَنْ قَتَلُوا وَ إِظْهَارِ الْجَوْرِ وَ الْفَسَادِ

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

The Meanings of Services:

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

‘As for the meaning of rental, it is as we^{asws} have explained. When a person rents out himself or what he owns before being hired for something by another, then he owns his right hand, because he does not assume authority over himself or what he owns until he rents it out to the one who hires him. A ruler, however, does not possess any authority over people’s affairs except after assuming their governance and holding authority over them.

وَكُلُّ مَنْ آجَرَ نَفْسَهُ أَوْ آجَرَ مَا يَمْلِكُ نَفْسَهُ أَوْ يَلِيَّ أَمْرَهُ مِنْ كَافِرٍ أَوْ مُؤْمِنٍ أَوْ مَلِكٍ أَوْ سُوقَةٍ عَلَى مَا فَسَّرْنَا بِمَا يَجُوزُ الْإِجَارَةُ فِيهِ فَخَلَّالٌ مُخَلَّلٌ فِعْلُهُ وَ كَسْبُهُ

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

The Skilled or Technical-Based Services:

وَأَمَّا تَفْسِيرُ الصَّنَاعَاتِ فَكُلُّ مَا يَتَعَلَّمُ الْعِبَادُ أَوْ يُعَلِّمُونَ غَيْرَهُمْ مِنْ صُنُوفِ الصَّنَاعَاتِ مِثْلَ الْكِتَابَةِ وَالْحِسَابِ وَالتَّجَارَةِ وَالصَّبَاغَةِ وَالسِّرَاجَةِ وَالْبِنَاءِ وَالْحِيَاكَةِ وَالْقَصَارَةَ وَالْحِيَاظَةَ وَصَنْعَةَ صُنُوفِ التَّصَاوِيرِ مَا لَمْ يَكُنْ مِثْلَ الرُّوحَانِيِّ وَأَنْوَاعِ صُنُوفِ الْأَلَاتِ الَّتِي يَخْتِاجُ إِلَيْهَا الْعِبَادُ الَّتِي مِنْهَا مَنَافِعُهُمْ وَبِحَا قِيَامِهِمْ وَفِيهَا بُلْغَةُ جَمِيعِ حَوَائِجِهِمْ

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

فَحَلَالٌ فِعْلُهُ وَتَعْلِيمُهُ وَالْعَمَلُ بِهِ وَفِيهِ لِنَفْسِهِ أَوْ لِعَبْرَةٍ وَإِنْ كَانَتْ تِلْكَ الصَّنَاعَةُ وَتِلْكَ الْأَلَةُ قَدْ يُسْتَعَانَ بِهَا عَلَى وُجُوهِ الْفَسَادِ وَوُجُوهِ الْمَعَاصِي وَ يَكُونُ مَعُونَةً عَلَى الْحَقِّ وَالْبَاطِلِ

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

فَلَا بَأْسَ بِصِنَاعَتِهِ وَتَعْلِيمِهِ نَظِيرَ الْكِتَابَةِ الَّتِي هِيَ عَلَى وَجْهِ مِنْ وُجُوهِ الْفَسَادِ مِنْ تَقْوِيَةِ مَعُونَةٍ وَلَايَةِ وَلَايَةِ الْمُجُورِ وَكَذَلِكَ السِّكِّينِ وَالسَّيْفِ وَالرُّمْحِ وَالْقَوْسِ وَغَيْرِ ذَلِكَ مِنْ وُجُوهِ الْأَلَةِ الَّتِي قَدْ تُصَرَّفُ إِلَى جِهَاتِ الصَّلَاحِ وَجِهَاتِ الْفَسَادِ وَتَكُونُ آلَةً وَ مَعُونَةً عَلَيْهَا

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

فَلَا بَأْسَ بِتَعْلِيمِهِ وَتَعَلُّمِهِ وَ أَحْذِ الْأَجْرَ عَلَيْهِ وَ فِيهِ وَالْعَمَلُ بِهِ وَ فِيهِ لِمَنْ كَانَ لَهُ فِيهِ جِهَاتُ الصَّلَاحِ مِنْ جَمِيعِ الْخَلَائِقِ وَ مُحَرَّمٌ عَلَيْهِمْ فِيهِ تَصْرِيفُهُ إِلَى جِهَاتِ الْفَسَادِ وَالْمَصَارِّ فَلَيْسَ عَلَى الْعَالِمِ وَالْمُتَعَلِّمِ إِثْمٌ وَلَا وَرْزٌ لِمَا فِيهِ مِنَ الرُّجْحَانِ فِي مَنَافِعِ جِهَاتِ صَلَاحِهِمْ وَ قِيَامِهِمْ وَ بَقَائِهِمْ

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

The Unlawful Skilled or Technical Services:

وَ إِنَّمَا الْإِثْمُ وَ الْوِزْرُ عَلَى الْمُتَصَرِّفِ بِمَا فِي وُجُوهِ الْفَسَادِ وَ الْحَرَامِ وَ ذَلِكَ إِنَّمَا حَرَّمَ اللَّهُ الصِّنَاعَةَ الَّتِي حَرَّمَ كُلُّهَا الَّتِي يَجِيءُ مِنْهَا الْفَسَادُ مُحَضّاً نَظِيرُ الْبِرَابِطِ وَ الْمَزَامِيرِ وَ الشِّطْرُنْجِ وَ كُلِّ مَلْهُوِّ بِهِ وَ الصُّلْبَانِ وَ الْأَصْنَامِ وَ مَا أَشْبَهَ ذَلِكَ مِنْ صِنَاعَاتِ الْأَشْرِيَةِ الْحَرَامِ وَ مَا يَكُونُ مِنْهُ وَ فِيهِ الْفَسَادُ مُحَضّاً وَ لَا يَكُونُ فِيهِ وَ لَا مِنْهُ شَيْءٌ مِنْ وُجُوهِ الصَّلَاحِ

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

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

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

فَهَذَا بَيَانٌ تَفْسِيرٌ وَجْهٍ اكْتِسَابِ مَعَايِشِ الْعِبَادِ وَ تَعْلِيمِهِمْ فِي جَمِيعِ وُجُوهِ اكْتِسَابِهِمْ وُجُوهُ إِخْرَاجِ الْأَمْوَالِ وَ إِتْفَاقِهَا

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

Kinds of Spending and Incurred Expenses:

وَ أَمَّا الْوُجُوهُ الَّتِي فِيهَا إِخْرَاجُ الْأَمْوَالِ فِي جَمِيعِ وُجُوهِ الْحَلَالِ الْمُفْتَرَضِ عَلَيْهِمْ وَ وُجُوهُ التَّوَابِلِ كُلِّهَا فَأَرْبَعَةٌ وَ عِشْرُونَ وَجْهًا مِنْهَا سَبْعَةٌ وُجُوهُ عَلَى خَاصَّةٍ نَفْسِيَةٍ وَ حَمْسَةٌ وُجُوهُ عَلَى مَنْ يَلْزَمُ نَفْسَهُ وَ ثَلَاثَةٌ وُجُوهُ مِمَّا يَلْزَمُهُ فِيهَا مِنْ وُجُوهِ الدَّيْنِ وَ حَمْسَةٌ وُجُوهُ مِمَّا يَلْزَمُهُ فِيهَا مِنْ وُجُوهِ الصَّلَاتِ وَ أَرْبَعَةٌ أَوْجُهُ مِمَّا يَلْزَمُهُ فِيهَا التَّنْفِقَةُ مِنْ وُجُوهِ اصْطِنَاعِ الْمَعْرُوفِ

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

فَأَمَّا الْوُجُوهُ الَّتِي يَلْزَمُهُ فِيهَا التَّنْفِقَةُ عَلَى خَاصَّةٍ نَفْسِيَةٍ فَهِيَ مَطْعَمُهُ وَ مَشْرَبُهُ وَ مَلْبَسُهُ وَ مَنْكُحُهُ وَ مَخْدَمُهُ وَ عَطَاؤُهُ فِيمَا يَحْتَاجُ إِلَيْهِ مِنَ الْأَجْرِ عَلَى مَرْمَةِ مَتَاعِهِ أَوْ حَمْلِهِ أَوْ حِفْظِهِ وَ مَعْنَى مَا يَحْتَاجُ إِلَيْهِ فَبَيْنَ نَحْوِ مَنْزِلِهِ أَوْ آلَةٍ مِنَ الْأَلَاتِ يَسْتَعِينُ بِهَا عَلَى حَوَائِجِهِ

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

وَأَمَّا الْوُجُوهُ الْحَمْسُ الَّتِي يَجِبُ عَلَيْهَا التَّفَقُّهُ لِمَنْ يَلْزَمُهُ نَفْسُهُ فَعَلَى وَلَدِهِ وَوَالِدَيْهِ وَامْرَأَتِهِ وَتَمْلُوكِهِ لَا زِمَ لَهُ ذَلِكَ فِي حَالِ الْيُسْرِ وَالْعُسْرِ وَ أَمَّا الْوُجُوهُ الثَّلَاثَةُ الْمَفْرُوضَةُ مِنْ وَجُوهِ الدِّينِ فَالزَّكَاةُ الْمَفْرُوضَةُ الْوَاجِبَةُ فِي كُلِّ عَامٍ وَالْحَجُّ الْمَفْرُوضُ وَالْجِهَادُ فِي إِبَانِهِ وَ زَمَانِهِ

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

وَأَمَّا الْوُجُوهُ الْحَمْسُ مِنْ وَجُوهِ الصَّلَاتِ النَّوَافِلِ فَصَلَاةُ مَنْ فَوْقَهُ وَصَلَاةُ الْقَرَابَةِ وَصَلَاةُ الْمُؤْمِنِينَ وَالتَّنَعُّلُ فِي وَجُوهِ الصَّدَقَةِ وَالْبِرِّ وَالْعَتَقِ

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

وَأَمَّا الْوُجُوهُ الْأَرْبَعُ فَفَضَاءُ الدِّينِ وَالْعَارِيَّةُ وَالْقَرْضُ وَإِقْرَاءُ الضَّيْفِ وَاجِبَاتٌ فِي السُّنَّةِ

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

مَا يَحِلُّ وَ يَجُوزُ لِلْإِنْسَانِ أَكْلُهُ فَأَمَّا مَا يَحِلُّ لِلْإِنْسَانِ أَكْلُهُ مِمَّا أَخْرَجَتْ الْأَرْضُ فَثَلَاثَةٌ صُنُوفٍ مِنَ الْأَعْدِيَةِ صِنْفٌ مِنْهَا جَمِيعُ الْحَبِّ كُلِّهِ مِنَ الْخِنْطَلِ وَالشَّعِيرِ وَالْأَرْزَرِ وَالْحِمَّصِ وَ غَيْرِ ذَلِكَ مِنْ صُنُوفِ الْحَبِّ وَ صُنُوفِ السَّمَاوِيَّةِ وَ غَيْرَهَا كُلُّ شَيْءٍ مِنَ الْحَبِّ مَا يَكُونُ فِيهِ غِذَاءُ الْإِنْسَانِ فِي بَدَنِهِ وَ فُؤْتُهُ فَحَلَالٌ أَكْلُهُ وَ كُلُّ شَيْءٍ تَكُونُ فِيهِ الْمَضَرَّةُ عَلَى الْإِنْسَانِ فِي بَدَنِهِ فَحَرَامٌ أَكْلُهُ إِلَّا فِي حَالِ الضَّرُورَةِ

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

وَ الصَّنْفُ الثَّانِي مِمَّا أَخْرَجَتْ الْأَرْضُ مِنْ جَمِيعِ صُنُوفِ التَّمَارِ كُلِّهَا مِمَّا يَكُونُ فِيهِ غِذَاءُ الْإِنْسَانِ وَ مَنْفَعَةٌ لَهُ وَ فُؤْتُهُ بِهِ فَحَلَالٌ أَكْلُهُ وَ مَا كَانَ فِيهِ الْمَضَرَّةُ عَلَى الْإِنْسَانِ فِي أَكْلِهِ فَحَرَامٌ أَكْلُهُ

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

The Permissible Food:

وَالصَّنْفُ الثَّلَاثُ جَمِيعُ صُنُوفِ البُقُولِ وَ النَّبَاتِ وَ كُلُّ شَيْءٍ تُنْبِتُ الأَرْضُ مِنَ البُقُولِ كُلِّهَا مِمَّا فِيهِ مَنَافِعُ الإِنْسَانِ وَ غِذَاؤُهُ فَحَلَالٌ أَكْلُهُ وَ مَا كَانَ مِنْ صُنُوفِ البُقُولِ مِمَّا فِيهِ المَضَرَّةُ عَلَى الإِنْسَانِ فِي أَكْلِهِ نَظِيرَ بَقُولِ السُّمُومِ وَ القَاتِلَةِ وَ نَظِيرَ الدَّفَلَى وَ غَيْرِ ذَلِكَ مِنْ صُنُوفِ السَّمِّ القَاتِلِ فَحَرَامٌ أَكْلُهُ

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

وَ أَمَّا مَا يَحِلُّ أَكْلُهُ مِنْ الحُومِ الحَيَوَانِ فَالحُومُ البَقَرِ وَ العَنَمِ وَ الإِبِلِ وَ مَا يَحِلُّ مِنْ الحُومِ الوَحْشِ كُلُّ مَا لَيْسَ فِيهِ نَابٌ وَ لَا لَهُ مِخْلَبٌ وَ مَا يَحِلُّ مِنْ أَكْلِ الحُومِ الطَّيْرِ كُلِّهَا مَا كَانَتْ لَهُ قَائِصَةٌ فَحَلَالٌ أَكْلُهُ وَ مَا لَمْ يَكُنْ لَهُ قَائِصَةٌ فَحَرَامٌ أَكْلُهُ وَ لَا بَأْسَ بِأَكْلِ صُنُوفِ الجِرَادِ

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

وَ أَمَّا مَا يَجُوزُ أَكْلُهُ مِنَ البَيْضِ فَكُلُّهُ اِخْتَلَفَ طَرَفَاهُ فَحَلَالٌ أَكْلُهُ وَ مَا اسْتَوَى طَرَفَاهُ فَحَرَامٌ أَكْلُهُ

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

وَ مَا يَجُوزُ أَكْلُهُ مِنَ صَيِّدِ البَحْرِ مِنْ صُنُوفِ السَّمَكِ مَا كَانَ لَهُ فُشُورٌ فَحَلَالٌ أَكْلُهُ وَ مَا لَمْ يَكُنْ لَهُ فُشُورٌ فَحَرَامٌ أَكْلُهُ

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

The Permissible from Drinkables:

وَ أَمَّا مَا يَجُوزُ مِنَ الأَشْرَبَةِ مِنْ جَمِيعِ صُنُوفِهَا فَمَا لَا يُعَيِّرُ العَقْلَ كَثِيرَةً فَلَا بَأْسَ بِشَرِبِهِ وَ كُلُّ شَيْءٍ يُعَيِّرُ مِنْهَا العَقْلَ كَثِيرَةً فَالْقَلِيلُ مِنْهُ حَرَامٌ

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

The Permissible from Clothing:

وَ مَا يَجُوزُ مِنَ اللِّبَاسِ فَكُلُّ مَا أَنْبَتَتِ الأَرْضُ فَلَا بَأْسَ بِلُبْسِهِ وَ الصَّلَاةُ فِيهِ وَ كُلُّ شَيْءٍ يَحِلُّ لِحَمِّهِ فَلَا بَأْسَ بِلُبْسِ جُلْدِهِ الذِّكِيِّ مِنْهُ وَ صُوفِهِ وَ شَعْرِهِ وَ وَبَرِهِ وَ إِنْ كَانَ الصُّوفُ وَ الشَّعْرُ وَ الرِّيشُ وَ الوَبَرُ مِنَ المَيْتَةِ وَ غَيْرِ المَيْتَةِ ذَكِيًّا فَلَا بَأْسَ بِلُبْسِ ذَلِكَ وَ الصَّلَاةُ فِيهِ

‘As for what is permissible in clothing, everything that the earth produces is permissible to wear and to pray Salat in, and everything whose meat is lawful to eat, there is no harm in wearing its tanned hide, its wool, its hair, and its fur. Even if the wool, hair, feathers, or fur

comes from a dead animal or a slaughtered one, if it has been purified (tanned), there is no harm in wearing it and praying Salat in it.

وَكُلُّ شَيْءٍ يَكُونُ غِذَاءَ الْإِنْسَانِ فِي مَطْعَمِهِ أَوْ مَشْرَبِهِ أَوْ مَلْبَسَهُ فَلَا تَجُوزُ الصَّلَاةُ عَلَيْهِ وَ لَا السُّجُودُ إِلَّا مَا كَانَ مِنْ نَبَاتِ الْأَرْضِ مِنْ غَيْرِ نَمْرٍ قَبْلَ أَنْ يَصِيرَ مَعْزُولًا فَإِذَا صَارَ غَزْلًا فَلَا تَجُوزُ الصَّلَاةُ عَلَيْهِ إِلَّا فِي حَالِ الضَّرُورَةِ

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

The Permissible from Nikah (Marriage):

وَأَمَّا مَا يَجُوزُ مِنَ الْمَنَاحِحِ فَأَرْبَعَةٌ وَجُوهُ نِكَاحِ مِيرَاثٍ وَ نِكَاحِ بَعِيرٍ وَ نِكَاحِ الْبَيْمَنِ وَ نِكَاحِ بِتَحْلِيلٍ مِنَ الْمُحْلَلِ لَهُ مِنْ مَلِكٍ مَنْ يَمْلِكُ

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

وَأَمَّا مَا يَجُوزُ مِنَ الْمَلِكِ وَ الْحِدْمَةِ فَسِتَّةٌ وَجُوهُ مَلِكِ الْغَنِيمَةِ وَ مَلِكِ الشِّرَاءِ وَ مَلِكِ الْمِيرَاثِ وَ مَلِكِ الْهَبَةِ وَ مَلِكِ الْعَارِيَةِ وَ مَلِكِ الْأَجْرِ

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

فَهَذِهِ وَجُوهُ مَا يَحِلُّ وَ مَا يَجُوزُ لِلْإِنْسَانِ إِتْفَاقُ مَالِهِ وَ إِخْرَاجُهُ بِجِهَةِ الْحَلَالِ فِي وَجُوهِهِ

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

وَ مَا يَجُوزُ فِيهِ التَّصَرُّفُ وَ التَّقَلُّبُ مِنْ وَجُوهِ الْفَرِيضَةِ وَ النَّافِلَةِ.

‘It is also permissible for a person to spend and dispose of their wealth through lawful means in these categories, and to engage in transactions and dealings within what is obligatory and recommended.’¹⁹¹

12- ضا، فقه الرضا عليه السلام اعلم يزحكك الله ان كل ما مور به بما هو عون على العباد و قوام هم في امورهم من وجوه الصلاح الذي لا يقيمهم غيره بما يأكلون و يشربون و يلبسون و يملكون و يستعملون فهذا كله خلال بيعه و شراؤه و هبته و عارثته

(The book) ‘Fiqh Al-Reza^{asws}’, may the greeting be upon him^{asws} – ‘Know, may Allah^{azwj} Mercy you! Everything which is Commanded and serves as assistance for the people and supports

¹⁹¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 11

them in their affairs from the aspects of well-being that cannot be upheld without it, such as what they eat, drink, wear, marry, own, or use, then all of this is lawful to buy, sell, gift, or lend it.

وَكُلُّ أَمْرٍ يَكُونُ فِيهِ الْفُسَادُ مِمَّا قَدْ نُهِىَ عَنْهُ مِنْ جِهَةِ أَكْلِهِ وَ شُرْبِهِ وَ بُسْيِهِ وَ نِكَاحِهِ وَ إِفْسَاكِهِ لَوْجِهَةِ الْفُسَادِ مِثْلَ الْمَيْتَةِ وَ الدَّمِ وَ لَحْمِ الْخَنْزِيرِ وَ الرِّبَا وَ جَمِيعِ الْفَوَاحِشِ وَ لَحْمِ السِّبَاعِ وَ الْحُمْرِ وَ مَا أَشْبَهَ ذَلِكَ فَحَرَامٌ ضَارٌّ لِلْجِسْمِ وَ فَسَادٌ لِلنَّفْسِ.

And everything that involves corruption, which has been Prohibited in terms of consumption, drinking, clothing, marriage, or possession due to its corruptive nature, like carrion (dead animal), blood, pork, usury (interest), all immoralities, the meat of predators, intoxicants, and the like, is forbidden, harmful to the body, and corruptive for the soul".¹⁹²

13- ضا، فقه الرضا عليه السلام كَسَبُ الْمُغْتَبِيَةِ حَرَامٌ وَ لَا بَأْسَ بِكَسْبِ النَّاحِيَةِ إِذَا قَالَتْ صِدْقاً وَ لَا بَأْسَ بِكَسْبِ الْمَاشِطَةِ إِذَا لَمْ تُشَارِطْ وَ قَبِلَتْ مَا نُعْطِيَ وَ لَا تَصِلُ شَعْرُ الْمَرْأَةِ بِعَيْرِ شَعْرِهَا وَ أَمَّا شَعْرُ الْمَعْرِزِ فَلَا بَأْسَ بِأَنْ يُوصَلَ

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} – 'Earning from singers is forbidden, and there is no harm in earning from a mourner if she speaks truthfully. There is no harm in earning from a hairdresser if she does not impose conditions and accepts what she is given. A woman's hair should not be connected with hair that is not hers. As for goat hair, it is permissible to connect it.

وَ قَدْ لَعَنَ النَّبِيُّ ص سَبْعَةَ الْوَاصِلِ شَعْرُهُ بِعَيْرِ شَعْرِهِ وَ الْمُتَشَبِّهِ مِنَ النِّسَاءِ بِالرِّجَالِ وَ الرِّجَالِ بِالنِّسَاءِ وَ الْمُفْلِحِ بِأَسْنَانِهِ وَ الْمُوشِمِ بِيَدَيْهِ وَ الدَّعِيَّ إِلَى غَيْرِ مَوْلَاهُ وَ الْمُتَعَافِلَ عَلَى زَوْجَتِهِ وَ هُوَ الدُّيُوتُ

The Prophet^{-saww} cursed seven types - the one who connects his hair with what is not his, the one who imitates the opposite gender, the one who sharpens his teeth, the one who tattoos his hands, the one who calls to someone other than his master, and the one who neglects his wife while being a cuckold.

وَ قَالَ رَسُولُ اللَّهِ ص اقْتُلُوا الدُّيُوتَ وَ لَوْ أَنَّ رَجُلًا أُعْطِيَتْهُ امْرَأَتُهُ مَالًا وَ قَالَتْ لَهُ اصْنَعْ بِهِ مَا شِئْتَ فَإِنْ أَرَادَ الرَّجُلُ يَشْتَرِي بِهِ جَارِيَةً يَطُوعًا لَمَا جَازَ لَهُ لِأَنَّهَا أَرَادَتْ مَسْرَتَهُ لَيْسَ لَهُ مَا يَسُوُّهَا

And Rasool-Allah^{-saww} said: 'Killed the cuckold!', and if a man was given money by his wife and she says to him, 'Do what you like', so if the man intends to buy a slave girl with it to have union with her, it would not be allowed for him because she had intended to please him, and it isn't for him to be bad to her.

وَ اعْلَمْ أَنَّ أَجْرَةَ الزَّانِيَةِ وَ تَمَنَ الْكَلْبِ سَحْتٌ إِلَّا كَلْبَ الصَّيِّدِ وَ أَمَّا الرِّشَا فِي الْحُكْمِ فَهُوَ الْكُفْرُ بِاللَّهِ الْعَظِيمِ.

¹⁹² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 12

And know that the payment of the adulteress (prostitute) and price of the dog are ill-gotten gains except the hunting dog, and as for the bribe regarding the decision, it is the Kufir with Allah^{-azwj} the Magnificent!"¹⁹³

14- ضاء، فقه الرضا عليه السلام اعلمَ بِرَحْمَتِكَ اللهُ أَنْ كُلَّ مَا يَتَعَلَّمُهُ الْعِبَادُ مِنْ أَنْوَاعِ الصَّنَائِعِ مِثْلَ الْكِتَابِ وَالْحِسَابِ وَالتَّجَارَةِ وَالتُّجُومِ وَالطَّبِّ وَ سَائِرِ الصَّنَاعَاتِ كَالْأَبْنِيَّةِ وَ الْمُهَنْدَسَةِ وَ التَّصَاوِيرِ مَا لَيْسَ فِيهِ مِثَالُ الرُّوحَانِيَّةِ وَ أَبْوَابِ صُنُوفِ الْأَلَاتِ الَّتِي يُجْتَنَبُ إِلَيْهَا مِمَّا فِيهِ مَنَافِعُ وَ فَوَائِدُ مَعَاشٍ وَ طَلَبُ الْكَسْبِ فَحَلَالٌ كُلُّهُ تَعْلِيمُهُ وَ الْعَمَلُ بِهِ وَ أَخْذُ الْأُجْرَةِ عَلَيْهِ وَ إِنْ قَدْ تَصَرَّفَ بِهَا فِي وُجُوهِ الْمَعَاصِي أَيْضاً مِثْلَ اسْتِعْمَالِ مَا جُعِلَ لِلْحَلَالِ

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} – 'Know, may Allah^{-azwj} Mercy you, that everything servants learn from various crafts such as writing, arithmetic, trade, astronomy, medicine, and other crafts like construction, engineering, and images, which do not involve spiritual examples or devices used in spiritual practices but are needed for benefits, livelihoods, and earning a living, all of this is lawful to learn, practice, and receive payment for, and even if one sometimes uses it in ways related to sins, such as using what is meant for lawful purposes.

ثُمَّ تَصَرَّفَهُ إِلَى أَبْوَابِ الْحَرَامِ وَ مِثْلَ مُعَاوَنَةِ الظَّالِمِ وَ غَيْرِ ذَلِكَ مِنْ أَسْبَابِ الْمَعَاصِي مِثْلَ الْإِنَاءِ وَ الْأَقْدَاحِ وَ مَا أَشَبَّهُ ذَلِكَ وَ لَعَلَّهُ لِمَا فِيهِ مِنَ الْمَنَافِعِ جَازَ تَعْلِيمُهُ وَ عَمَلُهُ وَ حُرْمَ عَلَى مَنْ يَصَرَّفُهُ إِلَى غَيْرِ وُجُوهِ الْحَقِّ وَ الصَّلَاحِ الَّذِي أَمَرَ اللهُ بِهَا دُونَ غَيْرِهَا

Then one directs it toward forbidden matters, such as helping the oppressor and other causes of sins like vessels, cups, and the like. Perhaps because of the benefits involved, teaching and practising it is allowed, but it becomes forbidden for the one who directs it away from the paths of truth and righteousness which Allah^{-azwj} has Commanded to be followed other than something else.

اللَّهُمَّ إِلَّا أَنْ يَكُونَ صِنَاعَةً مُحَرَّمَةً أَوْ مَنُهِيًا عَنْهَا مِثْلَ الْعِنَاءِ وَ صِنْعَةِ آلَاتِهِ وَ مِثْلَ بِنَاءِ الْبَيْعَةِ وَ الْكُنَائِسِ وَ بَيْتِ النَّارِ وَ تَصَاوِيرِ دَوَى الْأَرْوَاحِ عَلَى مِثَالِ الْحَيَوَانَ وَ الرُّوحَانِيَّةِ وَ مِثْلَ صِنْعَةِ الدَّفِّ وَ الْعُودِ وَ أَشْبَاهِهِ وَ عَمَلِ الْحَمْرِ وَ الْمُسْكِرِ وَ الْأَلَاتِ الَّتِي لَا تَصْلُحُ فِي شَيْءٍ مِنَ الْمُحَلَّلَاتِ فَحَرَامٌ عَمَلُهُ وَ تَعْلِيمُهُ وَ لَا يَجُوزُ ذَلِكَ وَ بِاللَّهِ التَّوْفِيقُ.

Except if it is a forbidden craft or one that is prohibited, such as singing and making its instruments, building brothels, churches, and the temples of fire worship, images of beings with souls resembling animals or spirits, making the tambourine, lute and similar instruments, producing wine and intoxicants, and instruments that have no use in lawful matters. Its practice and teaching are forbidden, and that is not permissible. And with Allah^{-azwj} is inclination!"¹⁹⁴

15- شي، تفسير العياشي عَنْ مُحَمَّدِ بْنِ خَالِدِ الصَّبِيِّ قَالَ: مَرَّ بِإِبْرَاهِيمَ النَّخَعِيِّ عَلَى امْرَأَةٍ وَ هِيَ جَالِسَةٌ عَلَى بَابِ دَارِهَا بِكْرَةٌ وَ كَانَ يُقَالُ لَهَا أُمُّ بَكْرٍ وَ فِي يَدِهَا مِعْزَلٌ تَعْرُلُ بِهِ فَقَالَ يَا أُمَّ بَكْرٍ أَمَا كَبِرْتَ أَمْ يَأْنُ لَكَ أَنْ تَضْعِي هَذَا الْمِعْزَلَ

(The book) 'Tafseer Al Ayyashi' – from Muhammad Bin Khalid Al Zaby who said,

¹⁹³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 13

¹⁹⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 14

'Ibrahim Al-Nakhaie passed by a woman sitting at the door of her house in the morning. She was known as Umm Bakr, and in her hand was a spindle with which she was spinning. He said, 'O Umm Bakr, and have you not grown old? Has the time not come for you to put down this spindle?'

فَقَالَتْ وَكَيْفَ أَضَعُهُ وَ سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ هُوَ مِنْ طَيِّبَاتِ الْكَسْبِ.

She replied, 'And how can I put it down when I heard Ali^{asws} Bin Abu Talib Amir Al-Momineen^{asws} saying it is from the good earnings?''¹⁹⁵

16- شي، تفسير العياشي سماعه قال قال أبو عبد الله ع الغلول كل شيء غل من الإمام و أكل مال اليتيم شبهه و السحت شبهه.

(The book) 'Tafseer Al Ayyashi' – Sama'at said,

'Abu Abdullah^{asws} said: 'Embezzlement of all things is embezzling from the Imam^{asws}, and devouring wealth of the orphan resembles it, and the ill-gotten gain resembles it''.¹⁹⁶

17- سر، السرائر من جامع الترنطبي عن أبي بصير عن أبي عبد الله ع قال: بيع الشطرنج حرام و أكل ماله سحت و اتخاذهما كفر.

(The book) 'Al Saraair', from 'Jamie' of Al Bazanty, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'Selling chess is Prohibited, and consuming its prices is an ill-gotten gain, and taking (playing) it is Kufr''.¹⁹⁷

18- شي، تفسير العياشي عن الوشاء عن الرضا ع قال سمعته يقول ممن الكلب سحت و السحت في النار.

(The book) 'Tafseer Al Ayyashi' – from Al Washa

'From Al-Reza^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'The price of a dog is an ill-gotten gain, and the ill-gotten gainer would be in the Fire''.¹⁹⁸

19 شي، تفسير العياشي عن سماعة عن أبي عبد الله و أبي الحسن ع قال: السحت أنواع كثيرة منها كسب الحجام و أجر الزانية و ثمن الخمر و أما الرشا في الحكم فهو الكفر بالله.

(The book) 'Tafseer Al-Ayyashi' – from Sama'at,

'From Abu Abdullah^{asws} and Abu Al-Hassan^{asws} having said: 'The ill-gotten gains are of many types. From these is earning of the cupper, and payment to the adulteress (prostitute), and price of the wine, and as for the bribe regarding the decision, it is the Kufr with Allah^{azwj}'.¹⁹⁹

¹⁹⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 15

¹⁹⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 16

¹⁹⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 17

¹⁹⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 18

¹⁹⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 19

20- شي، تفسير العياشي عن جرّاح المدائني عن أبي عبد الله ع قال: من أكل السُّحْتِ الرِّشْوَةَ فِي الْحُكْمِ وَ عَنْهُ وَ مَهْرُ الْبَغِيِّ.

(The book) 'Tafseer Al Ayyashi' – from Jarrah Al Madainy,

'From consumption of the ill-gotten gain is the bribery regarding the decision', and from him^{-asws}: 'And dower (payment) of the prostitute'.²⁰⁰

21- شي، تفسير العياشي عن السَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع أَنَّهُ كَانَ يَنْهَى عَنِ الْجُؤْرِ الَّذِي يَحْوِيهِ الصَّبِيَّانِ مِنَ الْقَمَارِ أَنْ يُؤْكَلَ وَ قَالَ هُوَ السُّحْتُ.

(The book) 'Tafseer Al Ayyashi' – from Al Sakuni,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}, he^{-asws} had forbidden from eating the walnuts which the children obtain from the gambling, and said: 'It is the ill-gotten gain'.²⁰¹

22- ضا، فقه الرضا عليه السلام سئل أبو عبد الله ع عن شراء الحَيَانَةِ وَ السَّرْفَةِ قَالَ إِذَا عَرَفْتَ ذَلِكَ فَلَا تَشْتَرِهِ إِلَّا مِنَ الْعُمَّالِ.

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws}, 'Abu Abdullah^{-asws} was asked about betrayed (embezzled) and the stolen (goods). He^{-asws} said: 'When you know that, do not buy it except from the workers (the manufacturer).²⁰²

23- وَ قِيلَ لِأَبِي عَبْدِ اللَّهِ ع الرَّجُلُ يَطْلُبُ مِنَ الرَّجُلِ مَتَاعاً بِعَشْرَةِ آلَافِ دِرْهَمٍ وَ لَيْسَ عِنْدَهُ إِلَّا بِمِقْدَارِ أَلْفِ دِرْهَمٍ فَيَأْتِيهِمْ مِنْ جِيرَانِهِ وَ مُعَامِلِيهِ ثُمَّ يَشْرَاءُ أَوْ عَارِيَةً وَ يُؤَيِّبُهُ ثُمَّ يَشْرِيهِ مِنْهُ أَوْ يَمُنُّ بِشْرِيهِ مِنْهُ فَيُرُدُّهُ عَلَى أَصْحَابِهِ

And it was said to Abu Abdullah^{-asws}, 'A man asks another man for goods worth ten thousand Dirhams, while he only possesses goods worth one thousand Dirhams. So, he takes the remaining amount from his neighbours and associates, either by purchase or as a loan, and then completes the amount, buys it from him or from someone who buys it from him, and returns it to its original owners''.

قَالَ لَا بَأْسَ.

He said: 'There is no problem'.²⁰³

24- حَدِيثِ الصَّادِقِ وَ سُئِلَ عَنِ السِّهَامِ الَّتِي يَضْرِبُهَا الْقَصَّابُونَ فَكَرِهَهَا إِذَا وَقَعَ بَيْنَهُمْ أَفْضَلُ مِنْ سَهْمٍ.

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws}: 'My^{-asws} grandfather^{-asws} Al-Sadiq^{-asws} said, and he^{-asws} was asked about the arrows (lots) cast by the butchers. He^{-asws} disliked it if there occurs between them more than a (single) share'.²⁰⁴

²⁰⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 20

²⁰¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 21

²⁰² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 22

²⁰³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 23

²⁰⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 24

25- عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا بَأْسَ بِجَوَائِزِ السُّلْطَانِ

From Abu Ja'far^{-asws} having said: 'There is no problem with gifts by the ruler'.

25- عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا بَأْسَ بِجَوَائِزِ السُّلْطَانِ

And he^{-asws} was asked about a man taking wealth by speculation, 'Is it Permissible for him to give it to another for less than what he had taken it?'

قَالَ لَا وَلَا يَشْتَرِي الرَّجُلُ مِمَّا يَتَصَدَّقُ بِهِ وَإِنْ تَصَدَّقَ بِمَسْكِينِهِ عَلَى قَرَابَتِهِ سَكَنَ مَعَهُمْ إِنْ شَاءَ وَالسِّمْسَارُ يَشْتَرِي لِلرَّجُلِ بِأَجْرٍ فَيَقُولُ لَهُ خُذْ مَا شِئْتَ وَاتْرِكْ مَا شِئْتَ قَالَ لَا بَأْسَ.

He^{-asws} said: 'No, and a man should not buy from what has been given in charity, and if he donates his house to his relatives, he may live with them in it if he wishes. As for the broker, he may buy on behalf of a person for a fee and say to him: 'Take whatever you wish and leave what you wish', he^{-asws} said: 'There is no problem''²⁰⁵

26- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَوْحَفَ مَا أَخَافُ عَلَى أُمَّتِي مِنْ بَعْدِي هَذِهِ الْمَكَايِبُ الْمُحَرَّمَةُ وَالشَّهْوَةُ الْحَقِيقَةُ وَالرِّبَا.

(The book) 'Nawadir' of Al-Rawandy – By his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The scariest of what I^{-saww} fear upon my^{-saww} community from after me^{-saww} are these forbidden earnings, and the hidden lustful desires, and the usury (interest)!''²⁰⁶

27- وَبِهَذَا الْإِسْنَادِ قَالَ: نَحَى رَسُولُ اللَّهِ ص عَنْ زَيْدِ الْمُشْرِكِينَ يُرِيدُ بِهِ هَدَايَا أَهْلِ الْحَرْبِ.

And by this chain, he^{-asws} said: 'Rasool-Allah^{-saww} prohibited from 'butter' of the Polytheists' – meaning by it gifts to the people at war''²⁰⁷

28- أَقُولُ وَجَدْتُ بِحِطِّ الشَّيْخِ مُحَمَّدِ بْنِ عَلِيِّ الْحَبَائِعِيِّ رَحِمَهُ اللَّهُ نَقْلًا مِنْ حِطِّ الشَّهِيدِ قَدَسَ اللَّهُ رُوحَهُ عَنْ يُوسُفَ بْنِ جَابِرٍ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع قَالَ: لَعَنَ رَسُولُ اللَّهِ ص مَنْ نَظَرَ إِلَى فَرْجِ امْرَأَةٍ لَا تَحِلُّ لَهُ وَرَجُلًا خَانَ أَخَاهُ فِي أَمْرَاتِهِ وَرَجُلًا احْتَجَّ النَّاسَ إِلَيْهِ لِيُقْفِيَهُمْ فَسَأَلَهُمُ الرِّشْوَةَ.

I say, 'I found in the handwriting of Muhammad Bin Ali Al Jubaie, may Allah^{-azwj} Mercy him, copying from the handwriting of Al Shaheed, may Allah^{-azwj} Sanctify his soul, from Yusuf Bin Jabir,

'From Abu Ja'far Al-Baqir^{-asws} having said: 'Rasool-Allah^{-saww} Cursed the one who looks at private parts of a woman not Permissible for him, and a man who betrays his brother

²⁰⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 25

²⁰⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 26

²⁰⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 27

regarding his wife, and a man the people need from him to give them understanding, so he asks them for the bribe".²⁰⁸

29- وَ بِحِطِّهِ أُيْضاً عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص قَالَ: إِذَا حَرَّمَ اللَّهُ شَيْئاً حَرَّمَ ثَمَنَهُ.

And in his handwriting as well, from Ibn Abbas,

'From the Prophet^{-saww} having said: 'If Allah^{-azwj} has Prohibited a thing, He^{-azwj} has also Prohibited its price.'²⁰⁹

30- دَعَاؤُ الرَّاوَدِيِّ، سَيْلِ الرِّضَا ع عَنْ مَالِ بَنِي أُمَيَّةَ فَقَالَ ع وَ لِيَّتِي أُمَيَّةَ مَالٍ.

(The book) 'Dawaat' of Al Rawandy –

'Al-Reza^{-asws} was asked about wealth of the clan of Umayya. He^{-asws} said: 'And for the clan of Umayya there is wealth (as its all ill-gotten which is worthless)?'²¹⁰

31- كِتَابُ صَيْغِينَ لِنَصْرِ بْنِ مُزَاهِمٍ قَالَ: لَمَّا مَرَّ أَمِيرُ الْمُؤْمِنِينَ ع بِالْأَنْبَارِ اسْتَقْبَلَهُ بَنُو خَشْنَوْشَكٍ دَهَاقَتِهَا

(The book) 'Kitab Siffeen' of Nasr Bin Muzahim who said,

'When Amir Al-Momineen^{-asws} passed by Al-Anbar. The clan of Khashnoushak of its people welcomed him^{-asws}.

قَالَ سُلَيْمَانُ خَشْ طَيْبٌ نَوْشَكٌ رَاضِي يَعْني بَنِي الطَّيِّبِ الرَّاظِي بِالفَارِسِيَّةِ

Suleyman said, 'The term 'Khash' means good, and 'Nushak' means satisfied, meaning the clan which is good, the contented in Persian.

قَالَ فَلَمَّا اسْتَقْبَلُوهُ نَزَلُوا عَنْ حُمُولِهِمْ ثُمَّ جَاءُوا يَشْتَدُونَ مَعَهُ وَ بَيْنَ يَدَيْهِ وَ مَعَهُمْ بَرَادِيئُ قَدْ أَوْقَفُوهَا فِي طَرِيقِهِ فَقَالَ مَا هَذِهِ الدَّوَابُّ الَّتِي مَعَكُمْ وَ مَا أَرَدْتُمْ بِهَذَا الَّذِي صَنَعْتُمْ

He (the narrator) said, 'When they welcomed him^{-asws}, they descended from their horses, then they came adhering with him^{-asws}, and in front of him^{-asws}, and with them were horses whom they paused in his^{-asws} path. He^{-asws} said: 'What are these animals which are with you, and what are you intending with this which you are doing?'

قَالُوا أَمَا هَذَا الَّذِي صَنَعْنَا فَهُوَ خُلُقٌ مِنَّا نُعْظِمُ بِهِ الْأَمْرَاءَ وَ أَمَا هَذِهِ الْبَرَادِيئُ فَهَدِيَّةٌ لَكَ وَ قَدْ صَنَعْنَا لِلْمُسْلِمِينَ طَعَاماً وَ هَبْنَا لِدَوَابِّكُمْ عَلْفاً كَثِيراً

²⁰⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 28

²⁰⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 29

²¹⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 30

They said, 'As for this which we are doing, it is a mannerism from us we revere the commanders with, and as for these horses, it is a gift for you^{-asws} and we have prepared meals for the Muslims, and we have a lot of fodder for your animals'.

فَقَالَ عَ أَمَّا هَذَا الَّذِي رَعَمْتُمْ أَنَّهُ فِيكُمْ خُلُقٌ تُعْظَمُونَ بِهِ الْأَمْرَاءَ فَوَ اللَّهُ مَا يَنْفَعُ ذَلِكَ الْأَمْرَاءَ وَ إِنَّكُمْ لَتَشْفُونَ بِهِ عَلَى أَنْفُسِكُمْ وَ أَيْدَابِكُمْ فَلَا تَعُودُوا لَهُ وَ أَمَّا دَوَائِكُمْ هَذِهِ فَإِنَّ أَحْبَبْتُمْ أَنْ آخُذَهَا مِنْكُمْ وَ أَحْسَبْتُمْ لَكُمْ مِنْ خَرَاكِكُمْ آخُذَنَاهَا مِنْكُمْ وَ أَمَّا طَعَامُكُمْ الَّذِي صَعَنْتُمْ لَنَا فَإِنَّا نَكْرَهُ أَنْ نَأْكُلَ مِنْ أَمْوَالِكُمْ إِلَّا بِتَمَنِ

He^{-asws} said: 'As for this which you are claiming that it is a mannerism among you all revering the commanders with, by Allah^{-azwj}, that does not benefit the commanders, and you are causing difficulties upon yourselves and your bodies, so do not be returning to it (leave this tradition). And as for these animals of your, I^{-asws} would love to take them from you, and I^{-asws} shall be reckoning it for you to be from your taxes having been taken from you. And as for your meals which you have prepared for us, we dislike to eat from your wealth except with a price'.

قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ نَحْنُ نَقْبَلُ تَمَنَّهُ قَالَ إِذَا لَا تُقْوِمُونَهُ قِيمَتَهُ نَحْنُ نَكْتَفِي بِمَا هُوَ دُونَهُ

They said, 'O Amir Al-Momineen^{-asws}! We shall value it, then we shall accept its price'. He^{-asws} said: 'Then you will not evaluate it, we shall suffice you with what is besides it'.

قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ فَإِنَّ لَنَا مِنَ الْعَرَبِ مَوَالِي وَ مَعَارِفَ أُمَّتِنَا أَنْ تُحَدِي لَهُمْ أَوْ تَمْنَعُهُمْ أَنْ يَقْبَلُوا [يَقْبَلُوا] مِنَّا فَقَالَ كُلُّ الْعَرَبِ لَكُمْ مَوَالٍ وَ لَيْسَ لِأَحَدٍ مِنَ الْمُسْلِمِينَ أَنْ يَقْبَلَ هَدِيَّتَكُمْ وَ إِنْ غَضَبَكُمْ أَحَدٌ فَأَعْلَمُونَا

They said, 'O Amir Al-Momineen^{-asws}! There are friends for us from the Arabs and people we know. Are you^{-asws} forbidding us from gifting to them, or refusing them to accept from us (for free)?' He^{-asws} said: 'All Arabs are your friends, and it isn't for anyone from the Muslims that he should accept your gifts, and if anyone usurps you, then let us know'.

قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّا نَحْبُ أَنْ تَقْبَلَ هَدِيَّتَنَا وَ كَرَامَتَنَا قَالَ وَحِكْمَ فَتَحْنُ أَعْنَى مِنْكُمْ فَتَرَكْتُمْهُمُ وَ سَارَ.

They said, 'O Amir Al-Momineen^{-asws}! We would love it if you^{-asws} could accept our gifts and our prestige'. He^{-asws} said: 'Woe be unto you! We are needless from you'. He^{-asws} left them and travelled"²¹¹.

32- نَحَى الْبَلَاغَةَ، قَالَ أَمِيرَ الْمُؤْمِنِينَ عَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّ الْقَوْمَ سَيُفْتِنُونَ بَعْدِي بِأَمْوَالِهِمْ وَ يَمْنُونَ بِدِينِهِمْ عَلَى رَبِّهِمْ وَ يَتَمَنَّوْنَ رَحْمَتَهُ وَ يَأْمَنُونَ سَطْوَتَهُ وَ يَسْتَحِلُّونَ حَرَامَهُ بِالسُّبُهَاتِ الْكَاذِبَةِ وَ الْأَهْوَاءِ السَّاهِيَةِ فَيَسْتَحِلُّونَ الْحَمْرَ بِالتَّبْيِذِ وَ السُّحْتِ بِالْهَدْيَةِ وَ الرِّبَا بِالْبَيْعِ

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{-asws} said: 'Rasool-Allah^{-saww} said: 'O Ali^{-asws}! The people will be tempted with the wealth, and they will (think) they are conferring a favour with their religion upon their Lord^{-azwj}, and they are wishing for His^{-azwj} Mercy, and are feeling safe from His^{-azwj}

²¹¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 31

Punishment, and they are permitting His^{-azwj} Prohibition with the false suspicions and deceptive whims. So, they permitted the wine through Al-Nabeez, and the ill-gotten gains as the gifts, and the interest as the selling (money)'.²¹²

قُلْتُ يَا رَسُولَ اللَّهِ فَمَا يَجِي الْمَنَازِلُ أَتُرَاهُمْ عِنْدَ ذَلِكَ أَمْ بِمَنْزِلَةٍ فِتْنَةٍ

I^{-asws} said: 'O Rasool-Allah^{-saww}! So, at which status should I^{-asws} status them during that, is it as the status of apostasy or the status of Fitna?'²¹²

33- كِتَابُ الْإِمَامَةِ وَ التَّبَصِيرَةِ، عَنْ هَارُونَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ ابْنِ فَضَّالٍ عَنِ الصَّادِقِ عَنِ أَبِيهِ عَنْ آبَائِهِ عَنِ النَّبِيِّ ص قَالَ: شَرُّ الْكَسْبِ مِمَّنْ الْكَلْبِ وَ مَهْرُ الْبَغِيِّ وَ كَسْبُ الْحَجَّامِ.

(The book) 'Kitab Al Imama Wa Al Tabsira' – From Haroun Bin Musa, from Muhammad Bin Ali, from Muhammad Bin Al-Husayn, from Ali Bin Asbaat, from Ibn Fazzal,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: 'The evil earnings are price of the dog, and dower (payment) of the prostitute, and earning of the cupper''²¹³

34- الدُّرُّ الْمَنْشُورُ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ آدَمُ حَرَانًا وَ كَانَ إِدْرِيسُ حَيَّاطًا وَ كَانَ نُوحٌ عَ تَجَارًا وَ كَانَ هُودٌ تَاجِرًا وَ كَانَ إِبْرَاهِيمُ ص رَاعِيًا وَ كَانَ دَاوُدُ زَرَّادًا وَ كَانَ سُلَيْمَانُ حَوَاصًا وَ كَانَ مُوسَى أَجِيرًا وَ كَانَ عِيسَى سَيَّاحًا وَ كَانَ مُحَمَّدٌ ص شَجَاعًا جُعِلَ رِزْقُهُ تَحْتَ رُجْحِهِ.

(The book) 'Al Durr Al Mansour' – From Abbas who said,

'Adam^{-as} was a farmer, and Idrees^{-as} was a tailor, and Noah^{-as} was a carpenter, and Hud^{-as} was a trader, and Ibrahim^{-as} was a shepherd, and Dawood^{-as} was an armour-maker, and Suleyman^{-as} was a (cloth) weaver, and Musa^{-as} was an employee, and Isa^{-as} was a wanderer, and Muhammad^{-saww} was brave (warrior). His^{-saww} sustenance was made to be beneath his^{-saww} spear''²¹⁴

35- وَ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ لِرَجُلٍ عِنْدَهُ اذُنٌ مِنِّي أُحَدِّثُكَ عَنِ الْأَنْبِيَاءِ الْمَذْكُورِينَ فِي كِتَابِ اللَّهِ أُحَدِّثُكَ عَنْ آدَمَ كَانَ حَرَانًا وَ عَنْ نُوحٍ كَانَ تَجَارًا وَ عَنْ إِدْرِيسَ كَانَ حَيَّاطًا وَ عَنْ دَاوُدَ كَانَ زَرَّادًا وَ عَنْ مُوسَى كَانَ رَاعِيًا وَ عَنْ إِبْرَاهِيمَ كَانَ زَرَّاعًا عَظِيمَ الصِّيَافَةِ

And from Ibn Abbas, he said to a man in his presence, 'Come near me, I will narrate to you from the Prophets^{-as} mentioned in the Book of Allah^{-azwj}! I narrate to you about Adam^{-as} he^{-as} was a farmer, and about Noah^{-as} he^{-as} was a carpenter, and about Idrees^{-as} he^{-as} was a tailor, and about Dawood^{-as} he^{-as} was an armour maker, and about Musa^{-as} he^{-as} was a shepherd, and about Ibrahim^{-as} he^{-as} was a shepherd, of mighty hospitality.

وَ عَنْ شُعَيْبٍ كَانَ رَاعِيًا وَ عَنْ لُوطٍ كَانَ زَرَّاعًا وَ عَنْ صَالِحٍ كَانَ تَاجِرًا وَ عَنْ سُلَيْمَانَ كَانَ أَوْتَى الْمَلِكِ وَ يَصُومُ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ فِي أَوَّلِهِ وَ ثَلَاثَةَ أَيَّامٍ فِي وَسْطِهِ وَ ثَلَاثَةَ أَيَّامٍ فِي آخِرِهِ وَ كَانَتْ لَهُ سَبْعُمِائَةِ سُرِّيَّةٍ وَ ثَلَاثُ مِائَةِ مَهْيَرَةٍ

²¹² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 32

²¹³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 33

²¹⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 34

And about Shueyb^{-as} he^{-as} was a shepherd, and about Lut^{-as} he^{-as} was a cultivator (farmer), and about Salih^{-as} he^{-as} was a trader, and about Suleyman^{-as} he^{-as} was Given the kingdom and he^{-as} fasted from the month, three days in its beginning, and three days in its middle, and three days in its end, and there were seven hundred concubines and three hundred dowered (wives).

وَأَحَدُثُكَ عَنِ ابْنِ الْعَدْرَاءِ الْبُتُولِ عِيسَى عَ أَنَّهُ كَانَ لَا يَحْتَبُ شَيْئاً لَعْدٍ وَ يَقُولُ الَّذِي عَدَّابِي سَوْفَ يُعَشِّبُنِي وَ الَّذِي عَشَّابِي سَوْفَ يُعَدِّبُنِي يُعْبُدُ اللهُ لَيْلَتُهُ كُلَّهُ وَ هُوَ بِالنَّهَارِ صَائِمٌ.

And I shall narrate to you about the son^{-as} of the chaste virgin, Isa^{-as}. He^{-as} would not store anything for the following day, and he^{-as} said: ‘The One Who Gave me breakfast will soon be Giving me dinner, and the One Who Gives me dinner will soon be Giving me breakfast!’ He^{-as} worshipped Allah^{-azwj} all of his^{-as} nights and at the daytime he^{-as} would be fasting’.²¹⁵

36- وَ عَنْ أَنَسٍ قَالَ: هَبَطَ آدَمُ وَ حَوَاءُ عُرْيَانَيْنِ جَمِيعاً عَلَيْهِمَا وَرَقُ الْجَنَّةِ فَأَصَابَهُ الْحَرُّ حَتَّى قَعَدَ يَبْكِي وَ يَقُولُ يَا حَوَاءُ قَدْ آذَانِي الْحَرُّ

And from Anas (a well-known fabricator), ‘Adam^{-as} and Hawwa^{-as} both descended (from Paradise) without garments, and upon them^{-as} were the leaves of Paradise. The heat afflicted him^{-as} to the extent that he^{-as} sat down crying and saying: ‘O Hawwa^{-as}, the heat is hurting me!’

فَجَاءَ جَبْرَائِيلُ بِفُطْنٍ وَ أَمَرَهَا أَنْ تَغْرِزَهُ وَ عَلَّمَهَا وَ أَمَرَ آدَمَ بِالْحَيَاكَةِ وَ عَلَّمَهُ.

Jibraeel^{-as} came with cotton and instructed her^{-as} to spin it and instructed Adam^{-as} with weaving and taught him^{-as}’.²¹⁶

[باب 5 كسب النائحة و المغنية](#)

CHAPTER 5 – EARNINGS OF THE MOURNER AND THE SINGER

1- ب، قرب الإسناد عنهما عن حنان قال: كانت امرأة معنا في الحبي وكانت لها جارئة نايحة فجاءت إلى أبي فقالت جعلت فداك يا عمه إنك تعلم أننا معيشتي من الله عز و جل ثم من هذه الجارية وقد أحب أن تسأل أبا عبد الله ع عن ذلك فإن بك ذلك خللاً و إلا لم تنح و بعثها و أكلت منها حتى يأتي الله بفرج

(The book) ‘Qurb Al Isnaad’ – From Hanan who said,

‘There was a woman among us in the neighbourhood who had a slave girl who was a mourner. She came to my father and said, ‘May I be your ransom, uncle. You know that my livelihood is from Allah, the Mighty and Majestic, and then from this slave girl. I would like you to ask Abu Abdullah^{-asws} about that. If it is lawful, then fine, otherwise, she will not mourn, and I will sell her and consume her price until Allah^{-azwj} brings relief’.

²¹⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 35

²¹⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 4 H 36

قَالَ فَقَالَ لَهَا أَبِي وَ اللَّهُ إِيَّيْ لَأُعْظِمُ أَبَا عَبْدِ اللَّهِ أَنْ أَسْأَلَهُ عَنْ هَذِهِ الْمَسْأَلَةِ

He (the narrator) said, 'He said to her, 'By Allah^{-azwj}! I revere Abu Abdullah^{-asws} too much to ask him^{-asws} about this matter!'

قَالَ فَقُلْتُ لَهَا أَنَا أَسْأَلُهُ لَكَ عَنْ هَذَا

He (the narrator) said, 'I said to her, 'I shall ask him^{-asws} for you about this'.

فَلَمَّا قَدِمْنَا دَخَلْتُ عَلَيْهِ فَقُلْتُ إِنَّ امْرَأَةً جَارَةٌ لَنَا وَ لَهَا جَارِيَةٌ نَائِحَةٌ إِنَّمَا عَشِيَّتُهَا [عَيْشُهَا] مِنْهَا بَعْدَ اللَّهِ قَالَتْ لِي اسْأَلْ أَبَا عَبْدِ اللَّهِ عَنْ كَسْبِهَا إِنْ يَكُ حَالًا وَ إِلَّا بَعَثَهَا

When we arrived, I entered to see him^{-asws}. I said, 'There is a woman neighbour of ours and there is a slave girl for her, a mourner. But rather, her livelihood is from it, after Allah^{-azwj}. She said to me, 'Ask Abu Abdullah^{-asws} about her earnings, whether it is Permissible, or else I will sell her''.

قَالَ أَبُو عَبْدِ اللَّهِ ع تُشَارِطُ

Abu Abdullah^{-asws} said: 'She makes a prior agreement (fix the price)?'

قُلْتُ وَ اللَّهُ مَا أَدْرِي تُشَارِطُ أَمْ لَا

I said, 'By Allah^{-azwj}! I don't know whether she makes a prior agreement (for the fee) or not!'

فَقَالَ لِي قُلْ لَهَا لَا تُشَارِطُ وَ تَقْبَلُ مَا أُعْطِيَتْ.

He^{-asws} said to me: 'Say to her, 'Do not make a prior agreement and accept whatever is given''.²¹⁷

2- ل، الخصال ابنُ الوليدِ عَنِ الصَّفَّارِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنِ نَصْرِ بْنِ قَابُوسَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الْمُنَجِّمُ مَلْعُونٌ وَ الْكَاهِنُ مَلْعُونٌ وَ السَّاحِرُ مَلْعُونٌ وَ الْمُعْتَبِيُّ مَلْعُونَةٌ وَ مَنْ آوَاهَا مَلْعُونٌ وَ أَكَلَهَا مَلْعُونٌ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Al-Hassan Bin Ali, from Is'haq Bin Ibrahim, from Nasr Bin Qabous who said,

'I heard Abu Abdullah^{-asws} saying: 'The astrologer is an accursed, and the soothsayer is an accursed, and the sorcerer is an accursed, and the female singer is an accursed, and the one who shelters her is an accursed, and the consumer of her earnings is an accursed!''²¹⁸

3- قَالَ وَ قَالَ ع الْمُنَجِّمُ كَالْكَاهِنِ وَ الْكَاهِنُ كَالسَّاحِرِ وَ السَّاحِرُ كَافِرٌ وَ الْكَافِرُ فِي النَّارِ.

²¹⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 5 H 1

²¹⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 5 H 2

He said, 'And he^{-asws} said: 'The astrologer is like the soothsayer, and the soothsayer is like the sorcerer, and the sorcerer is a Kafir, and the Kafir is in the Fire!''²¹⁹

[باب 6 الحجامة و فحل الضراب](#)

CHAPTER 6 – THE CUPPING AND STUD (HORSE/CAMEL) FOR THE MATING

1- ب، قرب الإسناد ابنُ طَريفٍ عَنِ ابْنِ عُلوَانَ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص اِخْتَجَمَ وَسَطَ رَأْسِهِ حَجْمَهُ أَبُو طَيِّبَةَ يَمْحَجَمُهُ مِنْ صُفْرِ وَ أَعْطَاهُ رَسُولُ اللَّهِ ص صَاعًا مِنْ تَمْرٍ.

(The book) 'Qurb Al Isnaad' – Ibn Tareyf, from Ibn Ulwan,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} had cupping done in the middle of his^{-saww} head. Abu Tayyiba did the cupping for him^{-saww} with a cupping tool made of brass, and Rasool-Allah^{-saww} gave him a Sa'a (measure) of dates''²²⁰

2- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عَنِ الرِّضَا عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّا أَهْلُ بَيْتٍ لَا نَحِلُّ لَنَا الصَّدَقَةُ وَ أَمْرُنَا بِإِسْبَاغِ الطَّهْوَرِ وَ أَنْ لَا نُتْرَى جَمَارًا عَلَى عَتِيقَةٍ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws} – By the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'We^{-asws} People^{-asws} of the Household, the charity is not Permissible for us, and we^{-asws} have been commanded to perfect purification and not to mate a donkey with a noble-bred female!''²²¹

[باب 7 بيع المصاحف و أجر كتابتها و تعليمها](#)

CHAPTER 7 – SELLING (COPIES OF) THE QUEAN, AND PAYMENT OF WRITING IT AND TEACHING IT

الآيات البقرة وَ لَا تَشْتَرُوا بِآيَاتِي مِمَّا قَلِيلًا.

The Verses – (Surah) Al Baqarah: **and do not be exchanging My verses for a small price; [2:41].**

1- ب، قرب الإسناد عَلِيُّ عَنِ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكْتُبُ الْمُصْحَفَ بِالْأَجْرِ قَالَ لَا بَأْسَ.

(The book) 'Qurb Al Isnaad' –

²¹⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 5 H 3

²²⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 6 H 1

²²¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 6 H 2

Ali, from his brother (Musa Al-Kazim^{-asws}, said, 'I asked him^{-asws} about the man writing the Parchment (Quran) for the payment. He^{-asws} said: 'There is no problem''^{.222}

2 سر، السرائر من جامع البرزطي مثله.

(The book) 'Al Saraair', from 'Jamie' Al Bazanty – similar to it.²²³

3- ضا، فقه الرضا عليه السلام اعلم أن أجره الموعلم حرام إذا شرط في تعليم القرآن أو معلم لا يعلمه إلا قرأنا فقط فحرام أجرته إن شرط أو لم يُشروط.

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} – 'Know that wages of the teacher are Prohibited when he stipulates a condition for teaching the Quran, or a teacher who does not teach except Quran only. His wages would be Prohibited whether he stipulates or does not stipulate''^{.224}

4- وَ رُوِيَ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ أَكَّالُونَ لِلسُّحْتِ قَالَ أَجْرَةُ الْمُعَلِّمِينَ الَّذِينَ يُشَارِطُونَ فِي تَعْلِيمِ الْقُرْآنِ.

And it is reported from Ibn Abbas regarding His^{-azwj} Words: **devouring the ill-gotten gains [5:42]**. He said, 'Payments to the teachers, those who are stipulating regarding teaching the Quran''^{.225}

5- وَ رُوِيَ أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ جَاءَ إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ أَعْطَانِي فُلَانٌ الْأَعْرَابِيُّ نَاقَةً يَوْلِدُهَا

And it is reported that Abdullah Bin Masoud came to the Prophet^{-saww}. He said, 'O Rasool-Allah^{-saww}! So and so the Bedouin gave me a she-camel along with her young child!'

فَقَالَ النَّبِيُّ ص لِمَ يَا ابْنَ مَسْعُودٍ

The Prophet^{-saww} said: 'Why, O Ibn Masoud?'

فَقَالَ إِنِّي كُنْتُ عَلَّمْتُ لَهُ أَرْبَعَ سُورٍ مِنْ كِتَابِ اللَّهِ

He said, 'I had taught him four Chapters from the Book of Allah^{-azwj}'.

فَقَالَ رُدَّ عَلَيْهِ يَا ابْنَ مَسْعُودٍ فَإِنَّ الْأَجْرَةَ عَلَى الْقُرْآنِ حَرَامٌ.

He^{-saww} said: 'Return it to him, O Ibn Masoud, for taking the payment for the Quran is Prohibited!''²²⁶

باب 8 بيع السلاح من أهل الحرب

²²² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 7 H 1

²²³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 7 H 2

²²⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 7 H 3

²²⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 7 H 4

²²⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 7 H 5

CHAPTER 8 – SELLING WEAPONS TO THE PEOPLE OF WAR

1- ب، قرب الإسناد عليّ عن أخيه قال: سألتُه عن الرجل المسلم يحمل التجارة إلى المشركين قال إذا لم يحملوا سلاحاً فلا بأس.

(The book) 'Qurb Al Isnaad' –

Ali, from his brother (Al-Kazim^{asws}), 'I asked him^{asws} about the Muslim man carrying the trade (merchandise) to the Polytheists. He^{asws} said: 'If he does not carry weapons, there is no problem''²²⁷.

2- ل، الخصال فيما أوصى به النبي ص يا عليّ كقر بالله العظيم من هذه الأمة عشرة العنّات و الساجر و الدبوث و ناكح المرأة حراماً في ذريها و ناكح البهيمه و من نكح ذات محرم منه و الساعي في الفتنه و بائع السلاح من أهل الحرب و مانع الركاة و من وجد سعة فمات و لم يخرج.

(The book) 'Al Khisaal' –

'Among what the Prophet^{saww} bequeathed with: 'O Ali^{asws}! The disbelievers in Allah^{azwj} the Magnificent, from this community are ten – the talebearer, and the sorcerer, and the cuckold, and the union with the wife unlawful in her rear, and the union with the beasts (bestiality), and one who has union with someone sanctimonious to him (Mahram), and the striver in the Fitna, the seller of weapons to the people of war, and the preventer of Zakat, and one who finds capacity, but he dies and did not perform Hajj''²²⁸.

[باب 9 بيع الوقف](#)

CHAPTER 9 – SELLING ENDOWMENTS (WAQF – DESIGNATED PROPERTY)

1- ج، الإحتجاج كتب الحميري إلى الناجية المقدسة أن لبعض إخواننا ممن نعرفه ضيعة جديدة يجنب ضيعة خراب للسلطان فيها حصته و أكرته ربماً زرعو حُدودها و تُؤذيهم عمال السلطان و تتعرض في الأكل من غلات ضيعته

(The book) 'Al-Ihtijaj' –

'Al-Himyari wrote to the Holy area (Imam Al Mahdi^{ajfi}) saying, 'One of our brothers, whom we know, owns a new estate next to a ruined estate belonging to the ruler, in which he holds a share and has hired labourers. Sometimes, they plant along its borders, and the ruler's agents harm them and interfere by taking from the produce of their estate.

و ليس لها قيمة لجراها و إنما هي بائرة منذ عشرين سنة و هو يتخرب من شرائها لأنه يُقال إن هذه الحصة من هذه الضيعة كانت قبضت عن الوقف قديماً للسلطان

And there isn't any value for it due to its desolation and rather it has been barren for twenty years. He hesitates to purchase it because it is said that this share of the estate was originally taken long ago from endowment (Waqf) property by the ruler.

²²⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 8 H 1

²²⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 8 H 2

فَإِنْ جَازَ شِرَاؤُهَا مِنَ السُّلْطَانِ وَكَانَ ذَلِكَ صَوَابًا كَانَ ذَلِكَ صَاحِبًا لَهُ وَ عِمَارَةً لِصَيْعَتِهِ وَ أَنَّهُ يُزْرَعُ هَذِهِ الْحِصَّةَ مِنَ الْقَرْيَةِ الْبَارِيَةِ لِفَضْلِ مَاءِ صَيْعَتِهِ الْعَامِرَةِ وَ يُنْحَسِمُ عَنْهُ طَمَعُ أَوْلِيَاءِ السُّلْطَانِ وَ إِنْ لَمْ يَجُزْ ذَلِكَ عَمِلَ بِمَا تَأْمُرُهُ إِنْ شَاءَ اللَّهُ

If it is permissible to buy it from the ruler and if that would be correct, then it would be beneficial for him and help revive his estate. He would then cultivate that share of the barren village using the surplus water from his cultivated estate and would be protected from the ambitions of the ruler's agents. If it is not permissible, he will act according to your^{-ajfi} orders, if Allah^{-azwj} so Desires!

فَأَجَابَ عِ الصَّيْعَةَ لَا يَجُوزُ ائْتِيَانُهَا إِلَّا مِنْ مَالِكِهَا أَوْ بِإِذْنِهِ وَ رِضَا مِنْهُ.

He^{-ajfi} replied: 'The estate, it is not allowed to purchase it except from its owner, or by his instruction and agreement from him'.²²⁹

2- وَ كَتَبَ رُوِيَ عَنِ الْفَقِيهِ فِي بَيْعِ الْوَقُوفِ حَدِيثًا مَأْثُورًا إِذَا كَانَ الْوَقْفُ عَلَى قَوْمٍ بِأَعْيَانِهِمْ وَ أَعْقَابِهِمْ فَاجْتَمَعَ أَهْلُ الْوَقْفِ عَلَى بَيْعِهِ وَ كَانَ ذَلِكَ أَصْلَحَ لَهُمْ أَنْ يَبِيعُوهُ فَهَلْ يَجُوزُ أَنْ يُشْتَرَى مِنْ بَعْضِهِمْ إِنْ لَمْ يَجْتَمِعُوا كُلَّهُمْ عَلَى الْبَيْعِ أَمْ لَا يَجُوزُ إِلَّا أَنْ يَجْتَمِعُوا كُلَّهُمْ عَلَى ذَلِكَ وَ عَنِ الْوَقْفِ الَّذِي لَا يَجُوزُ بَيْعُهُ

It was written, 'It is narrated from the jurist regarding the sale of endowments (waqf) that there is a transmitted report – 'If the endowment is for specific people and their descendants, and the beneficiaries of the endowment all agree to sell it, and selling it is better for them, then may they sell it? And is it permissible to buy it from some of them if all of them do not agree to the sale? Or is it not permissible unless they all agree? And regarding the type of endowment whose sale is not permissible.

فَأَجَابَ إِذَا كَانَ الْوَقْفُ عَلَى إِمَامِ الْمُسْلِمِينَ فَلَا يَجُوزُ بَيْعُهُ وَ إِنْ كَانَ عَلَى قَوْمٍ مِنَ الْمُسْلِمِينَ فَلْيَبِيعْ كُلُّ قَوْمٍ مَا يَقْدِرُونَ عَلَى بَيْعِهِ مُجْتَمِعِينَ وَ مُتَفَرِّقِينَ إِنْ شَاءَ اللَّهُ.

The 12th Imam^{-ajfi} replied: 'If the endowment is for the Imam^{-ajfi} of the Muslims, then its sale is not Permissible. But if it is for a group of Muslims, then let each group sell what they are able to sell, whether together or separately, if Allah^{-azwj} so Desires'.²³⁰

[باب 10 استحباب الزرع و الغرس و حفر القلبان و إجراء القنوات و الأنهار و آداب جميع ذلك](#)

CHAPTER 10 – THE RECOMMENDATION OF PLANTIC CROPS AND THE TREES, AND DIGGING THE WELLS, AND FLOWING THE WATER CHANNELS, AND THE RIVERS, AND METHODS OF ALL THAT

الآيات الواقعة أقرأئتم ما تحزبون أأنتم تزرعون أم نحن الزارعون لو نشاء لجعلنا حطاماً فظلمتم تفكهنون إنا لمعزومون بل نحن محزومون

The Verses – (Surah) Al Waqia: ***Have you considered what you cultivate? [56:63] Are you its growers or are We the Growers? [56:64] If We so Desire, We can Make it to be debris, then***

²²⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 9 H 1

²³⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 9 H 2

you would be upset [56:65] (Saying), ‘We have been penalised! [56:66] But, we have been deprived!’ [56:67].

