

# **'Forming Government, Selecting a Leader'**

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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 Wass Salam

**AJFJ:** Aja Allah hey wa Fara Jaak

**ra:** - Razi Allah<sup>azwj</sup>

**La:** - Laan Allah<sup>azwj</sup>

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

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

## Forming Government, Selecting a Leader’

### Introduction:

Forming government and/or selecting a leader is beyond the capability of ordinary people, if one votes for a leader than one is also going to carry the burden of government/leader’s wrong doings and evil deeds, as one has endorsed him for a certain time span to rule over the masses. So, it’s like doing a ‘Bayat’ of a caliph, as per centuries’ old Islamic traditions. When Abbasid Caliph Ma’mun Rashid compelled Imam Ali Reza<sup>asws</sup> to become his successor, Imam<sup>asws</sup> accepted it (out of compulsion) but with the conditions that Imam<sup>asws</sup> will not take any role in his governing policies and will only be his successor if Ma’mun dies before him<sup>asws</sup> – as Imam<sup>asws</sup> knew that won’t happen as Ma’mun would conspire to martyr him<sup>asws</sup> - so basically Imam<sup>asws</sup> kept himself<sup>asws</sup> away from getting involved in Mamun’s governance but without antagonising and opposing him.

حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الطَّالِقَانِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ بْنِ زَكَرِيَّا بِمَدِينَةِ السَّلَامِ قَالَ: حَدَّثَنِي أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ خَلِيلَانَ قَالَ: حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عَتَابِ بْنِ أُسَيْدٍ قَالَ: سَمِعْتُ جَمَاعَةً مِنْ أَهْلِ الْمَدِينَةِ يَقُولُونَ:

وُلِدَ الرِّضَا عَلِيُّ بْنُ مُوسَى عَلَيْهِمَا السَّلَامُ بِالْمَدِينَةِ يَوْمَ الْحَمِيسِ لِإِحْدَى عَشْرَةَ لَيْلَةً خَلَتْ مِنْ رَبِيعِ الْأَوَّلِ سَنَةَ ثَلَاثٍ وَخَمْسِينَ وَمِائَةٍ مِنَ الْهِجْرَةِ بَعْدَ وَفَاةِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ بِخَمْسِ سِنِينَ وَثَوْبِيٍّ بِطُوسَ فِي قَرْيَةٍ يُقَالُ لَهَا: سَنَابَادُ مِنْ رُسْتَاقِ نَوْقَانَ، وَدُفِنَ فِي دَارِ حُمَيْدِ بْنِ قَحْطَبَةَ الطَّائِي فِي الْقُبَّةِ الَّتِي فِيهَا هَارُونَ الرَّشِيدُ إِلَى جَانِبِهِ مِمَّا يَلِي الْقِبْلَةَ وَذَلِكَ فِي شَهْرِ رَمَضَانَ لِتِسْعِ بَعِينَ مِنْهُ يَوْمَ الْجُمُعَةِ سَنَةَ ثَلَاثٍ وَمِائَتَيْنِ، وَقَدْ تَمَّ عُمُرُهُ تِسْعًا وَأَرْبَعِينَ سَنَةً وَسِتَّةَ أَشْهُرٍ، مِنْهَا مَعَ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ تِسْعًا وَعِشْرِينَ سَنَةً وَشَهْرَيْنِ، وَيَعُدُّ أَبِيهِ أَيَّامَ إِمَامَتِهِ عِشْرِينَ سَنَةً وَأَرْبَعَةَ أَشْهُرٍ، وَقَامَ عَلَيْهِ السَّلَامُ بِالْأَمْرِ وَلَهُ تِسْعٌ وَعِشْرُونَ سَنَةً وَشَهْرَانِ وَكَانَ فِي أَيَّامِ إِمَامَتِهِ عَلَيْهِ السَّلَامُ بَقِيَّةُ مُلْكِ الرَّشِيدِ ثُمَّ مَلَكَ بَعْدَ الرَّشِيدِ مُحَمَّدُ الْمُعْرُوفُ بِالْأَمِينِ وَهُوَ ابْنُ زَيْنَبَةَ ثَلَاثَ سِنِينَ وَخَمْسَةَ وَعِشْرِينَ يَوْمًا ثُمَّ خُلِعَ الْأَمِينُ وَأُجْلِسَ عُمَهُ إِبْرَاهِيمُ بْنُ شَكَلَةَ أَرْبَعَةَ عَشَرَ يَوْمًا، ثُمَّ أُخْرِجَ مُحَمَّدُ بْنُ زَيْنَبَةَ مِنَ الْحَبْسِ وَبُوعَ لَهُ ثَانِيَةً، وَجَلَسَ فِي الْمَلِكِ سَنَةَ وَسِتَّةَ أَشْهُرٍ وَثَلَاثَةَ وَعِشْرِينَ يَوْمًا، ثُمَّ مَلَكَ عَبْدُ اللَّهِ الْمَأْمُونُ عِشْرِينَ سَنَةً وَثَلَاثَةَ وَعِشْرِينَ يَوْمًا، فَأَخَذَ الْبَيْعَةَ فِي مُلْكِهِ لِإِلْعَلِّيِّ بْنِ مُوسَى الرِّضَاعِيِّهِمَا السَّلَامُ بِعَهْدِ الْمُسْلِمِينَ مِنْ غَيْرِ رِضَاؤِهِ وَذَلِكَ بَعْدَ أَنْ هَدَدَهُ بِالْقَتْلِ وَأُلْحَ عَلَيْهِ مَرَّةً بَعْدَ أُخْرَى، فِي كُلِّهَا يَأْبَى عَلَيْهِ حَتَّى أَشْرَفَ مِنْ تَأْبِيهِ عَلَى الْهَلَكَ، فَقَالَ عَلَيْهِ السَّلَامُ:

«اللَّهُمَّ إِنَّكَ قَدْ نَهَيْتَنِي عَنِ الْإِلْقَاءِ بِيَدِي إِلَى التَّهْلُكَةِ، وَقَدْ أَكْرَهْتُ وَاضْطُرْتُ كَمَا أَشْرَفْتُ مِنْ قِبَلِ عَبْدِ اللَّهِ الْمَأْمُونِ عَلَى الْقَتْلِ مَتَى لَمْ أَقْبَلْ وَلَايَةَ عَهْدِهِ، وَقَدْ أَكْرَهْتُ وَاضْطُرْتُ، كَمَا اضْطُرَّ يُوسُفُ وَدَانِيَالُ عَلَيْهِمَا السَّلَامُ، إِذْ قَبِلَ كُلُّ وَاحِدٍ مِنْهُمَا الْوَلَايَةَ مِنْ

طَائِعِيَّةَ زَمَانِهِ، أَللَّهُمَّ لَا عَهْدَ لِي إِلَّا عَهْدَكَ وَلَا وِلَايَةَ لِي إِلَّا مِنْ قَبْلِكَ فَوَقَّفَنِي لِإِقَامَةِ دِينِكَ وَإِحْيَاءِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَإِنَّكَ أَنْتَ الْمَوْلَى وَأَنْتَ النَّصِيرُ وَنِعْمَ الْمَوْلَى أَنْتَ وَنِعْمَ النَّصِيرُ»

Then Abdullah Al-Mamun ruled for twenty years and twenty-three days. It was then that he (al-Mamun) took a pledge of succession from Ali ibn Musa Al-Reza (s) without his consent.

This he did after threatening him (Imam al-Reza<sup>asws</sup>) with death. He insisted on this over and over. The Imam<sup>asws</sup> refused to accept this offer every time, until he<sup>asws</sup> finally faced the threat of being killed.

Then he<sup>asws</sup> said, “O My Allah<sup>azwj</sup>! Verily You<sup>asws</sup> have Admonished me against getting myself killed. Indeed I<sup>asws</sup> dislike it but I am forced to accept the succession of Abdullah Al-Mamun, else he would kill me. Indeed I<sup>asws</sup> dislike it but I am forced to do it, just as Joseph<sup>as</sup> and Daniel<sup>as</sup> were forced to when they each accepted the succession of the tyrant rulers of their time.

