

Defending the Frontiers

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّمْ تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Defending the Frontiers’

Summary:

Some Ahadith are compiled here regarding the case of the one who is killed while defending the frontiers of his country, being a soldier of a state, complying with the orders in both defence and offence.

As a soldier, he could not decline an illicit command and failed to analyse or correct his actions; instead, he had to submit to the command of his fallible superior.

Will he be a Shaheed (martyred) if killed? The Hadith says:

وَ بِإِسْنَادِهِ عَنِ الْأَعْمَشِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع فِي حَدِيثِ شَرَائِعِ الدِّينِ قَالَ: وَ الْجِهَادُ وَاجِبٌ مَعَ إِمَامٍ عَادِلٍ وَ مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ.

From a chain of narrators who report from Al-A'mash, who from:

Imam Ja'far^{-asws} bin Muhammad^{-asws} - in a hadith about religious laws – he^{-asws} said: Jihad is only obligatory with a Just Imam^{-asws}, and whoever is killed defending his property is a martyr.¹

Amir Al-Momineen^{-asws}, in a lengthy Hadith, says:

الْمُقْتُولُ دُونَ مَالِهِ شَهِيدٌ الْمَعْبُودُ غَيْرُ مُحَمَّدٍ

The one killed besides his wealth is the defrauded martyr without being praised nor rewarded.²

وَ الْجِهَادُ وَاجِبٌ مَعَ إِمَامٍ عَادِلٍ وَ مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ وَ لَا يَجِلُّ قَتْلُ أَحَدٍ مِنَ الْكُفَّارِ وَ النَّصَابِ فِي دَارِ التَّقِيَّةِ إِلَّا قَاتِلٍ أَوْ سَاعٍ فِي فَسَادٍ

(In a lengthy Hadith, Imam Al-Sadiq^{-asws} says):

And the Jihad is Obligatory along with a Just Imam^{-asws}; and the one who gets killed protecting his wealth so he is a martyr; and it is not Permissible to kill anyone from the Kafirs and the Nasibis during the time of Taqiyya (dissimulation)³ except a killer will expand in the mischief (an extract).⁴ Further instructions of Imams^{-asws} for a believer's conduct in the instance of an attack by an enemy are to follow.

1 وسائل الشيعة، ج15، ص: 49

2 بحار الأنوار (ط - بيروت)، ج10، ص: 100

3 The time we live in - the conditions of taqiyya will be lifted upon the reappearance of the 12th Imam^{-ajfi}.

4 بحار الأنوار (ط - بيروت)، ج10، ص: 226

Someone who is attached to a ruling authority usually cites the example of Ali bin Yaqteen, a companion of 7th Imam^{-asws} who was a Minister of Haroon Al-Rashid, and was directly receiving instructions from Imam Musa Al-Kazim^{-asws} and Imam^{-asws} asked him not to leave his post as a minister and keep on safeguarding the interests of Shias who were unfairly treated by the Abbasid government.

Ali bin Yaqteen has narrated many Ahadith from the 7th and 8th Imams^{-asws} and had not only a good understanding of the religion but was in direct contact with the Imams^{-asws}. Therefore, anyone with a similar status to Ali bin Yaqteen may be able to justify his role in an unjust governing body. See Appendix I for Ahadith on Ali bin Yaqteen.

As for the support for the unjust establishment, this is sufficient to call those who oppose the injustices of the state as the anti-state or rebellious (*Baghee*) – Yazeed^{-la}’s governors managed to assemble a large army against Imam Hussain^{-asws}, upon obtaining/fabricating a fatwa from Qadi Al-Shurayh, who declared anyone standing against the state is a *Baghee* and must be captured or killed.⁵

Finally, Appendix II presents the Ahadith on how some people end up supporting an unjust establishment or unintentionally having good intentions/suplications for the state and upon realising their wrong stance, and how they can correct their affairs.

Background Ahadith:

It is challenging to justify working for a ruler or an establishment that bends the rules and oppresses people through sheer force. Therefore, one cannot act honestly and without prejudice and is compelled to be biased in one's work.

Working for the ruler:

تفسير العياشي عن سُلَيْمَانَ بْنِ جَعْفَرِ الْجَعْفَرِيِّ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا عَ مَا تَقُولُ فِي أَعْمَالِ السُّلْطَانِ

Tafseer Al Ayyashi – from Suleyman Bin Ja’far Al Ja’fari who said,

I said to Abu Al-Hassan Al-Reza^{-asws}, ‘What are you^{-asws} saying regarding working for the ruler?’

فَقَالَ يَا سُلَيْمَانُ الدُّخُولُ فِي أَعْمَالِهِمْ وَالْعَوْنُ لَهُمْ وَالسَّعْيُ فِي حَوَائِجِهِمْ عَدِيلُ الْكُفْرِ وَالنَّظَرُ إِلَيْهِمْ عَلَى الْعَمْدِ مِنَ الْكِبَائِرِ الَّتِي يُسْتَحَقُّ بِهَا النَّارُ.

⁵ https://en.wikishia.net/view/Shurayh_al-Qadi%27s_Fatwa

The Fatwa Attributed to Shurayh

Based on the commentaries added to the Persian translation of the book al-Alfayn, the text of the fatwa attributed to Shurayh al-Qadi is as follows:

“Indeed, Husayn b. ‘Ali has caused division among Muslims, has opposed the Commander of the Faithful (Yazid), and has exited the religion. This has been firmly established and proven for me. I hereby issue a ruling that he must be killed in order to safeguard the creed of the Prophet (s). - Wijdānī, Tarjuma-yi al-Alfayn, p. 1004

He^{-asws} said: 'O Suleyman! The entering into their work, and assisting them, and striving regarding their needs equates to Kufr, and the looking at them (praising them) deliberately is from the major sins due to which the Fire is deserved.'⁶

كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنْ هَارُونَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ ابْنِ فَضَّالٍ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ عَنِ آبَائِهِ ع عَنِ النَّبِيِّ ص قَالَ: شَرُّ الْبِقَاعِ دُورُ الْأَمْرَاءِ الَّذِينَ لَا يَقْضُونَ بِالْحَقِّ.

(The book) 'Al Imamah Wa Al Tabsira' – from Haroun Bin Musa, from Muhammad Bin Ali, from Muhammad Bin Al Husayn, from Ali Bin Asbat, from Ibn Fazzal,

From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: 'Evilest of the spots is houses of the commanders, those who are not decreeing (commanding) with the truth (fallible leaders).''⁷

الحِصَالُ مَع، مَعَانِي الْأَخْبَارِ فِيمَا أَوْصَى بِهِ النَّبِيُّ ص أَبَا ذَرٍّ قَالَ: كَانَتْ صُحُفَ إِبْرَاهِيمَ أَمْثَالًا كُلِّهَا وَ كَانَ فِيهَا أَيْهَا الْمَلِكُ الْمُنْتَلَى الْمَعْرُورُ إِنِّي لَمْ أَبْعَثْكَ لِتَجْمَعَ الدُّنْيَا بَعْضَهَا عَلَى بَعْضٍ وَ لِكَيْتِي بَعَثْتُكَ لِتَرْدَّ عَنِّي دَعْوَةَ الْمَظْلُومِ فَإِنِّي لَا أُرُدُّهَا وَ إِن كَانَتْ مِنْ كَافِرٍ.

(The books) 'Al Khisaal', (and) 'Ma'any Al Akhbar' –

Among what the Prophet^{-saww} had bequeathed to Abu Zarr^{-ra}, he^{-saww} said: 'The Parchments of Ibrahim^{-as} were parables (legend), all of them, and in it was: 'O you king, the Tried, the arrogant! I^{-azwj} did not Send you to amass the world, some of it upon other, but I^{-azwj} Sent you to respond to the call of the oppressed on My^{-azwj} behalf, for I^{-azwj} do not Reject these, and even if it was from a Kafir!'⁸

الكَافِي مُحَمَّدُ بْنُ يَحْيَى عَمَّنْ ذَكَرَهُ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مُحَمَّدٍ عَنْ عَلِيِّ بْنِ يَقْطِينٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ ع مَا تَقُولُ فِي أَعْمَالِ هَؤُلَاءِ قَالَ إِن كُنْتُ لَا بُدَّ فَاعِلًا فَاتَّقِ أَمْوَالَ الشَّيْعَةِ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from the one who mentioned it, from Ali Bin Asbaat, from Ibrahim Bin Abu Mahmoud, from Ali Bin Yaqtteen who said,

I said to Abu Al-Hassan^{-asws}, 'What are you^{-asws} saying regarding working for them (Abbasids)?' He^{-asws} said: 'If there was no escape for you (if you are compelled) to do so, then save the wealth of the Shias.'⁹

Status of the Just Ruler (An Imam^{-asws}):

الْأَمَالِي لِلصَّدُوقِ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ أَبِيهِ عَنِ أَبِيهِ عَنِ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى عَنْ أَبِيهِ عَنِ جَدِّهِ مُوسَى بْنِ جَعْفَرٍ ع أَنَّهُ قَالَ لِشَيْعَتِهِ يَا مَعْشَرَ الشَّيْعَةِ لَا تُدَلُّوا رِقَابَكُمْ بِرِّكَ طَاعَةِ سُلْطَانِكُمْ فَإِنْ كَانَ عَادِلًا فَاسْأَلُوا اللَّهَ إِنْقَاءَهُ وَ إِنْ كَانَ جَائِرًا فَاسْأَلُوا اللَّهَ إِصْلَاحَهُ فَإِنَّ صِلَاحَكُمْ فِي صِلَاحِ سُلْطَانِكُمْ

(The book) 'Al Amaali' of Al Sadouq – Al Hamadany, from Ali, from his father, from Musa Bin Ismail Bin Musa, from his father,

⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 82 H 25

⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 82 H 52

⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 84 H 1

⁹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 6 H 32

From his grandfather^{-asws} Musa^{-asws} Bin Ja'far^{-asws} having said to his^{-asws} Shias: 'O community of Shias! Do not disgrace your necks by leaving the obedience of your rulers. If he were just, ask Allah^{-azwj} for his remaining (alive), and if he were a tyrant, ask Allah^{-azwj} to Correct him, for your correction is the correction of your rulers.

وَ إِنَّ السُّلْطَانَ الْعَادِلَ بِمَنْزِلَةِ الْوَالِدِ الرَّحِيمِ فَأَحِبُّوا لَهُ مَا تُحِبُّونَ لِأَنْفُسِكُمْ وَ اكْرَهُوا لَهُ مَا تَكْرَهُونَ لِأَنْفُسِكُمْ.

'And the just ruler is at the status of the merciful father, therefore love for him what you are loving for yourself and dislike for him what you are disliking for yourselves.'¹⁰

Imam Zain ul Abadeen^{-asws} has recorded a supplication for the defenders of frontiers under the Just Ruler (An Imam^{-asws}), see Appendix V.

Supporting an unjust ruler:

الأمالي للصدوق في مناهي النبي ص قال: مَنْ مَدَحَ سُلْطَانًا جَائِرًا وَ تَخَفَّ وَ تَضَعَّعَ لَهُ طَمَعًا فِيهِ كَانَ قَرِينَهُ إِلَى النَّارِ.

(The book) 'Al Amaali' of Al Sadouq –

Among prohibitions by the Prophet^{-saww} having said: 'One who praises a tyrannical ruler (authority) and he lightens and humbles to him out of greed regarding him, would be his pair to the Fire.'¹¹

In another Hadith;

وَ قَالَ ص مَنْ دَلَّ جَائِرًا عَلَى جَوْرِ كَانَ قَرِينًا هَامَانَ فِي جَهَنَّمَ.

And Rasool Allah^{-saww} said: 'One who supports a tyrant upon a tyranny would be a pair of Haman^{-la} in Hell.'¹²

وَ قَالَ ص مَنْ تَوَلَّى خُصُومَةَ ظَالِمٍ أَوْ أَعَانَ عَلَيْهَا ثُمَّ نَزَلَ بِهِ مَلَكُ الْمَوْتِ قَالَ لَهُ أُبَشِّرْ بِلَعْنَةِ اللَّهِ وَ نَارِ جَهَنَّمَ وَ بِئْسَ الْمَصِيرُ.

And he^{-saww} said: 'One who is in charge of a dispute of an oppressor or assists upon it (whichever way), then the Angel of death descends with him, (and) will say to him: 'Receive news of Curse of Allah^{-azwj} and Fire of Hell, **and it is the evil destination [2:126].'**¹³

وَ نَهَى ص عَنْ إِجَابَةِ الْفَاسِقِينَ إِلَى طَعَامِهِمْ.

And Rasool Allah^{-saww} prohibited accepting the food of the wicked.¹⁴

¹⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 82 H 2

¹¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 82 H 3 a

¹² Bihar Al-Anwaar V 71 - The book of relationships - Ch 82 H 3 c

¹³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 82 H 3 d

¹⁴ Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 3 e

One must Keep Away from the mischief-makers:

المجالس للمفيد ما، الأماالي للشيخ الطوسي فيما أوصى به أمير المؤمنين ع عند وفاته أحب الصالح لصلاحه و دار الفاسق عن دينك و أنعضه بقلبك.

(The book) ‘Al Majalis’ of Al Mufeed, (and) ‘Al Amaali’ of the sheykh Al Tusi –

Among what Amir Al-Momineen^{-asws} bequeathed with at his^{-asws} expiry: ‘Love the righteous for his righteousness, and turn away the mischief-maker from your religion’s (sake) and hate him with your heart.’¹⁵

و من أحب بقاء الظالمين فقد أحب أن يعصى الله إن الله تبارك و تعالی حمد نفسه على هلاك الظلمة فقال ففطع دابر القوم الذين ظلموا و الحمد لله رب العالمين.

(In a lengthy Hadith, Imam Al-Sadiq^{-asws} said): ‘And one who loves the oppressors to remain (alive), so he loves for him to disobey Allah^{-azwj}. Allah^{-azwj} Blessed and Exalted Praised Himself^{azwj} upon destruction of the oppressors. He^{-azwj} Said: ‘***So the roots of the people were cut off, those who were unjust, and the Praise is for Allah Lord of the worlds [6:45].***’¹⁶

Punishment for those who try to justify the acts of an oppressor:

ثواب الأعمال أبي عن محمد العطار عن البرقي عن أبيه عن أبي محمد عن عبد الله بن سينان عن أبي عبد الله ع قال: من عذر ظالماً بظلمه سخط الله عليه من يظلمه فإن دعا لم يستجب له و لم يأجره الله على ظلامته.