1- وَ فِي جَمْعِ الْبَيَانِ عَنِ النَّبِيِّ صَلَّى لَا يَقُولَنَّ أَحَدُكُمْ زَرَعْتُ وَ لَيْتُنَّ حَرَّتْ.

And in ‘Majma Al-Bayaan’ – ‘From the Prophet^{saww}: ‘Let not one of you be saying, ‘I cultivated’, and let him say, ‘I tilled (the land)’’.²³¹

2- الْعِلَلُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى الْعَلَوِيِّ عَنِ مُحَمَّدِ بْنِ أَسْبَاطِ بْنِ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عَيْسَى بْنِ جَعْفَرٍ الْعَلَوِيِّ الْعَمَرِيِّ عَنْ أَبِيهِ عَنْ عُمَرَ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع أَنَّ النَّبِيَّ صَلَّى قَالَ: مَرَّ أَخِي عَيْسَى بِمَدِينَةِ وَ إِذَا فِي ثَمَارِهَا الدُّودُ فَشَكَوَا إِلَيْهِ مَا بِهِمْ

(The book) ‘Al-Ilal’ – from Ahmad Bin Muhammad Bin Isa Al Alawy, from Muhammad Bin Asbat, from Ahmad Bin Muhammad Bin Ziyad, from Ahmad Bin Muhammad Bin Abdullah, from Isa Bin Ja’far Al Alawy Al Umari, from his forefathers,

‘From Umar son of Ali^{asws}, from his father Ali^{asws} Bin Abu Talib^{asws}: ‘The Prophet^{saww} said: ‘My^{saww} brother Isa^{as} passed by a town, and its fruits were filled with worms. The people complained to him about what they were suffering.

فَقَالَ دَوَاءُ هَذَا مَعَكُمْ وَ لَيْسَ تَعْلَمُونَ أَنْتُمْ قَوْمٌ إِذَا عَرَسْتُمْ الْأَشْجَارَ صَبَبْتُمْ التُّرَابَ ثُمَّ صَبَبْتُمْ الْمَاءَ وَ لَيْسَ هَكَذَا يَجِبُ بَلْ يَنْبَغِي أَنْ تَصُبُّوا الْمَاءَ فِي أَصُولِ الشَّجَرِ ثُمَّ تَصُبُّوا التُّرَابَ لِكَيْلَا يَقَعَ فِيهِ الدُّودُ

He^{as} said, ‘The remedy for this is with you, but you do not know it. You are people who, when you plant trees, pour the soil first and then pour the water. This is not how it should be. Rather, you should pour water at the roots of the tree first, then pour the soil, so that worms do not occur in it’.

فَاسْتَأْنَفُوا كَمَا وَصَفَ فَذَهَبَ ذَلِكَ عَنْهُمْ.

They followed his^{as} instructions, that went away from them’’.²³²

3- ل، الخصال لي، الأماالي للصدوق أبي عن سعد بن البطحاني عن محمد بن شعيب عن الهيثم بن أبي كهمس عن الصادق ع قال: ست خصال ينتفع بها المؤمن من بعد موته ولد صالح يستغفر له و مصحف يقرأ منه و قلب يخفره و عرس يعرسه و صدقة ماء يجريه و سنة حسنة يؤخذ بها بعده.

(The book) ‘Al Khisaal’, (and) ‘Al Amaali’ of Al Sadouq – My father, from Sa’ad, from Al Yaqteeny, from Muhammad Bin Shueyb, from Al Heysam Bin Abu Kahmas,

‘From Al-Sadiq^{asws} having said: ‘There are six characteristics the Momin can benefit with after his death – a righteous sons seeking Forgiveness for him, and a Quran being read from, and a

²³¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 10 H 1

²³² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 10 H 2

well he had dug, and a plant he had planted, and charity of water he caused to flow, and a good conduct (tradition) he had left behind as his legacy”.²³³

4- مع، معاني الأخبار لي، الأماالي للصدوق أبي [عَنْ عَلِيِّ ع] عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ: سئِلَ رَسُولُ اللَّهِ ص أَيُّ الْمَالِ خَيْرٌ

(The book) ‘Ma’any Al Akhbar’, (and) ‘Al Amaali’ of Al Sadouq – My father, from his father, from Al Nowfali, from Al Sakuni,

From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} was asked, ‘Which wealth is good?’

قَالَ زَرْعٌ زَرَعَهُ صَاحِبُهُ وَ أَصْلَحَهُ وَ أَدَّى حَقَّهُ يَوْمَ حَصَادِهِ

He^{-saww} said: ‘A cultivation its owner cultivates and rectifies it, and pays its dues on the day of its harvest’.

قِيلَ يَا رَسُولَ اللَّهِ فَأَيُّ الْمَالِ بَعْدَ الزَّرْعِ خَيْرٌ

It was said, ‘O Rasool-Allah^{-saww}! So, after the cultivation, which wealth is better?’

قَالَ رَجُلٌ فِي عَنَمِهِ قَدْ تَبِعَ بِهَا مَوَاضِعَ الْفَطْرِ يُتِمُّمُ الصَّلَاةَ وَ يُؤْتِي الزَّكَاةَ

He^{-saww} said: ‘A man among his sheep pursuing the places of rains with these. He established the Salat and gives the Zakat’.

قِيلَ يَا رَسُولَ اللَّهِ فَأَيُّ الْمَالِ بَعْدَ الْعَنَمِ خَيْرٌ

It was said, ‘O Rasool-Allah^{-saww}! So, after the sheep, which wealth is better?’

قَالَ الْبَقَرُ تَعْدُو بِحَيْرٍ وَ تَرُوحُ بِحَيْرٍ

He^{-saww} said: ‘The cows going out in the morning with goodness and returning with goodness’.

قِيلَ يَا رَسُولَ اللَّهِ فَأَيُّ الْمَالِ بَعْدَ الْبَقَرِ خَيْرٌ

It was said, ‘O Rasool-Allah^{-saww}! So, after the cows, which wealth is better?’

قَالَ الرَّاسِيَاتُ فِي الْوَحْلِ وَ الْمُطْعِمَاتُ فِي الْمَحْلِ نَعَمَ الشَّيْءُ النَّخْلُ مَنْ بَاعَهُ فَإِنَّمَا تَمَنَّهُ بِمَنْزِلَةِ رَمَادٍ عَلَى رَأْسِ شَاهِقَةٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ إِلَّا أَنْ يُخْلِفَ مَكَانَهُ

²³³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 10 H 3

He^{-saww} said: 'The (animals) firm in the mud and feeding in the drought. Best of the things is the palm tree! One who sells it, rather its price would be at the status of ashes on top of a hill the wind is intense with it during a day of storm, except if he were to replace (another) in its place'.

قِيلَ يَا رَسُولَ اللَّهِ فَأَيُّ الْمَالِ بَعْدَ النَّخْلِ خَيْرٌ

It is said, 'O Rasool-Allah^{-saww}! So, after the palm tree, which wealth is better?'

فَسَكَتَ فَقَالَ لَهُ رَجُلٌ فَأَيُّ الْإِبِلِ

He^{-saww} was silent. A man said to him^{-saww}, 'So where are the camels?'

قَالَ فِيهَا الشَّقَاءُ وَالْجَفَاءُ وَالْعَنَاءُ وَبُعْدُ الدَّارِ تَعْدُو مُدْبِرَةً وَتَرْوُحُ مُدْبِرَةً لَا بَأْسَ بِأَيِّ خَيْرِهَا إِلَّا مِنْ جَانِبِهَا الْأَشْأَمِ أَمَا إِنَّهَا لَا تَعْدَمُ الْأَشْقِيَاءَ الْفَجْرَةَ.

He^{-saww} said: 'In these is the hardship, and the harshness, and the exhaustion, and remoteness of the house. They go (tend to wander around), turned away and return turned away (still hostile). Its goodness does not come except from its unfavourable sides. But, these are not devoid of the wretched, the immoral ones (among them)'.²³⁴

5 ل، الخصال ماجيلويه عن مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ النَّوْفَلِيِّ عَنِ السُّكُونِيِّ مِثْلَهُ.

(The book) 'Al Khisaal' – Majaylawiya, from Muhammad Al Attar, from Al Ash'ary, from Ibrahim Bin Hashim, from Al Nowfali, from Al Sakuni, similar to it.²³⁵

6 أَرْبَعِينَ الشَّهِيدِ بِإِسْنَادِهِ عَنِ الصَّدُوقِ مِثْلَهُ.

'Arbaeen Al Shaheed' – By his chain, from Al Sadouq, similar to it.²³⁶

7 كِتَابُ الْغَايَاتِ، عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ أَبِيهِ عَنِ آتَائِهِ عَ إِلَى آخِرِ الْحَبْرِ.

(The book) 'Kitab Al Ghayaat' –

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, up to end of the Hadeeth.²³⁷

8- ع، علل الشرائع أَبِي عَنْ سَعْدِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُحَمَّدِ بْنِ عَطِيَّةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَحَبُّ لِلْأَنْبِيَاءِ مِنَ الْأَعْمَالِ الْحُرِّثِ وَالرَّعْيِ لِأَنَّهُمْ يَكْرَهُوا شَيْئاً مِنْ قَطْرِ السَّمَاءِ.

²³⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 10 H 4

²³⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 10 H 5

²³⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 10 H 6

²³⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 10 H 7

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Muhammad Bin Atiya who said,

'I heard Abu Abdullah^{-asws} saying: 'Allah^{-azwj} Mighty and Majestic Loved for His^{-azwj} Prophets^{-as} from the works, the farming and the shepherding, lest they^{-as} dislike anything from drops of the sky!'²³⁸

9- مع، معاني الأخبار ابن بشَّارٍ عَنِ الْمُطَفَّرِ بْنِ أَحْمَدَ عَنِ مُحَمَّدِ بْنِ جَعْفَرِ الْكُوفِيِّ عَنِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنِ جَعْفَرِ بْنِ سُلَيْمَانَ عَنِ ثَابِتِ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ أَبِيهِ عَنِ جَدِّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص خَيْرُ الْمَالِ سَكَّةٌ مَأْبُورَةٌ وَ مُهْرَةٌ مَأْمُورَةٌ.

(The book) 'Ma'ani Al Akhbaar' – Ibn Bashar Bin Ahmad, from Muhammad Bin Ja'far Al Kufi, from Abdullah Bin Ahmad, from Ja'far Bin Suleyman, from Sabit,

'From Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The best wealth is fertile land and a trained mare.'²³⁹

10- ب، قرب الإسناد ابن طريف عن ابن علقوان عن الصادق عن أبيه ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ مَنْ وَجَدَ مَاءً وَ تُرَاباً ثُمَّ افْتَقَرَ فَأَبْعَدَهُ اللَّهُ.

(The book) 'Qurb Al Isnaad' – Ibn Tareyf, from Ibn Ulwan,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Amir Al-Momineen^{-asws} had said: 'One who finds water and soil, then is impoverished, Allah^{-azwj} has Distanced him''²⁴⁰

11- ب، قرب الإسناد أبو البخاري عن الصادق عن أبيه ع قَالَ: إِنَّ عَلِيًّا ع كَانَ لَا يَرَى بَأْسًا أَنْ يُطْرَحَ فِي الْمَزَارِعِ الْعَدْرَةُ.

(The book) 'Qurb Al Isnaad' – Abu Al Bakhtari,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Ali^{-asws} had not seen any problem in dropping the dung in the fields''²⁴¹

12- ب، قرب الإسناد ابن عيسى عن البرنطي قَالَ: سَأَلْتُ الرِّضَا ع عَنْ قَطْعِ السِّدْرِ فَقَالَ سَأَلَنِي رَجُلٌ مِنْ أَصْحَابِكَ عَنْهُ وَ كَتَبْتُ إِلَيْهِ أَنَّ أَبَا الْحَسَنِ قَطَعَ سِدْرَةً وَ غَرَسَ مَكَانَهُ عِنْبًا.

(The book) 'Qurb Al Isnaad' – Ibn Isa, from Al Bazanty who said,

'I asked Al-Reza^{-asws} about cutting down the lote tree. He^{-asws} said: 'A man from your companions had asked me about it and I^{-asws} wrote to him that Abu Al-Hassan^{-asws} had cut down a lote tree and planted grapes in its place''²⁴²

²³⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 10 H 8

²³⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 10 H 9

²⁴⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 10 H 10

²⁴¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 10 H 11

²⁴² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 10 H 12

13- ع، علل الشرائع أَبِي عَنْ سَعْدِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْحَزَّازِ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْمَرْأَةَ خُلِقَتْ مِنَ الرَّجُلِ وَإِنَّمَا هَمَّتْهَا فِي الرِّجَالِ فَأَجْبُوا نِسَاءَكُمْ وَإِنَّ الرَّجُلَ خُلِقَ مِنَ الْأَرْضِ وَإِنَّمَا هَمَّتْهُ فِي الْأَرْضِ.

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ibn Abu Al Khattab, from Muhammad Bin Yahya Al Khazzaz, from Giyas Bin Ibrahim,

'From Abu Abdullah^{asws} having said: 'The woman was Created for the man, and rather her inclination is regarding the men, therefore love your women, and the man was Created from the earth, and rather his inclination is regarding the land''.²⁴³

14- شي، تفسير العياشي عَنْ أَبِي عَلِيِّ الْوَاسِطِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ خَلَقَ آدَمَ مِنَ الْمَاءِ وَالطِّينِ فَهَمَّتْ آدَمَ فِي الْمَاءِ وَالطِّينِ وَإِنَّ اللَّهَ خَلَقَ حَوَاءَ مِنْ آدَمَ فَهَمَّتْ النِّسَاءِ فِي الرِّجَالِ فَحَصَّنُوهُنَّ فِي الْبُيُوتِ.

(The book) 'Tafseer Al Ayyashi' – From Abu Ali Al Wasity who said,

'Abu Abdullah^{asws} said: 'Allah^{azwj} Created Adam^{as} from the water and the clay, so the inclination of Adam^{as} is regarding the water and the clay, and Allah^{azwj} Created Hawwa^{as} for Adam^{as}, thus the inclination of the women is regarding the men, therefore fortify them in the houses!''²⁴⁴

15- شي، تفسير العياشي عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ زَرَعَ حِنْطَةً فِي أَرْضٍ فَلَمْ يَزُكْ زَرْعُهُ أَوْ حَرَجَ زَرْعُهُ كَثِيرَ الشَّعِيرِ فَيُظَلِّمُ عَمَلَهُ فِي مِلْكِ رَبِّةِ الْأَرْضِ أَوْ يَظَلِّمُ لِمَزَارِعِهِ وَ أَكْرَهَتْهُ لِأَنَّ اللَّهَ يَقُولُ فَيُظَلِّمُ مِنَ الَّذِينَ هَادُوا حَرَمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ يَعْنِي حُومَ الْإِبِلِ وَالْبَقَرِ وَالْعَنَمِ

(The book) 'Tafseer Al Ayyashi' – From Abdullah Bin Abu Yafour who said,

'I heard Abu Abdullah^{asws} saying: 'Whoever plants wheat in land, but his crop does not grow well, or much barley appears in it instead, then it is due to some injustice he committed, either by wrongdoing in his ownership of the land or by injustice toward his farmers or his labourers, because Allah^{azwj} Says: **Due to the injustice from those who are Jews, We Prohibited unto them the good things which had been Permitted for them, [4:160]** – meaning meat of the camels and the cows and the sheep'.

وَقَالَ إِنَّ إِسْرَائِيلَ كَانَ إِذَا أَكَلَ مِنْ لَحْمِ الْبَقَرِ هَيَّجَ عَلَيْهِ وَجَعَ الْحَاصِرَةَ فَحَرَّمَ عَلَى نَفْسِهِ لَحْمَ الْإِبِلِ وَ ذَلِكَ مِنْ قَبْلِ أَنْ يُنَزَّلَ التَّوْرَةُ فَلَمَّا أَنْزَلَتِ التَّوْرَةُ لَمْ يُحَرِّمَهُ وَ لَمْ يَأْكُلْهُ.

And he^{asws} said: 'Israel (Yaquub^{as}) was such that whenever he^{as} are from the meat of a cow, it would agitate pain upon him^{as} in his^{as} side, so he^{as} forbade upon himself^{as} meat of the camels, and that was from before Torah had been Revealed. When the Torah was Revealed, he^{as} did not forbid it and did not eat it either''.²⁴⁵

²⁴³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 10 H 13

²⁴⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 10 H 14

²⁴⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 10 H 15

16- شي، تفسير العياشي عن الحسن بن ظريف عن محمد بن أبي عبد الله ع في قول الله عز وجل و على الله فليستوكل المؤمنون قال الزارعون.

(The book) 'Tafseer Al Ayyashi' – From Al-Hassan Bin Zareyf, from Muhammad,

'From Abu Abdullah^{asws} regarding Words of Mighty and Majestic: **and upon Allah let the Momineen rely [3:122]**. He^{asws} said: 'The farmers''²⁴⁶.

17- مكا، مكارم الأخلاق عن أبي جعفر ع إذا أردت أن تزرع زرعاً فخذ قبضة من البدر بيدك ثم استقبل القبلة و قل أن أنتم تزرعون أم نحن الزارعون
ثلاث مرات

(The book) 'Makarim Al Akhlaq' –

'From Abu Ja'far^{asws}: 'Whenever you intend to cultivate a farm, so grab a handful of the seeds and face towards the Qiblah and say, **Have you considered what you cultivate? [56:63] Are you its growers or We are the Growers? [56:64]** – three times.

ثم قل اللهم اجعله خيراً مباركاً و ارزقنا فيه السلامة و التمام و اجعله خيراً مباركاً و لا تحرفني خيراً ما أبتغي و لا تفني بما منعتني بحق محمد و آله الطاهرين

Then say, 'O Allah^{azwj}! Make it to be a Blessed crop, Grant us safety and completion in it, Make it layered grain, and do not Deprive me of the best of what I seek. Do not Test me through what You^{azwj} have Granted me, by the right of Muhammad^{saww} and his^{saww} pure Progeny^{asws}!

ثم ابذر القبضة التي في يدك إن شاء الله.

Then scatter the handful which is in your hand, if Allah^{azwj} so Desires''²⁴⁷.

18- كشف، كشف الغمة عن عبد العزيز الجنايدي قال روي عن أبي جعفر ع بسند رفته إليه قال: إذا أردت أن تلقي الحب في الأرض فخذ قبضة من ذلك البدر ثم استقبل القبلة ثم قل أفرأيتم ما تحنون أ أنتم تزرعون أم نحن الزارعون

(The book) 'Kashf Al Ghamma' – From Abdul Aziz Al Janabizy who said,

'It is reported from Abu Ja'far^{asws} by a chain raised to him^{asws}, said: 'When you want to cast the seed in the ground, take a handful from those seeds, then face the Qiblah, then say, '**Have you considered what you cultivate? [56:63] Are you its growers or We are the Growers? [56:64]**'.

ثم قل لا بل الله الزارع لا فلان و نسوي باسم صاحبه

Then say, 'No, but Allah^{azwj} is the Grower, not so and so!' – and name the name of its owner.

²⁴⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 10 H 16

²⁴⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 10 H 17

تُمْ قُلِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْهُ مُبَارَكًا وَ ارزُقْهُ السَّلَامَةَ وَ الْعَافِيَةَ وَ السُّرُورَ وَ الْعِظَةَ تُمْ ابْدُرِ الَّذِي بِيَدِكَ وَ سَائِرِ الْبَدْرِ .

Then say, ‘O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Make it Blessed and Provide it the safety, and the well-being, and the joy and the happiness!’ – then scatter that which is in your hand, and rest of the seeds”.²⁴⁸

19 وَ رَوَى الْحُسَيْنُ بْنُ سُلَيْمَانَ فِي كِتَابِ الْمُخْتَصَرِ مِنْ كِتَابِ الشِّفَاءِ وَ الْجِلَاءِ عَنْهُ عَ مِثْلَهُ.

And it is reported by Al-Hassan Bin Suleyman in the book ‘Al Mukhtasar’, from ‘Kitab Al Shifa Wa Al Jalaa’ – similar to it.²⁴⁹

20- بِحَالِ السَّيِّخِ، مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحَسَنِ بْنِ شَادَانَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ مُحَمَّدِ الْقَاشَانِيِّ عَنْ أَبِي أَيُّوبَ الْمَدَائِنِيِّ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنِ الرِّضَا ع عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَقُولُ مَا أَرْزَعُ الرَّزْعَ لَطَلِبِ الْفَضْلِ فِيهِ وَ مَا أَرْزَعُهُ إِلَّا لِيَتَنَاوَلَهُ الْفَقِيرُ وَ ذُو الْحَاجَةِ وَ لِيَتَنَاوَلَ مِنْهُ الْفَتْرَةُ حَاصَةً مِنَ الطَّيْرِ.

(The book) ‘Majalis’ of the Sheykh – Muhammad Bin Ahmad Bin Al-Hassan Bin Shazan, from his father, from Muhammad Bin Al-Hassan, from Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah, from Ali Bin Muhammad Al Qashani, from Abu Ayoub Al Hamdani, from Suleyman Al Ja’fari,

‘From Al-Reza^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: ‘Ali^{-asws} Bin Al-Husayn^{-asws} had said: ‘I^{-asws} do not plant crops seeking profit from them. I^{-asws} only plant so that the poor and those in need may partake of it, and so that even the quail, specifically among the birds, may eat from it!’²⁵⁰

21- عِدَّةُ الدَّاعِي، رُفِيَةُ الدُّودِ الَّذِي يَأْكُلُ الْمَبَاطِخَ وَ الرَّزْعَ يُكْتَبُ عَلَى أَرْبَعِ قَصَبَاتٍ وَ يُجْعَلُ عَلَى أَرْبَعِ قَصَبَاتٍ فِي أَرْبَعِ جَوَانِبِ الْمَبْطِخَةِ وَ الرَّزْعِ أُيْهِيَ الدَّوَابُّ وَ الْهُوَامُ وَ الْحَيَوَانَاتُ اخْرُجُوا مِنْ هَذِهِ الْأَرْضِ وَ الرَّزْعَ إِلَى الْحَرَابِ كَمَا خَرَجَ ابْنُ مَتَّى مِنْ بَطْنِ الْحَوْتِ وَ إِنْ لَمْ تَخْرُجُوا أُرْسِلَتْ عَلَيْكُمْ شَوَاطِئُ مِنْ نَارٍ وَ نَحَاسٌ فَلَا تَنْتَصِرَانِ

(The book) ‘Uddat Al Daie’ –

‘A ‘Ruqya’ (incantation) for worms that eat melons and crops - write it on four reeds and place them at the four corners of the melon patch or the field, ‘O insects, pests, and creatures! Leave this land and these crops and go to the desolate places, just as the son of Matta (Yunus^{-as}) came out of the belly of the whale, and if you don’t leave, **Flames of fire and smoke would be Sent upon you two, and you will not (be able to) help each other [55:35].**

أَمْ لَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَ هُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا فَمَاتُوا

Have you not seen those who exited from their homes fearing death, and they were thousands, so Allah Said to them: “Die!” [2:243].

²⁴⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 10 H 18

²⁴⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 10 H 19

²⁵⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 10 H 20

أَخْرَجَ مِنْهَا فَإِنَّكَ رَجِيمٌ فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبُثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا

He said: "Then exit from it, for you are Pelted [15:34] So he became fearful in the city, awaiting, [28:18] Glorified is He Who Journeyed His Servant on a night from the Sacred Masjid to Masjid Al-Aqsa [17:1] On the Day that they see it, it will be as if they did not remain (in the world) except an evening or its day [79:46].

فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَ زُرُوعٍ وَ مَقَامٍ كَرِيمٍ وَ نَعْمَةً كَانُوا فِيهَا فَكَيْهِنَ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَ الْأَرْضُ وَ مَا كَانُوا مُنظَرِينَ

But (instead), We Turned them out from gardens and springs [26:57] And treasures and honourable places [26:58] And bounties they used to enjoy in? [44:27] So the sky and the earth did not weep upon them, nor were they Respited [44:29].

فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ الْخُرُوجُ مِنْهَا مَذْمُومٌ مَذْمُورٌ فَلَنَأْتِيَنَّهُمْ بِجُودٍ لَا يَبَالُ لَهُمْ بِهَا وَ لَنَخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَ هُمْ صَاغِرُونَ.

"Then get down from it, and there would not happen to be for that you be arrogant therein. Therefore, get out, for you are from the belittled ones" [7:13] "Get out from it, disgraced, expelled! [7:18] and we will come to them with armies they will not be able to face, and we will expel them from it in disgrace, and they would be belittled!" [27:37]"²⁵¹ (Not a Hadeeth)

22- تَوْحِيدُ الْمُفْضَلِ، بِرَوَايَةِ مُحَمَّدِ بْنِ سِنَانَ عَنْهُ عَنِ الصَّادِقِ ع قَالَ: فَاعْتَبِرْ بِمَا تَرَى مِنْ ضُرُوبِ الْمَارِبِ فِي صَغِيرِ الْخَلْقِ وَ كَبِيرِهِ وَ بِمَا لَهُ قِيَمَةٌ وَ مَا لَا قِيَمَةَ لَهُ وَ أَحْسَنُ مِنْ هَذَا وَ أَحْفَرُهُ الزَّنْبَلُ وَ الْعَذْرَةُ الَّتِي اجْتَمَعَتْ فِيهَا الْحَسَّاسَةُ وَ النَّجَّاسَةُ مَعًا وَ مَوْقِعُهَا مِنَ الزُّرُوعِ وَ الْبُقُولِ وَ الْحَضْرَةِ أَجْمَعِ الْمَوْقِعِ الَّذِي لَا يَعْدِلُهُ شَيْءٌ حَتَّىٰ إِنْ كُلَّ شَيْءٍ مِنَ الْحَضْرَةِ لَا يَصْلُحُ وَ لَا يَرْكُو إِلَّا بِالزَّنْبَلِ وَ السَّمَادِ الَّذِي يَسْتَفْذِرُهُ النَّاسُ وَ يَكْرَهُونَ الدُّنُوَّ مِنْهُ الْخَبَرِ.

(The book) 'Tawheed Al Mufazzal' – By a report of Muhammad Bin Sinan,

'From Al-Sadiq^{asws} having said: 'Reflect on what you observe of the various uses in both the small and large aspects of creation, in things that have value and those that do not. The lowest and most despicable of these is dung and excrement, in which filth and impurity are combined. Yet their role in crops, herbs, and vegetables is the most essential, nothing can equal it. Indeed, every green plant cannot grow or thrive except with dung and fertilizer, which people find repulsive and dislike even coming near!' – the Hadeeth"²⁵²

23 إِيْحْتِيَارُ ابْنِ الْبَاقِي، مَنْ عَرَسَ عَرَسًا يَوْمَ الْأَرْبَعَاءِ وَ قَالَ سُبْحَانَ اللَّهِ الْبَاعِثِ الْوَارِثِ فَإِنَّهُ يَأْكُلُ مِنْ ثَمَرِهَا.

(The book) 'Ikhtiyar' of Ibn Al Baqie –

'One who plants a plant on the day of Wednesday and says, 'Glorious is Allah^{azwj} the Resurrector, the Inheritor', he will surely each from its fruit"²⁵³ (Not a Hadeeth)

²⁵¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 10 H 21

²⁵² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 10 H 22

²⁵³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 10 H 23

24- كِتَابُ الْغَايَاتِ، لِلشَّيْخِ جَعْفَرِ بْنِ أَحْمَدَ الْقُمِّيِّ رَحِمَهُ اللهُ تَعَالَى عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: سَأَلَهُ رَجُلٌ وَ أَنَا عِنْدَهُ فَقَالَ جُعِلْتُ فِدَاكَ أَسْمِعْ قَوْمًا يَقُولُونَ إِنَّ الزَّرَاعَةَ مَكْرُوهَةٌ فَقَالَ ع أَرْزَعُوا وَ اغْرَسُوا وَ اللهُ مَا عَمِلَ النَّاسُ عَمَلًا أَجَلَّ وَ لَا أَطْيَبَ مِنْهُ وَ اللهُ لَيَرْزَعَنَّ الزَّرْعَ وَ لَيَغْرَسَنَّ الغَرَسَ بَعْدَ خُرُوجِ الدَّجَالِ.

(The book) 'Kitab Al Ghayaat' of the Sheykh Ja'far Bin Ahmad Al Qummi, may Allah^{-azwj} the Exalted Mercy him,

'From Abu Abdullah^{-asws}, he (narrator) said, 'A man asked him^{-asws} while I was in his^{-asws} presence. He said: 'May I be sacrificed for you^{-asws}! I hear a group saying that the farming is disliked. He^{-asws} said: 'Farm, farm! By Allah^{-azwj}, the people will not work any work more majestic nor any better than it, and Allah^{-azwj} will Snatch away planting the plants after emergence of Dajjal^{-la}'.²⁵⁴

25- وَ مِنْهُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: مَا فِي الْأَعْمَالِ شَيْءٌ أَحَبَّ إِلَى اللهِ تَعَالَى مِنَ الزَّرَاعَةِ وَ مَا بَعَثَ اللهُ نَبِيًّا إِلَّا زَرَعًا إِلَّا إِدْرِيسَ فَإِنَّهُ كَانَ حَيَّاطًا.

And from him, from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'There is nothing in the works more Beloved to Allah^{-azwj} the Exalted than the farming, and Allah^{-azwj} has not Sent a Prophet^{-as} except he^{-as} was a farmer except Idrees^{-as}, for he^{-as} was a tailor'.²⁵⁵

26- وَ مِنْهُ، قَالَ أَبُو جَعْفَرٍ ع كَانَ أَبِي يَقُولُ خَيْرُ الْأَعْمَالِ زَرْعٌ يَزْرَعُهُ فَيَأْكُلُ مِنْهُ الْبَرُّ وَ الْفَاجِرُ أَمَّا الْبَرُّ فَمَا أَكَلَ مِنْهُ وَ شَرِبَ يَسْتَعْفِرُ لَهُ وَ أَمَّا الْفَاجِرُ فَمَا أَكَلَ مِنْهُ مِنْ شَيْءٍ يَلْعَنُهُ وَ تَأْكُلُ مِنْهُ السَّبَاعُ وَ الطَّيْرُ.

And from him, 'Abu Ja'far^{-asws} said: 'My^{-asws} father^{-asws} had said: 'Best of the works is cultivating his farm so the righteous and the immoral eat from it. As for the righteous, whatever he eats from it and drinks will seek Forgiveness for him, and as for the immoral, whatever thing he eats from it will curse him, and the wild animals and the birds eat from it'.²⁵⁶

27- دَلَالَةُ الطَّيْرِ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ ع قَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي أَنَّ بَائِعَ الضَّيْعَةِ مَمْحُوقٌ وَ مُشْتَرِيهَا مَرْزُوقٌ.

(The book) 'Dalail' of Al Tabari – By his chain,

'From Musa^{-asws} Bin Ja'far^{-asws} having said: 'My^{-asws} father^{-asws} narrated to me^{-asws} from my^{-asws} grandfather^{-asws}: 'The seller of the estate is obliterated and its buyer is Graced'.²⁵⁷

[باب 11 بيع النجس و ما يصح بيعه من الجلود و حكم ما يباع في أسواق المسلمين](#)

CHAPTER 11 – SELLING THE UNCLEAN (NAJIS), AND WHAT SKINS ARE CORRECT TO SELL, AND RULING OF WHAT IS SOLD IN MUSLIM MARKETS

1- ب، قرب الإسناد حماد بن عيسى عن أبي عبد الله ع قال: كان أبي يبعث بالدراهم إلى السوق فيشتري له بها جُبْنًا فيسمي و يأكل و لا يسأل عنه.

²⁵⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 10 H 24

²⁵⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 10 H 25

²⁵⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 10 H 26

²⁵⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 10 H 27

(The book) 'Qurb Al Isnaad' – Hammad Bin Isa,

'From Abu Abdullah^{-asws} having said: 'My^{-asws} father^{-asws} used to send someone with the Dirhams to the market to buy with it some cheese for him. He^{-asws} would name (Bismillah) and eat, and he^{-asws} would not ask about it''.²⁵⁸

2- ب، قرب الإسناد عنهما عن حنان قال: سمعت رجلاً يسأل أبا عبد الله عن حمل يرضع من خنزيرة ثم استفحل الحمل في غنم فخرج له نسل ما قَوْلِكَ فِي نَسْلِهِ

(The book) 'Qurb Al Isnaad' – From them both, from Hanan who said,

'I heard a man asking Abu Abdullah^{-asws} about a lamb that nursed from a pig and then grew up among sheep and produced offspring. He asked, 'What is your^{-asws} word about its offspring?'

فَقَالَ مَا عَلِمْتُ أَنَّهُ مِنْ نَسْلِهِ بِعَيْنِهِ فَلَا تَقْرَبْهُ وَ أَمَا مَا لَمْ تَعْلَمْ أَنَّهُ مِنْهُ فَهُوَ بِمَنْزِلَةِ الْجُبْنِ كُلِّهِ وَ لَا تَسْأَلْ عَنْهُ.

He^{-asws} said: 'If you know for certain that it is from his very offspring, then do not go near it! But as for what you do not know to be from him, then it is like cheese, eat and do not ask about it''.²⁵⁹

3- ب، قرب الإسناد ابن أبي الخطاب عن البرنطقي قال: سألت الرضا ع عن الحفاف يأتي الرجل السوق ليشتري الحف لا يدري دكي هو أم لا ما تقول في الصلاة فيه و هو لا يدري

(The book) 'Qurb Al Isnaad' – Ibn Abu Al Khattab, from Al Bazanty who said,

'I asked Al-Reza^{-asws} about the, 'A man goes to the market to buy footwear, not knowing whether it was from a lawfully slaughtered animal or not. What do you^{-asws} say about praying Salat in these, while he does not know?'

قَالَ نَعَمْ أَنَا أَشْتَرِي الْحَفَّ مِنَ السُّوقِ وَ أَصَلِّي فِيهِ وَ لَيْسَ عَلَيْكُمُ الْمَسْأَلَةُ

He^{-asws} said, 'Yes, I buy footwear from the market and pray Salat in these, and it isn't a requirement upon you to ask'.

قَالَ وَ سَأَلْتُهُ عَنِ الْجُبَّةِ الْفَرَاوِ يَأْتِي الرَّجُلُ السُّوقَ مِنْ أَسْوَاقِ الْمُسْلِمِينَ فَيَشْتَرِي الْجُبَّةَ لَا يَدْرِي أَ هِيَ ذَكِيَّةٌ أَمْ لَا يُصَلِّي فِيهَا

He (the narrator) said, 'And I asked him about the fur cloak, A man goes to the market from among the markets of the Muslims and buys a cloak, not knowing whether it is from a lawfully slaughtered animal or not, can he pray Salat in it?'