O My Allah<sup>azwj</sup>! There is no pledge for me<sup>asws</sup> except Your Pledge, and there is no succession for me<sup>asws</sup> except what You<sup>azwj</sup> may Grant to me<sup>asws</sup>. Help me<sup>asws</sup> succeed in establishing Your<sup>azwj</sup> Religion, and reviving the tradition of your Prophet Muhammad<sup>saww</sup> - since You<sup>azwj</sup> are my Master and my Helper. How good a Master and Helper!” Then he (the Imam<sup>asws</sup>) accepted the succession from Al-Mamun with tears and silence on condition that he<sup>asws</sup> will not appoint anyone, dismiss anyone, or exchange/implement any customs or traditions. He<sup>asws</sup> accepted to be a counsellor on the affairs from a distance. Then Al-Ma’mun had all the people including his personal entourage, and the general public pledge allegiance to Imam Al-Reza<sup>asws</sup> (s). However, whenever one of the nobilities of Imam Al-Reza<sup>asws</sup>, his knowledge and good management ability was manifested in front of Al-Ma’mun; Al-Ma’mun became jealous of the Imam<sup>asws</sup> \_ up to the point that he could not bear it anymore. He then tricked Imam Al-Reza<sup>asws</sup> and poisoned him<sup>asws</sup> to death to go to the Almighty God's Heaven and His Nobility." (An extract)<sup>1</sup>

وعنهم ، عن أحمد بن محمد بن خالد ، عن أبيه ، عن عبدالله بن المغيرة ، عن عبدالله بن مسكان ، قال : سمعت أبا عبدالله ( عليه السلام ) يقول : إياكم وهؤلاء الرؤساء الذين يتراسون ، فوالله ما خفقت النعال خلف رجل ، إلا هلك وأهلك .

And from him, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abd Allah Bin Mugheira, from Abd Allah Bin Muskan, said:

‘I heard Abu AbdAllah<sup>asws</sup> said: ‘Beware of the leader<sup>2</sup> who go around as leaders, for by Allah<sup>azwj</sup>, there is no man behind whom is the sound of shoes, but he is destroyed and leads others to destruction’.<sup>3</sup>

<sup>1</sup> UYUN AKHBAR AL-REZA, Chapter 3, H. 1.

<sup>2</sup> Peers, Salaars, Murshads

<sup>3</sup> Wassail ul Shia, H. 33386

## Selecting a Leader? Prophet Musa<sup>as</sup> could not Select 70 Pious Devotees!

وَاخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَاتِنَا ۖ فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلِ وَإِيَّايَ ۖ أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا ۖ إِنَّ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ ۖ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا ۖ وَأَنْتَ خَيْرُ الْغَافِرِينَ  
{7:155}

*And Musa chose seventy men of his community for Our Appointment. So when the tremor Seized them, he said: ‘Lord! If You had so Desires, You could have Destroyed them from before, and myself (as well). Will You Destroy us due to what the foolish ones from us have done? Surely, it is only a Trial. You stray by it the one You so Desire to and Guide the one You so Desire to. You are our Guardian, therefore Forgive us and be Merciful to us, and You are the best of the forgivers [7:155]*

منهم مثل موسى و عيسى ع هل يجوز مع وفور عقلهما و كمال علمهما إذا هما بالاختيار أن يقع خيرتهما على المنافق و هما يظنان أنه مؤمن قلت لا فقال هذا موسى كليم الله مع وفور عقله و كمال علمه و نزول الوحي عليه اختار من أعيان قومه و وجوه عسكره لميقات ربه سبعين رجلا ممن لا يشك في إيمانهم و إخلاصهم فوقعته خيرته على المنافقين قال الله تعالى وَ اخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَاتِنَا إِلَى قَوْلِهِ لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ فلما وجدنا اختيار من قد اصطفاه الله للنبوّة واقعا على الأفسد دون الأصلح و هو يظن أنه الأصلح دون الأفسد علمنا أن لا اختيار إلا لمن يعلم ما تخفي الصدور

Imam<sup>asws</sup> Ali Reza<sup>asws</sup> said (as a part of a long Hadith), even when High Rank Prophets<sup>as</sup>, i.e., Musa<sup>as</sup> and Isa<sup>as</sup> selected people, they could not select pious and hypocrites were among their<sup>as</sup> selection. I said, of course this was the case. Imam<sup>asws</sup> said: Look, Prophet Musa<sup>as</sup>, who has (the title of) Friend of Allah<sup>azwj</sup>, when he<sup>as</sup> selected seventy pious people (from his<sup>as</sup> nation) for the al-Miqad, surely, he<sup>as</sup> had not an element of doubt in their Eman and sincerity, but all of them turned out to be hypocrites. That is why Allah<sup>azwj</sup> Says: *And Musa chose out of his people seventy men for Our appointment (7:155) but these hypocrites said instead: we will not believe in you until we see Allah manifestly (2:55), as a result: so the lightning overtook them on account of their injustice.(4:153)*

So when we see that the selection of those, who were awarded the Prophet-hood by Allah<sup>azwj</sup>, turned out to be wrong while they were fully confident that they have picked up the righteous ones. Therefore, if a Mursil<sup>4</sup> Prophet<sup>as</sup> could not recognise the pious ones with whom he had spent several years, how can a shia in search of a pious guide will ever

<sup>4</sup> The Prophet who brought down a Divine Book

find one (his Mujtahid)? Thus it’s on Him<sup>azwj</sup> Who is aware of what is hidden in the hearts, to Appoint a Guide<sup>asws</sup>/Leader<sup>asws</sup>/Imam<sup>asws</sup>.<sup>5</sup>

### Government is only for the Prophet<sup>saww</sup> or Imam<sup>asws</sup>:

وعن عدة من أصحابنا ، عن سهل بن زياد ، عن محمد بن عيسى ، عن أبي عبد الله المؤمن ، عن ابن مسكان ، عن سليمان بن خالد ، عن أبي عبد الله ( عليه السلام ) ، قال : اتقوا الحكومة ، فان الحكومة إنما هي للإمام العالم بالقضاء ، العادل في المسلمين لني ، أو وصي نبي

And from a number of our companions from Sahl Bin Ziyad from Muhammad Bin Isa from Abu Abd Allah Al Mo’min from Ibn Muskaan from Suleyman Bin Khalid who has narrated the following from Abu AbdAllah<sup>asws</sup>:

‘Beware of the government, for the government surely is for the Imam<sup>asws</sup> who is knowledgeable of Judgements, for justice among the Muslims, a Prophet<sup>saww</sup> or the Trustee<sup>asws</sup> of the Prophet<sup>saww</sup>, is the only authority.’<sup>6</sup>

### Only a Masoom<sup>asws</sup> Can Form A Just Government:

عن عبد الكريم بن عتبة الهاشمي كنت عند أبي عبد الله ع بمكة إذ دخل عليه أناس من المعتزلة فيهم عمرو بن عبيد و واصل بن عطاء و حفص بن سالم و أناس من رؤسائهم و ذلك أنه حين قتل الوليد و اختلف أهل الشام بينهم فتكلموا فأكثرنا و خطبوا فأطالوا فقال لهم أبو عبد الله جعفر بن محمد ع إنكم قد أكثرتم علي فأطلتم فأسندوا أمركم إلى رجل منكم فليتكلم بحجتكم و ليوجز فأسندوا أمرهم إلى عمرو بن عبيد فأبلغ و أطال فكان فيما قال أن قال قتل أهل الشام خليفتهم و ضرب الله بعضهم ببعض و تشتت أمرهم فنظرنا فوجدنا رجلا له دين و عقل و مروة و معدن للخلافة و هو محمد بن عبد الله بن الحسن فأردنا أن نجتمع معه فبإيعه ثم نظرنا أمرنا معه و ندعو الناس إليه فمن بايعه كنا معه و كان منا و من اعتزلنا كففنا عنه و من نصب لنا جاهدناه و نصبنا له على بغيه و نرده إلى الحق و أهله و قد أحببنا أن نعرض ذلك عليك فإنه لا غنى بنا عن مثلك لفضلك و لكثرة شيعتك فلما فرغ قال أبو عبد الله ع أكلكم على مثل ما قال عمرو قالوا نعم فحمد الله و أتنى عليه و صلى على النبي ثم قال إنما نسخط إذا عصي الله فإذا أطيع الله رضينا أخبرني يا عمرو لو أن الأمة قلدتك أمرها فملكته بغير قتال و لا مئونة فقيل لك ولها من شئت من كنت تولي قال كنت أجعلها شورى بين المسلمين قال بين كلهم قال نعم فقال بين فقهاهم و خيارهم قال نعم قال قريش و غيرهم قال العرب و العجم قال فأخبرني يا عمرو أتتولى أبا بكر و عمر أو تتبرأ منهما قال أتولاهما قال يا عمرو إن كنت رجلا تتبرأ منهما فإنه يجوز لك الخلاف عليهما و إن كنت تتولاهما فقد خالفتهما قد عهد عمر إلى أبي بكر فبايعه و لم يشاور أحدا ثم ردها أبو بكر عليه و لم يشاور أحدا ثم جعلها عمر شورى بين ستة فخرج منها الأنصار غير أولئك الستة من قريش ثم أوصى الناس فيهم بشيء ما أراك ترضى أنت و لا أصحابك قال و ما صنع قال أمر صهيبا أن يصلي بالناس ثلاثة أيام و أن يتشاور أولئك الستة ليس فيهم أحد سواهم إلا ابن عمر و يشاورونه و ليس له من الأمر شيء و أوصى من كان