(The book) ‘Sawaab Al Amaal’ – My father, from Muhammad Al Attar, from Al Barqy, from his father, from Abu Nahshal, from Abdullah Bin Sinan,

From Abu Abdullah^{-asws} having said: ‘One who offers excuses for an oppressor for his injustice, Allah^{-azwj} will Cause someone to prevail over him oppressing him. If he were to supplicate it will not be Answered for him, and Allah^{-azwj} will not Reward him upon his grievances.’¹⁷

ثواب الأعمال أبي عن سعد بن محمد بن عيسى عن ابن محبوب عن عبد الله بن سينان قال سمعت أبا عبد الله ع يقول من أعان ظالماً على مظلوم لم يزل الله عز و جل عليه ساخطاً حتى ينزع عن مؤنته.

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Muhammad Bin Isa, from Ibn Mahboub, from Abdullah Bin Sinan who said,

I heard Abu Abdullah^{-asws} said: ‘One who supports an oppressor against an oppressed, Allah^{-azwj} Mighty and Majestic will not cease to be Wrathful upon him until he removes himself from supporting him.’¹⁸

¹⁵ Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 4

¹⁶ Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 6

¹⁷ Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 21

¹⁸ Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 22

Tyrants do not have full control - sometimes Allah^{-azwj} Makes them senseless

قَالَ ع إِذَا أَرَادَ اللَّهُ أَمْرًا سَلَبَ الْعِبَادَ عُقُولَهُمْ فَأَنْفَعَدَ أَمْرَهُ وَ تَمَّتْ إِرَادَتُهُ فَإِذَا أَنْفَعَدَ أَمْرَهُ رَدَّ إِلَى كُلِّ ذِي عَقْلٍ عَقْلَهُ فَيَقُولُ كَيْفَ ذَا وَ مِنْ أَيْنَ ذَا.

And he^{-asws} (the 8th Imam) said: ‘When Allah^{-azwj} Wants a matter, He^{-azwj} Strips the servants of their intellects. He^{-azwj} Implements His^{-azwj} Command and Completes what He^{-azwj} Wants. When He^{-azwj} has Implemented His^{-azwj} Command, He^{-azwj} Returns to everyone with intellect, his intellect, so he says, ‘How can that be so? And from where is that?’¹⁹

Avoid Confronting a Tyrannous Ruler:

وَ عَنْ مُفَضَّلِ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ يَا مُفَضَّلُ مَنْ تَعَرَّضَ لِسُلْطَانٍ جَائِرٍ فَأَصَابَتْهُ بَلِيَّةٌ لَمْ يُوجِرْ عَلَيْهَا وَ لَمْ يُرْزَقِ الصَّبْرَ عَلَيْهَا.

And from Mufazzal Bin Zayd,

From Abu Abdullah^{-asws} having said: ‘O Mufazzal! One who objects to a tyrannous ruler, so an affliction hits him, he will not be Recompense upon it, and the patience will not be Graced upon him.’²⁰

Additional Ahadith on forbidding from evil and working for a ruler are included in the Appendices I and II.

Never Flight for the Ruler

ع، علل الشرائع أَبِي عَنْ سَعْدِ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ أَبِي الْحَسَنِ ع قَالَ: قُلْتُ لَهُ جَعَلْتُ فِدَاكَ إِنَّ رَجُلًا مِنْ مَوَالِكَ بَلَغَهُ أَنَّ رَجُلًا يُعْطِي السَّيْفَ وَ الْفَرَسَ فِي السَّبِيلِ فَأَتَاهُ فَأَحَدَهُمَا مِنْهُ ثُمَّ لَقِيَهُ أَصْحَابُهُ فَأَخْبَرُوهُ أَنَّ السَّبِيلَ مَعَ هَؤُلَاءِ لَا يُجُوزُ وَ أَمْرُهُ بِرَدِّهَا

(The book) ‘Ilal Al Sharaie’ – My father, from Sa’ad, from Muhammad Bin Isa, from Yunus,

The narrator said to Imam Abu Al-Hassan^{-asws}, ‘May I be sacrificed for you^{-asws}! There is a man from your^{-asws} friends, it reached him that a man was given the sword and the horse in the way (of Allah^{-azwj}). So he went to him, took them from him, and then met his companions who informed him that this path with these people is not Permissible and instructed him to return them.’

قَالَ فَلْيُبْعَانِ

He^{-asws} said: ‘Let him do so.’

قَالَ قُلْتُ قَدْ طَلَبَ الرَّجُلُ فَلَمْ يَجِدْهُ وَ قِيلَ لَهُ قَدْ شَخَّصَ الرَّجُلُ

He (the narrator) said, ‘The man searched but could not find him, and it was said to him, ‘The man has gone!’

¹⁹ Bihar Al-Anwaar V 75 - The book ‘Al Rawza’ - Ch 26 H 1 / 7

²⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 88

قَالَ فَلْيُرَابِطْ وَلَا يُقَاتِلْ

He^{-asws} said: 'Let him stay in ambush and not fight.'

قَالَ قُلْتُ لَهُ فَنَفِي مِثْلِ قَرْوَيْنَ وَ الدَّيْلَمِ وَ عَسْقَلَانَ وَ مَا أَشْبَهَ هَذِهِ التُّغُورَ

He (the narrator) said, 'Regarding the likes of Qazween, and Al Daylam, and Asqalan, and what resembles it from the frontiers.'

فَقَالَ نَعَمْ

He^{-asws} said: 'Yes.'

فَقَالَ لَهُ يُجَاهِدُ

He said to him^{-asws}, 'Should he fight?'

فَقَالَ لَا إِلَّا أَنْ يَخَافَ عَلَى ذُرَايِ الْمُسْلِمِينَ

He^{-asws} said: 'No, except if he fears upon offsprings of the Muslims.'

أَرَأَيْتَكَ لَوْ أَنَّ الرُّومَ دَخَلُوا عَلَى الْمُسْلِمِينَ لَمْ يَتَّبِعْ لَهُمْ أَنْ يُتَابِعُوهُمْ

(He said), 'What is your^{-asws} view if Rome were to enter upon the Muslims, it would not befitting for them to follow them?'

قَالَ يُرَابِطُ وَ لَا يُقَاتِلُ فَإِنْ خَافَ عَلَى بَيْضَةِ الْإِسْلَامِ وَ الْمُسْلِمِينَ قَاتَلَ فَيَكُونُ قِتَالُهُ لِنَفْسِهِ لَيْسَ لِلسُّلْطَانِ

He^{-asws} said: 'He should wait in ambush and not fight. If he fears upon the sanctity of Al-Islam and the Muslims, he should fight, so his killing would be for himself, not for the ruler.'

قَالَ قُلْتُ فَإِنْ جَاءَ الْعَدُوُّ إِلَى الْمَوْضِعِ الَّذِي هُوَ فِيهِ مُرَابِطٌ كَيْفَ يَصْنَعُ

He (the narrator) said, 'If the enemy comes to the place in which he is waiting in ambush, how should he deal with it?'

قَالَ يُقَاتِلُ عَنْ بَيْضَةِ الْإِسْلَامِ لَا عَنْ هَؤُلَاءِ لِأَنَّ فِي دُرُوسِ الْإِسْلَامِ دُرُوسَ ذِكْرِ مُحَمَّدٍ ص.

He^{-asws} said: 'He should fight for the sanctity of Al-Islam, not for them, because in the decline of Al-Islam is in the decline of the mention of Muhammad^{-saww}.'²¹

قرب الإسناد مُحَمَّدُ بْنُ عَيْسَى قَالَ: أَتَيْتُ أَنَا وَ يُوسُفُ بْنُ عَبْدِ الرَّحْمَنِ تَابَ الرِّضَاعِ وَ بِالْبَابِ قَوْمٌ قَدِ اسْتَأْذَنُوا عَلَيْنَا وَ اسْتَأْذَنَّا بَعْدَهُمْ وَ خَرَجَ الْأَذْنُ فَقَالَ ادْخُلُوا وَ يَتَخَلَّفُ يُوسُفُ وَ مَنْ مَعَهُ مِنْ آلِ يَقْطِينٍ فَدَخَلَ الْقَوْمُ وَ خَلَفْنَا

²¹ Bihar Al-Anwaar V 97 – The Book of Hajj – Ch 74 H 14

(The book) ‘Qurb Al Isnaad’ – Muhammad Bin Isa said,

‘I and Yunus Bin Abdul Rahman came to the door of Al-Reza^{-asws}, and at the door was a group who had been granted permission to see him^{-asws} before us, and we were permitted after them, and the permitter came out. He said, ‘Enter!’, and Yunus and the ones from the family of Yaqteen stayed behind. The group entered and we stayed behind.

فَمَا لَبِثُوا أَنْ حَرَجُوا وَ أَدْرَنَ لَنَا فَدَخَلْنَا فَسَلَّمْنَا عَلَيْهِ فَرَدَّ السَّلَامَ ثُمَّ أَمَرَنَا بِالْجُلُوسِ فَقَالَ لَهُ يُونُسُ بْنُ عَبْدِ الرَّحْمَنِ يَا سَيِّدِي تَأَذُّنُ لِي أَنْ أَسْأَلَكَ عَنْ مَسْأَلَةٍ

‘It was not long before they came out and there was permission for us, so we entered. We greeted unto him^{-asws} and he^{-asws} responded the greetings, then he^{-asws} instructed us with being seated. Yunus Bin Abdul Rahman said to him^{-asws}, ‘O my chief! Will you^{-asws} allow me to ask you^{-asws} about an issue?’

فَقَالَ لَهُ سَلْ

‘He^{-asws} said to him: ‘Ask!’

فَقَالَ لَهُ يُونُسُ أَخْبِرْنِي عَنْ رَجُلٍ مِنْ هَؤُلَاءِ مَاتَ وَ أَوْصَى أَنْ يُدْفَعَ مِنْ مَالِهِ فَرَسٌ وَ أَلْفٌ دِرْهَمٍ وَ سَيْفٌ إِلَى رَجُلٍ يُرَابِطُ عَنْهُ وَ يُقَاتِلُ فِي بَعْضِ هَذِهِ التُّغُورِ فَعَمَدَ الْوَصِيِّ فَدَفَعَ ذَلِكَ كُلَّهُ إِلَى رَجُلٍ مِنْ أَصْحَابِنَا فَأَخَذَهُ وَ هُوَ لَا يَعْلَمُ أَنَّهُ لَمْ يَأْتِ لِدَلِكِ وَ قَتَّ بَعْدُ فَمَا تَقُولُ أَ جِلُّ لَهُ أَنْ يُرَابِطَ عَنْ هَذَا الرَّجُلِ فِي بَعْضِ هَذِهِ التُّغُورِ أَمْ لَا

‘Yunus said to him, ‘Inform me about a man from them who died and bequeathed that there should be given out from his wealth, a horse and a thousand Dirhams and a sword to a man who will guard the frontier on his behalf and fight in one of these frontiers, so the executor deliberated and handed over all of that to a man from our companions. He took it and he did not know that the time for that has yet to come. So, what are you^{-asws} saying, is it Permissible for him to guard the frontier on behalf of this man in one of these frontiers, or not?’

فَقَالَ يَرُدُّ عَلَى الْوَصِيِّ مَا أَخَذَ مِنْهُ وَ لَا يُرَابِطُ فَإِنَّهُ لَمْ يَأْنِ لِدَلِكِ وَ قَتْنَا بَعْدُ

‘He^{-asws} said: ‘He should return to the executor whatever he had taken from it and not guard the frontier, for the time for that has yet to come.’

فَقَالَ يَرُدُّهُ عَلَيْهِ

‘He^{-asws} said: ‘He should return it to him.’

فَقَالَ يُونُسُ فَإِنَّهُ لَا يَعْرِفُ الْوَصِيَّ وَ لَا يَدْرِي أَيْنَ مَكَانُهُ

‘Yunus said, ‘Supposing he does not know the executor nor knows where his place is?’

فَقَالَ لَهُ الرِّضَا ع يَسْأَلُ عَنْهُ

‘Al-Reza^{-asws} said to him: ‘He should ask about him.’

فَقَالَ لَهُ يُونُسُ بْنُ عَبْدِ الرَّحْمَنِ فَقَدْ سَأَلَ عَنْهُ فَلَمْ يَقَعْ عَلَيْهِ كَيْفَ يَصْنَعُ

'Yunus Bin Abdul Rahman said to him, 'He has asked about him but did not get to him, how should he deal with it?'

فَقَالَ إِنْ كَانَ هَكَذَا فَلْيُرَابِطْ وَلَا يُقَاتِلْ

'He^{-asws} said: 'If it was like that, then let him guard the frontier and not fight.'

فَقَالَ لَهُ يُونُسُ فَإِنَّهُ قَدْ رَابِطَ وَ جَاءَهُ الْعَدُوُّ وَ كَادَ أَنْ يَدْخُلَ عَلَيْهِ فِي دَارِهِ فَمَا يَصْنَعُ يُقَاتِلُ أَمْ لَا

'Yunus said to him^{-asws}, 'Supposing he guards the frontier and the enemy comes to him and almost enter upon him in his house, what should he do, fight or not?'

فَقَالَ لَهُ الرِّضَا ع إِذَا كَانَ ذَلِكَ كَذَلِكَ فَلَا يُقَاتِلُ عَنْ هَؤُلَاءِ وَ لَكِنْ يُقَاتِلُ عَنِ بَيْضَةِ الْإِسْلَامِ فَإِنَّ فِي ذَهَابِ بَيْضَةِ الْإِسْلَامِ دُرُوسَ ذِكْرِ مُحَمَّدٍ ص-

'He^{-asws} said: 'When that was like that, he should not fight on behalf of them, but he should fight for the honour of Al-Islam, for if the honour of Al-Islam is gone, the mention of Muhammad^{-saww} will fade away.'

فَقَالَ لَهُ يُونُسُ إِنَّ عَمَّكَ زَيْدًا قَدْ خَرَجَ بِالْبَصْرَةِ وَ هُوَ يَطْلُبُنِي وَ لَا أَمْنَهُ عَلَيَّ نَفْسِي فَمَا تَرَى لِي أَخْرُجَ إِلَى الْبَصْرَةِ أَوْ أَخْرُجَ إِلَى الْكُوفَةِ

'Yunus said to him^{-asws}, 'Your^{-asws} paternal uncle Zayd has risen up at Al-Basra and is seeking me and there is no safety upon myself, so what do you^{-asws} view for me, shall I go out to Al-Basra or go out to Al-Kufa?'

قَالَ بَلْ أَخْرُجْ إِلَى الْكُوفَةِ فَإِذَا

'He^{-asws} said: 'But, go out to Al-Kufa then.'

