

Manners (Akhlaq)

YEAR 14

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Abbreviations: -

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat-o-Wass Salam

ajfj: - Aja Allah farjak (May Allah azwj Hasten the reappearance of the 12th Imam^{ajfi})

ra: - Razi Allah^{azwj}

la: - Laan Allah^{azwj}



Introduction:

In 'Akhlāq-14, we will present Ahadith of Ahl al-Bayt^{asws} as one would find in the books of Ahadith were most of the time Kuniya of an Imam^{asws} is used instead of Imam^{asws}'s name as we know and frequently mention.

This is the final lesson on Akhlāq, it has been created for the learning of 14 year olds. They can learn further from their parents and guardians as they grow and gain experience. They can also revisit the lessons aimed at the other years. It should be noted that they must not be left unsupervised and must be accompanied in their learning until they reach the age of the 21 years (using Islamic years- that is 20 years and 5 months as per the Gregorian calendar). Therefore, some of the issues related to adulthood are not covered here and are left to their guardians to tell them as and when necessary.

Who Should a Momin Associate With?

Don't Sit with Those Scholars who Create Mischief:

Aba Abd Allah^{asws} said: The sins of our shias are on the necks of the scholars. Why do you sit in the company of those scholars who abhor you and me^{asws}? You should disapprove of these people. I said: 'Even if I try to stop them (the scholars) they still continue with their mischief. Imam^{asws} said: Then you should avoid them and stop sitting in their gatherings.'¹

Do Not Associate with the People of 'Biddah':

Abu Abd Allah^{asws} said: 'Do not associate with the people of Biddah (heretics who innovate) as you may be considered one of them by other people. The Rasool Allah^{saww} has said: 'A man ends up in the religion of his friends and associates.'²

The Rasool Allah^{saww} has said: 'After me, when you find people of Biddah and liars, express your disapproval of them and increase your condemnation and evidence against them so they do not become greedy (and powerful enough) to bring destruction to Islam. You must warn people against them and against learning their heretic ideas. Allah^{azwj} will Reward you for this and will raise your position in the next life.'³

Do not Over-Burden your Fellow Brothers:

'Abu Abd Allah^{asws} once said: 'O 'Umar! You must not overburden our Shias! You must be kind to them because people cannot bear what you can bear.'⁴

'Abu Abd Allah^{asws} has said: 'Allah^{azwj} Made belief in seven shares: **Virtue, Truthfulness, Certainty, Compliance, Loyalty, Knowledge and Patience.** Allah^{azwj} then Distributed it among the people, whoever received all seven shares is perfect and significant. Allah^{azwj} has Given one share or two or three, and so on up to seven, to certain people.' The Imam^{asws} then said: 'Do not expect (the performance of) two shares from those who have been given one share or three from those who have received two shares and so on up to seven. Hence, do not overburden them.'⁵

¹ Ibid, H. 21198 from al-Roza (al-Kafi)

² Al-Kafi, vol. 2, H. 2813, Ch. 159, h, 3

³ Al-Kafi, vol. 2, H. 2814, Ch. 159, h, 4

⁴ Al-Kafi, vol. 8, H 14970, h 522

⁵ Ibad, vol. 2, H 1518, h 1

Don't Harm Yourself in Doing Favours:

Abu Abd Allah^{asws} has said that you must not involve yourself in the affairs of your brother (in belief) where the harm of the involvement to you is greater than the benefit for him,' (Ibn Sinan has said, 'This can happen when a man is in debt and you sell all of your belongings to pay his debts, but his debts are still not fully paid).'⁶

One Should Not Involve Himself in Tasks that are Beyond his Capabilities:

'Abu 'Abd Allah^{asws} (6th Imam^{asws}) has said: 'Allah^{azwj} has delegated all the affairs of a believer to him but He^{azwj} has not allocated for him to humiliate himself. Have you not heard the words of Allah^{azwj}?

'All honour belongs to Allah, His Messenger and the believers (63:7).

Thus, believers are honourable and not deprived and humiliated.' He^{asws} then said: 'The believers are more majestic than mountains. Mountains are reducible by shovels but believers are not reducible, even in small amounts, in matters of their religion.'⁷

'I heard Abu 'Abd Allah^{asws} saying: 'Believers must not humiliate themselves.' It was asked: 'How can one humiliate himself?' He^{asws} (the Imam) replied: 'This happens when he does those things are beyond his capabilities (by involving himself in things that he cannot accomplish)'⁸

Associating with Persistent Sinners:

'Abu Abd Allah^{asws} has said: 'It is not proper for a believer to attend a meeting wherein Allah^{azwj} is disobeyed and one is unable to change it.'⁹

Imam^{asws} Says Either Associate with a 'Ghali'¹⁰ or with us^{asws}:

'I heard Abu al-Hassan^{asws} saying: 'Why is it that I^{asws} find you with 'Abd al-Rahman ibn Ya'qub?' I (the narrator) then said, 'It is because he is my uncle from my mother's side.'

⁶ Al-Kafi, vol, 4, H. 6087, CH. 27, h 1

⁷ Al-Kafi, vol, 5, Ch. 24, h, 1

⁸ Ibid, h,4

⁹ Al-Kafi, vol. 2, H. 2811, Ch. 159, h, 1

¹⁰ The one who says other than what Masomeen^{asws} have narrated.

The Imam^{asws} said: 'He says great heavy words about Allah^{azwj}. He describes Allah^{azwj} (even though) He^{azwj} is beyond description. You either sit with him and leave us^{asws} or sit with us^{asws} and leave him.'

I then said: 'He may say anything he wants but what does that have to do with me when I say none of the things that he says?'

Abu al-Hassan^{asws} said: 'Are you not afraid of the misfortune that may affect him may inflict all of you also? Do you not know about what happened to the people of Moses^{as}? The father of one of them was of the horsemen of the Pharaoh. When the Pharaoh's horsemen approached Moses^{as}, one of Moses^{as}' men went to his father to convince him to join Moses. But his father kept moving while they argued until they reached the shore and both of them were drowned. The news reached Moses^{as} and he^{as} said: 'He is in the mercy of Allah^{azwj}, but when misfortune falls there is no defence for those who are close to the sinners.'¹¹

The Company One Must Avoid:

Abu Abd Allah^{asws} has said: 'It is not proper for a Muslim to establish friendship and brotherhood with a blatant sinner, a silly person or a liar.'¹²

Amir-ul-Momineen^{asws} from the pulpit would say: 'It is very proper for a Muslim not to establish brotherhood with three kinds of people:

1. A vulgar person
2. A silly person
3. A lying person

A vulgar person polishes his acts for you and loves that you (eventually) become like him. He does not help you in your religious matters and your life in the hereafter. Association with him is injustice and hardheartedness. His association with you is a disgrace.'

A silly person does not show you anything good. There is no hope in his diverting any evil from you even if he may make an effort to help. Perhaps, he may like to benefit you, instead he harms you. His death is better than his living, his silence is better than speaking, and his being at a distance is better than his being nearby.

'You can never have a happy life with a lying person. He narrates your words to others and the words of the others to you. Whenever he runs out of a story, he stretches one story to the other so much so that even if he may tell the truth it is not

¹¹ Al-Kafi, vol. 2, H. 2812, Ch. 159, h, 2 ج ال كافي : 375 ص : 2

¹² Al-Kafi, vol. 2, H. 2815, Ch. 159, h, 5 ج ال كافي : 376 ص : 2

believed. He creates animosity among people and grows hatred in the hearts. Be pious before Allah^{azwj} and look after your souls.’¹³

‘Once Ali ibn al-Hussain^{asws} said to me: ‘My son, beware of five kinds of people; do not associate with them, speak to them or accompany them.’

I then asked: ‘Who are they O father?’ He^{asws} then said:

1. You must not accompany a lying person; he is like a phantom.
2. You must not associate with a sinful person.
3. You must not associate with a stingy person; he leaves you out in the cold in financial matters in your desperate conditions;
4. You must not associate with a silly person; he may want to help you but instead he causes you harm;
5. You must not associate one who has failed to maintain good relations with relatives.

He^{asws} have found him being condemned in three places of the book of Allah^{azwj}:

‘If you ignore the commands of Allah, would you then also spread evil in the land and sever the ties of kinship? (47:22). Allah has condemned these people and made them deaf, dumb, and blind.’ (47:23)

‘Those who disregard their contract with Allah after He has taken such a pledge from them, who sever the proper relations that Allah has commanded them to establish, and those who spread evil in the land will have Allah’s condemnation instead of reward and will face the most terrible end.’ (13 :25)

The evil doers (2:26) who break their established contract with Him and the relations He has commanded to be kept and who spread evil in the land; these are the ones who lose a great deal.’ (2:27).¹⁴

Abu Abd Allah^{asws} was asked about the words of Allah^{azwj}:

‘Allah has told you (believers) in the Book that when you hear people disbelieving and mocking Allah’s revelations, do not sit with them unless they change the subject. You will become like them. Allah will gather all the hypocrites and the unbelievers together in hellfire.’ (4: 140).