<sup>5</sup> كمال الدين 2 461 43- باب ذكر من شاهد القائم ع و رآه

<sup>6</sup> Wassail ul Shia, H. 33092

بحضرته من المهاجرين و الأنصار إن مضت ثلاثة أيام و لم يفرغوا و يباعدوا أن يضرب أعناق الستة جميعا و إن اجتمع أربعة قبل أن يمضي ثلاثة أيام و خالف اثنان أن يضرب أعناق الاثني أ فترضون بهذا فيما تجعلون من الشورى في المسلمين قالوا لا قال يا عمرو دع ذا أ رأيت لو بايعت صاحبك هذا الذي تدعو إليه ثم اجتمعت لكم الأمة و لم يختلف عليكم منها رجالان فأفضيتم إلى المشركين الذين لم يسلموا و لم يؤدوا الجزية كان عندكم و عند صاحبكم من العلم ما تسيرون فيهم بسيرة رسول الله ص في المشركين في الجزية قالوا نعم قال فتصنعون ما ذا قالوا ندعوهم إلى الإسلام فإن أبوا دعوناهم إلى الجزية قال فإن كانوا مجوسا و أهل كتاب و عبدة النيران و البهائم و ليسوا بأهل كتاب قالوا سواء قال فأخبرني عن القرآن أ تقرءونه قال نعم

قال اقرأ قاتلوا الذين لا يؤمنون بالله و لا باليوم الآخر و لا يؤمنون ما حرم الله و رسوله و لا يدعون دين الحق من الذين أوثوا الكتاب حتى يعطوا الجزية عن يد و هم صاغرون قال فاستثنى الله عز و جل و اشترط من الذين أوثوا الكتاب فهم و الذين لم يؤثوا الكتاب سواء قال نعم قال ع عمن أخذت هذا قال سمعت الناس يقولونه قال فدع ذا فإنهم إن أبوا الجزية فقاتلتهم فظهرت كيف تصنع بالغنيمة قال أخرج الخمس و أقسم أربعة أخماس بين من قاتل عليها قال تقسمه بين جميع من قاتل عليها قال نعم قال فقد خالفت رسول الله في فعله و في سيرته و بيني و بينك فقهاء أهل المدينة و مشيختهم فسلهم فإنهم لا يختلفون و لا يتنازعون في أن رسول الله إنما صالح الأعراب على أن يدعهم في ديارهم و أن لا يهاجروا على أنه إن دهمه من عدوه دهم فيستفزه فيقاتل بهم و ليس لهم من الغنيمة نصيب و أنت تقول بين جميعهم فقد خالفت رسول الله ص في سيرته في المشركين دع ذا ما تقول في الصدقة قال فقرأ عليه هذه الآية إنما الصدقات للفقراء و المساكين و العاملين عليها إلى آخرها قال نعم فكيف تقسم بينهم قال أقسمها على ثمانية أجزاء فأعطي كل جزء من الثمانية جزءا فقال ع إن كان صنف منهم عشرة آلاف و صنف رجلا واحدا أو رجلين أو ثلاثة جعلت لهذا الواحد مثل ما جعلت للعشرة آلاف قال نعم قال و ما تصنع بين صدقات أهل الحضرة و أهل البوادي فتجعلهم فيها سواء قال نعم قال فخالفت رسول الله في كل ما أتى به كان رسول الله يقسم صدقة البوادي في أهل البوادي و صدقة الحضرة في أهل الحضرة و لا يقسم بينهم بالسوية إنما يقسمه قدر ما يحضره منهم و على قدر ما يحضره فإن كان في نفسك شيء مما قلت لك فإن فقهاء أهل المدينة و مشيختهم كلهم لا يختلفون في أن رسول الله كذا كان يصنع ثم أقبل على عمرو و قال اتق الله يا عمرو و أنتم أيضا رهط فاتقوا الله فإن أبي حدثني و كان خير أهل الأرض و أعلمهم بكتاب الله و سنة رسوله أن رسول الله ص قال من ضرب الناس بسيفه و دعاهم إلى نفسه و في المسلمين من هو أعلم منه فهو ضال متكلف

Abd-ul-Karim bin Yatbah al-Hashami says that I was in the service of Imam Jafar-e-Sadiq<sup>asws</sup> in Mecca when a group of al-Mutaziliy<sup>7</sup> came, among them was Ummro bin Yubaid and Wasil bin Atta and Haffaz bin Salim along with some others consisting of general public and some notables. It was the time when Walid had been assassinated and people of Sham had disagreement on the selection of his successor. They kept on discussing this issue for a very long time.

Imam<sup>asws</sup> said to them: You people have spoken a lot in front to me<sup>asws</sup>; why don't you appoint one person among you who can convey your opinion to me so that we cut the lengthy discussion short. They selected Ummro ibn Yubaid, who talked for a very long time but basically said: The people of Sham have killed their ruler and some of them have overcome the others and are in serious disagreement regarding the appointment of a

<sup>7</sup> Who claim to love Ahl Al-Bayt<sup>asws</sup> but also like Abu Bakr<sup>la</sup> & Ummer<sup>la</sup> (Promoters of Ittihad ban-ul-Muslameen)

leader. Under these circumstances, we have selected a ‘Leader’ who has good understanding of the religion, is a very wise person and is the most suitable one to be ‘Caliph’, he is Mohammed bin Abd Allah bin Al-Hassan. We all intend to pledge our support to him, and invite others toward him so that they also take an oath of allegiance. Whoever is in agreement with us we will be friendly with him but whoever is against us we will oppose him, whoever will fight with us we will wage a war against him and will have enmity against him for his opposition to the just, until and unless we return the right to its inheritor (the caliph).

We have come to you<sup>asws</sup>, since we are highly dependent on you<sup>asws</sup>, due to your<sup>asws</sup> elevated status and your<sup>asws</sup> large number of supporters. When he finished his speech, Imam Jafar<sup>asws</sup> addressed (all of them):

Do you all agree with what Ummro ibn Yubaid has said? They all replied: Yes, we do.

Imam<sup>asws</sup>, then praised Allah<sup>azwj</sup> and after reciting ‘Salawat’ on Muhammad<sup>saww</sup> and Alay Muhammad<sup>asws</sup>, said: Disobedience to Allah<sup>azwj</sup> makes us<sup>asws</sup> sad and obedience to Him<sup>azwj</sup> pleases us<sup>asws</sup>.

**Imam<sup>asws</sup> said:** O Ummro! Tell me, if all people would agree on you as an arbitrator without having to go through an anarchy and killing people. And if you were asked to select a ruler. How would you select a ‘Wali’<sup>8</sup> or Ruler?

**Ummro:** I will form a ‘Shura’ (a consulting body) from Muslims.

**Imam<sup>asws</sup>:** From all Muslims?

**Ummro:** Yes.

**Imam<sup>asws</sup>:** Shura will consist of the notables and ‘Fuqqah’ from Muslim?

**Ummro:** Yes.

**Imam<sup>asws</sup>:** Quraysh and non-Quraysh, including Arabs and non-Arabs?

**Ummro:** Yes.

**Imam<sup>asws</sup>:** O Ummro! Do you like or dislike Abu Bakr and Umar?

**Ummro:** I adore them.

**Imam<sup>asws</sup>:** O Ummro! If you were to dislike them then it would be possible for you to go against their traditions. Instead, you like them but still go against them! Since Umar, without any consultation, nominated Abu Bakr and then took oath of allegiance. Later on, Abu Bakr, without any consultation, handed over the reigns of Caliphate to Umar.