فَصِرَ إِلَى الْبَصْرَةِ قَالَ فَخَرَجْنَا مِنْ عِنْدِهِ وَ لَمْ نَعْلَمْ مَعْنَى فَإِذَا حَتَّى وَافَيْنَا الْقَادِسِيَّةَ حَتَّى جَاءَ النَّاسُ مُنْهَرِمِينَ يَطْلُبُونَ يَدْخُلُونَ الْبَدْوَ وَ هَرَمَ أَبُو السَّرْيَا وَ دَخَلَ هَرَمَةَ الْكُوفَةِ وَ اسْتَقْبَلَنَا جَمَاعَةٌ مِنَ الطَّالِبِيِّينَ بِالْقَادِسِيَّةِ مُتَوَجِّهِينَ نَحْوَ الْحِجَازِ فَقَالَ لِي يُونُسُ فَإِذَا هَذَا مَعْنَاهُ فَصَارَ مِنَ الْكُوفَةِ إِلَى الْبَصْرَةِ وَ لَمْ يَبْدَأْهُ بِسُوءٍ.

'When he came to Al-Basra, he said, 'We went out from his^{-asws} presence and we did not know the meaning of 'then' until we arrived at Al-Qadisiyya, until where we saw people fleeing in defeat, seeking refuge in the desert. Abu Al-Saraya had been defeated, Harsama had entered Al-Kufa, and a group of the Talibiyyeen met us in Al-Qadisiyyah heading toward Hijaz. Yunus then said to me, 'So this is its meaning!' Thus, he went from Al Kufa to Al-Basra and did not across with anything bad.²²

وَ قَالَ ع لَمَّا أَظْفَرَهُ اللَّهُ تَعَالَى بِأَصْحَابِ الْجَمَلِ وَ قَدْ قَالَ لَهُ بَعْضُ أَصْحَابِهِ وَرَدْتُ أَنْ أَخِي فَلَانًا كَانَ شَاهِدَنَا لِيَرَى مَا نَصَرَكَ اللَّهُ بِهِ عَلَى أَعْدَائِكَ

'And he^{-asws} said when Allah^{-azwj} the Exalted Granted him^{-asws} victory with companions of the camel, and of his^{-asws} companions had said to him^{-asws}, 'I would love it if my so and so brother

²² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 83 H 1

had attended with us, he would have seen what Allah^{-azwj} has Helped with against your^{-asws} enemies.’

فَقَالَ عَ أَهْوَىٰ أَخِيكَ مَعَنَا قَالَ نَعَمْ قَالَ فَقَدْ شَهِدْنَا وَ لَقَدْ شَهِدْنَا فِي عَسْكَرِنَا هَذَا قَوْمٌ فِي أَصْلَابِ الرِّجَالِ وَ أَرْحَامِ النِّسَاءِ سَيَرَعَفُ بِهِنَّ الزَّمَانُ وَ يَقْوَىٰ بِهِنَّ الْإِيمَانُ.

‘He^{-asws} said: ‘Does your brother incline to be with us?’ He said, ‘Yes.’ He^{-asws} said: ‘So he has attended with us among our soldiers. (Along with) that group who is in the loins of the men and wombs of the women. The times would come up with them, and the Eman would be strengthened by them,’ (during the Rajjat).”²³

Appendix I: Example of Ali bin Yaqteen

إِعْلَامُ الْوَرَى قَب، الْمُنَاقِبِ لِابْنِ شَهْرَآشُوبِ شَاء، الْإِرْشَادِ رَوَى مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ مُحَمَّدِ بْنِ الْفَضْلِ قَالَ اِخْتَلَفَتِ الرَّوَايَةُ بَيْنَ أَصْحَابِنَا فِي مَسْحِ الرِّجْلَيْنِ فِي الْوُضُوءِ هُوَ مِنَ الْأَصَابِعِ إِلَى الْكَعْبَيْنِ أَمْ هُوَ مِنَ الْكَعْبَيْنِ إِلَى الْأَصَابِعِ

(The books) ‘I’lam Al Wara’, (and) ‘Al Manaqib’ of Ibn Shehr Ashub, (and) ‘Al Irshad’ – It is reported by Muhammad Bin Ismail, from Muhammad Bin Al Fazl who said,

The reports have differed between our companions regarding wiping the two feet from the performance of wuz’u; Is it from the toes to the two heels or is it from the two heels to the toes?

فَكَتَبَ عَلِيُّ بْنُ يَفْطِينٍ إِلَى أَبِي الْحَسَنِ مُوسَى ع إِنَّ أَصْحَابَنَا قَدِ اِخْتَلَفُوا فِي مَسْحِ الرِّجْلَيْنِ فَإِنْ رَأَيْتَ أَنْ تَكْتُبَ إِلَيَّ بِحِطِّكَ مَا يَكُونُ عَلَيَّ عَلَيْهِ فَعَلْتُ إِنْ شَاءَ اللَّهُ

Ali Bin Yaqteen wrote to Abu Al-Hassan Musa^{-asws}, ‘Our companions have differed regarding wiping of the two feet, so if you^{-asws} see fit, you^{-asws} could write to me in your^{-asws} handwriting what can happen to be my conduct upon it, I shall do so, if Allah^{-azwj} so Desires.’

فَكَتَبَ إِلَيْهِ أَبُو الْحَسَنِ ع فَهَمَّتْ مَا ذَكَرْتَ مِنَ الْاِخْتِلَافِ فِي الْوُضُوءِ وَ الَّذِي أَمُرُكَ بِهِ فِي ذَلِكَ أَنْ تَتَمَضَّمْ ثَلَاثًا وَ تَسْتَنْشِقْ ثَلَاثًا وَ تَغْسِلَ وَجْهَكَ ثَلَاثًا وَ تُخَلِّلَ شَعْرَ لِحْيَتِكَ وَ تَمْسَحَ رَأْسَكَ كُلَّهُ وَ تَمْسَحَ ظَاهِرَ أُذُنَيْكَ وَ بَاطِنَهُمَا وَ تَغْسِلَ رِجْلَيْكَ إِلَى الْكَعْبَيْنِ ثَلَاثًا وَ لَا تُخَالِفَ ذَلِكَ إِلَى غَيْرِهِ

Abu Al-Hassan^{-asws} wrote to him: ‘I^{-asws} have understood what you mentioned, from the differing regarding the wuz’u, and that which I^{-asws} am instructing you with regarding that is that you should rinse thrice, and wash nostrils twice, and wash your face thrice, and mingle (dampen) the hair of your beard, and wipe your head, all of it, and wipe the outside of your ears and its inside, and wash your legs to the two the heels thrice, and do not oppose that to something else.’

فَلَمَّا وَصَلَ الْكِتَابُ إِلَى عَلِيِّ بْنِ يَفْطِينٍ تَعَجَّبَ بِمَا رُسِمَ فِيهِ بِمَا أَجْمَعَ الْعَصَابَةُ عَلَىٰ خِلَافِهِ ثُمَّ قَالَ مَوْلَايَ أَعْلَمُ بِمَا قَالَ وَ أَنَا مُتَمَيِّلٌ أَمْرُهُ وَ كَانَ يَعْمَلُ فِي وَضُوءِهِ عَلَىٰ هَذَا الْحَدِّ وَ يُخَالِفُ مَا عَلَيْهِ جَمِيعُ الشَّيْبَعَةِ امْتِنَالًا لِأَمْرِ أَبِي الْحَسَنِ ع

²³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 86 H 8

When the letter arrived to Ali Bin Yaqteen, he was surprised at what had been depicted in it, from what the groups had united upon its opposite. Then he said, ‘My Master^{-asws} is more knowing with what he^{-asws} has said, and I shall be compliant to his^{-asws} orders.’ And he used to conduct in his wuz’u upon this limitation, and he opposed what the entirety of the Shias were upon, being compliant to the order of Abu Al-Hassan^{-asws}.

وَسَعِيَ بَعْلِيَّ بْنَ بَعْطِينِ إِلَى الرَّشِيدِ وَقِيلَ إِنَّهُ رَافِضِيٌّ مُخَالِفٌ لَكَ فَقَالَ الرَّشِيدُ لِبَعْضِ خَاصَّتِهِ قَدْ كَثُرَ عِنْدِي الْقَوْلُ فِي عَلِيِّ بْنِ بَعْطِينِ وَالْقَرْفُ لَهُ بِخِلَافِنَا وَ مَبْلِهِ إِلَى الرَّفِضِ وَ لَسْتُ أَرَى فِي خِدْمَتِهِ لِي تَقْصِيرًا وَ قَدْ امْتَحَنْتُهُ مَرَارًا

And Ali Bin Yaqteen was mentioned to (caliph) Al-Rasheed, and it was said, ‘He is a rejector (Al-Rafizi – Shia) in opposition to you!’ Al-Rasheed said to one of his special ones, ‘The word has frequented in my presence regarding Ali Bin Yaqteen, and the accusations at him with his opposing us and his inclining to the rejection (Al-Rafz), and I haven’t seen any deficiency in his service to me, and I have already tested him repeatedly.

فَمَا ظَهَرْتُ مِنْهُ عَلَى مَا يُقْرَفُ بِهِ وَ أَحَبُّ أَنْ أَسْتَبْرَأَ أَمْرَهُ مِنْ حَيْثُ لَا يَشْعُرُ بِذَلِكَ فَيَسْحَرَ مِنِّي

‘There has not appeared from him upon what he is being accused with, and I would love him to disavow from his matter from where he is not aware of that, so he would be careful from me.’

فَقِيلَ لَهُ إِنَّ الرَّافِضَةَ يَا أَمِيرَ الْمُؤْمِنِينَ مُخَالِفُ الْجَمَاعَةِ فِي الْوُضُوءِ فَتُخَفِّفُهُ وَ لَا تَرَى غَسْلَ الرَّجْلَيْنِ فَاَمْتَحِنُهُ يَا أَمِيرَ الْمُؤْمِنِينَ مِنْ حَيْثُ لَا يَعْلَمُ بِالْوُقُوفِ عَلَى وُضُوءِهِ

It was said to him, ‘O commander of the faithful! The rejectors (Rafizis – Shias) are opposing the community regarding the wuz’u, and they are lightening it and do not view washing the two legs. So, test him, O commander of the faithful, from where he does not know, by standing at his wuz’u.’

فَقَالَ أَجَلٌ إِنَّ هَذَا الْوَجْهَ يُظْهَرُ بِهِ أَمْرُهُ ثُمَّ تَرَكَهُ مُدَّةً وَ نَاطَهُ بِشَيْءٍ مِنَ الشُّعْلِ فِي الدَّارِ حَتَّى دَخَلَ وَفَتْ الصَّلَاةَ وَ كَانَ عَلِيُّ بْنُ بَعْطِينِ يَخْلُو فِي حُجْرَةٍ فِي الدَّارِ لِوُضُوءِهِ وَ صَلَاتِهِ فَلَمَّا دَخَلَ وَفَتْ الصَّلَاةَ وَقَفَ الرَّشِيدُ مِنْ وَرَاءِ حَائِطِ الْحُجْرَةِ بِحَيْثُ يَرَى عَلِيَّ بْنَ بَعْطِينِ وَ لَا يَرَاهُ هُوَ

He said, ‘Yes! This is the aspect his matter would be revealed with.’ Then he left it for a period, and something cropped with him from the affairs in the house until the time of Salat entered, and Ali Bin Yaqteen was along in a room in the house for his wuz’u and his Salat. When the time of Salat entered, Al-Rasheed stood up from behind a wall of the room where he could see Ali Bin Yaqteen and he could not see him.

فَدَعَا بِالْمَاءِ لِلْوُضُوءِ فَتَمَضَّمَصَ ثَلَاثًا وَ اسْتَنْشَقَ ثَلَاثًا وَ غَسَلَ وَجْهَهُ ثَلَاثًا وَ حَلَّلَ شَعْرَ لِحْيَتِهِ وَ غَسَلَ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثًا وَ مَسَحَ رَأْسَهُ وَ أُذُنَيْهِ وَ غَسَلَ رِجْلَيْهِ وَ الرَّشِيدُ يَنْظُرُ إِلَيْهِ

He called for the water for the wuz’u. He rinsed thrice, and washed nostrils thrice, and washed his face thrice, and mingled (dampened) the hair of his beard, and washed his hands up to the elbows thrice, and wiped his head and his ears, and washed his two legs while Al-Rasheed was looking at him.

فَلَمَّا رَأَاهُ وَ قَدْ فَعَلَ ذَلِكَ لَمْ يَمْلِكْ نَفْسَهُ حَتَّى أَشْرَفَ عَلَيْهِ بِحَيْثُ يَرَاهُ ثُمَّ نَادَاهُ كَذَبَ يَا عَلِيُّ بْنَ يَقْطِينٍ مَنْ زَعَمَ أَنَّكَ مِنَ الرَّافِضَةِ وَ صَلَّحْتَ خَالَهُ عِنْدَهُ

When he saw him to have done that, he could not control himself until he overlooked upon him from where he could see him, then called out to him, ‘They are lying, O Ali Bin Yaqteen, the ones who claim that you are Al-Rafizi (rejector – Shia)’ and his state was better in his presence.

وَ وَرَدَ عَلَيْهِ كِتَابُ أَبِي الْحَسَنِ عِ ابْتِدَاءٍ مِنَ الْآنَ يَا عَلِيُّ بْنَ يَقْطِينٍ فَتَوَضَّءْ كَمَا أَمَرَ اللَّهُ وَ اغْسِلْ وَجْهَكَ مَرَّةً فَرِيضَةً وَ أُخْرَى إِسْبَاغًا وَ اغْسِلْ يَدَيْكَ مِنَ الْمُرْفَقَيْنِ كَذَلِكَ وَ امْسَحْ مُقَدَّمَ رَأْسِكَ وَ ظَاهِرَ قَدَمَيْكَ بِفَضْلِ نَدَاوَةٍ وَضُؤْتِكَ فَقَدْ زَالَ مَا كَانَ يُخَافُ عَلَيْكَ وَ السَّلَامُ.

And a letter of Abu Al-Hassan^{-asws} arrived to him initiating, ‘From now, O Ali Bin Yaqteen, perform wuz’u like what Allah^{-azwj} has Commanded, and wash your face once, being an obligation, and again as perfection, and wash your hand from the two elbows like that, and wipe the front of your head and the outside of your two feet with the remnants of the moisture of your wuz’u, for it has declined, what had been feared upon you. And the greetings.’²⁴

وَ مِنَ الْكِتَابِ الْمَذْكُورِ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ الصُّوفِيِّ قَالَ اسْتَأْذَنَ إِبْرَاهِيمَ الْجَمَّالُ رَضِيَ اللَّهُ عَنْهُ عَلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ يَقْطِينِ الْوَزِيرِ فَحَجَبَهُ فَحَجَّ عَلِيُّ بْنُ يَقْطِينِ فِي تِلْكَ السَّنَةِ فَاسْتَأْذَنَ بِالْمَدِينَةِ عَلَى مَوْلَانَا مُوسَى بْنِ جَعْفَرٍ فَحَجَبَهُ فَرَأَاهُ ثَانِي يَوْمِهِ

And from the (afore) mentioned book, from Muhammad Bin Ali Al Sowfy who said,

Ibrahim the cameleer, may Allah^{-azwj} be Pleased with him, sought permission to see Abu Al-Hassan Ali Bin Yaqteen, the minister, but he barred him. Ali Bin Yaqteen performed Hajj during that year. He sought permission to see our Master Musa^{-asws} Bin Ja’far^{-asws}. He^{-asws} barred him, and he saw him^{-asws} on his second day.

