Business Etiquette and Professions

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This booklet though not that long deals in detail about the rules of the Quran and the rules of the Ahlul Bayt regarding what type of jobs are good, how to qualify to enter into business, how to run a business accordingly, what is advised and what is forbidden. It is a must read for any Muslim.

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Earning lawful living

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي خَالِدٍ الْكُوفِيِّ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص

الْعِبَادَةُ سَبْعُونَ جُزْءاً أَفْضَلُهَا طَلَبُ الْحَلَال

A number of our people have narrated from Sahl Ibn Ziyad from Ibn Mahbub from Abu Khalid Al-Kufiy in a Marfu manner from Abu Ja'far who has said the following:

Abu Ja'far (a.s.) has said that the Messenger of Allah (S) has said: 'Worship has seventy parts. The most significant one is to work in order to make lawful living'.1

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَ رَأَيْتَ لَوْ أَنَّ

رَجُلًا دَخَلَ بَيْتَهُ وَ أَغْلَقَ بَابَهُ أَ آَانَ يَسْقُطُ عَلَيْهِ شَيْءٌ مِنَ السَّمَاء

Ali Ibn Ibrahim has narrated from his father from Ibn Abu Umayr from Hiaasen Ibn Atiyah from Umar Ibn Yazid who has said the following:

Abu Abd Allah (as) has said: 'Do you think the sustenance of a man who stays in his home and closes his door, his sustenance will not fall from the sky?'2

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ أَبِي الْبَخْتَرِيِّ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص بَارِكْ لَنَا فِي الْخُبْزِ وَ

لَا تُفَرِّقْ بَيْنَنَا وَ بَيْنَهُ فَلَوْ لَا الْخُبْزُ مَا صَلَّيْنَا وَ لَا صُمْنَا وَ لَا أَدَّيْنَا فَرَائِضَ رَبِّنَا

A number of our people have narrated from Ahmad Ibn Abu Abd Allah from his father from Abu Al-Bakhtariy in a Marfu manner who has said the following:

The Messenger of Allah (S) has said: 'O Allah (s.w.t.), Grant us blessings with our loaves of bread and do not take them away from us. Without bread we neither are able to perform Salat or fast, nor can we perform our obligations toward our Lord (s.w.t.)'.3

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع غِنًى يَحْجُزُكَ عَنِ الظُّلْمِ خَيْرٌ مِنْ فَقْرٍ يَحْمِلُكَ

عَلَى الْإِثْمِ

A number of our people have narrated from Ahmad Ibn Muhammad from Ibn Khalid in a Marfu manner who has said the following:

Abu Abd Allah (as) once said: 'Wealth that keeps you away from injustice is better than poverty, which leads you to commit sins'.4

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ الرَّبِيعِ فِي وَصِيَّتِهِ لِلْمُفَضَّلِ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ

اسْتَعِينُوا بِبَعْضِ هَذِهِ عَلَى هَذِهِ وَ لَا تَكُونُوا أُلُولًا عَلَى النَّاسِ

Al-Hussein Ibn Muhammad has narrated from Ja'far Ibn Muhammad from Al-Qasim Ibn Al-Rabi in his (Imam's) advice to Al-Mufaddal Ibn Umar who has said the following:

I heard Abu Abd Allah (s.a.w.w.) saying: 'You should utilize a part of your resources to overcome financial issues and do not become a burden on people'.5

عَلِيُّ بْنُ مُحَمَّدِ بْنِ بُنْدَارَ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي الْخَزْرَجِ الْأَنْصَارِيِّ عَنْ عَلِيِّ بْنِ غُرَابٍ عَنْ أَبِي عَبْدِ اللَّهِ ع

قَالَ قَالَ رَسُولُ اللَّهِ ص مَلْعُونٌ مَنْ أَلْقَى آلَّهُ عَلَى النَّاسِ

Ali Ibn Muhammad Ibn Bandar has narrated from Ahmad Ibn Abd Allah from Abu Al-Kbazraj Al-Ansariy from Ali Ibn Ghurab who has said the following:

Abu Abd Allah (a.s.) has said that the Messenger of Allah (s.a.w.w.) has said: 'Condemned is one who shifts his burden over onto other people'.6

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ قَالَ قَالَ رَجُلٌ لِأَبِي عَبْدِ اللَّهِ ع

وَ اللَّهِ إِنَّا لَنَطْلُبُ الدُّنْيَا وَ نُحِبُّ أَنْ نُؤْتَاهَا فَقَالَ تُحِبُّ أَنْ تَصْنَعَ بِهَا مَا ذَا قَالَ أَعُودُ بِهَا عَلَى نَفْسِي وَ عِيَالِي وَ أَصِلُ بِهَا وَ

أَتَصَدَّقُ بِهَا وَ أَحُجُّ وَ أَعْتَمِرُ فَقَالَ ع لَيْسَ هَذَا طَلَبَ الدُّنْيَا هَذَا طَلَبُ الْآخِرَةِ

Ali Ibn Ibrahim has narrated from his father from Ibn Abu Umayr from Hisham Ibn Salim from Abd Allah Ibn Abu Yafur who has said the following:

'A man once said to Abu Abd Allah (a.s.): 'We, by Allah (s.w.t.), ask for the worldly things and we love to receive worldly gains'. The Imam asked: 'What do you want to do with it?' He replied: 'I like to improve my own condition, the circumstances of my family, maintain good relations with others, to give charity, to perform Hajj and Al-Umrah.' The Imam (a.s.) said: 'This is not asking for worldly things. It is asking for success in the hereafter'.7

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عُمَرَ بْنِ أَبِي زِيَادٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ

ع قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْخَلْقَ وَ خَلَقَ مَعَهُمْ أَرْزَاقَهُمْ حَلَالًا طَيِّباً فَمَنْ تَنَاوَلَ شَيْئاً مِنْهَا حَرَاماً قُصَّ بِهِ مِنْ ذَلِكَ الْحَلَالِ

Ali Ibn Ibrahim has narrated from Salih Ibn Al-Sindiy from Ja'far Ibn Bashir from. Umar Ibn Abu Ziyad from Ishaq Ibn Ammar who has said the following:

'Abu' Abd Allah (a.s.) has said that Allah (s.w.t.) has created the creatures and with them He has created their sustenance of the lawful and beautiful kind. If anyone acquires a certain amount of unlawful sustenance, then the same (amount) is deducted from his lawful sustenance'.8

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَمَّنْ ذَآرَهُ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ أَبِي عَبْدِ

اللَّهِ ع عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَنْ لِمَا لَا تَرْجُو أَرْجَى مِنْكَ لِمَا تَرْجُو فَإِنَّ مُوسَى بْنَ عِمْرَانَ ع خَرَجَ

يَقْتَبِسُ لِأَهْلِهِ نَاراً فَكَلَّمَهُ اللَّهُ عَزَّ وَ جَلَّ وَ رَجَعَ نَبِيّاً مُرْسَلًا وَ خَرَجَتْ مَلِكَةُ سَبَإٍ فَأَسْلَمَتْ مَعَ سُلَيْمَانَ ع وَ خَرَجَتْ سَحَرَةُ

فِرْعَوْنَ يَطْلُبُونَ الْعِزَّ لِفِرْعَوْنَ فَرَجَعُوا مُؤْمِنِين

A number of our people have narrated from Ahmad Ibn Abu Abd Allah from Ali Ibn Muhammad Al-Qasaniy from the one whom he has mentioned from Abd Allah Ibn Al-Qasim Ibn Muhammad from Abu Abd Allah (a.s.) from his father, from his grandfather (a.s.) who has said the following:

'Abu Ja'far (a.s.) has said that Amir-ul-Momineen (a.s.) has said: 'Your hope for help from an unexpected source should be greater than an expected source. Musa (a.s.) 9 went to find fire for his family, Allah (s.w.t.) Spoke to him and he came back as a Prophet. The Queen of Sheba 10 made an effort and became a Muslim with Sulayman11. The magicians went out to defend Pharaoh's majesty but they returned as believing people'.12

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ زِيَادٍ الْقَنْدِيِّ عَنِ الْحُسَيْنِ الصَّحَّافِ عَنْ سَدِيرٍ

قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَيُّ شَيْءٍ عَلَى الرَّجُلِ فِي طَلَبِ الرِّزْقِ فَقَالَ إِذَا فَتَحْتَ بَابَكَ وَ بَسَطْتَ بِسَاطَكَ فَقَدْ قَضَيْتَ مَا عَلَيْك

A number of our people have narrated from Ahmad Ibn Muhammad Ibn Khalid from Abd Al-Rahman Ibn Hammad from Ziyad Al-Qandiy from Al-Hussein Al-Sahhaf from Sadir who has said the following: 'This is concerning my question before Abu Abd Allah (a.s.) 'What should a man do for work to make a living'?

The Imam (a.s.) replied: 'If you open your door and spread your merchandise, you then have done what one should need to do'...13'

It is dislikable to sleep excessively and waste time

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَمَّنْ ذَآرَهُ عَنْ بَشِيرٍ الدَّهَّانِ

قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى ع يَقُولُ إِنَّ

اللَّهَ جَلَّ وَ عَزَّ يُبْغِضُ الْعَبْدَ النَّوَّامَ الْفَارِغ

Mohammad Ibn Yahya has narrated from Ahmad Ibn Muhammad from Ibn Faddal from the one whom he has mentioned (in his book) from Bashir Al-Dahhan who has said the following:

'I heard Abu Al-Hassan, Musa (a.s.) saying, 'Allah (s.w.t.) Dislikes an excessively sleeping servant who passes his time without work'.14

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ ابْنِ سِنَانٍ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ وَ صَالِحٍ النِّيلِيِّ عَنْ أَبِي

بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُبْغِضُ آثْرَةَ النَّوْمِ وَ آثْرَةَ الْفَرَاغ

A number of our people have narrated from Ahmad Ibn Muhammad Ibn Khalid from his father from Ibn Sinan from Abd Allah Ibn Muskan from Salih Al-Niliy who has said the following:

'Abu Abd Allah (a.s.) has said: 'Allah (s.w.t.) Hates one's excessive sleeping and passing time without work'.15

سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ سَعْدِ بْنِ أَبِي خَلَفٍ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ قَالَ أَبِي ع لِبَعْضِ وُلْدِهِ إِيَّاكَ وَ الْكَسَلَ

وَ الضَّجَرَ فَإِنَّهُمَا يَمْنَعَانِكَ مِنْ حَظِّكَ مِنَ الدُّنْيَا وَ الْآخِرَة

Sahl Ibn Ziyad has narrated from Ibn Mahbub from Sa'd Ibn Abu Khalaf from Abu Al-Hassan, Musa (a.s.) who has said the following:

‘Abu Al-Hassan, Musa (a.s.) has said: ‘My father once said to one of his sons; Beware of laziness and impatience, these two can deprive you of your share in this world as well as in the hereafter’.16

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ آسِلَ عَنْ طَهُورِهِ وَ

صَلَاتِهِ فَلَيْسَ فِيهِ خَيْرٌ لِأَمْرِ آخِرَتِهِ وَ مَنْ آسِلَ عَمَّا يُصْلِحُ بِهِ أَمْرَ مَعِيشَتِهِ فَلَيْسَ فِيهِ خَيْرٌ لِأَمْرِ دُنْيَاه

Ali Ibn Ibrahim has narrated from his father from Ibn Abu Umayr from Umar Ibn Udhaynah from Zurarah who has said the following:

‘Abu Abd Allah (a.s.) has said: ‘If one feels lazy to cleanse himself and to perform Wudu for Salat, there is nothing good in him in regards to his affairs in the hereafter. One who feels lazy in organizing his living conditions, there is nothing good in him for his worldly life’.17

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنِّي لَأُبْغِضُ الرَّجُلَ

أَوْ أُبْغِضُ لِلرَّجُلِ أَنْ يَكُونَ آسْلَاناً]آسْلَانَ[عَنْ أَمْرِ دُنْيَاهُ وَ مَنْ آسِلَ عَنْ أَمْرِ دُنْيَاهُ فَهُوَ عَنْ أَمْرِ آخِرَتِهِ أَآسَل

Muhammad Ibn Yahya has narrated from Muhammad Ibn Al-Hussein from Safwan from Ala from Muhammad Ibn Muslim who has said the following:

‘Abu Ja’far (a.s.) has said: ‘I dislike a man or dislike for a man who is lazy in his worldly affairs. One who is lazy in his worldly affairs is lazier in the affairs of his hereafter’.18

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ إِيَّاكَ وَ الْكَسَلَ وَ

الضَّجَرَ فَإِنَّكَ إِنْ آسِلْتَ لَمْ تَعْمَلْ وَ إِنْ ضَجِرْتَ لَمْ تُعْطِ الْحَق

A number of our people have narrated from Ahmad Ibn Muhammad from Ibn Faddal from Sama'ah Ibn Mehran from Abu Al-Hassan, Musa (a.s.) who has said the following:

'Abu Al-Hassan, Musa (a.s.) has said: 'Beware of laziness and impatience; with laziness you do not work and with impatience you do not yield to the truth'.19

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ صَالِحِ بْنِ عُمَرَ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَا تَسْتَعِنْ بِكَسْلَانَ وَ

لَا تَسْتَشِيرَنَّ عَاجِزا

Ahmad Ibn Muhammad from has narrated from certain persons of our people from Salih Ibn Umar from Al-Hassan Ibn Abd Allah who has said the following:

'Abu Abd Allah (a.s.) has said: 'Do not seek help from a lazy person and you must not consult a helpless one'.20

Daydreaming must be avoided

حَمْدُ بْنُ مُحَمَّدٍ عَنِ الْهَيْثَمِ النَّهْدِيِّ عَنْ عَبْدِ الْعَزِيزِ بْنِ عَمْرٍو الْوَاسِطِيِّ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَبِيِّ عَنْ زَيْدٍ الْقَتَّاتِ عَنْ أَبَانِ

بْنِ تَغْلِبَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ تَجَنَّبُوا الْمُنَى فَإِنَّهَا تُذْهِبُ بَهْجَةَ مَا خُوِّلْتُمْ وَ تَسْتَصْغِرُونَ بِهَا مَوَاهِبَ اللَّهِ تَعَالَى

عِنْدَأُمْ وَ تُعْقِبُكُمُ الْحَسَرَاتُ فِيمَا وَهَّمْتُمْ بِهِ أَنْفُسَكُم

Ahmad Ibn Muhammad from has narrated from Al-Haytham Al-Nahdiy from Abd al Aziz Ibn Amr Al-Wasitiy from Ahmad Ibn Umar Al-Halabiy from Zayd Al-Qattat from Aban Ibn Taghlib who has said the following:

'I heard Abu Abd Allah (a.s.) saying: 'Avoid wishing (daydreaming); it destroys the beauty of Allah (s.w.t.)'s favours to you and causes to suffer feeling of failure in your daydreaming and what you imagined'.21

عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ الْأَشْيَاءَ لَمَّا ازْدَوَجَتْ ازْدَوَجَ الْكَسَلُ وَ الْعَجْزُ فَنُتِجَا بَيْنَهُمَا الْفَقْرَ

Ali Ibn Muhammad has narrated in a marfu manner the following:

Amir-ul-Momineen (a.s.) has said: 'When things (work) double, laziness and failure join hands, and these both bring about poverty'.22

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ آتَبَ أَبُو عَبْدِ اللَّهِ ع إِلَى رَجُلٍ مِنْ أَصْحَابِهِ أَمَّا بَعْدُ فَلَا

تُجَادِلِ الْعُلَمَاءَ وَ لَا تُمَارِ السُّفَهَاءَ فَيُبْغِضَكَ الْعُلَمَاءُ وَ يَشْتِمَكَ السُّفَهَاءُ وَ لَا تَكْسَلْ عَنْ مَعِيشَتِكَ فَتَكُونَ آلّا عَلَى غَيْرِكَ أَوْ قَالَ

عَلَى أَهْلِك

Ali Ibn Ibrahim has narrated from Harun Ibn Muslim from Mas'adah Ibn Saclaqah who has said the following:

'Abu Abd Allah (a.s.) once wrote to one of his companions the following: 'You must not excessively argue with the scholars, you must not verbally quarrel with the dimwitted ones; the scholars will hate you and the dimwitted ones will abuse you. You must not be lazy in the work for your sustenance; you will become a burden on the others' or a burden on your family'.23

One’s working in his house

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ آَانَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ

عَلَيْهِ يَحْتَطِبُ وَ يَسْتَقِي وَ يَكْنُسُ وَ آَانَتْ فَاطِمَةُ سَلَامُ اللَّهِ عَلَيْهَا تَطْحَنُ وَ تَعْجِنُ وَ تَخْبِز

Ali Ibn Ibrabim has narrated from his father from Ibn Abu Umayr from Hisham Ibn Salim, who has narrated the following from Abu Abd Allah (a.s.):

‘Amir–ul–Momineen (a.s.) would bring firewood, water and sweep the house, Fatimah Al–Zahra (a.s.) would grind wheat, make dough and bake’.24

أَحْمَدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عَبْدَلِ بْنِ مَالِكٍ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنِ الْكَاهِلِيِّ عَنْ مُعَاذٍ بَيَّاعِ الْأَآْسِيَةِ

قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع آَانَ رَسُولُ اللَّهِ ص يَحْلُبُ عَنْزَ أَهْلِه

Ahmad Ibn Abd Allah has narrated from Ahmad Ibn Abu Abd Allah from Abdul Ibn Malik from Harun Ibn Al–Jahm from Al–Kahiliy from Muadh, Bayy Al–Akyisah who has said the following:

‘Abu’ Abd Allah (a.s.) has said: ‘The Messenger of Allah (s.a.w.w.) would milk his family’s goat’.25

Traveling and organising time

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع

قَالَ إِنَّ فِي حِكْمَةِ آلِ دَاوُدَ يَنْبَغِي لِلْمُسْلِمِ الْعَاقِلِ أَنْ لَا يُرَى ظَاعِناً إِلَّا فِي ثَلَاثٍ مَرَمَّةٍ لِمَعَاشٍ أَوْ تَزَوُّدٍ لِمَعَادٍ أَوْ لَذَّةٍ فِي غَيْرِ

ذَاتِ مُحَرَّمٍ وَ يَنْبَغِي لِلْمُسْلِمِ الْعَاقِلِ أَنْ يَكُونَ لَهُ سَاعَةٌ يُفْضِي بِهَا إِلَى عَمَلِهِ فِيمَا بَيْنَهُ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ وَ سَاعَةٌ يُلَاقِي

إِخْوَانَهُ الَّذِينَ يُفَاوِضُهُمْ وَ يُفَاوِضُونَهُ فِي أَمْرِ آخِرَتِهِ وَ سَاعَةٌ يُخَلِّي بَيْنَ نَفْسِهِ وَ لَذَّاتِهَا فِي غَيْرِ مُحَرَّمٍ فَإِنَّهَا عَوْنٌ عَلَى تِلْكَ

السَّاعَتَيْن

A number of our people have narrated from Ahmad Ibn Muhammad from Ali Ibn Al-Hakam from Ali Ibn Al-Hakam from Muhammad Ibn Sarah from Muhammad Ibn Marwan who has said the following:

'Abu Abd Allah (a.s.) has said: 'It is in the wisdom of Ale (family) Dawud that a reasonable Muslim should not travel unless it is for three kinds of tasks: amending one's means of living, supplies for the hereafter or enjoyment with lawful matters. A reasonable Muslim should assign certain hours of his time to work on the matters between him and Allah (s.w.t.) certain hours to meet his brethren with whom he speaks and they speak with him about the issues of the hereafter, and certain hours for himself and matters of enjoyment with lawful matters, which are helpful during these two hours'.26

Buying and selling real estate

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُعَمَّرِ بْنِ خَلَّادٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ إِنَّ رَجُلًا أَتَى جَعْفَراً ص

شَبِيهاً بِالْمُسْتَنْصِحِ لَهُ فَقَالَ لَهُ يَا أَبَا عَبْدِ اللَّهِ آيْفَ صِرْتَ اتَّخَذْتَ الْأَمْوَالَ قِطَعاً مُتَفَرِّقَةً وَ لَوْ آانَتْ فِي مَوْضِعٍ]وَاحِدٍ[آانَتْ