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<sup>8</sup> Having total authority



However, (for third caliph) Umar formed a 'Shura' of six people, in which he did not include anyone from the 'Ansars'<sup>9</sup> but only selected six people from the tribe of Quraysh and excluded all others. He (Umar) drafted a will about them (six people) which neither you nor your accomplice will approve.

**Ummro:** What did Umar do?

**Imam<sup>asws</sup>:** Suhaab was asked to lead people in Salat for three days in a row. All of them (Muslims) should gather and offer Salat (behind him), excluding these six people along with a seventh-one, the son of Umar. There should not be anyone with them and the seventh-one should stay (in their company) but without giving any advice or involving in consultation. Umar then told all those present among the Immigrants and Ansars, if they (six of them) are unable to reach a consensus after three days, you should kill all six of them. If after three days, four of them are in agreement but two of them are not then remove the heads of those two.

**Imam<sup>asws</sup>:** O Ummro! Would you and your companions agree to form a Shura, the way Umar formed to select a Ruler for Muslims?

**They all replied:** No we are not in favour (of Shura)!

**Imam<sup>asws</sup>:** O Ummro, let's leave it (you will not form Shura as per your earlier intentions). Now, let us suppose, you succeeded in selecting a ruler for Muslims and everyone agreed on this selection, not even two people disagreed among the whole Muslim nation. You went to non-believers, who neither accepted Islam nor agreed to offer 'Jazia'<sup>10</sup>. In this case, do you or your selected ruler and Amir has the knowledge how Prophet Muhammad<sup>saww</sup> implemented 'Jazia' on the non-believers so that your actions are in accordance with the traditions of the Prophet<sup>saww</sup>?

**Ummro and others:** Yes, we do.

**Imam<sup>asws</sup>:** How would you do decide?

**Ummro and others:** We will first invite them to Islam but if they reject our invitation, we will force them to pay 'Jazia'

**Imam<sup>asws</sup>:** What if they were people of the Book or are from fire worshipers?

**Ummro:** Yes, regardless if they were the people of Book or the fire worshipers.

**Imam<sup>asws</sup>:** What will you tell them if they were from those who worship fire and animals (Majusi)?

**Ummro!** They are all equal.

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<sup>9</sup> People of Madina who support Prophet <sup>saww</sup> when he <sup>saww</sup> migrated to Madina.

<sup>10</sup> An amount/wealth to paid in order to live within a Muslim ruler as a non-Muslim

**Imam<sup>asws</sup>**: Have you read sometime about them in the Holy Book?

**O Ummro**: Yes, I have.

**Imam<sup>asws</sup>**: Then recited:

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ  
دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ (9:29)

***Fight those who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His Messenger have prohibited, nor follow the religion of truth, out of those who have been given the Book, until they pay the tax in acknowledgment of superiority and they are in a state of subjection.***

**Imam<sup>asws</sup>**: Since Allah<sup>azwj</sup> has separated the people of the Book from others; even then you will treat them equally?

**Ummro**: Yes.

**Imam<sup>asws</sup>**: From where did you get this?

**Ummro**: I have heard people say that.

**Imam<sup>asws</sup>**: Let's leave this (as he had no answer), suppose those people deny giving you 'Jazia' and you overcome them after killing some of them. How would you distribute the war booty?

**Ummro**: After separating the 'Khums' (one fifth), the rest four shares will be divided into the fighters.

**Imam<sup>asws</sup>**: Will you divide it equally into all war participants?

**Ummro**: Yes.

**Imam<sup>asws</sup>**: In this case you have acted against the conduct of Prophet<sup>saww</sup> and his<sup>saww</sup> traditions. We have, between you and me<sup>asws</sup>, some 'Fuqha'<sup>11</sup> and knowledgeable people, from people of Madinah, if you ask them they will not disagree on it and confirm that Prophet<sup>saww</sup> had truce with Arabs living in desert on the conditions that they could stay in their land without having to migrate. If enemies of Prophet<sup>saww</sup> attack, they would join Prophet<sup>saww</sup>'s forces but they will not have any share in the war booty. However, you say that you will equally divide the war booty and regarding the treatment of non-believers you have decided to go against the tradition of Prophet<sup>saww</sup>. Let us leave it too but tell me what you say about the Zakat.

<sup>11</sup> Religious scholars

**Ummro:** Recited the Verse of Holy Quran:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَإِنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ  
وَاللَّهُ عَلِيمٌ حَكِيمٌ (9:60)

**Alms are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to truth) and the (ransoming of) captives and those in debts and in the way of Allah and the wayfarer; an ordinance from Allah; and Allah is knowing, Wise.**

**Imam<sup>asws</sup>:** yes, but tell me how are you going to distribute it?

**Ummro:** Zakat will be divided into eight portions and eight deserving persons will take one portion each.

**Imam<sup>asws</sup>:** How about if one group consists of ten thousand people and one group will comprise of one or two or three people. Do you mean to give one portion to one person and divide one portion among ten thousands?

**Ummro:** Yes.

**Imam<sup>asws</sup>:** Will you divide equally between the city and village people?

**Ummro:** Yes.

**Imam<sup>asws</sup>:** You have gone against all traditions of Prophet<sup>saww</sup>. Prophet<sup>saww</sup> of Islam used to distribute the Zakat/Elms of people of desert among deserving ones from desert and distribute Zakat of city people among the poor from cities. However, Prophet<sup>saww</sup> did not, distribute (Zakat/Elms) equally but as per the number of deserving ones and also considering their requirements.

If you are not fully convinced, what I have told to you, you can verify from the scholars of Medina, who will never disagree with what I have had told you. Indeed, this is how Prophet Muhammad<sup>saww</sup> used to distribute (Zakat).

Imam<sup>asws</sup> then went closer to Ummro and said: O Ummro Fear Allah<sup>azwj</sup>! And O people, you too Fear Allah<sup>azwj</sup>! Indeed, my father<sup>asws</sup> had narrated to me<sup>asws</sup>, no doubt my father<sup>asws</sup> was the most knowledgeable person of Holy Quran and Ahadith, among all the inhabitant of the Earth, after Prophet<sup>saww</sup>, a hadith of Prophet: Whoever invites public toward him, by sheer force of sword (revolt against government), whereas an even more learned person exists among Muslims, he is the worst one in deriving people toward disbelief.<sup>12</sup>

<sup>12</sup> Ehtijaj-e-Tabrasi, vol. 2, pg. 363 (الاحتجاج ج : 2 ص : 363), also Al-Kafi, vol. 5, pg 23 (H 8184, Ch. 7, h 1)

## Most of Twelve Immami Shias Misinterpret Ahadith:

The fever of Jihad, these days has also touched upon some of the followers of the twelve Immami Shias, who are moved by the recent revolution of Iran, some political achievements in Lebanon, and one could hear them chanting (slogans like) in favour of Bahrain: ‘Oppose the oppressor and support the oppressed (a statement from Amir-ul-Momineen<sup>asws</sup> 's last will. A just statement of a Divine Imam<sup>asws</sup> carved into a political slogan!

Similar other statements of Imam Ali<sup>asws</sup> and Imam Hussain<sup>asws</sup> are frequently taken out of context and used for political purposes, in the name of forming a government or waging a Jihad but in fact to take a share in the glory and government. We will not go any further into such motives and how these statements of Masomeen<sup>asws</sup> have taken out of context. Without any doubt, these ‘Statements’ are just and true words of Divine Imam<sup>asws</sup>, issued to call people to Jihad, as per their<sup>asws</sup> responsibilities at that specific time and situation.

We, however, will confine the scope of the article to those conditions, which are relevant to our time - the time of Grand Occultation. It is important to note that all Masomeen<sup>asws</sup>, including Imam Ali<sup>asws</sup> and Imam Hussain<sup>asws</sup>, in favour of ‘Taqqiya’ avoided confrontation under certain unfavourable conditions but on other occasions, they<sup>asws</sup> called for the Jihad. After the Shahadat of Imam Hussain<sup>asws</sup>, as per Divine instructions, any armed struggle was deferred until the time of the appearance of the last ‘Hujjat Allah<sup>ajfi</sup>’.