فَقَالَ عَلِيُّ بْنُ يَقْطِينِ يَا سَيِّدِي مَا ذَنْبِي فَقَالَ حَجَبْتُكَ لِأَنَّكَ حَجَبْتَ أَخَاكَ إِبْرَاهِيمَ الْجَمَّالَ وَ قَدْ أَبَى اللَّهُ أَنْ يَشْكُرَ سَعْيَكَ أَوْ يَغْفِرَ لَكَ إِبْرَاهِيمَ الْجَمَّالَ فَعُلْتُ سَيِّدِي وَ مَوْلَايَ مَنْ لِي بِإِبْرَاهِيمَ الْجَمَّالِ فِي هَذَا الْوَقْتِ وَ أَنَا بِالْمَدِينَةِ وَ هُوَ بِالْكُوفَةِ

Ali Bin Yaqteen said, ‘O my Master^{-asws}! What is my sin (fault)?’ He^{-asws} said: ‘I^{-asws} barred you (yesterday) because you had barred your brother Ibrahim the cameleer, and Allah^{-azwj} has Refused to Thank your striving, (unless) Ibrahim the cameleer were to forgive you.’ I said, ‘My Chief and my Master^{-asws}! How can there be for me with Ibrahim the cameleer in this time, and I am at Al-Medina, and he is at Al-Kufa?’

فَقَالَ إِذَا كَانَ اللَّيْلُ فَامْضِ إِلَى الْبَقِيعِ وَخَذَكَ مِنْ غَيْرِ أَنْ يَعْلَمَ بِكَ أَحَدٌ مِنْ أَصْحَابِكَ وَ غِلْمَانِكَ وَ ارْكَبْ نَجِيبًا هُنَاكَ مُسْرَجًا

He said, ‘When it will be the night, then go to Al-Baqie (graveyard) alone, from without letting anyone from your companions know of you, and ride (a) noble horse over there, saddled.’

قَالَ فَوَاقَى الْبَقِيعِ وَ رَكِبَ النَّجِيبَ وَ لَمْ يَلْبَسْ أَنْ أَنَاخَهُ عَلَى بَابِ إِبْرَاهِيمَ الْجَمَّالِ بِالْكُوفَةِ فَفَرَعَ الْبَابَ وَ قَالَ أَنَا عَلِيُّ بْنُ يَقْطِينِ فَقَالَ إِبْرَاهِيمَ الْجَمَّالُ مِنْ دَاخِلِ الدَّارِ وَ مَا يَعْمَلُ عَلِيُّ بْنُ يَقْطِينِ الْوَزِيرُ بِنَابِي

²⁴ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 14

He arrived at Al-Baqie and rode the noble horse, and it was not long before he rested it at the door of Ibrahim the cameleer at Al-Kufa. He knocked the door and said, ‘I am Ali Bin Yaqteen!’ Ibrahim the cameleer said from inside the house, ‘What work does Ali Bin Yaqteen have at my door?’

فَقَالَ عَلِيُّ بْنُ يَظْطِينِ يَا هَذَا إِنَّ أَمْرِي عَظِيمٌ وَ آلِي عَلَيْهِ أَنْ يَأْذَنَ لَهُ فَلَمَّا دَخَلَ قَالَ يَا إِبْرَاهِيمَ إِنَّ الْمُؤَلَّى عَ أَبِي أَنْ يُقْبَلَنِي أَوْ تُعْفِرَ لِي فَقَالَ يَعْفِرُ اللَّهُ لَكَ

Ali Bin Yazteen said, ‘O you! My matter is mighty!’ And he insisted upon him that he give permission to him. When he entered, he said, ‘O Ibrahim! The Master^{-asws} refuses to accept me unless you forgive me.’ He said, ‘May Allah^{-azwj} Forgive you.’

فَأَلَى عَلِيُّ بْنُ يَظْطِينِ عَلَى إِبْرَاهِيمَ الْجَمَالَ أَنْ يَطَّأَ خَدَّهُ فَاذْنَعُ إِبْرَاهِيمَ مِنْ ذَلِكَ فَأَلَى عَلَيْهِ ثَانِيًا فَمَعَلَ فَلَمْ يَزَلْ إِبْرَاهِيمُ يَطَّأُ خَدَّهُ وَ عَلِيُّ بْنُ يَظْطِينِ يَقُولُ
اللَّهُمَّ اشْهَدْ

Ali Bin Yaqteen insisted upon Ibrahim that he should tread upon his cheek, but Ibrahim refused from that. He insisted upon him secondly, and he did so. Ibrahim did not cease to tread his cheek, and Ali Bin Yaqteen was saying, ‘O Allah^{-azwj}! Be Witness!’

ثُمَّ انصرفت و ركب النجيب و أتاحه من ليلته يباب المؤلى موسى بن جعفر ع بالمدينة فأذن له و دخل عليه فقبله.

Then he left and rode the noble horse and rested it in his night at the door of the Master Musa^{-asws} Bin Ja’far^{-asws} at Al-Medina. He^{-asws} permitted for him, and he entered to see him^{-asws}. He^{-asws} accepted him.²⁵

، قرب الإسناد محمد بن عيسى عن علي بن يظطين أو عن زبيد عن علي بن يظطين أنه كتب إلى أبي الحسن موسى ع إن قلبي يضيق بما أنا عليه من عمل السلطان و كان وزيراً لهارون فإن أذنت لي جعلني الله فداك هربت منه

(The book) ‘Qurb Al Asnaad’ – Muhammad Bin Isa, from Ali Bin Yaqteen, or from Zayd,

From Ali Bin Yaqteen having had written to Abu Al-Hassan Musa^{-asws}, ‘My heart is constricted from what I am upon from being a worker for the Sultan,’ - and he was a minister of Haroun (Al-Rasheed) – ‘So if you^{-asws} were to permit for me, may Allah^{-azwj} Make me to be sacrificed for you^{-asws}, I can flee from him.’

فَرَجَعَ الْجَوَابُ لَا أَذْنُ لَكَ بِالْخُرُوجِ مِنْ عَمَلِهِمْ وَ اتَّقِ اللَّهَ أَوْ كَمَا قَالَ.

The answer returned: ‘There is no permission for you regarding quitting their work, and fear Allah^{-azwj}!’ – of like what he^{-asws} said.²⁶

يج، الجرائع و الجرائع روى إبراهيم بن الحسن بن راشد عن ابن يظطين قال كنت واقفاً عند هارون الرشيد إذ جاءته هدايا ملك الروم و كان فيها ذراعاً ديناراً سوداء منسوجة بالذهب لم أر أحسن منها فرأيت أنظر إليها فوهبتها لي و بعثتها إلى أبي إبراهيم ع

²⁵ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 105

²⁶ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 6 H 33

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported by Ibrahim Bin Al-Hassan Bin Rashid, from Ibn Yaqteen who said,

‘I was standing in the presence of (the caliph) Haroun Al-Rasheed, when gifts of a king of Rome came to him, and in it was a black brocade shield embroidered with the gold, I had not seen better than it. He saw me looking at it, so he gifted it to me, and I sent it to Abu Ibrahim (7th Imam^{-asws}).

وَمَضَتْ عَلَيْهَا بُرْهَةٌ تِسْعَةَ أَشْهُرٍ وَانْصَرَفْتُ يَوْمًا مِنْ عِنْدِ هَارُونَ بَعْدَ أَنْ تَعَدَّيْتُ بَيْنَ يَدَيْهِ فَلَمَّا دَخَلْتُ دَارِي قَامَ إِلَيَّ خَادِمِي الَّذِي يَأْخُذُ ثِيَابِي بِمَنْدِيلٍ عَلَى يَدِهِ وَكِتَابٍ لَطِيفٍ خْتُمُهُ رَطْبٌ فَقَالَ أَنَا بِي بِحَدَا رَجُلٍ السَّاعَةَ فَقَالَ أَوْصِلْهُ إِلَى مَوْلَاكَ سَاعَةَ يَدْخُلُ

‘And more than nine months passed upon it, and one day I left from the presence of Haroun after having had lunch in front of him. When I entered my house, my servant stood up to me, the one who took my clothes upon his hands with a towel upon his hands, and a thin letter, its seal was (still) wet. He said, ‘A man came to me with this just now.’ He said, ‘Give it to your master the moment he enters!’

فَفَضَّضْتُ الْكِتَابَ وَ إِذَا بِهِ كِتَابٌ مَوْلَايَ أَبِي إِبْرَاهِيمَ عَ وَ فِيهِ يَا عَلِيُّ هَذَا وَقَدْ حَاجَبْتِكَ إِلَى الدَّرَاعَةِ وَ قَدْ بَعَثْتُ بِهَا إِلَيْكَ فَكَشَفْتُ طَرَفَ الْمَنْدِيلِ عَنْهَا وَ رَأَيْتُهَا وَ عَرَفْتُهَا وَ دَخَلَ عَلَيَّ خَادِمُ هَارُونَ بَعْدَ إِذْنٍ فَقَالَ أَحِبُّ أَمِيرَ الْمُؤْمِنِينَ قُلْتُ أَيُّ شَيْءٍ حَدَّثَ قَالَ لَا أَذْرِي

‘I broke open the letter and there, it was a letter of my Master^{-asws} Abu Ibrahim (7th Imam^{-asws}) and in it was: ‘O Ali! This is a time of your need to the armour, and I^{-asws} am dispatching it to you.’ I uncovered an end of towel away from it, and I saw it and recognised it. And a servant of Haroun entered to see me without permission. He said, ‘Answer commander of the faithful!’ I said, ‘Which event has occurred?’ He said, ‘I don’t know.’

فَرَكِبْتُ وَ دَخَلْتُ عَلَيْهِ وَ عِنْدَهُ عُمَرُ بْنُ بَرِيْعٍ وَاقِفًا بَيْنَ يَدَيْهِ فَقَالَ مَا فَعَلْتَ الدَّرَاعَةَ الَّتِي وَهَبْتُكَ قُلْتُ خَلَعُ أَمِيرِ الْمُؤْمِنِينَ عَلَيَّ كَثِيرَةٌ مِنْ دَرَارِيْعٍ وَ غَيْرِهَا فَعَنْ أَيِّهَا يَسْأَلُنِي

‘I rode and entered to see him, and in his presence was Umar Bin Yazeed standing in front of him. He said, ‘What happened to the armour which I had gifted to you?’ I said, ‘Commander of the faithful has conferred a lot of armours unto me and other (things), so about which one are you asking me?’

قَالَ دُرَاعَةَ الدِّيْبَاجِ السُّودَاءِ الرُّومِيَّةِ الْمُدَهَّبَةِ فَقُلْتُ مَا عَسَى أَنْ أَصْنَعَ بِهَا أَلْبَسْتُهَا فِي أَوْقَاتٍ وَأُصَلِّي فِيهَا رَكَعَاتٍ وَ قَدْ كُنْتُ دَعَوْتُ بِهَا عِنْدَ مُنْصَرَفِي مِنْ دَارِ أَمِيرِ الْمُؤْمِنِينَ السَّاعَةَ لِأَلْبَسْتُهَا

‘He said, ‘The black brocade armour, the Roman, the (embroidered with) gold.’ I said, ‘What can I possibly do with it. I tend to wear it during times, and I pray Cycles of Salat in it, and I had supplicated with it during my leaving from the house of commander of the faithful right now to wear it.’

فَنَظَرَ إِلَيَّ عُمَرُ بْنُ بَرِيْعٍ فَقَالَ قُلْ بِمُحْضَرِهَا فَأَرْسَلْتُ خَادِمِي جَاءَ بِهَا فَلَمَّا رَأَاهَا قَالَ يَا عُمَرُ مَا يَنْبَغِي أَنْ تَنْفُلَ عَلَيَّ بَعْدَ هَذَا شَيْئًا

‘Umar Bin Rabie looked at me. He said, ‘Tell him to present it!’ I sent my servant, and he came with it. When he (Rasheed) saw it, he said, ‘O Umar! It is not befitting that you transfer to me anything after this.’

قَالَ فَأَمَرَ لِي بِخُمْسِينَ أَلْفَ دِرْهَمٍ حَمَلْتُ مَعَ الدَّرَاعَةِ إِلَى دَارِي

‘He (the narrator) said, ‘He ordered with fifty thousand Dirhams being for me. I carried it along with the armour to my house.’

قَالَ عَلِيُّ بْنُ يَظْفَرٍ وَكَانَ السَّاعِي ابْنَ عَمِّ لِي فَسَوَّدَ اللَّهُ وَجْهَهُ وَكَذَّبَهُ وَالحَمْدُ لِلَّهِ.

‘Ali Bin Yaqteen said, ‘And the accuser was a son of an uncle of mine. Allah^{-azwj} Blackened his face and Belied him, and the Praise is for Allah^{-azwj}.’²⁷

مِنْ كِتَابِ حُقُوقِ الْمُؤْمِنِينَ، لِإِبْنِ عَلِيٍّ بْنِ طَاهِرٍ قَالَ اسْتَأْذَنَ عَلِيُّ بْنُ يَظْفَرٍ مَوْلَايَ الْكَاطِمَ ع فِي تَرْكِ عَمَلِ السُّلْطَانِ فَلَمْ يَأْذُنْ لَهُ وَ قَالَ لَا تَفْعَلْ فَإِنَّ لَنَا بِكَ أَنْسَاءً وَ لِإِخْوَانِكَ بِكَ عِزًّا وَ عَسَى أَنْ يُجِيزَ اللَّهُ بِكَ كَسْرًا وَ يَكْسِرَ بِكَ نَائِرَةَ الْمُخَالِفِينَ عَنْ أَوْلِيَائِهِ

From the book ‘Huqooq Al Momineen’ of Abu Ali Bin Tahir who said,

Ali Bin Yaqteen sought permission to see my Master^{-asws} Al-Kazim^{-asws} in leaving working for the sultan (caliph). He^{-asws} did not permit for him and said: ‘Do not do so, for there is comfort for us with you, and for our brethren there is a consolation with you, and perhaps Allah^{-azwj} would Pull the pieces together by you, and Break the flames of the adversaries by you, away from His^{-azwj} friends.