The Imam^{asws} said: ‘It means that when you hear the man who rejects the truth, denies it and opposes ‘A’immah^{asws}, you then must leave him and do not sit with him no matter whoever he may be.’¹⁵

¹³ Al-Kafi, vol. 2, H. 2816, Ch. 159, h, 6

¹⁴ Al-Kafi, vol. 2, H. 2817, Ch. 159, h, 7 ج ال كافي ص : 2 : 377

One Must Not Sit Where Masomeen^{asws} are Not Respected:

Imam Abu Abd Allah^{asws} said: 'There are three kinds of gatherings that Allah^{azwj} Hates and sends His^{azwj} anger upon those that attend. You must not sit there to associate with them: a gathering where there is **one whose tongue speaks lies in his Fatwas** (legal opinion), where our^{asws} enemies are praised as emerging (problem solvers), where we are mentioned as obsolete (of less value) ones, and where obstacles are created for us^{asws} and you know it.'

The Imam^{asws} then read three verses from the book of Allah^{azwj}:

'O believers, do not say bad words against the idols lest they (pagans) in their hostility and ignorance say such words against Allah.'(6: 1 08) ***'When you see people mocking Our revelations. Turn away from them so that they may change the subject.'*** (6:68) ***'(Unbelievers), do not follow whatever your lying tongues may tell you is lawful or unlawful to invent lies against Allah'*** (16: 116).¹⁶

Abu Abd Allah^{asws} has said: 'Whoever sits with those who abuse the friends of Allah^{azwj} has certainly disobeyed Allah^{azwj}.'¹⁷

Imam Mohammed Baqir^{asws} said: Whoever sits in a gathering where any of 'A'immah^{asws} is Abused and one is able to move out of such gathering, but does not do so, Allah^{azwj} will Dress him with humiliation in this world and punish him in the next life and take away from him the goodness that was granted to him due to his acquaintance with us^{asws}.'¹⁸

Keeping Good Relations with Momineen:

Abu Abd Allah^{asws} has said: 'If a believing person maintains good relations with his brother in belief, he is considered to be maintaining such relations with the Rasool Allah^{saww}.'¹⁹

Abu Abd Allah^{asws} said: A favour is nothing until it is extended to a honourable family person or to a religious one.²⁰

¹⁵ Al-Kafi, vol. 2, H. 2818, Ch. 159, h, 8

¹⁶ Al-Kafi, vol. 2, H. 2822, Ch. 159, h, 12

¹⁷ Al-Kafi, vol. 2, H. 2824, Ch. 159, h, 14

¹⁸ Al-Kafi, vol. 2, H. 2825, Ch. 159, h, 15

¹⁹ Al-Kafi, vol. 2, H. 6067, Ch. 21, h, 8

²⁰ Ibid, H. 21596

Abu Abd Allah^{asws} said: Four things go to waste:

- (1) To love a disloyal person;
- (2) To favour an ungrateful person;
- (3) To teach an uninterested person;
- (4) To tell a secret to an unreliable person.²¹

Abu Abd Allah^{asws} once said to Mufaddal ibn 'Umar: 'O Mufaddal, if you want to know whether a man is the most wicked or most fortunate, find out to whom he extends his favours. If he gives to someone who is properly deserving, it is information for you that good consequences await him; if he extends favours to those who do not deserve it, there is not anything good for him before Allah^{azwj}.²²

Abu 'Abd Allah^{asws} says that the Rasool Allah^{saww} has said: 'Whoever does a favour to members of my^{saww} family, I^{saww} will compensate him on the Day of Judgment.'²³

Abu Abd Allah^{asws} has narrated this Hadith. 'The Rasool Allah^{saww} has said: 'On the Day of Judgment, I^{saww} will intercede on behalf of four kinds of people, even though they may come with the sins of the people of the world. Of such people is a man who has supported my^{saww} children, one who has spent his property for my^{saww} children in difficult times, a man who loves my^{saww} children by his tongue and heart, and a man who strives hard to meet the needs of my^{saww} children when they are driven away or expelled.'²⁴

Helping a Momin by Giving Loan:

Abu 'Abd Allah^{asws} has said: 'There is writing on the door of Paradise that says: 'Charity for ten 'rewards' and loan for eighteen 'rewards. (Hence giving a loan is better than giving away something as a charity).²⁵

Belief and Worship

The Degrees of Belief:

'Abu Abd Allah^{asws} once sent me with a group of his followers for an errand. We left for it and returned depressed. Abu Abd Allah^{asws} asked me about the short trip for which he^{asws} had sent me. I told him^{asws} about it and how many people came up so

²¹ Ibid, H. 21597 ج ١٦ : ص 299

²² Al-Kafi, vol, 4, H 6082, Ch. 26, h 1

²³ Ibid

²⁴ Al-Kafi, vol, 4, H. 6210, Ch. 42, h 9

²⁵ Al-Kafi, vol, 4, H. 6093, Ch. 29, h 1

34 : ص 4 : ج ١٦ كافي

they could talk to me. He^{asws} thanked Allah^{azwj}. I told the Imam^{asws} and said 'May Allah^{azwj} keep my soul in service for your cause, we disassociate from these people because they do not say what we say (they do not think like us). 'The Imam^{asws} then said: 'If these people love and support us^{asws}, but do not say what you say, do you (still) distance yourselves from them?' I said: 'Yes, we do so.' The Imam^{asws} said: 'It is just like us^{asws}. We^{asws} have (knowledge and abilities) that you do not have. Should we^{asws} disassociate from you?' I said, 'No, may Allah^{azwj} keep my soul in service for your cause.' The Imam^{asws} said: 'Be friends with them and do not disassociate from them.

Among the Muslims, there are those who have only one share, those who have two shares, three shares, four shares, five shares, six shares and those who have seven shares. It is not proper for those who have one share to blame those who have two shares, or those who have two shares to blame those who have three shares etc. I will give an example:

'A man had a Christian neighbour to whom he preached Islam attractively and the neighbour accepted. It was early next morning when he (the preacher) knocked at the convert's door. The preacher told him to make Wuzu, dress up in his two pieces of cloth and join them for prayer. The new convert did this and they performed many prayers. Then they prayed the morning-prayer (fajr) and waited until it was light. The convert got up to go home and the man asked him where he was going. He said that the time left until noontime is very short. The new convert sat down with him until noontime and they prayed the noontime prayer. Then he said that there is very little time until the afternoon prayer. He prevented the new convert from going home until they said the afternoon prayer. The convert then wanted to go home but the preacher said, 'It is the last part of the day and there is less (of the day left) than the beginning (of the day).' So the convert stayed until they performed the prayer at sunset. Then the convert wanted to go home, the preacher said, 'Only one more prayer is left.' He then waited until they performed the late evening prayer and then they departed each other.

Next early morning the preacher knocked at the door of the new convert. The preacher told him to make Wuzu and join him for prayer. The Christian man said, 'Find other people for this religion who have more free time. I am a poor person with a family to feed.' 'Abu 'Abd Allah^{asws} then said, 'The preacher forced the Christian into religion in such a way that it discouraged the convert and lead him away from the religion.'²⁶

Once Abu Abd Allah^{asws} said²⁷ that Eman is made up of ten stages that are like the steps of a ladder. To climb, one uses it one step after the other one by one. One who possesses two degrees of belief should never say to one who possesses only one degree that he does not have enough belief and so on. If you see someone below, you should help him climb up higher gently and do not burden him with that which he

²⁶ Al-Kafi, vol. 2, H 1519, h 2 43 : ص : 2 ج : الكافي

²⁷ Belief

cannot lift up; he may break down and if one breaks down a believer, he will be held responsible for compensation to him.²⁸

Abu Abd Allah^{asws} said: 'What is this disavowing and disassociation of yours? There are those of you who renounce others. Among the Momineen there are those who are better than others. Among them there are those who pray more, and others are of sharp insight. Such are the degrees of belief.'²⁹

Worshiping Others besides Allah^{azwj} is Not Allowed:

Imam Abu Abd Allah^{asws} was asked about the interpretation of the Verses (19:81-82): ***And they have taken gods besides Allah, (thinking) that they will be a source of strength for them (81) By no means! They shall soon deny their worshipping them, and they shall be enemies to them (82).*** Imam^{asws} replied: 'Worshiping is not only through 'Raku and Sajud' (bowing down and prostration) but it is in following them. Therefore if one obeys someone while disobeying Allah^{azwj}, it is, as if, he has worshiped him'.³⁰

The Reward for Loving the Followers of Ahl Al-Bayt^{asws}:

Once I said to Abu Abd Allah^{asws}: 'Can I ask you a question, may Allah^{azwj} keep you well?' He^{asws} said: 'Yes you may do so.' I said: '(Usually) I go and invite one or two men and women (to our belief) and Allah^{azwj} would save whomever He^{azwj} wants but today, I do not invite anyone.' **The Imam^{asws} said: 'It is no offence for you to leave people to their Lord. Whomever Allah^{azwj} Wants to guide and take out of darkness to light, He^{azwj} does so.'**

The Imam^{asws} then said: 'It is (also) not an offence if you observe good in someone and you introduce him to an issue.' I then said: 'Tell me about the words of Allah^{azwj}. ***To save a life is as great a virtue as to save all of mankind' (5:32).*** The Imam^{asws} said: 'It refers to burning or drowning someone. He^{asws} then remained quiet and then said: 'It is most significant when one is (saved by being) invited (to the truth), and he accepts it (but it rarely happens).'³¹

The Best Way to Communicate Ahadith:

Abu Abd Allah^{asws} said: 'Our Shia are compassionate to each other. When on their own they speak of and remember Allah^{azwj}. To speak of us^{asws} is to speak of Allah^{azwj}.