²⁵⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 11 H 1

²⁵⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 11 H 2

قَالَ نَعَمْ إِنَّ أَبَا جَعْفَرٍ ع كَانَ يَقُولُ إِنَّ الْخَوَارِجَ صَيَّفُوا عَلَى أَنْفُسِهِمْ بِجَهَالَتِهِمْ إِنَّ الدِّينَ أَوْسَعُ مِنْ ذَلِكَ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع كَانَ يَقُولُ إِنَّ شِيَعَتَنَا فِي أَوْسَعِ مَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ أَنْتُمْ مَغْفُورٌ لَكُمْ.

He^{-asws} said, 'Yes. Abu Ja'far^{-asws} had said, 'The Kharijites made things difficult for themselves due to their ignorance, but the religion is broader than that. Ali^{-asws} Bin Abu Talib^{-asws} had said, 'Our Shia are in the widest (leeway) than what lies between the sky and the earth. You are all Forgiven!''²⁶⁰

4- ب، قرب الإسناد عليّ عن أخيه ع قال: سألتُه عن القعدة و القيامة على جلود السباع و ركوبها و بيعها أ يصلح ذلك

(The book) 'Qurb Al Isnaad' –

'Ali, from his brother (Al-Kazim^{-asws}), he said, 'I asked him^{-asws} about the sitting and the standing upon the lion skin, and riding on it, and selling it, 'Is that correct?'

قَالَ لَا بَأْسَ مَا لَمْ يُسْجَدْ عَلَيْهَا.

He^{-asws} said: 'There is no problem for as long as he does not do Sajdah upon it''²⁶¹

5- قَالَ: وَ سَأَلْتُهُ عَنْ حَبِّ دُهْنٍ مَاتَتْ فِيهِ فَأَرَّةٌ قَالَ لَا يَدَّهْنُ بِهِ وَ لَا يَبِيعُهُ لِمُسْلِمٍ.

He said, 'And I asked him^{-asws} about a container of oil in which a mouse had died. He said: 'Do not use it for anointing, and do not sell it to a Muslim''²⁶²

6- قَالَ: وَ سَأَلْتُهُ عَنْ فَأَرَةٍ وَقَعَتْ فِي حَبِّ دُهْنٍ فَأُخْرِجَتْ قَبْلَ أَنْ تَمُوتَ أ يَبِيعُهُ مِنْ مُسْلِمٍ قَالَ نَعَمْ وَ يَدَّهْنُ بِهِ.

He said, 'And I asked him^{-asws} about a mouse falling into a container of oil. It is extracted before it dies, 'Can it (oil) be sold to a Muslim?' He^{-asws} said: 'Yes, and anointed with it''²⁶³

7- قَالَ: وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ لَهُ الْعَنَمُ يَمْتَضِعُ مِنْ أَلْيَانِهَا وَ هِيَ أَحْيَاءٌ أ يصلح أن يبيع ما قطع

He said, 'And I asked him^{-asws} about the man having the sheep for him. He cuts from their backs (fat) while these are alive, 'Is it correct to sell what he has cut off?'

قَالَ نَعَمْ يُذِيبُهَا وَ يُسْرِجُ بِهَا وَ لَا يَأْكُلُهَا وَ لَا يَبِيعُهَا.

He^{-asws} said: 'Yes, one can melt these and light lamps with it, and he should neither eat it nor sell it''²⁶⁴

²⁶⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 11 H 3

²⁶¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 11 H 4

²⁶² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 11 H 5

²⁶³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 11 H 6

²⁶⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 11 H 7

8- قَالَ: وَ سَأَلْتُهُ عَنِ الْمَائِيَّةِ تَكُونُ لِلرَّجُلِ فَيَمُوتُ بَعْضُهَا يَصْلُحُ لَهُ أَنْ يَبِيعَ جُلُودَهَا وَ دَبَاغُهَا وَ لُبْسُهَا

He said, 'And I asked him^{-asws} about the livestock that a man owns, and some of them die, 'Can he sell their hides, tan them, and wear them?'

قَالَ لَا وَ إِنْ لَبَسَهَا فَلَا يُصَلِّي فِيهَا.

He^{-asws} said: 'No, and if he does wear them, he should not pray Salat in them'.²⁶⁵

9- دَعَائِمُ الْإِسْلَامِ، عَنْ عَلِيِّ ع فِي الرَّيْتِ النَّجِسِ يُعْمَلُهُ صَابُونًا إِنْ شَاءَ.

(The book) 'Da'aim Al Islam' –

'From Ali^{-asws} regarding the unclean oil, he can make it into soap if he so desires'.²⁶⁶

10- وَ قَالُوا ع إِذَا أُخْرِجَتِ الدَّابَّةُ حَيَّةً وَ لَمْ تَمُتْ فِي الْإِدَامِ لَمْ يَنْجَسْ وَ يُؤْكَلُ وَ إِذَا وَقَعَتْ فِيهِ فَمَاتَتْ لَمْ يُؤْكَلْ وَ لَمْ يُبَعْ وَ لَمْ يُشْتَر.

And they^{-asws} said: 'If the animal is taken out alive and does not die in the food, it (food) is not rendered impure and may be eaten. But if it falls into it and dies, then it may not be eaten, sold, or bought'.²⁶⁷

و النهي عن بيع مثل هذا مأخوذ أيضا من قَوْلِ رَسُولِ اللَّهِ ص لَعَنَ اللَّهُ الْيَهُودَ حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَبَاعُوهَا وَ أَكَلُوا أَمْثَالَهَا.

And the prohibition from selling similar to this is taken as well from words of Rasool-Allah^{-saww}: 'May Allah^{-azwj} Curse the Jews! The fats were prohibited unto them, so they sold it and consumed the price'.²⁶⁸

11- وَ رُوِيَ عَنِ أَهْلِ الْبَيْتِ ع تَحْرِيمَ أَنْ تُبَاعَ الْمَيْتَةُ أَوْ تُشْتَرَى أَوْ يُصَلَّى فِيهِ وَ رَحْصُوا فِي الْإِنْفَاعِ بِهِ كَمَا يُنْتَفَعُ بِالتُّوبِ النَّجِسِ يُتَدَثَّرُ بِهِ وَ يُسْتَدْفَأُ وَ لَا يُصَلَّى فِيهِ وَ لَا يُطَهَّرُ شَيْئًا مِنَ الْمَيْتَةِ دَبَاغٌ وَ لَا غَسْلٌ وَ لَا غَيْرٌ ذَلِكَ.

And we are reporting from People^{-asws} of the Household: 'The prohibition of selling or buying a carcass (of dead animal), or praying Salat in it. However, they permitted benefiting from it, just as one benefits from a ritually impure garment, covering oneself with it or using it for warmth, but not praying Salat in it. No part of the carcass is purified by tanning, washing, or anything else!'²⁶⁹

12- وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ سُئِلَ عَنْ جُلُودِ الْغَنَمِ يَحْتَلِطُ الدَّكْبِيُّ مِنْهَا بِالْمَيْتَةِ وَ يُعْمَلُ مِنْهَا الْفِرَاءُ

²⁶⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 11 H 8

²⁶⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 11 H 9

²⁶⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 11 H 10 a

²⁶⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 11 H 10 b

²⁶⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 11 H 11

And from Ja'far^{-asws} Bin Muhammad^{-asws}, he^{-asws} was asked about the sheep skin where those from lawfully slaughtered animals are mixed with those from dead animals, and furs are made from them.

قَالَ إِنَّ لِبِسْتَهَا فَلَا تُصَلِّ فِيهَا وَإِنْ عَلِمْتَ أَنَّهَا مَيْتَةٌ فَلَا تَشْتَرِهَا وَلَا تَبِعْهَا وَإِنْ لَمْ تَعْلَمْ اشْتَرِ وَبِعْ.

He^{-asws} said: 'If you wear them, then do not pray Salat in them, and if you know that they are from dead animals, then do not buy or sell them. But if you do not know, then you can buy and sell'.²⁷⁰

13- وَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: مِنَ السُّحْتِ تَمَنُّ جُلُودِ السِّبَاعِ.

And from Ali^{-asws}, he^{-asws} said: 'From the ill-gotten gains is price of the lion (wild animal) skins'.²⁷¹

باب 12 النصارى يبيع الخمر و الخنزير ثم يسلم قبل قبض الثمن

CHAPTER 12 – THE CHRISTIAN SELLS THE WINE AND THE POKE, THEN BECOMES MUSLIM BEFORE TAKING THE PRICE

1- ب، قرب الإسناد عليّ عن أخيه قال: سألتُه عن رجلين نصرانيّين باع أحدهما خنزيراً أو حمراً إلى أجلٍ فأسلما قبل أن يقبضا الثمن هل يحلُّ هُما تمّنه بعد الإسلام

(The book) 'Qurb Al Isnaad' –

'Ali, from his brother (Al-Kazim^{-asws}), he said, 'I asked him^{-asws} about two Christian men. One of them sells pork or wine to a (specified) term (on credit), but they become Muslims before they take the price, 'Is its price Permissible for them after becoming Muslim?'

قَالَ إِنَّمَا لَهُ الثَّمَنُ فَلَا بَأْسَ أَنْ يَأْخُذَهُ.

He^{-asws} said: 'But rather, for him is the price. There is no problem if he takes it'.²⁷²

باب 13 ما يحل للوالد من مال الولد و بالعكس

CHAPTER 13 – WHAT IS PERMISSIBLE FOR THE FATHER FROM WEALTH OF THE SON, AND VICE VERSA

1- ب، قرب الإسناد عليّ عن أخيه قال: سألتُه عن رجلٍ تصدّق على ولده بصدقةٍ ثمّ بدا له أن يدخل فيه غيره مع ولده أ يصلح ذلك

²⁷⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 11 H 12

²⁷¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 11 H 13

²⁷² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 12 H 1

(The book) 'Qurb Al Isnaad' –

Ali, from his brother (Al-Kazim^{-asws}), said, 'I asked him^{-asws} about a man who donates charity to his son, then there is a change of decision for him to include someone else in it with his son, 'Is that correct?'

قَالَ نَعَمْ يَصْنَعُ الْوَالِدُ بِمَالِ وَلَدِهِ مَا أَحَبَّ وَ الْهَيْبَةُ مِنَ الْوَلَدِ بِمَنْزِلَةِ الصَّدَقَةِ مِنْ غَيْرِهِ.

He^{-asws} said: 'The father can do with the wealth of his son whatever he likes, and the gift from the son is as the status of the charity from someone else'.²⁷³

2- قَالَ: وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَأْخُذُ مِنْ مَالِ وَلَدِهِ قَالَ لَا إِلَّا بِإِذْنِهِ أَوْ يُضْطَرَّ فَيَأْخُذُ بِالْمَعْرُوفِ أَوْ يَسْتَفْرِضُ مِنْهُ حَتَّى يُعْطِيَهُ إِذَا أَبْسَرَ وَ لَا يَصْلُحُ لِلْوَلَدِ أَنْ يَأْخُذَ مِنْ مَالِ وَالِدِهِ إِلَّا بِإِذْنِ وَالِدِهِ.

He said, 'And I asked him^{-asws} about the man taking from wealth of his son. He^{-asws} said: 'No, except with his permission, or if he is desperate, he can consume with the moderation, or he can borrow from it until he gives it back when he has money, and it is not correct for the son to take from the wealth of his father except by permission of his father'.²⁷⁴

3- ن، عيون أخبار الرضا عليه السلام ع، علل الشرائع في علل ابن سنان عن الرضا ع أنه كتبت إليه علة تحليل مال الولد للوالد بغير إذنه و ليس ذلك للولد لأن الولد موهوب للوالد في قول الله عز و جل يهب لمن يشاء إناثاً و يهب لمن يشاء الذكور

(The book) 'Uyoun Akhbar of Al-Reza^{-asws}', may the greeting be upon him^{-asws}, (and) 'Ilal Al Sharaie', in 'Ilal' – Ibn Sinan,

'From Al-Reza^{-asws} wrote to him regarding the reason of Permissibility of wealth of the son for the father without his permission, and that isn't for the son, because the son is a gift for the father in the Words of Allah^{-azwj} Mighty and Majestic: **He Grants to whom He pleases daughters and Grants to whom He pleases sons [42:49].**

مَعَ أَنَّهُ الْمَأْخُودُ بِمَقْوَنَتِهِ صَغِيراً وَ كَبِيراً وَ الْمَنْسُوبُ إِلَيْهِ وَ الْمَدْعُوُّ لَهُ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَفْسَطُ عِنْدَ اللَّهِ

Along with the fact that he (the son) is cared for at the father's expense, both in childhood and adulthood, and is attributed to him and called by his name, due to Words of Allah^{-azwj} Mighty and Majestic: **Assert them to their fathers, this is more equitable in the Presence of Allah. [33:5].**

وَ قَوْلِ النَّبِيِّ ص أَنْتَ وَ مَالُكَ لِأَبِيكَ وَ لَيْسَ الْوَالِدَةُ كَذَلِكَ لَا تَأْخُذُ مِنْ مَالِهِ إِلَّا بِإِذْنِهِ أَوْ بِإِذْنِ الْأَبِ لِأَنَّ الْأَبَ مَأْخُودٌ بِنَفَقَةِ الْوَلَدِ وَ لَا تُؤْخَذُ الْمَرْأَةُ بِنَفَقَةِ وَلَدِهَا.

And words of the Prophet^{-saww}: 'You and your wealth are for your father, and the mother isn't like that. She cannot take from his (son's) wealth except with his permission or permission of

²⁷³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 13 H 1

²⁷⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 13 H 2

the father because the father is responsible for expense of the son, and the woman is not responsible for the expenditure of her son”²⁷⁵.

4- ع، علل الشرائع أَبِي عَنِ الْحَمَيْرِيِّ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ بَرِيْعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عُرْوَةَ الْخَنَّاطِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ لِمَ يُحْرَمُ عَلَى الرَّجُلِ جَارِيَةُ ابْنِهِ وَإِنْ كَانَ صَغِيرًا وَاجِلًا لَهُ جَارِيَةُ ابْنَتِهِ

(The book) 'Ilal Al Sharaie' – My father, from Al Himeyri, from Ibn Abu Al Khattab, from Ibn Bazie, from Salih Bin Uqbah, from Urwah Al Hannat,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'Why is it forbidden upon the man to (have a union with) a slave girl of his son, and even if he was small, and it is Permissible for him the slave girl of his daughter?'

قَالَ لِأَنَّ الْإِبْنَةَ لَا تَنْكِحُ وَالْإِبْنَ يَنْكِحُ وَلَا تَدْرِي لَعَلَّهُ يَنْكِحُهَا وَتُخْفَى ذَلِكَ عَلَى ابْنِهِ وَ يَسْبُبُ ابْنُهُ فَيَنْكِحُهَا فَيَكُونُ وَرَثَهُ فِي عُنُقِ أَبِيهِ.

He^{-asws} said: 'Because the daughter cannot marry her, and you don't know perhaps he (father) would marry her (son's slave girl) and that could be hidden unto his son, and his son would become a youth and (have union with) her, so his burden would be in the neck of his father”²⁷⁶.

5- مع، معاني الأخبار أَبِي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا يَجِلُّ لِلرَّجُلِ مِنْ مَالٍ وَلَدِهِ

(The book) 'Ma'any Al Akhbar' – My father, from Ahmad Bin Idrees, from Al Ash'ary, from Muhammad Bin Isa, from Ali Bin Al Hakam, from Al-Husayn Bin Abu Al A'ala who said,

'I said to Abu Abdullah^{-asws}, 'What is Permissible for the man from wealth of his son?'

فَقَالَ فَوَيْلٌ لِعَبْدٍ سَرَفٍ إِذَا اضْطُرَّ إِلَيْهِ

He^{-asws} said: 'His daily subsistence without extravagance when he is desperate to it'.

قَالَ قُلْتُ لَهُ فَقَوْلُ رَسُولِ اللَّهِ ص لِلرَّجُلِ الَّذِي أَنَاهُ فَقَدِمَ إِلَيْهِ أَنَاهُ فَقَالَ أَنْتَ وَمَالُكَ لِأَبِيكَ

He (the narrator) said, 'I said to him^{-asws}, '(What about) words of Rasool-Allah^{-saww} to the man, and his father arrived, so he^{-saww} said: 'You and your wealth are for your father?'

فَقَالَ إِنَّمَا جَاءَ بِأَبِيهِ إِلَى النَّبِيِّ ص وَ قَالَ لَهُ يَا رَسُولَ اللَّهِ هَذَا أَبِي وَ قَدْ ظَلَمَنِي مِيراثِي مِنْ أُمِّي فَأَخْبِرْهُ الْأَبُ أَنَّهُ قَدْ أَنْفَقَهُ عَلَيْهِ وَ عَلَى نَفْسِهِ فَقَالَ أَنْتَ وَمَالُكَ لِأَبِيكَ وَ لَمْ يَكُنْ عِنْدَ الرَّجُلِ شَيْءٌ أَوْ كَانَ رَسُولُ اللَّهِ ص يَجِيسُ أَبَا لِابْنِ.

He^{-asws} said: 'But rather he had come with his father to the Prophet^{-saww}, and said to him^{-saww}, 'O Rasool-Allah^{-saww}! This is my father and he has been unjust to me regarding my inheritance from my mother'. The father informed him^{-saww} that he had spent it on him and upon himself, so he^{-saww} said: 'You and your wealth are for your father', and there did not happen to be

²⁷⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 13 H 3

²⁷⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 13 H 4

anything in the possession of the man, and would Rasool-Allah^{-saww} detain a father for a son?"²⁷⁷

6- ضا، فقه الرضا عليه السلام اعلم أنه جاز للوالد أن يأخذ من مال ولديه غيره و ليس للولد أن يأخذ من مال والده إلا بإذنه

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} – 'Know that it is Permissible for the father to take from his son's wealth without his permission, but the son is not permitted to take from his father's wealth except with his permission.

و للمرأة أن تنفق من مال زوجها بغير إذنه المأدوم دون غيره و إذا أرادت الأم أن تأخذ من مال ولديها فليس لها إلا أن تقوم على نفسها ليرده عليه

It is also permissible for a woman to spend from her husband's wealth without his permission if he is unable to provide, but not otherwise, and if the mother wants to take from her son's wealth, she may only do so by estimating its value upon herself to return it to him.

و لا بأس للرجل أن يأكل من بيت أبيه و أخيه و أمه و أخته و صديقه ما لم يخش عليه الفساد من يومه بغير إذنه مثل الثمول و الفاكهة و أشباه ذلك و لو كان على رجل دين و لم يكن له مال و كان لابنه مال جاز أن يأخذ من مال ابنه فيقضي به دينه.

There is no harm for a man to eat from the house of his father, brother, mother, sister, or friend, so long as he does not fear causing them harm that same day, and without their permission, such as greens, fruits, and similar things. If a man is in debt and has no wealth, but his son has wealth, it is permissible for him to take from his son's wealth to repay his debt"²⁷⁸.

[باب 14 ما يجوز للمارة أكله من الثمرة](#)

CHAPTER 14 – WHAT IS ALLOWED FOR THE PASSER-BY TO EAT FROM THE FRUIT

1- ج، الإحتجاج الأستدئي قال: كان فيما ورد علي من العمري في جواب المسائل أمّا ما سألت عنه من الثمار من أموالنا بمز به المار فيتناول منه و يأكل هل يحل له فإنه يحل له أكله و يحرم عليه حمله.

(The book) 'Al Ihtijaj' of Al Asady who said,

'Among what arrived to me from Al-Amry in response to the question: 'As for what you asked about the fruits of our property the passer-by passes by it and takes from it and eats, whether it is Permissible for him. It is Permissible for him to eat it and Prohibited for him to carry it (away).²⁷⁹

²⁷⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 13 H 5

²⁷⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 13 H 6

²⁷⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 14 H 1

2- ب، قرب الإسناد هارون عن ابن زياد قال: سئل الصادق ع عما يأكل الناس من الفاكهة والرطب مما هو لهم حلال فقال لا يأكل أحد إلا من ضرورة ولا يفسد إذا كان عليها فناء محاط ومن أجل أهل الضرورة هي رسول الله ص أن يبني على حدائق النخل والتماز بناء لكي يأكل منها كل أحد.

(The book) 'Qurb Al Isnaad' – Haroun, from Ibn Ziyad who said,

'Al-Sadiq^{-asws} was asked about what the people can eat, from the fruits and the dates, from what is Permissible for them. He^{-asws} said: 'No one can eat except necessity, nor cause damage if the orchard is surrounded by an enclosure. It was for the sake of those in need that Rasool-Allah^{-saww} forbade the building of walls around date palm and fruit orchards, so that everyone could eat from them'.²⁸⁰

3- ب، قرب الإسناد أبو البخترى عن الصادق عن أبيه ع قال قال علي ع كان ناس يأتون النبي ص لا شيء لهم فقالت الأنصار لو نحلنا هؤلاء القوم من كل حائط قنوا من تمر فجرت السنة إلى اليوم.

(The book) 'Qurb Al Isnaad' – Abu Al Bakhtari,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Ali^{-asws} said: 'The people used to come to the Prophet^{-saww}, there was nothing (possessions) for them. The Helpers said, 'What if we give these people a cluster of dates from each orchard?' And, thus this practice became a tradition that continues to this day'.²⁸¹

4- سن، المحاسن علي بن محمد القاساني عن عمه حذنه عن عبد الله بن القاسم الجعفرى عن أبيه قال: كان النبي ص إذا بلغت التماز أمر بالحائط فئلمت.

(The book) 'Al Mahasin' – Ali Bin Muhammad Al Qasany, from the one who narrated it, from Abdullah Bin Al Qasim Al Ja'fari, from his father who said,

'Whenever the fruits matured, the Prophet^{-saww} would order for a hole (small entrance) to be made in the orchard'.²⁸²

5- سن، المحاسن أبي عن يونس بن عبد الرحمن عن عبد الله بن سنان عن أبي عبد الله ع قال: لا بأس بالرجل يمر على التمرة يأكل منها ولا يفسد وقد هي رسول الله ص أن تبنى الحيطان بالمدينة لئلا كان بلع نخلة أمر بالمحيطان فخربت لئلا كان المارة.

(The book) 'Al Mahasin' – My father, from Yunus Bin Abdul Rahman, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'There is no problem if a man passes by fruit and eats from it without causing damage. Rasool-Allah^{-saww} forbade the building of walls in Medina because of the passers-by. He^{-saww} said: 'When the palm trees had ripened, he^{-saww} would order the walls to be torn down for the sake of the passers-by'.²⁸³

²⁸⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 14 H 2

²⁸¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 14 H 3

²⁸² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 14 H 4

²⁸³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 14 H 5

6- ضا، فقه الرضا عليه السلام إِذَا مَرَرْتَ بِبُسْتَانٍ فَلَا تَأْسُ أَنْ تَأْكُلَ مِنْ ثَمَارِهَا وَ لَا تَحْمِلَ مَعَكَ شَيْئاً.

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} – 'When you pass by an orchard, there is no problem if you were to eat from its fruit and not carry anything with you"^{.284}

7- سر، السرائر من كتاب المسائل عن داود الصروي قال: سَأَلْتُ أَبَا الْحَسَنِ عَ عَنِ الرَّجُلِ دَخَلَ بُسْتَاناً أَوْ يَأْكُلُ مِنَ الثَّمَرَةِ مِنْ غَيْرِ عِلْمِ صَاحِبِ الْبُسْتَانِ فَقَالَ نَعَمْ.

(The book) 'Al Saraair', from 'Kitab Al Masaail', from Dawood Al Sarmy who said,

'I asked Abu Al Hassan^{-asws} about the man who enters an orchard, 'Can he eat from the fruit from without the knowledge owner of the orchard?' He^{-asws} said: 'Yes"^{.285}

باب 15 الصنائع المكروهة

CHAPTER 15 – THE DISLIKED CRAFTS

1- مع، معاني الأخبار أبي عن سعد بن البرقي عن محمد بن علي الكوفي عن الدهقان عن دُرُسْتِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ قَدْ عَلَّمْتُ ابْنِي هَذَا الْكِتَابَ فَمَتَى أَتِي شَيْئاً أُسَلِّمُهُ

(The book) 'Ma'any Al Akhbaar' – My father, from Sa'ad, from Al Barqy, from Muhammad Bin Ali Al Kufi, from Al Dahqan, from Dorost, from Ibrahim Bin Abdul Hameed,

'From Abu Al Hassan Musa^{-asws} having said: 'A man came to the Prophet^{-saww}. He said, 'O Rasool-Allah^{-saww}! I have taught my son this Book, so in what matter should I entrust him?'

فَقَالَ سَلِّمُهُ [أَسَلِّمُهُ] لِلَّهِ أَبُوكَ وَ لَا تُسَلِّمُهُ فِي حَمْسٍ لَا تُسَلِّمُهُ سَيِّئاً وَ لَا صَائِغاً وَ لَا فَصَّاباً وَ لَا حَنَاطاً وَ لَا نَحَّاساً

He replied, 'Entrust him to Allah^{-azwj}. Your father had done so before you. But, do not entrust him to five professions. Neither make him 'Al Sayya', nor a goldsmith, nor a butcher, nor a grain seller, nor a slave trader'.

He said, 'O Rasool-Allah^{-saww}, and what is 'Al-Sayya'?'

فَقَالَ يَا رَسُولَ اللَّهِ ص وَ مَا السَّيِّئَةُ قَالَ الَّذِي يَبِيعُ الْأَكْفَانَ وَ يَنْمَتِي مَوْتِ أُمَّتِي وَ لِلْمَوْلُودِ مِنْ أُمَّتِي أَحَبُّ إِلَيَّ بِمَا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَ أَمَّا الصَّائِغُ فَإِنَّهُ يُعَالِجُ غَبْنَ أُمَّتِي فَأَمَّا الْفَصَّابُ فَإِنَّهُ يَدْبِخُ حَتَّى تَذْهَبَ الرَّحْمَةُ مِنْ قَلْبِهِ

He^{-saww} said: 'The one who sells the shroud and wishes death on my^{-saww} community and yet the new-born of my^{-saww} community is more beloved to me^{-saww} that whatever the sun rises

²⁸⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 14 H 6

²⁸⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 14 H 7

upon; and as for the goldsmith, he treats fraud of my^{-saww} community; as for the butcher, he slaughters to the extent that the mercy goes away from his heart.

وَأَمَّا الْحَنَاطُ فَإِنَّهُ يَحْتَكِرُ الطَّعَامَ عَلَى أُمَّتِي وَ لِأَنَّ يَلْقَى اللَّهَ الْعَبْدُ سَارِقاً أَحَبُّ إِلَيَّ مِنْ أَنْ يَلْقَاهُ قَدِ احْتَكَرَ طَعَاماً أَرْبَعِينَ يَوْماً

As for the grain-seller, he hoards the food from my^{-saww} community. The servant meeting Allah^{-azwj} as a thief is more beloved to me^{-saww} than if he were to meet Him^{-azwj} having hoarded food for forty days!

وَأَمَّا النَّحَّاسُ فَإِنَّهُ أَتَانِي جِبْرَائِيلُ عَلَيْهِ السَّلَامُ فَقَالَ يَا مُحَمَّدُ إِنَّ شِرَارَ أُمَّتِكَ الَّذِينَ يَبِيعُونَ النَّاسَ.

And as for the slave trader, Jibraeel^{-as}, may the greeting be upon him^{-as}, came to me^{-saww}. He^{-as} said: 'O Muhammad^{-saww}! Evil ones of your^{-saww} community are those who are selling the people!'²⁸⁶

2 ع، علل الشرائع ل، الخصال ابن الوليد عن الصَّفَّارِ عَنِ الْبَرْهِيِّ عَنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الدِّهْقَانِ مِثْلُهُ.

(The book) 'Ilal Al Sharaie', (and) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Al Barqy, from Muhammad Bin Isa, from Al Dahqan, similar to it.²⁸⁷

3- ع، علل الشرائع ابن الوليد عن الصَّفَّارِ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ جَعْفَرِ بْنِ يَحْيَى الْمُزَاعِي عَنِ يَحْيَى بْنِ أَبِي الْعَلَاءِ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَحَبَّرْتُهُ أَنَّهُ وُلِدَ لِي غُلَامٌ فَقَالَ أَلَا سَمَّيْتَهُ مُحَمَّدًا

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Ja'far Bin Yahya Al Khuzaie, from Yahya Bin Abu Al A'la, from Is'haq Bin Ammar who said,

'I entered to see Abu Abdullah^{-asws}. I informed him^{-asws} that a boy had been born for me. He^{-asws} said: 'Have you not named him as 'Muhammad'?'

قُلْتُ قَدْ فَعَلْتُ

I said, 'I have done so!'

قَالَ فَلَا تَضْرِبْ مُحَمَّدًا وَ لَا تَسْتَيْمُهُ جَعَلَهُ اللَّهُ فَرَّةً عَيْنٍ لَكَ فِي حَيَاتِكَ وَ خَلْفَ صِدْقٍ بَعْدَكَ

He^{-asws} said: 'Neither beat a 'Muhammad', nor insult him! Allah^{-azwj} will Make him the delight of your eyes during your lifetime and a true successor after you'.

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ وَ فِي أَيِّ الْأَعْمَالِ أَصْعُهُ

²⁸⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 15 H 1

²⁸⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 15 H 2

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}, and in which of the works shall I place him?'

قَالَ إِذَا عَزَلْتُهُ عَنْ حَمْسَةِ أَشْيَاءَ فَضَعُهُ حَيْثُ شِئْتَ لَا تُسَلِّمُهُ إِلَى صَبْرِي فَإِنَّ الصَّبْرِيَّ لَا يَسْلَمُ مِنَ الرِّبَا وَ لَا إِلَى بَيْعِ الْأَكْفَانِ فَإِنَّ صَاحِبَ الْأَكْفَانِ يَسْرُهُ الْوَبَاءُ إِذَا كَانَ وَ لَا إِلَى صَاحِبِ طَعَامٍ فَإِنَّهُ لَا يَسْلَمُ مِنَ الْإِخْتِكَارِ وَ لَا إِلَى جَزَارٍ فَإِنَّ الْجَزَارَ تُسَلِّبُ مِنْهُ الرَّحْمَةَ وَ لَا تُسَلِّمُهُ إِلَى نَخَّاسٍ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ شَرُّ النَّاسِ مَنْ بَاعَ النَّاسَ.

He^{-asws} said: 'If you keep him away from five things, then place him wherever you wish! Do not entrust him to a money changer, for the money changer does not remain free from usury interest), nor to a seller of shrouds, for the shroud seller is pleased when a plague occurs, nor to a food merchant, for he does not remain free from hoarding, nor to a butcher, for mercy is stripped from the butcher, nor entrust him to a slave trader, for Rasool-Allah^{-saww} said: 'The evillest of people are those who sell people!'²⁸⁸

4- ع، علل الشرائع أَبِي عَنْ سَعْدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَزَّازِ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنِّي أَغْطَيْتُ خَالَتِي غُلَامًا وَ هَمَيْتُهَا أَنْ تَجْعَلَهُ حَجَّامًا أَوْ قَصَّابًا أَوْ صَانِعًا.

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Muhammad Bin Yahya Al Khazzaz, from Talha Bin Zayd,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'I^{-saww} gave my^{-saww} maternal aunt a servant and forbade her from making him a cupper, or a butcher, or a goldsmith''²⁸⁹

5- شَرَحُ النَّهْجِ لِابْنِ مِيثَمٍ يُؤَيِّ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع عَقْلُ الْأَرْبَعِينَ مُعَلِّمًا عَقْلُ حَائِكٍ وَ عَقْلُ حَائِكٍ عَقْلُ امْرَأَةٍ وَ الْمَرْأَةُ لَا عَقْلَ لَهَا.

(The book) 'Sharah Al Nahj' of Ibn Meesam –

'It is reported from Al-Sadiq Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws} said: 'The intellect of forty instructors (Philosophers) is equal to the intellect of a weaver (schemers/politicians), and the intellect of a weaver is equal to the intellect of a woman, and the woman, there is no intellect for her''²⁹⁰

6- وَ عَنْ مُوسَى بْنِ جَعْفَرٍ ع أَنَّهُ قَالَ: لَا تَسْتَشِيرُوا الْمُعَلِّمِينَ وَ لَا الْحُوكَةَ فَإِنَّ اللَّهَ تَعَالَى قَدْ سَلَبَهُمْ عُقُولَهُمْ.

And from Musa^{-asws} Bin Ja'far^{-asws} having said: 'Do not seek consultation of the instructors (philosophers) nor of the weavers (schemers/politicians), for Allah^{-azwj} the Exalted has Stripped them of their intellects''²⁹¹

²⁸⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 15 H 3

²⁸⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 15 H 4

²⁹⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 15 H 5

²⁹¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 15 H 6

7- وَ رُوِيَ أَنَّ رَسُولَ اللَّهِ ص دَفَعَ إِلَى خَائِكٍ مِنْ بَنِي النَّجَّارِ عَزْلًا لِيَنْسِجَ لَهُ صُوفًا فَكَانَ يَمְطُلُهُ وَ يَأْتِيهِ عَ مُتَقَاضِيًا وَ يَقِفُ عَلَى بَابِهِ وَ يَقُولُ رُدُّوا عَلَيْنَا نَوْبَنَا لِنَتَّجَمَلَ بِهِ فِي النَّاسِ وَ لَمْ يَزَلْ يَمْطُلُهُ حَتَّى تُوَفِّيَ ص.

And it is reported that Rasool-Allah^{-saww} had handed some yarn to a weaver from the clan of Najjar for him to spin wool for him. He delayed it, and he^{-saww} came to him demanding and pausing at his door and saying: 'Return our cloth to us for us to adorn with among the people!', and he did not cease delaying it until he^{-saww} passed away".²⁹²

8- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: مَرَّ عَلَيَّ عَلَيْهِ السَّلَامُ عَلَى بَيْمَةِ وَ فَحَلَّ يَسْتَفِدُّهَا عَلَى ظَهْرِ الطَّرِيقِ فَأَعْرَضَ بِوَجْهِهِ عَنْهَا فَقِيلَ لَهُ لِمَ فَعَلْتَ

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws}, may the greeting be upon him^{-asws}, passed by an animal and a foal (horse) mounting upon it on the surface of the road. He^{-asws} turned his^{-asws} face away from it. It was said to him^{-asws}, 'Why did you^{-asws} do so?'

فَقَالَ لَا يَتَّبِعِي أَنْ تُدْبِعُوا هَذَا وَ هُوَ مِنَ الْمُنْكَرِ وَ لَكِنَّ يَتَّبِعِي لَهْمُ أَنْ يُؤَارُوهُ وَ حَيْثُ لَا يَرَاهُ رَجُلٌ وَ لَا امْرَأَةٌ.

He^{-asws} said: 'It is not appropriate for this to be done, and it is from the evil, but it is befitting for them to be covered and whereby they can neither be seen by a man nor a woman".²⁹³

9- شَرْحُ النَّفْلِيَّةِ، لِلشَّهِيدِ الثَّانِي رَحِمَهُ اللَّهُ رَوَى الْفَقِيهَ جَعْفَرُ بْنُ أَحْمَدَ الْقُمِّيِّ فِي كِتَابِ الْإِمَامِ وَ الْمَأْمُومِ بِإِسْنَادِهِ إِلَى الصَّادِقِ ع عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تُصَلُّوا خَلْفَ الْحَائِكِ وَ لَوْ كَانَ عَالِمًا وَ لَا تُصَلُّوا خَلْفَ الْحَجَّامِ وَ لَوْ كَانَ زَاهِدًا وَ لَا تُصَلُّوا خَلْفَ الدَّبَّاحِ وَ لَوْ كَانَ عَابِدًا.