أَيْسَرَ لِمَئُونَتِهَا وَ أَعْظَمَ لِمَنْفَعَتِهَا فَقَالَ أَبُو عَبْدِ اللَّهِ ع اتَّخَذْتُهَا مُتَفَرِّقَةً فَإِنْ أَصَابَ هَذَا الْمَالَ شَيْءٌ سَلِمَ هَذَا الْمَالُ وَ الصُّرَّةُ

تُجْمَعُ بِهَذَا أُلِّه

Muhammad Ibn Yahya has narrated from Ahmad Ibn Muhammad Ibn Isa from Muammar Ibn Khallad who has said the following:

'I heard Abu Al-Hassan (a.s.) saying: 'Once a man came to Ja'far (a.s.) as if giving him good advice; he said: 'O Abu Abd Allah (a.s.) why have you made the properties in scattered pieces? Had they been in one piece, more profit with fewer expenses would incur'.' Abu Abd Allah (a.s.) replied: 'I have kept them scattered so that if losses affect one piece others, remain unaffected, but a bag keeps all of them together (vulnerable to losses).27

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ ذَآرَهُ عَنْ زُرَارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا يُخَلِّفُ الرَّجُلُ شَيْئاً

أَشَدَّ عَلَيْهِ مِنَ الْمَالِ الصَّامِتِ آَيْفَ يَصْنَعُ بِهِ قَالَ يَجْعَلُهُ فِي الْحَائِطِ يَعْنِي فِي الْبُسْتَانِ أَوِ الدَّار

Ali Ibn Ibrahim has narrated from his father from Ibn Abu Umayr from the one whom he has mentioned (in his book) from Zurarah who has said the following:

'I heard Abu Abd Allah (a.s.) saying: 'Most difficult to protect property is of the silent kind (gold and silver)'. I then asked, 'What should one do about it?' The Imam (a.s.) replied: 'One should keep them inside walls, a garden or a House'.28

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانِ بْنِ عُثْمَانَ قَالَ دَعَانِي جَعْفَرٌ ع فَقَالَ بَاعَ فُلَانٌ

أَرْضَهُ فَقُلْتُ نَعَمْ قَالَ مَكْتُوبٌ فِي التَّوْرَاةِ أَنَّهُ مَنْ بَاعَ أَرْضاً أَوْ مَاءً وَ لَمْ يَضَعْهُ فِي أَرْضٍ أَوْ مَاءٍ ذَهَبَ ثَمَنُهُ مَحْقا

Humayd Ibn Ziyad bas narrated from Al-Hassan Ibn Muhammad Ibn Sama'ah from more than one person from Aban Ibn Uthman who has said the following:

'Once Ja'far (a.s.) called me and asked: 'Has so and so sold his land?' I replied: 'Yes, he has done so'. The Imam (a.s.) said: 'It is written in the Torah that whoever sells a piece of land or water and does not replace it by another piece of land or water its price (money received) loses its blessings'.29

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ وَهْبٍ الْحَرِيرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مُشْتَرِي الْعُقْدَةِ

مَرْزُوقٌ وَ بَائِعُهَا مَمْحُوق

Ali Ibn Muhammad Ibn Ali has narrated from Salih Ibn Abu Hammad from Al-Hassan Ibn Ali from Wahab Al-Haririy who has said the following:

'Abu Abd Allah (a.s.) has said: 'The buyer of real property receives sustenance and the seller thereof suffers a serious loss'.30

الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ مُرَازِمٍ عَنْ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع

لِمُصَادِفٍ مَوْلَاهُ اتَّخِذْ عُقْدَةً أَوْ ضَيْعَةً فَإِنَّ الرَّجُلَ إِذَا نَزَلَتْ بِهِ النَّازِلَةُ أَوِ الْمُصِيبَةُ فَذَآرَ أَنَّ وَرَاءَ ظَهْرِهِ مَا يُقِيمُ عِيَالَهُ آانَ

أَسْخَى لِنَفْسِه

Al-Hassan Ibn Muhammad has narrated from Muhammad Ibn Ahmad Al-Nahdiy from Yaqub Ibn Yazid from Muhammad Ibn Murazim from his father who has said the following: 'Abu Abd Allah (a.s.) once said to his Mawla, Musadif, 'Find some real property or goods, when man faces hardship or misfortune, and then finds out that behind him there is something for support of his family, he feels more generous to allow his soul to depart (his body)'.31

عَلِيُّ بْنُ مُحَمَّدِ بْنِ بُنْدَارَ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ يُوسُفَ عَنْ عَبْدِ السَّلَامِ عَنْ هِشَامِ بْنِ أَحْمَرَ عَنْ

أَبِي إِبْرَاهِيمَ ع قَالَ ثَمَنُ الْعَقَارِ مَمْحُوقٌ إِلَّا أَنْ يُجْعَلَ فِي عَقَارٍ مِثْلِه

Ali Ibn Muhammad Ibn Bandar has narrated from Ahmad Ibn Abu Abd Allah Muhammad Ibn Ali Ibn Yusuf from Abd Al-Salam from Hisham Ibn Ahmar who has said the following:

'Abu Ibrahim (a.s.) has said that the price (money) received in exchange for real estate is a loss unless another piece of real estate is purchased therewith'.32

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ مُعَاوِيَةَ بْنِ

عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَمَّا دَخَلَ النَّبِيُّ ص الْمَدِينَةَ خَطَّ دَوْرَهَا بِرِجْلِهِ ثُمَّ قَالَ اللَّهُمَّ مَنْ بَاعَ رِبَاعَهُ فَلَا تُبَارِكْ لَه

Abu Ali Al-Ashariy has narrated from Muhammad Ibn Al-Hassan Ibn Ali Al-Kufiy from Ubays Ibn Hisham from Abd Al-Sarnad Ibn Bashir from Mu'awiyah Ibn Ammar from who has said the following: 'Abu Abd Allah (a.s.) has said that when the Holy Prophet (s.a.w.w.) arrived in Al-Madinah he drew a line around its houses and said: 'O Allah, do not make it a blessing for those who sell their houses'.33

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ عَنِ الْأَصَمِّ عَنْ مِسْمَعٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ لِي

أَرْضاً تُطْلَبُ مِنِّي وَ يُرَغِّبُونِّي فَقَالَ لِي يَا أَبَا سَيَّارٍ أَ مَا عَلِمْتَ أَنَّ مَنْ بَاعَ الْمَاءَ وَ الطِّينَ ذَهَبَ مَالُهُ هَبَاءً قُلْتُ جُعِلْتُ فِدَاكَ

إِنِّي أَبِيعُ بِالثَّمَنِ الْكَثِيرِ وَ أَشْتَرِي مَا هُوَ أَوْسَعُ رُقْعَةً مِمَّا بِعْتُ قَالَ فَلَا بَأْس

A number of our people have narrated from Sahl Ibn Ziyad from Muhammad Ibn Al-Hassan Ibn Shammun from Al-Asamm from Misma who has said the following: 'Once I said to Abu Abd Allah (a.s.), I have a piece of land in which buyers are much interested to purchase.

The Imam (a.s.) said: 'O Abu Sayyar, do you know that whoever sells land or water (like a fountain for irrigation and so on), his wealth goes away as a bad loss'. I then said: 'I pray to Allah to keep my soul in service for your cause, I will sell it for a high price and then I can buy a piece of land bigger than this one.' The Imam (a.s.) said: 'Then it is all right'.34

Signing contracts

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّد عَنِ ابْنِ فَضَّالٍ عَنْ ظَرِيفِ بْنِ نَاصِحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَا تُخَالِطُوا وَ لَا تُعَامِلُوا

إِلَّا مَنْ نَشَأَ فِي الْخَيْر

A number of our people have narrated from Ahmad Ibn Muhammad from Ibn Faddal from Zarif Ibn Nasih who has said the following :

'Abu Abd Allah (a.s.) has said: 'You must not form contracts with anyone other than those who are established in goodness.'35

عَلِيُّ بْنُ مُحَمَّدِ بْنِ بُنْدَارَ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ فَضْلٍ النَّوْفَلِيِّ عَنِ ابْنِ أَبِي يَحْيَى الرَّازِيِّ قَالَ قَالَ أَبُو عَبْدِ

اللَّهِ ع لَا تُخَالِطُوا وَ لَا تُعَامِلُوا إِلَّا مَنْ نَشَأَ فِي الْخَيْر

Ali Ibn Muhammad Ibn Bandar has narrated from Ahmad Ibn Muhammad from Ibn Abu Abd Allah, from his father from Fadl Al-Nawfaliy from Ibn Abu Yahya Al-Raziy who has said the following:

'Abu Abd Allah (a.s.) has said: 'You must not intermingle or form contract with anyone except those who are established in goodness'.36

The effects of unlawful earnings show-up in one's children

أَحْمَدُ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ أَسْبُ الْحَرَامِ يَبِينُ فِي الذُّرِّيَّة

Ahmad has narrated from Ibn Faddal from Ibn Bukayr from Ubayd Ibn Zurarah who has said the following:

'Abu Abd Allah (a.s.) has said: 'The (adverse) effects of unlawful earning show-up in one's offspring'.37

The day of travel and cupping

عَنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ اقْرَأْ آيَةَ الْكُرْسِيِّ وَ احْتَجِمْ أَيَّ يَوْمٍ شِئْتَ وَ

تَصَدَّقْ وَ اخْرُجْ أَيَّ يَوْمٍ شِئْت

It is narrated from the narrator of the previous Hadith from Ibn Mahbub from Abd Al-Rahman Ibn Al-Hajjaj who has narrated the following:

'Abu Abd Allah (a.s.) has said: 'Read verse two hundred fifty-five of chapter two; then apply cupping any day you like. Give charity and commence your journey any day you like'.38

The instance when a believer becomes a non-believer

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّد بْنِ الْحُسَيْنِ عَنْ مُحَمَّد بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ قَالَ رَسُولُ اللَّهِ

ص لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَ هُوَ مُؤْمِنٌ وَ لَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَ هُوَ مُؤْمِنٌ وَ لَا يَنْهَبُ نُهْبَةً ذَاتَ شَرَفٍ حِينَ

يَنْهَبُهَا وَ هُوَ مُؤْمِنٌ قَالَ ابْنُ سِنَانٍ قُلْتُ لِأَبِي الْجَارُودِ وَ مَا نُهْبَةٌ ذَاتُ شَرَفٍ قَالَ نَحْوُ مَا صَنَعَ حَاتِمٌ حِينَ قَالَ مَنْ أَخَذَ شَيْئاً

فَهُوَ لَهُ

Muhammad Ibn Yahya has narrated from Muhammad Ibn Al-Hussein from Muhammad Ibn Sinan from Abu Al-Jarud who has said the Following:

'I once heard Abu Ja'far (a.s.) saying: 'The Messenger of Allah (s.a.w.w.) has said: 'A fornicator does not fornicate while he is a believing person, a thief does not steal while he has a firm faith and an honourable person does not do Nahbah Dhata Sharaf (an honour-loot) while he stands upright in his beliefs'. Ibn Sinan has said that I then asked Abu Al-Jarud, 'What is a 'Nahbah Dhata Sharaf?' He replied, 'It is like what Hatim did when he said: 'Whoever takes something it is his'.39

It is not allowed to work for an unjust government

ابْنُ أَبِي عُمَيْرٍ عَنْ بَشِيرٍ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ أَنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَصْحَابِنَا فَقَالَ لَهُ أَصْلَحَكَ

اللَّهُ إِنَّهُ رُبَّمَا أَصَابَ الرَّجُلَ مِنَّا الضَّيْقُ أَوِ الشِّدَّةُ فَيُدْعَى إِلَى الْبِنَاءِ يَبْنِيهِ أَوِ النَّهَرِ يَكْرِيهِ أَوِ الْمُسَنَّاةِ يُصْلِحُهَا فَمَا تَقُولُ فِي

ذَلِكَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَا أُحِبُّ أَنِّي عَقَدْتُ لَهُمْ عُقْدَةً أَوْ وَآيْتُ لَهُمْ وِآءً وَ إِنَّ لِي مَا بَيْنَ لَابَتَيْهَا لَا وَ لَا مَدَّةً بِقَلَمٍ إِنَّ أَعْوَانَ

الظَّلَمَةِ يَوْمَ الْقِيَامَةِ فِي سُرَادِقٍ مِنْ نَارٍ حَتَّى يَحْكُمَ اللَّهُ بَيْنَ الْعِبَاد

Ibn Abu Umayr has narrated from Bashir from Ibn Abu Ya'fur who has said the following:

'Once I was in the presence of Abu Abd Allah (a.s.) when a certain man from the followers of the Ahl Al-Bayt (a.s.) came and said: 'I pray to Allah (s.w.t.) to keep you well, one of us may face hardship and straitened conditions and is called to construct a building, work to construct a canal or a dam. What is your decision in such case? The Imam (a.s.) replied: 'I do not like it (to work for an unjust ruler). I have knotted for them a 'knot' and tied down the opening end of the bag with 'no'40. It is no and not even the moving of a pen. The helpers of the unjust ones on the Day of Judgment will be kept in chambers of fire until Allah (s.w.t.) will Judge all of His servants'.41

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ دَاوُدَ بْنِ زُرْبِيٍّ قَالَ أَخْبَرَنِي مَوْلًى لِعَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ أَنْتُ بِالْكُوفَةِ

فَقَدِمَ أَبُو عَبْدِ اللَّهِ ع الْحِيرَةَ فَأَتَيْتُهُ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ لَوْ آلَّمْتَ دَاوُدَ بْنَ عَلِيٍّ أَوْ بَعْضَ هَؤُلَاءِ فَأَدْخُلَ فِي بَعْضِ هَذِهِ

الْوِلَايَاتِ فَقَالَ مَا أَنْتُ لِأَفْعَلَ قَالَ فَانْصَرَفْتُ إِلَى مَنْزِلِي فَتَفَكَّرْتُ فَقُلْتُ مَا أَحْسَبُهُ مَنَعَنِي إِلَّا مَخَافَةَ أَنْ أَظْلِمَ أَوْ أَجُورَ وَ اللَّهِ

لَآتِيَنَّهُ وَ لَأُعْطِيَنَّهُ الطَّلَاقَ وَ الْعَتَاقَ وَ الْأَيْمَانَ الْمُغَلَّظَةَ أَلَّا أَظْلِمَ أَحَداً وَ لَا أَجُورَ وَ لَأَعْدِلَنَّ قَالَ فَأَتَيْتُهُ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنِّي

فَكَّرْتُ فِي إِبَائِكَ عَلَيَّ فَظَنَنْتُ أَنَّكَ إِنَّمَا مَنَعْتَنِي وَ آرِهْتَ ذَلِكَ مَخَافَةَ أَنْ أَجُورَ أَوْ أَظْلِمَ وَ إِنَّ آلَ امْرَأَةٍ لِي طَالِقٌ وَ آلَ

مَمْلُوكٍ لِي حُرٌّ عَلَيَّ وَ عَلَيَّ إِنْ ظَلَمْتُ أَحَداً أَوْ جُرْتُ عَلَيْهِ وَ إِنْ لَمْ أَعْدِلْ قَالَ آيْفَ قُلْتَ قَالَ فَأَعَدْتُ عَلَيْهِ الْأَيْمَانَ فَرَفَعَ

رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ تَنَاوُلُ السَّمَاءِ أَيْسَرُ عَلَيْكَ مِنْ ذَلِك

Ali Ibn Ibrahim has narrated from his father from Ibn Abu Umayr from Dawud Ibn Zurbiy who has said the following:

A Mawla' (servant or friend) of Ali Ibn Al-Hussein (a.s.) told me: 'I was in Al-Kufah when Abu Abd Allah (a.s.) came to Al-Hirah and I went to see him. I said to the Imam (a.s.), 'I pray to Allah (s.w.t.) to keep my soul in service for your cause, can you speak to Dawud Ibn Ali or others (in the same positions) to admit me in anyone of these states (government)?

The Imam (a.s.) said: 'I will never do so'. I then returned home and thought about it and said to myself that the Imam (a.s.) did not refuse except for fear that I may do injustice and transgress, By Allah (s.w.t.) I will go to him and provide all kinds of guarantees and swear seriously, like divorce, freeing slaves and so on, not to do injustice and transgression. I then went to him and said: 'I pray to Allah (s.w.t.) to keep my soul in service for your cause, I thought about your refusal to speak for me and I thought you have refused and disliked it just because of your concern of my doing injustice and transgression against someone instead of acting with justice.' The Imam (a.s.) said: 'Why did you say that?' I then repeated my demand and swearing. The Imam (a.s.) raised his head to the sky and said: 'Your reaching the sky is easier than what you want me to do for you'.42

How a believer is protected in the world?

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ يَقْطِينٍ قَالَ قَالَ لِي أَبُو الْحَسَنِ ع إِنَّ لِلَّهِ عَزَّ

وَ جَلَّ مَعَ السُّلْطَانِ أَوْلِيَاءَ يَدْفَعُ بِهِمْ عَنْ أَوْلِيَائِه

Ali Ibn Ibrahim has narrated from his rather from Ibn Abu Umayr from certain persons or our people from Ali Ibn Yaqtin who has said the following:

‘Abu Al-Hassan (a.s.) once said to me, Allah (s.w.t.) has friends with the Sultan through whom He protects His friends’.43

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مِهْرَانَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَا مِنْ جَبَّارٍ إِلَّا وَ مَعَهُ مُؤْمِنٌ يَدْفَعُ اللَّهُ بِهِ عَنِ الْمُؤْمِنِينَ وَ هُوَ أَقَلُّهُمْ حَظّاً فِي الْآخِرَةِ

يَعْنِي أَقَلَّ الْمُؤْمِنِينَ حَظّاً لِصُحْبَةِ الْجَبَّار

Muhammad Ibn Yahya has narrated from Ahmad Ibn Muhammad from Ahmad Ibn Al-Hussein from his father from ‘Uthman Ibn Isa from Mehran Ibn Muhammad Ibn Abu Nasr who has said the following:

‘I once heard Abu Abd Allah (a.s.) saying: ‘With every tyrant there is a believing person with whom Allah (s.w.t.) Defends the believing people, and he (such believing person) receives the least of rewards in the next life because of his association with the tyrant’.44

Enjoying a good fortune:

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ التَّيْمِيِّ عَنْ جَعْفَرِ بْنِ بَكْرٍ عَنْ عَبْدِ اللَّهِ بْنِ

أَبِي سَهْلٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الْكَرِيمِ قَالَ

قَالَ أَبُو عَبْدِ اللَّهِ ع ثَلَاثَةٌ مِنَ السَّعَادَةِ الزَّوْجَةُ الْمُؤَاتِيَةُ وَ الْأَوْلَادُ الْبَارُّونَ وَ الرَّجُلُ يُرْزَقُ مَعِيشَتَهُ بِبَلَدِهِ يَغْدُو إِلَى أَهْلِهِ وَ

يَرُوح

Ahmad Ibn Muhammad has narrated from Ali Ibn Al-Hussein Al-Tamimiy from Ja'far Ibn Bakr from Abel Allah Ibn Abu Sahl Ibn Abd Al-Karim who has said the following:

'Abu Abd Allah (a.s.) has said: 'Three factors help a man enjoy good fortune: having a cooperating wife; virtuous and kind children and securing his living where he lives so that he is present in his family every morning and evenings'.45

To learn Arabic and religion before starting business

وَ حَدِيثُ السُّلَمِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ تَعَلَّمُوا الْعَرَبِيَّةَ فَإِنَّهَا آلَامُ اللَّهِ الَّذِي آلَّمَ بِهِ خَلْقَهُ الْحَدِيثَ

Salami narrates from his father who says that he has head the following from Imam Ja'far-e-Sadiq (a.s.): 'Learn Arabic language, it is the language which Allah (s.w.t.) has selected to Communicate with His creation'.46

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي الْجَارُودِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ سَمِعْتُ أَمِيرَ

الْمُؤْمِنِينَ ع يَقُولُ عَلَى الْمِنْبَرِ يَا مَعْشَرَ التُّجَّارِ الْفِقْهَ ثُمَّ الْمَتْجَرَ الْفِقْهَ ثُمَّ الْمَتْجَرَ الْفِقْهَ ثُمَّ الْمَتْجَرَ وَ اللَّهِ لَلرِّبَا فِي هَذِهِ الْأُمَّةِ