²⁸ Al-Kafi, vol. 2, H 1521, h 2 45 : ص 2 : ج : الكافي

²⁹ Al-Kafi, vol. 2, H 1523, h 4,

³⁰ Wasail ul Shia, H. 21231 156 : ص 16 : وسائل الشيعة ج :

³¹ Al-Kafi, vol. 2, 210 : ص : باب في إحياء المؤمن 211 2 الكافي

When we^{asws} are mentioned Allah^{azwj} is mentioned, but when our enemies are spoken of it is like speaking of Satan^{la}.³²

Abu Abd Allah^{asws} said: ‘Visit each other; in it there is a revival for your hearts and a study of our^{asws} Ahadith (may take place). Our^{asws} Ahadith helps you to be kind to each other. If you follow them you will find guidance and salvation in them. If you disregard them you will go astray and be destroyed. Therefore, follow them and I^{asws} will assure you of your salvation.’³³

Abu Abd Allah^{asws} said: ‘Certain angels of heaven look at people on earth who are speaking of the excellence of Muhammad and his family and they say, ‘Look how small the number of people (doing this) is, and even though their enemies are numerous, they still praise Muhammad^{saww} and his family^{asws}.’ The Imam^{asws} then said: ‘Another group of angels say to them: ‘They receive a (special) favour from Allah^{azwj} that He^{azwj} Grants to whomever He^{azwj} Wants, Allah^{azwj} possesses a great deal of favours.’³⁴

Majalis Where Imam wants to Participate:

Once Abu Jafar^{asws} asked me: ‘Do you hold private gatherings wherein you say whatever you want?’ I said: ‘Yes, I swear by Allah^{azwj}, we hold private gatherings and say whatever we like to say (in praise of Muhammad^{saww} and his family^{asws}).’ The Imam^{asws} said: ‘I swear by Allah^{azwj}, I^{asws} wish I^{asws} could be with you at such gatherings. You certainly follow the religion of Allah^{azwj}, and the religion of the angels^{as}. Pay attention to restraining from the worldly attractions (sins) and assist yourselves with striving hard in work.’³⁵

Abu Abd Allah^{asws} has said: ‘Wherever three or more believing people gather together an equal number of angels also attend it (gathering). If they pray for a good purpose the angels say Amen! If they seek protection (from Allah^{azwj}) against an evil matter, the angels pray to Allah^{azwj} to divert it from them. If they pray so their wishes come true, the angels intercede for them before Allah^{azwj} and pray to Him^{azwj} to Grant their wishes.

Wherever three or more rejecters (of belief) gather together, ten times as many devils sit with them. If they speak, Satan also speaks and if they laugh, Satan laughs with them. If they succeed (in disrespect and insults) against the friends of Allah^{azwj}, the devils do the same. If any believing person is trapped among them when they behave like this, the believing one should move away so that he does not attend with Satan; the wrath of Allah^{azwj}, is insurmountable and His^{azwj} condemnation is

³² Al-Kafi, vol, 2, H. 2109 Ch. 77 h 1

³³ Al-Kafi, vol, 2, H. 2110 Ch. 77 h 2

³⁴ Al-Kafi, vol, 2, H. 2112 Ch. 77 h 4

³⁵ Al-Kafi, vol, 2, H. 2113 Ch. 77 h 5

irremovable.' The Imam^{asws} then said: 'If he cannot do so (move away) he must condemn it in his heart and stand up even for a short while and move a little.'³⁶

How is a Believer Protected in the World?

Abu al-Hassan^{asws} once said to me, Allah^{azwj} has friends with the Sultan through whom He protects His friends'.³⁷

Abu Abd Allah^{asws} said: 'Working with every tyrant, there is a believing person whom Allah^{azwj} has Placed in order to defend the believing ones from the tyrant, and he (the believing person) receives the least of rewards in the next life because of his association with the tyrant'.³⁸

Social Behaviours of a Momin

Serving Food to Believers:

'Abu al-Hassan^{asws} has said: 'Serving food is one of the reasons for which Allah^{azwj}, Grants forgiveness.'³⁹

Abu Abd Allah^{asws} has said: 'Having good moral behaviour and serving food is part of the Eman (belief).'⁴⁰

Abu Abd Allah^{asws} says that the Rasool Allah^{saww} has said: 'The best among you are those who serve food, offer 'Salam' aloud and perform Salat when people are sleeping.'⁴¹

Who Are Sadaat and Their Elevated Status?

Abu Jafar^{asws} and Abu 'Abd Allah^{asws} say that the Rasool Allah^{saww} has said: 'Allah^{azwj} has Prohibited me to accept charity and certain other things for my own use. Charity is not lawful for the children of 'Abd al- Muttalib^{as}.' He^{saww} then said: 'By Allah^{azwj}, when I^{saww} will stand at the door of Paradise and get hold of its handle, you must know that I^{saww} will not give preference to others before you. Thus, you should

³⁶ Al-Kafi, vol, 2, H. 2114 Ch. 77 h 6

³⁷ Al-Kafi, vol. 5, H. 8483, Ch. 30, h, 7

³⁸ Al-Kafi, vol. 5, H. 8481, Ch. 30, h, 5

³⁹ Al-Kafi, vol, 4, H. 6160, Ch. 38, h 1

⁴⁰ Al-Kafi, vol, 4, H. 6161, Ch. 38, h 2

⁴¹ Al-Kafi, vol, 4, H. 6162, Ch. 38, h 3

be happy with what Allah^{azwj} and His Messenger^{saww} have decided for you.' They (children of 'Abd al-Muttalib^{asws}) then said: 'We are happy with your decision.'⁴²

'I once asked Abu' Abd Allah^{asws}: 'Is receiving charity lawful for the children of al-Hashim?' He^{asws} replied: 'It is not lawful for us^{asws} to receive obligatory charity. It is permissible to receive charities other than obligatory. If this was not the case and you could not accept non-obligatory charity then one would not even be able to go to Makkah where the waters are all a part of charity.'⁴³

'I once asked **Abu 'Abd Allah^{asws}** about charity, which it is not lawful for children of al-Hashim to receive. The Imam^{asws} replied: 'It is zakaat,' I then asked: 'Can they receive zakaat from each other?' He replied, 'Yes, they may do so.'⁴⁴

Abu al-Hassan al-Awwal^{asws} has said: 'Whoever is unable to keep good relations with us^{asws} (by presenting gifts) should maintain good relations with poor people of our^{asws} followers, and those who cannot visit our graves should visit the graves of our^{asws} virtuous brothers (in Eman).'⁴⁵

Abu Abd Allah^{asws} would ask Shihab (ibn 'Abd Rabbihi) to pay zakaat due from him to his (Imam^{asws}'s) servants. It is not permissible for them ('A'imma^{asws}) to receive zakaat, but it is permissible for their servants.'⁴⁶

It is Dislikeable to Sleep Excessively and Waste Time:

Abu al-Hassan, Musa^{asws} said: Allah^{azwj} Dislikes an excessively sleeping servant who passes his time without work'.⁴⁷

Lack of Effort and Laziness:

Abu Al-Hassan, Musa^{asws} has said: 'My father^{asws} once said to a certain 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'.⁴⁸

Abu Abd Allah^{asws} has said: 'If one feels lazy about cleansing himself and taking wudu' for Salat, there is nothing good for him in the Hereafter. If one feels lazy in

⁴² Al-Kafi, vol, 4, H. 6203, Ch. 42, h 2

⁴³ Al-Kafi, vol, 4, H. 6204, Ch. 42, h 3

⁴⁴ Al-Kafi, vol, 4, H. 6206, Ch. 42, h 5

⁴⁵ Al-Kafi, vol, 4, H. 6209, Ch. 42, h 8

⁴⁶ Al-Kafi, vol, 4, H. 6211 Ch. 42, h 10

⁴⁷ Al-Kafi, vol. 5, H. 8373, Ch. 9, h, 2

⁴⁸ Al-Kafi, vol. 5, H. 8376, Ch. 10, h, 2

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organising his living conditions then there is nothing good for him in this worldly life'.⁴⁹

Abu Ja'far^{asws} has said: 'I dislike 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'.⁵⁰

Abu al-Hassan, Musa^{asws} has said: 'Beware of laziness and impatience; with laziness you do not work and with impatience you do not allow the truth'.⁵¹

Abu Abd Allah^{asws} 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'.⁵²

Abu Abd Allah^{asws} has said: Do not seek help from a lazy person and you must not consult a helpless one'.⁵³

Daydreaming Must be Avoided:

Abu Abd Allah^{asws} said: 'Avoid wishing (daydreaming); it destroys the beauty of Allah^{azwj}'s favours to you and causes you to suffer a feeling of failure when you think about what you imagined'.⁵⁴

Care for Society:

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^{asws}** had a good quality of food which he had purchased earlier in the year. The Imam^{asws} 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'.⁵⁵