For example, Imam Hassan<sup>asws</sup> replied, on various occasions when asked about the reasons in agreeing to the truce offered by Mua'wiyah<sup>la</sup> even though having complete knowledge and undeniable proofs of his corruption and treachery. We will only present two extracts from Imam Hassan<sup>asws</sup>'s replies: (1) 'The doctrine behind my truce is the same as Prophet Muhammad<sup>saww</sup> had adopted when signing the treaty of 'Hudebia' with Bani Zammer and Bani Ashajja and people of Mecca, when they offered their conditions of peace. Although, those people were deniers of the ‘Wahi’ (Inspiration) as well as the Book, however, Mua'wiyah<sup>la</sup> and his associates are only deniers of its (Book) interpretation'. (2) 'By Allah<sup>azwj</sup>, I had opted for a truce with Mua'wiyah<sup>la</sup>, on the conditions that he would not spill our blood, give immunity to our relatives and associates, it is certainly better than him assassinating us and completely destroying our<sup>asws</sup> lineage and listen, it turned out to be in our favour that I did not respond to his antagonising assaults and a series of aggressive measures, otherwise my<sup>asws</sup> own people (who were bribed by him) would have grabbed me from my<sup>asws</sup> neck and handed me<sup>asws</sup> over to Mua'wiyah<sup>la</sup>. By Allah<sup>azwj</sup>, it is far better for me to secure a truce with him (on my<sup>asws</sup> dictated conditions) than being presented to him as a prisoner of war, then he may have either killed me<sup>asws</sup> or alternatively, spared my life as a favour, hence Bani Hashim would have been eternally buried under his goodwill and his decedents would have kept on teasing us<sup>asws</sup> by mentioning his favours to our present and past generations.

Shortly afterwards, Imam Hassan<sup>asws</sup>, left for Medina and resided there, facing and enduring Bani Umayyad<sup>la</sup> 's antagonising propaganda and fabricated lies against Ahl Al Bayt<sup>asws</sup> in order to cause damage to their<sup>asws</sup> Divinely Higher status. Imam Hassan<sup>asws</sup> mostly stayed at

home and submitted to the Will of Lord<sup>azwj</sup>, until Mua'wiyah<sup>la</sup> had completed the ten years of his tyrannical rule.<sup>13</sup>

## Why Did Masomeen<sup>asws</sup> Fight against Yazeed<sup>la</sup> and Mua'wiyah<sup>la</sup>?

Let us consider a frequently asked question: Why did Imam Hussain<sup>asws</sup> rise against Yazeed<sup>la</sup> ibn Mua'wiyah<sup>la</sup>? Or Why did Amir-ul-Momineen<sup>asws</sup> fight against Mua'wiyah<sup>la</sup> but not against Abu Bakr<sup>la</sup> and Ummer<sup>la</sup>? We present three Ahadith below:

### Hadith 1

روي أن أمير المؤمنين ع كان جالسا في بعض مجالسه بعد رجوعه من نحروان فحري الكلام حتى قيل له لم لا حاربت أبا بكر و عمر كما حاربت طلحة و الزبير و معاوية فقال علي ع إني كنت لم أزل مظلوما مستأثرا على حقي فقام إليه الأشعث بن قيس فقال يا أمير المؤمنين لم لم تضرب بسيفك و لم تطلب بحقك فقال يا أشعث قد قلت قولاً فاسمع الجواب و عه و استشعر الحجة إن لي أسوة بستة من الأنبياء ص أولهم نوح حيث قال رب أيّ معلوبٍ فانتصير فإن قال قائل إنه قال هذا لغير خوف فقد كفر و إلا فالوصي أعذر و ثانيهم لوط حيث قال لو أنّ لي بكم قوّة أو آوي إلى ركنٍ شديدٍ فإن قال قائل إنه قال هذا لغير خوف فقد كفر و إلا فالوصي أعذر و ثالثهم إبراهيم خليل الله حيث قال و اعتزلكم و ما تدعون من دون الله فإن قال قائل إنه قال هذا لغير خوف فقد كفر و إلا فالوصي أعذر و رابعهم موسى ع حيث قال ففررت منكم لما خفتكم فإن قال قائل إنه قال هذا لغير خوف فقد كفر و إلا فالوصي أعذر

و خامسهم أخوه هارون حيث قال يا ابن أمّ إنّ القوم استضعفوني و كادوا يقتلوني فإن قال قائل إنه قال هذا لغير خوف فقد كفر و إلا فالوصي أعذر و سادسهم أخي محمد خير البشر ص حيث ذهب إلى الغار و نومي على فراشه فإن قال قائل إنه ذهب إلى الغار لغير خوف فقد كفر و إلا فالوصي أعذر فقام إليه الناس بأجمعهم فقالوا يا أمير المؤمنين قد علمنا أن القول لك و نحن المذنبون التائبون و قد عذرك الله

After the war of Neharwan, Amir-ul-Momineen<sup>asws</sup> was speaking with a small group of people when a person asked: Why did you not fight against Abu Bakr<sup>la</sup> and Ummer<sup>la</sup>, the way you fought against Mua'wiyah<sup>la</sup>?

Amir-ul-Momineen<sup>asws</sup> replied: I always have been oppressed, as they preferred themselves to my rights.

Ashass: O Amir-ul-Momineen<sup>asws</sup> ! Why did you not strike them with sword in order to take back your rights?

<sup>13</sup> See for example, Bihar-ul-Anwar, Sulay Imam Hassan<sup>asws</sup>, vol 10, ch.8

Amir-ul-Momineen<sup>asws</sup> replied: O Ashass! You had said what you had in your mind, now listen to me, remember it, you better stick with the Just and realise my government is like that of elevated Prophets<sup>as</sup> of Allah<sup>azwj</sup>. The first one among them is the Nuh, who said: *Therefore he called upon his Lord: I am overcome, come Thou then to help (54:10)*. Thus, one would say that he said this without Taqqiya but his nation denied him; therefore his successor is not to be blamed (the rejection of the nation).

The second one was Prophet Lut<sup>as</sup>, who said: *He said: Ah! that I had power to suppress you, rather I shall have recourse to a strong support (11:80)*.

Thus, one would say that he said this without Taqqiya but his nation denied him, therefore his successor was not in a position to revert it.

The third one was Prophet Ibrahim<sup>as</sup>, the friend of Allah<sup>azwj</sup>, who said: *And I will withdraw from you and what you call on besides Allah, .... (19:48)*. Thus, one would say that he said this without Taqqiya but his nation denied him, therefore his successor was not in a position to revert it.

The fourth one, among them, was Prophet Musa<sup>as</sup>, who had said: *So I fled from you when I feared you, then my Lord granted me wisdom and made me of the messengers (26:21)*. Thus, one would say that he said this without Taqqiya but his nation committed Kufr, therefore his successor was not in a position to revert it.

The fifth one, among them, whose’ brother Haron<sup>as</sup> (Aaron) said: He<sup>as</sup> said: *Son of my mother! surely the people reckoned me weak and had well-nigh slain me (7:150)*. Thus, one would say that he said this without Taqqiya but his nation denied him, therefore his successor was not in a position to revert it.

The sixth one, among them, is my<sup>asws</sup> brother<sup>saww</sup> and the most gracious of the people<sup>asws</sup>, who when went inside the cave while making me sleep on his bed, Thus, one would say that he went inside cave without Taqqiya but his nation denied him, therefore his successor is not to be blamed for it.