يَا عَلِيُّ كَفَّارَةُ أَعْمَالِكُمْ الْإِحْسَانُ إِلَى إِخْوَانِكُمْ أَضْمَنْ لِي وَاجِدَةً وَ أَضْمَنْ لَكَ ثَلَاثًا أَضْمَنْ لِي أَنْ لَا تَلْقَى أَحَدًا مِنْ أَوْلِيَائِنَا إِلَّا فَضَيْتَ حَاجَتَهُ وَ أَكْرَمْتَهُ وَ أَضْمَنْ لَكَ أَنْ لَا يُظَلِّكَ سَفْهُ سَجْنٍ أَبَدًا وَ لَا يَنَالَكَ حَدُّ سَيْفٍ أَبَدًا وَ لَا يَدْخُلُ الْفَقْرُ بَيْتَكَ أَبَدًا

‘O Ali! An expiation of your deeds is the favours to your brethren. Guarantee one thing to me^{-asws} and I^{-asws} shall guarantee three to you. Guarantee to me^{-asws} that you will not (be) meeting anyone from our^{-asws} friends except you will fulfil his needs, and honour him, and I^{-asws} shall guarantee to you that a roof of a prison will not shade you, ever, nor will a blade of a sword take from you (strike you), ever, nor will the poverty enter your house, ever!

يَا عَلِيُّ مَنْ سَرَّ مُؤْمِنًا فَيَا اللَّهُ بَدَأَ وَ بِالنَّبِيِّ ص تَتَى وَ بِنَا ثَلَّثَ.

‘O Ali! One who cheers a Momin, so he shall be with Allah^{-azwj} firstly, and with the Prophet^{-saww} secondly, and with us^{-asws} thirdly.’²⁸

²⁷ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 4 H 72

²⁸ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 6 H 10

Appendix II: Correcting one's Affairs

Here are two examples of two fellows who were able to correct their affairs after following the advice of the Imam^{-asws}.

Imam^{-asws}'s Guarantee of Paradise to a companion's friend

رجال الكشي حمدويه عن محمد بن إسماعيل الرزقي عن ابن فضال عن صفوان بن مهران الجمال قال: دخلت على أبي الحسن الأول ع فقال لي يا صفوان كل شيء منك حسن جميل ما خلا شيئاً واحداً

(The book) 'Rijal' of Al Kashi – Hamdawiya, from Muhammad Bin Ismail Al Razy, from Ibn Fazzal, from Safwan Bin Mihran Al Jammal who said,

'I entered to see Abu Al-Hassan^{-asws} the 1st. He^{-asws} said to me: 'O Safwan! All things from you are good, beautiful, apart from one thing.'

قُلْتُ جُعِلْتُ فِدَاكَ أَيُّ شَيْءٍ؟

'I said, 'May I be sacrificed for you^{-asws}! Which thing?'

قَالَ إِكْرَاءُكَ جِمَالِكَ مِنْ هَذَا الرَّجُلِ يَعْنِي هَارُونَ

'He^{-asws} said: 'Your hiring your camel to this man,' – meaning (the caliph) Haroun.

قُلْتُ وَاللَّهِ مَا أَكْرَيْتُهُ أَشْرًا وَلَا بَطْرًا وَلَا لِلصَّنْبِدِ وَلَا لِلْهَوِيِّ وَلَا لِكَيْنِ أَكْرَيْتُهُ لِهَذَا الطَّرِيقِ يَعْنِي طَرِيقَ مَكَّةَ وَلَا أَتَوَلَّاهُ بِنَفْسِي وَلَا لِكَيْتِي أَبْعَثُ مَعَهُ غُلَمَانِي

'I said, 'By Allah^{-azwj}! I neither hire to him for evil, nor for vanity, nor for hunting, nor for sport, but I hire to him for this road, meaning the road of Makkah (for Hajj), and I do not take charge of it myself, but I send my servant with him.'

فَقَالَ لِي يَا صَفْوَانُ أَيْفَعُ كِرَاكَ عَلَيْهِمْ

'He^{-asws} said to me: 'O Safwan! Do your hire charges fall upon them?'

قُلْتُ نَعَمْ جُعِلْتُ فِدَاكَ

'I said, 'Yes, may I be sacrificed for you^{-asws}!'

قَالَ فَقَالَ لِي أَ تُحِبُّ بَقَاءَهُمْ حَتَّى يَخْرُجَ كِرَاكَ

'He^{-asws} said to me: 'So you love that they are in (good) health until your hire charges are paid off.'

قُلْتُ نَعَمْ

'I said, 'Yes.'

قَالَ فَمَنْ أَحَبَّ بَقَاءَهُمْ فَهُوَ مِنْهُمْ وَ مَنْ كَانَ مِنْهُمْ فَهُوَ وَرَدَ النَّارَ

'He^{-asws} said: 'The one who loves their remaining alive, so he is from them, and one who were to be from them, he will arrive at the Fire.'

قَالَ صَفْوَانٌ فَذَهَبْتُ وَ بَعْتُ جِمَالِي عَنْ آخِرِهَا

'I went and sold my camels, up to their last one.

فَبَلَغَ ذَلِكَ إِلَى هَارُونَ فَدَعَانِي فَقَالَ لِي يَا صَفْوَانُ بَلَّغَنِي أَنَّكَ بَعْتَ جِمَالَكَ

'That reached to Haroun, so he summoned me. He said to me: 'O Safwan! It has reached me that you have sold your camels?'

قُلْتُ نَعَمْ

'I said, 'Yes.'

فَقَالَ وَ لِمَ

'He said, 'And why?'

فَقُلْتُ أَنَا شَيْخٌ كَبِيرٌ وَ إِنَّ الْعِلْمَانَ لَا يَقُومُونَ بِالْأَعْمَالِ

'I said, 'I am an old man and the servants cannot withstand the work.'

فَقَالَ هَيْهَاتَ هَيْهَاتَ إِنِّي لَأَعْلَمُ مَنْ أَشَارَ عَلَيْكَ بِحَدَا أَشَارَ عَلَيْكَ بِحَدَا مُوسَى بْنُ جَعْفَرٍ

'He said, 'Far be it! Far be it! I know well who has indicated to you with this. Musa^{-asws} Bin Ja'far^{-asws} has indicated to you with this!'

قُلْتُ مَا لِي وَ لِمُوسَى بْنِ جَعْفَرٍ

'I said, 'What have I to do with Musa^{-asws} Bin Ja'far^{-asws}?'

فَقَالَ دَعْ هَذَا عَنْكَ فَوَ اللَّهُ لَوْ لَا حُسْنُ صُحْبَتِكَ لَقَتَلْتُكَ.

'He said, 'Leave this from you! By Allah^{-azwj}, had it not been for your goodly accompaniment (with me), I would have killed you!''²⁹

²⁹ Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 34

Repentance of the one who had illicit gains

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ كَانَ لِي صَدِيقٌ مِنْ كُتَّابِ بَنِي أُمَيَّةَ فَقَالَ لِي اسْتَأْذِنْ لِي عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فَاسْتَأْذَنْتُ لَهُ عَلَيْهِ فَأَذِنَ لَهُ فَلَمَّا أَنْ دَخَلَ سَلَّمَ وَجَلَسَ ثُمَّ قَالَ جُعِلْتُ فِدَاكَ إِنِّي كُنْتُ فِي دِيْوَانَ هَؤُلَاءِ الْقَوْمِ فَأَصَبْتُ مِنْ دُنْيَاهُمْ مَا لَمْ أَكُنْ بِأَعْمَضُ فِي مَطَالِيهِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَوْ لَا أَنَّ بَنِي أُمَيَّةَ وَجَدُوا مَنْ يَكْتُئِبُ لَهُمْ وَيَجِي هُمُ الْفِيءَ وَيَقَاتِلُ عَنْهُمْ وَيَشْهَدُ جَمَاعَتَهُمْ لَمَا سَلَبُونَا حَقَّنَا وَ لَوْ تَرَكْتَهُمُ النَّاسُ وَ مَا فِي أَيْدِيهِمْ مَا وَجَدُوا شَيْئاً إِلَّا مَا وَقَعَ فِي أَيْدِيهِمْ.

Ali Bin Muhammad Bin Bundar, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Ali Bin Abu Hamza who said,

‘There used to be a friend for me from the scribes (clerks) of the Clan of Umayya, so he said to me, ‘Get me permission to see Abu Abdullah^{-asws}.’ So I sought permission for him to see him^{-asws}, and he^{-asws} permitted him. So when he came over, he greeted and was seated, then said, ‘May I be sacrificed for you^{-asws}! I was in the offices of these people (the Clan of Umayya), so I achieved a lot of wealth from their world, and I closed my eyes regarding their demands.’ So Abu Abdullah^{-asws} said: ‘Had the Clan of Umayya not found the ones who could write for them, and obligate *Al-Fey* for them, and fight on their behalf, and bearers of witness for their groups to what they have confiscated from us^{-asws} of our^{-asws} rights, and had the people neglected them and what is in their hands, they would not have found anything except for what falls into their hands.’

قَالَ فَقَالَ الْفَتَى جُعِلْتُ فِدَاكَ فَهَلْ لِي مَخْرُجٌ مِنْهُ قَالَ إِنْ قُلْتُ لَكَ تَفْعَلْ قَالَ أَفْعَلُ قَالَ لَهُ فَامْرُجْ مِنْ جَمِيعِ مَا اِكْتَسَبْتَ فِي دِيْوَانِهِمْ فَمَنْ عَرَفْتَ مِنْهُمْ رَدَدْتَ عَلَيْهِ مَالَهُ وَ مَنْ لَمْ تَعْرِفْ تَصَدَّقْتَ بِهِ وَ أَنَا أَضْمَنُ لَكَ عَلَى اللَّهِ عَزَّ وَ جَلَّ الْجَنَّةَ قَالَ فَاطْرَقَ الْفَتَى رَأْسَهُ طَوِيلًا ثُمَّ قَالَ قَدْ فَعَلْتُ جُعِلْتُ فِدَاكَ

He (the narrator) said, ‘So the youth said, ‘May I be sacrificed for you^{-asws}! Is there any way out from it for me?’ He^{-asws} said, ‘If I^{-asws} were to tell you to do (something) would you do it?’ He said, ‘I would do it.’ He^{-asws} said to him: ‘So take out the entirety of whatever you have earned in their offices. So for the one whom you recognise, return his wealth to him, and the one you do not recognise, give in charity with it, and I^{-asws} guarantee the Paradise for you, upon (the Guarantee of) Allah^{-azwj} Mighty and Majestic.’ So the youth kept his head lowered for a long time, then said, ‘I will do it, may I be sacrificed for you^{-asws}.’

قَالَ ابْنُ أَبِي حَمْرَةَ فَرَجَعَ الْفَتَى مَعَنَا إِلَى الْكُوفَةِ فَمَا تَرَكَ شَيْئاً عَلَى وَجْهِ الْأَرْضِ إِلَّا خَرَجَ مِنْهُ حَتَّى ثِيَابِهِ الَّتِي كَانَتْ عَلَى بَدَنِهِ قَالَ فَقَسَمْتُ لَهُ قِسْمَةً وَ اشْتَرَيْتُنَا لَهُ ثِيَاباً وَ بَعَثْنَا إِلَيْهِ بِنَفَقَةٍ قَالَ فَمَا أَتَى عَلَيْهِ إِلَّا أَشْهُرٌ فَلَائِلٌ حَتَّى مَرَضَ فَكُنَّا نَعُودُهُ قَالَ فَدَخَلْتُ عَلَيْهِ يَوْماً وَ هُوَ فِي السُّوقِ قَالَ فَفَتَحَ عَيْنَيْهِ ثُمَّ قَالَ لِي يَا عَلِيُّ وَفِي لِي وَ اللَّهُ صَاحِبُكَ قَالَ ثُمَّ مَاتَ

Ibn Abu Hamza (the narrator) said, ‘So the youth returned with us to Al-Kufa, and he did not leave anything upon the face of the earth except that he extracted from it, even his clothes which were upon his body. So I apportioned a share for him and we bought some clothes for him and send these over to him along with expenses. So there did not come upon him except for a few months until he fell sick, and we used to go to console him. So I went over to him

one day and he was in the transit (about to die). So he opened his eyes, then said to me, ‘O Ali! By Allah^{-azwj}, your Master^{-asws} has kept his^{-asws} promise to me.’ Then he died.

فَتَوَلَّيْنَا أَمْرَهُ فَخَرَجْتُ حَتَّى دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَلَمَّا نَظَرَ إِلَيَّ قَالَ يَا عَلِيُّ وَفِينَا وَ اللَّهُ لِصَاحِبِكَ قَالَ فَمَلْتُ صَدَقْتَ جَعَلْتُ فِدَاكَ هَكَذَا وَ اللَّهُ قَالَ لِي عِنْدَ مَوْتِهِ .

‘So we looked after his affairs (funeral etc.) and I came out until I went over to Abu Abdullah^{-asws}. So when he^{-asws} looked at me, he^{-asws} said: ‘O Ali! By Allah^{-azwj}, we^{-asws} have kept our^{-asws} promise to your companion.’ So I said, ‘You^{-asws} have spoken the truth, may I be sacrificed for you^{-asws}! By Allah^{-azwj}, this is how he said to me at the time of his death.’³⁰

Appendix III: Instructing with the good and forbidding from the evil

تحف العقول من كلام الحسين بن علي صلوات الله عليهما في الأمر بالمعروف والنهي عن المنكر و يروى عن أمير المؤمنين ع

(The book) ‘Tohaf Al Uqoul’ –

From a speech by Al-Husayn Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, regarding instructing with the good and forbidding from the evil, and it is reported from Amir Al-Momineen^{-asws}: -

اعْتَبِرُوا أَيُّهَا النَّاسُ بِمَا وَعَظَ اللَّهُ بِهِ أَوْلِيَاءَهُ مِنْ سُوءِ تَنَائِهِ عَلَى الْأَخْبَارِ إِذْ يَقُولُ لَوْ لَا يَنْهَاهُمُ الرَّبَّائِيُّونَ وَالْأَخْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَ قَالَ لِعَنِ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ إِلَى قَوْلِهِ لَيْسَ مَا كَانُوا يَفْعَلُونَ

‘Take lesson, O people, with what Allah^{-azwj} has Preached with to His^{-azwj} friends, from His^{-azwj} Condemnation of the Rabbis: **Why don’t they forbid them, the Rabbis and the Monks, from their sinful words [5:63]**. He^{-azwj} Said: **Cursed were those who committed Kufr from the Children of Israel, [5:78]** – up to His^{-azwj} Words - **Evil was what they were doing [5:79]**.