Abu Abd Allah^{asws} once asked me how much food we had left when food prices were rising. I (the narrator) replied: 'There is enough food for several months'. The Imam^{asws} said, 'Take it out to sell.' I said, 'There is not enough food in al-Madinah.' The Imam^{asws} said: 'You must sell it.' When I sold it he^{asws} said: 'You must buy food every day as other people do'. The Imam^{asws} said: O Mu'attib, make half the supplies

⁴⁹ Al-Kafi, vol. 5, H. 8377, Ch. 10, h, 3

⁵⁰ Al-Kafi, vol. 5, H. 8378, Ch. 10, h, 4

⁵¹ Al-Kafi, vol. 5, H. 8379, Ch. 10, h, 5

⁵² Al-Kafi, vol. 5, H. 8383, Ch.10, h, 9

⁵³ Al-Kafi, vol. 5, H. 8380, Ch. 10, h, 6

⁵⁴ Al-Kafi, vol. 5, H. 8381, Ch.10, h, 7

⁵⁵ Al-Kafi, vol. 5, H. 8715, Ch. 64, h, 1

of food for my^{asws} family from wheat and the other half from barley; Allah^{azwj} Knows that I^{asws} can provide them wheat as it is, but I^{asws} like that Allah^{azwj} Sees me^{asws} planning my^{asws} finances in a good manner'.⁵⁶

Help those who are sick:

Abu' Abd Allah^{asws} has said: 'Once the Rasool Allah^{saww} had a fever. Jibraeel^{as} came and read a protective recitation. 'In the name of Allah, I read this protective recitation, O Muhammad^{saww}, in the name of Allah^{azwj}, I seek a cure for you. In the name of Allah^{azwj}, I seek a cure for you from every illness that makes you tired. In the name of Allah^{azwj}, Allah^{azwj} Grants you a cure. In the name of Allah^{azwj}, you can take it in good health. In the name of Allah^{azwj}, I do not swear by the places of the stars. You will be cured by the permission of Allah^{azwj}.' Bakr has said: 'I asked the Imam^{asws} about the recitation for fever and the Imam^{asws} narrated this to me.'⁵⁷

Professional and Business Etiquettes

Earning a Lawful Living:

Abu Jafar^{asws} says that the Rasool Allah^{saww} has said: 'Worship has seventy parts. The most excellent part is working to make a lawful living'.⁵⁸

Abu Abd Allah^{asws} has said: 'Do you think the sustenance of a man who stays in his home and closes his door, keeps falling on him from the sky? (One has to go out and search of it)'.⁵⁹

The Rasool Allah^{saww} has said: 'O Allah^{azwj}, 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'.⁶⁰

Abu Abd Allah^{asws} once said: 'A wealth that keeps you away from injustice is better than poverty which leads you to commit sins'.⁶¹

The Rasool Allah^{saww} has said: 'Condemned is one who shifts his burden over on other people'.⁶²

⁵⁶ Al-Kafi, vol. 5, H. 8716, Ch. 64, h, 2

⁵⁷ Al-Kafi, vol. 8, H. 88

⁵⁸ Al-Kafi, vol. 5, H. 8348, Ch. 5, h, 6

⁵⁹ Al-Kafi, vol. 5, H. 8344, Ch. 5, h, 2 الكافي ج : 5 ص : 78

⁶⁰ Al-Kafi, vol. 5, H. 8324, Ch. 3, h, 13

⁶¹ Al-Kafi, vol. 5, H. 8322, Ch. 3, h, 11

⁶² Al-Kafi, vol. 5, H. 8318, Ch. 3, h, 7

A man once said to Abu Abd Allah^{asws}: 'We, by Allah^{azwj}, ask for the worldly things and we love to receive worldly gains'. The Imam^{asws} asked: 'What do you want to do with it?' He replied: 'I like to improve my own conditions, the conditions of my family, maintain good relations with others, to give charity and to perform Hajj and al-'Umrah.' The Imam^{asws} said: 'This is not asking for worldly things. It is asking for success in the hereafter'.⁶³

Abu Abd Allah^{asws} was asked: What should a man do for work to make a living'?

The Imam^{asws} replied: 'If you open your door and spread your merchandise, you then have done what one should need to do'.⁶⁴

Traveling and Organising Time:

Abu' Abd Allah^{asws} has said: 'A reasonable Muslim should not travel unless it is for three kinds of tasks:

1. Amending one's means of living;
2. Supplies for the hereafter;
3. Enjoyment with lawful matters.

Also a good Muslim should assign certain hours of his time:

1. to work on the matters between him and Allah^{azwj};
2. to meet his brothers with whom he speaks about the issues of the hereafter
3. to be spent on himself and for matters of enjoyment with lawful restrictions'.⁶⁵

Buying and Selling Real Estate:

I heard Abu al-Hassan^{asws} saying: 'Once a man came to Ja'far^{asws} and said: 'O Abu Abd Allah^{asws}, why have you made properties in scattered places? Had they been in one place, more profit with fewer expenses would occur'. Abu Abd Allah^{asws} 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)'.⁶⁶

⁶³ Al-Kafi, vol. 5, H. 8321, Ch. 3, h, 10

⁶⁴ Al-Kafi, vol. 5, H. 8354, Ch. 6, h, 1

⁶⁵ Al-Kafi, vol. 5, H. 8386, Ch. 12, h, 1

⁶⁶ Al-Kafi, vol. 5, H. 8405, Ch. 18, h, 1

I heard Abu Abd Allah^{asws} saying: 'It is very difficult to protect property of the silent kind (gold and silver)'. I then asked, 'What should one do about it?' The Imam^{asws} replied: 'One should keep them inside walls, a garden or a House'.⁶⁷

Once Ja'far^{asws} called me and asked: 'Has so and so sold his land?' I replied: 'Yes, he has'. The Imam^{asws} said: 'It is written in the Torah that if one sells a piece of land or water and does not replace it by another piece of land or water, then the money they received loses its blessings'.⁶⁸

Abu Ibrahim^{asws} has said that the money received in exchange for real estate is a loss unless another piece of real estate is purchased with it (the money).⁶⁹

Abu Abd Allah^{asws} once said to his Mawla', Musadif (servant), 'Find some property or goods; when one faces hardship or misfortune and knows that behind him there is something to support his family, he feels more ready to allow his soul to depart (his body)'.⁷⁰

Abu Abd Allah^{asws} has said that when the Holy Prophet^{saww} 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'.⁷¹

Once I said to Abu Abd Allah^{asws} 'I have a piece of land in which many buyers are interested.' The Imam^{asws} said: 'O Abu Sayyar, do you know that whoever sells land or water (like a fountain), will see his wealth go away and suffer 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^{asws} said: 'Then it is all right'.⁷²

Signing Contracts:

Abu Abd Allah^{asws} has said: 'You must not form contracts with anyone other than those who are established in goodness'.⁷³

The Effects of Unlawful Earnings Show-up in one's Children:

Abu Abd Allah^{asws} has said: 'The effects of unlawful earning show up in one's offspring'.⁷⁴

⁶⁷ Al-Kafi, vol. 5, H. 8406, Ch. 18, h, 2

⁶⁸ Al-Kafi, vol. 5, H. 8407, Ch. 18, h, 3

⁶⁹ Al-Kafi, vol. 5, H. 8410, Ch. 18, h, 6

⁷⁰ Al-Kafi, vol. 5, H. 8409, Ch. 18, h, 5

⁷¹ Al-Kafi, vol. 5, H. 8411, Ch. 18, h, 7

⁷² Al-Kafi, vol. 5, H. 8412, Ch. 18, h, 8

⁷³ Al-Kafi, vol. 5, H. 8680, Ch. 58, h, 5

Selling and Buying Cat and Dog:

Imam Abu Abd Allah^{asws} said: 'The hunting dog's price is not 'Harram'⁷⁵ and there is no Harram in taking the price for a cat.⁷⁶

Wages for Night Shift are Un-lawful:

Abu Abd Allah^{asws} has said: 'If a technician remains awake the whole night working, his earning becomes Suht (unlawful and filthy)'.⁷⁷

One is not Allowed to Work for an Unjust Government:

Once I was in the presence of **Abu Abd Allah^{asws}** when a certain man of our people came and said: 'I pray to Allah^{azwj} to keep you well, if one of us faces hardship and is called to construct a building and carry out work, what do you say should be done?'