After listening to his words, all of them stood up and said: O Amir-ul-Momineen<sup>asws</sup>! We have understood you comprehensively, we admit our sins and repent! May Allah<sup>azwj</sup> Give you<sup>asws</sup> success.<sup>14</sup>

## Hadith 2

حدثنا محمد بن الحسن رضي الله عنه قال حدثنا محمد بن الحسن الصفار و سعد بن عبد الله و عبد الله بن جعفر الحميري جميعا قالوا حدثنا محمد بن عيسى بن عبيد قال حدثنا أبو القاسم الهاشمي قال حدثني عبيد بن نفيس الأنصاري قال أخبرنا الحسن بن سماعة عن جعفر بن سماعة عن أبي عبد الله ع قال نزل جبرئيل ع على النبي ص بصحيفة من السماء لم ينزل الله تبارك و تعالى

<sup>14</sup> الاحتجاج ج : 1 ص : 190

من السماء كتابا مثلها قط قبلها و لا بعدها محتوما فيه خواتيم من ذهب فقال له يا محمد هذه وصيتك إلى النجيب من أهلك قال يا جبرئيل و من النجيب من أهلي قال علي بن أبي طالب مره إذا توفيت أن يفك خاتما منها و يعمل بما فيه فلما قبض رسول الله ص فك علي ع خاتما ثم عمل بما فيه ما تعداه ثم دفع الصحيفة إلى الحسن بن علي ع فك خاتما و عمل بما فيه ما تعداه ثم دفعها إلى الحسين بن علي ع فك خاتما فوجد فيه أن اخرج بقوم إلى الشهادة لا شهادة لهم إلا معك و اشر نفسك لله عز و جل فعمل بما فيه ما تعداه ثم دفعها إلى رجل بعده فك خاتما فوجد فيه أطرق و اصمت و الزم منزلك و اعبد ربك حتى يأتيك اليقين ثم دفعها إلى رجل بعده فك خاتما فوجد فيه أن حدث الناس و أفتهم و انشر علم آبائك و لا تخافن أحدا إلا الله فإنك في حرز الله و ضمانه و أمر بدفعها فدفعها إلى من بعده و يدفعها من بعده إلى من بعده إلى يوم القيامة

It was narrated to me by Mohammed ibn Hassan, who from Mohammed ibn Hassan al-Safar, Saeed ibn Abdullah and Abdullah ibn Jafar Hammari, who from Mohammed ibn Isa ibn Youbad, who from Abu al-Qasim Hashimi, who from Youbad ibn Nafees Ansari, who from Hassan ibn Sama, who from Jafar bin Sama who said the following:

Imam Jafar-e-Sadiq<sup>asws</sup> said: Angel Gabriel<sup>as</sup> descended from the Heavens with a ‘Tablet’ and gave it to Prophet<sup>saww</sup>. The Divine Tablet was unique in that, that a similar one was neither revealed before nor it was sent down afterwards. The ‘Tablet’ was secured by several gold seals, hence Gabriel<sup>as</sup> informed Prophet<sup>saww</sup> that it is your ‘Will’ for those<sup>asws</sup> who have an elevated status among your<sup>saww</sup> descendants. Prophet Muhammad<sup>saww</sup> asked: O Gabriel<sup>as</sup>! Tell me<sup>saww</sup> who have the elevated status among my<sup>saww</sup> descendants? Gabriel<sup>as</sup> said: ‘The first one is Ali ibn Abi Talib<sup>asws</sup>, who will, after your departure from this world, break one of its seals (marked for him) and act upon the instructions accordingly. Thus, after the Shahadat of Prophet<sup>saww</sup>, Imam Ali<sup>asws</sup> broke one seal and acted upon the instructions, which were laid out in the Divine Tablet. The Tablet then inherited by Imam Hassan<sup>asws</sup>, Imam Hassan broke its second seal and acted upon what was inscribed for him. The Tablet was handed over to Imam Hussain<sup>asws</sup> who broke its seal related to him<sup>asws</sup> and opened the Tablet, it was written that he<sup>asws</sup> should rise up in order to be martyred and only those will meet martyrdom who will fight in his<sup>asws</sup> support. Thus Imam<sup>asws</sup> acted upon these (Divine) Instructions.

Subsequently, this Tablet was transferred to the One (Imam Zain-ul-Abideen<sup>asws</sup>) who broke his part of the seal and it was written for him to keep silent and prefer solitude and concentration on worship for the attainment of ‘Yaqeen’ (proximity to Allah<sup>azwj</sup>). Afterward the Tablet was forwarded to the One (Imam Mohammed Baqir<sup>asws</sup>), who found out after breaking his part of the seal that convey to people the Ahadith of your forefathers and the knowledge of your ancestor without any fear, as Allah<sup>azwj</sup> is your Guardian. And with the Command to pass the Tablet to the Imam<sup>asws</sup> after you<sup>asws</sup>. That’s how this Tablet was transferred from one Imam<sup>asws</sup> to another and will continue until the Doom’s Day.<sup>15</sup>

<sup>15</sup> Kamal-u-Deen, Ch. 22, h. 35

## Hadith 3

مزاولة قلع الجبال أيسر من مزاولة ملك مؤجل

Amir-ul-Momineen<sup>asws</sup> says: To move a mountain from its place is easier than trying to oust someone from power in other than its prescribed time of fall.<sup>16</sup>

### It is not allowed to Work for an Unjust Government:

ابن أبي عمير عن بشير عن ابن أبي يعفور قال كنت عند أبي عبد الله ع إذ دخل عليه رجل من أصحابنا فقال له أصلحك الله إنه ربما أصاب الرجل منا الضيق أو الشدة فيدعى إلى البناء يبنيه أو التهر يكرهه أو المستاة يصلحها فما تقول في ذلك فقال أبو عبد الله ع ما أحب أني عمدت لهم عقدة أو وكيت لهم وكاء وإن لي ما بين لا بتيها لا ولا مدة بقلم إن أعوان الظلمة يوم القيامة في سرادق من نار حتى يحكم الله بين العباد

Ibn abu Umayr has narrated from Bashir from ibn abu Ya ‘fur who has said:

‘Once I was in the presence of Abu AbdAllah<sup>asws</sup> when a certain man of our people came and said: ‘I pray to Allah<sup>azwj</sup> to Keep you well, one of us may face hardship and straitened conditions and is called to construct a building, work a canal or a dam. What is your decision in such case?’

The Imam<sup>asws</sup> replied: ‘I do not like it. I have knotted for them a knot and tied down the opening end of the bag of ‘no’. It is ‘no’ and not even the moving of a pen (to assist them with writing a letter). The helpers of the unjust ones on the Day of Judgement will be kept in chambers of fire until Allah<sup>azwj</sup> will Judge all of His servants’.<sup>17</sup>

علي بن إبراهيم عن أبيه عن ابن أبي عمير عن داود بن زريق قال أخبرني مؤل لعلي بن الحسين ع قال كنت بالكوفة فقدم أبو عبد الله ع الحيرة فأتيته فقلت له جعلت فداك لو كلمت داود بن علي أو بعض هؤلاء فأدخل في بعض هذه الولايات فقال ما كنت لأفعل قال فأنصرتني ففتكرتني فقلت ما أحسبه معني إلا مخافة أن أظلم أو أجور و الله لأتيتنه ولأعطينته الطلاق و العتاق و الأيمان المغلظة ألا أظلم أحداً و لا أجور و لأعدلن قال فأتيته فقلت جعلت فداك إني فكرت في إبتائك علي فظننت أنك إنما منعتني و كرهت ذلك مخافة أن أجور أو أظلم و إن كل امرأ لي طالق و كل مملوك لي حر علي و علي إن ظلمت أحداً أو جرت عليه و إن لم أعدل قال كيف قلت قال فأعدت عليه الأيمان فرفع رأسه إلى السماء فقال تناول السماء أيسر عليك من ذلك

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Dawud ibn Zurbiy who has said:

<sup>16</sup> Al-Khasail, vol, 2, pg. 611, also <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf>

<sup>17</sup> Al-Kafi, vol. 5, H. 8547, Ch. 41, h, 7



‘A follower of Ali<sup>asws</sup> Ibn al-Hussain<sup>asws</sup> told me: ‘I was in al-Kufah when Abu AbdAllah<sup>asws</sup> came to al-Hirah and I went to see him<sup>asws</sup>. I said to the Imam<sup>asws</sup>, ‘I pray to Allah<sup>azwj</sup> to Keep my soul in service for your cause, can you please speak with Dawud ibn Ali or others of these people to admit me in anyone of their offices (government)?’

The Imam<sup>asws</sup> replied: ‘I will never do so’. I then returned home and thought about it and said to myself that the Imam<sup>asws</sup> did not refuse except for fear that I may do injustice and transgress, By Allah<sup>azwj</sup> I will go to him<sup>asws</sup> and provide all kinds of guarantees and swear extremely seriously, like divorcing (my wife), freeing slaves and so on, that I will not do injustice and transgress.

I then went to him<sup>asws</sup> and said: ‘I pray to Allah<sup>azwj</sup> to keep my soul in service for your<sup>asws</sup> cause, I thought about your<sup>asws</sup> refusal to speak for me and I thought you<sup>asws</sup> had refused and disliked it just because of your<sup>asws</sup> concern of my doing injustice and transgression against someone instead of acting with justice.’