أَخْفَى مِنْ دَبِيبِ النَّمْلِ عَلَى الصَّفَا شُوبُوا أَيْمَانَكُمْ بِالصِّدْقِ التَّاجِرُ فَاجِرٌ وَ الْفَاجِرُ فِي النَّارِ إِلَّا مَنْ أَخَذَ الْحَقَّ وَ أَعْطَى الْحَق

A number of our people have narrated from Ahmad Ibn Muhammad from Ibn Uthman Ibn Isa from Abu Al-Jarud from Al-Asbagh Nubatah who has said the following:

'I heard Amir-ul-Momineen (a.s.) saying from the pulpit: 'O people who do business, you must learn (first) 'Fiqh', then go in business, you must learn Fiqh then go in business, you must learn Fiqh then go in business. I say it by Allah, 'Riba'47 creeps in this nation more quietly than an ant's moving on a hard and smooth rock. Blend your belief with truthfulness. A sinful business person is a criminal, and a criminal person is in the fire except those who take what is right and give out what is right'.48

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ بَاعَ وَ اشْتَرَى فَلْيَحْفَظْ

خَمْسَ خِصَالٍ وَ إِلَّا فَلَا يَشْتَرِيَنَّ وَ لَا يَبِيعَنَّ الرِّبَا وَ الْحَلْفَ وَ آتِمَانَ الْعَيْبِ وَ الْحَمْدَ إِذَا بَاعَ وَ الذَّمَّ إِذَا اشْتَرَى

Ali Ibn Ibrahim has narrated from his father from Al-Nawfaliy from Al-Sakuniy, who has said the following:

'Abu Abd Allah (a.s.) has said that the Messenger of Allah (s.a.w.w.) has said: 'One who buys and sells must not engage in five things; otherwise, one must not engage in business of buying and selling: One must stay away from 'Riba', swearing, hiding defects in the merchandise, admiring the merchandise when selling and belittling it when buying'.49

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدُ بْنُ مُحَمَّدٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ

أَبِي الْمِقْدَامِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ آانَ أَمِيرُ الْمُؤْمِنِينَ ع بِالْكُوفَةِ عِنْدَأَمْ يَغْتَدِي أَلَّ يَوْمٍ بُكْرَةً مِنَ الْقَصْرِ فَيَطُوفُ

فِي أَسْوَاقِ الْكُوفَةِ سُوقاً سُوقاً وَ مَعَهُ الدِّرَّةُ عَلَى عَاتِقِهِ وَ آنَ لَهَا طَرَفَانِ وَ آنَتْ تُسَمَّى السَّبِيبَةَ فَيَقِفُ عَلَى أَهْلِ أُلِّ سُوقٍ

فَيُنَادِي يَا مَعْشَرَ التُّجَّارِ اتَّقُوا اللَّهَ عَزَّ وَ جَلَّ فَإِذَا سَمِعُوا صَوْتَهُ ع أَلْقَوْا مَا بِأَيْدِيهِمْ وَ أَرْعَوْا إِلَيْهِ بِقُلُوبِهِمْ وَ سَمِعُوا بِآذَانِهِمْ

فَيَقُولُ ع قَدِّمُوا الِاسْتِخَارَةَ وَ تَبَرَّأُوا بِالسُّهُولَةِ وَ اقْتَرِبُوا مِنَ الْمُبْتَاعِينَ وَ تَزَيَّنُوا بِالْحِلْمِ وَ تَنَاهَوْا عَنِ الْيَمِينِ وَ جَانِبُوا الْكَذِبَ

وَ تَجَافَوْا عَنِ الظُّلْمِ وَ أَنْصِفُوا الْمَظْلُومِينَ وَ لَا تَقْرَبُوا الرِّبَا وَ أَوْفُوا الْكَيْلَ وَ الْمِيزَانَ وَ لا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَ لا تَعْثَوْا

فِي الْأَرْضِ مُفْسِدِينَ فَيَطُوفُ ع فِي جَمِيعِ أَسْوَاقِ الْكُوفَةِ ثُمَّ يَرْجِعُ فَيَقْعُدُ لِلنَّاس

A number of our people have narrated from Sahl Ibn Ziyad and Ahmad Ibn Muhammad from and Ali Ibn Ibrahim has narrated from his father all from Ibn Mahbub from Amr Ibn Abu Al-Miqdam from Jabir, who has said the following: Abu Ja'far (a.s.) has said that Amir-ul-Momineen (a.s.) lived among you in Al-Kufah, He would have one loaf of bread every day for his lunch and walk in market-places of Al-Kufah one by one with a Durrah (whip) on his shoulder.

It had two strips and it was called Al-Sababiyah. He addressed the people of every market-place and said: 'Those people who do business must maintain piety before Allah (s.w.t.)'. People on hearing his voice dropped down whatever they had in their hands, their hearts repented and their ears listened. The Imam (a.s.) would say: 'You must seek goodness (from Allah (s.w.t.)) and conclude a transaction with ease, stay close to buyers, dress up with forbearance, stay away from swearing, lying and injustice. Exercise fairness with the oppressed and do not become close to 'Riba'. Maintain proper measurement and balance. You must not reduce people's things and you must not spread corruption in the land'. Amir-ul-Momineen (a.s.) would walk around all of the market-places of Al-Kufah and then return to meet people'.50

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ الْجَعْفَرِيِّ عَنْ بَعْضِ أَهْلِ بَيْتِهِ قَالَ

إِنَّ رَسُولَ اللَّهِ ص لَمْ يَأْذَنْ لِحَكِيمِ بْنِ حِزَامٍ بِالتِّجَارَةِ حَتَّى ضَمِنَ لَهُ إِقَالَةَ النَّادِمِ وَ إِنْظَارَ الْمُعْسِرِ وَ أَخْذَ الْحَقِّ وَافِياً وَ غَيْرَ

وَافٍ

Ali Ibn Ibrahim has narrated from Ali Ibn Muhammad Al-Qasaniy from Ali Ibn Asbat from Abd Allah Ibn Al-Qasim Ibn Muhammad Al-Ja'fariy from certain persons of his family who has said the following: 'The Imam (a.s.) has said that the Messenger of Allah (s.a.w.w.) did not give permission to Hakim Ibn Hizam for business until the later promised to settle the price with a buyer who is regretful about the transaction, extend the time of payment for one who has difficulty to pay and receive the right complete or not as such'.51

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ خَلَفِ بْنِ حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ الْهَاشِمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع

قَالَ جَاءَتْ زَيْنَبُ الْعَطَّارَةُ الْحَوْلَاءُ إِلَى نِسَاءِ النَّبِيِّ ص فَجَاءَ النَّبِيُّ ص فَإِذَا هِيَ عِنْدَهُمْ فَقَالَ النَّبِيُّ ص إِذَا أَتَيْتِنَا طَابَتْ بُيُوتُنَا

فَقَالَتْ بُيُوتُكَ بِرِيحِكَ أَطْيَبُ يَا رَسُولَ اللَّهِ فَقَالَ لَهَا رَسُولُ اللَّهِ ص إِذَا بِعْتِ فَأَحْسِنِي وَ لَا تَغُشِّي فَإِنَّهُ أَتْقَى لِلَّهِ وَ أَبْقَى لِلْمَالِ

A number of our people have narrated from Ahmad Ibn Abu Abd Allah, from his father from Khalaf from Hammad from Al-Hussein Ibn Zayd Al-Hashimiy who has said the following: 'Abu Abd Allah (a.s.) has said: 'Once Zaynab Al-Attarah Al-Hawla visited wives of the Holy Prophet (s.a.w.w.), and the Holy

Prophet also came home when she was with his wives. The Holy Prophet (s.a.w.w.) said: ‘When you visit our houses they become full of sweet smelling fragrance.’ She then responded saying: ‘Your houses with your and his family worthy of their services to Your cause, the Prophet (s.a.w.w.) then said: ‘When you sell perfumes, you must make certain it is not adulterated; maintaining a greater degree of piety before Allah is more protection for wealth’.52

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ

أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا قَالَ لَكَ الرَّجُلُ اشْتَرِ لِي فَلَا تُعْطِهِ مِنْ عِنْدِكَ وَ إِنْ آنَ الَّذِي عِنْدَكَ خَيْراً مِنْه

Ali Ibn Ibrahim has narrated from his father from and Muhammad Ismail from Al-Fadl Ibn Shadhan all from Ibn Abu Umayr from Hisham Ibn Al-Hakam who has said the following:

‘Abu Abd Allah (a.s.) once said to me: ‘If someone asks you to buy for him a certain merchandise, you must not buy it for him from your own shop even if the merchandise from your shop is the best’.53

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص السَّمَاحَةُ مِنَ الرَّبَاحِ قَالَ

ذَلِكَ لِرَجُلٍ يُوصِيهِ وَ مَعَهُ سِلْعَةٌ يَبِيعُهَا

Ali Ibn Ibrahim has narrated from his father from Al-Nawfaliy from Al-Sakuniy, who has said the following:

‘Abu Abd Allah (a.s.) has said that the Messenger of Allah (s.a.w.w.) has said: ‘Generosity is of profits’. The Messenger of Allah (s.a.w.w.) said it to a man who had asked for good advice and who had certain merchandise that he wanted to sell’.54

وَ بِإِسْنَادِهِ قَالَ مَرَّ أَمِيرُ الْمُؤْمِنِينَ ع عَلَى جَارِيَةٍ قَدِ اشْتَرَتْ لَحْماً مِنْ قَصَّابٍ وَ

هِيَ تَقُولُ زِدْنِي فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ

صَلَوَاتُ اللَّهِ عَلَيْهِ زِدْهَا فَإِنَّهُ أَعْظَمُ لِلْبَرَآةِ

Through the same chain of narrators as the previous one is the following Hadith:

'Amir-ul-Momineen (a.s.) once said, when a slave-girl who had purchased meat from a butcher's shop and who was asking for more, 'You must give her more; it has greater blessings'.55

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عَلِيِّ بْنِ عَبْدِ الرَّحِيمِ عَنْ رَجُلٍ عَنْ أَبِي

عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِذَا قَالَ الرَّجُلُ لِلرَّجُلِ هَلُمَّ أَحْسِنْ بَيْعَكَ يَحْرُمُ عَلَيْهِ الرِّبْحُ

Muhammad Ibn Yahya has narrated from Ahmad Ibn Muhammad Ibn Isa from Abd Al-Rahman Ibn Abu Najran from Ali Ibn Abd al-Rahim from a man who has said the following: 'I once heard Abu Abd Allah (a.s.) saying, 'If a man says to another man, 'Come with me, I will offer you a good deal,' it becomes unlawful for him to make any profit in that deal'.56

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص صَاحِبُ السِّلْعَةِ أَحَقُّ

بِالسَّوْمِ

Ali Ibn Ibrahim has narrated from his father from Al-Nawfaliy from Al-Sakuniy, who has said the following:

'Abu Abd Allah (a.s.) has said that the Messenger of Allah (s.a.w.w.) has said: 'The owner of

merchandise is more rightful to set up the price for his merchandise'.57

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ رَفَعَهُ قَالَ نَهَى رَسُولُ اللَّهِ ص عَنِ السَّوْمِ مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْس

A number of our people have narrated from Ahmad Ibn Muhammad Ibn Khalid from Ali Ibn Asbat in a Marfu manner has the following:

'The Imam (a.s.) has said that the Messenger of Allah (s.a.w.w.) prohibited bargaining between dawn and sunrise'.58

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ قَالَ نُبِّئْتُ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ آرِهَ بَيْعَيْنِ اطْرَحْ وَ خُذْ عَلَى غَيْرِ تَقْلِيبٍ وَ شِرَاءَ مَا لَمْ يُر

Ahmad Ibn Muhammad from has narrated from Abd Al-Rahman Ibn Hammad from Muhammad Ibn Sinan who has said the following: 'Abu Ja'far (a.s.) has said: 'I dislike two kinds of transactions: To say: 'Drop the merchandise and receive payment', and buying something without seeing it'.59

أَحْمَدُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي جَمِيلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ غَبْنُ الْمُسْتَرْسِلِ سُحْت

Ahmad Ibn Muhammad Ibn Ali has narrated from Abu Jamilah from Ishaq Ibn Ammar who has said the following: 'Abu Abd Allah (a.s.) has said: 'Selling above a fair price to one who has left it (pricing) to the seller is Suht (unlawful and filthy)'.60

عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُيَسِّرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ غَبْنُ الْمُؤْمِنِ حَرَامٌ

It is narrated from the narrator of previous Hadith from Uthman Ibn Isa from Muyassir who has said the following: 'Abu Abd Allah (a.s.) has said, 'Selling above fair piece to a believing person is unlawful'.61

أَحْمَدُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ يَزِيدَ بْنِ إِسْحَاقَ عَنْ هَارُونَ بْنِ حَمْزَةَ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ أَيُّمَا عَبْدٍ أَقَالَ

مُسْلِماً فِي بَيْعٍ أَقَالَهُ اللَّهُ تَعَالَى عَثْرَتَهُ يَوْمَ الْقِيَامَةِ

Ahmad Ibn Muhammad has narrated from Ali from Yazid Ibn Ishaq from Harun Ibn Hamzah from Abu Hamzah who has said the following: 'Abu Abd Allah (a.s.) has said: 'If one accepts a Muslim's request to return a merchandise Allah (s.w.t.) on the Day of Judgment (returns) reduces his sins'.62

أَحْمَدُ عَنْ عَلِيِّ بْنِ أَحْمَدَ عَنْ إِسْحَاقَ بْنِ سَعْدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ الدَّغْشِيِّ قَالَ أَتَيْتُ عَلَى بَابِ شِهَابِ بْنِ عَبْدِ

رَبِّهِ فَخَرَجَ غُلَامُ شِهَابٍ فَقَالَ إِنِّي أُرِيدُ أَنْ أَسْأَلَ هَاشِمَ الصَّيْدَنَانِيَّ عَنْ حَدِيثِ السِّلْعَةِ وَ الْبِضَاعَةِ قَالَ فَأَتَيْتُ هَاشِماً فَسَأَلْتُهُ عَنِ

الْحَدِيثِ فَقَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْبِضَاعَةِ وَ السِّلْعَةِ فَقَالَ نَعَمْ مَا مِنْ أَحَدٍ يَكُونُ عِنْدَهُ سِلْعَةٌ أَوْ بِضَاعَةٌ إِلَّا قَيَّضَ اللَّهُ

عَزَّ وَ جَلَّ مَنْ يُرْبِحُهُ فَإِنْ قَبِلَ وَ إِلَّا صَرَفَهُ إِلَى غَيْرِهِ وَ ذَلِكَ أَنَّهُ رَدَّ عَلَى اللَّهِ عَزَّ وَ جَلَ

Ahmad has narrated from Ali from Ahmad Ibn Ishaq Ibn Sa'd Al-Ash'ariy from Abd Allah Ibn Sa'id Al-Daghshiy who has said the following:

'Once I was at the door of Shihab Ibn Abde Rabbihi when the slave of Shihab came out and said: 'I want to ask Hashim Al-Saydananiy about the Hadith on 'price and merchandise.' He (the narrator) has said: 'I then visited Hashim and asked him about that Hadith. He (Hashim) said: 'I asked Abu Abd Allah (a.s.) about this Hadith and the Imam (a.s.) said: 'Yes, whoever has a merchandise or goods with him, Allah (s.w.t.) Sends someone to profit him. He may accept such profit, otherwise, it is turned away from him to others; it is a rejection of the favour of Allah (s.w.t.)'.63

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى رَفَعَ الْحَدِيثَ قَالَ آانَ أَبُو أُمَامَةَ صَاحِبُ رَسُولِ اللَّهِ ص يَقُولُ سَمِعْتُ رَسُولَ

اللَّهِ ص يَقُولُ أَرْبَعٌ مَنْ أُنَّ فِيهِ فَقَدْ طَابَ مَكْسَبُهُ إِذَا اشْتَرَى لَمْ يَعِبْ وَ إِذَا بَاعَ لَمْ يَحْمَدْ وَ لَا يُدَلِّسُ وَ فِيمَا بَيْنَ ذَلِكَ لَا يَحْلِفُ

Muhammad Ibn Yahya has narrated from Ahmad Ibn Muhammad Ibn Isa in a Marfu ' manner' has said the following:

'Abu Amamah, a companion of the Messenger of Allah (s.a.w.w.) has said: 'I heard the Messenger of Allah (s.a.w.w.) saying, 'One who has four things his earning is fine: When buying does not belittle the merchandise, when selling does not admire the merchandise, does not adulterate it64 and in between (selling) does not swear'.65

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حُذَيْفَةَ بْنِ مَنْصُورٍ عَنْ مُيَسِّرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ

عَامَّةَ مَنْ يَأْتِينِي مِنْ إِخْوَانِي فَحُدَّ لِي مِنْ مُعَامَلَتِهِمْ مَا لَا أَجُوزُهُ إِلَى غَيْرِهِ فَقَالَ إِنْ وَلَّيْتَ أَخَاكَ فَحَسَنٌ وَ إِلَّا فَبِعْ بَيْعَ الْبَصِيرِ

الْمُدَاق

Ahmad Ibn Muhammad has narrated from Salih Ibn Abu Hammad from Muhammad Ibn Sinan from Hudhayfah Ibn Mansur from Muyassir who has said the following: 'I once said to Abu Abd Allah (a.s.) 'Most of my clients are from our brothers (in belief).

I request you to set for me a limit, how should I deal with them in a transaction so that I will not go beyond that limit'. The Imam (a.s.) said: 'If you consider your brother (in belief) as the person in charge it is fine, otherwise deal with him in a transaction as one deals with a well aware hair-splitting person'.66

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ سِنَانٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ قَالَ قَالَ

نُبِّئْتُ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ آرِهَ بَيْعَيْنِ اطْرَحْ وَ خُذْ عَلَى غَيْرِ تَقْلِيبٍ وَ شِرَاءَ مَا لَمْ يُرَ

A number of our people have narrated from Ahmad Ibn Muhammad Ibn Isa from Ibn Sinan from Yunus Ibn Ya'qub from Abd Al-Alla Ibn Ayan who has said the following: 'I was told about Abu Ja'far (a.s.) that he disliked two kinds of transactions: 'Drop the merchandise without turning its other side and receive payment', and 'buying merchandise without seeing'.67

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ بَشَّارٍ عَنْ رَجُلٍ رَفَعَهُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ رِجالٌ لا تُلْهِيهِمْ تِجارَةٌ وَ

لا بَيْعٌ عَنْ ذِأْرِ اللَّهِ قَالَ هُمُ التُّجَّارُ الَّذِينَ لَا تُلْهِيهِمْ تِجَارَةٌ وَ لَا بَيْعٌ عَنْ ذِأْرِ اللَّهِ عَزَّ وَ جَلَّ إِذَا دَخَلَ مَوَاقِيتُ الصَّلَاةِ أَدَّوْا إِلَى

اللَّهِ حَقَّهُ فِيهَا

A number of our people have narrated from Sahl Ibn Ziyad from Al-Hussein Ibn Bashshar from a man in a Marfu manner who has said the following:

'About the words of Allah (s.w.t.)