The Imam^{asws} replied: 'I do not like it. The helpers of the unjust ones on the Day of Judgment will be kept in chambers of fire until Allah^{azwj} Judges His servants'.⁷⁸

Enjoying a Good Fortune:

Abu Abd Allah^{asws} has said: 'Three factors help a man enjoy good fortune:

1. To have a cooperating wife;
2. To have virtuous and kind children and
3. To work close to where he lives so that he is present with his family every morning and evening'.⁷⁹

Learn Arabic and Religion Before Starting Business:

Imam Jafar-e-Sadiq^{asws}: 'Learn the Arabic language for it is the language which Allah^{azwj} has selected to Communicate with His creation'.⁸⁰

⁷⁴ Al-Kafi, vol. 5, H. 8534, Ch. 40, h, 4

⁷⁵ Forbidden, illegal

⁷⁶ Tafseer-e-Aayashi, Wasail ul Shia, vol. 17, H. 22137

⁷⁷ Al-Kafi, vol. 5, H. 8547, Ch. 41, h, 7

⁷⁸ Al-Kafi, vol. 5, H. 8547, Ch. 41, h, 7

⁷⁹ Al-Kafi, vol. 5, H. 9125, Ch. 121, h, 2

Remain Pious Whilst Doing Business:

I heard Amir-ul-Momineen^{asws} saying from the pulpit: 'O people who do business, first you must learn 'Fiqh' (religion) and then do business.' He said this three times then said: 'I say it by Allah, 'Riba' (unjust gains in business via exploitation- this is interest) creeps in to nations more quietly than ants moving on rock. Blend your belief with truthfulness. A sinful business person is a criminal, and a criminal person is in the fire'.⁸¹

Abu Abd Allah^{asws} has said that the Rasool Allah^{saww} 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'.⁸²

Abu Jafar^{asws} has said that Amir-ul-Momineen^{asws} lived among you in Al-Kufa, He would have one loaf of bread every day for his lunch and walked in market-places of al-Kufa where he addressed the people and said: 'Those people who do business must maintain piety before Allah^{azwj}'. On hearing his voice, people dropped whatever they had in their hands, their hearts repented and their ears listened. The Imam^{asws} would say: 'You must seek goodness (from Allah^{azwj}) and conclude a transaction with ease, stay close to buyers and 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^{asws} would walk in all of the market-places of al-Kufa and then return to meet people'.⁸³

Abu Abd Allah^{asws} has said that the Rasool Allah^{saww} has said: 'Generosity provides profits'.

Amir-ul-Momineen^{asws} once said, when a slave-girl who had purchased meat from a butcher's shop asked for more, Amir ul Momineen^{asws} told the butcher: You must give her more; it has greater blessings (for your business)'.⁸⁴

I once heard Abu Abd Allah^{asws} 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'.⁸⁵

Abu Ja'far^{asws} has said: 'I dislike two kinds of transactions: 'to drop the merchandise (off without checking it) and (then) receive payment', and buying something without seeing it'.⁸⁶

⁸⁰ Wasail ul Shia, H. 22680

⁸¹ Al-Kafi, vol. 5, H. 8644, Ch. 53, h, 1

⁸² Al-Kafi, vol. 5, H. 8645, Ch. 53, h, 2

⁸³ Al-Kafi, vol. 5, H. 8646, Ch. 53, h, 3

⁸⁴ Al-Kafi, vol. 5, H. 8651, Ch. 53, h, 8

⁸⁵ Al-Kafi, vol. 5, H. 8652, Ch. 53, h, 9

⁸⁶ Al-Kafi, vol. 5, H. 8656, Ch. 53, h, 13

Abu Abd Allah^{asws} has said: 'Selling above a fair price is Suht (unlawful and filthy)'.⁸⁷

Abu Abd Allah^{asws} has said: 'If one accepts a Muslim's request to return an item, he will have his sins reduced by Allah^{azwj} on the Day of Judgment'.⁸⁸

The Imam^{asws} said: 'About the words of Allah^{azwj} ***'There are men who do not become distracted from speaking of Allah because of trading and business.'*** (24:37). 'They are the business people who do not become distracted from speaking of Allah^{azwj} because of trade and business when it is time for Salat. They focus on the rights of Allah^{azwj} in such times'.⁸⁹

Abu Abd Allah^{asws} says that 'Amir-ul-Momineen^{asws} has said: 'If one does business without knowledge, he plunges into doing 'Riba' again and again.' Amir-ul-Momineen^{asws} would also say: 'One who does not understand buying and selling must not sit in market place for doing business'.⁹⁰

Excellence of Keeping Accounts and Books:

'I heard Abu Abd Allah^{asws} saying: 'It is from Allah^{azwj} upon people, virtuous and sinful ones to write down and maintain records of accounting. Without this they will certainly suffer confusion and make mistakes'.⁹¹

Entering the Market Before Others:

Abu Abd Allah^{asws} says that Amir-ul-Momineen^{asws} has said, 'The Market-place of Muslims is like their Masjid. Whoever comes first to a place is more rightful than the others (they have more right than others to use it).' He^{asws} did not charge any rent for the use of houses of the market-place'.⁹²

People With Whom Doing Business Is Not Recommended:

Abu Abd Allah^{asws} once said to me: 'You must not purchase from a 'Muharaf' (unfortunate) person; making a deal with such people is devoid of blessings'.⁹³

⁸⁷ Al-Kafi, vol. 5, H. 8657, Ch. 53, h, 14

⁸⁸ Al-Kafi, vol. 5, H. 8659, Ch. 53, h, 16

⁸⁹ Al-Kafi, vol. 5, H. 8664, Ch. 53, h, 21

⁹⁰ Ibid, h, 23

⁹¹ Al-Kafi, vol. 5, H. 8667, Ch. 54, h, 1

⁹² Al-Kafi, vol. 5, H. 8668, Ch. 55, h, 1

⁹³ Al-Kafi, vol. 5, H. 8676, Ch. 58, h, 1

'This is concerning my question before Abu' Abd Allah^{asws} 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^{asws} said: 'O Abu Rabi', you must not intermingle with them; Kurdish people are a tribe of the tribes of Jinn from whom Allah^{azwj} has removed covering, so do not intermingle with them'.⁹⁴

Abu Abd Allah^{asws} once said to me: 'You must not form contracts with people suffering from crippling deceases; they are of most unjust things'.⁹⁵

Once, an agent of Abu Abd Allah^{asws} borrowed a certain amount of food (grain) for Abu Abd Allah^{asws}. The lender insistently demanded replacement. The Imam^{asws} said to his agent: 'Did I not prohibit you from borrowing from one who did not have anything but now has begun to own something'.⁹⁶

Abu Abd Allah^{asws} has said: 'You must not intermingle or form contract with anyone except those who are established in goodness'.⁹⁷

Using Proper and Improper Measurements in Business:

I once said to Abu Abd Allah^{asws}: 'There is man who has the intention to maintain proper weighing; but when he weighs cannot do it properly'. The Imam^{asws} asked: 'What do people around say about him? I (the narrator) replied: 'They say: 'He does not maintain it properly.' The Imam^{asws} said: 'He should not do weighing'.⁹⁸

Cheating in Business:

Abu Abd Allah^{asws} has said: 'One who cheats is not of our^{asws} people'.⁹⁹

Abu Abd Allah^{asws} has said that the Rasool Allah^{saww} prohibited mixing of milk with water to sell'.¹⁰⁰

Once when I was selling al-Sabiriy (a certain kind of fabric) in the shade Abu al-Hassan^{asws} passed by and said to me: 'O Hisham selling in the shade is cheating and cheating is not lawful'.¹⁰¹

Abu Ja'far^{saww} has said: 'Once, in the market place of al-Madinah, the Holy Prophet^{saww} passed by a place where food was sold. The Holy Prophet^{saww} said, to

⁹⁴ Al-Kafi, vol. 5, H. 8677, Ch. 58, h, 2

⁹⁵ Al-Kafi, vol. 5, H. 8678, Ch. 58, h, 3

⁹⁶ Al-Kafi, vol. 5, H. 8679, Ch. 58, h, 4

⁹⁷ Al-Kafi, vol. 5, H. 8683, Ch. 58, h, 8

⁹⁸ Al-Kafi, vol. 5, H. 8688, Ch. 59, h, 4

⁹⁹ Al-Kafi, vol. 5, H. 8690, Ch. 60, h, 1

¹⁰⁰ Al-Kafi, vol. 5, H. 8694, Ch. 60, h, 5

¹⁰¹ Al-Kafi, vol. 5, H. 8695, Ch. 60, h, 6

the owner, 'I can see your food is good'. He^{saww} then asked about its price. Allah^{azwj} sent a revelation and told him^{saww} to check the lower levels of the food for sale. When he^{saww} checked, there was food of a bad quality. He^{saww} then said to the owner: 'Now I^{saww} can see you have betrayed and cheated the Muslims'.¹⁰²

Swearing at the Time of Buying and Selling:

Once Abu Jafar^{asws} called one of his servants named Musadif and gave him a thousand dinar. The Imam^{asws} told him to travel 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 about the condition of merchandise in the city. The outgoing people informed them that no such merchandise (the items the incoming caravan wanted to sell) was available in the city. The 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 of merchandise. After selling their items, they returned to al-Madinah and Musadif came to Abu Abd Allah^{asws} with two bags filled with dinars, each of which had a thousand dinars. He said, 'I pray to Allah^{azwj} to keep my soul in service for your cause, this is the profit.' The Imam^{asws} said: 'This is a great deal of profit. What did you do with the merchandise?' He (Musadif) told the story of their agreement on oath. The Imam^{asws} said: 'You made an agreement against Muslim people in order to obtain more profit?' The Imam^{asws} then took the two bags and said: 'We do not need this profit. The Imam^{asws} said: 'O Musadif, settling with sword is easier than earning by lawful ways'.¹⁰³

Abu al-Hassan Al-Musa^{asws} has said: 'On the Day of Judgment, Allah^{azwj} 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'.¹⁰⁴