The Imam<sup>asws</sup> replied: ‘Why did you say that?’ I then repeated my demand and swearing. The Imam<sup>asws</sup> raised his head to the sky and said: ‘Your reaching the sky is easier than what you want me to do for You’.<sup>18</sup>

## How Allah<sup>azwj</sup> Protects Shias and their interest?

مُحَمَّدُ بْنُ هَمَّامٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ ابْنِ أَسْبَاطٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ  
كُفُّوا أَلْسِنَتَكُمْ وَ الزُّمُّوا بُيُوتَكُمْ فَإِنَّهُ لَا يُصِيبُكُمْ أَمْرٌ تَخْشَوْنَ بِهِ أَبَدًا وَلَا يُصِيبُ الْعَامَّةَ وَلَا تَزَالُ الرَّيْدِيَّةُ وَقَاءَ لَكُمْ أَبَدًا

Mohammed ibn Hammam, who from Jafar ibn Mohammed ibn Malaik, who from Mohammed ibn Ahmed ibn Isbaat, who from some of their companions have narrated the following:

Abu Abdullah<sup>asws</sup> said: ‘You should keep your mouths closed and stay in your homes, since from this (uprising) neither you are going to be effected forever nor general public, nor Zaidia would continue to become your shield (by uprising against the governments).<sup>19</sup>

## During Occultation Shias will be like ‘al-Muwat’ (Motionless):

الْعِدَّةُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ لَا تَرَوْنَ الَّذِي تَنْتَظِرُونَ حَتَّى  
تَكُونُوا كَالْمَعْرَى الْمَوَاتِ الَّتِي لَا يُبَالِي الْحَابِسُ أَيْنَ يَضَعُ يَدَهُ مِنْهَا لَيْسَ لَكُمْ شَرَفٌ تَرْفَعُونَهُ وَلَا سِنَادٌ تُسْنِدُونَ إِلَيْهِ أَمْرُكُمْ

<sup>18</sup> Al-Kafi, vol. 5, H. 8470, Ch. 29, h, 9

<sup>19</sup> Ibid, h, 45

A number of our people have narrated from Ahmad ibn Muhammad from ibn banu Najran Muhammad ibn Sinan from abu al-Jarud who has narrated the following:

'Abu Ja'far<sup>asws</sup> has said: 'You will not see the one for whom you are waiting, until you become like al-Muwat (motionless) goat who is not a matter of any kind of worry for the lion. The lion can then cut from whichever part of its body it wants; you will not have any high position to rise or supporter to seek support thereby.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَا أَيْسَرَ مَا رَضِيَ بِهِ النَّاسُ عَنْكُمْ كُفُّوا  
الْأَسِنَّةَ عَنْهُمْ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Alayhi al-Salam, who has narrated the following:

'Abu 'AbdAllah<sup>asws</sup> has said: 'How easy it is to achieve the pleasure of people! Just hold back your tongue from speaking against them.<sup>20</sup>

مُحَمَّدُ بْنُ هَمَّامٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ جُمُهورٍ عَنِ أَبِيهِ عَنِ سَمَاعَةَ عَنِ صَالِحِ بْنِ نَبِيطٍ وَ بَكْرِ  
الْمُثَنَّى جَمِيعاً عَنِ أَبِي جَعْفَرِ الْبَاقِرِ ع أَنَّهُ قَالَ هَلَكَ أَصْحَابُ الْمُحَاضِرِ وَ نَحَا الْمُفْرُوقُونَ وَ تَبَّتْ الْحِصْنُ عَلَى أُوْتَادِهَا إِنَّ بَعْدَ الْعَمِّ  
فَتْحاً عَجِيباً

Mohammed ibn Hammam and Mohammed ibn Hassan ibn Mohammed and they all from Hassan ibn Mohammed ibn Jamhoria, who from his father, who from Samah, who from Salay ibn Nabbat and Bakr Musnah and they both have narrated:

Abu AbdAllah<sup>asws</sup> 's father Abu Jafar<sup>asws</sup> al-Baqir<sup>asws</sup> has said: The ones who would strive for earlier establishment of the truth (Just rule) will be killed since the foundations of the forts of unjust (governments) will remain deeply rooted. Indeed, there will be a grand victory after an extended suppression.<sup>21</sup>

## Imam<sup>asws</sup> Consoles his Oppressed Shias:

عَبْدُ الْوَاحِدِ عَنْ أَحْمَدَ بْنِ هُوْدَةَ عَنِ النَّهْأَوْنِدِيِّ عَنِ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنِ الْمُفَضَّلِ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع بِالطَّوْأَفِ فَتَنَظَّرَ  
إِلَيَّ وَ قَالَ لِي يَا مُفَضَّلُ مَا لِي أَرَاكَ مَهْمُوماً مُتَعَيِّرَ اللَّوْنِ قَالَ فَقُلْتُ لَهُ جَعَلْتُ فِدَاكَ نَظْرِي إِلَى بَنِي الْعَبَّاسِ وَ مَا فِي أَيْدِيهِمْ مِنْ هَذَا  
الْمُلْكِ وَ السُّلْطَانِ وَ الْجَبْرُوتِ فَلَوْ كَانَ ذَلِكَ لَكُمْ لَكُنَّا فِيهِ مَعَكُمْ فَقَالَ يَا مُفَضَّلُ أَمَا لَوْ كَانَ ذَلِكَ لَمْ يَكُنْ إِلَّا سِيَاسَةُ اللَّيْلِ وَ  
سِيَاحَةُ النَّهَارِ وَ أَكْلُ الْجُشْبِ وَ لُبْسُ الْحُشَنِ شَبْهَ أَمِيرِ الْمُؤْمِنِينَ وَ إِلَّا فَالْتَأُرُ فَرُويَ ذَلِكَ عَنَّا فَصِرْنَا نَأْكُلُ وَ نَشْرَبُ وَ هَلْ رَأَيْتَ  
ظُلَامَةً جَعَلَهَا اللَّهُ نِعْمَةً مِثْلَ هَذَا بِيَانِ إِلَّا سِيَاسَةَ اللَّيْلِ أَيْ سِيَاسَةَ النَّاسِ وَ حِرَاسَتَهُمْ عَنِ الشَّرِّ بِاللَّيْلِ وَ رِيَاضَةَ النَّفْسِ فِيهَا  
بِالاهْتِمَامِ لِأُمُورِ النَّاسِ وَ تَدْيِيرِ مَعَاشِهِمْ وَ مَعَادِهِمْ مِثْلَ مَا فِي الْعِبَادَاتِ الْبَدَنِيَّةِ وَ فِي النِّهَايَةِ السِّيَاسَةَ الْقِيَامَ عَلَى الشَّيْءِ بِمَا يَصْلُحُهُ  
وَ سِيَاحَةَ النَّهَارِ بِالِدَعْوَةِ إِلَى الْحَقِّ وَ الْجِهَادِ وَ السَّعْيِ فِي حَوَائِجِ الْمُؤْمِنِ وَ السَّيْرِ فِي الْأَرْضِ لِجَمِيعِ ذَلِكَ وَ السِّيَاسَةَ بِمَعْنَى الصُّومِ

<sup>20</sup> Al-Kafi, vol, 8, H 14983, h 537,

339 : ص 8 ج ال كافي

<sup>21</sup> Ibid, h, 47

كما قيل غير مناسب هنا. فزوي أي صرف و أبعده فهل رأيت تعجب منه ع في صيرورة الظلم عليهم نعمة لهم و كأن المراد بالظلمة هنا الظلم و في القاموس المظلمة بكسر اللام و كتمامة ما تظلمه الرجل

Abdul Wahid, who from Ahmed ibn Hozarah, who from Nihawandi, who from Abd Allah ibn Hammad, who from Mofazzil, who has narrated the following:

I was once close to Imam abu AbdAllah<sup>asws</sup> during the circumambulation of Kabah, Imam<sup>asws</sup> looked at me and asked from me: ‘O Mufazzal! What is the matter, I find you sad and your face has turned pale? I replied: When I see banu Abbas in power, enjoying all the facilities and authorities. I wish these were in your hand so that people like me could have been part of these (the glory).