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ

***'There are men who do not become distracted from speaking of Allah because of trading and business'*(*24:37*)**

The Imam (a.s.) said: 'They are the business people who do not become distracted from speaking of Allah (s.w.t.) because of trade and business when it is time for Salat. They yield to the rights of Allah (s.w.t.) in such times'.68

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ سُلَيْمَانَ بْنِ صَالِحٍ وَ أَبِي

شِبْلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ رِبْحُ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ رِبًا إِلَّا أَنْ يَشْتَرِيَ بِأَكْثَرَ مِنْ مِائَةِ دِرْهَمٍ فَارْبَحْ عَلَيْهِ قُوتَ يَوْمِكَ أَوْ

يَشْتَرِيَهُ لِلتِّجَارَةِ فَارْبَحُوا عَلَيْهِمْ وَ ارْفُقُوا بِهِمِ

Muhammad Ibn Yahya has narrated from Muhammad Ibn Al-Hussein from Muhammad Ibn Isma'il Ibn Bazi from Salih Ibn Uqbah from Sulayman Ibn Sallih and Abu Shibl who has said the following:

'Abu Abd Allah (a.s.) has said: 'A believers' making profit on another believer is Riba' accept if he buys more than a hundred Dirham worth of goods, in which case, he can make a profit equal to the expenses of his day, or if he buys it for business and reselling. You may in this case make profit but you must deal with kindness'.69

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ

أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ

صَلَوَاتُ اللَّهِ عَلَيْهِ مَنِ اتَّجَرَ بِغَيْرِ عِلْمٍ ارْتَطَمَ فِي الرِّبَا ثُمَّ ارْتَطَمَ قَالَ وَ آانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ لَا يَقْعُدَنَّ فِي السُّوقِ إِلَّا

مَنْ يَعْقِلُ الشِّرَاءَ وَ الْبَيْع

Muhammad Ibn Yahya has narrated from Ahmad Ibn Muhammad from Muhammad Ibn Yahya from Talhah Ibn Zayd who has said the following:

‘Abu Abd Allah (a.s.) has said: ‘Amir-ul-Momineen (a.s.) has said: ‘If one does business without knowledge, he plunges in ‘Riba’ again and again.’ Amir-ul-Momineen (a.s.) would also say: ‘One who does not understand buying and selling must not sit in market place for doing business’.70

Excellence of keeping accounts and books

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ رَجُلٍ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ

مَنَّ اللَّهُ عَزَّ وَ جَلَّ عَلَى النَّاسِ بَرِّهِمْ وَ فَاجِرِهِمْ بِالْكِتَابِ وَ الْحِسَابِ وَ لَوْ لَا ذَلِكَ لَتَغَالَطُوا

Muhammad Ibn Yahya has narrated from Ahmad Ibn Muhammad from Ahmad Ibn Abu Abd Allah, from a man from Jamil who has said the following:

‘I heard Abu Abd Allah (a.s.) saying: ‘It is from Allah (s.w.t.) upon people, virtuous and sinful ones to write down and keep proper accounting. Without this they, certainly, suffer confusion and commit mistakes’.71

Entering the market before others

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع

سُوقُ الْمُسْلِمِينَ آمَسْجِدِهِمْ فَمَنْ سَبَقَ إِلَى مَكَانٍ فَهُوَ أَحَقُّ بِهِ إِلَى اللَّيْلِ وَ آانَ لَا يَأْخُذُ عَلَى بُيُوتِ السُّوقِ الْكِرَاء

Muhammad Ibn Yahya has narrated from Ahmad Ibn Muhammad from Muhammad Ibn Yahya from Talhah Ibn Zayd who has said the following:

'Abu Abd Allah (a.s.) has said that Amir-ul-Momineen (a.s.) has said, 'Market-place of Muslims is like their Masjid. Whoever comes first to a place (business) has the more right than others to benefit thereof.' He (a.s.) did not charge any rent for the use of houses of the market-place'.72

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سُوقُ الْمُسْلِمِينَ آمَسْجِدِهِمْ يَعْنِي

إِذَا سَبَقَ إِلَى السُّوقِ آانَ لَهُ مِثْلَ الْمَسْجِدِ

Ali Ibn Ibrahim has narrated from his father from Ibn Abu Umayr from certain persons of our people who has said the following:

'Abu Abd Allah (a.s.) has said, 'Market-place of Muslims is like their Masjid, that is, whoever comes to a place first is like Masjid for him (in regards to having more right than others to use it)'.73

People with whom doing business is not recommended

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَبَّاسِ بْنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنْ أَبِيهِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع

لَا تَشْتَرِ مِنْ مُحَارَفٍ فَإِنَّ صَفْقَتَهُ لَا بَرَآةَ فِيهَا

A number of our people have narrated from Ahmad Ibn Muhammad From Ibn Mahbub from Al-Abbas Ibn Al-Walid Ibn Sabih from his father who has said the following:

'Abu' Abd Allah (a.s.) once said to me: 'You must not purchase from a 'Muharaf' (unfortunate) person; making a deal with such people is devoid of blessings'.74

مُحَمَّدُ بْنُ يَحْيَى وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّد عَنْ عَلِيِّ بْنِ الْحَكَمِ عَمَّنْ حَدَّثَهُ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع

فَقُلْتُ إِنَّ عِنْدَنَا قَوْماً مِنَ الْأَرَادِ وَ إِنَّهُمْ لَا يَزَالُونَ يَجِيئُونَ بِالْبَيْعِ فَنُخَالِطُهُمْ وَ نُبَايِعُهُمْ فَقَالَ يَا أَبَا الرَّبِيعِ لَا تُخَالِطُوهُمْ فَإِنَّ

الْأَرَادَ حَيٌّ مِنْ أَحْيَاءِ الْجِنِّ آشَفَ اللَّهُ عَنْهُمُ الْغِطَاءَ فَلَا تُخَالِطُوهُم

Muhammad Ibn Yahya and others have narrated From Ahmad Ibn Muhammad from Ali Ibn Al-Hakam from those whom he has mentioned from Abu Rabi Al-Shamiy who has said the following:

'This is concerning my question before Abu' Abd Allah (a.s.) saying: 'In our area there are Kurdish people who come and sell certain things. Can we intermingle with them and purchase from them?' The Imam (a.s.) said: 'O Abu Rabi', you must not intermingle with them; Kurdish people belong to a tribe of the tribes of Jinn from whom Allah (s.w.t.) has removed covering, so do not intermingle with them'.75

أَحْمَدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ حُسَيْنِ بْنِ خَارِجَةَ عَنْ

مُيَسِّرِ بْنِ عَبْدِ الْعَزِيزِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع لَا تُعَامِلْ ذَا عَاهَةٍ فَإِنَّهُمْ أَظْلَمُ شَيْءٍ

Ahmad Ibn Abd Allah, has narrated from Ahmad Ibn Abu Abd Allah, from more than one person of his people from Ali Ibn Asbat from Hussein Ibn Kharijah from Muyassir in Abd Al-Aziz who has said the following:

'Abu Abd Allah (a.s.) once said to me: 'You must not form contracts with people suffering from crippling diseases; they are of (do) the most unjust things'.76

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ قَالَ اسْتَقْرَضَ قَهْرَمَانٌ لِأَبِي عَبْدِ اللَّهِ ع مِنْ رَجُلٍ

طَعَاماً لِأَبِي عَبْدِ اللَّهِ ع فَأَلَحَّ فِي التَّقَاضِي فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع أَ لَمْ أَنْهَكَ أَنْ تَسْتَقْرِضَ لِي مِمَّنْ لَمْ يَكُنْ لَهُ فَكَانَ

Ali Ibn Ibrahim has narrated from his father from Ibn Abu Umayr from Hafs Al-Bakhtariy who has said the following:

'Once, an agent of Abu Abd Allah (a.s.) borrowed a certain amount of food (grain) for Abu Abd Allah (a.s.). The lender insistently demanded replacement. The Imam (a.s.) said to his agent: 'Did I not prohibit you the borrowing from one who did not have anything (who has) just then come to own something'.77

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ ظَرِيفِ بْنِ نَاصِحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَا تُخَالِطُوا وَ لَا تُعَامِلُوا

إِلَّا مَنْ نَشَأَ فِي الْخَيْرِ

A number of our people have narrated from Ahmad Ibn Muhammad from Ibn Faddal from Zarif Ibn Nasih who has said the following:

'Abu Abd Allah (a.s.) has said: 'You must not form contracts with anyone other than those who are established in goodness'.78

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ يَقْطِينٍ عَنِ الْحُسَيْنِ بْنِ مَيَّاحٍ عَنْ عِيسَى

عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ إِيَّاكَ وَ مُخَالَطَةَ السَّفِلَةِ فَإِنَّ السَّفِلَةَ لَا يَئُولُ إِلَى خَيْرٍ

Muhammad Ibn Yahya has narrated from Ahmad Ibn Muhammad From Ahmad Ibn Muhammad Ibn Isa from Al-Hassan Ibn Ali Ibn Yaqtin From Al-Hussein Ibn Mayyah from Isa who has said the Following:

'Abu Abd Allah (a.s.) has said: 'You must remain on your guard in intermingling with lowly people; lowly people do not end up in goodness'.79

عَلِيُّ بْنُ مُحَمَّدِ بْنِ بُنْدَارَ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ فَضْلٍ النَّوْفَلِيِّ عَنِ ابْنِ أَبِي يَحْيَى الرَّازِيِّ قَالَ قَالَ أَبُو عَبْدِ

اللَّهِ ع لَا تُخَالِطُوا وَ لَا تُعَامِلُوا إِلَّا مَنْ نَشَأَ فِي الْخَيْرِ

Ali Ibn Muhammad Ibn Bandar has narrated from Ahmad Ibn Muhammad from Ibn Abu Abd Allah, from his father from Fadl Al-Nawfaliy from Ibn Abu Yahya Al-Raziy who has said the following:

'Abu Abd Allah (a.s.) has said: 'You must not intermingle or form contract with anyone except those who are established in goodness'.80

Etiquette of asking for payment and the debt

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ دَخَلَ رَجُلٌ عَلَى أَبِي عَبْدِ اللَّهِ ع فَشَكَا

إِلَيْهِ رَجُلًا مِنْ أَصْحَابِهِ فَلَمْ يَلْبَثْ أَنْ جَاءَ الْمَشْكُوُّ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع مَا لِفُلَانٍ يَشْكُوكَ فَقَالَ لَهُ يَشْكُونِي أَنِّي اسْتَقْضَيْتُ مِنْهُ

حَقِّي قَالَ فَجَلَسَ أَبُو عَبْدِ اللَّهِ ع مُغْضَباً ثُمَّ قَالَ أَتَرَى أَنَّكَ إِذَا اسْتَقْضَيْتَ حَقَّكَ لَمْ تُسِئْ أَ رَأَيْتَ مَا حَكَى اللَّهُ عَزَّ وَ جَلَّ فِي آتَابِهِ

يَخافُونَ سُوءَ الْحِسابِ أَ تَرَى أَنَّهُمْ خَافُوا اللَّهَ أَنْ يَجُورَ عَلَيْهِمْ لَا وَ اللَّهِ مَا خَافُوا إِلَّا الِاسْتِقْضَاءَ فَسَمَّاهُ اللَّهُ عَزَّ وَ جَلَّ سُوءَ

الْحِسَابِ فَمَنِ اسْتَقْضَى بِهِ فَقَدْ أَسَاء

Al-Hussein Ibn Muhammad has narrated from Mu'alla' Ibn Muhammad from Al-Hassan Ibn Ali from Hammad Ibn Uthman who has said the following:

'Once, a man came to Abu Abd Allah (a.s.) to complain before him (the Imam (a.s.)) against one of his companions. In a little while the defendant came in and Abu Abd Allah (a.s.) asked: 'Why does so and so complains against you?' He replied: 'It is because I asked him for payment of what he owes to me'. He (the narrator) has said that Abu Abd Allah (a.s.) then sat straight with concern and said: 'It seems as if when you demand for payment of what others owe, you do not consider it maltreating him. Consider what Allah (s.w.t.) has said in His book:

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ

And those who join that which Allah has bidden to be joined and have awe of their Lord and fear the evil reckoning. (***13:21***)

Do you think they fear that Allah (s.w.t.) will do injustice to them? No, by Allah (s.w.t.), that is not the case. They did not fear anything but demand for payment of what is owed to them and Allah (s.w.t.) has called it (demand for payment) dreadful accounting, thus one who demands payment (harshly) has maltreated him (debtor)'.81

مُحَمَّدُ بْنُ يَحْيَى رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ لَهُ رَجُلٌ إِنَّ لِي عَلَى بَعْضِ الْحَسَنِيِّينَ مَالًا وَ قَدْ أَعْيَانِي أَخْذُهُ وَ قَدْ جَرَى

بَيْنِي وَ بَيْنَهُ آلَامٌ وَ لَا آمَنُ أَنْ يَجْرِيَ بَيْنِي وَ بَيْنَهُ فِي كَذَلِ مَا أَغْتَمُّ لَهُ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع لَيْسَ هَذَا طَرِيقَ التَّقَاضِي وَ لَكِنْ

إِذَا أَتَيْتَهُ أَطِلِ الْجُلُوسَ وَ الْزَمِ السُّكُوتَ قَالَ الرَّجُلُ فَمَا فَعَلْتُ ذَلِكَ إِلَّا يَسِيراً حَتَّى أَخَذْتُ مَالِي

Muhammad Ibn Yahya in a Marfu manner has narrated the following:

‘He (the narrator) has said that a man once said to Abu Abd Allah (a.s.) ‘A man of Al-Husayniy people owes me a certain amount. Asking him for payment has become tiring for me. We had an argument about it and I am afraid something may happen between us that will make me sad.’ Abu Abd Allah (a.s.) said: ‘This is not a proper manner of asking for payment. When you go to him next time sit with him for a long time and remain quiet’. The man has said: ‘I followed the instruction and shortly thereafter I received full payment’.82

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ

عَنْ خَضِرِ بْنِ عَمْرٍو النَّخَعِيِّ قَالَ قَالَ أَحَدُهُمَا ع فِي الرَّجُلِ يَكُونُ لَهُ عَلَى رَجُلٍ مَالٌ فَيَجْحَدُهُ قَالَ إِنِ اسْتَحْلَفَهُ فَلَيْسَ لَهُ أَنْ

يَأْخُذَ مِنْهُ بَعْدَ الْيَمِينِ شَيْئاً وَ إِنْ تَرَآهُ وَ لَمْ يَسْتَحْلِفْهُ فَهُوَ عَلَى حَقِّه

Ali Ibn Ibrahim has narrated from his father and Muhammad Ibn Isma’il has narrated from Al-Fadl Ibn Shadhan all from Ibn Abu Umayr from Ibrahim Ibn Abd Al-Hamid from Khidr Ibn Arm Al-Nakhaiy who has said the following:

‘About the case of a man to whom another person owes a certain amount of assets but denies such liability one of the two Imam, Abu Ja’far (a.s.) or Abu Abd Allah (a.s.)) has said: ‘If he (creditor) makes him (the debtor) to take an oath, thereafter he (the creditor) is not entitled to demand anything from him

(the debtor), but if he does not make him to take an oath his right remains enforced upon the debtor'.83

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ

ص لَا وَجَعَ إِلَّا وَجَعُ الْعَيْنِ وَ لَا هَمَّ إِلَّا هَمُّ الدَّيْنِ

A number of our people have narrated from Sahl Ibn Ziyad from Harun Ibn Muslim from Masadah Ibn Sadaqah who has said the following:

'Abu Abd Allah (a.s.) has said that the Messenger of Allah (s.a.w.w.) has said: 'No other ache is as serious except an eye ache, and no anxiety is as serious except the anxiety because of debts'.84

وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص الدَّيْنُ رِبْقَةُ اللَّهِ فِي الْأَرْضِ فَإِذَا أَرَادَ اللَّهُ أَنْ يُذِلَّ عَبْداً وَضَعَهُ فِي عُنُقِه

Through the same chain of narrators as that of the previous Hadith the following is narrated:

'Abu Abd Allah (a.s.) has said that the Messenger of Allah (s.a.w.w.) has said: 'Debt is the loop of Allah (s.w.t.) on earth and when He wants to humiliate a person. He Places it on his neck'.85

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حَمَّادِ بْنِ أَبِي طَلْحَةَ بَيَّاعِ السَّابِرِيِّ وَ مُحَمَّدِ بْنِ الْفُضَيْلِ وَ حَكَمٍ

الْحَنَّاطِ جَمِيعاً عَنْ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ مَنْ حَبَسَ مَالَ امْرِئٍ مُسْلِمٍ وَ هُوَ قَادِرٌ عَلَى أَنْ يُعْطِيَهُ إِيَّاهُ مَخَافَةَ

إِنْ خَرَجَ ذَلِكَ الْحَقُّ مِنْ يَدِهِ أَنْ يَفْتَقِرَ انَآ اللَّهُ عَزَّ وَ جَلَّ أَقْدَرَ عَلَى أَنْ يُفْقِرَهُ مِنْهُ

عَلَى أَنْ يُفْنِيَ نَفْسَهُ بِحَبْسِهِ ذَلِكَ الْحَق

Muhammad Ibn Yahya has narrated from Ahmad Ibn Muhammad from Muhammad Ibn Sinan from Hammad Ibn Abu Talhah Al-Sabiriy and Muhammad Ibn Al-Fudayl and Hakam Al-Hannat all from Abu Hamzah who has said the following:

'I heard Abu Ja'far (a.s.) saying: 'One who withholds the assets of a Muslim, despite his ability to give it to him, just because of fear of standing in need, Allah (s.w.t.) has greater power to impoverish him because of wasting his time and soul for holding back such right'.86

Using proper and improper measurements in business

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنَ مُحَمَّدِ بْنِ خَالِدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ حَمَّادِ بْنِ بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَا

يَكُونُ الْوَفَاءُ حَتَّى يَمِيلَ الْمِيزَان

A number of our people have narrated from Ahmad Ibn Muhammad Ibn Khalid from Ibn Faddal from Ibn Bukayr from Hammad Ibn Bashir who has said the following:

'Abu Abd Allah (a.s.) has said: 'Proper weighing is only when a balance tilts to one side'.87

عَنْهُ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ مُرَازِمٍ عَنْ رَجُلٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ مَنْ أَخَذَ الْمِيزَانَ بِيَدِهِ فَنَوَى أَنْ يَأْخُذَ

لِنَفْسِهِ وَافِياً لَمْ يَأْخُذْ إِلَّا رَاجِحاً وَ مَنْ أَعْطَى فَنَوَى أَنْ يُعْطِيَ سَوَاءً لَمْ يُعْطِ إِلَّا نَاقِصا

Through the same chain of narrators as the previous one from Ya'qub Ibn Yazid from Muhammad Ibn Murazim from a man from Ishaq Ibn Ammar who has said the following:

‘Abu Abd Allah (a.s.) has said: ‘If one uses a balance with the intention to weigh for himself properly ends up weighing heavier for himself, and one who intends to weigh equally, ends up weighing less’.88

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُثَنّى الْحَنَّاطِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع

قَالَ قُلْتُ لَهُ رَجُلٌ مِنْ نِيَّتِهِ الْوَفَاءُ وَ هُوَ إِذَا آلَ لَمْ يُحْسِنْ أَنْ يَكِيلَ قَالَ فَمَا يَقُولُ الَّذِينَ حَوْلَهُ قَالَ قُلْتُ يَقُولُونَ لَا يُوفِي قَالَ

هَذَا لَا يَنْبَغِي لَهُ أَنْ يَكِيل

Muhammad Ibn Yahya has narrated from Ahmad Ibn Muhammad Ibn Isa from Ali Ibn Al-Hakam from Al-Muthanna Al-Hannat from certain persons of our people who has said the following:

‘I once said to Abu Abd Allah (a.s.): ‘There is man who has the intention to maintain proper weighing; but when he weighs cannot do it properly’. The Imam (a.s.) asked: ‘What do people around say about him? I (the narrator) replied: ‘They say: ‘He does not maintain it properly.’ The Imam (a.s.) said: ‘He should not do weighing’.89

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَا يَكُونُ الْوَفَاءُ حَتَّى يَرْجَحَ

Ali Ibn Ibrahim has narrated from his father from Ibn Abu Umayr from more than one person who has said the following:

‘Abu Abd Allah (a.s.) has said: ‘It is not a proper weighing until a side of balance tilts’.90

Cheating in business

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ

أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ

اللَّهِ ع قَالَ لَيْسَ مِنَّا مَنْ غَشَّنَا

Ali Ibn Ibrahim has narrated from his father from and Muhammad Ibn Yahya from Ahmad Ibn Muhammad from all from Ibn Abu Umayr from Hisham Ibn Salim who has said the following:

‘Abu Abd Allah (a.s.) has said: ‘One who cheats is not of our people’.91

وَ بِهَذَا الْإِسْنَادِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لِرَجُلٍ يَبِيعُ التَّمْرَ يَا فُلَانُ أَ مَا عَلِمْتَ أَنَّهُ لَيْسَ مِنَ الْمُسْلِمِينَ مَنْ

غَشَّهُم

Through the same chain of narrators as the previous it narrated who has said the following:

‘Abu Abd Allah (a.s.) has said that the Messenger of Allah (s.a.w.w.) once said to a man who sold dates, ‘O master so and so, do you know that one who cheats Muslims is not one of them’.92

مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ سِجَادَةَ عَنْ مُوسَى بْنِ بَكْرٍ قَالَ أُتِّيَ عِنْدَ أَبِي الْحَسَنِ ع فَإِذَا دَنَانِيرُ مَصْبُوبَةٌ بَيْنَ يَدَيْهِ