Amir-ul-Momineen^{asws} would say: 'Beware of swearing; it may make a merchandise easily sell, but it destroys the blessings'.¹⁰⁵

The Case of Prices of Goods:

The Imam^{asws} has said that the Rasool Allah^{saww} has said: 'Of the signs of happiness of Allah^{azwj} with His^{azwj} creatures is the existence of a just ruler and low prices. Of the signs of unhappiness of Allah^{azwj} with His^{azwj} creatures is the existence of an unjust ruler and high prices'.¹⁰⁶

¹⁰² Al-Kafi, vol. 5, H. 8696, Ch. 60, h, 7

¹⁰³ Al-Kafi, vol. 5, H. 8697, Ch. 61, h, 1

¹⁰⁴ Al-Kafi, vol. 5, H. 8699, Ch. 61, h, 3

¹⁰⁵ Al-Kafi, vol. 5, H. 8700, Ch. 61, h, 4

¹⁰⁶ Al-Kafi, vol. 5, H. 8701, Ch. 62, h, 1

Ali ibn Al-Husayn^{asws} has said: 'Allah^{azwj} has assigned an angel who regulates prices by His command'.¹⁰⁷

Abu Abd Allah^{asws} has said: 'High prices worsens moral discipline, destroy trust and cause suffering to the Muslims'.¹⁰⁸

The Case of Monopolization (Hoarding) Goods in Public Demand:

Abu Abd Allah^{asws} has said: 'Monopolization (Hoarding) of goods in public demand applies to wheat, barley, dates, raisins and cooking butter only'.¹⁰⁹

Abu Abd Allah^{asws} has said: 'Once during the times of the Rasool Allah^{saww} a severe shortage of food took place. The Muslims came to the Rasool Allah^{saww} saying: 'O Rasool Allah^{saww}, 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^{saww} praised Allah^{azwj} and glorified Him^{azwj} 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 it to them as you like, but you must not keep it in hoarding'.¹¹⁰

Abu Abd Allah^{asws} 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^{asws} then asked: 'What do people who visit you say about it?' I replied, 'They say, 'He is a hoarder.'" The Imam^{asws} asked: 'Does anyone else sell wheat besides you?' I replied, '(Yes) I sell only one out of a thousandth of what is sold in the market.' The Imam^{asws} 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^{saww} passed by his place and said: 'O Hakim ibn Hizam, you must not hoard (all the food supplies)'.¹¹¹

This is concerning my question before Abu Abd Allah^{asws} about a man who hoarded food supplies and waited for higher prices. Is it permissible? The Imam^{asws} 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

Abu Abd Allah^{asws} has said that the Rasool Allah^{saww} has said: 'One who supplies the market receives his sustenance and a hoarder is condemned'.¹¹³

¹⁰⁷ Al-Kafi, vol. 5, H. 8703, Ch. 62, h, 3

¹⁰⁸ Al-Kafi, vol. 5, H. 8706, Ch. 62, h, 6

¹⁰⁹ Al-Kafi, vol. 5, H. 8708, Ch. 63, h, 1

¹¹⁰ Al-Kafi, vol. 5, H. 8709, Ch. 63, h, 2

¹¹¹ Al-Kafi, vol. 5, H. 8711, Ch. 63, h, 4

¹¹² Al-Kafi, vol. 5, H. 8712, Ch. 63, h, 5

¹¹³ Al-Kafi, vol. 5, H. 8713, Ch. 63, h, 6

Abu Abd Allah^{asws} has said: 'At a time when food is Abundantly available, keeping food for forty days is considered to be hoarding, but at the time of food shortages holding back food supplies for three days is considered to be hoarding. After forty days at a time when food is Abundant a hoarder is condemned and at the time of scarcity of food the hoarder is condemned after three days.'¹¹⁴

Finding a Profitable Business:

Abu Abd Allah^{asws} has said: 'A man once complained before the Rasool Allah^{saww} about his deprivation. The Holy Prophet^{saww} said: 'Consider selling. You must buy then sell. In whatever business you find profit, hold on to it'.¹¹⁵

Abu Abd Allah^{asws} 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'.¹¹⁶

Abu Abd Allah^{asws} has said: 'When you (in a business) find sustenance in a certain item then you must continue with it'.¹¹⁷

One Must not Boast About One's Assets:

Abu Abd Allah^{asws} once asked me, 'How do you make a living?' I replied, 'I have two slaves and two camels.' The Imam^{asws} said: 'You must not speak about it to your brothers (in belief); if they do not harm, they do not benefit you either'.¹¹⁸

I once said to Abu Abd Allah^{asws} a man travelled 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^{asws} said: 'If that is the case, look how he spends it. If he spends it in ways that he is not supposed to or he spends it sinfully, then it is unlawful'.¹¹⁹

I once asked al-Reza^{asws}, saying, 'I pray to Allah^{azwj} to keep my soul in service for your cause, people narrate that when the Rasool Allah^{saww} walked on a road, he would not return on the same road, is this true? The Imam^{asws} said: 'Yes, that is how it was and very often I also do so and you should also do it.' The Imam^{asws} said: 'It gives you a greater chance to increase your sustenance'.¹²⁰

¹¹⁴ Al-Kafi, vol. 5, H. 8714, Ch. 63, h, 7

¹¹⁵ Al-Kafi, vol. 5, H. 8724, Ch. 67, h, 1

¹¹⁶ Al-Kafi, vol. 5, H. 8725, Ch. 67, h, 2

¹¹⁷ Al-Kafi, vol. 5, H. 8726, Ch. 67, h, 3

¹¹⁸ Al-Kafi, vol. 5, H. 9312, Ch. 157, h, 4

¹¹⁹ Al-Kafi, vol. 5, H. 9342, Ch. 157, h, 34

¹²⁰ Al-Kafi, vol. 5, H. 9349, Ch. 157, h, 41

The Professions One Must Avoid:

I once visited Abu 'Abd Allah^{asws} 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^{asws} then said: 'You must not strike a (child with the name of) Muhammad nor can you say unkind things to him. Allah^{azwj} will make him the delight of your eyes during your life time as well as a truthful successor for you'. I then asked: 'I pray to Allah^{azwj} to keep my soul in service for your cause, in what kind of profession should I involve him'?

The Imam^{asws} said: 'Keep him away from five kinds of professions then instruct him to pursue whatever you like. You must not train him in a money changing business; he will not remain safe from unlawful interest. You must not teach him to sell 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 do not instruct him as a butcher; it reduces one's kindness. You must not instruct him in how to sell slaves; the Rasool Allah^{saww} has said: 'The worst people are people sellers'.¹²¹

Rasool Allah^{saww} said: 'I gave a boy to my aunt and prohibited her from making him a butcher or a jewellery carver'.¹²²

Income from Eulogizing Someone to Make People Mourn:

Abu Abd Allah^{asws} has said: 'My father said to me, 'O Ja'far^{asws}, assign a certain amount from my^{asws} properties as donations, so payments can be made to people who will eulogize (speak about me) to allow people to mourn for me^{asws} in Mina for ten years'.¹²³

Taking Wages for Teaching:

This is concerning my question before Abu 'Abd Allah^{asws} about teaching for payment. The Imam^{asws} said: 'Yes, it is permissible if children are treated equally, without any preference for one over the others'.¹²⁴

I once said to Abu 'Abd Allah^{asws}: 'They say that receiving payment for teaching is Suht (filthy and unlawful). The Imam^{asws} said: 'They, the enemies of Allah^{azwj}, have

¹²¹ Al-Kafi, vol. 5, H. 8491, Ch. 32, h, 4

¹²² Al-Kafi, vol. 5, H. 8492, Ch. 32, h, 5

¹²³ Al-Kafi, vol. 5, H. 8500, Ch. 34, h, 1

¹²⁴ Al-Kafi, vol. 5, H. 8515, Ch. 37, h, 1

spoken a lie. They want to stop the teaching of al-Quran. If one gives blood money for his child to a teacher, it (payment) is lawful for the teacher'.¹²⁵

Etiquette of Asking for Payment and the Debt:

Once, a man came to Abu 'Abd Allah^{asws} to complain about one of his companions. In a little while the companion came in and Abu 'Abd Allah^{asws} asked: 'Why does so and so complain about 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^{asws} 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^{azwj} has said in His book: **'They fear dreadful accounting' (13:21)**. Do you think they fear that Allah^{azwj} will do injustice to them? No, by Allah^{azwj}, that is not the case. They did not fear anything but demand for payment of what is owed to them and Allah^{azwj} has called it (demand for payment) dreadful accounting, thus one who demands payment (harshly) has maltreated the one who owes him'.¹²⁶

A man once said to Abu Abd Allah^{asws} 'A man 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^{asws} 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'.¹²⁷

About the case of a man who is owed a certain amount of assets from a person who denies that he owes anything, **Abu 'Abd Allah^{asws} has said:** 'If he (creditor) makes him (the debtor) to take an oath, thereafter he (the creditor) is not entitled to take anything from him (the debtor), but if he does not make him to take an oath his right remains enforced upon the debtor'.¹²⁸

Abu 'Abd Allah^{asws} has said that the Rasool Allah^{saww} has said: 'No other ache is a serious ache except an eye ache, and no anxiety is a serious anxiety except the anxiety because of debts'.¹²⁹