(The book) 'Sharah Al Nafliya' of Al Shaheed Al Sany, may Allah^{-azwj} Mercy him – It is reported by the juris Ja'far Bin Ahmad Al Qummi in the book 'Al Imam Wa Al Mamoun', by his chain to,

'Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Do not pray behind the weaver and even if he was knowledgeable, and do not pray behind the cupper and even if he was ascetic, and do not pray behind the tanner and even if he was a worshipper".²⁹⁴

10- كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنْ هَارُونَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ ابْنِ فَضَّالٍ عَنِ الصَّادِقِ عَنِ أَبِيهِ عَنِ أَبِيهِ ع عَنْ النَّبِيِّ ص قَالَ: شَرَّ أُمَّةٍ نَاسٍ مَنْ بَاعَ الْحَيَوَانَ.

(The book) 'Kitab Al Imama Wa Al Tabsira' – From Haroun Bin Musa, from Muhammad Bin Ali, from Muhammad Bin Al Husayn, from Ali Bin Asbat, from Ibn Fazzal,

²⁹² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 15 H 7

²⁹³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 15 H 8

²⁹⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 15 H 9

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: ‘The vilest of the people are the ones selling the living beings’.²⁹⁵

11- وَ مِنْهُ عَنِ الْقَاسِمِ بْنِ عَلِيِّ الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص طَرَقَ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ لَيْلًا عَذَابٌ فَأَصْبَحُوا وَقَدْ فَقَدُوا أَرْبَعَةَ أَصْنَافٍ الطَّبَّالِينَ وَالْمُعْتَبِينَ وَالْمُحْتَكِرِينَ لِلطَّعَامِ وَالصَّيَارِقَةَ أَكَلَةَ الرِّبَا مِنْهُمْ.

And from him, from Al Qasim Bin Ali Al Alawy, from Muhammad Bin Abu Abdullah, from Suheyl Bin Ziyad, from Al Nowfali, from Al Sakuni,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Punishment knocked on the door of a group from the children of Israel at night. In the morning, they had lost four types – the drummers, and the singers, and the hoarders of the food, and the money-changers, eaters of the usury (interest) among them’.²⁹⁶

باب 16 باب ما نهي عنه من أنواع البيع والنهي عن الغش والدخول في السوم والنجش ومبايعة المضطرين والبيع على المؤمن

CHAPTER 16 – CHAPTER ON WHAT HAS BEEN PROHIBITED FROM THE TYPES OF SALES, AND THE PROHIBITION OF CHEATING, AND ENTERING INTO THE BIDDING WITHOUT INTENT TO BUY, ARTIFICIAL PRICE INFLATION, TRADING WITH THOSE IN DISTRESS, AND MAKING A PROFIT FROM A MOMIN

1- لي، الأماالي للصدوق في حبر مناهي النبي ص أنه نهي أن يدخل الرجل في سوم أخيه المسلم ونهي عن بيع و سلف ونهي عن بيع في بيع ونهي عن بيع ما ليس عندك ونهي عن بيع ما لم يضمن

(The book) ‘Al Amaali’ of Al Sadouq –

In a Hadeeth of prohibitions by the Prophet^{-saww}, he^{-saww} had prohibited a man from entering into the bidding of his Muslim brother. He^{-saww} forbade combining a sale with a loan. He^{-saww} forbade two sales in one. He^{-saww} forbade selling what you do not possess. He^{-saww} forbade selling what one has not yet guaranteed.

و نهي عن بيع الذهب و الفضة بالنسيئة و نهي عن بيع الذهب بالذهب زيادة إلا وزناً بوزن و قال من غش مسلماً في شراء أو بيع فليس مناً و يحشر يوم القيامة مع اليهود لأنهم أغش الخلق للمسلمين.

He^{-saww} forbade selling gold and silver on credit. He^{-saww} forbade selling gold for gold with an increase, except weight for weight, and he^{-saww} said: ‘Whoever cheats a Muslim in buying or

²⁹⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 15 H 10

²⁹⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 15 H 11

selling is not from us^{-asws} and will be Resurrected on the Day of Qiyamah with the Jews, because they are the most deceitful people toward Muslims!”²⁹⁷

2- مع، معاني الأخبار مُحَمَّدُ بْنُ هَارُونَ الرَّجَائِيُّ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي عُبَيْدِ الْقَاسِمِ بْنِ سَلَامٍ بِأَسَانِيدٍ مُتَّصِلَةٍ إِلَى النَّبِيِّ صَلَّى فِي أَخْبَارٍ مُتَّفَقَةٍ أَنَّهُ نَهَى عَنِ الْمُنَابَذَةِ وَالْمَلَامَسَةِ وَبَيْعِ الْحِصَاةِ.

(The book) ‘Ma’any Al Akhbar’ – Muhammad Bin Haroun Al Zanjani, from Ali Bin Abdul Aziz,

‘From Abu Ubeyd Al-Qasim Bin Sallam by chains connected to the Prophet^{-saww} in the separated reports, he^{-saww} had forbidden from ‘Al-Munabaza’, and ‘Al-Mulamasa’, and ‘Baya Al-Hasa’.²⁹⁸

ففي كل واحدة منها قولان أما المنابذة فيقال إنها أن يقول الرجل لصاحبه انبذ إلي الثوب أو غيره من المتاع أو أنبذه إليك وقد وجب البيع بكذا وكذا و يقال إنما هو أن يقول الرجل إذا نبذت الحصاة فقد وجب البيع وهو معنى قوله إنه نهي عن بيع الحصاة

There are two interpretations for each of them. As for ‘Al-Munabaza’, it is said that it refers to a man saying to his companion, ‘Throw to me the garment or other merchandise, and I will throw it to you’, and the sale is concluded for such and such price. It is also said that it means that a man says, ‘Once the pebble is thrown, the sale is concluded’, and this is the meaning of the Prophet^{-saww} prohibiting ‘sale of the pebble’.

و الملامسة أن تقول إذا لمست ثوبي أو لمست ثوبك فقد وجب البيع بكذا وكذا و يقال بل هو أن يلمس المتاع من وراء الثوب و لا ينظر إليه فيقع البيع على ذلك و هذه بيوع كان أهل الجاهلية يتبايعونها فنهي رسول الله ص عنها لأنها غدر كلها

As for ‘Al-Mulamasa’, it is said to be when someone says, ‘If you touch my garment or I touch yours, the sale is concluded for such and such price’. It is also said that it refers to someone touching the merchandise through the garment without inspecting it, and the sale is concluded in that condition. These were types of transactions practised by the people of the pre Islamic period, and Rasool-Allah^{-saww}, forbade them because they all involve deception.

و نَهَى عَنِ بَيْعِ الْمَجْرِ.

And he^{-saww} forbade from ‘Baya Al-Majr’.

و هو أن يباع البعير أو غيره بما في بطن الناقة و يقال منه أجمرت في البيع إجماراً و نهي ع عن الملاقيح و المضامين فالملاقيح ما في البطون و هي الأجنة و الواحدة منها ملقوحة

It refers to selling a camel or something else in exchange for what is in the womb of a she-camel. It is said in such cases, ‘He engaged in the sale through imjar’ (uncertain transaction).

²⁹⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 16 H 1

²⁹⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 16 H 2

He^{-saww}, forbade selling ‘malaqih’ and ‘muzamin’. ‘Malaqih’ refers to what is in the wombs, the foetuses, and a single one is called ‘malquha’.

و أما المضامين فما في أصلاب الفحول و كانوا يبيعون الجنين في بطون الناقة و ما يضرب الفحل في عامه و في أعوام و نهي عن بيع حبل الحبله و معناه ولد ذلك الجنين الذي في بطن الناقة و قال غيره هو نتاج التاج و ذلك غرر

As for ‘muzamin’, it refers to what is in the loins of male camels. They used to sell the foetus in the womb of a she-camel, and also what the male camel might impregnate in that year or in the years to come. He also forbade the sale of ‘ḥabl al ḥabla’, which means the offspring of the foetus in the womb of the she-camel. Others said it means the offspring of the offspring. This is considered risky and uncertain (gharar).

و قَالَ ص لَا تَنَاجِشُوا وَ لَا تَدَابَرُوا.

And he^{-saww} said: ‘Neither ‘Tanajashu’ (artificially inflate a price) nor turn your backs to each other (boycott or sever ties)’.

معناه أن يزيد الرجل في ثمن السلعة و هو لا يريد شراءها و لكن يسمعه غيره فيزيد لزيادته و الناجش خائن.

Its meaning is that a man increases the price of a commodity without intending to buy it, but others hear him and raise their offers because of his increase. The one who engages in ‘najash’ is a deceiver.

3- ل، الخصال ابن الوليد عن الصفار عن البرقي عن عبد الرحمن بن حماد عن محمد بن سينان مسنداً إلى أبي جعفر ع أَنَّهُ كَرِهَ بَيْعِينَ اطْرَحَ وَ خُذَ مِنْ غَيْرِ تَقْلِيْبٍ وَ غَيْرَى مَا لَمْ تَرَهُ.

(The book) ‘Al Khisaal’ – Ibn Al Waleed, from Al Saffar, from Al Barqy, from Abdul Rahman Bin Hammad, from Muhammad Bin Sinan attributing to,

‘Abu Ja’far^{-asws} disliked two types of sales – ‘Throw and take without inspection’ and buying something that one has not seen”²⁹⁹.

4- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن آتائه عن الحسين بن علي صلوات الله عليهم قال: حَطَبْنَا أَمِيرَ الْمُؤْمِنِينَ ع فَقَالَ سَيَأْتِي عَلَى النَّاسِ زَمَانٌ غَضُوضٌ يَعْضُ الْمُؤْمِنُ عَلَى مَا فِي يَدِهِ وَ لَمْ يُؤْمَرْ بِذَلِكَ قَالَ اللَّهُ تَعَالَى وَ لَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

(The book) ‘Uyoun Akhbar Al-Reza^{-asws}’, may the greeting be upon him^{-asws} – By the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Al Husayn Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, said: ‘Amir Al-Momineen^{-asws} addressed us. He^{-asws} said: ‘And there shall come a time of biting (snatching) upon the people, the Momin will bite upon what is in his hand (unlawfully take away whatever he gets his hands to), and he would not have been Commanded with that. Allah^{-azwj} the Exalted Says: **and do not forget the favours between you; Allah is Seeing what you are doing [2:237]!**

²⁹⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 16 H 3

وَسَيَأْتِي زَمَانٌ يُفَدَّمُ فِيهِ الْأَشْرَارُ وَ يُنْسَأُ فِيهِ الْأَخْيَارُ وَ يُبَاعُ الْمُضْطَرُّ وَ قَدْ نَهَى رَسُولُ اللَّهِ ص عَنْ بَيْعِ الْمُضْطَرِّ وَ عَنْ بَيْعِ الْغَرَرِ فَاتَّقُوا اللَّهَ يَا أَيُّهَا النَّاسُ وَ أَصْلِحُوا ذَاتَ بَيْنِكُمْ وَ احْفَظُوا لِي أَهْلِي.

And there shall come a time the evil ones will be advanced and the good ones will be forgotten, and the desperate ones will be sold to, although Rasool-Allah^{-saww} has forbidden from selling to the desperate, and from the uncertain sale, therefore fear Allah^{-azwj} O people, and reconcile between yourselves, and protect me^{-saww} regarding my^{-saww} family”.³⁰⁰

5 صح، صحيفة الرضا عليه السلام عنه ع مثله.

(The book) ‘Saheefa Al-Reza^{-asws}’, may the greeting be upon him^{-asws}, from him^{-asws} – similar to it.³⁰¹

6- ثواب الأعمال أبي عن محمد بن أبي القاسم عن الكوفي عن محمد بن سينان عن فورات بن أحنف قال قال أبو عبد الله ع ربح المؤمن على المؤمن رباً.

(The book) ‘Sawaab Al Amaal’ – My father, from Muhammad Bin Abu Al Qasim, from Al Kufi, from Muhammad Bin Sinan, from Furat Bin Ahnaf who said,

‘Abu Abdullah^{-asws} said: ‘Profiting by the Momin upon the Momin is usury (interest)?’³⁰²

7 سن، المحاسن محمد بن علي عن ابن سينان مثله.

(The book) ‘Al Mahasin’ – Muhammad Bin Ali, from Ibn Sinan, similar to it.³⁰³

8- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ: مَلْعُونٌ مَنْ عَشَّ مُسْلِمًا أَوْ مَكَرَهُ أَوْ غَرَّهُ.

(The book) ‘Nawadir’ of Al Rawandy – By his chain,

‘From Musa Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Accursed is the one cheats a Muslim or deceives him, or deludes (misleads) him!’³⁰⁴

9- تَحْتِجُّ الْبَلَاغَةَ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا أَيُّهَا النَّاسُ زَمَانٌ عَضُوضٌ يَعْضُ الْمُسِيرُ فِيهِ عَلَى مَا فِي يَدَيْهِ وَ لَمْ يُؤْمَرْ بِذَلِكَ قَالَ اللَّهُ تَعَالَى وَ لَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ

(The book) ‘Nahj Al Balagah’ –

³⁰⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 16 H 4

³⁰¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 16 H 5

³⁰² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 16 H 6

³⁰³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 16 H 7

³⁰⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 16 H 8

‘Amir Al-Momineen^{-asws} said: ‘There shall come a severe time upon the people. During it the rich will bite upon what is in his hands (be miserly), and he has not been Commanded with that. Allah^{-azwj} the Glorious Says: **and do not forget the favours between you; [2:237]**.

يَنْهَدُ فِيهِ الْأَشْرَارُ وَ يُسْتَدَلُّ الْأَخْيَارُ وَ يُبَايِعُ الْمُضْطَرُّونَ وَ هَمَى رَسُولُ اللَّهِ ص عَنْ بَيْعِ الْمُضْطَرِّينَ.

The evil ones will rise higher and humiliate the good ones, and they will buy from the desperate ones, and Rasool-Allah^{-saww} has forbidden buying from the desperate ones.³⁰⁵

10- أَعْلَامُ الدِّينِ، رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: يَأْتِي عَلَى أُمَّتِي زَمَانٌ تَكُونُ أُمَرَاؤُهُمْ عَلَى الْجُورِ وَ عُلَمَاؤُهُمْ عَلَى الطَّمَعِ وَ قِلَّةِ الْوَرَعِ وَ عَبَادُهُمْ عَلَى الرِّيَاءِ وَ بُحْبَاهُهُمْ عَلَى أَكْلِ الرِّبَا وَ كَيْتَمَانِ الْعَيْبِ فِي الْبَيْعِ وَ الشَّرَى وَ نِسَاؤُهُمْ عَلَى زِينَةِ الدُّنْيَا

(The book) ‘A’alam Al Deen’ –

‘It is reported from the Prophet^{-saww} having said: ‘There shall come a time upon my^{-saww} community, their governors would be upon the tyranny, and their scholars would be upon the greed and lack of piety, and their worshippers upon the showing off, and their traders upon consuming the usury (interest) and concealment of defects during the selling and the buying, and their women upon adornment of the world.

فَعِنْدَ ذَلِكَ يُسَلِّطُ عَلَيْهِمْ شِرَارَهُمْ فَيَدْعُو خِيَارَهُمْ فَلَا يُسْتَجَابُ لَهُمْ.

During that, Allah^{-azwj} will Cause their evil ones to prevail upon them, so their good ones will supplicate, but these will not be Answered for them!”³⁰⁶

[باب 17 من يستحب معاملته و من يكره](#)

CHAPTER 17 – ONES IT IS RECOMMENDED TO DEAL WITH AND ONES IT IS DISLIKED

1- ما، الأماالي للشيخ الطوسي عن أبي سعيد قال قال رسول الله ص اطلبوا الخير عند حسن الوجوه.

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – from Abu Saeed who said,

‘Rasool-Allah^{-saww} said: ‘Seek the goodness in the presence of the good-looking (radiating) faces”³⁰⁷.

2- ختص، الإختصاص عنه ص مثله.

³⁰⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 16 H 9

³⁰⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 16 H 10

³⁰⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 17 H 1

(The book) 'Al Ikhtisas' – From him^{-saww}, similar to it.³⁰⁸

3- ع، علل الشرائع ابنُ الْمُتَوَكَّلِ عَنِ الْحَمِيرِيِّ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَبُّوبٍ عَنِ الْعَبَّاسِ بْنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنِ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا وَلِيدُ لَا تَشْتَرِ لِي مِنْ مُحَارِفٍ شَيْئاً فَإِنَّ خُلُطَهُ لَا بَرَكَهَ فِيهَا.

(The book) 'Ilal Al Sharaie' – Ibn Al Mutawakkil, from Al Himeyri, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Abbas Bin Al Waleed Bin Sabeeh, from his father having said,

'Abu Abdullah^{-asws} said: 'O Waleed! Do not buy anything for me from a depraved (muhrif), for mingling with him has no blessing in it''³⁰⁹

4- ع، علل الشرائع ابنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ فَضَّالٍ عَنِ ظَرِيفِ بْنِ نَاصِحٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا تُخَالِطُوا وَ لَا تُعَامِلُوا إِلَّا مَنْ نَشَأَ فِي خَيْرٍ.

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Ibn Fazzal, from Tareyf Bin Nasih who said,

'Abu Abdullah^{-asws} said: 'Neither mingle nor deal except with the one raised (upbringing is) in goodness.'³¹⁰

5- ع، علل الشرائع ابنُ الْوَلِيدِ عَنِ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اخذوا معااملة أصحاب الغاهات فإختم أظلم شيء.

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Muhammad Al Attar, from Al Ash'ary, from Ahmad Bin Muhammad raising it, said,

'Abu Abdullah^{-asws} said: 'Beware of dealing with the ones with physical disabilities, for they are most unjust of things.'³¹¹

6- ع، علل الشرائع أبي عن سعد عن أحمد بن محمد بن علي بن الحكم عمّن حدّثه عن أبي الربيع الشامي قال: سألت أبا عبد الله ع فقلت له إن عندنا قوماً من الأكراد يجيئوننا بالبيع ونباعهم

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from the one who narrated it, from Abu Al Rabie Al Shamy who said,

'I asked Abu Abdullah^{-asws}. I said to him^{-asws}, 'There are some people with us from the Kurds. They come to us with the sales and we sell to them'.

فَقَالَ يَا أَبَا الرَّبِيعِ لَا تُخَالِطُهُمْ فَإِنَّ الْأَكْرَادَ حَيٌّ مِنَ الْجِنَّ كَشَفَ اللَّهُ عَنْهُمْ الْغِطَاءَ فَلَا تُخَالِطُهُمْ.

³⁰⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 17 H 2

³⁰⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 17 H 3

³¹⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 17 H 4

³¹¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 17 H 5

He^{-asws} said: 'O Abu Al Rabie! Do not mingle with them, for the Kurds are a tribe from the Jinn. Allah^{-azwj} has Removed the covering from them, so do not mingle with them'.³¹²

7 ع، علل الشرائع ابْنُ الْوَلِيدِ عَنِ الْحُسَيْنِ بْنِ مَيْبِلٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ حَفْصِ عَمْرٍو حَدَّثَهُ عَنْ أَبِي الرَّبِيعِ مِثْلَهُ.

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Al Hassan Bin Mateel, from Muhammad Bin Al Husayn, from Ja'far Bin Bashir, from Hafs, from the one who narrated it, from Abu Al-Rabie, similar to it.³¹³

8- ع، علل الشرائع أَبِي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ يَقْطِينٍ عَنِ الْحُسَيْنِ بْنِ مِيَّاحٍ عَنْ عَيْسَى قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عِ إِيَّاكَ وَ مُحَاوَلَةَ السَّفَلَةِ فَإِنَّ السَّفَلَةَ لَا تَقُولُ إِلَى خَيْرٍ.

(The book) 'Ilal Al Sharaie' – My father, from Ahmad Bin Idrees, from Al Ash'ary, from Muhammad Bin Isa, from Al Hassan Bin Ali Bin Yaqteen, from Al Husayn Bin Mayyah, from Isa who said,

'Abu Abdullah^{-asws} said: 'Beware of mingling with the lowly, for the lowly do not lead to good'.³¹⁴

9- بيج، الخرائج و الجرائح رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَوَّلَ مَا مَلَكَتُهُ لَدَيْنَارَانِ عَلَى عَهْدِ أَبِي وَ كَانَ رَجُلًا يَشْتَرِي الْأَرْدِيَةَ مِنْ صَنْعَاءَ فَأَرَدْتُ أَنْ أُبْضِعَهُ فَقَالَ لِي لَا تُبْضِعْهُ

(The book) 'Al Kharaij Wa Al Jaraih' –

'It is reported from Abu Abdullah^{-asws} having said: 'The first thing I^{-asws} ever possessed was two Dinars during the era of my^{-asws} father^{-asws}. There was a man who used to buy cloaks from Sana'a, and I^{-asws} wanted to entrust him with the amount to invest. My father said to me, 'Do not entrust him!'

قَالَ فَدَفَعْتُ إِلَيْهِ سِرًّا مِنْ أَبِي فَحَرَجَ الرَّجُلُ فَلَمَّا رَجَعَ بَعَثْتُ إِلَيْهِ رَسُولًا فَقَالَ لِي مَا دَفَعَ إِلَيَّ شَيْئًا

He^{-asws} said: 'But I^{-asws} secretly gave it to him. The man went out. When he returned, I dispatched a messenger to him. He said to me, 'Nothing was given to me!'

قَالَ فَطَلَنْتُ أَنَّهُ إِنَّمَا سَتَرَ ذَلِكَ مِنْ أَبِي فَدَهَبْتُ إِلَيْهِ بِنَفْسِي وَ قُلْتُ الدِّينَارَانِ

He^{-asws} said: 'I^{-asws} thought, he had rather concealed that from my^{-asws} father^{-asws}. So, I^{-asws} went to him myself^{-asws} and said: 'The two Dinars!'

قَالَ مَا دَفَعْتَ إِلَيَّ شَيْئًا

He said, 'You^{-asws} have not given me anything!'

³¹² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 17 H 6

³¹³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 17 H 7

³¹⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 17 H 8

فَأْتَيْتُ أَبِي فَلَمَّا رَأَى رَفَعَ إِلَيَّ رَأْسَهُ ثُمَّ قَالَ مُتَبَسِّمًا يَا بَنِيَّ أَلَمْ أَقُلْ لَكَ أَنْ لَا تَدْفَعَ إِلَيْهِ إِنَّهُ مَنْ اتَّخَمَنَ شَارِبَ الْخَمْرِ فَلَيْسَ لَهُ عَلَى اللَّهِ ضَمَانٌ إِنَّ اللَّهَ يَقُولُ
وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ

I^{-asws} came to my^{-asws} father^{-asws}. When he^{-asws} saw me^{-asws}, he^{-asws} raised his^{-asws} head to me^{-asws}, then said, smiling: ‘O my^{-asws} son^{-asws}! Did I^{-asws} not say to you^{-asws} not to hand it to him: Surely the one who entrusts the wine drinker, there is no guarantee for him upon Allah^{-azwj}. Allah^{-azwj} Says: **And do not give your wealth to the foolish which Allah has made a (means of) support for you, [4:5]!**

So, which foolish one is more foolish than the drinker of wine? It isn’t for me^{-asws} to keep him as a witness. His testimony will not be accepted, and if intercedes, he will not be interceded, and if he proposes, he will not be married to!”

فَأَيُّ سَفِيهِ أَسْفَهُ مِنْ شَارِبِ الْخَمْرِ فَلَيْسَ إِنْ أَشْهَدَكُمْ [شَهَادَةً] لَمْ تُقْبَلْ شَهَادَتُهُ وَإِنْ شَفَعَ لَمْ يُشَفَّعْ وَإِنْ حَطَبَ لَمْ يُرْوَج.

And who is more foolish than a wine drinker? If he testifies, his testimony is not accepted. If he intercedes, his intercession is not accepted. If he proposes, he is not to be married.³¹⁵

10- شي، تفسير العياشي عن يونس بن يعقوب قال: سألت أبا عبد الله ع في قول الله تعالى ولا تؤتوا السفهاء أموالكم قال من لا يتق به.

(The book) Tafseer Al Ayyashi – From Yunus Bin Yaqoub who said,

‘I asked Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} the Exalted: **And do not give your wealth to the foolish [4:5]**. He^{-asws} said: ‘One who cannot be trusted with’.³¹⁶

11- شي، تفسير العياشي عن حماد عن أبي عبد الله ع فيمن شرب الخمر بعد أن حرمها الله على لسان نبيه ص ليس بأهل أن يزوج إذا خطب وأن يصدق إذا حدث ولا يشفع إذا شفع ولا يؤتمن على أمانته

(The book) ‘Tafseer Al Ayyashi’ – From Hammad,

‘From Abu Abdullah^{-asws}: ‘Regarding one who drinks wine after Allah^{-azwj} has Forbidden it through the tongue of His^{-azwj} Prophet^{-saww}: ‘He is not worthy to be married if he proposes, nor to be believed if he speaks, nor to have his intercession accepted if he intercedes, nor to be entrusted with any trust.

فَمَنْ اتَّخَمَنَهُ عَلَى أَمَانَةٍ فَأَهْلَكَهَا أَوْ ضَيَّعَهَا فَلَيْسَ لِلَّذِي اتَّخَمَنَهُ أَنْ يَأْجُرَهُ اللَّهُ وَ لَا يُخْلِفَ عَلَيْهِ

So, whoever entrusts him with a trust, and he ruins it or wastes it, then the one who entrusted him has no right to expect a Reward from Allah^{-azwj} or replacement for it.

قال أبو عبد الله ع إني أردت أن أستبضع بضاعة إلى اليمن فأتيت أبا جعفر ع فقلت إني أردت أن أستبضع فلانا

³¹⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 17 H 9

³¹⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 17 H 10

Abu Abdullah^{-asws} said: 'I^{-asws} wanted to entrust merchandise to be sent to Al-Yemen (for trade), so I^{-asws} came to Abu Ja'far^{-asws}. I^{-asws} said: 'I^{-asws} want to send merchandise with so and so!'

فَقَالَ لِي أَمَا عَلِمْتَ أَنَّهُ يَشْرَبُ الْخَمْرَ

He^{-asws} said to me^{-asws}: 'Don't you^{-asws} know that he is a wine drinker?'

فَقُلْتُ قَدْ بَلَغَنِي عَنِ الْمُؤْمِنِينَ أَنَّهُمْ يَقُولُونَ ذَلِكَ

I said: 'It has reached me from the Momineen. They are saying that'.

فَقَالَ صَدَقْتَهُمْ لِأَنَّ اللَّهَ يَقُولُ يُؤْمِنُ بِاللَّهِ وَ يُؤْمِنُ لِلْمُؤْمِنِينَ

He^{-asws} said: 'Ratify them, because Allah^{-azwj} Says: **He believes in Allah and has faith in the Momineen, [9:61]**'.

ثُمَّ قَالَ إِنَّكَ إِنْ اسْتَبْضَعْتَهُ فَهَلَكْتَ أَوْ ضَاعَتْ فَلَيْسَ عَلَى اللَّهِ أَنْ يَأْجُرَكَ وَلَا يُجْلِفَ عَلَيْكَ

Then he^{-asws} said: 'If you^{-asws} want to send merchandise and these are destroyed or wasted, it wouldn't be upon Allah^{-azwj} to Reward you^{-asws} nor Replace upon you^{-asws}!'

فَقُلْتُ وَمَا

I^{-asws} said: 'And why?'

قَالَ لِأَنَّ اللَّهَ تَعَالَى يَقُولُ وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا

He^{-asws} said: 'Because Allah^{-azwj} the Exalted Says: **And do not give your wealth to the foolish which Allah has made a (means of) support for you, [4:5]**!

فَهَلْ سَفِيهَةٌ أَسْفَهُ مِنْ شَارِبِ الْخَمْرِ إِنَّ الْعَبْدَ لَا يَزَالُ فِي فُسْحَةٍ مِنْ رَبِّهِ مَا لَمْ يَشْرَبِ الْخَمْرَ فَإِذَا شَرِبَهَا خَرَقَ اللَّهُ عَلَيْهِ سِرْبَالَهُ فَكَانَ وُلْدَهُ وَ أُخُوهُ وَ سَمْعُهُ وَ بَصَرُهُ وَ يَدُهُ وَ رِجْلُهُ إِبْلِيسَ يَسُوفُهُ إِلَى كُلِّ شَرٍّ وَ يَصْرِفُهُ عَنْ كُلِّ خَيْرٍ.

Is there any foolish one more foolish than the drinker of wine? The servant does not cease to be in leeway from his Lord^{-azwj} for as long as he does not drink the wine. When he drinks it, Allah^{-azwj} Tears down upon him his protection. So, his children, and his brother, and his hearing, and his sight, and his hands and his legs would be for Iblees^{-la}. He^{-la} would usher him to every evil and turn him away from every good"³¹⁷

³¹⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 17 H 11

12- شي، تفسير العياشي عن إبراهيم بن عبد الحميد قال: سألت أبا جعفر ع عن هذه الآية وَ لَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ قَالَ ع كُلُّ مَنْ يَشْرَبُ الْمُسْكِرَ فَهُوَ سَفِيهٌ.

(The book) 'Tafseer Al Ayyashi' – From Ibrahim Bin Abdul Hameed who said,

'I asked Abu Ja'far^{-asws} about this Verse: **And do not give your wealth to the foolish [4:5]!** He^{-asws} said: 'Everyone who drinks the intoxicant, he is 'foolish''.³¹⁸

13- شي، تفسير العياشي عن حماد بن عثمان عن أبي عبد الله ع قال: إني أردت أن أستبضع بضاعة إلى اليمن فأتيت إلى أبي جعفر ع فقلت إني أريد أن أستبضع فلاناً

(The book) 'Tafseer Al Ayyashi' – From Hammad Bin Usman,

'From Abu Abdullah^{-asws} (when I approached and said): 'I wanted to send merchandise to Al-Yemen. I came to Abu Ja'far^{-asws}. I said: 'I want to send merchandise with so and so!'

فَقَالَ لِي أَمَا عَلِمْتَ أَنَّهُ يَشْرَبُ الْخَمْرَ

He^{-asws} said to me^{-asws}: 'Don't you know he drinks the wine?'

فَقُلْتُ قَدْ بَلَغَنِي مِنَ الْمُؤْمِنِينَ أَنَّهُمْ يَقُولُونَ ذَلِكَ

I said: 'It has reached me from the Momineen. They are saying that!'

فَقَالَ صَدَقْتَهُمْ فَإِنَّ اللَّهَ يَقُولُ يُؤْمِنُ بِاللَّهِ وَ يُؤْمِنُ لِلْمُؤْمِنِينَ

He^{-asws} said: 'Ratify them, for Allah^{-azwj} Says: **He believes in Allah and has faith in the Momineen, [9:61]**'.

فَقَالَ يَغْنِي يُصَدِّقُ اللَّهَ وَ يُصَدِّقُ الْمُؤْمِنِينَ لِأَنَّهُ كَانَ رُؤُوفًا رَحِيمًا بِالْمُؤْمِنِينَ.

He^{-asws} said: 'Meaning, he should ratify Allah^{-azwj} and ratify the Momineen because He^{-azwj} would always be Kind, Merciful with the Momineen''.³¹⁹

14- ختص، الإختصاص عن أبي حمزة الثمالي عن أبي جعفر ع قال: مَنْ عَرَفَ مِنْ عَبْدٍ مِنْ عِبِيدِ اللَّهِ كَذِبًا إِذَا حَدَّثَ وَ خُلْفًا إِذَا وَعَدَ وَ خِيَانَةً إِذَا أَثْمِنَ ثُمَّ أَثْمَنَهُ عَلَى أَمَانَةٍ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَبْتَلِيَهُ فِيهَا ثُمَّ لَا يُخْلِفَ عَلَيْهِ وَ لَا يَأْجُرُهُ.

(The book) 'Al Ikhtisaas' – From Abu Hamza Al Sumali,

'From Abu Ja'far^{-asws} having said: 'One who recognises from a servant from servants of Allah^{-azwj} that he lies when he narrates, and breaks when he promises, and betrays when he is

³¹⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 17 H 12

³¹⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 17 H 13

entrusted, then he still entrusts him upon an entrustment, there would be a right upon Allah-^{azwj} to Try him regarding it, then He-^{azwj} will neither Replace upon him nor Reward him”.³²⁰

15 ختص، الإختصاص عَنْ دَاوُدَ الرَّقِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ: يَا دَاوُدُ لَأَنْ تُدْخَلَ يَدُكَ فِي فَمِ التَّيْتِ إِلَى الْمِرْفَقِ خَيْرٌ لَكَ مِنْ طَلَبِ الْحَوَائِجِ مِنْ أَنْ يَكُنْ فَكَانَ.

(Then book) ‘Al Ikhtisas – From Dawood Al Raqy,

‘From Abu Abdullah-^{asws}, he (the narrator) said, ‘He-^{asws} said: ‘O Dawood! If you were to insert your hand in the mouth of a dragon up to the elbow, it would be better for you than seeking the needs from the one did not happen to be (anything), so he became (something) (i.e., from a lowly person).³²¹

16- كِتَابُ صِفَاتِ الشِّيْعَةِ، لِلصَّدُوقِ بِإِسْنَادِهِ عَنْ سَعِيدِ بْنِ غَزْوَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الْمُؤْمِنُ لَا يَكُونُ مُحَارَفًا.

(The book) ‘Kitab Sifaat Al Shia’ of Al Sadouq, by his chain from Saeed Bin Gazwan who said,

‘Abu Abdullah-^{asws} said: ‘The Momin cannot be depraved’.³²²

17- نَوَادِرُ الرَّاَوْنَدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعٌ مِنْ سَعَادَةِ الْمَرْءِ الْخُلَطَاءُ الصَّالِحُونَ وَالْوَلَدُ الْبَارُّ وَالْمَرْأَةُ الْمُؤَاتِبَةُ وَأَنْ تَكُونَ مَعِيشَتُهُ فِي بَلَدِهِ.

(The book) ‘Nawadir’ of Al Rawandy – By his chain,

‘From Musa-^{asws} Bin Ja’far-^{asws}, from his-^{asws} forefathers-^{asws} having said: ‘Rasool-Allah-^{saww} said: ‘Four are from the good fortune of the man – the righteous mingling ones (companions), and the righteous child, and the supportive wife, and his livelihood being in his city’.³²³

18- الدَّرَةُ الْبَاهِرَةُ، قَالَ الْكَاظِمُ ع مَنْ وَلَدَهُ الْفَقْرُ أَبْطَرَهُ الْغِي.

(The book) ‘Al Durr Al Bahira’ –

‘Al-Kazim-^{asws} said: ‘One who is born into poverty, the riches will make him arrogant’.³²⁴

19- دَعَوَاتُ الرَّاَوْنَدِيِّ، قَالَ الصَّادِقُ ع لَا تَشْتَرُوا لِي مِنْ مُحَارَفٍ فَإِنَّ خُلُطَتَهُ لَا بَرَكَةَ فِيهَا وَلَا تُخَالِطُوا إِلَّا مَنْ نَشَأَ فِي الْحَيْرِ.