Imam<sup>asws</sup> replied: O Mufazzal! If this were true then you people had to work extremely hard, guarding people in the night and during the day marching along (on other duties), eating tasteless food and wearing heavy clothes. As it has been the case during the rule of Amir-ul-Momineen<sup>asws</sup>. If you would not have accepted it then you were destined to hellfire. These responsibilities have been waived-off from our necks; this is why we eat normal food. Have you seen cruelty becoming a blessing for someone, as it is now (for you).<sup>22</sup>

## Our Responsibilities during the Ghaibah

قَالَ عَلِيُّ بْنُ عَاصِمٍ فَأَهْوَيْتُ عَلَى الْأَقْدَامِ كُلِّهَا فَحَبَّبْتُهَا وَ قَبَّلْتُ يَدَ الْإِمَامِ ع وَ قُلْتُ لَهُ إِنِّي عَاجِزٌ عَنْ نُصْرَتِكُمْ بِيَدِي وَ لَيْسَ أَمْلِكُ غَيْرَ مُوَالَاتِكُمْ وَ الْبِرَاءَةِ مِنْ أَعْدَائِكُمْ وَ اللَّعْنِ لَهُمْ فِي خَلَوَاتِي فَكَيْفَ خَالِي يَا سَيِّدِي فَقَالَ ع حَدَّثَنِي أَبِي عَنْ حَدِيثِ رَسُولِ اللَّهِ ص قَالَ مَنْ ضَعَفَ عَلَى نُصْرَتِنَا أَهْلَ الْبَيْتِ وَ لَعَنَ فِي خَلَوَاتِهِ أَعْدَاءَنَا بَلَّغَ اللَّهُ صَوْتَهُ إِلَى جَمِيعِ الْمَلَائِكَةِ فَكَلَّمَا لَعَنَ أَحَدُكُمْ أَعْدَاءَنَا صَاعَدَتْهُ الْمَلَائِكَةُ وَ لَعَنُوا مَنْ لَا يَلْعَنُهُمْ فَإِذَا بَلَّغَ صَوْتَهُ إِلَى الْمَلَائِكَةِ اسْتَعْفَمُوا لَهُ وَ أَنْتَنُوا عَلَيْهِ وَ قَالُوا اللَّهُمَّ صَلِّ عَلَى رُوحِ عَبْدِكَ هَذَا الَّذِي بَدَلَ فِي نُصْرَةِ أَوْلِيَائِهِ جُهْدَهُ وَ لَوْ قَدَرَ عَلَى أَكْثَرِ مِنْ ذَلِكَ لَفَعَلَ فَإِذَا النَّدَاءُ مِنْ قِبَلِ اللَّهِ تَعَالَى يَقُولُ يَا مَلَائِكَتِي إِنِّي قَدْ أَحْبَبْتُ [أَحْبَبْتُ] دُعَاءَكُمْ فِي عَبْدِي هَذَا وَ سَمِعْتُ نِدَاءَكُمْ وَ صَلَّيْتُ عَلَى رُوحِهِ مَعَ أَرْوَاحِ الْأَبْرَارِ وَ جَعَلْتُهُ مِنْ الْمُصْطَفَيْنِ الْأَخْيَارِ

Ali ibn Asim has said, as part of a longer tradition, I fell down on each of ‘Holy Images’, the footprints of Masomeen<sup>asws</sup> and kissed them, I then kissed the hands of the Imam (Hassan al-Askari<sup>asws</sup>) and said: Mola<sup>asws</sup>! I am not in a position to physically support your<sup>asws</sup> cause but I, in my solitude, praise you<sup>asws</sup> and curse your enemies<sup>la</sup>. Please inform me about my reckoning (in the Hereafter)?

Imam<sup>asws</sup> replied: ‘I narrate to you a hadith of our grandfather, Prophet of Allah<sup>saww</sup> who said: ‘The one who cannot extend support to Ahl Al Bayt<sup>asws</sup> but instead denounces their<sup>asws</sup> enemies in his solitude, Allah<sup>azwj</sup> Transmits his supplications to all His<sup>azwj</sup> angels<sup>as</sup>. They<sup>as</sup> also

<sup>22</sup> Bihar-ul-Anwar, vol. 52, h, 127

بجاء الأنوار ج : 52 ص : 360

join him in sending 'Laan' on the enemies (of Ahl Al Bayt<sup>asws</sup>) and they curse those who refrain from sending 'Laan' on the enemies<sup>la</sup> of Ahl Al Bayt<sup>asws</sup>.

When his voice reaches the angels, they<sup>as</sup> ask forgiveness for him and praise him and plead to Allah<sup>azwj</sup> to bless the spirit of his<sup>azwj</sup> servant, who has made an effort in support of Your<sup>azwj</sup> allies'<sup>asws</sup>, if he were capable of doing more, he surely would have supported them<sup>asws</sup> more strenuously.

Then a 'Call' comes from Allah<sup>azwj</sup>: O My Angels! I<sup>azwj</sup> have Answered your prayers in favour of My slave. I<sup>azwj</sup> have Sent blessing to his soul along with the spirits of the righteous ones. I<sup>azwj</sup> have also included him in the company of My<sup>azwj</sup> righteous ones.<sup>23</sup>

رُوي عن الحسن بن راشد قال ذكرت زيدا بن علي فتصفته عند أبي عبد الله فقال لا تفعل رحم الله عمي أتى أبي فقال إنني أريد الخروج على هذا الطاغية فقال لا تفعل فإني أخاف أن تكون الممتول المصلوب على ظهر الكوفة أ ما علمت يا زيدا أنه لا يخرج أحد من ولد فاطمة على أحد من السلاطين قبل خروج السفينيين إلا قتل

Al-Hassan ibn Rashid narrates the following:

Zaid bin Ali says that he told by Abu Abdullah<sup>asws</sup>: Do not go for it (uprising). (Imam Jafar-e-Sadiq<sup>asws</sup> says) May Allah<sup>azwj</sup> bless my uncle who came to my father<sup>asws</sup> and said: "I want to get rid of this tyrant. He<sup>asws</sup> (my father) said: I<sup>asws</sup> do fear for you to be slain and crucified on the gate of Kufah. As I have learned (from my ancestors<sup>asws</sup>) O Zaid! Whoever comes out of the sons of Fatima<sup>asws</sup> against the sultans, before the coming out, of Sufyani, will be killed.<sup>24</sup>

## Imam<sup>asws</sup> Instructs His Disciples to Adopt Solitude:

علي بن إبراهيم عن أبيه عن ابن أبي عمير عن الحكم بن مسكين عن عبد الملك بن عمرو قال قال لي أبو عبد الله ع يا عبد الملك ما لي لا أراك تخرج إلى هذه المواضع التي يخرج إليها أهل بلادك قال قلت و أين فقال جده و عبّادان و المصيصة و قزوین فقلت انتظارا لأمركم و الإفتداء بكم فقال إي و الله لو كان خيرا ما سبغونا إليه قال قلت له فإن الرّيدية يقولون ليس بيننا و بين جعفر خلاف إلا أنه لا يرى الجهاد فقال أنا لا أراه بلى و الله إنني لأراه و لكن أكره أن أدع علمي إلى جهلهم

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Urnayr from al-Hakam ibn Miskin from ' Abd al-Malik ibn 'Amr who has said the following:

Abu 'AbdAllah<sup>asws</sup> said to me, 'O 'Abd al- Malik, how is it that I do not see you go to these places where the people of your town go?' I then asked, 'Which places do you mean?' The Imam<sup>asws</sup> said, 'To Judah, 'Abadan, al-Massisah and Qazwin.' I then said, 'I wait for your<sup>asws</sup> cause to materialise and follow you<sup>asws</sup>.' He<sup>asws</sup> (the Imam) said, 'That by Allah<sup>azwj</sup> is true. If there was anything good in it they could not arrive there before us<sup>asws</sup>.' He (the narrator)

<sup>23</sup> بحار الأنوار ج : 50 ص : 316

<sup>24</sup> بحار الأنوار ج : 46 ص : 186

says: I then said to him<sup>asws</sup>, 'Al-Zaidia'<sup>25</sup> group says: 'There is no difference between us and Ja'far<sup>asws</sup>, except that he<sup>asws</sup> does not think Jihad is necessary.' The Imam<sup>asws</sup> said: 'Do I not consider it necessary? By Allah<sup>azwj</sup>, I do consider it necessary but I dislike leaving my knowledge in their ignorance.'<sup>26</sup>

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<sup>25</sup> Followers of Hazrat Zaid, the son of Imam Zain-ul-Abideen<sup>asws</sup>

<sup>26</sup> Al-Kafi, vol. 5, 20 : ص 5 : ج 5