فَنَظَرَ إِلَى دِينَارٍ فَأَخَذَهُ بِيَدِهِ ثُمَّ قَطَعَهُ بِنِصْفَيْنِ ثُمَّ قَالَ لِي أَلْقِهِ فِي الْبَالُوعَةِ حَتَّى لَا يُبَاعَ شَيْءٌ فِيهِ غِش

Muhammad Ibn Yahya has narrated from certain persons of our people from Sajdah from Musa Ibn Bukayr who has said the following:

‘Once we were in the presence of Abu Al-Hassan (a.s.) while in front of him there were certain pieces of

Dinars. The Imam (a.s.) looked at one piece and picked it up and broke it into two pieces. The Imam (a.s.) said to me: ‘Throw it in the trash so an adulterated thing is not purchased anymore’.93

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ رَجُلٍ مِنْ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ

دَخَلَ عَلَيْهِ رَجُلٌ يَبِيعُ الدَّقِيقَ فَقَالَ إِيَّاكَ وَ الْغِشَّ فَإِنَّ مَنْ غَشَّ غُشَّ فِي مَالِهِ فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ غُشَّ فِي أَهْلِه

Abu Ali Al-Ash’ariy has narrated from Al-Hassan Ibn Ali Ibn Abd Allah from Ubays Ibn Hisham from a man of his people who has said the following:

‘Once, a man who sold flour came before Abu Abd Allah (a.s.). The Imam (a.s.) said to him: ‘Beware of cheating; one who cheats in matters of properties, cheating takes place in his properties, if he does not have any property cheating takes place in his family (wife)’.94

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ نَهَى رَسُولُ اللَّهِ ص عَنْ أَنْ

يُشَابَ اللَّبَنُ بِالْمَاءِ لِلْبَيْع

Ali Ibn Ibrahim has narrated from his father from Ibn Abu Umayr from Al-Nawfaliy tram Al-Sakuniy, who has said the following:

‘Abu Abd Allah (a.s.) has said that the Messenger of Allah (s.a.w.w.) prohibited mixing of milk with water to sell’.95

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ أُنْتُ أَبِيعُ السَّابِرِيَّ فِي الظِّلَالِ فَمَرَّ بِي أَبُو الْحَسَنِ

مُوسَى ع فَقَالَ لِي يَا هِشَامُ إِنَّ الْبَيْعَ فِي الظِّلِّ غِشٌّ وَ إِنَّ الْغِشَّ لَا يَحِل

Ali Ibn Ibrahim has narrated from his father, who from Ibn Abu Umayr from Hasham Ibn Al-Hakim, who from his father Al-Sabari who has narrated from Imam Abu Al-Hassan Al-Musa the following:

'Once when I was selling Al-Sabiriy (a certain kind of fabric) in the shade Abu Al-Hassan (a.s.) passed by and said to me: 'O Hisham selling in shade is cheating and cheating is unlawful'.96

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي جَمِيلَةَ عَنْ سَعْدٍ الْإِسْكَافِ عَنْ أَبِي جَعْفَرٍ ع قَالَ مَرَّ

النَّبِيُّ ص فِي سُوقِ الْمَدِينَةِ بِطَعَامٍ فَقَالَ لِصَاحِبِهِ مَا أَرَى طَعَامَكَ إِلَّا طَيِّباً وَ سَأَلَهُ عَنْ سِعْرِهِ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ

يَدُسَّ يَدَيْهِ فِي الطَّعَامِ فَفَعَلَ فَأَخْرَجَ طَعَاماً رَدِيّاً فَقَالَ لِصَاحِبِهِ مَا أَرَاكَ إِلَّا وَ قَدْ جَمَعْتَ خِيَانَةً وَ غِشّاً لِلْمُسْلِمِين

Ali Ibn Ibrahim has narrated from his father from Ibn Abu Umayr from Ibn Mahbub from Abu Jarnilah from Sad Al-Iskaf who has said the following:

'Abu Ja'far (a.s.) has said: 'Once, in the market place of Al-Madinah, the Holy Prophet (s.a.w.w.) passed by a place where food was sold. The Holy Prophet (s.a.w.w.) said, to the owner, 'I can see your food is good'. He then asked about its price. Allah (s.w.t.) sent revelation and told him to check the lower levels of the food for sale. When he checked a bad quality of food came out. He then said to the owner: 'Now I can see you have collected betrayal and cheating for the Muslims'.97

Swearing at the time of buying and selling

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ أَبِي جَعْفَرٍ الْفَزَارِيِّ قَالَ دَعَا أَبُو عَبْدِ اللَّهِ ع مَوْلًى لَهُ

يُقَالُ لَهُ مُصَادِفٌ فَأَعْطَاهُ أَلْفَ دِينَارٍ وَ قَالَ لَهُ تَجَهَّزْ حَتَّى تَخْرُجَ إِلَى مِصْرَ فَإِنَّ عِيَالِي قَدْ آثُرُوا قَالَ فَتَجَهَّزَ بِمَتَاعٍ وَ خَرَجَ

مَعَ التُّجَّارِ إِلَى مِصْرَ فَلَمَّا دَنَوْا مِنْ مِصْرَ اسْتَقْبَلَتْهُمْ قَافِلَةٌ خَارِجَةٌ مِنْ مِصْرَ فَسَأَلُوهُمْ عَنِ الْمَتَاعِ الَّذِي مَعَهُمْ مَا حَالُهُ فِي

الْمَدِينَةِ وَ آنَ مَتَاعَ الْعَامَّةِ فَأَخْبَرُوهُمْ أَنَّهُ لَيْسَ بِمِصْرَ مِنْهُ شَيْءٌ فَتَحَالَفُوا وَ تَعَاقَدُوا عَلَى أَنْ لَا يَنْقُصُوا مَتَاعَهُمْ مِنْ رِبْحِ

الدِّينَارِ دِينَاراً فَلَمَّا قَبَضُوا أَمْوَالَهُمْ وَ انْصَرَفُوا إِلَى الْمَدِينَةِ فَدَخَلَ مُصَادِفٌ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ مَعَهُ آيِسَانِ فِي أُلِّ وَاحِدٍ

أَلْفُ دِينَارٍ فَقَالَ جُعِلْتُ فِدَاكَ هَذَا رَأْسُ الْمَالِ وَ هَذَا الْآخَرُ رِبْحٌ فَقَالَ إِنَّ هَذَا الرِّبْحَ آثِيرٌ وَ لَكِنْ مَا صَنَعْتَهُ فِي الْمَتَاعِ فَحَدَّثَه

لَنَا فِي هَذَا الرِّبْحِ ثُمَّ قَالَ يَا مُصَادِفُ مُجَادَلَةُ السُّيُوفِ أَهْوَنُ مِنْ طَلَبِ الْحَلَال

Abu Ali Al-Ash'ariy has narrated from Muhammad Ibn Abel Al-Jabbar from Ahmad Ibn Abu Nadr from Abu Ja'far Al-Fazariy who has said the following:

'Once Abu Ja'far (a.s.) called one of his servants named Musadif and gave him a thousand Dinar. The Imam (a.s.) told him to prepare for travelling to Egypt and added, 'The number of my dependents has increased'. He (the narrator) has said that the servant prepared certain items of merchandise along with the traders to go for trade to Egypt. When they arrived near Egypt they met a caravan coming out of Egypt. They asked the outgoing caravan as regards the condition of their merchandise, which was of general nature, in the city.

The outgoing people informed them that no such merchandise was available in the city. They (people of the incoming caravan) made an agreement among themselves on oath not to sell their merchandise for less than a profit of one Dinar for each Dinar worth of merchandise. After taking possession of their belongings, they returned to Al-Madinah and Musadif came to Abu Abd Allah (a.s.) with two bagful of Dinars, each of which had a thousand Dinars. He said, 'I pray to Allah (s.w.t.) to keep my soul in service for your cause, this is the capital and this is the profit.' The Imam (a.s.) said: 'This is a great deal of profit. However, what did you do with the merchandise?' He (Musadit) told the story of their agreement on oath. The Imam (a.s.) said: 'Allah (s.w.t.) is free of all defects. Why do you make an agreement on oath against Muslim people not to sell for less than a profit of one Dinar for each Dinar worth of merchandise?' The Imam (a.s.) then took the two bags and said: 'This is my capital and we do not need this profit. The Imam (a.s.) said: 'O Musadif, settling with sword is easier than earning by lawful ways'.98

وَ عَنْهُ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ أَبَانِ بْنِ تَغْلِبَ عَنْ أَبِي حَمْزَةَ رَفَعَهُ قَالَ قَامَ أَمِيرُ الْمُؤْمِنِينَ ع

عَلَى دَارِ ابْنِ أَبِي مُعَيْطٍ وَ آنَ يُقَامُ فِيهَا الْإِبِلُ فَقَالَ يَا مَعَاشِرَ السَّمَاسِرَةِ أَقِلُّوا الْأَيْمَانَ فَإِنَّهَا مَنْفَقَةٌ لِلسِّلْعَةِ مَمْحَقَةٌ لِلرِّبْحِ

Through the same chain of narrators as the previous one is 'the following Hadith from Al-Hassan Ibn Ali Al-Kufiy from Ubays Ibn Hisham from Aban Ibn Taghlib from Abu Hamzah in a Marfu manner has said the following:

'Amir-ul-Momineen (a.s.) once stood on the house of Ibn Abu Mu'ayt where camel men stayed, and said: 'O middlemen people, you must reduce swearing; it makes merchandise easily marketable but destroys the profit'.99

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ عُبَيْدِ اللَّهِ الدِّهْقَانِ عَنْ دُرُسْتَ بْنِ أَبِي مَنْصُورٍ عَنْ

إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ تَعَالَى إِلَيْهِمْ يَوْمَ الْقِيَامَةِ أَحَدُهُمْ رَجُلٌ اتَّخَذَ اللَّهَ

بِضَاعَةً لَا يَشْتَرِي إِلَّا بِيَمِينٍ وَ لَا يَبِيعُ إِلَّا بِيَمِين

A number of our people have narrated from Ahmad Ibn Muhammad Ibn Khalid from Muhammad Ibn Isa from Ubayd Allah Al-Dihqan from Durust Ibn Abu Mansur from Ibrahim Ibn Abd Al-Hamid who has said the following:

'Abu Al-Hassan Al-Musa (a.s.) has said: 'On the Day of Judgment, Allah (s.w.t.) will not look to three kinds of people. Of such people one kind is a man who does not buy or sell anything without swearing'.100

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ زَعْلَانَ عَنْ أَبِي إِسْمَاعِيلَ رَفَعَهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع

أَنَّهُ آانَ يَقُولُ إِيَّاآُمْ وَ الْحَلْفَ فَإِنَّهُ يُنَفِّقُ السِّلْعَةَ وَ يَمْحَقُ الْبَرَآَة

Muhammad Ibn Yahya has narrated from Ahmad Ibn Muhammad Ibn Isa from Muhammad Ibn Al-Hassan Zalan from Abu 'Isma'il; in a Marfu manner has said, the following:

'Amir-ul-Momineen (a.s.) would say: 'Beware of swearing; it may make merchandise easy to sell, but it destroys the blessings'.101

The case of prices of goods

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ الْغِفَارِيِّ عَنِ الْقَاسِمِ بْنِ إِسْحَاقَ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ

رَسُولُ اللَّهِ ص عَلَامَةُ رِضَا اللَّهِ تَعَالَى فِي خَلْقِهِ عَدْلُ سُلْطَانِهِمْ وَ رُخْصُ أَسْعَارِهِمْ وَ عَلَامَةُ غَضَبِ اللَّهِ تَبَارَكَ وَ تَعَالَى

عَلَى خَلْقِهِ جَوْرُ سُلْطَانِهِمْ وَ غَلَاءُ أَسْعَارِهِم

Muhammad Ibn Yahya has narrated from Muhammad Ibn Ahmad from Ya'qub Yazid from Al-Ghifariy from Al-Qasim Ibn Muhammad Ibn Ishaq from his father from his grandfather who has said the following:

'The Imam (a.s.) has said that the Messenger of Allah (s.a.w.w.) has said: 'Of the signs of happiness of Allah (s.w.t.) with His (s.w.t.) creatures is the existence of a just ruler and low prices. Of the signs of unhappiness of Allah (s.w.t.) with His (s.w.t.) creatures is the existence of an unjust ruler and high prices'.102

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَمَّنْ ذَآرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ جَلَّ

وَ عَزَّ وَآلَ بِالسِّعْرِ مَلَكاً فَلَنْ يَغْلُوَ مِنْ قِلَّةٍ وَ لَا يَرْخُصَ مِنْ آثْرَة

A number of our people have narrated from Sahl Ibn liyad from Ya'qub Ibn Yazid from Muhammad Ibn Aslam from those whom he has mentioned who has said the following:

'Abu Abd Allah (a.s.) has said: 'Allah (s.w.t.) has assigned an angel on prices. Prices do not go high because of shortages and do not lower because of bounteousness'.103

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ الْحَجَّالِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ

عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ وَآلَ بِالسِّعْرِ مَلَكاً يُدَبِّرُهُ بِأَمْرِه

Muhammad Ibn Yahya has narrated from Ahmad Ibn Muhammad from Ibn Al-Abbas Ibn Ma'ruf from al-Hajjal from certain persons of his people from Abu Hamzah Al-Thumaliy who has said the following:

'Ali Ibn Al-Husayn (a.s.) has said: 'Allah (s.w.t.) has assigned an angel who regulates prices by His

command’.104

سَهْلُ بْنُ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَمَّنْ ذَآرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ وَآلَ بِالْأَسْعَارِ مَلَكاً يُدَبِّرُهَا

Sahl Ibn Ziyad has narrated from Ya’qub Ibn Yazid from those whom he has mentioned who has narrated the following:

‘Abu Abd Allah (a.s.) has said Allah (s.w.t.) has Assigned an angel on prices who regulates them (as needed)’.105

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ سَعْدٍ عَنْ رَجُلٍ عَنْ أَبِي

عَبْدِ اللَّهِ ع قَالَ لَمَّا صَارَتِ الْأَشْيَاءُ لِيُوسُفَ بْنِ يَعْقُوبَ ع جَعَلَ الطَّعَامَ فِي بُيُوتٍ وَ أَمَرَ بَعْضَ وُآلَائِهِ فَكَانَ يَقُولُ بِعْ بِكَذَا وَ

آذَا وَ السِّعْرُ قَائِمٌ فَلَمَّا عَلِمَ أَنَّهُ يَزِيدُ فِي ذَلِكَ الْيَوْمِ آرِهَ أَنْ يَجْرِيَ الْغَلَاءُ عَلَى لِسَانِهِ فَقَالَ لَهُ اذْهَبْ فَبِعْ وَ لَمْ يُسَمِّ لَهُ سِعْراً

فَذَهَبَ الْوَآيِلُ غَيْرَ بَعِيدٍ ثُمَّ رَجَعَ إِلَيْهِ فَقَالَ لَهُ اذْهَبْ فَبِعْ وَ آرِهَ أَنْ يَجْرِيَ الْغَلَاءُ عَلَى لِسَانِهِ فَذَهَبَ الْوَآيِلُ فَجَاءَ أَوَّلُ مَنِ

اآتَالَ فَلَمَّا بَلَغَ دُونَ مَا آانَ بِالْأَمْسِ بِمِكْيَالٍ قَالَ الْمُشْتَرِي حَسْبُكَ إِنَّمَا أَرَدْتُ بِكَذَا وَ آذَا فَعَلِمَ الْوَآيِلُ أَنَّهُ قَدْ غَلَا بِمِكْيَالٍ ثُمَّ

جَاءَهُ آخَرُ فَقَالَ لَهُ آلْ لِي فَكَالَ فَلَمَّا بَلَغَ دُونَ الَّذِي آَالَ لِلْأَوَّلِ بِمِكْيَالٍ قَالَ لَهُ الْمُشْتَرِي حَسْبُكَ إِنَّمَا أَرَدْتُ بِكَذَا وَ آَذَا فَعَلِمَ

الْوَآيِلُ أَنَّهُ قَدْ غَلَا بِمِكْيَالٍ حَتَّى صَارَ إِلَى وَاحِدٍ بِوَاحِد

A number of our people have narrated from Ahmad Ibn Muhammad Ibn Khalid from Abd Al-Rahman Ibn Hammad from Yunus Ibn Ya'qub from Sad from a man who has said the following:

'Abu Abd Allah (a.s.) has said: 'When things were given in the control of Joseph Ibn Ya'qubas, he placed the grain in houses (storage) and issued an order to his servants to sell for a price of such and such amount. Prices were fixed. When he learned that prices are high he disliked to speak of high prices and then said, 'Go and sell without mentioning prices'. The agent before going far away returned to him. He said, 'Go and sell'. He disliked speaking of high prices. The agent went back and the first buyer came. The agent measured for him and when it was still less than the amount of the previous day by one measurement the buyer said: 'It is enough; I only wanted this much for this much. The agent realized that prices are still high. Then another buyer came and asked him to measure for him. He measured for him and it still was one less than the measurement for the previous buyer when this buyer said: 'This much is enough. I only wanted this much (grain) for this much (money)'. The agent realized that prices are still high and so on until it came down to one for one'.106

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ حَفْصِ بْنِ عُمَرَ عَنْ رَجُلٍ عَنْ

أَبِي عَبْدِ اللَّهِ ع قَالَ غَلَاءُ السِّعْرِ يُسِيءُ الْخُلُقَ وَ يُذْهِبُ الْأَمَانَةَ وَ يُضْجِرُ الْمَرْءَ الْمُسْلِم

Muhammad Ibn Yahya has narrated from Ahmad Ibn Muhammad from Muhammad Ibn Isma'il Al-Sarraj from Hafs Ibn Umar from a man who has said the following:

'Abu Abd Allah (a.s.) has said: 'High prices worsens moral discipline, destroy trust and cause suffering to the Muslims'.107

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنِّي أَرَاكُمْ بِخَيْرٍ قَالَ آنَ سِعْرُهُمْ رَخِيصا

Ahmad Ibn Muhammad from has narrated from certain persons of his people in a Marfu manner who have said the following:

‘About the words of Allah (s.w.t.)