(The book) ‘Dawaat’ of Al Rawandy –

³²⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 17 H 14

³²¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 17 H 15

³²² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 17 H 16

³²³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 17 H 17

³²⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 17 H 18

'Al-Sadiq^{-asws} said: 'Do not buy anything from a depraved, for mingling with him has no Blessing in it, nor mingle except with the one who has grown up (raised) in goodness'.³²⁵

20- تَمَّجِ الْبَالِغَةَ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع شَارِكُوا الَّذِي قَدْ أَقْبَلَ عَلَيْهِ الرِّزْقُ فَإِنَّهُ أَهْلَقُ لِلْغَى وَ أَجْدَرُ بِإِقْبَالِ الْحُطِّ.

(The book) 'Nahj Al Balagah' –

Amir Al-Momineen^{-asws} said: 'Participate with the one the sustenance has turned to them, for it would get a bigger share of the riches and is more appropriate with getting the increase upon it'.³²⁶

21- وَ قَالَ ع الطَّمَأْنِينَةُ إِلَى كُلِّ أَحَدٍ قَبْلَ الْإِخْتِيَارِ عَجْزٌ.

And he^{-asws} said: 'Being reassured to everyone before the choosing, is frustration'.³²⁷

22- أَعْلَامُ الدِّينِ، قَالَ النَّبِيُّ ص لَا تَلْتَمِسُوا الرِّزْقَ مِمَّنْ اِكْتَسَبَهُ مِنْ أَلْسِنَةِ الْمَوَازِينِ وَ رُؤُوسِ الْمَكَايِيلِ وَ لَكِنَّ عِنْدَ مَنْ فُتِحَتْ عَلَيْهِ الدُّنْيَا.

(The book) A'Iam Al Deen' –

'The Prophet^{-saww} said: 'Do not seek sustenance from those who earn it through manipulating the scales and the tops of measuring containers, but rather from those upon whom the world has been opened (Blessed by Allah^{-azwj}).³²⁸

باب 18 الاحتكار و التلقي و بيع الحاضر للبادي و العرون

CHAPTER 18 – THE HOARDING AND THE INTERCEPTION (OF THE GOODS BEFORE REACHING THE MARKET), AND THE URBAN SELLERS FOR THE BEDOUINS, AND ADVANCE DEPOSITS (EARNEST MONEY)

1 ب، قرب الإسناد أبو البختري عن الصادق عن أبيه ع أَنَّ عَلِيًّا ع كَانَ يَنْهَى عَنِ الْحُكْرَةِ فِي الْأَنْصَارِ فَقَالَ فَإِنَّهُ لَيْسَ الْحُكْرَةُ إِلَّا فِي الْحِنْطَةِ وَ الشَّعِيرِ وَ التَّمْرِ وَ الزَّبِيبِ وَ السَّمْنِ.

(The book) 'Qurb Al Isnaad' – Abu Al Bakhtari,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: 'Ali^{-asws} had prohibited from the hoarding in the cities. He^{-asws} said: 'There isn't any hoarding except in the wheat, and the barley, and the dates, and the oil, and the butter'.³²⁹

³²⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 17 H 19

³²⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 17 H 20

³²⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 17 H 21

³²⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 17 H 22

³²⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 18 H 1

2- ل، الخصال حمزة العلوئي عن علي عن أبيه عن النوفلي عن السكوني عن الصادق ع عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْحِكْرَةُ فِي سِتَّةِ أَشْيَاءَ فِي الْحِنْطَةِ وَالشَّعِيرِ وَالتَّمْرِ وَالزَّيْبِ وَالسَّمْنِ وَالزَّيْتِ.

(The book) 'Al Khisaal' – Hamza Al Alawy, from Ali, from his father, from Al Nowfali, from Al Sakuni,

'From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww}: 'The hoarding is in six things – in the wheat, and the barley, and the dates, and the oil, and the butter, and the oil''.³³⁰

3- ل، الخصال أبي عن أحمد بن إدريس عن ابن عيسى عن علي بن الحكم عن الخزاز عن الثمالي قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ عَزَّ وَجَلَّ تَطَوَّلَ عَلَى عِبَادِهِ بِالْحَبَّةِ فَسَأَطَّ عَلَيْهَا الْقُمَّلَةَ وَ لَوْ لَا ذَلِكَ لَحَزَنَتْهَا الْمُلُوكُ كَمَا يَحْزُنُونَ الذَّهَبَ وَالْفِضَّةَ.

(The book) 'Al Khisaal' – My father, from Ahmad Bin Idrees, from Ibn Isa, from Ali Bin Al Hakam, from Al Khazzaz, from Al Sumali who said,

'Abu Abdullah^{asws} said: 'Allah^{azwj} Mighty and Majestic has Conferred upon His^{azwj} servants with the grains, so He^{azwj} Caused the weevil (insect) to prevail upon these, and had it not been for that, the kings would have treasured (hoarded) it just as they are treasuring (hoarding) the gold and the silver''.³³¹

4- ل، الخصال أبي عن علي عن أبيه عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ تَطَوَّلَ عَلَى عِبَادِهِ بِثَلَاثِ أَلْفِي عَلَيْهِمُ الرِّيحُ بَعْدَ الرُّوحِ وَ لَوْ لَا ذَلِكَ مَا دَفَنَ حَمِيمٌ حَمِيمًا وَ أَلْفِي عَلَيْهِمُ السَّلْوَةُ بَعْدَ الْمُصِيبَةِ وَ لَوْ لَا ذَلِكَ لَانْقَطَعَ النَّسْلُ وَ أَلْفِي عَلَى هَذِهِ الْحَبَّةِ الدَّابَّةُ وَ لَوْ لَا ذَلِكَ لَكُنَزَتْهَا مُلُوكُهُمْ كَمَا يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ.

(The book) 'Al Khisaal' – My father, from Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic has Conferred upon His^{azwj} servants with three – He^{azwj} Casts the stench upon them after the soul, and had it not been for that, no loving one would have buried a loved one; and He^{azwj} Casts the comfort (consolation) after the difficulty, and had it not been that, the lineages would have been cut off; and He^{azwj} Casts the insects upon these grains, and had it not been that, their kings would have hoarded these just as they are hoarding the gold and the silver''.³³²

5 سن، المحاسن أبي عن ابن أبي عمير مثله.

(The book) 'Al Mahasin' – My father, from Ibn Abu Umeyr, similar to it.³³³

6- ما، الأمالي للشيخ الطوسي ابن بشران عن إسماعيل بن محمد الصفار عن جعفر بن محمد الوراق عن عاصم عن قيس بن الربيع عن سفيان بن عيينة عن أبي الزبير عن جابر قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يَبِيعُ حَاضِرٌ لِنَادٍ دَعَا النَّاسَ يَرْزُقُ اللَّهُ بَعْضَهُمْ مِنْ بَعْضٍ.

³³⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 18 H 2

³³¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 18 H 3

³³² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 18 H 4

³³³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 18 H 5

(The book) 'Al Amaali' of the Sheykh Al Tusi – Ibn Bushran, from Ismail Bin Muhammad Al Saffar, from Ja'far Bin Muhammad Al Warraq, from Aasim, from Qays Bin Al Rabie, from Sufyan Bin Uyayna, from Abu Al Zubeyr, from Jabir who said,

'Rasool-Allah^{-saww} said: 'A present should not sell to an absentee. Leave the people! Allah^{-azwj} Provides them (sustenance) from each other''³³⁴

7- ب، قرب الإسناد أبو البختري عن الصادق عن أبيه ع أنَّ علياً ع كان يقول لا يجوز العرْبُونُ إِلَّا أَنْ يَكُونَ نَقْدًا مِنَ التَّمَنِ.

(The book) 'Qurb Al Isnaad' – Abu Al Bakhtari,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: 'Ali^{-asws} had said: 'A deposit (earnest money) is not permissible except if it is in cash from the price''³³⁵

8- سن، المحاسن أبي عن هارون بن الجهم عن أبي جميلة عن ابن طريف عن ابن ثبانه قال: سب الناس هذه الدابة التي تكون في الطعام فقال علي ع لا تسئوها فوالذي نفسي بيده لو لا هذه الدابة لخرتوها عندكم كما يخرن الذهب والفضة.

(The book) 'Al Mahasin' – My father, from Haroun Bin Al Jahm, from Abu Jameela, from Ibn Tareyf, from Ibn Nubata who said,

'The people reviled these insects, which tend to be in the food (items). Ali^{-asws} said: 'Do not revile these! By the One^{-azwj} in Whose Hand is my^{-asws} soul! Had it not been for this insect, they would have hoarded it among you just as the gold and the silver are hoarded!''³³⁶

9- نصح، نصح البلاغة فيما كتب أمير المؤمنين ع للأشتر حين ولّاه مصر ثم استوص بالتجار و ذوي الصناعات و أوص بهم خيراً المقيم منهم و المضطرب بماله و المترقب بدينه فإنهم مواد المنافع و أسباب المرافق و جلائها من المباعيد و المطارح في برك و برك و سهلك و جبلك و حيث لا يلتئم الناس لمواضعها و لا يجترءون عليها فإنهم سلم لا تخاف بائنته و صلح لا تخشى غائلته

(The book) 'Nahj Al Balagah' –

'Among what Amir Al-Momineen^{-asws} wrote to Al-Ashtar when he^{-asws} made him governor of Egypt: 'Then be advised by the traders and ones with manufacturing, and advise them goodly, the ones from them established, the one trading with his wealth, and the physical labourers, for they are sources of profit and the causes of the items, and their importers from the remote areas and the travellers in your land, and your sea, and your coast, and your mountain, and where the people cannot get to these places nor would they dare upon these, for they are peaceful, there is no fear with a rebellion and truce, there is no fearing its treason.

و تفقد أمورهم بخضرتك و في حواشي بلادك و اعلم مع ذلك أن في كثير منهم ضيقاً فاحشاً و شخاً قبيحاً و اختكاراً للمنافع و تحكماً في البياعات و ذلك باب مصرة للعامة و عيب على الولاة

³³⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 18 H 6

³³⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 18 H 7

³³⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 18 H 8

And check out their affairs in your presence and in the areas of your country and know along with that is most of them there is narrow-mindedness, immorality, and ugly greed, and they hoard for the benefit and fix high prices in the selling, and that is a harmful door for the public, and a fault upon the ruler.

فَأَمْنَعُ مِنَ الْإِخْتِكَارِ فَإِنَّ رَسُولَ اللَّهِ ص مَنَعَ مِنْهُ وَ لِيَكُنِ الْبَيْعُ بَيْعًا سَوِيًّا بِمَوَازِينِ عَدْلِ وَ أَسْعَارٍ لَا تُجْحِفُ بِالْفَرِيقَيْنِ مِنَ الْبَائِعِ وَ الْمُبْتَاعِ فَمَنْ قَارَفَ حُكْرَةً بَعْدَ تَهْيِكَ إِيَّاهُ فَتَنَكَّرَ بِهِ وَ عَاقِبَ فِي غَيْرِ إِسْرَافٍ

Prohibit the hoarding for Rasool-Allah^{saww} had forbidden it, and let the selling be a smooth selling with scales of justice and prices, not harmful to the two parties from the seller and the buyer. The one who practices hoarding after you prohibiting it, then be exemplary with him and punish without being excessive”³³⁷.

10- مَجَالِسُ الشَّيْخِ، عَنْ أَحْمَدَ بْنِ عُثْمَانَ بْنِ عُمَرَ بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ الرُّبَيْعِ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَصَّالٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَحْمَدَ بْنِ رِزْقِ الْعُمَشَانِيِّ عَنْ أَبِي مَرْيَمَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَمَّا رَجُلٌ اشْتَرَى طَعَامًا فَكَبَسَهُ أَرْبَعِينَ صَبَاحًا يُرِيدُ بِهِ غَلَاءَ الْمُسْلِمِينَ ثُمَّ بَاعَهُ فَتَصَدَّقَ بِشَيْءٍ لَمْ يَكُنْ كَفَّارَةً لِمَا صَنَعَ.

(The book) ‘Majaalis’ of the Sheykh – From Ahmad Bin Ubdown, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Al Hassan Bin Fazzal, from Al Abbas Bin Aamir, from Ahmad Bin Rizq Al Ghumshani, from Abu Maryam,

‘From Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Whoever buys food and stores it for forty mornings intending to cause hardship to the Muslims by raising prices, then sells it and gives away its price in charity, it will still not be an atonement for what he has done!’³³⁸

11- كِتَابُ الْأَعْمَالِ الْمَانِعَةِ مِنَ الْجَنَّةِ لِلشَّيْخِ جَعْفَرِ بْنِ أَحْمَدَ الْقُمِّيِّ عَنْ هِشَامِ بْنِ عُزْوَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ اخْتَكَرَ فَوْقَ أَرْبَعِينَ يَوْمًا فَإِنَّ الْجَنَّةَ تُوجَدُ رِجْلُهَا مِنْ مَسِيرَةِ حَمْسِمِائَةِ عَامٍ وَ إِنَّهُ لِحَرَامٌ عَلَيْهِ.

(The book) ‘Kitab Al Amaal Almaniya Min Al Jannah’ of the Sheykh Ja’far Bin Ahmad Al Qummi, from Hisham Bin Urwah, from his father, from his grandfather who said,

‘Rasool-Allah^{saww} said: ‘One who hoards above forty days, even though the aroma of Paradise will be felt from a travel distance of five hundred years, it would be Prohibited upon him’³³⁹.

12- كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنِ الْقَاسِمِ بْنِ عَلِيٍّ الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص طَرِقَ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ لَيْلًا عَذَابٌ فَأَصْبَحُوا وَ قَدْ قَعَدُوا أَرْبَعَةَ أَصْنَافٍ الطَّبَالِينَ وَ الْمُغْتَبِينَ وَ الْمُخْتَكِرِينَ لِلطَّعَامِ وَ الصَّبَارِقَةَ أَكَلَةَ الرِّبَا مِنْهُمْ.

(The book) ‘Kitab Al Imama Wa Al Tabsira’ – From Al Qasim Bin Ali Al Alawy, from Muhammad Bin Abdullah, from Sahl Bin Ziyad, from Al Nowfaly, from Al Sakuni,

‘From Ja’far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws}, having said; ‘Rasool-Allah^{saww} said: ‘Punishment knocked on a group from the children of Israel^{as} at night. They woke up in the morning and they had lost four types (of people) – the

³³⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 18 H 9

³³⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 18 H 10

³³⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 18 H 11

drummers, and the singers, and the hoarders of the food, and the money-changers from them consuming the usury (interest)”³⁴⁰

باب 1 آداب التجارة و أديعتها و أدعية السوق و ذمه

CHAPTER 19 – THE ETIQUETTES OF TRADING, AND ITS SUPPLICATIONS, AND SUPPLICATIONS OF THE MARKET, AND ITS CONDEMNATION

الآيات النور رجالاً لا تُلهيهم تجارةٌ ولا بيعٌ عن ذكرِ الله و إقامة الصلاة و إيتاء الزكاة

The Verses – (Surah) Al Noor: **Men whom neither trading nor selling diverts them from the Zikr of Allah and establishing the Salat and giving the Zakat [24:37].**

الجمعة فإذا فُضِّيت الصلاة فانتشروا في الأرض و ابتغوا من فضل الله و اذكروا الله كثيراً لعلكم تفلحون.

(Surah) Al Jummah: **But when you have accomplished the Salat, then disperse in the earth and seek from the Grace of Allah, and remember Allah much, that you may be successful [62:10].**

1- شي، تفسير العياشي عن السنكوني عن جعفر بن محمد عن أبيه ع قال قال رسول الله ص ثلاثة لا ينظر الله إليهم يوم القيامة و لا يزكّيهم و لهم عذاب أليم المرخي ذيله من العظمة و المرخي سلعته بالكذب و رجل استقبلك بؤد صدره فيواري و قلبه ممتلي غشاً.

(The book) ‘Tafseer Al Ayyashi – From Al Sakuni,

‘From Ja’far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Three, Allah^{azwj} will not **Look at them on the Day of Qiyamah, nor will He Purify them, and for them would be a painful Punishment [3:77]** - One who lets his garment drag out of arrogance, one who promotes his merchandise through lies, and a man who meets you with apparent affection while his heart is full of deceit’³⁴¹

2- شي، تفسير العياشي عن أبي ذر عن النبي ص أنه قال: ثلاثة لا يكلمهم الله يوم القيامة و لا يزكّيهم و لهم عذاب أليم

(The book) ‘Tafseer Al Ayyashi’ –

‘From Abu Zarr^{fa}, from the Prophet^{saww}, he^{saww} said: ‘Three, neither **will Allah Speak to them, nor will He Look at them on the Day of Qiyamah, nor will He Purify them, and for them would be a painful Punishment [3:77]**’.

قُلْتُ مَنْ هُمْ خَائِبُوا وَ خَسِرُوا

I said, ‘Who are they, who will be disappointed and lose?’

³⁴⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 18 H 12

³⁴¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 1

قَالَ الْمُسَيْلِيُّ وَالْمَنَّانُ وَالْمُنْفِقِيُّ سَلَعْتَهُ بِالْحُلْفِ الْكَاذِبِ أَعَادَهَا ثَلَاثًا.

He^{-saww} said: 'The one who lets his garment trail (out of pride), the boastful giver, and the one who promotes his merchandise with false oaths'. He^{-saww} he repeated it three times"³⁴²

3- شي، تفسير العياشي عَنْ سَلْمَانَ قَالَ: ثَلَاثَةٌ لَا يُنْظَرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ الْأَشْمَطُ الزَّانِ [الرَّائِي] وَرَجُلٌ مُفْلِسٌ مُنْخِ حُتْنَالٌ وَرَجُلٌ اتَّخَذَ بَيْمَنَهُ بِضَاعَةً فَلَا يَشْتَرِي إِلَّا بِبَيْمَنِ وَلَا يَبِيعُ إِلَّا بِبَيْمَنِ.

(The book) 'Tafseer Al Ayyashi' –

'From Salman^{-ra} having said, 'Three, Allah^{-azwj} will not **Look at them on the Day of Qiyamah [3:77]** - The grey-haired adulterer, a bankrupt man who is arrogant and boastful, and a man who uses his oath as merchandise. He neither buys except with an oath nor sells except with an oath"³⁴³ (Not a Hadeeth)

4- مكا، مكارم الأخلاق إِذَا أَرَدْتَ أَنْ تَعْدُوَ بِي حَاجَتِكَ وَ قَدْ طَلَعَتِ الشَّمْسُ وَ ذَهَبَتْ حُمْرُهَا فَصَلِّ رَكَعَتَيْنِ بِالْحَمْدِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ فَإِذَا سَلَّمْتَ فَقُلِ اللَّهُمَّ إِنِّي عَدَوْتُ أَلْتَمِسُ مِنْ فَضْلِكَ كَمَا أَمَرْتَنِي فَأَرْزُقْنِي مِنْ فَضْلِكَ رِزْقًا حَسَنًا وَاسِعًا خَالِدًا طَيِّبًا وَ أَعْطِنِي فِيمَا رَزَقْتَنِي الْعَاقِبَةَ

(The book) 'Makarim Al Akhlaq' –

'When you want to go regarding your need and the sun has risen and its redness has gone, pray two units Salat with (Surahs) Al Hamd, and Al Tawheed, and Al Kafiroun. When you have performed Salaam, say, 'O Allah^{-azwj}! I have gone to seek from Your^{-azwj} Grace just as You^{-azwj} have Commanded me, so Provide me sustenance from Your^{-azwj} Grace, excellent, vast, Permissible, good, and Grant me the well-being in what You^{-azwj} Grant me!

عَدَوْتُ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ عَدَوْتُ بِغَيْرِ حَوْلٍ مِنِّي وَ لَا قُوَّةَ وَ لَكِنِ بِحَوْلِكَ وَ قُوَّتِكَ وَ أَبْتَرَأُ إِلَيْكَ مِنَ الْحَوْلِ وَ الْقُوَّةِ

I have gone out by the Mighty of Allah^{-azwj} and His^{-azwj} Strength! I have gone out without any might from me nor strength, but Your^{-azwj} Might and Your^{-azwj} Strength, and I disavow to You^{-azwj} from the might and strength!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَبِّكَ هَذَا الْيَوْمَ فَبَارِكْ لِي فِي جَمِيعِ أُمُورِي يَا أَرْحَمَ الرَّاحِمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ

O Allah^{-azwj}! I ask You^{-azwj} for Blessing of this day, so Bless for me in entirety of my affairs, O most Merciful of the merciful ones! And may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws}!

فَإِذَا انْتَهَيْتَ إِلَى السُّوقِ فَقُلْ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ يُمِيتُ وَ يُحْيِي وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيُّ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

³⁴² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 2

³⁴³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 3

When you end to the market, say, 'I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}! For Him^{-azwj} is the Kingdom, and for Him^{-azwj} is the Praise! He^{-azwj} Causes to live and causes to die, and He^{-azwj} Causes to die and Causes to live, while He^{-azwj} is Alive and does not die. The good is in His^{-azwj} Hand, and He^{-azwj} is Able upon all things, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}!

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَ خَيْرَ أَهْلِهَا وَ أَعُوذُ بِكَ مِنْ شَرِّهَا وَ شَرِّ أَهْلِهَا

O Allah^{-azwj}! I ask You^{-azwj} of its goodness, and goodness of its people, and I seek Refuge from its evil and evil of its people!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُبْعِيَ أَوْ يُبْعَى عَلَيَّ أَوْ أَنْ أُظْلَمَ أَوْ أُظْلِمَ أَوْ أُعْتَدِيَ أَوْ يُعْتَدَى عَلَيَّ وَ أَعُوذُ بِكَ مِنْ إِبْلِيسَ وَ جُنُودِهِ وَ فَسَقَةِ الْعَرَبِ وَ الْعَجَمِ
حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from wronging or being wronged, from transgressing or being transgressed against, from seeking injustice or having injustice sought against me. I seek refuge with You^{-azwj} from Iblees^{-la} and his^{-la} forces, and from the wicked among the Arabs and the non-Arabs. **'Allah is Sufficient for me, there is no god but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129]'**.

وَ إِذَا أَرَدْتَ أَنْ تَشْتَرِيَ شَيْئاً فُتْلُ يَا حَيُّ يَا قَيُّوْمُ يَا دَائِمُ يَا رَهُوفُ يَا رَحِيمُ أَسْأَلُكَ بِعَوْنِكَ وَ قُدْرَتِكَ وَ مَا أَحَاطَ بِهِ عِلْمُكَ أَنْ تُقَسِّمَ لِي مِنَ التِّجَارَةِ الْيَوْمِ
أَعْظَمَهَا رِزْقاً وَ أَوْسَعَهَا فَضْلاً وَ خَيْرَهَا لِي عَاقِبَةً لَهُ لِأَنَّهُ لَا خَيْرَ فِيمَا لَا عَاقِبَةَ لَهُ

And when you want to buy something, say, 'O Living, O Eternal, O Permanent, O Kind, O Merciful! I ask You^{-azwj}, by Your^{-azwj} Support and Your^{-azwj} Power, and what Your^{-azwj} Knowledge contains, to Apportion for me from the trade today, its mightiest sustenance, and its vastest Grave, and its best for me in outcome, because there is no good in what there is no outcome for it!'

وَ إِذَا اشْتَرَيْتَ دَابَّةً أَوْ رَأْساً فُتْلُ اللَّهُمَّ ارْزُقْنِي أَطْوَلَهَا حَيَاةً وَ أَكْثَرَهَا مَنَفَعَةً وَ خَيْرَهَا عَاقِبَةً عَنِ الصَّادِقِ ع.

And when you buy an animal, or a head (slave), say, 'O Allah^{-azwj}! Provide me its longest life, and its most benefit, and its best outcome!' – from Al-Sadiq^{-asws}".³⁴⁴

وَ عَنْهُ أَيْضاً إِذَا اشْتَرَيْتَ شَيْئاً مِنْ مَتَاعٍ أَوْ غَيْرِهِ فَكَبِّرْهُ [فَكَبِّرْ] وَ قُلِ اللَّهُمَّ إِنِّي اشْتَرَيْتُهُ أَلْتَمِسُ فِيهِ مِنْ فَضْلِكَ فَاجْعَلْ لِي فِيهِ فَضْلاً اللَّهُمَّ إِنِّي اشْتَرَيْتُهُ أَلْتَمِسُ فِيهِ مِنْ رِزْقِكَ فَاجْعَلْ لِي فِيهِ رِزْقاً

And from him^{-asws} as well: 'When you buy something from chattels or something else, exclaim Takbeer and said, 'O Allah^{-azwj}! I am buying it to seek Your^{-azwj} Grace from it, so Make Grace for me to be in it! O Allah^{-azwj}! I am buying it to seek Your^{-azwj} sustenance from it, so Make sustenance for me to be in it!'

³⁴⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 4 a

تُمْ أَعِدُّ كُلُّ وَاحِدَةٍ ثَلَاثَ مَرَّاتٍ.

Then repeat each one three times".³⁴⁵

5- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعَةٌ لَا عُذْرَ لَهُمْ رَجُلٌ عَلَيْهِ دَيْنٌ مُخَافَتٌ فِي بَلَدِهِ لَا عُذْرَ لَهُ حَتَّى يُهَاجِرَ فِي الْأَرْضِ يَلْتَمِسَ مَا يَقْضِي دَيْنَهُ

(The book) 'Nawadir' of Al Rawandy –

'By his chain from Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Four, there is no excuse for them – a man having debts upon him struggling in his city. There is no excuse for him until he emigrates in the earth seeking what he can pay off his debts with.

وَ رَجُلٌ أَصَابَ عَلَى بَطْنِ امْرَأَتِهِ رَجُلًا لَا عُذْرَ لَهُ حَتَّى يُطَلَّقَ لِغَلَا بِشْرِكِهِ فِي الْوَلَدِ غَيْرُهُ وَ رَجُلٌ لَهُ مَمْلُوكٌ سَوِيٌّ فَهُوَ يُعَذِّبُهُ لَا عُذْرَ لَهُ إِلَّا أَنْ يَبِيعَ وَ إِمَّا أَنْ يُغْتَبَقَ وَ رَجُلَانِ اصْطَحَبَا فِي السَّفَرِ هُمَا يَتَلَاَعَنَانِ لَا عُذْرَ لَهُمَا حَتَّى يَفْتَرِقَا.

And a man who finds another man upon the belly of his wife, there is no excuse for him until he divorces, let him participate in the child of another; and a man having an evil slave for him, so he punishes him. There is no excuse for him except that he either sells, or frees; and two men accompanying in the journey cursing each other, there is no excuse for them until they separate.³⁴⁶

6- مَجَالِسُ الشَّيْخِ، عَنْ أَحْمَدَ بْنِ عَبْدِوْنِ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ الرُّبَيْرِ عَنْ عَلِيِّ بْنِ فَضَّالِ بْنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَحْمَدَ بْنِ رِزْقٍ عَنْ يَحْيَى بْنِ الْعَلَا وَ إِسْحَاقَ بْنِ عَمَّارٍ جَمِيعًا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَا مَا وَدَّعْنَا قَطُّ إِلَّا أَوْصَانَا بِحُضْنَتَيْنِ عَلَيْنَا بِصِدْقِ الْحَدِيثِ وَ آدَاءِ الْأَمَانَةِ إِلَى الْبَرِّ وَ الْفَاجِرِ فَإِنَّمَا مِفْتَاحُ الرِّزْقِ.

(The book) 'Majalis' of the Sheykh – From Ahmad Bin Ubdoun, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Fazzal, from Al Abbas Bin Aamir, from Ahmad Bin Rizq, from Yahya Bin Al Ala, and Is'haq Bin Ammar together,

'From Abu Abdullah^{-asws}, they both said, 'We did not bid farewell at all except he^{-asws} advised us with two characteristics: 'Upon you is being with truthful narration and fulfilling the entrustment, to the righteous and the immoral, for these two are keys of the sustenance".³⁴⁷

7- وَ مِنْهُ، عَنِ الْحُسَيْنِ بْنِ إِبرَاهِيمَ عَنْ مُحَمَّدِ بْنِ وَهْبَانَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ حَيَّانَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ حَفْصِ بْنِ عَبَّادِ بْنِ يَعْقُوبَ عَنْ خَلَادِ أَبِي عَلِيٍّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَجُلٌ يَا جَعْفَرُ الرَّجُلُ يَكُونُ لَهُ مَالٌ فَيُضَيِّعُهُ فَيَذْهَبُ

And from him, from Al Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Muhammad Bin Ismail Bin Hayyan, from Muhammad Bin Al Husayn Bin Hafs, from Abbad Bin Yaquoub, from Khallad Abu Ali,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'A man said, 'O Ja'far^{-asws}! A man happened to have wealth for him, but he wasted it and is gone!'

³⁴⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 4 b

³⁴⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 5

³⁴⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 6

قَالَ اخْتَفِظْ مَالِكَ فَإِنَّهُ قِوَامُ دِينِكَ

He^{-asws} said: 'Protect your wealth for it is a support of your religion!'

تُمْ قَرَأَ وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا.

Then he^{-asws} read: '**And do not give your wealth to the foolish which Allah has made a (means of) support for you [4:5]**'.³⁴⁸

من خط الشهيد روحه حرز للمسافر و المتجر إذا دخل حانوته أول النهار يقرأ الإخلاص إحدى و عشرين مرة ثم يقول اللهم يا واحد يا أحد يا من ليس كمثلها أحد أسألك بفضل قُلْ هُوَ اللَّهُ أَحَدٌ أن تبارك لي فيما رزقتني و أن تكفيني شر كل أحد.

From the handwriting of the martyr Ruhullah, May Allah^{-azwj} Comfort his soul, it is a safeguard for the traveller and the merchant. When he enters his shop at the beginning of the day, he recites Surah Al Ikhlas twenty-one times, then says: 'O Allah^{-azwj}, O Allah^{-azwj}, O Unique, O He^{-azwj} for Whom there is none like Him^{-azwj}! I ask You^{-azwj} by the virtue of Surah Al Ikhlas that You^{-azwj} Bless what You^{-azwj} have Provided me and Protect me from the evil of every person!'

8- تَخَجُّجُ الْبَلَاغَةِ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ أَجَرَ بَعِيرٍ فَفِيهِ ارْتَبَطَ فِي الرِّبَا.

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{-asws} said: 'One who trades without 'Fiqh' (religious understanding), would fall into inescapable usury (interest)'.³⁴⁹

9- كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْبَلْحِ الْبَصْرِيِّ عَنْ أَبِي بَكْرٍ بْنِ عِيَّاشٍ عَنْ أَبِي حَصِيْرَةَ عَنْ مُحَمَّدِ بْنِ التَّمَّارِ وَ كَانَ رَجُلًا مِنْ أَهْلِ الْبَصْرَةِ قَالَ: كُنْتُ أَيْتُ فِي مَسْجِدِ الْكُوفَةِ وَ أَبُولُ فِي الرَّحْبَةِ وَ أَخَذُ الْخُبْزَ مِنَ الْبُقَالِ

(The book) 'Kitab Al-Gharaat' of Ibrahim Bin Muhammad Al-Saqafy, from Abdullah Bin Al-Balah Al-Basry, from Abu Bakr Bin Ayyash, from Abu Haseera, from Mukhtar Al-Tammar, and he was a man from the people of Al-Basra. He said, 'I used to sleep in the Masjid of Al-Kufa and relieve myself (urinate) in the open courtyard, and I would take bread from the grocer.

فَخَرَجْتُ ذَاتَ يَوْمٍ أُرِيدُ بَعْضَ أَسْوَاقِهَا فَإِذَا بِصَوْتٍ يِي فَقَالَ يَا هَذَا ارْفَعْ إِزَارَكَ فَإِنَّهُ أَنْتَقَى لِنُؤُوبِكَ وَ أَنْتَقَى لِرَبِّكَ

One day, I went out intending to visit some of its markets when a voice called out to me: 'O you! Raise your waist cloth for it is purer for your clothing and more pious to your Lord^{-azwj}!'

قُلْتُ مَنْ هَذَا

O said, 'Who is this?'

³⁴⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 7

³⁴⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 8

فَقِيلَ لِي هَذَا أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع

It was said to me, 'This is Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}!'

فَخَرَجْتُ أَتْبَعُهُ وَهُوَ مُتَوَجِّهٌ إِلَى سُوقِ الْإِبِلِ فَلَمَّا أَتَاهَا وَقَفْتُ فِي وَسْطِ السُّوقِ فَقَالَ يَا مَعْشَرَ التُّجَّارِ إِيَّاكُمْ وَالْيَمِينِ الْفَاجِرَةَ فَإِنَّهَا تُنْفِقُ السِّلْعَةَ وَتَمْحَقُ الْبَرَكَاتِ

I went out following him^{-asws} and he^{-asws} was heading towards the camel market. When he^{-asws} came to it, he^{-asws} stood in the middle of the market. He^{-asws} said: 'O community of traders! Beware of the immoral (false) oaths, for these would sell the merchandise but obliterate the Blessings!'

ثُمَّ أَتَى سُوقَ الْكُرَابِيسِ فَإِذَا هُوَ بِرَجُلٍ وَسِيمٍ فَقَالَ يَا هَذَا عِنْدَكَ ثَوْبَانِ بِخَمْسَةِ دَرَاهِمٍ

Then he^{-asws} came to the clothing market, and there was a handsome man. He^{-asws} said: 'O you! Have you two clothes for five Dirhams?'

فَوَتَبَ الرَّجُلُ فَقَالَ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ

The man leapt up. He said, 'Yes, O Amir Al-Momineen^{-asws}!'

فَلَمَّا عَرَفَهُ مَضَى عَنْهُ وَتَرَكَهُ فَوَقَفَ عَلَى غُلَامٍ فَقَالَ لَهُ يَا غُلَامُ عِنْدَكَ ثَوْبَانِ بِخَمْسَةِ دَرَاهِمٍ

When he had recognised him^{-asws}, he^{-asws} continued and left him. He^{-asws} paused by a young boy. He^{-asws} said to him: 'O boy! Have you got two clothes for five Dirhams?'

قَالَ نَعَمْ عِنْدِي ثَوْبَانِ أَحَدُهُمَا أَحَبُّهُ مِنَ الْآخَرِ وَاجِدُ بِثَلَاثَةِ وَالْآخَرَ بِدِرْهَمَيْنِ

He said, 'Yes, I have got two clothes. One of these is better than the other. One is for three and the other is for two Dirhams'.

قَالَ هَلُمَّهُمَا

He^{-asws} said: 'Give them!'

فَقَالَ يَا قَنْبَرُ خُذِ الَّذِي بِثَلَاثَةِ

He^{-asws} said: 'O Qanbar! Take the one which is for three!'

قَالَ أَنْتَ أَوْلَى بِهِ يَا أَمِيرَ الْمُؤْمِنِينَ تَصْعَدُ الْمِنْبَرَ وَتَخْطُبُ النَّاسَ

He said, 'You^{-asws} are foremost with it, O Amir Al-Momineen^{-asws}! You^{-asws} ascend the pulpit and address the people'.