وَ إِنَّمَا عَابَ اللَّهُ ذَلِكَ عَلَيْهِمْ لِأَنَّهُمْ كَانُوا يَرَوْنَ مِنَ الظَّلمَةِ الَّذِينَ بَيَّنَّ أَظْهَرِهِمُ الْمُنْكَرَ وَ الْقَسَادَ فَلَا يَنْهَوْنَهُمْ عَنْ ذَلِكَ رَغْبَةً فِيمَا كَانُوا يَنَالُونَ مِنْهُمْ وَ رَهْبَةً مِمَّا يَحْدَرُونَ وَ اللَّهُ يَقُولُ فَلَا تَخْشَوْا النَّاسَ وَ احْسَبُوا اللَّهَ يُعْزِمُكُمْ عَلَيْهِمْ إِنْ كُنْتُمْ مُؤْمِنِينَ وَ قَالَ الْمُؤْمِنُونَ وَ الْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ

‘And rather, Allah^{-azwj} Faulted that upon them because they were seeing the injustices in their midst, the evil and the corruption but they were not prohibiting from them, desiring what they were attaining from them and dreading from they had been cautioned, and Allah^{-azwj} Says: **Therefore do not be fearing the people and fear Me, [5:44]**; and Said: **And the Momineen and the Mominaat are guardians of each other. They are enjoying with the goodness and are forbidding from the evil, [9:71]**.

³⁰ Al-Kafi – V 5 – The Book of Subsistence Ch 30 H 4

فَبَدَأَ اللَّهُ بِالْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ فَرِيضَةً مِنْهُ لِعَلِمِهِ بِأَنَّهَا إِذَا أُدِيَتْ وَ أُقِيمَتْ اسْتَقَامَتِ الْفَرَائِضُ كُلُّهَا هَيْبَتُهَا وَ صَعْبُهَا وَ ذَلِكَ أَنَّ الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ دُعَاءٌ إِلَى الْإِسْلَامِ مَعَ رَدِّ الْمَظَالِمِ وَ مَخَالَفَةِ الظَّالِمِ وَ قِسْمَةِ الْفَيْءِ وَ الْعَنَائِمِ وَ أَخْذِ الصَّدَقَاتِ مِنْ مَوَاضِعِهَا وَ وَضْعِهَا فِي حَقِّهَا

'Allah^{-azwj} Began with the instructing with the good and the forbidding from the evil as an obligation from Him^{-azwj} due to His^{-azwj} Knowledge that when these are fulfilled and established, all of the obligations will be upheld, their easy ones and their difficult, and that is because the instructing with the good and the forbidding from the evil calls to Al Islam with rejections of the injustices, and opposing the oppressor, and distribution of the Fey and the spoils of war, and taking the charities from their places and placing these in their right (rightful recipients).

ثُمَّ أَنْتُمْ أَيُّهَا الْعَصَابَةُ عَصَابَةٌ بِالْعِلْمِ مَشْهُورَةٌ وَ بِالْحَيْرِ مَذْكُورَةٌ وَ بِالنَّبِيحَةِ مَعْرُوفَةٌ وَ بِاللَّهِ فِي أَنْفُسِ النَّاسِ مَهَابَةٌ يَهَابُكُمْ الشَّرِيفُ وَ يُكْرِمُكُمْ الضَّعِيفُ وَ يُؤَيِّزُكُمْ مَنْ لَا فَضْلَ لَكُمْ عَلَيْهِ وَ لَا يَدَ لَكُمْ عِنْدَهُ تَشْفَعُونَ فِي الْحَوَائِجِ إِذَا امْتَنَعَتْ مِنْ طُلَاجِهَا وَ تَمْشُونَ فِي الطَّرِيقِ بِهَيْبَةِ الْمُلُوكِ وَ كِرَامَةِ الْأَكَابِرِ

'Then you, O group, are known for your knowledge, mentioned for your goodness, recognised for your sincerity, and are revered among people for your status with Allah^{-azwj}. The noble fear you, the weak honour you, and even those who have no obligation toward you or favour from you give you preference. You intercede in matters when they become difficult for those seeking them, and you walk the streets with the dignity of kings and the honour of the great ones.

أَلَيْسَ كُلُّ ذَلِكَ إِيمَانًا نَبْتُمُوهُ بِمَا يُرْجَى عِنْدَكُمْ مِنَ الْقِيَامِ بِحَقِّ اللَّهِ وَ إِنْ كُنْتُمْ عَنْ أَكْثَرِ حَقِّهِ تُفْصِرُونَ فَاسْتَحْفَفْتُمْ بِحَقِّ الْأَيْمَةِ فَأَمَّا حَقُّ الضُّعَفَاءِ فَضَعِغْتُمْ وَ أَمَّا حَقُّكُمْ بِرِزْقِكُمْ فَطَلَبْتُمْ فَلَا مَالَ [مَالًا] بَدَلْتُمُوهُ وَ لَا نَفْسًا حَاطَرْتُمْ بِمَا لِلدِّيِّ حَلْفُهَا وَ لَا عَشِيرَةً عَادَيْتُمُوهَا فِي ذَاتِ اللَّهِ أَنْتُمْ تَتَمَنَّوْنَ عَلَى اللَّهِ جَنَّتَهُ وَ مُجَاوِرَةَ رُسُلِهِ وَ أَمَانَةَ مِنْ عَدَائِهِ

'Is it not the case that you attained all of this only because you were expected to uphold the rights of Allah^{-asws}, even though you fall short in fulfilling most of them? You have belittled the rights of the Imams^{-asws}, neglected the rights of the weak, yet sought to claim your own rights as you perceive them. You have neither spent wealth for the sake of Allah^{-azwj} nor risked your lives for the One Who Created them, nor have you opposed your kin for the Sake of Allah^{-azwj}. Yet, you desire His^{-azwj} Paradise, the company of His^{-azwj} Messengers^{-as}, and amnesty from His^{-azwj} Punishment.

لَقَدْ حَسِبْتُمْ عَلَيْنَا أَنَّهَا الْمُتَمَنَّوْنَ عَلَى اللَّهِ أَنْ تَحُلَّ بِكُمْ نِقْمَةٌ مِنْ نِقْمَاتِهِ لِأَنَّكُمْ بَلَّغْتُمْ مِنْ كِرَامَةِ اللَّهِ مَنْزِلَةً فَضَلَّيْتُمْ بِهَا وَ مَنْ يُعْرِضُ بِاللَّهِ لَا تُكْرِمُونَ وَ أَنْتُمْ بِاللَّهِ فِي عِبَادِهِ تُكْرِمُونَ

'I^{-asws} fear for you, O those who presume upon Allah^{-azwj}, that a Punishment from Him^{-azwj} may befall you, for you have reached a position of honour Granted by Allah^{-azwj}, a status in which you have been favoured, yet you do not honour those who are known for their devotion to Allah^{-azwj}, while you yourselves are honoured among His^{-azwj} servants because of Him^{-azwj}!

وَ قَدْ تَرَوْنَ عُهُودَ اللَّهِ مَنْقُوضَةً فَلَا تَفْرَعُونَ وَ أَنْتُمْ لِبَعْضِ ذِمِّ آبَائِكُمْ تَفْرَعُونَ وَ ذِمَّةُ رَسُولِ اللَّهِ مُحَمَّدٍ وَ الْعَمِي وَ الْبُكْمِ وَ الزَّمَنِ فِي الْمَدَائِنِ مُهْمَلَةٌ لَا تَرْحَمُونَ وَ لَا فِي مَنْزِلَتِكُمْ تَعْمَلُونَ وَ لَا مِنْ عَمَلٍ فِيهَا تَعْتَبُونَ وَ بِالْإِدْهَانِ وَ الْمَصَانَعَةِ عِنْدَ الظُّلْمَةِ تَأْمَنُونَ كُلُّ ذَلِكَ بِمَا أَمَرَكُمْ اللَّهُ بِهِ مِنَ النَّهْيِ وَ التَّنَاهِي وَ أَنْتُمْ عَنْهُ غَائِبُونَ

‘You see the Covenants of Allah^{-azwj} being broken, yet you do not object, while you protest for the pacts of your forefathers. Meanwhile, the covenant of Rasool-Allah^{-saww} is disregarded. The blind, the mute, and the disabled are neglected in the cities, without mercy from you. You neither act according to your status nor seek to rectify the situation. Instead, you secure your safety through flattery and compromise with oppressors. All of this is in direct contradiction to what Allah^{-azwj} has Commanded you regarding forbidding the wrong and restraining one another from it, yet you are heedless from it!

وَ أَنْتُمْ أَكْثَرُ النَّاسِ مُصِيبَةً لِمَا عَلَّمْتُمْ عَلَيْهِ مِنْ مَنَازِلِ الْعُلَمَاءِ لَوْ كُنْتُمْ تَسْمَعُونَ ذَلِكَ بِأَنَّ مَجَارِيَ الْأُمُورِ وَالْأَحْكَامِ عَلَى أَيْدِي الْعُلَمَاءِ بِاللَّهِ الْأَمْنَاءِ عَلَى حَالِهِ وَ حَرَامِهِ

‘You are the most afflicted of people because you have been deprived of the ranks of the scholars, if only you would listen! That is because the course of affairs and judgments rest in the hands of the scholars of Allah^{-azwj}, those entrusted with His^{-azwj} Permissible(s) and His^{-azwj} Prohibitions.

فَأَنْتُمْ الْمَسْلُوبُونَ تِلْكَ الْمَنْزِلَةَ وَ مَا سَلَيْتُمْ ذَلِكَ إِلَّا بِتَفَرُّتِكُمْ عَنِ الْحَقِّ وَ اخْتِلَافِكُمْ فِي السُّنَّةِ بَعْدَ الْبَيِّنَةِ الْوَاضِحَةِ وَ لَوْ صَبَرْتُمْ عَلَى الْأَدَى وَ تَحَمَّلْتُمْ الْمُتُونَةَ فِي ذَاتِ اللَّهِ كَانَتْ أُمُورُ اللَّهِ عَلَيْكُمْ تَرُدُّ وَ عَنْكُمْ تَصُدُّ وَ إِلَيْكُمْ تَرْجِعُ

‘So, you have been stripped of that status, and you were deprived of it only because you strayed from the truth and differed in the Sunnah after clear evidence had been established. Had you endured hardship with patience and borne difficulties for the sake of Allah^{-azwj}, His^{-azwj} affairs would have come to you, issued from you, and returned to you.

وَ لَكِنَّكُمْ مَكَّنْتُمْ الظُّلْمَةَ مِنْ مَنَزِلَتِكُمْ وَ أَسَلْتُمْ أُمُورَ اللَّهِ فِي أَيْدِيهِمْ يَعْمَلُونَ بِالشُّبُهَاتِ وَ يَسِيرُونَ فِي الشَّهَوَاتِ سَلَطَهُمْ عَلَى ذَلِكَ فِرَارِكُمْ مِنَ الْمَوْتِ وَ إِعْجَابِكُمْ بِالْحَيَاةِ الَّتِي هِيَ مُفَارِقَتِكُمْ فَأَسَلْتُمْ الضُّعْفَاءَ فِي أَيْدِيهِمْ

‘But you enabled the oppressors to take your position and handed over the affairs of Allah^{-azwj} into their hands, allowing them to rule with suspect matters and follow their desires. What empowered them over you was your fleeing from death and your admiration for a life that will ultimately leave you. As a result, you surrendered the weak into their hands.

فَمِنْ بَيْنِ مُسْتَعْبِدٍ مَقْهُورٍ وَ بَيْنِ مُسْتَضْعَفٍ عَلَى مَعِيشَتِهِ مَغْلُوبٍ يَتَقَلَّبُونَ فِي الْمُلْكِ بِأَرَائِهِمْ وَ يَسْتَشْعِرُونَ الْحِزْبَ بِأَهْوَائِهِمْ أَقْبِدَاءً بِالْأَشْرَارِ وَ جُرْأَةً عَلَى الْجَبَّارِ فِي كُلِّ بَلَدٍ مِنْهُمْ عَلَى مَنْبَرِهِ خَطِيبٌ يَصْفَعُ فَالْأَرْضُ لَهُمْ شَاغِرَةٌ وَ أَيْدِيهِمْ فِيهَا مَبْسُوطَةٌ وَ النَّاسُ لَهُمْ حَوْلٌ لَا يَدْفَعُونَ يَدَ لَامِسٍ

‘So, among them are those enslaved and oppressed, and others weakened and overwhelmed in their livelihood, while the rulers manipulate power according to their whims and immerse themselves in disgrace through their desires. They follow the ways of the wicked and dare to challenge the Subduer. In every land, one of them stands on a pulpit, delivering speeches, and the earth is left open for them, their hands freely extended over it. The people are treated as their servants, unable to resist even the hand that strikes them.

فَمِنْ بَيْنِ جَبَّارٍ عَنِيدٍ وَ ذِي سَطْوَةٍ عَلَى الضُّعْفَةِ شَدِيدٍ مُطَاعٍ لَا يَعْرِفُ الْمُبْدِيَّ وَ الْمُعِيدَ فَيَا عَجَباً وَ مَا لِي لَا أَعْجَبُ وَ الْأَرْضُ مِنْ غَانَتٍ غَشُومٍ وَ مُتَصَدِّقٍ ظُلُومٍ وَ عَامِلٍ عَلَى الْمُؤْمِنِينَ بِهَمِّ غَيْرِ رَجِيمٍ فَاللَّهُ الْحَاكِمُ فِيمَا فِيهِ تَنَازَعْنَا وَ الْقَاضِي بِحُكْمِهِ فِيمَا شَجَرَ بَيْنَنَا

‘So among them is the stubborn tyrant and the one with power over the weak, harsh and obedient, who does not recognise the Creator and the Restorer. How astonishing it is, and why should I^{-asws} not be astonished when the earth is ruled by the deceiver, the oppressive one, and the one who is cruel to the believers, showing no mercy. Allah^{-azwj} is the Judge in what we have disputed, and the Arbiter with His^{-azwj} Judgment in what has caused division between us!

اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَمْ يَكُنْ مَا كَانَ مِنَّا تَنَافُسًا فِي سُلْطَانٍ وَلَا تِنْمَاسًا مِنْ فُضُولِ الْخَطَامِ وَ لَكِنَّ لُثْرِي الْمَعَالِمِ مِنْ دِينِكَ وَ نُظْهِرَ الْإِصْلَاحَ فِي بِلَادِكَ وَ يَأْمَنُ الْمَظْلُومُونَ مِنْ عِبَادِكَ وَ يُعْمَلُ بِفَرَائِضِكَ وَ سُنَّتِكَ وَ أَحْكَامِكَ

‘O Allah^{-azwj}! You^{-azwj} Know that what has happened among us was not out of competition for power, nor a desire for the fleeting wealth of this world. Rather, it was to make the signs of Your^{-azwj} religion visible, to bring about reform in Your^{-azwj} land, to ensure that the oppressed among Your^{-azwj} servants are safe, to establish Your^{-azwj} obligations, Your^{-azwj} Sunnah, and Your^{-azwj} Judgments.

فَإِنَّكُمْ إِلَّا تَنْصُرُونَا وَ تُنْصِرُونَا قَوِي الظُّلْمَةُ عَلَيْكُمْ وَ عَمِلُوا فِي إِطْعَاءِ نُورِ نَبِيِّكُمْ وَ حَسْبُنَا اللَّهُ وَ عَلَيْهِ تَوَكَّلْنَا وَ إِلَيْهِ أُنَبْنَا وَ إِلَيْهِ الْمَصِيرُ.