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ ۖ وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ ۚ إِنِّي أَرَاكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُحِيطٍ

‘I see you in goodness …. ,’ **(*11:84*)**

The Imam (a.s.) said: ‘It is a reference to their prices’.[108]

The case of monopolization (hoarding) goods in public demand

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَيْسَ الْحُكْرَةُ إِلَّا فِي

الْحِنْطَةِ وَ الشَّعِيرِ وَ التَّمْرِ وَ الزَّبِيبِ وَ السَّمْن

Muhammad Ibn Yahya has narrated from Ahmad Ibn Muhammad from Muhammad Ibn Yahya from Ghiyath Ibn Ibrahim who has said the following:

‘Abu Abd Allah (a.s.) has said: ‘Monopolization (Hoarding) of goods in public demand applies to wheat, barley, dates, raisins and cooking butter only’.[109]

مُحَمَّدٌ عَنْ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حُذَيْفَةَ بْنِ مَنْصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ نَفِدَ الطَّعَامُ عَلَى عَهْدِ رَسُولِ اللَّهِ ص

فَأَتَاهُ الْمُسْلِمُونَ فَقَالُوا يَا رَسُولَ اللَّهِ قَدْ نَفِدَ الطَّعَامُ وَ لَمْ يَبْقَ مِنْهُ شَيْءٌ إِلَّا عِنْدَ فُلَانٍ فَمُرْهُ يَبِيعُهُ النَّاسَ قَالَ فَحَمِدَ اللَّهَ وَ أَثْنَى

عَلَيْهِ ثُمَّ قَالَ يَا فُلَانُ إِنَّ الْمُسْلِمِينَ ذَآرُوا أَنَّ الطَّعَامَ قَدْ نَفِدَ إِلَّا شَيْئاً عِنْدَكَ فَأَخْرِجْهُ وَ بِعْهُ آَيْفَ شِئْتَ وَ لَا تَحْبِسْه

Muhammad Ibn Ahmad has narrated from Muhammad Ibn Sinan from Hudhayfah Ibn Mansur who has said the following:

‘Abu Abd Allah (a.s.) has said: ‘Once during the times of the Messenger of Allah (s.a.w.w.) a severe shortage of food took place and the Muslims came to the Messenger of Allah (s.a.w.w.) saying: ‘O Messenger of Allah (s.a.w.w.), food supplies are exhausted and there is no food left except that which so and so has hoarded; so command him to sell to people. ‘He, the Messenger of Allah (s.a.w.w.) praised Allah (s.w.t.) and glorified Him and then said: ‘O so and so, the Muslims have informed me that food supplies have become scarce. Food is not available except that which is with you. You must bring it in public and sell them as you like, but you must not keep in hoarding’.110

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ أَبِي الْفَضْلِ سَالِمٍ الْحَنَّاطِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع مَا عَمَلُكَ

قُلْتُ حَنَّاطٌ وَ رُبَّمَا قَدِمْتُ عَلَى نَفَاقٍ وَ رُبَّمَا قَدِمْتُ عَلَى آَسَادٍ فَحَبَسْتُ فَقَالَ فَمَا يَقُولُ مَنْ قِبَلَكَ فِيهِ قُلْتُ يَقُولُونَ مُحْتَكِرٌ فَقَالَ

يَبِيعُهُ أَحَدٌ غَيْرُكَ قُلْتُ مَا أَبِيعُ أَنَا مِنْ أَلْفِ جُزْءٍ جُزْءاً قَالَ لَا بَأْسَ إِنَّمَا آَانَ ذَلِكَ رَجُلٌ مِنْ قُرَيْشٍ يُقَالُ لَهُ حَكِيمُ بْنُ حِزَامٍ وَ

آَانَ إِذَا دَخَلَ الطَّعَامُ الْمَدِينَةَ اشْتَرَاهُ آُلَّهُ فَمَرَّ عَلَيْهِ النَّبِيُّ ص فَقَالَ يَا حَكِيمَ بْنَ حِزَامٍ إِيَّاكَ أَنْ تَحْتَكِر

Abu Ali Al-Ashariy has narrated from Muhammad Ibn Abd Al-Jabbar from Safwan from Abu Al-Fadl Salim Al-Hannat who has said the following:

'Abu Abd Allah (a.s.) once asked me: 'What is your business?' I replied, 'It is selling wheat. At times business is good and sometimes it is not good so I hold selling.' The Imam (a.s.) then asked: 'What do people who visit you say about it?'

I replied, 'They say, 'He is a hoarder.' The Imam (a.s.) asked: 'Does anyone else sell wheat besides you?' I replied, 'I sell only one out of a thousandth of what is sold in the market.' The Imam (a.s.) said: 'Then there is no offence in what you do. The person who hoarded food was Hakim Ibn Hizam. He would buy all food supplies that came to Al-Madinah. The Holy Prophet (s.a.w.w.) passed by his place and said: 'O Hakim Ibn Hizam, you must not hoard (food supplies)'.111

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَحْتَكِرُ الطَّعَامَ

وَ يَتَرَبَّصُ بِهِ هَلْ يَجُوزُ ذَلِكَ فَقَالَ إِنْ آنَ الطَّعَامُ آثِيراً يَسَعُ النَّاسَ فَلَا بَأْسَ بِهِ وَ إِنْ آنَ الطَّعَامُ قَلِيلًا لَا يَسَعُ النَّاسَ فَإِنَّهُ

يُكْرَهُ أَنْ يَحْتَكِرَ الطَّعَامَ وَ يَتْرُكَ النَّاسَ لَيْسَ لَهُمْ طَعَام

Ali Ibn Ibrahim has narrated from his father from Ibn Abu Umayr from Hammad from Al-Halabiy who has said the following:

'This is concerning my question before Abu Abd Allah (a.s.) about a man who hoarded food supplies and waited for higher prices. Is it permissible?' The Imam (a.s.) replied: 'If there is plenty of food available to people to buy, then there is no offence in it; but if there are food shortages and people are not able to buy from other places, then it (such hoarding) is undesirable to leave people without food'.112

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ

ص الْجَالِبُ مَرْزُوقٌ وَ الْمُحْتَكِرُ مَلْعُون

A number of our people have narrated from Sahl Ibn Ziyad from Ja’far Ibn Muhammad Al-Ashariy from Ibn Al-Qaddah who has said the following:

‘Abu Abd Allah (a.s.) has said that the Messenger of Allah (s.a.w.w.) has said: ‘One who supplies the market receives his sustenance and a hoarder is condemned’.113

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ الْحُكْرَةُ فِي الْخِصْبِ أَرْبَعُونَ يَوْماً وَ فِي الشِّدَّةِ

وَ الْبَلَاءِ ثَلَاثَةُ أَيَّامٍ فَمَا زَادَ عَلَى الْأَرْبَعِينَ يَوْماً فِي الْخِصْبِ فَصَاحِبُهُ مَلْعُونٌ وَ مَا زَادَ عَلَى ثَلَاثَةِ أَيَّامٍ فِي الْعُسْرَةِ فَصَاحِبُهُ

مَلْعُون

Ali Ibn Ibrahim has narrated from his father from Al-Nawfaliy from Al-Sakuniy who has said the following:

‘Abu Abd Allah (a.s.) has said: ‘At a time when food is abundantly available, keeping food for forty days is considered hoarding, but at the time of shortages of food holding back food supplies for three days is considered hoarding. After forty days at a time when food is abundant a hoarder is condemned and at the time of scarcity of food after three days the hoarder is condemned’.114

Care for society

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ أَصَابَ أَهْلَ الْمَدِينَةِ غَلَاءٌ وَ

قَحْطٌ حَتَّى أَقْبَلَ الرَّجُلُ الْمُوسِرُ يَخْلِطُ الْحِنْطَةَ بِالشَّعِيرِ وَ يَأْآلُهُ وَ يَشْتَرِي بِبَعْضِ الطَّعَامِ وَ آانَ عِنْدَ أَبِي عَبْدِ اللَّهِ ع طَعَامٌ

جَيِّدٌ قَدِ اشْتَرَاهُ أَوَّلَ السَّنَةِ فَقَالَ لِبَعْضِ مَوَالِيهِ اشْتَرِ لَنَا شَعِيراً فَاخْلِطْ بِهَذَا الطَّعَامِ أَوْ بِعْهُ فَإِنَّا نَكْرَهُ أَنْ نَأْآلَ جَيِّداً وَ يَأْآلُ

النَّاسُ رَدِيّا

A number of our people have narrated from Ahmad Ibn Muhammad Ibn Khalid from Isma'il Ibn Mehran from Hammad Ibn Uthman who has said the following:

'Once shortages of food took place in Al-Madinah and even affluent people would mix wheat and barley for food and buy only a small amount of food. Abu Abd Allah (a.s.) had a good quality of food which he had purchased earlier in the year. The Imam (a.s.) then asked one of his agents to buy a certain amount of barely and mix it with their good quality of food or sell this good quality of food; adding: 'I do not like to consume good quality of food when people consume a worse quality of food'.115

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ جَهْمِ بْنِ أَبِي جَهْمَةَ عَنْ مُعَتِّبٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع وَ

قَدْ تَزَيَّدَ السِّعْرُ بِالْمَدِينَةِ آمْ عِنْدَنَا مِنْ طَعَامٍ قَالَ قُلْتُ عِنْدَنَا مَا يَكْفِيكَ أَشْهُراً آثِيرَةً قَالَ أَخْرِجْهُ وَ بِعْهُ قَالَ قُلْتُ لَهُ وَ لَيْسَ

بِالْمَدِينَةِ طَعَامٌ قَالَ بِعْهُ فَلَمَّا بِعْتُهُ قَالَ اشْتَرِ مَعَ النَّاسِ يَوْماً بِيَوْمٍ وَ قَالَ يَا مُعَتِّبُ اجْعَلْ قُوتَ عِيَالِي نِصْفاً شَعِيراً وَ نِصْفاً

حِنْطَةً فَإِنَّ اللَّهَ يَعْلَمُ أَنِّي وَاجِدٌ أَنْ أُطْعِمَهُمُ الْحِنْطَةَ عَلَى وَجْهِهَا وَ لَكِنِّي أُحِبُّ أَنْ يَرَانِيَ اللَّهُ قَدْ أَحْسَنْتُ تَقْدِيرَ الْمَعِيشَةِ

Muhammad Ibn Yahya has narrated from Ali Ibn Isma'il from Ali Ibn Al-Hakam from Jahm Ibn Abu Jahm from Muattib who has said the following:

'Abu Abd Allah (a.s.) once, when food prices were rising, asked me, 'How much food do we have?' I (the narrator) replied: 'There is enough food for several months'. The Imam (a.s.) said, 'Take it out to sell.' I (the narrator) I said, 'There is not enough food in Al-Madinah.' The Imam (a.s.) said: 'You must sell it.' When I sold he said: 'You must buy food every day as other people do'. The Imam (a.s.) said: O Mu'attib, make half the supplies of food for my family from wheat and the other half barely; Allah (s.w.t.) Knows that I can provide them wheat as it is, but I like that Allah (s.w.t.) See me planning my finances in a good manner'.116

عَلِيُّ بْنُ مُحَمَّدِ بْنِ بُنْدَارَ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَسِّنِ بْنِ أَحْمَدَ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ مُعَتِّبٍ قَالَ آانَ أَبُو

الْحَسَنِ ع يَأْمُرُنَا إِذَا أَدْرَآَتِ الثَّمَرَةُ أَنْ نُخْرِجَهَا فَنَبِيعَهَا وَ نَشْتَرِيَ مَعَ الْمُسْلِمِينَ يَوْماً بِيَوْم

Ali Ibn Muhammad Ibn Bandar has narrated from Ahmad Ibn Abu Abd Allah from Muhsin Ibn Ahmad from Yunus Ibn Ya'qub from Mu'attib who has said the following:

'Abu Al-Hassan (a.s.) would command, at the time of harvest of fruit, to take them out and sell and then buy every day as Muslim people do'.117

Finding a profitable business

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عُذَافِرٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ

اللَّهِ ع قَالَ شَكَا رَجُلٌ إِلَى رَسُولِ اللَّهِ ص الْحُرْفَةَ فَقَالَ انْظُرْ بُيُوعاً فَاشْتَرِهَا ثُمَّ بِعْهَا فَمَا رَبِحْتَ فِيهِ فَالْزَمْه

A number of our people have narrated from Ahmad Ibn Abu Abd Allah, from ‘Arm Ibn Uthman from Muhammad Ibn’ Adhafir from Ishaq Ibn ‘Ammar who has said the following:

‘Abu Abd Allah (a.s.) has said: ‘A man once complained before the Messenger of Allah (s.a.w.w.) against his deprivation. The Holy Prophet (s.a.w.w.) said: ‘Consider selling. You must buy then sell. In whatever merchandise you find profit, then hold to it’.118

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا نَظَرَ الرَّجُلُ فِي تِجَارَةٍ فَلَمْ يَرَ فِيهَا شَيْئاً

فَلْيَتَحَوَّلْ إِلَى غَيْرِهَا

Ali Ibn Ibrahim has narrated from his father from Al-Nawfaliy from Al-Sakuniy who has said the following:

‘Abu Abd Allah (a.s.) has said: ‘If one starts a certain business, if he does not find any profit in it, he then must change it for another kind of businesses.119

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ شَجَرَةَ عَنْ بَشِيرٍ النَّبَّالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا

رُزِقْتَ فِي شَيْءٍ فَالْزَمْه

A number of our people have narrated from Ahmad Ibn Muhammad from Ibn Faddal from Ali Ibn Shajarah from Bashir Al-Nabbal who has said the following:

‘Abu Abd Allah (a.s.) has said: ‘When you (in a business) find sustenance in a certain item then you must continue with it’.120

One must not boast about one’s assets

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي جَعْفَرٍ الْأَحْوَلِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع أَيُّ شَيْءٍ

مَعَاشُكَ قَالَ قُلْتُ غُلَامَانِ لِي وَ جَمَلَانِ قَالَ فَقَالَ اسْتَتِرْ بِذَلِكَ مِنْ إِخْوَانِكَ فَإِنَّهُمْ إِنْ لَمْ يَضُرُّوكَ لَمْ يَنْفَعُوك

Ali Ibn Muhammad has narrated from Salih Ibn Abu Hammad from Muhammad Ibn Sinan from Abu Ja’far Al-Ahwal (a.s.) who has said the following:

Abu Abd Allah (a.s.) once asked me, ‘How do you make a living?’ I replied, ‘I have two slaves and two camels.’ The Imam (a.s.) said: ‘You must not speak about it to your brothers (in belief); if they do not harm, they do not benefit you either’.121

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ الرَّجُلُ يَخْرُجُ ثُمَّ يَقْدَمُ عَلَيْنَا وَ قَدْ فَادَأَ الْمَالَ الْكَثِيرَ فَلَا

نَدْرِي أَتَسَبَّهُ مِنْ حَلَالٍ أَوْ حَرَامٍ فَقَالَ إِذَا آنَ ذَلِكَ فَانْظُرْ فِي أَيِّ وَجْهٍ يُخْرِجُ نَفَقَاتِهِ فَإِنْ آنَ يُنْفِقُ فِيمَا لَا يَنْبَغِي مِمَّا يَأْثَمُ

عَلَيْهِ فَهُوَ حَرَام

Ahmad Ibn Muhammad Ibn Isa has narrated from those who narrated to him who has said the following:

"I once said to Abu Abd Allah (a.s.) a man traveled and then came back with a great deal of assets and we did not know if he had earned it in a lawful or unlawful ways. The Imam (a.s.) said: ‘If such is the case, look how he spends it. If he spends in ways that he is not supposed to spend or is of the sinful ways it then is from unlawful ways’.122

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ النَّهْدِيِّ عَنْ مُوسَى بْنِ عُمَرَ بْنِ بَزِيعٍ قَالَ قُلْتُ لِلرِّضَا ع

جُعِلْتُ فِدَاكَ إِنَّ النَّاسَ رَوَوْا أَنَّ رَسُولَ اللَّهِ ص آانَ إِذَا أَخَذَ فِي طَرِيقٍ رَجَعَ فِي غَيْرِهِ فَكَذَا آانَ يَفْعَلُ قَالَ فَقَالَ نَعَمْ وَ أَنَا

أَفْعَلُهُ آَثِيراً فَافْعَلْهُ ثُمَّ قَالَ لِي أَمَا إِنَّهُ أَرْزَقُ لَك

A number of our people have narrated from Sahl Ibn Ziyad from Al-Haytham Ibn Abu Masruq Al-Nahdiy from Musa Ibn Umar Ibn Bazi who has said the following:

'I once asked Al-Reza (a.s.), saying: 'I pray to Allah (s.w.t.) to keep my soul in service for your cause, people narrate that the Messenger of Allah (s.a.w.w.) whenever walked on a road would not return from the same path, was this the case? The Imam (a.s.) said:

'Yes, that is how it was and very often I also do so and you should also do it.' The Imam (a.s.) said: 'It gives you a greater chance to increase your sustenance'.123

The interest (Al-Ribah)

عَلِيُّ بْنُ جَعْفَرٍ فِي آِتَابِهِ عَنْ أَخِيهِ ع مِثْلَهُ وَ زَادَ قَالَ وَ سَأَلْتُهُ عَنْ رَجُلٍ أَعْطَى رَجُلًا مِائَةَ دِرْهَمٍ يَعْمَلُ بِهَا عَلَى أَنْ يُعْطِيَهُ

خَمْسَةَ دَرَاهِمَ أَوْ أَقَلَّ أَوْ أَآْثَرَ هَلْ يَحِلُّ ذَلِكَ قَالَ لَا هَذَا الرِّبَا مَحْضا

Ali Ibn Ja'far says that he asked from his brother Imam Musa Kazim (a.s.) that a man has given someone one hundred Dirhams so that he receives more or less five Dirhams (every month)? (so that his original amounts are kept) is it Halal? Imam (a.s.) replied: 'It's pure 'Al-Rajah' (interest)'.124

Selling and buying cat and dog

مُحَمَّدُ بْنُ الْحَسَنِ بِإِسْنَادِهِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبَانٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ

ثَمَنُ الْكَلْبِ الَّذِي لَا يَصِيدُ سُحْتٌ ثُمَّ قَالَ وَ لَا بَأْسَ بِثَمَنِ الْهِرِ

Muhammad Ibn Al-Hassan that Al-Hussein Bin Said has shown for residues from Muhammad Ibn Muslim, and Abdul Rahman Bin Abu Abdullah (a.s.) said: 'The haunting dog's price is not 'Haram'[125] and there is no Haram in taking the price for a cat.[126]

The profession of money changers

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ خَالِدِ بْنِ عُمَارَةَ عَنْ سَدِيرٍ الصَّيْرَفِيِّ قَالَ قُلْتُ لِأَبِي

جَعْفَرٍ ع حَدِيثٌ بَلَغَنِي عَنِ الْحَسَنِ الْبَصْرِيِّ فَإِنْ آانَ حَقّاً فَإِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ قَالَ وَ مَا هُوَ قُلْتُ بَلَغَنِي أَنَّ الْحَسَنَ

الْبَصْرِيَّ آانَ يَقُولُ لَوْ غَلَى دِمَاغُهُ مِنْ حَرِّ الشَّمْسِ مَا اسْتَظَلَّ بِحَائِطِ صَيْرَفِيٍّ وَ لَوْ تَفَرَّثَ آبِدُهُ عَطَشاً لَمْ يَسْتَسْقِ مِنْ دَارِ

صَيْرَفِيٍّ مَاءً وَ هُوَ عَمَلِي وَ تِجَارَتِي وَ فِيهِ نَبَتَ لَحْمِي وَ دَمِي وَ مِنْهُ حَجِّي وَ عُمْرَتِي فَجَلَسَ ثُمَّ قَالَ آذَبَ الْحَسَنُ خُذْ سَوَاءً

وَ أَعْطِ سَوَاءً فَإِذَا حَضَرَتِ الصَّلَاةُ فَدَعْ مَا بِيَدِكَ وَ انْهَضْ إِلَى الصَّلَاةِ أَ مَا عَلِمْتَ أَنَّ أَصْحَابَ الْكَهْفِ آَانُوا صَيَارِفَةَ

Ali Ibn Ibrahim has narrated from his father from Salih Ibn Al-Sindiy from Ja'far Ibn Bashir from Khalid Ibn Umarah from Sadir Al-Sayrafiy who has said the following :

'I once said to Abu Ja'far (a.s.) 'A Hadith is reached to me from Al-Hassan Al-Basriy. If it is authentic Hadith then, 'We are for Allah (s.w.t.) and to Him we return.' The Imam (a.s.) asked: 'What does it say?' 'I am told that Al-Hassan Al-Basriy would say that even if his brain comes to a boiling point due to the hot sun, he will not seek shelter of the shadow of a wall that belongs to a money changer. Even if his liver cracks down because of thirst he will not use the water that comes from the house of a money changer'. This is my business and profession with this business my flesh and blood have grown. With this business I have performed Hajj and Umrah.' The Imam (a.s.) sat straight and said: 'Al-Hassan has spoken a lie. Take with fairness and give with fairness. When it is time for Salat, stop doing business and rise for Salat. Did you know that people of the cave were Sayarifah (money exchangers)'?127

The profession of a cloth weaver:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ ذُآِرَ الْحَائِكُ لِأَبِي عَبْدِ اللَّهِ

ع أَنَّهُ مَلْعُونٌ فَقَالَ إِنَّمَا ذَاكَ الَّذِي يَحُوكُ الْكَذِبَ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ ص

Muhammad Ibn Yahya has narrated from Ahmad Ibn Muhammad Ibn Isa from certain individuals of his people in a Marfu manner has narrated the following from Abu Abd Allah (a.s.):

'It was mentioned before Abu Abd Allah (a.s.) that the weaver (knitting) is condemned, The Imam (a.s.) said: 'It is the one who weaves and fabricates lies against Allah (s.w.t.) and the Messenger of Allah (s.a.w.w.)'.128

The astronomy

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ

أَسْبَاطٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ قَالَ قُلْتُ

لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ لَكَ الْفِدَاءَ إِنَّ النَّاسَ يَقُولُونَ إِنَّ النُّجُومَ لَا يَحِلُّ النَّظَرُ فِيهَا وَ هِيَ تُعْجِبُنِي فَإِنْ آانَتْ تُضِرُّ بِدِينِي فَلَا