قَالَ يَا قَنْبَرُ أَنْتَ شَابٌّ وَ لَكَ شِرَّةُ الشَّبَابِ وَ أَنَا أَسْتَجِي مِنْ رَبِّي أَنْ أُنْفِضَلَ عَلَيْكَ لِأَنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَلْسُوهُمْ بِمَا تَلْبَسُونَ وَ أُطْعِمُوهُمْ بِمَا تَأْكُلُونَ

He^{-asws} said: ‘O Qanbar! You are a youth and for you is the vitality of a youth, and I^{-asws} am embarrassed from my^{-asws} Lord^{-azwj} in preferring myself^{-asws} over you, because I^{-asws} heard Rasool-Allah^{-saww} saying: ‘Clothe them from what you are wearing, and feed them from what you are eating’.

ثُمَّ لَبَسَ الْقَمِيصَ وَ مَدَّ يَدَهُ فِي رُذْنِهِ فَإِذَا هُوَ يُفْضَلُ عَنْ أَصَابِعِهِ فَقَالَ يَا غُلَامُ أَقْطَعْ هَذَا الْقِضْلَ

Then he^{-asws} wore the shirt and extended his^{-asws} hand in its sleeve, and it exceeded from his fingers. He^{-asws} said: ‘O boy! Cut off this extra bit!’

فَقَطَعَهُ فَقَالَ الْغُلَامُ هَلُمَّ أَكْفَهُ يَا شَيْخُ

He cut it. The boy said, ‘Shall I hem it for you^{-asws} O Sheykh?’

فَقَالَ دَعَهُ كَمَا هُوَ فَإِنَّ الْأَمْرَ أَسْرَعُ مِنْ ذَلِكَ.

He^{-asws} said: ‘Leave it just as it is, for the matter is quicker than that!’³⁵⁰

10- لي، الأمايلي للصدوق أبي عن سعد بن ابن هاشم عن ابن أبي نجران عن ابن محمد بن محمد بن قيس عن أبي جعفر ع قال: كان علي ع كلاً بكرة يطوف في أسواق الكوفة سوقاً سوفاً و معه الدرّة على عاتقه و كان لها طرفان و كانت تسمى السبيبة [السبيبة]

(The book) ‘Al Amaali’ of Al Sadouq – My father, from Sa’ad, from Ibn Hashim, from Ibn Abu Najran, from Ibn Humeid, from Muhammad Bin Qays,

‘From Abu Ja’far^{-asws} having said: ‘Every early morning Ali^{-asws} used to circle in the markets of Al-Kufa, market by market, and with him^{-asws} was a whip upon his^{-asws} shoulder, and it had two ends for it, and it was named as ‘Al-Sabeeba’.

فَيَقِفُ عَلَى سُوقٍ سُوقٍ فَيَبْدِي يَا مَعْشَرَ التَّجَارِ قَدِمُوا الإِسْتِحَارَةَ وَ تَبَرَّكُوا بِالسُّهُولَةِ وَ افْتَرِبُوا مِنَ الْمُبْتَاعِينَ وَ تَزَيَّنُوا بِالْحِلْمِ وَ تَنَاهَوْا عَنِ الكَذِبِ وَ الْيَمِينِ وَ بَخَافُوا عَنِ الظُّلْمِ وَ أَنْصِفُوا الْمَظْلُومِينَ وَ لَا تَقْرَبُوا الرِّبَا وَ أَوْفُوا الْكَيْلَ وَ الْمِيزَانَ وَ لَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَ لَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ

He^{-asws} paused at a market by market. He^{-asws} called out: ‘O community of traders? Precede with ‘Al-Istikhara’ (Choice of Allah^{-azwj}), and be Blessed with the ease, and draw closer to the distant ones and adorn yourselves with the forbearance, and keep aside from the lying and the swearing, and forsake the injustice, and be fair to the oppressed, and do not go near the usury (interest), and **Fulfil the measures and the weights with fairness, and do not undervalue the people of their things and do not make mischief in the land as corrupters [11:85]!**

يَطُوفُ فِي جَمِيعِ أَسْوَاقِ الْكُوفَةِ فَيَقُولُ هَذَا ثُمَّ يَقُولُ

مِنَ الْحَرَامِ وَ يَبْقَى الْإِثْمُ وَالْعَارُ
لَا خَيْرَ فِي لَذَّةٍ مِنْ بَعْدِهَا النَّارُ

تَفْتِي اللَّذَاذَةَ مِمَّنْ نَالَ صَمُوتَهَا
تَبْقَى عَوَاقِبُ سُوءٍ فِي مَعْتَبِهَا

He^{-asws} would circle in entirety of the markets of Al-Kufa saying this. Then he^{-asws} said (a couplet): *'The pleasure fades for the one who tasted its delight through the unlawful, but the sin and shame remain. Evil consequences follow in its aftermath; there is no good in pleasure followed by the Fire'*.³⁵¹

11 جاء، المجالس للمفيد أحمد بن الوليد عن أبيه عن الصَّفَّارِ عَنِ ابْنِ مَرْوَفٍ عَنِ ابْنِ مَهْزِيَّارَ عَنِ ابْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي الْمُقَدَّامِ عَنْهُ ع مِثْلُهُ.

(The book) 'Al Majalis' of Al Mufeed – Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Ibn Mahboub, from Ibn Abu Al Miqdam, from him^{-asws} similar to it.³⁵²

12- ن، عيون أخبار الرضا عليه السلام بالأسانيدي الثلاثة عَنِ الرِّضَا عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْمَعْبُونُ لَا تَحْمُودُ وَلَا مَأْجُورٌ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws}, by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww}: 'The embezzled is neither praised nor Rewarded''.³⁵³

13- صح، صحيفة الرضا عليه السلام عَنْهُ ع مِثْلُهُ.

(The book) 'Saheefa Al-Reza^{-asws}', may the greeting be upon him^{-asws}, from him^{-asws} similar to it.³⁵⁴

14- ل، الخصال ابن المُنَوِّكِلِ عَنِ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ رَفَعَهُ إِلَى الْحُسَيْنِ بْنِ زَيْدٍ عَنِ آبَائِهِ عَنِ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا التَّاجِرَانِ صَدَقَا وَ بَرَّا بُورِكَ لَهُمَا وَ إِذَا كَذَبَا وَ خَانَا لَمْ يُبَارَكْ لَهُمَا وَ هُمَا بِالْحَيْبَارِ مَا لَمْ يَفْتَرِقَا فَإِنْ اِخْتَلَفَا فَالْقَوْلُ قَوْلُ رَبِّ السِّلْعَةِ أَوْ يَتَّارِكَا.

(The book) 'Al Khisaal' – Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ash'ary, raising it to Al Husayn Bin Zayd, from his forefathers,

'From Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When the two traders are truthful and honest, they will be Blessed, but if they lie and betray, no Blessing will be Given to them. They have the option (to cancel the deal) as long as they have not separated. If they disagree, the statement of the owner of the goods is to be accepted, or they should abandon the transaction.'³⁵⁵

15- ل، الخصال أَبِي عَنِ سَعْدِ عَنِ ابْنِ بَرِيدٍ [بَرِيدٍ] عَنِ مَرْوَكٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: فِي الْجَبْدِ دَعْوَتَانِ وَ فِي الرِّدْيِ دَعْوَتَانِ يُقَالُ لِصَاحِبِ الْجَبْدِ بَارَكَ اللَّهُ فِيكَ وَ فِيْمَنْ بَاعَكَ وَ يُقَالُ لِصَاحِبِ الرِّدْيِ لَا بَارَكَ اللَّهُ فِيكَ وَ لَا فِيْمَنْ بَاعَكَ.

³⁵¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 10

³⁵² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 11

³⁵³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 12

³⁵⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 13

³⁵⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 14

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Yazeed, from Marwak, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'With a good-quality item, there are two supplications, and with a poor-quality item, there are two supplications. It is said to the one who owns the good-quality item, 'May Allah^{-azwj} Bless you and the one who sold it to you!', and it is said to the one who owns the poor-quality item, 'May Allah^{-azwj} not Bless you nor the one who sold it to you!'³⁵⁶

16- ل، الخصال الخليل عني ابن حزيمة عن أبي موسى عن عبد الرحمن عن سفيان عن الأعمش عن سليمان بن مسهر عن خزيمة بن الحزري عن أبي ذر عني النبي ص قال: ثلاثة لا يكلمهم الله عز وجل الممان الذي لا يعطي شيئاً إلا بمنة والمُسبل إزاره والمنفق سلعته بالخلف الفاجر.

(The book) 'Al Khisaal' – Al Khaleel, from Ibn Khuzeima, from Abu Musa, from Abdul Rahman, from Sufyan, from Al Amsh, from Suleyman Bin Mus'hir, from Kharsha Bin Al Hur,

'From Abu Zarr^{-ra}, from the Prophet^{-saww} having said: 'Three, Allah^{-azwj} Mighty and Majestic, will not Speak to them – the bestower who does not give anything except with his conferment (reproach), and the dragger of his cloth, and the seller of his merchandise with the immoral (false) oath'.³⁵⁷

17- ل، الخصال أحمد بن محمد بن تميم عن محمد بن إدريس عن الحسن بن محمد الزعفراني عن عبد الوهاب بن عطاء عن إسرائيل بن يونس عن زيد بن عطاء عن محمد بن المنكدر عن جابر بن عبد الله قال قال رسول الله ص غفر الله عز وجل لرجل كان من قبلكم كان سهلاً إذا باع سهلاً إذا اشترى سهلاً إذا قضى سهلاً إذا افتضى.

(The book) 'Al Khisaal' – Ahmad Bin Muhammad Bin Tameem, from Muhammad Bin Idrees, from Al Hassan Bin Muhammad Al Zafrany, from Abdul Wahhab Bin Ata'a, from Israil Bin Yunus, from Zayd Bin Ata'a, from Muhammad Bin Al Munkadir,

'From Jabir^{-ra} Bin Abdullah^{-ra} who said, 'Rasool-Allah^{-saww} said: 'May Allah^{-azwj} Mighty and Majestic Forgive a man from among those before you who was easy-going when he sold, easy-going when he bought, easy-going when he paid, and easy-going when he demanded payment'.³⁵⁸

18- ل، الخصال أبي عن سعد عن ابن هاشم عن النوفلي عن السكوني عن الصادق عن آبائه ع قال قال رسول الله ص من باع واشترى فليجنب خمس خصال ولا فلا يبيع ولا يشتري الربا والحلف وكتمان العيب والحمد إذا باع والدم إذا اشترى.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Hashim, from Al Nowfali, from Al Sakuni,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who sells and buys, let him shun five characteristics or else he should neither sell nor buy – the

³⁵⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 15

³⁵⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 16

³⁵⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 17

usury (interest)), and the swearing, and concealing the defect, and the praising when he sells and condemning when he buys”³⁵⁹.

19- ل، الخصال الأربعة قال أمير المؤمنين ع أَكْثِرُوا ذِكْرَ اللَّهِ عَزَّ وَجَلَّ إِذَا دَخَلْتُمُ الْأَسْوَاقَ وَ عِنْدَ اشْتِعَالِ النَّاسِ فَإِنَّهُ كَفَّارَةٌ لِلذُّنُوبِ وَ زِيَادَةٌ فِي الْحَسَنَاتِ وَ لَا تُكْتَبُوا فِي الْعَافِلِينَ.

(The book) ‘Al Khisaal’ –

‘The Four Hundred’ (Ahadeeth) – Amir Al-Momineen^{-asws} said: ‘Frequent the Zikr of Allah^{-azwj} Mighty and Majestic when you enter the markets, and at pre-occupying the people for it would be an atonement for the sins and increase in the good deeds, and you will not be written as being among the heedless”³⁶⁰.

20- وَ قَالَ ع الْمَغْبُوبُونَ غَيْرُ مَحْمُودٍ وَ لَا مَأْجُورٍ.

And he^{-asws} said: ‘The embezzled is neither praised nor Rewarded”³⁶¹.

21- وَ قَالَ ع تَعَرَّضُوا لِلتَّجَارَةِ فَإِنَّ فِيهَا غَنًى لَكُمْ عَمَّا فِي أَيْدِي النَّاسِ وَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ الْمُتَحَرِّفَ الْأَمِينَ.

And he^{-asws} said: ‘Engage in trade, for therein is independence from what is in the hands of others. Indeed, Allah^{-azwj} Mighty and Majestic, Loves the trustworthy tradesman (professional)!”³⁶²

22- وَ قَالَ ع إِذَا اشْتَرَيْتُمْ مَا تَحْتَاجُونَ إِلَيْهِ مِنَ السُّوقِ فُقُولُوا حِينَ تَدْخُلُونَ الْأَسْوَاقَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ ص اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ صَفْقَةٍ خَاسِرَةٍ وَ بَيْعٍ فَاجِرَةٍ وَ أَعُوذُ بِكَ مِنْ بَوَارِ الْأَيْمِ.

And he^{-asws} said: ‘When you buy from the market what you are needy of, say when you enter the markets, ‘I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}! O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the losing deal, and false oath, and I seek Refuge with You^{-azwj} from ruination of the oath swearer!”³⁶³

23- يد، التوحيد أبي عن سعد عن إبراهيم بن هاشم وعنه عن خلف بن حماد عن الحسين بن زيد عن أبي عبد الله ع قال: قال النبي ص لربنبت العطارة إذا بعته فأحسبني فإنه أتقى وأبغى للمال الحتر.

(The book) ‘Al Tawheed’ – My father, from Sa’ad, from Ibrahim Bin Hashim and someone else from Khalaf Bin Hammad, from Al Husayn Bin Zayd,

³⁵⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 18

³⁶⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 19

³⁶¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 20

³⁶² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 21

³⁶³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 22

‘From Abu Abdullah^{-asws} having said: ‘The Prophet^{-saww} said to Zainab the perfume-seller: ‘When you sell, do it goodly for it is more pious and more remaining for the wealth!’ – the Hadeeth”^{.364}

24- ل، الخصال حمزة العلوئي عن أبيه عن عثمان بن عيسى عن سماعة عن أبي عبد الله ع قال: أربعة ينظر الله عز وجل إليهم يوم القيامة من أقال نادماً أو أغاث لفقاناً أو أعتق نسمةً أو زوج عزياً.

(The book) ‘Al Ikhlās’ – Hamza Al Alaway, from his father, from Usman Bin Isa, from Sama’at,

‘From Abu Abdullah^{-asws} having said: ‘Four, Allah^{-azwj} Mighty and Majestic will Look at them on the Day of Qiyamah with Mercy – one who consoled a remorseful person, or helped a distressed, or liberated a person (slave), or attend a celibate married”^{.365}

25- لي، الأماالي للصدوق ابن البرقي عن أبيه عن جدّه عن سليمان بن مقبل عن ابن أبي عمير عن سعد بن أبي خلف عن أبي عبيدة قال قال أبو عبد الله ع من قال في السوق أشهد أن لا إله إلا الله وحده لا شريك له و أشهد أن محمداً عبده و رسوله كتب الله له ألف حسنة.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Al Barqy, from his father, from his grandfather, from Suleyman Bin Muqbil, from Ibn Abu Umeyr, from Sa’ad Bin Abu Khalaf, from Abu Ubeyda who said,

‘Abu Abdullah^{-asws} said: ‘One who says in the market, ‘I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool-Allah^{-saww}, Allah^{-azwj} will Write a million good deeds for him”^{.366}

26- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن آباءه ع قال قال رسول الله ص من قال حين يدخل السوق سبحان الله و الحمد لله و لا إله إلا الله وحده لا شريك له له الملك و له الحمد يحيي و يميت و هو حي لا يموت بيده الخير و هو على كل شيء قدير أعطى من الأجر عدد ما خلق الله إلى يوم القيامة.

(The book) ‘Uyoun Akhbar Al-Reza^{-asws}’, may the greeting be upon him^{-asws}, by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who says when he enters the market, ‘Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}! For Him^{-azwj} is the Kingdom and for Him^{-azwj} is the Praise! He^{-azwj} Causes to live and Causes to die while He^{-azwj} Alive not dying, the good is in His^{-azwj} Hand, and He^{-azwj} is Able upon all things!’, will be Given the Reward of the number of what Allah^{-azwj} Creates up to the Day of Qiyamah”^{.367}

27 صح، صحيفة الرضا عليه السلام عن الرضا ع عن آباءه ع مثله.

(The book) ‘Saheefa Al-Reza^{-asws}’, may the greeting be upon him^{-asws}, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, similar to it”^{.368}

³⁶⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 23

³⁶⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 24

³⁶⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 25

³⁶⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 26

³⁶⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 27

28- مع، معاني الأخبار أَبِي عَنْ سَعْدٍ عَنِ ابْنِ عِيسَى عَنِ الْبَرْزَنْطِيِّ عَنِ مُفَضَّلِ بْنِ سَعِيدٍ عَنِ أَبِي جَعْفَرٍ ع قَالَ: جَاءَ أَعْرَابِيٌّ أَخَذَ نَبِيَّ عَامِرٍ إِلَى النَّبِيِّ ص فَسَأَلَهُ وَ ذَكَرَ حَدِيثًا طَوِيلًا يُذَكِّرُ فِي آخِرِهِ أَنَّهُ سَأَلَهُ الْأَعْرَابِيُّ عَنِ الصُّلَيْعَاءِ وَ الْفُرَيْعَاءِ وَ خَيْرِ بَقَاعِ الْأَرْضِ وَ شَرِّ بَقَاعِ الْأَرْضِ

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Ibn Isa, from Al Bazanty, from Mufazzal Bin Saeed,

'From Abu Ja'far^{asws} having said: 'A Bedouin, one of the clan of Aamir came to the Prophet^{saww}. He asked him^{asws} – and he^{asws} mentioned a lengthy Hadeeth, mentioning in its end that the Bedouin asked him^{saww} about 'Al-Sul'a', and 'Quraya', and best spot of the earth and worse spot of the earth.

فَقَالَ بَعْدَ أَنْ أَنَاهُ جِبْرِيْلُ فَأَخْبَرَهُ إِنَّ الصُّلَيْعَاءَ الْأَرْضُ السَّبِيحَةُ الَّتِي لَا تَزْرَى وَ لَا يَشْبَعُ مَرْعَاهَا وَ الْفُرَيْعَاءَ الْأَرْضُ الَّتِي لَا تُعْطِي بَرَكَتَهَا وَ لَا يُخْرَجُ نَبْتُهَا وَ لَا يُدْرِكُ مَا أُتْفِقَ فِيهَا

He^{saww} said after Jibraeel^{as} came to him^{saww} and informed him^{saww} that 'Al-Sul'a' is the low-lying land that is not irrigated and whose pasture does not satisfy. The 'Quraya' is the land that does not give its Blessing, where nothing grows, and what is spent on it is not recovered.

وَ شَرِّ بَقَاعِ الْأَرْضِ الْأَسْوَأُ وَ هُوَ مَيْدَانُ إِبْلِيسَ يَغْدُو بِرَأْسِهِ وَ يَضَعُ كُرْسِيَّهُ وَ يَبِثُ ذُرِّيَّتَهُ فَبَيْنَ مُطَقِّفٍ فِي قَفِيرٍ أَوْ طَائِشٍ فِي مِيزَانٍ أَوْ سَارِقٍ فِي ذِرَاعٍ أَوْ كَاذِبٍ فِي سَلْعَةٍ فَيُشَوَّلُ عَلَيْكُمْ بِرَجُلٍ مَاتَ أَبُوهُ وَ أَبُوكُمْ حَيٌّ فَلَا يَزَالُ مَعَ أَوَّلٍ مَنْ يَدْخُلُ وَ آخِرٍ مَنْ يَرْجِعُ

And worse spots of the earth are the markets and it is a playing field of Iblees^{la} who goes there carrying his^{la} banner, placing his^{la} throne, and spreading his^{la} offspring. Among them is the one dishonest in measure, the negligent in balance, the thief in the span, and the liar in his merchandise. He^{la} says to them, 'There is a man whose father has died while your father is still alive'. He^{la} continues to be with the first to enter and the last to return (exit).

وَ خَيْرِ الْبَقَاعِ الْمَسَاجِدُ وَ أَحَبَّهُمْ إِلَيْهِ أَوْلَاهُمْ دُخُولًا وَ آخِرُهُمْ خُرُوجًا.

The best spots are the Masjids, and their most Beloved to Him^{azwj}, and their first ones to enter and their last ones to exit".³⁶⁹

29- ما، الأماالي للشيخ الطوسي المفيد عن ابن قولويه عن أبيه عن سعد عن ابن عيسى عن ابن محبوب عن ابن عميرة عن جابر الجعفي عن أبي جعفر عن آبائه ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِجِبْرِيْلَ أَيُّ الْبَقَاعِ أَحَبُّ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawiya, from his father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Ibn Aameyra, from Jabir Al Ju'fi,

'From Abu Ja'far^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said to Jibraeel^{as}: 'Which spot is the most Beloved to Allah^{azwj} Blessed and Exalted?'

قَالَ الْمَسَاجِدُ وَ أَحَبُّ أَهْلِهَا إِلَى اللَّهِ أَوْلَاهُمْ دُخُولًا إِلَيْهَا وَ آخِرُهُمْ خُرُوجًا مِنْهَا

He^{-as} said: ‘The Masjids, and the most Beloved to Allah^{-azwj} is their first ones to enter and their last ones to exit from these’.

قَالَ فَأَيُّ الْبِقَاعِ أْبَعَضُ إِلَى اللَّهِ تَعَالَى

He^{-saww} said: ‘So which of the spots is the most hateful to Allah^{-azwj} the Exalted?’

قَالَ الْأَسْوَاقُ وَ أْبَعَضُ أَهْلِهَا إِلَيْهِ أَوْهُمْ دُخُولًا إِلَيْهَا وَ آخِرُهُمْ خُرُوجًا مِنْهَا.

He^{-as} said: ‘The markets, and the most hateful of its people to Him^{-azwj} are their first ones to enter into these and their last ones to exit from these’.³⁷⁰

30- ما، الأماي للشيخ الطوسي المفيض عن الجعابي عن ابن عقدة عن عبد الله بن أحمد بن مستورد عن عبد الله بن يحيى عن محمد بن عثمان بن زيد بن بكار بن الوليد قال سمعت أبا عبد الله ع يقول من دخل سوقاً فقال أشهد أن لا إله إلا الله وحده لا شريك له و أن محمداً عبده و رسوله اللهم إني أعوذ بك من الظلم و المأثم و المعرم كتب الله له من الحسنات عدد من فيها من فصيح و أعجم.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Abdullah Bin Ahmad Bin Mastawrid, from Abdullah Bin Yahya, from Muhammad Bin Usman Bin Zayd Bin Bakkar, from Al Waleed who said,

‘I heard Abu Abdullah^{-asws} saying: ‘One who enters a market so he says, ‘I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}! O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the injustice and the sin, and the loss!’ – Allah^{-azwj} will Write for him the good deeds of the number of the ones in it, whether from eloquent ones or the mute’.³⁷¹

31- لي، الأماي للصدوق ابن إدريس عن أبيه عن ابن أبي الخطاب عن حماد بن عيسى عن الحسين بن المختار عن أبي عبد الله ع قال: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَيَبْعُضُ الْمُتَّقِ سِلْعَتَهُ بِالْأَمَانِ.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Idrees, from his father, from Ibn Abu Al Khattab, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Blessed and Exalted Hates the sellers of his merchandise with the swear (oath)’.³⁷²

32- ثو، ثواب الأعمال أبي عن سعد بن الحفيري عن إبراهيم بن مهزيار عن أخيه علي عن فضالة عن سليمان بن دُرستويه عن عجلان عن أبي عبد الله ع قال: ثَلَاثَةٌ يُدْخِلُهُمُ اللَّهُ الْجَنَّةَ بِغَيْرِ حِسَابٍ إِمَامٌ عَادِلٌ وَ تَاجِرٌ صَدُوقٌ وَ شَيْخٌ أَتَى عُمُرَهُ فِي طَاعَةِ اللَّهِ.

(The book) ‘Sawab Al Amaal’ – My father, from Sa’ad, from Al Himeyri, from Ibrahim Bin Mahziyar, from his father Ali, from Fazala, from Suleyman Bin Dorostweyh, from Ajlan,

³⁷⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 29

³⁷¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 30

³⁷² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 31

‘From Abu Abdullah^{-asws} having said: ‘Three, Allah^{-azwj} will Admit them into the Paradise without Reckoning – a just leader, and a truthful trader, and an old man having finished his lifespan in the obedience of Allah^{-azwj}’³⁷³

33- ثوب الأعمال ابن المَوَكَّلِ عَنِ السُّعْدِ ابْنِ أَبِي عَرَبَةَ عَنِ الْبَرْقِيِّ عَنِ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ حُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِمْ ثَانِي عَطْفِهِ وَ مُسْبِلِ إِزَارِهِ حَيْلَاءَ وَ الْمُنْفِقِ سَلْعَتَهُ بِالْإِيمَانِ إِنَّ الْكِبْرِيَاءَ لِلَّهِ رَبِّ الْعَالَمِينَ.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Mutawakkil, from Al Sa’ dabadi, from Al Barqy, from Mansour Bin Al Abbas, from Saeed Bin Janah, from Husayn Bin Mukhtar,

‘From Abu Abdullah^{-asws} having said: ‘Three, Allah^{-azwj} Mighty and Majestic will not Look at them - the one who walks arrogantly with his shoulders turned, the one who lets his garment drag out of pride, and the one who promotes his merchandise with false oaths. Indeed, pride belongs to Allah^{-azwj} Lord^{-azwj} of the worlds!’³⁷⁴

34- سن، المحاسن يَحْيَى بْنُ إِبْرَاهِيمَ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ مِثْلَهُ.

(The book) ‘Al Mahasin’ – Yahya Bin Ibrahim, from Al Husayn Bin Al Mukhtar – similar to it.³⁷⁵

35- سن، المحاسن فِي رِوَايَةِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ لَيُبْغِضُ الْمُنْفِقَ سَلْعَتَهُ بِالْإِيمَانِ.

(The book) ‘Al Mahasin’ – In a report by Al Husayn Bin Al Mukhtar,

‘from Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Hates the seller of his merchandise with the swearing!’³⁷⁶

36- حة، فرحة الغري عَبْدُ الرَّحْمَنِ بْنُ أَحْمَدَ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْأَحْضَرِ عَنْ أَبِي الْفَضْلِ بْنِ نَاصِرٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مَيْمُونٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ الْعُلَوِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ الْجُعْفِيِّ وَ مُحَمَّدِ بْنِ حُسَيْنِ بْنِ غَزَالٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ مَعْرُوفِ الْهَلَالِيِّ

(The book) ‘Farhat Al Ghary’ – Abdul Raham Bin Ahmad, from Abdul Aziz Bin Al Akhzar, from Abu Al Fazl Bin Nasir, from Muhammad Bin Ali Bin Maymoun, from Muhammad Bin Ali Bin Al Husayn Al Alawy, from Muhammad Bin Abdullah Bin Al Husayn Al Jufy and Muhammad Bin Husayn Bin Gazaal, from Ali Bin Al Husayn Bin Al Qasim, from Muhammad Bin Marouf Al Hilaly,

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: لَيْسَ لِلْبَحْرِ جَارٌ وَ لَا لِلْمَلِكِ صَدِيقٌ وَ لَا لِلْعَافِيَةِ ثَمَنٌ وَ كَمْ مِنْ نَاعِمٍ وَ هُوَ لَا يَعْلَمُ

‘From Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘There isn’t any neighbour for the sea, nor a friend for the king, nor any price for the well-being, and how many a person is living in comfort and he does not know!’

³⁷³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 32

³⁷⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 33

³⁷⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 34

³⁷⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 35

وَقَالَ تَمَسَّكُوا بِالْحَمِيسِ وَ قَدِّمُوا الْإِسْتِخَارَةَ وَ تَزَكُّوا بِالسُّهُولَةِ وَ تَزَيَّنُوا بِالْحِلْمِ وَ اجْتَنِبُوا الْكُذِبَ وَ أَوْفُوا الْمِكْيَالَ وَ الْمِيزَانَ.

And he^{-asws} said: ‘Adhere with the fifth, and give precedence to Al-Istikhara (seeking the Choice of Allah^{-azwj}), and purify with the ease, and adorn with the forbearance, and shun the lying, and fulfil the measure and the weight!’³⁷⁷

37- سن، المحاسن أبو سليمان الخدّاء عن محمد بن فيض قال: سألت أبا عبد الله ع عن الرجل يشتري ما يُدّاق أ يدوّقه قبل أن يشتريه

(The book) ‘Al Mahasin’ – Abu Suleyman Al Haza’a, from Muhammad Bin Feyz who said,

‘I asked Abu Abdullah^{-asws} about the man who buys what can be tasted, ‘Can he taste it before he buys it?’

قَالَ نَعَمْ فَلْيَذُقْهُ وَ لَا يَذُوقَنَّ مَا لَا يَشْتَرِيهِ.

He^{-asws} said: ‘Yes. Let him taste it, and he should not taste what he does not (intend to) buy.’³⁷⁸

38- ضا، فقه الرضا عليه السلام روي أن من اشترى بغير علم ولا فقه ارتطم في الرّيا ارتطاماً.

(The book) ‘Fiqh Al-Reza^{-asws}’, may the greeting be upon him^{-asws} – It is reported that one who trades with neither knowledge nor understanding will crash into the usury with a crash.³⁷⁹

39- وَ رُوي أَنَّ مَنْ بَاعَ أَوْ اشْتَرَى فَلْيَحْفَظْ حَمْسَ خِصَالٍ وَ إِلَّا فَلَا يَبِيعُ وَ لَا يَشْتَرِي الرِّبَا وَ الْحَلْفَ وَ كِتْمَانَ الْعَيْبِ وَ الْمَدْحَ إِذَا بَاعَ وَ النَّدْمَ إِذَا اشْتَرَى.

And it is reported that the one who sells or buys, let him protect from five characteristics, or else he should neither sell nor buy – the usury (interest), and the swearing, and concealment of the defect, and the praising when he sells and the condemning when he buys’.³⁸⁰

40- وَ رُوي رِبْحَ الْمُؤْمِنِ عَلَى أَحِبِّهِ رَباً إِلَّا أَنْ يَشْتَرِيَ مِنْهُ شَيْئاً بِأَكْثَرَ مِنْ مَائَةِ دِرْهَمٍ فَيَرْبِحَ فِيهِ قُوتَ يَوْمِهِ أَوْ يَشْتَرِيَ مَتَاعاً لِلتِّجَارَةِ فَيَرْبِحَ عَلَيْهِ رَبْحاً حَفِيفاً

And it is reported – ‘Profiting by the Momin upon his brother is usury (interest) except if he buys something from him for more than a hundred Dirhams, so he can have profit in it for the subsistence of his day, or he buys chattels for the trading so he can have profit upon it, a slight profit.

وَ إِذَا كُنْتَ فِي بَحَارَتِكَ وَ حَضَرَتِ الصَّلَاةُ فَلَا يَسْغَلُكَ عَنْهَا مَشْجُوكُ فَإِنَّ اللَّهَ وَصَفَ قَوْمًا وَ مَدَحَهُمْ فَقَالَ رَجَالٌ لَا تُلْهِبُهُمْ تِجَارَةٌ وَ لَا يَبِيعُ عَنْ ذِكْرِ اللَّهِ وَ كَانَ هَؤُلَاءِ الْقَوْمُ يَنْجُرُونَ فَإِذَا حَضَرَتِ الصَّلَاةُ تَزَكُّوا بِتِجَارَتِهِمْ وَ قَامُوا إِلَى صَلَاتِهِمْ وَ كَانُوا أَكْثَرَ أَجْرًا يَمُنُّ لَا يَنْجُرُ فَيُصَلِّي

³⁷⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 36

³⁷⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 37

³⁷⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 38

³⁸⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 39

And when you are in your trading, and the Salat presents, your trading should not pre-occupy you from it, for Allah^{-azwj} has Described a people and praised them. He^{-azwj} Said: **‘Men whom neither trading nor selling diverts them from the Zikr of Allah [24:37]**, and these people were trading when the Salat presented. They neglected their trading and stood to their Salat(s), and they were of mightier Reward than the ones who did not trade, so he prayed Salat.

وَمَنْ ابْتِغَرَ فَلْيَجْتَنِبِ الْكُذْبَ وَ لَوْ أَنَّ رَجُلًا حَاطَ قَلَانِسَ وَ حَشَاهَا فُطْنَا عَتِيقًا لَمَا جَازَ لَهُ حَتَّى يُبَيِّنَ عَيْبَهُ الْمَكْتُومَ وَ إِذَا سَأَلَكَ شَرَى ثَوْبٍ فَلَا تُعْطِهِ مِنْ عِنْدِكَ فَإِنَّهَا خِيَانَةٌ وَ لَوْ كَانَ الَّذِي عِنْدَكَ أَجْوَدَ بِمَا عِنْدَ غَيْرِكَ

So the one who trades, let him shun the lying, and if a man sews hats and stuffs them with old cotton, it is not Permissible for him until he makes clear the hidden defect, and if someone asks you about purchasing a garment, do not give him from what you have unless he asks, for that would be a betrayal, even if what you have is better than what others have.

وَ اسْتَعْمِلْ فِي تِجَارَتِكَ مَكَارِمَ الْأَخْلَاقِ وَ الْأَفْعَالَ الْجَمِيلَةَ لِلدِّينِ وَ الدُّنْيَا.

In your trading, practice noble character and beautiful conduct for the sake of both religion and worldly life’³⁸¹.

41- ضا، فقه الرضا عليه السلام إِذَا اشْتَرَيْتَ مَتَاعًا أَوْ سِلْعَةً أَوْ جَارِيَةً أَوْ دَابَّةً فَقُلِ اللَّهُمَّ إِنِّي اشْتَرَيْتُ أَلْتَمِسُ فِيهِ مِنْ رِزْقِكَ فَاجْعَلْ لِي فِيهِ رِزْقًا اللَّهُمَّ

(The book) ‘Fiqh Al-Reza^{-asws}’, may the greeting be upon him^{-asws} – ‘When you buy chattels, or merchandise, or a slave girl, or an animal, say, ‘O Allah^{-azwj}! I have bought seeking in it from Your^{-azwj} Grace, so Make sustenance for me to be in it!

إِنِّي أَلْتَمِسُ فِيهِ فَضْلًا اللَّهُمَّ إِنِّي أَلْتَمِسُ فِيهِ مِنْ خَيْرِكَ وَ بَرَكَتِكَ وَ سَعَةَ رِزْقِكَ فَاجْعَلْ لِي فِيهِ رِزْقًا وَاسِعًا وَ رِيحًا طَيِّبًا هَنِينًا مَرِيئًا تَقُولُهَا ثَلَاثَ مَرَّاتٍ

O Allah^{-azwj}! I have sought Your^{-azwj} Grace in it, so Make Your^{-azwj} Grace to be in it! O Allah^{-azwj}! I have sought in it Your^{-azwj} goodness, and Your^{-azwj} Blessings, and vastness of Your^{-azwj} sustenance, so Make in it Your^{-azwj} vast sustenance, and good profit, pleasant, wholesome! – saying it three times.