Abu 'Abd Allah^{asws} has said that the Rasool Allah^{saww} has said: 'Debt is the loop of Allah^{azwj} on earth and when He^{azwj} wants to humiliate a person. He^{azwj} Places it on his neck'.¹³⁰

I heard Abu Ja'far^{asws} 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^{azwj} has

¹²⁵ Al-Kafi, vol. 5, H. 8516, Ch. 37, h, 2

¹²⁶ Al-Kafi, vol. 5, H. 8443, Ch. 25, h, 1

¹²⁷ Al-Kafi, vol. 5, H. 8444, Ch. 25, h, 2

¹²⁸ Al-Kafi, vol. 5, H. 8445, Ch. 25, h, 3

¹²⁹ Al-Kafi, vol. 5, H. 8446, Ch. 25, h, 4

¹³⁰ Al-Kafi, vol. 5, H. 8447, Ch. 25, h, 5

greater power to impoverish him because of wasting his time and soul for holding back such right'.¹³¹

Investing in Stock Markets

Abu Ja'far^{asws} has said that he disliked two kinds of transactions: 'Drop the merchandise without turning its other side and receive payment', and 'buying merchandise without seeing'.¹³²

Abu Abd Allah^{asws} has said: 'Amir-ul-Momineen^{asws} has said: 'If one does business without knowledge, he plunges in 'Riba' again and again.' Amir-ul-Momineen^{asws} would also say: 'One who does not understand buying and selling must not sit in market place for doing business'.¹³³

Abu Abd Allah^{asws} has said: 'You must not form contracts with anyone other than those who are established in goodness'.¹³⁴

Abu Abd Allah^{asws} has said that the Messenger of Allah^{saww} has said: 'One who supplies the market receives his sustenance and a hoarder is condemned'.¹³⁵

The Interest (Al-Ribah):

Ali ibn Jafar says that he asked from his brother Imam Musa Kazim^{asws} that a man has given someone one hundred Dirhams and now he receives more or less five Dirhams (every month)? (so that the original amounts can eventually be returned) is it Halal? Imam^{asws} replied: 'It's pure 'Al-rajah' (interest – which is forbidden)'.¹³⁶

The Profession of Money Changers:

I once said to Abu Ja'far^{asws} 'A Hadith is reached to me from al-Hassan al-Basriy. If it is authentic Hadith then, 'We are for Allah^{azwj} and to Him we return.' The Imam^{asws} 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 exchanger. 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

¹³¹ Al-Kafi, vol. 5, H. 8448, Ch. 25, h, 6

¹³² Al-Kafi, vol. 5, H. 8663, Ch. 53, h, 20

¹³³

¹³⁴ Al-Kafi, vol. 5, H. 8680, Ch. 58, h, 5

¹³⁵ Al-Kafi, vol. 5, H. 8713, Ch. 63, h, 6

¹³⁶ Wasail ul Shia, H. 23325

have grown. With this business I have performed Hajj and 'Umrah.' The Imam^{asws} 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)?'¹³⁷

Working Women

The following hadith refers to the state of affairs before zahoor-e-Imam^{ajfj}, (the complete Hadith is given in lesson 5): 'You will see women overpower their husbands and work for what he will like and spend for her. You will see man hire his woman, his slave-girl and agree with worthless food and drink'.

But out of necessity and social/religious requirements, ladies used to work during the time of Prophet^{saww} and Masomeen^{asws}, in various important and essential professions, e.g., help in delivering babies, selling merchandise/fragrance to ladies, spinning thread, tailoring cloths etc. Some Ahadith are presented below:

The Rasool Allah^{saww} said in a speech the excellent hobby of the pious women is spindle (weaving and stitching).¹³⁸

Abu Abd Allah^{asws} has said: 'He or any of his dependents should not eat from the meat of 'Aqiqah. One-third of the meat is for al-Qabilah (a woman who is a special nurse that helps women in labour). If the special nurse is a family member, then there is not anything for the nurse. It should be made in parts, cooked and distributed. It should be given only to those who are of the people of Wilayah (people who believe in the Divine authority of 'A'immah^{asws},' The Imam^{asws} said, 'Everyone can eat from the meat of 'Aqiqah except the mother (as well as him and his dependents).'¹³⁹

Abu Abd Allah^{asws} has said: 'Once Zaynab al-'Attarah al-Hawla' visited wives of the Holy Prophet^{saww}, and the Holy Prophet also came home when she was with his^{saww} wives. The Holy Prophet^{saww} said: 'When you visit our houses they become full of sweet smelling fragrance.' And then said: 'When you sell perfumes, you must make certain it is not contaminated and impure; maintaining a greater degree of piety before Allah^{azwj} means more protection for wealth'.¹⁴⁰

The narrator of the Hadith says: In our neighbourhood 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^{azwj} involves this slave-girl's singing eulogies. I would request you to ask **Abu 'Abd Allah^{asws}** for me about whether it is lawful; otherwise, I will sell her and use the funds from selling her until Allah^{azwj} opens up a door for me'. My father said to her: 'I consider Abu 'Abd Allah^{asws} greatly exalted and

¹³⁷ Al-Kafi, vol. 5, H. 8489, Ch. 32, h, 2

¹³⁸ وسائل الشيعة 17 236 64- باب استحباب الغزل للمرأة

¹³⁹ Al-Kafi, vol. 6, H. 10363, Ch. 20, h, 2

¹⁴⁰ Al-Kafi, vol. 5, H. 8648, Ch. 53, h, 5

cannot ask such things from him'. The narrator ^{asws} has said that when we visited him ^{asws}, I informed the Imam ^{asws} about it and Abu 'Abd Allah ^{asws} asked: 'Does she set a condition?' I replied: 'By Allah ^{azwj}, I do not know if she does so or not.' The Imam ^{asws} said: 'Tell her not to set up a condition for payment but to accept whatever is given to her'.¹⁴¹

The Legal Status of Income from Hairdressing:

Abu Abd Allah ^{asws} has said: 'Once a hairdresser came to the Rasool Allah ^{saww} and he asked her: 'Have you stopped the work you were doing or not?' She replied: 'O Rasool Allah ^{saww} I still do it unless you prohibit it- if so I will stop'. He said: 'You can still do it but when hairdressing do not clean the face with al-Khiraq (torn cloths); it takes away the beauty of the face, and do not connect someone's hair to another person's hair'.¹⁴²

Abu Ja'far ^{asws} was asked about women decorating their hair with silk fibres or hair. The Imam ^{asws} replied: 'There is no offence in women beautifying themselves for their husbands'. I (the narrator) said: 'We are told that the Rasool Allah ^{saww} had condemned connecting one's hair to that from another person. The Imam ^{asws} said: 'It does not apply in this case. The Rasool Allah ^{saww} had condemned only the connectors who do this when they are young and wish to act immorally'.¹⁴³

Females Singing in a Ladies only gatherings:

I once asked Abu Ja'far ^{asws} about the legal status of the income from female music playing singers. The Imam ^{asws} said: 'Such singing and playing music of females where men are also present is unlawful. There is no offence in inviting female singers on the occasion of a wedding program. It is in the words of Allah ^{azwj}, '**Among people are those who purchase useless talk to make people lose the path of Allah (31:6).**'¹⁴⁴

One Should Work in His House:

Abu Abd Allah ^{asws} said: Amir-ul-Momineen ^{asws} would bring firewood, water and sweep the house and Syeda Bint-e-Muhammad ^{asws} would grind wheat, make dough and bake'.¹⁴⁵

¹⁴¹ Al-Kafi, vol. 5, H. 8502, Ch. 34, h, 3

¹⁴² Al-Kafi, vol. 5, H. 8505, Ch. 35, h, 2

¹⁴³ Al-Kafi, vol. 5, H. 8506, Ch. 35, h, 3

¹⁴⁴ Al-Kafi, vol. 5, H. 8508, Ch. 36, h, 1

¹⁴⁵ Al-Kafi, vol. 5, H. 8384, Ch. 11, h, 1

Abu' Abd Allah^{asws} has said: 'The Rasool Allah^{saww} would milk his family's goat'.¹⁴⁶

The Time and State of People Before Zahoor-e-Imam^{ajfj}

Abu' Abd Allah^{asws} once said, when these people mentioned before him (the Imam^{asws}) the difficult condition of the Shias, "I^{asws} once was with al-Mansur the Abbasside ruler, who was in a procession. He was on a horse, with a group of people on horses and I^{asws} was riding a donkey. He said to me^{asws}: 'O abu' Abd Allah! It is proper for you^{asws} to be happy that Allah^{azwj} has granted us with the power, victory and glory. You^{asws} must not tell people that you^{asws} and your^{asws} family^{asws} have a greater right to the position of ruler as this will provoke us against yourself^{asws} and against them.' I^{asws} said: whoever has said this to you has not spoken the truth." He^{asws} said (to the people he was narrating to), "People are like magicians which means that they love to destroy your feelings about me. You must not allow your ears to listen to them. We need you more than you need us." The Imam^{asws} said "Al-Mansur then asked, 'Do you remember the day I asked if we can have a kingdom and you replied yes, that it will be very vast, for a very long time? Do you remember that you said I will continue to focus on my worldly position until I shed blood against the law during a sacred month in the sacred area of al-Haram?' I^{asws} noticed he had remembered the Hadith. I^{asws} said, 'Perhaps Allah^{azwj} will save you; I do not apply this to you specifically, maybe someone else from your family will be in control of the government.' He then remained quiet. On my return to my home certain ones of our friends came and said, 'I pray to Allah^{azwj} to keep my soul in service for your^{asws} cause, by Allah^{azwj}, I saw you in the procession of abu Ja'far (al-Mansur) when you were riding a donkey. He was riding a horse as dominant above you and speaking to you as a supervisor does. I then said to myself that this (the Imam^{asws}) is a friend of Allah^{azwj} (a man who possesses divine authority) over the people and the person with authority in religion who must be followed and the other one (al-Mansur) acts unjustly, kills the descendants of the prophets and causes bloodshed on earth in a way that Allah^{azwj} does not like. He^{asws} is in his^{la} procession but he^{asws} is riding a donkey. I nearly doubted in my religion and in my soul.'