‘If You^{-azwj} do not Support us and Grant us justice, the oppressive ones will have power over us, and they will work to extinguish the light of Your^{-azwj} Prophet^{-sawww}! And sufficient for us is Allah^{-azwj} upon Him^{-azwj} we rely, to Him^{-azwj} we turn, and to Him^{-azwj} is the destination!³¹

Appendix IV: Stay Away from the ruler/government

فَإِنْ تَفْسَنَكَ أَهْتِ إِلَّا حُبَّ الدُّنْيَا وَ قُرْبَ السُّلْطَانِ فَخَالَفْتَكِ إِلَى مَا كَهَيْتِكَ عَنْهُ بِمَا فِيهِ رُشْدُكَ فَامْلِكِ عَلَيْهِ لِسَانَكَ فَإِنَّهُ لَا تَقَّةَ لِلْمُلُوكِ عِنْدَ الْعَضْبِ فَلَا تَسْأَلْ عَنْ أَحْبَابِهِمْ وَ لَا تَنْطِقْ بِأَسْرَارِهِمْ وَ لَا تَدْخُلْ فِي مَا بَيْنَهُمْ وَ فِي الصَّمْتِ السَّلَامَةُ مِنَ النَّدَامَةِ وَ تَلَاغِيكَ مَا فَرَطَ مِنْ صَمْتِكَ أَيْسَرُ مِنْ إِدْرَاكِكَ فَائِدَةٍ مَا فَاتَ مِنْ مَنْطِقِكَ

(Amir ul-Momineen^{-asws} said in a lengthy Hadith): ‘If your soul were to refuse except loving the world and drawing closer to the ruler, then it will oppose you to what I^{-asws} am forbidding you from, what there is rightful guidance for you, therefore control your tongue upon it for there is not trusting of the kings during the anger, therefore neither ask about their news not speak with their secrets and do not enter into what is between them, and in the silence there is safety from the remorse, and your avoiding what is missed from your silence is easier than your realising benefit of what is missed from your speaking...’ (An extract).³²

ثَوَابُ الْأَعْمَالِ بِهَذَا الْإِسْنَادِ قَالَ قَالَ عَلِيٌّ عَ أُيُّهَا النَّاسُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يُعَدِّبُ الْعَامَّةَ بِذَنْبِ الْخَاصَّةِ إِذَا عَمِلَتِ الْخَاصَّةُ بِالْمُنْكَرِ سِرًّا مِنْ غَيْرِ أَنْ تَعْلَمَ الْعَامَّةُ إِذَا عَمِلَتِ الْخَاصَّةُ بِالْمُنْكَرِ جَهَارًا فَلَمْ يُعَيَّرْ ذَلِكَ الْعَامَّةُ اسْتَوْجَبَ الْقَرِيبَانِ الْعُقُوبَةَ مِنَ اللَّهِ عَزَّ وَ جَلَّ

(The book) ‘Sawaab Al Amaal’ – By this chain,

³¹ Bihar Al-Anwaar V 97 – The Book of Jihād – Ch 85 H 37

³² Bihar ul-Anwaar, vol. 74

‘He^{-asws} said: ‘Ali^{-asws} said: ‘O you people! Allah^{-azwj} Mighty and Majestic does not Punish the general public due to a sin of the specific person when the specific person has worked the evil secretly from without the general public knowing. When the specific person works the evil openly, and the general public does not change that, both the groups deserve the consequential Punishment from Allah^{-azwj} Mighty and Majestic!’

وَ قَالَ لَا يَحْضُرَنَّ أَحَدُكُمْ رَجُلًا يَضْرِبُهُ سُلْطَانٌ جَائِرٌ ظُلْمًا وَ عُدْوَانًا وَ لَا مَقْتُولًا وَ لَا مَظْلُومًا إِذَا لَمْ يَنْصُرْهُ لِأَنَّ نَصْرَهُ عَلَى الْمُؤْمِنِ فَرِيضَةٌ وَاجِبَةٌ إِذَا هُوَ حَاضِرٌ وَ الْعَافِيَةُ أَوْسَعُ مَا لَمْ تُلْزِمَكَ الْحَاجَّةُ الْحَاضِرَةُ

And he^{-asws} said: ‘Not one of you should be present when a tyrannous ruler strikes a man unjust and aggressively, nor if he is killed nor oppressed when he does not help him, because helping the believer against the believer is an obligatory duty when he is present, and the well-being is broader for as long as the present obligation binds you to act.’

قَالَ وَ لَمَّا جُعِلَ التَّفَضُّلُ فِي بَنِي إِسْرَائِيلَ جَعَلَ الرَّجُلُ مِنْهُمْ يَرَى أَخَاهُ عَلَى الذَّنْبِ فَيَنْهَاهُ فَلَا يَنْتَهِي فَلَا يَمْنَعُهُ ذَلِكَ أَنْ يَكُونَ أَكْبِيلَهُ وَ جَلِيسَهُ وَ شَرِيْبَهُ حَتَّى صَرَبَ اللَّهُ عَزَّ وَ جَلَّ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ

He^{-asws} said: ‘And when the preference was Made to be in the children of Israel, it was Made that if a man from them were to see his brother being upon the sin, he would forbid him. He did not desist, but that did not prevent him from eating with him, and sitting with him, and drinking with him until Allah^{-azwj} Mighty and Majestic Struck the hearts of some of them with the others.

وَ نَزَلَ فِيهِ الْقُرْآنُ حَيْثُ يَقُولُ عَزَّ وَ جَلَّ لَعْنُ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَ عِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَ كَانُوا يَعْتَدُونَ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ إِلَى آخِرِ الْآيَاتِينَ.

‘And the Quran was Revealed regarding it whereby the Mighty and Majestic Said: ***Cursed were those who committed Kufr from the Children of Israel, upon the tongue of Dawood and Isa Bin Maryam. That was due to their disobedience and they were exceeding [5:78] They were not forbidding from evil they were doing. Evil was what they were doing [5:79]*** – up to then end of the two Verses.’³³

الخصال أبي عن الحميري عن هارون عن ابن صدقة قال: سئل جعفر بن محمد عن الحديث الذي جاء عن النبي ص أن أفضل الجهاد كلمة عدل عند إمام جائر ما معناه

(The book) ‘Al Khisaal’ – My father, from Al Himeyri, from Haroun, from Ibn Sadaqa who said,

Ja’far^{-asws} Bin Muhammad^{-asws} was asked about the Hadeeth which had come from the Prophet^{-sawww} that the best Jihaad is (speaking) a just word in the presence of a tyrannical imam (ruler), ‘What is its meaning?’

قَالَ هَذَا عَلَى أَنْ يَأْمُرُ بِقَدْرِ مَعْرِفَتِهِ وَ هُوَ مَعَ ذَلِكَ يَقْبَلُ مِنْهُ وَ إِلَّا فَلَا.

³³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 36

He^{-asws} said: ‘This is based upon that he should instruct him (with good) in accordance to his understanding, and along with that he should accept from him, or else, so no!’³⁴

Appendix V: A Supplication of the 4th Imam^{-asws} for the defenders of the boundaries of Islam under the guidance of a Just Imam^{-asws}

(1) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَ حَصِّنْ تُغُورَ الْمُسْلِمِينَ بِعِزَّتِكَ، وَ أَيْدِ حُمَاهَا بِقُوَّتِكَ، وَ أَسْبِغْ عَطَايَاهُمْ مِنْ جَدَّتِكَ. (2) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَ كَثِّرْ عِدَّتَهُمْ، وَ اشْحَذْ أَسْلِحَتَهُمْ، وَ اخْرُسْ حُوزَتَهُمْ، وَ اَمْنِعْ حَوْمَتَهُمْ، وَ أَلْفِ جَمْعَهُمْ، وَ دَبِّرْ أَمْرَهُمْ، وَ وَاثِرْ بَيْنَ يَدَيْهِمْ، وَ تَوَحَّدْ بِكَيْفَايَةِ مُؤَنِّهِمْ، وَ اغْضُدْهُمْ بِالنَّصْرِ، وَ اعْنَهُمْ بِالصَّبْرِ، وَ الطَّفْ لُهُمْ فِي الْمَكْرِ. (3) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَ عَرِّفُهُمْ مَا يَجْهَلُونَ، وَ عَلِّمُهُمْ مَا لَا يَعْلَمُونَ، وَ بَصِّرْهُمْ مَا لَا يُبْصِرُونَ. (4) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَ أَنْسِبِهِمْ عِنْدَ لِقَائِهِمْ الْعُدُوَّ ذِكْرَ ذُنُوبِهِمْ الْخَدَاعَةَ الْعُورِيَّ، وَ اَمْنِعْ عَنْ قُلُوبِهِمْ خَطَرَاتِ الْمَالِ الْفُتُونِ، وَ اجْعَلِ الْجَنَّةَ نُصْبًا أَعْيُنِهِمْ، وَ لَوْحَ مِنْهَا لِأَبْصَارِهِمْ مَا أَعْدَدْتَ فِيهَا مِنْ مَسَاكِينِ الْخُلْدِ وَ مَنَازِلِ الْكِرَامَةِ وَ الْحُورِ الْحِسَانِ وَ الْأَنْهَارِ الْمَطْرَدَةِ بِأَنْوَاعِ الْأَشْرِبَةِ وَ الْأَشْجَارِ الْمُتَدَلِّيَةِ بِصُوفِ الثَّمَرِ حَتَّى لَا يَبْهَمَ أَحَدٌ مِنْهُمْ بِالْإِدْبَارِ، وَ لَا يُحَدِّثَ نَفْسَهُ عَنْ قِرْنِهِ بِفِرَارٍ.

(5) اللَّهُمَّ أَفْلُلْ بِذَلِكَ عُدُوَّهُمْ، وَ أَفْلِمْ عَنْهُمْ أَطْفَارَهُمْ، وَ فَرِّقْ بَيْنَهُمْ وَ بَيْنَ أَسْلِحَتِهِمْ، وَ اِخْلَعْ وَثَائِقَ أَفْعِدَّتِهِمْ، وَ بَاعِدْ بَيْنَهُمْ وَ بَيْنَ أَرْوَدِهِمْ، وَ حَيِّرْهُمْ فِي سُبُلِهِمْ، وَ ضَلِّلْهُمْ عَنْ وَجْهِهِمْ، وَ اقْطَعْ عَنْهُمْ الْمَدَدَ، وَ انْقُصْ مِنْهُمْ الْعُدَدَ، وَ اِفْلَأْ أَفْعِدَّتَهُمُ الرُّعْبَ، وَ اَفِضْ أَيْدِيَهُمْ عَنِ الْبَسْطِ، وَ اخْرِمِ أَلْسِنَتَهُمْ عَنِ الطُّقِ، وَ شَرِّدْ بِهِمْ مِنْ خَلْفَتِهِمْ وَ نَكَلْ بِهِمْ مِنْ وَرَاءَهُمْ، وَ اقْطَعْ بِحِزْبِهِمْ أَطْمَاعَ مَنْ بَعْدَهُمْ. (6) اللَّهُمَّ عَقِّمْ أَرْحَامَ نِسَائِهِمْ، وَ بَيِّنْ أَصْلَابَ رِجَالِهِمْ، وَ اقْطَعْ نَسْلَ دَوَائِبِهِمْ وَ أَنْعَامِهِمْ، لَا تَأْذُنْ لِسَمَائِهِمْ فِي قَطْرِ، وَ لَا لِأَرْضِهِمْ فِي نَبَاتِ. (7) اللَّهُمَّ وَ قَوْ بِذَلِكَ مَجَالَ أَهْلِ الْإِسْلَامِ، وَ حَصِّنْ بِهِ دِيَارَهُمْ، وَ تَمِّرْ بِهِ أَمْوَالَهُمْ، وَ فَرِّقْهُمْ عَنْ مُحَارِبَتِهِمْ لِعِبَادَتِكَ، وَ عَنْ مُنَابَذَتِهِمْ لِلْخُلُوةِ بِكَ حَتَّى لَا يُعْبَدَ فِي بَقَاعِ الْأَرْضِ غَيْرَكَ، وَ لَا تُعْفَرَ لِأَحَدٍ مِنْهُمْ جَبْهَةٌ دُونَكَ. (8) اللَّهُمَّ اغْرُبْ بِكُلِّ نَاحِيَةٍ مِنَ الْمُسْلِمِينَ عَلَى مَنْ يِلَازِيهِمْ مِنَ الْمُشْرِكِينَ، وَ أَمْدُدْهُمْ بِمَلَائِكَةٍ مِنْ عِنْدِكَ مُرَدِّفِينَ حَتَّى يَكْشِفُوهُمْ إِلَى مُنْقَطَعِ الثَّرَابِ قَتْلًا فِي أَرْضِكَ وَ أَسْرًا، أَوْ يُتْرَكُوا بِأَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ. (9) اللَّهُمَّ وَ اَعْمَمْ بِذَلِكَ أَعْدَاءَكَ فِي أَقْطَارِ الْبِلَادِ مِنَ الْهُنْدِ وَ الرُّومِ وَ التُّرْكِ وَ الْحَزَرِ وَ الْحَبَشِ وَ التُّوْبَةِ وَ الرُّجِجِ وَ السَّقَالِيَةِ وَ الدِّيَالِمَةِ وَ سَائِرِ أُمَّمِ الشِّرْكِ، الَّذِينَ تَخْفَى أَسْمَاؤُهُمْ وَ صِفَاتُهُمْ، وَ قَدْ أَحْصَيْتَهُمْ بِعَرْفَتِكَ، وَ أَشْرَفْتَ عَلَيْهِمْ بِعُدَّتِكَ.