وَ إِذَا أُصِيبَتْ بِمَالٍ فَقُلِ اللَّهُمَّ إِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ أَمَتِكَ وَ فِي قَبْضَتِكَ نَاصِيَتِي بِيَدِكَ تَحْكُمُ فِيمَا تَشَاءُ وَ تَفْعَلُ مَا تُرِيدُ

And if you are afflicted with the wealth, say, ‘O Allah^{-azwj}! I am Your^{-azwj} servant and son of Your^{-azwj} servant and son of Your^{-azwj}, and in Your^{-azwj} Grip is my forelock! By Your^{-azwj} Hand You^{-azwj} Judge whatever You^{-azwj} Desire to and Do what You^{-azwj} Want!

³⁸¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 40

اللَّهُمَّ فَلِكِ الْحَمْدُ عَلَى حُسْنِ قَضَائِكَ وَ بِلَايِكَ اللَّهُمَّ هُوَ مَالِكَ وَ رِزْقِكَ وَ أَنَا عَبْدُكَ خَوْلَتْنِي حِينَ رَزَقْتَنِي اللَّهُمَّ فَأَلْهِمْنِي شُكْرَكَ فِيهِ وَ الصَّبْرَ عَلَيْهِ حِينَ أُصِيبُ وَ أُخِذْتُ اللَّهُمَّ أَنْتَ أَعْطَيْتَ فَأَنْتَ أَصَبْتَ

O Allah-azwj! For You-azwj is the Praise upon Your-azwj excellent Decrees and Your-azwj Trials! O Allah-azwj! It is Your-azwj wealth and Your-azwj sustenance and I am Your-azwj servant! You-azwj Bestowed me when You-azwj Provided me! O Allah-azwj! Inspire me to thank You-azwj regarding it, and to be patient upon it when I am afflicted and seized! O Allah-azwj! You-azwj Gave and You-azwj Afflicted!

اللَّهُمَّ لَا تَحْرِمْنِي ثَوَابَهُ وَ لَا تَنْسِنِي مِنْ خَلْقِهِ [خَلْفِهِ] فِي دُنْيَايَ وَ آخِرَتِي إِنَّكَ عَلَى ذَلِكَ قَادِرٌ اللَّهُمَّ أَنَا لَكَ وَ بِكَ وَ إِلَيْكَ وَ مِنْكَ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَ لَا نَفْعًا

O Allah-azwj! Do not Deprive me of its Reward nor Ignore me of its replacement in my world and my Hereafter, You-azwj are Able upon that! O Allah-azwj! I am for You-azwj, and with You-azwj, and to You-azwj, and from You-azwj! I neither control any harm for myself nor benefit!

وَ إِذَا أَرَدْتَ أَنْ تَحْرَزَ مَتَاعَكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ وَ اكْتُبْهَا وَ ضَعِّهَا فِي وَسْطِهِ وَ اكْتُبْ أَيْضًا وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَعْمَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

And when you want to protect your belongings, read Ayat Al Kursi, and write it, and place it in its midst, and write as well, **And We Made a barrier to be from their front and a barrier from their back, and We Covered them, so they are not seeing [36:9]!**

لَا صَبْعَةَ عَلَى مَا حَفِظَهُ اللَّهُ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ فَإِنَّكَ قَدْ أَحْرَزْتَ إِنْ شَاءَ اللَّهُ فَلَا يَصِلُ إِلَيْهِ سُوءٌ بِإِذْنِ اللَّهِ.

There is no wastage of what Allah-azwj Protects. **But if they turn back, say: 'Allah is Sufficient for me, there is no god but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129]!' – you will be Protected if Allah-azwj Desires and no evil will arrive to it by Permission of Allah-azwj'**,³⁸²

42- مص، مصباح الشريعة قَالَ الصَّادِقُ ع مَنْ كَانَ الْأَخْذُ أَحَبَّ إِلَيْهِ مِنَ الْإِعْطَاءِ فَهُوَ مَغْبُوتٌ لِأَنَّهُ يَرَى الْعَاجِلَ بِعَفْلَانِهِ أَفْضَلَ مِنَ الْأَجَلِ وَ يَتَّبِعِي لِلْمُؤْمِنِ إِذَا أَخَذَ أَنْ يَأْخُذَ بِحَقِّهِ وَ إِذَا أَعْطَى فَفِي حَقِّهِ وَ بِحَقِّهِ وَ مِنْ حَقِّ فِكُمْ مِنْ أَخِذٍ مُعْطٍ دِينَهُ وَ هُوَ لَا يَشْعُرُ وَ كَمْ مِنْ مُعْطٍ مُورِثٍ نَفْسَهُ سَخَطَ اللَّهُ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq-asws said: 'One who prefers taking over giving is deceived, because he values the immediate due to his heedlessness over the deferred. A Momin should take only with right, and when he gives, it should be in right, by right, and from right. How many who take end up giving away their religion without realising it, and how many who give bring upon themselves the Wrath of Allah-azwj.

³⁸² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 41

وَلَيْسَ الشَّأْنُ فِي الْأَخْذِ وَالْإِعْطَاءِ وَ لَكِنَّ النَّاجِيَّ مِنَ اتَّقَى اللَّهَ فِي الْأَخْذِ وَالْإِعْطَاءِ وَ اغْتَصَمَ بِجِبَالِ الْوَرَعِ وَ النَّاسُ فِي هَاتَيْنِ الْحُصْلَتَيْنِ خَاصٌّ وَ عَامٌّ

The matter is not merely in taking and giving, but the one who is truly saved is the one who fears Allah^{-azwj} in both taking and giving, and clings to the ropes of piety. People in these two qualities, taking and giving, are of two kinds - the special and the general.

فَالْخَاصُّ يُنْظَرُ فِي دَقِيقِ الْوَرَعِ فَلَا يَتَنَاوَلُ حَتَّى يَتَيَقَّنَ أَنَّهُ حَلَالٌ وَ إِذَا اشْتَكَلَ عَلَيْهِ تَنَاوَلَ عِنْدَ الضَّرُورَةِ وَ الْعَامُّ يُنْظَرُ فِي الظَّاهِرِ فَمَا لَمْ يَجِدْهُ وَ لَا يَعْلَمُهُ غَضَبًا وَ لَا سَرِقَةً تَنَاوَلَ وَ قَالَ لَا بَأْسَ هُوَ لِي حَلَالٌ وَ الْأَمِينُ فِي ذَلِكَ مَنْ يَأْخُذُ بِحُكْمِ اللَّهِ وَ يُنْفِقُ فِي رِضَا اللَّهِ.

The special ones observe precise piety and do not partake in anything until they are certain it is lawful, and if something is unclear to them, they only partake in it out of necessity. The general only looks at appearances, as long as they do not find or know that it is usurped or stolen, they consume it and say, 'There is no harm, it is lawful for me!' The trustworthy one in this matter is he who takes by the Ruling of Allah^{-azwj} and spends in what Pleases Allah^{-azwj} 383

43- فتح، فتح الأبواب أحمد بن محمد بن يحيى عن بعض أصحابه عن أبي عبد الله ع أنه أوصاه في التجارة فقال عليك بصديق اللسان في حديثك و لا تكتم عيباً يكون في تجارتك و لا تعين المسترسل فإن غبنه ربا و لا ترض للناس إلا ما ترضاه لنفسك و أعط الحق و خذ

(The book) 'Fatah Al Abwaab' – Ahmad Bin Muhammad Bin Yahya, from one of his companions,

'From Abu Abdullah^{-asws} having advised regarding the trading. He^{-asws} said: 'Upon you is to be truthful in your narration, and do not conceal any defect happening to be in your trade, and do not deceive the unsuspecting customer, for deceiving him is usury. Do not be pleased for others with anything you would not be pleased with for yourself. Give what is right and take what is right.

وَ لَا تَحِفْ وَ لَا تَخُنْ فَإِنَّ التَّاجِرَ الصَّدُوقَ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ يَوْمَ الْقِيَامَةِ وَ اجْتَنِبِ الْخُلْفَ فَإِنَّ اليمينَ الْفَاجِرَةَ تُورِثُ صَاحِبَهَا النَّارَ وَ التَّاجِرُ فَاجِرٌ إِلَّا مَنْ أَعْطَى الْحَقَّ وَ أَخَذَهُ وَ إِذَا عَزَمْتَ عَلَى السَّفَرِ أَوْ حَاجَةً مُهِمَّةً فَأَكْثِرِ الدُّعَاءَ وَ الْاسْتِخَارَةَ.

Do not act unjustly or betray, for the truthful and honest trader will be with the noble, righteous scribes on the Day of Qiyamah. Avoid swearing oaths, for a false oath leads its owner to the Fire. The trader is sinful unless he gives what is right and takes what is right. And if you intend to travel or attend to an important matter, increase your supplication and seek guidance through the Istikhara (seeking the Choice of Allah^{-azwj})! 384

44- كِتَابُ الْعَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّفْعِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي شَيْبَةَ عَنْ جَعْفَرِ بْنِ عَوْنٍ عَنْ مِسْعَرٍ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِي سَعِيدٍ قَالَ: كَانَ عَلِيٌّ ع يَأْتِي السُّوقَ فَيَقُولُ يَا أَهْلَ السُّوقِ اتَّقُوا اللَّهَ وَ إِيَّاكُمْ وَ الْحُلْفَ فَإِنَّهُ يُنْفِقُ السِّلْعَةَ وَ يَمْحَقُ الْبُرْكََةَ وَ إِنَّ التَّاجِرَ فَاجِرٌ إِلَّا مَنْ أَخَذَ الْحَقَّ وَ أَعْطَاهُ السَّلَامَ عَلَيْكُمْ

383 Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 42

384 Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 43

(The book) 'Kitab Al Gharaat' of Ibrahim Bin Muhammad Al Saqafi, from Abdullah Bin Abu Sheyba, from Ja'far Bin Awn, from Mis'ar, from Abu Hijara, from Abu Saeed who said,

'Ali^{-asws} used to come to the market. He^{-asws} would say: 'O people of the market! Fear Allah^{-azwj} and beware of the swearing, for it sells the merchandise and (but) it obliterates the Blessing, and the trader is immoral except the one who takes the right and gives it! The greeting be upon you all!'

تُمْ يَمُكْتُ الْإِيَّامَ تُمْ يَا أَيُّ فَيَقُولُ مِثْلَ مَقَالِيهِ فَكَانَ إِذَا جَاءَ قَالُوا قَدْ جَاءَ الْمَرْدُ شَكْبَهُ أَيُّ قَدْ جَاءَ عَظِيمِ الْبَطْنِ فَيَقُولُ أَسْفَلُهُ طَعَامٌ وَ أَعْلَاهُ عِلْمٌ.

Then he^{-asws} would remain (withhold) for days, then he^{-asws} would come and say similar to his^{-asws} words. It so happened that whenever he^{-asws} came, they said, 'Here comes the one with a swollen belly!' – i.e. here comes the large-bellied one. He^{-asws} said: 'Its lower part is food and its top part is knowledge!'³⁸⁵

45- وَ مِنْهُ، عَنْ بَشِيرِ بْنِ حَبِئِمَةَ الْمُرَادِيِّ عَنْ عَبْدِ الْقُدُوسِ عَنْ أَبِي إِسْحَاقَ عَنِ الْحَارِثِ عَنْ عَلِيِّ ع أَنَّهُ دَخَلَ السُّوقَ فَقَالَ يَا مَعْشَرَ اللَّحَّامِينَ مَنْ نَفَخَ مِنْكُمْ فِي اللَّحْمِ فَلَيْسَ مِنَّا.

And from him, from Bashir Bin Khaysama Al Muradi, from Abdul Qudous, from Abu Is'haq, from Al Haris,

'From Ali^{-asws} having entered the market. He^{-asws} said: 'O community of meat sellers! One from you who blows into the meat (to inflate), he isn't from us!'³⁸⁶

46- وَ مِنْهُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي شَيْبَةَ عَنْ أَبِي مُعَاوِيَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ عَنِ التُّعْمَانِ بْنِ سُوْرٍ عَنْ عَلِيِّ ع قَالَ: كَانَ يَخْرُجُ إِلَى السُّوقِ وَ مَعَهُ الدِّرَّةُ فَيَقُولُ إِنِّي أَعُوذُ بِكَ مِنَ الْمُسُوقِ وَ مِنْ شَرِّ هَذِهِ السُّوقِ.

And from him, from Abdullah Bin Abu Sheyba, from Abu Muawiya, from Abdul Rahman Bin Is'haq, from Al Numan Bin Sowr,

'From Ali^{-asws}, he (the narrator) said, 'He^{-asws} would go out to the market and with him^{-asws} would be the whip. He^{-asws} said: 'I^{-asws} seek Refuge with You^{-azwj} from the mischief (corruption) and from evil of this market!'³⁸⁷

47- عِدَّةُ الدَّاعِي، عَنِ النَّبِيِّ ص مَنْ ذَكَرَ اللَّهَ فِي السُّوقِ مُخْلِصاً عِنْدَ غَفْلَةِ النَّاسِ وَ شُغْلِهِمْ بِمَا فِيهِ كَتَبَ اللَّهُ لَهُ أَلْفَ حَسَنَةٍ وَ يَغْفِرُ اللَّهُ لَهُ يَوْمَ الْقِيَامَةِ مَغْفِرَةً لَمْ تَحْطُرْ عَلَى قَلْبِ بَشَرٍ.

(The book) 'Uddat Al Daie' –

'From the Prophet^{-saww}: 'One who remembers Allah^{-azwj} sincerely in the Market at the heedlessness of the people and their pre-occupation with whatever is in it, Allah^{-azwj} will Write

³⁸⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 44

³⁸⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 45

³⁸⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 46

for him a thousand good deeds, and Allah^{-azwj} will Forgive for him on the Day of Qiyamah with such Forgiveness, it would not have occurred upon the heart of any mortal”³⁸⁸

48- أَعْلَامُ الدِّينِ، قَالَ رَسُولُ اللَّهِ ص رِيحُ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ رِيًّا.

(The book) ‘A’lam Al Deen’ –

‘Rasool-Allah^{-saww} said: ‘Profit by the Momin upon the Momin is usury (interest)’³⁸⁹

49- الْهُدَايَةُ، مَنْ ابْتِغَى فَلْيَجْتَنِبْ خُمْسَةَ أَشْيَاءَ الْبَيْمِينَ وَ الْكُذِبَ وَ كَيْتْمَانَ الْعَيْبِ وَ الْمَدْحَ إِذَا بَاعَ وَ الدَّمَّ إِذَا اشْتَرَى وَ الْكَادُ عَلَى عِيَالِهِ مِنْ حَلَالٍ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ.

(The book) ‘Al Hidayah’ –

‘One who trades, let him shun five things – the swear, and the lies, and concealment of the defect, and the praise when he sells, and the condemnation when he buys; and the toiler for his dependants from lawful means is like the Holy warrior in the way of Allah^{-azwj}’³⁹⁰

50- وَ قَالَ الصَّادِقُ ع مَا أَجْمَلَ فِي الطَّلَبِ مَنْ رَكِبَ الْبَحْرَ.

And Al-Sadiq^{-asws} said: ‘How admirable he is in the seeking, one who sails the sea!’³⁹¹

51 وَ قَالَ ع الرِّزْقُ رِزْقَانِ رِزْقٌ تَطْلُبُهُ وَ رِزْقٌ يَطْلُبُكَ وَ إِنْ لَمْ تَأْتِهِ أَتَاكَ فَاطْلُبْهُ مِنْ حَلَالٍ فَإِنَّكَ أَكَلْتَهُ حَلَالًا إِنْ طَلَبْتَهُ مِنْ وَجْهِهِ وَ إِلَّا أَكَلْتَهُ حَرَامًا وَ هُوَ رِزْقُكَ لَا بُدَّ مِنْ أَكَلِهِ

And he^{-asws} said: ‘The sustenance is of two types, a sustenance you seek and a sustenance seeking you, and even if you don’t go to it, it will come to you. Therefore, seek it from lawful means, for you will be eating it lawfully, if you have sought it from its aspect, or else you will be eating it unlawfully, and it is your sustenance. There is no escape from eating it!

وَ كَسَبُ الْمُعْتَبَةِ حَرَامٌ وَ لَا بَأْسَ بِكَسَبِ النَّائِحَةِ إِذَا قَالَتْ صِدْقًا.

And earning of the female singer is forbidden, and there is no problem with earnings of the mourner when she speaks the truth”³⁹²

52 وَ قَدْ رُوِيَ أَنَّهَا تَسْتَجِلُّهُ بِضَرْبِ إِحْدَاهُمَا عَلَى الْأُخْرَى وَ لَا بَأْسَ بِكَسَبِ الْمَاشِطَةِ إِذَا لَمْ تُشَارِطْ وَ قَبِلَتْ مَا تُعْطَى وَ لَا تُصَلُّ شَعْرَ الْمَرْأَةِ بِشَعْرِ امْرَأَةٍ غَيْرِهَا فَأَمَّا شَعْرُ الْمَغْرِبِ فَلَا بَأْسَ أَنْ يُوصَلَ بِشَعْرِ امْرَأَةٍ.

³⁸⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 47

³⁸⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 48

³⁹⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 49

³⁹¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 50

³⁹² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 51

And it has been reported, she is permitted to strike one of (the hands) upon the other, and there is no problem with earnings of the hairdresser when she does not stipulate, and she accepts whatever is given, and does not connect hair of one woman to hair of another woman. As for goat hair, there is no problem in connecting with hair of a woman".³⁹³

53 كِتَابُ زَيْدِ النَّارِسِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَحْرَزْتَ مَتَاعاً فَقُلِ اللَّهُمَّ إِنِّي اسْتَوْدَعْتُكَ يَا مَنْ لَا يُصْبِحُ وَدِيعَتُهُ وَاسْتَحْرَسْتُكَ فَاحْفَظْهُ عَلَيَّ وَ احْرُسْهُ لِي بِعَيْنِكَ الَّتِي لَا تَنَامُ وَ بِرُكْنِكَ الَّذِي لَا يُرَامُ وَ بِعِزِّكَ الَّذِي لَا يَدُلُّ وَ بِسُلْطَانِكَ الْفَاهِرِ الْعَالِبِ لِكُلِّ شَيْءٍ.

The book of Zayd Al Narsy,

'From Abu Abdullah^{-asws} having said: 'When you (want to) protect belongings, say, 'O Allah^{-azwj}! I entrust it to You^{-azwj}! O One Who does not Waste His^{-azwj} entrustments, and place it in Your^{-azwj} Care, so Protect it for me and Guard it for me with Your^{-azwj} Eye which does not sleep, and by Your^{-azwj} Support which does not break, and by Your^{-azwj} Might which is not humbles, and by Your^{-azwj} Authority, the Subduing, the Forceful, the Prevailing over all things!'³⁹⁴

54 كِتَابُ الْغَايَاتِ، قَالَ ع شِرَارُ النَّاسِ الزَّرَاعُونَ وَ التُّجَّارُ إِلَّا مَنْ شَخَّ مِنْهُمْ عَلَى دِينِهِ.

(The book) 'Kitab Al Ghayaat' –

'He^{-asws} said: The worst people are the farmers and the traders except the one from them who is protective of his religion.³⁹⁵

55 وَ قَالَ ع شَرُّ الرِّجَالِ التُّجَّارُ الْخَوْنَةُ.

And he^{-asws} said: 'The worst of men and the treacherous traders'.³⁹⁶

56 كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنْ سَهْلِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص رَجِمَ اللَّهُ عَبْدًا سَمَحًا قَاضِيًا وَ سَمَحًا مُفْتَضِيًا.

(The book) 'Kitab Al Imama Wa Al Tabsira' – From Sahl Bin Ahmad, from Muhammad Bin Muhammad Bin Al Ash'as,

'From Musa Bin Ismail son of Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'May Allah^{-azwj} Mercy a servant who is lenient in lending and lenient in demanding (it back)'.³⁹⁷

57 وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ إِبرَاهِيمَ بْنِ هَاشِمِ بْنِ النَّوْفَلِيِّ عَنِ السُّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص عَبْنُ الْمُسْتَرْسِلِ رِيًّا.

³⁹³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 52

³⁹⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 53

³⁹⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 54

³⁹⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 55

³⁹⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 56

And from him, from Ahmad Bin Ali, from Muhammad Bin Al Hassan, from Muhammad Bin Al Hassan Al Saffar, from Ibrahim Bin Hashim, from Al Nowfali, from Al Sakuni,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Embezzling the unsuspecting buyer is usury (interest)’’.³⁹⁸

[باب 20 الكيل و الوزن](#)

CHAPTER 20 – THE MEASURE AND THE WEIGHT

1- فس، تفسير القمي وَ أَوْفُوا الْكَيْلَ إِذَا كَيْلْتُمْ وَ زِنُوا بِالْقِسْطِ الْمُسْتَقِيمِ أَيِّ بِالْأَسْتِوَاءِ.

(The book) ‘Tafseer Al Qummi - **And fulfil the measure when you measure out and weigh with the straight scale; [17:35]** – i.e. with the sameness.³⁹⁹ (opinion)

وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْقِسْطُ الْمُسْتَقِيمُ هُوَ الْمِيزَانُ الَّذِي لَهُ لِسَانٌ.

And in a report of Abu Al Jaroud,

‘From Abu Ja’far^{-asws} having said: ‘The ‘straight scale’, it is the scale which has a tongue for it’’.⁴⁰⁰

2- فس، تفسير القمي وَ لِلْمُطَفِّفِينَ قَالَ الَّذِينَ يَبْخَسُونَ الْمِكْيَالَ وَ الْمِيزَانَ.

(The book) ‘Tafseer Al-Qummi’ - **Woe be unto the fraudsters [83:1]**. He said: ‘Those who are underestimating the measure and the weight’’.⁴⁰¹ (opinion)

وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: نَزَلَتْ عَلَى نَبِيِّ اللَّهِ ص حِينَ قَدِمَ الْمَدِينَةَ وَ هُمْ يُؤَمِّدُ أَسْوَأَ النَّاسِ كَيْلًا فَأَحْسَنُوا بَعْدُ الْكَيْلَ.

And in a report by Abu Al Jaroud,

‘From Abu Ja’far^{-asws} having said: ‘It was Revealed unto the Prophet^{-saww} of Allah^{-azwj} when he^{-saww} arrived at Al-Medina, and in those days they were evillest of the people in measuring. Afterwards they improved the measuring’.

فَأَمَّا الْوَيْلُ فَبَلَّغْنَا وَ اللَّهُ أَعْلَمُ أَنَّمَا بَغْرٌ فِي جَهَنَّمَ.

It has reached us, and Allah^{-azwj} is more Knowing, that it is a well in Hell’’.⁴⁰²

³⁹⁸ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 19 H 57

³⁹⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 20 H 1 a

⁴⁰⁰ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 20 H 1 b

⁴⁰¹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 20 H 2 a

⁴⁰² Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 20 H 2 b

3- حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنَا بَكْرُ بْنُ سَهْلٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ سَعِيدٍ عَنْ مُوسَى بْنِ عَبْدِ الرَّحْمَنِ عَنِ ابْنِ جَرِيحٍ عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ وَإِذَا كَالُوهُمْ أَوْ وُزَنُوا لَهُمْ يُخْسِرُونَ

It is narrated to us by Saeed Bin Muhammad who said, 'It is narrated to us by Bakr Bin Sahl, from Abdul Ghani Bin Saeed, from Musa Bin Abdul Rahman, from Ibn Jareeh, from Ata'a,

'From Ibn Abbas regarding Words of the Exalted: **Those, when they take a measure from the people, they take it fully [83:2] But when they measure out them, or weigh out to them, they are being deficient [83:3].**

قَالَ كَانُوا إِذَا اشْتَرَوْا يَسْتَوْفُونَ بِكَائِلٍ زَاجِحٍ وَإِذَا بَاعُوا يُبْخَسُونَ الْمِكْيَالَ وَالْمِيزَانَ وَكَانَ هَذَا فِيهِمْ وَانْتَهَوْا.

He said, 'Whenever they bought, they took it fully along with the extra, and whenever they sold they underestimated the measure and the weight, and this was (normal) among them, and (then) they desisted.⁴⁰³

4- ب، قرب الإسناد البتندبيُّ بْنُ مُحَمَّدٍ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ رَسُولُ اللَّهِ ص إِنَّ فِيكُمْ خَصَلَتَيْنِ هَلَكَ فِيهِمَا مِنْ قَبْلِكُمْ أُمَّةٌ مِنَ الْأُمَّةِ

(The book) 'Qurb Al Isnaad' – Al Sindy Bin Muhammad, from Safwan Al Jammal who said,

'Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Among you there are two characteristics. The communities, from (the previous) communities, were destroyed regarding these two!'

قَالُوا وَ مَا هُمَا يَا رَسُولَ اللَّهِ ص

They said, 'And what are these, O Rasool-Allah^{-saww}?'

قَالَ الْمِكْيَالُ وَالْمِيزَانُ.

He^{-saww} said: 'The measure and the weight'.⁴⁰⁴

5- ب، قرب الإسناد عليُّ عَنْ أَخِيهِ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَشْتَرِي الْمَتَاعَ فِي النَّاسِيَةِ وَالْجَوَالِقِ فَيَقُولُ ادْفَعِ لِلنَّاسِيَةِ رَطْلًا أَوْ أَقْلًا أَوْ أَكْثَرَ مِنْ ذَلِكَ أَمْ يَحِلُّ ذَلِكَ الْبَيْعُ

(The book) 'Qurb Al Isnaad' –

'Ali, from his brother (Al-Kazim^{-asws}), he said, 'I asked him^{-asws} about the man who buys goods by the sack (Nasiyah) and the bag (Jawaliq), and he says, 'Give a 'Rat'l' for the sack!' whether it be less or more than that, 'Is such a sale Permissible?'

⁴⁰³ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 20 H 3

⁴⁰⁴ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 20 H 4

قَالَ إِذَا لَمْ يُعْلَمَ وَزْنُ النَّاسِيَةِ وَ الْجَوْلِيْقِي فَلَا بَأْسَ إِذَا تَرَاضِيَا.

He^{-asws} said: 'If the weight of the sack and the bag is not known, then there is no problem as long as both are in mutual agreement.⁴⁰⁵

6- ما، الأمالي للشيخ الطوسي المُنْفِيْدُ عَنْ أَحْمَدَ بْنِ الْوَلِيْدِ عَنْ أَبِيهِ عَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنِ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: وَجَدْتُ فِي كِتَابِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع إِذَا ظَهَرَ الرِّتَا مِنْ بَعْدِي ظَهَرَتْ مَوْتَةُ الْفَجَاءِ وَ إِذَا طُفِقَتِ الْمَكَايِلُ أَخَذَهُمُ اللَّهُ بِالسِّنِينَ وَ النَّقْصِ وَ إِذَا مَنَعُوا الرِّكَاءَةَ مَنَعَتِ الْأَرْضُ بَرَكَاتَهَا مِنَ الرِّزْقِ وَ التِّمَارِ وَ الْمَعَادِنِ كُلِّهَا

(The book) 'Al-Amaali' of the sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Muhammad Bin Isa, from Ibn Abu Umeyr, from Malik Bin Atiyya, from Al Sumali,

'From Abu Ja'far^{-asws} having said: 'I found in the book of Ali^{-asws} Bin Abu Talib^{-asws}: 'When the adultery prevails from after me^{-asws} the sudden death will prevail, and when the measures are defrauded Allah^{-azwj} will Seize them with the years (of famine/drought) and the losses, and when they prevent the Zakat the ground will prevent its Blessings from the crops and the fruits and the minerals, all of them!

وَ إِذَا جَارُوا فِي الْحُكْمِ تَعَاوَنُوا عَلَى الْإِثْمِ وَ الْعُدْوَانِ وَ إِذَا نَقَضُوا الْعَهْدَ سَلَطَ اللَّهُ عَلَيْهِمْ شِرَارَهُمْ ثُمَّ تَدَعَوْا خِيَارَهُمْ فَلَا يَسْتَجَابُ لَهُمْ.

And when they are tyrannous in the ruling, they will assist each other upon the sinning and the aggression, and when they break the agreements Allah^{-azwj} will Cause their evils ones to prevail upon them. Then their good ones will supplicate, but these will not be Answered for them!"⁴⁰⁶

7 ع، علل الشرائع ابْنُ الْمُتَوَكِّلِ عَنِ السَّعْدِ أَبِي عَبْدِ اللَّهِ عَنِ الرَّبِيِّ عَنِ ابْنِ مُحَمَّدٍ عَنِ مَالِكِ بْنِ عَطِيَّةَ عَنِ الثَّمَالِيِّ مِثْلَهُ.

(The book) 'Ilal Al Sharaie' – Ibn Al Mutawakkil, from Al Sa'dabadi, from Al Barqy, from Ibn Mahboub, from Malik Bin Atiyya, from Al Sumali – similar to it.⁴⁰⁷

8- نَحِجْ، نَحِجْ الْبَلَاغَةَ وَ مِنْ حُطْبَةٍ لَهُ فِي ذِكْرِ الْمَكَايِلِ وَ الْمَوَازِينِ عِبَادَ اللَّهِ إِنَّكُمْ وَ مَا تَأْمُلُونَ مِنْ هَذِهِ الدُّنْيَا أَتُونِيَاءُ مُؤَجَّلُونَ وَ مَدِينُونَ مُفْتَضُونَ أَجَلٌ مَنُفُوسٌ وَ عَمَلٌ مَحْفُوظٌ قُرْبَ دَابِّ مُضَيِّعٍ وَ رَبِّ كَادِحٍ خَاسِرٍ

(The book) 'Nahj Al Balagah' –

'And from his^{-asws} sermons in mentioning the measures and the weights – 'Servants of Allah^{-azwj}! You and what you are wishing for from this world, are fixed-term guests and debtors being called upon to pay. (It is) a short duration, and deeds are being preserved. Perhaps a persevering one would be wasting and perhaps a toiling one would be incurring losses.

⁴⁰⁵ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 20 H 5

⁴⁰⁶ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 20 H 6

⁴⁰⁷ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 20 H 7

وَقَدْ أَصْبَحْتُمْ فِي زَمَنٍ لَا يَزْدَادُ الْخَيْرُ فِيهِ إِلَّا إِذْبَارًا وَ لَا الشَّرُّ فِيهِ إِلَّا إِقْبَالًا وَ لَا الشَّيْطَانُ فِي هَلَاكِ النَّاسِ إِلَّا طَمَعًا فَهَذَا أَوَانٌ قَوِيَّتْ عُدَّتُهُ وَ عَمَّتْ مَكِيدَتُهُ وَ أَفْكَتَتْ فَرِيْسَتُهُ

And you have come to be in a time in which the good increasing except in turning around, and the evil (is not increasing) except coming forward, and the Satan^{-la} (is not increasing) in destroying people except in eagerness. So, this is a season his^{-la} tools are strengthened, and his^{-la} traps are camouflaged, and his^{-la} discernment is enabled.

اضْرِبْ بِطَرْفِكَ حَيْثُ شِئْتَ مِنَ النَّاسِ فَهَلْ تُبْصِرُ إِلَّا فَقِيرًا يُكَابِدُ فَقْرًا أَوْ غَنِيًّا بَدَلَ نِعْمَةِ اللَّهِ كُفْرًا أَوْ بَخِيلًا اتَّخَذَ الْبُخْلَ بَحَقِّ اللَّهِ وَفِرًا أَوْ مُتَمَرِّدًا كَانَ بِأُذُنِهِ عَنْ سَمْعِ الْمَوَاعِظِ وَفِرًا

Strike with your eyes (look) wherever you want at the people. Do you see except a poor one suffering in poverty, or a rich one replacing the bounties of Allah^{-azwj} with disbelief, or a miser taking with the miserliness with the rights of Allah^{-azwj} to have plentiful (more), or an insurgent as if he is deaf to hearing the preaching?

أَيْنَ أَحِبَارِكُمْ وَ صُلْحَاؤُكُمْ وَ أَيْنَ أَخْرَاجِكُمْ وَ سَمَحَاؤُكُمْ وَ أَيْنَ الْمُتَوَرِّعُونَ فِي مَكَاسِبِهِمْ وَ الْمُتَنَزِّهُونَ فِي مَذَاهِبِهِمْ أَلَيْسَ قَدْ طَعَنُوا جَمِيعًا عَنْ هَذِهِ الدُّنْيَا الدَّيْتِيَّةِ وَ الْعَاجِلَةِ الْمُتَعَصِّبَةِ وَ هَلْ [خُلِفْتُمْ] خُلِفْتُمْ إِلَّا فِي خُتَالَةٍ لَا تَلْتَقِي إِلَّا بِدَمْتِهِمُ الشَّقَاتَانِ اسْتِصْعَارًا لِقُدْرِهِمْ وَ ذَهَابًا عَنْ ذِكْرِهِمْ

Where are your good ones and your righteous ones, and where are your free ones and your forgivers? And where are the ones pious in their earnings and the ones of integrity in their doctrines? Haven't they all departed from this lowly world and the transitory discomfort? And are you left behind, except among such refuse, the two lips do not even meet in their condemnation due to their little worth, and have gone away from even mentioning them?

فَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ ظَهَرَ الْفَسَادُ فَلَا مُنْكَرَ مُعَيَّرٍ وَ لَا زَاجِرٍ مُزْدَجِرٍ أَ قَبْهَذَا تُرِيدُونَ أَنْ تُجَاوِرُوا اللَّهَ فِي دَارِ قُدْسِهِ وَ تَكُونُوا أَعَزَّ أَوْلِيَاءِهِ عِنْدَهُ هَبِيهَاتَ لَا يُخَدِّعُ اللَّهُ عَنْ جَنَّتِهِ وَ لَا تُنَالُ مَرْضَاتُهُ إِلَّا بِطَاعَتِهِ

So, **we are for Allah and we are returning to Him [2:156]**. The corruption has appeared, so there is neither any denier to change it nor any rebuke to rebuke it. Is it with this (behaviour) that you would be in the vicinity of Allah^{-azwj} in His^{-azwj} Holy House (Hereafter) and become His^{-azwj} honourable friend in His^{-azwj} Presence?! Far be it! Allah^{-azwj} will not be deceived about His^{-azwj} Paradise, nor can His^{-azwj} Pleasure be attained except by obeying Him^{-azwj}.

– لَعَنَ اللَّهُ الْأَمْرِينَ بِالْمَعْرُوفِ النَّارِكِينَ لَهُ وَ النََّاهِينَ عَنِ الْمُنْكَرِ الْعَامِلِينَ بِهِ

May Allah^{-azwj} Curse the instructors of the good who are (themselves) neglecters of it, and the forbidders from the evil who (themselves) are the workers with it".⁴⁰⁸

9- نَوَادِرُ الرَّوَانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا طَقَمْتَ أُمَّتِي مَكْيَالَهَا وَ مِيزَانَهَا وَ اخْتَانُوا وَ خَفَرُوا الدِّمَّةَ وَ طَلَبُوا بِعَمَلِ الْأَجْرَةِ الدُّنْيَا فَعِنْدَ ذَلِكَ يُرْكُونَ أَنْفُسَهُمْ وَ يُتَوَرَّعُ مِنْهُمْ.

(The book) 'Nawadir' of Al Rawandy – By his chain,

'Musa Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When my^{-saww} community defrauds its measures and its weights, and they betray and violate the trusts, and they seek the world by deeds of the Hereafter, during that they will consider themselves pure and (people) will detach from them''.⁴⁰⁹

⁴⁰⁹ Bihar Al-Anwaar V 100 – The Book of Contracts and Declarations – CH 20 H 9