حَاجَةَ لِي فِي شَيْءٍ يُضِرُّ بِدِينِي وَ إِنْ آانَتْ لَا تُضِرُّ بِدِينِي فَوَ اللَّهِ إِنِّي لَأَشْتَهِيهَا وَ أَشْتَهِي النَّظَرَ فِيهَا فَقَالَ لَيْسَ آمَا يَقُولُونَ

لَا تُضِرُّ بِدِينِكَ ثُمَّ قَالَ إِنَّكُمْ تَنْظُرُونَ فِي شَيْءٍ مِنْهَا آَثِيرُهُ لَا يُدْرَكُ وَ قَلِيلُهُ لَا يُنْتَفَعُ بِهِ تَحْسُبُونَ عَلَى طَالِعِ الْقَمَرِ ثُمَّ قَالَ أَ

تَدْرِي آَمْ بَيْنَ الْمُشْتَرِي وَ الزُّهَرَةِ مِنْ دَقِيقَةٍ قُلْتُ لَا وَ اللَّهِ قَالَ أَ فَتَدْرِي آَمْ بَيْنَ الزُّهَرَةِ وَ بَيْنَ الْقَمَرِ مِنْ دَقِيقَةٍ قُلْتُ لَا قَالَ أَ

فَتَدْرِي آَمْ بَيْنَ الشَّمْسِ وَ بَيْنَ السُّنْبُلَةِ مِنْ دَقِيقَةٍ قُلْتُ لَا وَ اللَّهِ مَا سَمِعْتُ مِنْ أَحَدٍ مِنَ الْمُنَجِّمِينَ قَطُّ قَالَ أَ فَتَدْرِي آَمْ بَيْنَ

السُّنْبُلَةِ وَ بَيْنَ اللَّوْحِ الْمَحْفُوظِ مِنْ دَقِيقَةٍ قُلْتُ لَا وَ اللَّهِ مَا سَمِعْتُهُ مِنَ مُنَجِّمٍ قَطُّ قَالَ مَا بَيْنَ أُلِّ وَاحِدٍ مِنْهُمَا إِلَى صَاحِبِهِ سِتُّونَ

أَوْ سَبْعُونَ دَقِيقَةً]شَكَّ عَبْدُ الرَّحْمَنِ[ثُمَّ قَالَ يَا عَبْدَ الرَّحْمَنِ هَذَا حِسَابٌ إِذَا حَسَبَهُ الرَّجُلُ وَ وَقَعَ عَلَيْهِ عَرَفَ الْقَصَبَةَ الَّتِي فِي

وَسَطِ الْأَجَمَةِ وَ عَدَدَ مَا عَنْ يَمِينِهَا وَ عَدَدَ مَا عَنْ يَسَارِهَا وَ عَدَدَ مَا خَلْفَهَا وَ عَدَدَ مَا أَمَامَهَا حَتَّى لَا يَخْفَى عَلَيْهِ مِنْ قَصَبِ

الْأَجَمَةِ وَاحِدَة

A number of our people have narrated from Ahmad Ibn Muhammad Ibn Khalid from Ibn Faddal from Al-Hassan Ibn Asbat from Abd Al-Rahman Ibn Sayabah who has narrated the following:

'I once said to Abu Abd Allah (a.s.): 'I pray to Allah (s.w.t.) to keep my soul in service for your cause. People say that study of astronomy is not lawful but it is very attractive to me; however, if it is harmful to my religion then I will restrain from anything that can harm me in my religion. If it is not harmful to my religion, by Allah (s.w.t.), I like it and I like to study astronomy.'

The Imam (a.s.) said: 'It is not as they say it is. It is not harmful to your religion'. The Imam (a.s.) then said: 'You study something from which a great deal is not available and a small amount of it is not beneficial. Your calculation is about the rise of the moon'. The Imam (a.s.) then asked: 'Do you know how many minutes are between Jupiter and Venus?' I replied: 'No, by Allah (s.w.t.), I do not know.' The Imam (a.s.) then asked: 'How many minutes are between Venus and the moon?' I replied: 'No, I do not know'. The Imam (a.s.) asked: 'Do you know how many minutes are there between the sun and Virgo?' I replied: 'No, by Allah (s.w.t.), I have never heard about it from any astronomer'. The Imam (a.s.) then asked: 'How many minutes are there between Virgo and protected Tablet?' I replied: 'No, by Allah (s.w.t.), I have never heard about it from any astronomer.'

The Imam (a.s.) said: 'Between each of these to other one is sixty or seventy minutes'; doubt is from Abd Al-Rahman. The Imam (a.s.) then said, 'O Abd Al-Rahman, this is a calculation. If a man calculates and falls on it (succeeds with accuracy) he will know the reed which is in the middle of brushwood. He will know the number of what is on its right, the number of what is on its left, the number of reeds behind it and the number of what is in front of it until not even a single piece of the reeds of the brushwood will remain unknown to him'.129

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع

أَنَّ آزَرَ أَبَا إِبْرَاهِيمَ ع آنَ مُنَجِّماً لِنُمْرُودَ وَ لَمْ يَكُنْ يَصْدُرُ إِلَّا عَنْ أَمْرِهِ فَنَظَرَ لَيْلَةً

فِي النُّجُومِ فَأَصْبَحَ وَ هُوَ يَقُولُ لِنُمْرُودَ لَقَدْ

رَأَيْتُ عَجَباً قَالَ وَ مَا هُوَ قَالَ رَأَيْتُ مَوْلُوداً يُولَدُ فِي أَرْضِنَا يَكُونُ هَلَاكُنَا عَلَى يَدَيْهِ وَ لَا يَلْبَثُ إِلَّا قَلِيلًا حَتَّى يُحْمَلَ بِهِ قَالَ

فَتَعَجَّبَ مِنْ ذَلِكَ وَ قَالَ هَلْ حَمَلَتْ بِهِ النِّسَاءُ قَالَ لَا قَالَ فَحَجَبَ النِّسَاءَ عَنِ الرِّجَالِ فَلَمْ يَدَعِ امْرَأَةً إِلَّا جَعَلَهَا فِي الْمَدِينَةِ لَا

يُخْلَصُ إِلَيْهَا وَ وَقَعَ آزَرُ بِأَهْلِهِ فَعَلِقَتْ بِإِبْرَاهِيمَ ع فَظَنَّ أَنَّهُ صَاحِبُهُ فَأَرْسَلَ إِلَى نِسَاءٍ مِنَ الْقَوَابِلِ فِي ذَلِكَ الزَّمَانِ لَا يَكُونُ فِي

الرَّحِمِ شَيْءٌ إِلَّا عَلِمْنَ بِهِ فَنَظَرْنَ فَأَلْزَمَ اللَّهُ عَزَّ وَ جَلَّ مَا فِي الرَّحِمِ إِلَى الظَّهْرِ فَقُلْنَ مَا نَرَى فِي بَطْنِهَا شَيْئاً وَ آنَ فِيمَا

أُوتِيَ مِنَ الْعِلْمِ أَنَّهُ سَيُحْرَقُ بِالنَّارِ وَ لَمْ يُؤْتَ عِلْمَ أَنَّ اللَّهَ تَعَالَى سَيُنْجِيهِ قَالَ فَلَمَّا وَضَعَتْ أُمُّ إِبْرَاهِيمَ أَرَادَ آزَرُ أَنْ يَذْهَبَ بِهِ

إِلَى نُمْرُودَ لِيَقْتُلَهُ فَقَالَتْ لَهُ امْرَأَتُهُ لَا تَذْهَبْ بِابْنِكَ إِلَى نُمْرُودَ فَيَقْتُلَهُ دَعْنِي أَذْهَبْ بِهِ إِلَى بَعْضِ الْغِيرَانِ أَجْعَلْهُ فِيهِ حَتَّى يَأْتِيَ

عَلَيْهِ أَجَلُهُ وَ لَا تَكُونَ أَنْتَ الَّذِي تَقْتُلُ ابْنَكَ فَقَالَ لَهَا فَامْضِي بِهِ قَالَ فَذَهَبَتْ بِهِ إِلَى غَارٍ ثُمَّ أَرْضَعَتْهُ ثُمَّ جَعَلَتْ عَلَى بَابِ الْغَارِ

صَخْرَةً ثُمَّ انْصَرَفَتْ عَنْهُ قَالَ فَجَعَلَ اللَّهُ عَزَّ وَ جَلَّ رِزْقَهُ فِي إِبْهَامِهِ فَجَعَلَ يَمَصُّهَا فَيَشْخُبُ لَبَنُهَا وَ جَعَلَ يَشِبُّ فِي الْيَوْمِ أَمَا

يَشِبُّ غَيْرُهُ فِي الْجُمْعَةِ وَ يَشِبُّ فِي الْجُمْعَةِ أَمَا يَشِبُّ غَيْرُهُ فِي الشَّهْرِ وَ يَشِبُّ فِي الشَّهْرِ أَمَا يَشِبُّ غَيْرُهُ فِي السَّنَةِ فَمَكَثَ مَا

شَاءَ اللَّهُ أَنْ يَمْكُثَ ثُمَّ إِنَّ أُمَّهُ قَالَتْ لِأَبِيهِ لَوْ أَذِنْتَ لِي حَتَّى أَذْهَبَ إِلَى ذَلِكَ الصَّبِيِّ فَعَلْتُ قَالَ فَافْعَلِي فَذَهَبَتْ فَإِذَا هِيَ بِإِبْرَاهِيمَ

ع وَ إِذَا عَيْنَاهُ تَزْهَرَانِ أَنَّهُمَا سِرَاجَانِ قَالَ فَأَخَذَتْهُ فَضَمَّتْهُ إِلَى صَدْرِهَا وَ أَرْضَعَتْهُ ثُمَّ انْصَرَفَتْ عَنْهُ فَسَأَلَهَا آزَرُ عَنْهُ فَقَالَتْ

قَدْ وَارَيْتُهُ فِي التُّرَابِ فَمَكَثَتْ تَفْعَلُ فَتَخْرُجُ فِي الْحَاجَةِ وَ تَذْهَبُ إِلَى إِبْرَاهِيمَ ع فَتَضُمُّهُ إِلَيْهَا وَ تُرْضِعُهُ ثُمَّ تَنْصَرِفُ فَلَمَّا

تَحَرَّكَ أَتَتْهُ أَمَا أَنَتْ تَأْتِيهِ فَصَنَعَتْ بِهِ أَمَا أَنَتْ تَصْنَعُ فَلَمَّا أَرَادَتِ الِانْصِرَافَ أَخَذَ بِثَوْبِهَا فَقَالَتْ لَهُ مَا لَكَ فَقَالَ لَهَا اذْهَبِي

بِي مَعَكِ فَقَالَتْ لَهُ حَتَّى أَسْتَأْمِرَ أَبَاكَ قَالَ فَأَتَتْ أُمُّ إِبْرَاهِيمَ ع آزَرَ فَأَعْلَمَتْهُ الْقِصَّةَ فَقَالَ لَهَا ائْتِينِي بِهِ فَأَقْعِدِيهِ عَلَى الطَّرِيقِ

فَإِذَا مَرَّ بِهِ إِخْوَتُهُ دَخَلَ

مَعَهُمْ وَ لَا يُعْرَفُ قَالَ وَ آانَ إِخْوَةُ إِبْرَاهِيمَ ع يَعْمَلُونَ الْأَصْنَامَ وَ يَذْهَبُونَ بِهَا إِلَى الْأَسْوَاقِ وَ يَبِيعُونَهَا قَالَ فَذَهَبَتْ إِلَيْهِ

فَجَاءَتْ بِهِ حَتَّى أَقْعَدَتْهُ عَلَى الطَّرِيقِ وَ مَرَّ إِخْوَتُهُ فَدَخَلَ مَعَهُمْ فَلَمَّا رَآهُ أَبُوهُ وَقَعَتْ عَلَيْهِ الْمَحَبَّةُ مِنْهُ فَمَكَثَ مَا شَاءَ اللَّهُ قَالَ

فَبَيْنَمَا إِخْوَتُهُ يَعْمَلُونَ يَوْماً مِنَ الْأَيَّامِ الْأَصْنَامَ إِذَا أَخَذَ إِبْرَاهِيمُ ع الْقَدُومَ وَ أَخَذَ خَشَبَةً فَنَجَرَ مِنْهَا صَنَماً لَمْ يَرَوْا قَطُّ مِثْلَهُ فَقَالَ

آزَرُ لِأُمِّهِ إِنِّي لَأَرْجُو أَنْ نُصِيبَ خَيْراً بِبَرَآةِ ابْنِك هَذَا قَالَ فَبَيْنَمَا هُمْ آذَلِكَ إِذَا أَخَذَ إِبْرَاهِيمُ الْقَدُومَ فَكَسَرَ الصَّنَمَ الَّذِي عَمِلَهُ

فَفَزِعَ أَبُوهُ مِنْ ذَلِكَ فَزَعاً شَدِيداً فَقَالَ لَهُ أَيَّ شَيْءٍ عَمِلْتَ فَقَالَ لَهُ إِبْرَاهِيمُ ع وَ مَا تَصْنَعُونَ بِهِ فَقَالَ آزَرُ نَعْبُدُهُ فَقَالَ لَهُ

إِبْرَاهِيمُ ع أَ تَعْبُدُونَ ما تَنْحِتُونَ فَقَالَ آزَرُ لِأُمِّهِ هَذَا الَّذِي يَكُونُ ذَهَابُ مُلْكِنَا عَلَى يَدَيْه

Ali Ibn Ibrahim has narrated from his father from Ibn Abu Umayr from Hisham Ibn Salim from Abu Ayyub Al-Khazzaz from Abu Basir who has narrated the following:

'Abu Abd Allah (a.s.) has said that Azar, father of Ibrahim (a.s.) was an astronomer for Nimrod who did not go out without his command. One night he looked into the stars and in the morning, he said to Nimrod: 'I have seen something very strange'. He asked, 'What is it?' He replied: 'I saw that a child will be born and in his hand our destruction will take place. Very soon he will be conceived by his mother'. The Imam (a.s.) said that he was astonished and asked: 'Has any woman conceived with him'?' He replied: O that has not happened yet.' The Imam (a.s.) said that he then barred women from men and

he gathered all women in one city where no man could meet them privately. Azar went to bed with his wife and Ibrahim (a.s.) was conceived by his mother. He thought he can be the one of his concern, he sent nurses to examine, and at that time, they could tell if there was anything in the womb. They examined but Allah (s.w.t.) kept what was in the womb to the back. They said: 'We did not see anything in her womb.' Of the information that he had included that he will be burned in the fire but he did not have the knowledge that Allah (s.w.t.) will rescue him.

The Imam (a.s.) said that when the mother of Ibrahim gave birth, Azar wanted to take him to Nimrod to be killed. His wife said to him: 'Do not take your son to Nimrod for being killed. Allow me to take him to a cave and leave him there until the time of his death comes. You must not become the one to kill your son'. He then agreed. The Imam (a.s.) said that she took him to a cave, fed him milk and placed a rock on the opening of the cave, then left him there. Allah (s.w.t.) most made his sustenance in his thumb and he would suck and milk flow from it. He would grow in one day like children grow in one week and he grew in one week like other children grew in one month and in one month he grew like others grew in one year. He remained there as long as Allah (s.w.t.) Wanted. 'His mother said to his father, 'If you give me permission I will go to see the child'. He gave her permission. She went and found Ibrahimas his eyes shone like two lanterns. She took him and held to her chest, fed him, then went back home. Azar asked about him and she said: 'I buried him in the soil.' She waited and visited Ibrahim (a.s.) from time to time, held him to her chest, fed him and returned back home. When he moved she came to him as before from time to time to do what she did before. One time when she wanted to leave, he took hold of her clothes and she asked: 'What is the matter?' He said, 'Take me with you.' She said: 'I must get permission from your father'.' The Imam (a.s.) said that the mother of Ibrahimas went to Azar and informed him of the story.

He told her: 'Bring him to me, make him sit on the road and when his brothers pass by, bring him along with them. He will not be recognized'. The Imam (a.s.) said that brothers of Ibrahim carved idols for sale and sold them in the market. The Imam (a.s.) said that she went and brought him until she made him to sit on the road until his brothers passed by and he went home with them. When his father saw him, he began to feel love for him in his heart. He then lived as long as Allah (s.w.t.) wanted. The Imam (a.s.) has said that one day when his brothers were carving idols Ibrahim (a.s.) picked the adze, took a piece of wood and carved an idol of the shape, which they had never seen before. Azar said to his mother: 'I hope we can receive goodness by the blessing of this son of yours'. He (Ibrahim (a.s.)) picked up the adze (that he wanted). He broke the idol that he had carved. His father expressed intense shock and asked him. 'Why did you break it?' Ibrahimas asked: 'What you want to do with it?' Azar said: 'People worship it'. Ibrahimas then asked: 'Do you worship what you yourself carve?' Azar said to his mother: 'This is the one through whose hands our kingdom will be ruined.'130

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَمَّنْ أَخْبَرَهُ عَنْ

أَبِي عَبْدِ اللَّهِ ع قَالَ سُئِلَ عَنِ النُّجُومِ قَالَ

مَا يَعْلَمُهَا إِلَّا أَهْلُ بَيْتٍ مِنَ الْعَرَبِ وَ أَهْلُ بَيْتٍ مِنَ الْهِنْد

Ali Ibn Ibrahim has narrated from his father from Ibn Abu Umayr from Jamil Ibn Salih From the one who narrated to him who has narrated the Following:

‘Once Abu Abd Allah (a.s.) was asked about astronomy. The Imam (a.s.) said: ‘No one except a family of Al-Arab and a family of Al-Hind (India) know it.131

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْأَشْعَرِيِّ عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع حُمَّ رَسُولُ

اللَّهِ ص فَأَتَاهُ جَبْرَئِيلُ ع فَعَوَّذَهُ فَقَالَ بِسْمِ اللَّهِ أَرْقِيكَ يَا مُحَمَّدُ وَ بِسْمِ اللَّهِ أَشْفِيكَ وَ بِسْمِ اللَّهِ مِنْ أُلِّ دَاءٍ يُعْيِيكَ بِسْمِ اللَّهِ وَ اللَّهُ

شَافِيكَ بِسْمِ اللَّهِ خُذْهَا فَلْتَهْنِيكَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ لَتَبْرَأَنَّ بِإِذْنِ اللَّهِ قَالَ بَكْرٌ وَ سَأَلْتُهُ عَنْ رُقْيَةِ

الْحُمَّى فَحَدَّثَنِي بِهَذَا

Al-Hussein from Muhammad Al-Ashariy has narrated from Muhammad Ibn Ishaq Al-Ash’ariy from Bakr Ibn Muhammad Al-Azdiy who has narrated the following:

‘Abu’ Abd Allah (a.s.) has said: ‘Once the Messenger of Allah (s.a.w.w.) had fever. Jibril (a.s.) came and read a protective recitation. ‘In the name of Allah, read this protective recitation, O Muhammad (s.a.w.w.), in the name of Allah (s.w.t.), I seek cure for you. In the name of Allah (s.w.t.), I seek cure for you from every illness that makes you tired. In the name of Allah (s.w.t.), Allah (s.w.t.) Grants you cure.