(10) اللَّهُمَّ اشْغَلِ الْمُشْرِكِينَ بِالْمُشْرِكِينَ عَنْ تَنَاوُلِ أَطْرَافِ الْمُسْلِمِينَ، وَ خُدْهُمْ بِالنَّقْصِ عَنْ تَنْفُصِهِمْ، وَ تَبَيِّطْهُمْ بِالْفُرْقَةِ عَنِ الْاِحْتِسَادِ عَلَيْهِمْ. (11) اللَّهُمَّ اِخْلُ قُلُوبَهُمْ مِنَ الْأَمْنَةِ، وَ أَبْدَانَهُمْ مِنَ الْفُورَةِ، وَ أَذْهَلْ قُلُوبَهُمْ عَنِ الْاِحْتِيَالِ، وَ أَوْهِنِ أَرْكَانَهُمْ عَنِ مُنَازَلَةِ الرِّجَالِ، وَ جَبِّنْهُمْ عَنِ مُقَارَعَةِ الْأَبْطَالِ، وَ ابْعَثْ عَلَيْهِمْ جُنْدًا مِنْ مَلَائِكَتِكَ بِأَسْ مِنْ بَاسِكَ كَفِعْلِكَ يَوْمَ بَدْرٍ، تَقْطَعُ بِهِ دَابِرَهُمْ وَ تَحْصُدُ بِهِ شُوكَتَهُمْ، وَ تُفَرِّقُ بِهِ عَدَدَهُمْ. (12) اللَّهُمَّ وَ اَمْرُجْ مِيَاهَهُمْ بِالْوَبَاءِ، وَ اطْعَمْتَهُمْ بِالْأَدْوَاءِ، وَ اِزْمِ بِلَادَهُمْ بِالْحُسُوفِ، وَ اَلْحِ عَالِيَهَا بِالْفُتُوفِ، وَ اَفْرِغْهَا بِالْمُحُولِ، وَ اجْعَلْ مِيرَهُمْ فِي أَحْصِ أَرْضِكَ وَ أَبْعِدْهَا عَنْهُمْ، وَ اَمْنِعْ حُصُونَهَا مِنْهُمْ، أَصْبِنُهُمْ بِالْجُوعِ الْمُقِيمِ وَ السُّمِّ الْأَلِيمِ. (13) اللَّهُمَّ وَ اَلْمَا عَازِ غَزَاهُمْ مِنْ أَهْلِ مِلَّتِكَ، أَوْ مُجَاهِدِ جَاهِدَهُمْ مِنْ أَتْبَاعِ سُنَّتِكَ لِيَكُونَ دِيْنُكَ الْأَعْلَى وَ حِزْبُكَ الْأَقْوَى وَ حِطُّكَ الْأَوْفَى فَلَقِهِ الْيُسْرَ، وَ هَيِّئْ لَهُ الْأَمْرَ، وَ تَوَلَّهُ بِالنُّجْحِ، وَ تَخَيَّرْ لَهُ الْأَصْحَابَ، وَ اسْتَقْوِ لَهُ، الطَّهْرَ، وَ أَسْبِغْ عَلَيْهِ فِي التَّقْفَةِ، وَ مَعَيْهِ بِالنَّشَاطِ، وَ اطْفِ عَنْهُ حَرَارَةَ الشُّوقِ، وَ اجْرُهُ مِنْ عَمِّ الْوَحْشَةِ، وَ أَنْسِبِهِ ذِكْرَ الْأَهْلِ وَ الْوَلَدِ. (14) وَ أَنْتَرْ لَهُ حُسْنَ النَّيَّةِ، وَ تَوَلَّهُ بِالْعَاقِبَةِ، وَ أَصْحَبِهِ السَّلَامَةَ، وَ اَعْفِهِ مِنَ الْجُبْنِ، وَ اَلْهَمَّهُ الْجُرْأَةَ، وَ ارْزُقْهُ الشَّدَّةَ، وَ أَيْدِهِ بِالنُّصْرَةِ، وَ عَلِّمَهُ السَّبْرَ وَ السُّنْنَ، وَ سَدِّدْهُ فِي الْحُكْمِ، وَ اغْرِلْ عَنْهُ الرِّيَاءَ، وَ خَلِّصْهُ مِنَ السُّمْعَةِ، وَ اجْعَلْ فِكْرَهُ وَ ذِكْرَهُ وَ طَعْنَهُ وَ إِقَامَتَهُ، فِيكَ وَ لَكَ.

(15) فَإِذَا صَافَتْ عُدُوْكَ وَ عَدُوَّهُ فَقَلِّبْهُمْ فِي عَيْنِهِ، وَ صَعِّرْ سَائِهِمْ فِي قَلْبِهِ، وَ ادْلُ لَهُ مِنْهُمْ، وَ لَا تُدْهِمُ مِنْهُ، فَإِنْ خَتَمْتَ لَهُ بِالسَّعَادَةِ، وَ قَضَيْتَ لَهُ بِالشَّهَادَةِ فَبَعْدَ أَنْ يَجْتَاحَ عُدُوْكَ بِالْقَتْلِ، وَ بَعْدَ أَنْ يَجْهَدَ بِهِمُ الْأَسْرَ، وَ بَعْدَ أَنْ تَأْمَنَ أَطْرَافَ الْمُسْلِمِينَ، وَ بَعْدَ أَنْ يُؤَيِّ عُدُوْكَ مُدْبِرِينَ. (16) اللَّهُمَّ وَ اَلْمَا مُسْلِمٍ خَلْفَ غَارِيَا أَوْ مُرَابِطًا فِي دَارِهِ، أَوْ تَعَهَّدَ خَالِفِيهِ فِي غَيْبَتِهِ، أَوْ أَعَانَهُ بِطَائِفَةٍ مِنْ مَالِهِ، أَوْ أَمَدَّهُ بِعِتَادٍ، أَوْ شَحَدَهُ عَلَى جِهَادٍ، أَوْ اتَّبَعَهُ فِي وَجْهِهِ دَعْوَةً، أَوْ رَضِيَ لَهُ مِنْ وَرَائِهِ حُرْمَةً، فَاجْزُ لَهُ مِثْلَ أَجْرِهِ وَزَيْنًا وَبُورًا وَ مِثْلًا بِمِثْلٍ، وَ عَوْضُهُ مِنْ فِعْلِهِ عَوْضًا حَاضِرًا يَتَعَجَّلُ بِهِ نَفْعَ مَا قَدَّمَ وَ سُورَ مَا آتَى بِهِ، إِلَى أَنْ يَنْتَهِيَ بِهِيَ الْوَقْتُ إِلَى مَا أَجْرَيْتَ لَهُ مِنْ فَضْلِكَ، وَ أَعْدَدْتَ لَهُ مِنْ كِرَامَتِكَ.

(17) اللَّهُمَّ وَ أَيُّمَا مُسْلِمٍ أَهَمَّهُ أَمْرُ الْإِسْلَامِ، وَ أَحَزَنَهُ تَحْزُبُ أَهْلِ الشِّرْكَ عَلَيْهِمْ فَنَوَى عَزْوًا، أَوْ هَمَّ بِجِهَادٍ فَفَعَدَ بِهِ ضَعْفًا، أَوْ أَبْطَأَتْ بِهِ فَاقَةً، أَوْ أَحَزَّهُ عَنْهُ حَادِثٌ، أَوْ عَرَضَ لَهُ دُونَ إِزَادَتِهِ مَانِعٌ فَكَتُبِ اسْمُهُ فِي الْعَابِدِينَ، وَ أَوْجِبْ لَهُ ثَوَابَ الْمُجَاهِدِينَ، وَ اجْعَلْهُ فِي نِظَامِ الشُّهَدَاءِ وَ الصَّالِحِينَ. (18)
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ آلِ مُحَمَّدٍ، صَلَاةً عَالِيَةً عَلَى الصَّلَوَاتِ، مُشْرِفَةً فَوْقَ التَّحِيَّاتِ، صَلَاةً لَا يَنْتَهِي أَمْدُهَا، وَ لَا يَنْقَطِعُ عَدْدُهَا كَأَنَّكُمْ مَا مَضَى مِنْ صَلَوَاتِكَ عَلَى أَحَدٍ مِنْ أَوْلِيَائِكَ، إِنَّكَ الْمَنَّانُ الْحَمِيدُ الْمُبْدِيُّ الْمُعِيدُ الْفَعَالُ لِمَا تُرِيدُ.

1- O Allah^{-azwj}, bless Muhammad^{-saww} and his Household^{-asws}, fortify the frontiers of the Muslims through Your might,

support their defenders through Your strength,

and lavish upon them gifts through Your wealth!

2- O Allah^{-azwj}, bless Muhammad^{-saww} and his Household^{-asws},

increase their number, hone their weapons, guard their territory,

defend their midst, unite their throng,

arrange their affair,

send them supplies in a steady string,

undertake Yourself to suffice them with provisions,

support them with victory, help them with patience,

and give them subtlety in guile!1

3- O Allah^{-azwj},

bless Muhammad^{-saww} and his Household^{-asws},

give them the knowledge of that of which they are ignorant,

teach them what they do not know,

and show them what they do not see!

4- O Allah^{-azwj},

bless Muhammad^{-saww} and his Household^{-asws},

make them forget when they meet the enemy

to remember this cheating and delusive world of theirs,

erase from their hearts the thought of enchanting possessions,

place the Garden before their eyes,
and display to their sight that part of it
which You have prepared for them- the homes of everlastingness and mansions of honour,
the beautiful hours,
the rivers gushing forth with all sorts of drinks,
the trees hanging, low with all kinds of fruits
lest any of them think of turning his back
or suggest to himself to flee his opponent!

5- O Allah^{-azwj}, defeat their enemy through that,
trim their nails from them,
separate them from their weapons,
pull out the firm ties from their hearts,
keep them far away from their stores,
bewilder them in their roads, turn them astray from their direction,
cut off reinforcements from them, chop them down in numbers,
fill their hearts with terror,
hold back their hands from stretching forth,
tie back their tongues from speaking,
scatter by them the ones behind them²
make them a lesson for those beyond them,
and through their degradation
cut off the hopes of those who come after them!

6- O Allah^{-azwj},
make the wombs of their women barren,

dry up the loins of their men,
cut off the breeding of their mounts and their cattle,
and permit not their sky to rain or their earth to grow!

7- O Allah^{-azwj}, through that
strengthen the prowess³ of the People of Islam,
fortify their cities,
increase their properties,
give them ease from their fighting to worship You
and from their warfare to be alone with You,
so that none will be worshipped in the regions of the earth but You
and no forehead of theirs may be rubbed in dust
for less than You!

8- O Allah^{-azwj}, send out the Muslims of every region on raids
against the idolaters who face them!
Reinforce them with angels in ranks from You,
till the idolaters are routed by them to the end of the land,
slain in Your earth or taken captive,
or till they admit that You are Allah^{-azwj},
other than whom there is no Allah^{-azwj}, You alone, who have no associate!

9- O Allah^{-azwj}, include in this Your enemies in the regions of the lands,
the Indians, the Byzantines, the Turks,
the Khazars, the Abyssinians, the Nubians,
the Zanjis, the Slavs, the Daylamites, and the rest of the idol-worshipping nations,
those whose names and attributes are concealed,

but whom You count in Your cognisance

and oversee through Your power!

10- O Allah^{-azwj}, distract the idolaters from reaching for the borders of the Muslims through the idolaters,

bar them from cutting them down

through being cut down,

and hold them back from massing together against them through dissension!

11- O Allah^{-azwj}, empty their hearts of security

and their bodies of strength,

distract their hearts from thinking of stratagems,

make their limbs too feeble for clashing with men,

make them too cowardly for contending with champions,

send against them a troop of Your angels with some of Your severity

as You did on the Day of Badr,⁴

so that through it You may cut off their roots, harvest their thorns,

and disperse their number!

12- O Allah^{-azwj}, mix their waters with pestilence

and their foods with maladies,

hurl down their cities, harass them with peltings,

hinder them through drought,

place their supplies in the most ill-omened part of Your earth

and the farthest from them,

bar them from its fortresses,

and strike them with constant hunger and painful illness!

13- O Allah^{-azwj}, if a warrior from the people of Your creed wars against them

or a struggler from the followers of Your prescriptions
struggles against them
so that Your religion may be the highest,
Your party the strongest, and Your share the fullest,
cast ease to him, arrange his affair,
attend to him by granting success,
select for him his companions, strengthen his back,
lavish upon him livelihood,
give him enjoyment of joyous vitality,
cool for him the heat of yearning,
give him sanctuary from the gloom of loneliness,
make him forget the remembrance of wife and child,
14- pass along to him an excellent intention,
attend to him with well-being,
make safety his companion, release him from cowardice,
inspire him with boldness,
provide him with strength,
support him with help,
teach him right conduct and the norms of the Sunna,
point him straight in judgement,
remove from him hypocrisy, purify him from seeking fame,
and make his thinking and remembrance,
his departing and his staying,
be in You and for You!

15- When he stands in ranks before Your enemy and his enemy,
make them few in his eye,
diminish their importance in his heart,
give him a turn to prevail over them, not them a turn to prevail over him!
But if You seal him with felicity
and decree for him martyrdom,
then let it be after
he has exterminated Your enemies by slaying,
captivity has afflicted them,
the borders of the Muslims are secure,
and Your enemy has turned his back in flight!

16- O Allah^{-azwj},
and if a Muslim should
take the place of a warrior or a soldier in his home,
or attend to those left behind in his absence,
or help him with a portion of his property,
assist him with equipment, hone him for the struggle,
send along with him a supplication for his purpose,
or guard his honour in his absence,
reward him with the like of his reward
measure for measure, like for like,
and recompense him for his act with an immediate compensation
through which he will hasten to
the profit of what he has sent forth

and the joy of what he has given,
till the present moment takes him to
the bounty You have granted to him
and the generosity You have prepared for him!

17- O Allah^{-azwj},

and if the affair of Islam should worry a Muslim
and the alliance of the idolaters' against Islam
should grieve him,
so that he has the intention to go to war
and is about to enter the struggle,
but frailty keeps him seated,
neediness keeps him waiting,
a mishap delays him,
or an obstruction prevents him from his wish,
write his name among the worshipers,
make incumbent for him the reward of the strugglers,
and place him among the ranks
of the martyrs and the righteous!

18- O Allah^{-azwj}, bless Muhammad^{-saww}, Your slave and Your messenger,

and the Household of Muhammad^{-saww},
with a blessing high above all other blessings,
towering beyond all other salutations,
a blessing whose end is never reached
and whose number is never cut off,

like the most perfect of Your blessings that has passed

to any one of Your friends!

You are All-kind, Praiseworthy,

the Originator who takes back again,

Accomplisher of what You desire.

1. Sayyid "'Alikhan explains the expression as meaning: 'Give them lutf (gracefulness, gentleness, subtlety) in their make (guile, stratagem) so that their enemy will not become aware of their guile, for then it will be too subtle and fine to be perceived by the intellect and the understanding; so the meaning is that Allah should inspire them with careful watchfulness. And 'excellence of artful stratagems.' He suggests that the text may also be interpreted to mean: Be kind and gentle to them in relation to the guile of their enemy, so that his guile will not harm them.

2. 8:57

3. The commentator devotes a long discussion to the word mihal, which occurs in the Qur'anic name of Allah, shadid al mihal (13:13). It may signify, among others, cunning, guile, stratagem, planning, managing, power, strength, dispute, enmity, punishment, vengeance, chastisement.

4. This victory of a small army of Muslims over a much larger contingent of unbelievers took place in the year 2/623. Many accounts are given of how the angels also took part in the fighting, and it is said to be in reference to Badr that Allah says in the Qur'an:

"When Your Lord was revealing to the angels: 'I am with you, so strengthen the faithful. I shall cast terror into the hearts of the unbelievers'" (8:12)..³⁵