I^{asws} then said to him, 'Had you seen those who were around me, behind, on my right and left (were) the angels, you would despise him as well as those around him.' He then said, 'Now my heart has gained comfort. He then asked, 'For how long these people will remain in power and when we will find relief from their domination?' I^{asws} said, 'Do you not know that for everything there is an appointed time?' He replied, 'Yes, that is true.' I^{asws} then said, 'Will knowing it help you? When the time comes, it will be faster than a blinking of an eye. If you knew their condition before Allah^{azwj}, you would hate them intensely. Do not allow Satan to incite you. Glory belongs to Allah^{azwj}, His Messenger^{saww} and the believing people but the hypocrites do not know.

You must take notice that those who wait for our cause to materialise and bear patience in facing the hardships and fear, tomorrow they will be along with us^{asws}.

¹⁴⁶ Al-Kafi, vol. 5, H. 8385, Ch. 11, h, 2

There will come a time when you see that the Truth has died, the people of truth have gone, injustice has covered the land, al-Quran is considered to have become old and heresy¹⁴⁷ is invented. A time will come when the remaining religion is nothing more than a name, it will be like a bowl of water turned upside down. A time will come when you see the people of falsehood achieve high positions above the people of the Truth, evil has become apparent and no one prohibits it, instead they do not blame them, when you see sinfulness apparent, men satisfy themselves with men and women with women. A time will come when you see the believing remain silent and his words are not accepted. You will see the sinful speak lies and his lies and fabrications are not refuted.

You will see the young ones insult the grown up ones, (a time will come) when you see good relations with relatives cut off, when one is praised for his sinful ways and he laughs because he is not stopped and his words are not rejected. A time will come when you will see the boy yield as women do, and women marry women. A time will come when you see admirations increased, when you see a man spend his money on something other than on obedience to Allah^{azwj}, he is not prohibited and his hand is not held back. A time will come when you will see the onlookers seek refuge with Allah^{azwj} because of what they see a believing person does (evil deeds). You will find neighbours trouble neighbours and no one will stop them. You will see an unbeliever rejoice for what problems he finds with the believing people, and he is cheerful because of the spreading of sinfulness in the land. A time will come when you see wine is used in public in the gatherings without fear of Allah^{azwj} when you see commanding people doing good is called undignified, and the sinful ones in doing what Allah^{azwj} Dislikes are thought of as great and praised. A time will come when you will see great people despised, goodness is stopped and the evil ways are adopted. You will see the house of Allah^{azwj} is neglected and ignoring it is commanded.

You will see men use oil (to beautify themselves) for men and women for women. You will see men and women earn through immoral acts. You will see women sit in gatherings like men do, when you see feminine signs apparent in men, using dyes and combs as women use. A time will come when the wealthy will be considered more important than the believing people will. You will see most people and the best houses are considered the ones that help women in their sinful acts.

You will see the believing people feel sad, despised and humiliated. You will see heresy and immorality have become apparent, people argue their case with the help of false testimony, the lawful is made unlawful and the unlawful as lawful. A time will come when you will see religion is led by personal opinions, and the laws of the book are neglected. You will see people do not wait for the darkness of the night to cover their acts against Allah^{azwj}, and you will see that the believing ones cannot do anything more than rejecting (them) in their hearts.

A time will come when you will see great amounts of wealth spent on those things that make Allah, most Majestic, most Glorious, angry. You will see the rulers close to people of disbelief and staying away from the people of goodness and the rulers

¹⁴⁷ A controversial or novel change to a system of beliefs

accept bribes before issuing judgments. A time will come when you see incest take place, when you see a man is killed for a false accusation and assumptions and jealousy are exercised. You will see women overpower their husbands and work for what he would like. You will see a man hire his woman and accept worthless food and drink. You will see that belief in Allah^{azwj} is a great deal on false basis, you will see gambling is apparent and wine is sold publicly.

A time will come when you will see useless games have become apparent, people pass by but no one stops it and no one will dare to do so. You will see people of dignity are humble before those who dominate because they are afraid, and those whom are the closest to rulers are praised when they revile us, the Ahl al-Bayt^{asws}. A time will come when you will see people compete over falsehood, when listening to al-Quran is heavy on (hard for) people but listening to false-hood becomes easy. You will see a neighbour respect a neighbour because of fear. You will see that Masjids are decorated, when you will see that the most truthful person is the one who fabricates the most. You will see transgression is widespread, backbiting is made likeable and people give it as glad news to each other. You will see al-Hajj and Jihad are sought for things other than for the pleasure of Allah^{azwj} and the rulers humiliate believing people for the sake of unbelievers.

You will see destruction more than construction, a man's earning will come from cheating and bloodshed will be taken lightly. A time will come when you see a man seek leadership for the sake of the worldly matters to make himself famous through bad mouthing so he will be feared and so affairs depend on him. You will see Salat taken lightly, a man will possess a great wealth but will not pay Zakat at all. A time will come when you will see the dead exhumed from his grave, harmed and the shroud sold. You will see disorder rampant, a man in the evening elated and in the morning intoxicated and carefree regarding what he will face. You will see people's hearts become hard, their eyes will be fixed and speaking of Allah^{azwj} becomes hard for them. You will see unlawful and filthy earning become apparent. You will see one perform Salat only to show off, you will see a scholar of Fiqh (Islamic teaching) learn for the sake of something other than religion and you will see them seek worldly gains and desire leadership. You will see people are with those who overpower others, you will see that those who seek lawful matters are reproached and criticized and those who seek unlawful matters will be praised with greatness. (A time will come) when you see acts that Allah^{azwj} does not like are committed in the two al-Haram (the sacred areas).

A time will come when a man who speaks the truth, commands good and forbids evil will be told that it is not his responsibility (so he should stop). You will see people emulate each other and follow people of evil. A time will come when you will see the path of goodness and its road empty on which no one will walk. You will see every year evil and heresy is invented more than in the year before. You will see people do not follow anyone other than the rich. You will see the needy receive help so that others can laugh at his condition and sympathy for reasons other than for the sake of Allah^{azwj}. You will see signs appearing in the sky that are not feared, people behave immorally like animals and no one expresses a dislike because of fear from the people. You will see disrespect to parents become apparent and they will be treated as the worst ones of the people by their children who become happy when people curse their parents. You will see women dominate in a kingdom and work against all

those who do not act how they would like. You will see a son accuse his father; present claims against his parents and become happy for their death. You will see that when a man passes a day without committing a great sin he is sad and counts that day as a day lost in his life. You will see the leaders hoard food; you will see the assets of relatives distributed in falsehood and gambled with to drink wine. You will see wine is used as medicine, prescribed by the physicians. You will see people commanding to do good and forbid evil but neglecting religion all the same. You will see hypocrites on the rise and you will see a Masjid full of those who do not fear Allah^{azwj}, who gather there for backbiting, consuming the flesh of the people of truth, and to prescribe wine and intoxicants. You will see a drunken man lead Salat with no understanding. However, people will not show any dislike for his being drunk. When he is drunk he is respected, feared and he is not punished.

A time will come when you will see those who consume the assets of orphans will receive praise as virtuous ones. You will see the courts judge against the commandments of Allah^{azwj}, the rulers designate legacy for the sinful people who take from them and leave what they desire. You will see piety preached from the pulpits but the preacher will not practise, you will see Salat taken lightly, you will see charity given through intercession but not for the sake of Allah^{azwj}. It is given because of people's demand and pleasure. You will see that what matters to people is what they eat or drink and the worldly matters. When you see that the signs of truth have become old then you must remain cautious and seek safety from Allah^{azwj}. You must take notice that Allah^{azwj} is angry with people and He^{azwj} only gives them (limited) time. Remain watchful and strive so that Allah^{azwj} will see that you are against what they do. If penalty falls on them when you are there, you can move quickly to the mercy of Allah^{azwj}. If you delay, they become afflicted; you must have moved away from what they are doing against Allah^{azwj}. You must take notice that Allah^{azwj} does not allow the rewards of the people of good deeds to become invalidated, the mercy of Allah^{azwj} is close to those who do good deeds.¹⁴⁸

¹⁴⁸ Al-Kafi, vol. 8, H 14455, h, 7, ج يفالكل ا، 8 : ص : 37