In the name of Allah (s.w.t.), you can take it in good health. In the name of Allah (s.w.t.), I do not swear by the places of the stars. You will be cured by the permission of Allah (s.w.t.).' Bakr has said: 'I asked the Imam (a.s.) about the recitation for fever and the Imam (a.s.) narrated this to me.132

Wages for night shift are un-lawful

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ مِسْمَعِ بْنِ

عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ الصُّنَّاعُ إِذَا سَهِرُوا اللَّيْلَ أَلَّهُ فَهُوَ سُحْت

A number of our people have narrated from Sahl Ibn Ziyad from Muhammad Ibn Al-Hassan Ibn Shammun from Abd Allah Ibn Abd Al-Rahman Al-Asamm from Misma Ibn Abd Al-Malik who has said the following:

'Abu Abd Allah (a.s.) has said: 'If a technician remains awake the whole night working, his earning becomes Suht (unlawful and filthy)'.133

The professions one must avoid

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ يَحْيَى الْخُزَاعِيِّ عَنْ أَبِيهِ يَحْيَى بْنِ أَبِي الْعَلَاءِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ

دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَخَبَّرْتُهُ أَنَّهُ وُلِدَ لِي غُلَامٌ فَقَالَ أَ لَا سَمَّيْتَهُ مُحَمَّداً قَالَ قُلْتُ قَدْ فَعَلْتُ قَالَ فَلَا تَضْرِبْ مُحَمَّداً وَ لَا

تَسُبَّهُ جَعَلَهُ اللَّهُ قُرَّةَ عَيْنٍ لَكَ فِي حَيَاتِكَ وَ خَلَفَ صِدْقٍ مِنْ بَعْدِكَ فَقُلْتُ جُعِلْتُ فِدَاكَ فِي أَيِّ الْأَعْمَالِ أَضَعُهُ قَالَ إِذَا عَدَلْتَهُ عَنْ

خَمْسَةِ أَشْيَاءَ فَضَعْهُ حَيْثُ شِئْتَ لَا تُسْلِمْهُ صَيْرَفِيّاً فَإِنَّ الصَّيْرَفِيَّ لَا يَسْلَمُ مِنَ الرِّبَا وَ لَا تُسْلِمْهُ بَيَّاعَ الْأَفَانِ فَإِنَّ صَاحِبَ

الْأَفَانِ يَسُرُّهُ الْوَبَاءُ إِذَا آنَ وَ لَا تُسْلِمْهُ بَيَّاعَ الطَّعَامِ فَإِنَّهُ لَا يَسْلَمُ مِنَ الِاحْتِكَارِ وَ لَا تُسْلِمْهُ جَزَّاراً فَإِنَّ الْجَزَّارَ تُسْلَبُ مِنْهُ

الرَّحْمَةُ وَ لَا تُسْلِمْهُ نَخَّاساً فَإِنَّ رَسُولَ اللَّهِ ص قَالَ شَرُّ النَّاسِ مَنْ بَاعَ النَّاس

Muhammad Ibn Yahya has narrated from Muhammad Ibn Ja'far Ibn Yahya Al-Khuza'iy from his father, Yahya Ibn Abu Al-Alla' from Ishaq Ibn Ammar who has said the following:

'I once visited Abu Abd Allah (a.s.) and informed him of the birth of my son. He asked, 'Why do you not name him Muhammad?' I replied: 'I have already done so'. The Imam (a.s.) then said: 'You must not beat up a (child with the name of) Muhammad and do not abuse him. Allah (s.w.t.) will make him the delight to your eyes during your life time as well as a truthful successor for you'. I then asked: 'I pray to Allah (s.w.t.) to keep my soul in service for your cause, in what kind of profession should I involve him'?

The Imam (a.s.) said: 'If you keep him away from five kinds of professions then instruct him in whatever you like. You must not train him in money changing business; he will not remain safe from unlawful interest. You must not teach him selling coffins; such people become happy with the coming of plague when such disease is around. You must not teach him in selling foods; they do not remain safe from stockpiling (hoarding) food. You should not instruct him to be a butcher; it reduces one's kindness. You must not instruct him in how to sell slaves; the Messenger of Allah (s.a.w.w.) has said: 'The worst people are who indulge in human trade'.134

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مَدْمُحَ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ إِنَّ رَسُولَ اللَّهِ ص قَالَ إِنِّي

أَعْطَيْتُ خَالَتِي غُلَاماً وَ نَهَيْتُهَا أَنْ تَجْعَلَهُ قَصَّاباً أَوْ حَجَّاماً أَوْ صَائِغا

Ahmad Ibn Muhammad has narrated from Muhammad Ibn Yahya from Talhah Ibn Zayd who has said the following:

‘This is a narration of Abu Abd Allah, Ja’far Ibn Muhammad (a.s.) from the Messenger of Allah (s.a.w.w.). He has said: ‘I gave a boy to my aunt and prohibited her from making him a butcher, cupping person or a jewellery carver’. 135

The legal status of income from cupping operation

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَأَلْتُهُ عَنْ آسْبِ

الْحَجَّامِ فَقَالَ لَا بَأْسَ بِهِ إِذَا لَمْ يُشَارِط

A number of our people have narrated from Sahl Ibn Ziyad from Ibn Mahbub from Ibn Ri’ab from Abu Basir from who has said the following:

‘I once asked Abu Ja’far (a.s.) about the legal status of earning by means of cupping. The Imam (a.s.) replied: ‘There is no offense in the earning by such means, if it is not with an established pre-condition’. 136

Income from eulogizing someone to make people mourn

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ لِي أَبِي يَا

جَعْفَرُ أَوْقِفْ لِي مِنْ مَالِي آذَا وَ آذَا لِنَوَادِبَ تَنْدُبُنِي عَشْرَ سِنِينَ بِمِنًى أَيَّامَ مِنًى

A number of our people have narrated from Ahmad Ibn Muhammad from Ali Ibn Al-Hakam from Yunus Ibn Ya’qub who has said the following:

Abu Abd Allah (a.s.) has said: ‘My father said to me, ‘O Ja’far, assign a certain amount from my so and

so properties as endowment, so payments can be made to people who will eulogize to mourn for me in Mina for ten years'.137

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ جَمِيعاً عَنْ حَنَانِ بْنِ سَدِيرٍ قَالَ آانَتِ امْرَأَةٌ

مَعَنَا فِي الْحَيِّ وَ لَهَا جَارِيَةٌ نَائِحَةٌ فَجَاءَتْ إِلَى أَبِي فَقَالَتْ يَا عَمِّ أَنْتَ تَعْلَمُ أَنَّ مَعِيشَتِي مِنَ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ مِنْ هَذِهِ الْجَارِيَةِ

النَّائِحَةِ وَ قَدْ أَحْبَبْتُ أَنْ تَسْأَلَ أَبَا عَبْدِ اللَّهِ ع عَنْ ذَلِكَ فَإِنْ آانَ حَلَالًا وَ إِلَّا بِعْتُهَا وَ أَآَلْتُ مِنْ ثَمَنِهَا حَتَّى يَأْتِيَ اللَّهُ بِالْفَرَجِ فَقَالَ

لَهَا أَبِي وَ اللَّهِ إِنِّي لَأُعْظِمُ أَبَا عَبْدِ اللَّهِ ع أَنْ أَسْأَلَهُ عَنْ هَذِهِ الْمَسْأَلَةِ قَالَ فَلَمَّا قَدِمْنَا عَلَيْهِ أَخْبَرْتُهُ أَنَا بِذَلِكَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع

أَ تُشَارِطُ قُلْتُ وَ اللَّهِ مَا أَدْرِي تُشَارِطُ أَمْ لَا فَقَالَ قُلْ لَهَا لَا تُشَارِطُ وَ تَقْبَلُ مَا أُعْطِيَت

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

'In our neighborhood there was a woman who had a slave-girl who sung eulogies. She came to my father and said: 'O Uncle, you know about my means of living from Allah (s.w.t.) and then it is from this slave-girl's singing eulogies. I would request you to ask from Abu Abd Allah (a.s.) for me about it if it is lawful; otherwise, I will sell her and use the funds from selling her until Allah (s.w.t.) opens up a door for me'. My father said to her: 'I consider Abu Abd Allah (a.s.) greatly exalted and cannot ask such things from him'. The narrator (a.s.) has said that when we visited him, I informed the Imam (a.s.) about it and Abu Abd Allah (a.s.) asked: 'Does she set a condition?' I replied: 'By Allah (s.w.t.), I do not know if she

does so or not.’ The Imam (a.s.) said: ‘Tell her not to set up a condition for payment but accept whatever is given to her’.138

The legal status of income from hairdressing

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشْيَمَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ دَخَلَتْ مَاشِطَةٌ عَلَى رَسُولِ

اللَّهِ ص فَقَالَ لَهَا هَلْ تَرَأْت عَمَلَك أَوْ أَقَمْت عَلَيْهِ فَقَالَتْ يَا رَسُولَ اللَّهِ أَنَا أَعْمَلُهُ إِلَّا أَنْ تَنْهَانِي عَنْهُ فَأَنْتَهِيَ عَنْهُ فَقَالَ لَهَا

افْعَلِي فَإِذَا مَشَطْتِ فَلَا تَجْلِي الْوَجْهَ بِالْخِرَقِ فَإِنَّهَا تَذْهَبُ بِمَاءِ الْوَجْهِ وَ لَا تَصِلِي الشَّعْرَ بِالشَّعْرِ

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

‘Abu Abd Allah (a.s.) has said: ‘Once a hair- dresser came to the Messenger of Allah (s.a.w.w.) and he asked her: ‘Have you stopped the work you were doing or not?’ She replied: ‘O Messenger of Allah (s.a.w.w.) I still do it unless you prohibit. If so I will stop’. He said: ‘You can still do it but when doing a hair dressing do not clean the face with Al-Khiraq (tatter); it takes away the beauty of the face, and do not connect someone else’s hair to another person’s hair’.139

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ سَالِمِ بْنِ مُكْرَمٍ عَنْ سَعْدٍ الْإِسْكَافِ قَالَ سُئِلَ أَبُو

جَعْفَرٍ ع عَنِ الْقَرَامِلِ الَّتِي تَضَعُهَا النِّسَاءُ فِي رُءُوسِهِنَّ يَصِلْنَهُ بِشُعُورِهِنَّ فَقَالَ لَا بَأْسَ عَلَى الْمَرْأَةِ بِمَا تَزَيَّنَتْ بِهِ لِزَوْجِهَا

قَالَ فَقُلْتُ لَهُ بَلَغَنَا أَنَّ رَسُولَ اللَّهِ ص لَعَنَ الْوَاصِلَةَ وَ الْمَوْصُولَةَ فَقَالَ لَيْسَ هُنَاكَ إِنَّمَا لَعَنَ رَسُولُ اللَّهِ ص الْوَاصِلَةَ الَّتِي

تَزْنِي فِي شَبَابِهَا فَلَمَّا آبِرَتْ قَادَتِ النِّسَاءَ إِلَى الرِّجَالِ فَتِلْكَ الْوَاصِلَةُ وَ الْمَوْصُولَة

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

'Abu Ja'far (a.s.) was asked about women's decorating their hair with silk fibers or hairs and so on. The Imam (a.s.) replied: 'There is no offense in women's beautifying themselves for their husbands'. I (the narrator) said: 'We are told that the Messenger of Allah (s.a.w.w.) had condemned hair connecting and the women who have used such means to beautify themselves. The Imam (a.s.) said: 'It does not apply in this case. The Messenger of Allah (s.a.w.w.) had condemned only the connectors who commit fornication when they are young and when old lead men and women to commit fornication. This is called connecting and connected'.140

Female singing in ladies-only gatherings

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مَّدمُحَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ع

عَنْ آسْبِ الْمُغَنِّيَاتِ فَقَالَ الَّتِي يَدْخُلُ عَلَيْهَا الرِّجَالُ حَرَامٌ وَ الَّتِي تُدْعَى إِلَى الْأَعْرَاسِ لَيْسَ بِهِ بَأْسٌ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ

وَ مِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّه

A number of our people have narrated from Ahmad Ibn Muhammad from Al-Hussein Ibn Sa'id from Ali Ibn Abu Hamzah from Abu Basir who has said the following:

'I once asked Abu Ja'far (a.s.) about the legal status of the income from female music playing singers.

The Imam (a.s.) said: ‘Such singing and playing music of females where men are also present is unlawful. There is no offense in inviting female singers on the occasion of a wedding program. It is in the words of Allah (s.w.t.);

وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ

‘Among people are those who purchase useless talk to make people lose the path of Allah. **(*31:6*)**

Taking wages for teaching

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنِ الْفَضْلِ بْنِ آثِيرٍ عَنْ حَسَّانَ الْمُعَلِّمِ قَالَ سَأَلْتُ أَبَا

عَبْدِ اللَّهِ ع عَنِ التَّعْلِيمِ فَقَالَ لَا تَأْخُذْ عَلَى التَّعْلِيمِ أَجْراً قُلْتُ الشِّعْرُ وَ الرَّسَائِلُ وَ مَا أَشْبَهَ ذَلِكَ أُشَارِطُ عَلَيْهِ قَالَ نَعَمْ بَعْدَ أَنْ

يَكُونَ الصِّبْيَانُ عِنْدَكَ سَوَاءً فِي التَّعْلِيمِ لَا تُفَضِّلُ بَعْضَهُمْ عَلَى بَعْضٍ

A number of our people have narrated from Ahmad Ibn Muhammad from Muhammad Ibn Isma’il Ibn Bazi’ from Al-Fadl Ibn Al-Kathir from Hassan Al-Mu’allim who has said the following:

‘This is concerning my question before Abu Abd Allah (a.s.) about teaching on hire like poetry, letter-writing and similar issues on condition of payment. The Imam (a.s.) said: ‘Yes, it is permissible if children are treated with equality in teaching without any preference for anyone of them over the others’.141

عَلِيُّ بْنُ مُحَمَّدِ بْنِ بُنْدَارَ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع

هَؤُلَاءِ يَقُولُونَ إِنَّ آسْبَ الْمُعَلِّمِ سُحْتٌ فَقَالَ آذَبُوا أَعْدَاءُ اللَّهِ إِنَّمَا أَرَادُوا أَنْ لَا يُعَلِّمُوا الْقُرْآنَ وَ لَوْ أَنَّ الْمُعَلِّمَ أَعْطَاهُ رَجُلٌ دِيَةَ

وَلَدِهِ لَكَانَ لِلْمُعَلِّمِ مُبَاحا

Ali Ibn Muhammad Ibn Bandar has narrated from Ahmad Ibn Abu Abd Allah from Sharif Ibn Sabiq from Al-Fadl Ibn Abu Qurrah who has said the following:

'I once said to Abu Abd Allah (a.s.): 'They say that receiving payment for teaching is Suht142. The Imam (a.s.) said: 'They, the enemies of Allah (s.w.t.), have spoken a lie. They want to stop teaching of Al-Quran. If one gives blood money for his child to a teacher it (payment) is lawful for the teacher'.143

Earnings wages from religion

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ يُونُسَ بْنِ ظَبْيَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ

ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَيْلٌ لِلَّذِينَ يَخْتِلُونَ الدُّنْيَا بِالدِّينِ وَ وَيْلٌ لِلَّذِينَ يَقْتُلُونَ الَّذِينَ يَأْمُرُونَ

بِالْقِسْطِ مِنَ النَّاسِ وَ وَيْلٌ لِلَّذِينَ يَسِيرُ الْمُؤْمِنُ فِيهِمْ بِالتَّقِيَّةِ أَ بِي يَغْتَرُّونَ أَمْ عَلَيَّ يَجْتَرِءُونَ فَبِي حَلَفْتُ لَأُتِيحَنَّ لَهُمْ فِتْنَةً تَتْرُكُ

الْحَلِيمَ مِنْهُمْ حَيْرَان

Muhammad Ibn Yahya has narrated from Ahmad Ibn Muhammad from Muhammad Ibn Sinan from Isma'il Ibn Jabir from Yunus Ibn Zabyan who has said the following:

‘I heard Abu Abd Allah (a.s.) saying: ‘The Messenger of Allah (s.a.w.w.) has said: ‘Allah (s.w.t.) 144 has said: ‘Woe upon those who try to earn living using religion and fight those who command people to yield to justice. Woe upon those among whom the believers are forced to observe dissimulation (Taqiyya). Are they deceiving Me or that they dare to oppose Me? I swear by Myself (s.w.t.) that I will punish them so harshly that the people of wisdom will be surprised’."145

و بهذا الإسناد عن جعفر عن أبيه ع أن االله أنزل آتابا من آتبه على نبي من الأنبياء و فيه أن يكون من خلقي لمحسنون

الدنيا بالدين يلبسون مسوح الضأن على قلوب آقلوب الذئاب أشد مرارة من الصبر و ألسنتهم أحلى من العسل و أعمالهم

الباطنة أنتن من الجيف بي تغترون أم إياي تخادعون أم علي تتجبرون فبعزتي حلفت لأبعثن عليهم فتنة تطأهم في

خطامها حتى تبلغ أطراف الأرض تترك الحليم منها حيران فيما رأى الرائي و حكمه الحكيم أترآهم شيعا و أذيق بعضهم

بأس بعض أنتقم من أعدائي بأعدائي فلا أبالي

And with the same chain of narrators, it is reported from Imam Ja’far (a.s.) that his forefather said: ‘Indeed, Allah (s.w.t.) Send down a Book onto to one of His (s.w.t.) Prophetsas, where Allah (s.w.t.) Says: There is a group among people who earn living through the religion, their outfits are of hypocrisy and their hearts are stone cold146, they are extremely impatient but their tongues are (superficially) very sweet, their hidden affairs are worse than the odor of the dead animals. Thus, do they intend to deceive Me? Or are they planning against Me? Or are they not afraid of Me? I swear by My (s.w.t.) Own Self, I will Punish them with such a Wrath that some of them will stampede and drag some of others from one corner to the other corner of the world. Their punishment will be so harsh that even the wise and people

of intellect will be surprised. I will disintegrate them so that some of them will execute others. I will take Revenge of My (s.w.t.) enemies through My (s.w.t.) other enemies, without extending any Mercy.147

الآمِدِيُّ فِي الْغُرَرِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ صُنْ دِينَكَ بِدُنْيَاكَ تَرْبَحْهُمَا وَ لَا تَصُنْ دُنْيَاكَ بِدِينِكَ فَتَخْسَرَهُمَا

Amir-ul-Momineen (a.s.) said that he who holds on to the religion through striving in the world secures his religion but that who earns sustenance through religion loses his religion all together'.148

وَ قَالَ ع صُنِ الدِّيْنَ بِالدُّنْيَا يُنْجِكَ وَ لَا تَصُنِ الدُّنْيَا بِالدِّيْنِ فَتُرْدِيَك

Amir-ul-Momineen (a.s.) said: 'Making progress in the religion through worldly means will be rewarded whereas improving worldly affairs through religion will be admonished'.149

جَعْفَرُ بْنُ أَحْمَدَ الْقُمِّيُّ فِي آتَابِ الْغَايَاتِ، عَنْ رَسُولِ اللَّهِ ص قَالَ شِرَارُ النَّاسِ مَنْ بَاعَ آخِرَتَهُ بِدُنْيَاهُ وَ شَرٌّ مِنْ ذَلِكَ مَنْ

بَاعَ آخِرَتَهُ بِدُنْيَا غَيْرِه

The messenger of Allah (s.a.w.w.) said: 'An evil person is that who sells his Hereafter for his world but even worse is that who sells his Hereafter for the sake of others' worldly gains'.150

طالب الدنيا بالدين معاقب مذموم

The seeker of the 'World' by the means of religion is rebuked and disgraced'.151

It is haram to take wages for leading prayers

وَ بِهَذَا الْإِسْنَادِ عَنْ أَبِي جَعْفَرٍ ع قَالَ لَا يُصَلَّى خَلْفَ مَنْ يَبْتَغِي عَلَى الْأَذَانِ وَ

الصَّلَاةِ الْأَجْرَ وَ لَا تُقْبَلُ شَهَادَتُه

It is narrated through the previous chain of narrators that Abu Abd Allah (a.s.) said: 'Neither offer Salat behind the one who take wages for reciting Adhan and (leading) Salat nor accept his testimony'.152

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ جَمِيعاً عَنْ مُحَمَّدِ بْنِ

أَبِي حَمْزَةَ عَنْ حُمْرَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع .....وَ رَأَيْتَ رِيَاحَ الْمُنَافِقِينَ وَ أَهْلِ النِّفَاقِ قَائِمَةً وَ رِيَاحَ أَهْلِ الْحَقِّ لَا

تَحَرَّكُ وَ رَأَيْتَ ذَانَالْأَ بِالْأَجْرِ وَ الصَّلَاةَ بِالْأَجْرِ وَ رَأَيْتَ الْمَسَاجِدَ مُحْتَشِيَةً مِمَّنْ لَا يَخَافُ اللَّهَ

Muhammad Ibn Yahya has narrated from Ahmad Ibn Muhammad who from certain of his people and Ali Ibn Ibrahim has narrated from his father who from Ibn Abu Umayr all from Muhammad Ibn Abu Hamzah who from Humran who has narrated the following:

Abu Abd Allah (a.s.) once said: 'You will see people of hypocrisy and hypocrites on the rise and people of truth do not move, when you see taking wages for Adhan and Salat, when you see Masjid full of those who do not fear Allah...' (An extract from a long hadith).153

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