

Jihad During The Occultation of Imam^{ajfj}



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Jihad During The Grand Occultation of Imam^{ajfj}

Summary:

Jihad means to strive and is broadly divided into two types, the major Jihad and the minor Jihad. The Major Jihad is to suppress the desires of disobedience to Allah^{azwj}. Amir-ul-Momineen^{asws} has defined the following four branches of Jihad: (1) to help others in performing their duties; (2) to stay away from that which is prohibited; (3) to speak the truth whenever needed and (4) to turn away from sins and sinners.

The 'Minor' Jihad, the armed struggle, is not permissible without the Guidance of a Just Imam^{asws}, unless one is compelled to protect himself and his belongings. For women, there is no Minor Jihad, equivalent to that of a man. A lady's Jihad is to bear difficulties she faces in pleasing her husband and if she dies any time after conceiving until she stops feeding her baby, she gets the reward of a martyred.

During the time of occultation of Imam^{ajfj}, the followers of Ahlul Bayt^{asws} are instructed to observe Taqqiya, remain quiet, without involving in government/political struggles and wait until there is a call from the Skies and the earth shows signs of splitting-up. An armed struggle in the leadership of a non-masoom leader is disbelief, i.e., consuming dead animals, blood and pork for food. Infallible Imams^{asws} after the Martyrdom of Imam Hussain^{asws}, as per Divine Instructions, did not support any uprising against the unjust rulers of their^{asws} time, although they^{asws} were very well aware of cruel and un-Islamic practices of the governors of Bani Ummaid and Bani Abbas dynasties, ruling over the Muslim land. Instead, they^{asws} discouraged their^{asws} followers in taking part in such struggles and instructed them to wait for the coming of the '**Saviour^{ajfj}**', who will appear at a specific time in the future.

The followers of Ahlul Bayt^{asws} are, therefore, commanded to wait until the 'Zahoor' of the last 'Hujjat of Allah^{ajfj}', without getting involved in forming governments and/or taking part in uprisings. They will be protected and given sustenance, as promised by Allah^{azwj} and their rights will also be safeguarded by Allah^{azwj}, by making their enemies fighting against each other, without paying any attention to them. The followers of Ahlul Bayt^{asws} are asked to live like a 'al-Muwat' (motionless)¹. They are, however advised to prepare themselves for joining in the Rising of 'al-Qaim^{ajfj}' while leading a quiet life and adopting solitude. And wait until there is a call from the skies and visible cracking of the earth takes place. At that time, the devout followers will need to submit themselves to the 'Hujjat Allah^{ajfj}', even if they have to crawl all the way to Mecca. However, a large proportion of twelve Imami shias will turn against the Imam-e-Zaman^{ajfj} and will object to his Divine authority by saying: 'He^{ajfj} has brought a New Book and a

¹ A goat who is not a matter of any kind of worry for the lion, see the hadith.

New Religion.² After successfully eliminating the opponents and establishing the Divine Laws, a subsequent period, called 'Al-Rajjat', will start. During Al-Rajjat both believers as well as non-believers will be resurrected. Amir-ul-Momineen^{asws} says: "I will come again and again in Al-Rajjat". For the followers of Ahlul Bayt^{asws} 'Momineen' the time of 'Al-Rajjat' will be extremely important, among other blessings, all Momineen will achieve martyrdom; if they have died due to natural causes before Al-Rajjat, they will achieve Martyrdom in 'al-Al-Rajjat' but if they were killed in their lives before Al-Rajjat, they will die their natural death during the 'Al-Rajjat'.

Introduction:

A lot has been written about Jihad, particularly after the recent terrorist attacks in the name of Jihad, which has gravely shamed Muslims living all around the Globe. In this article more emphasis is placed on our conduct directly or indirectly in various forms of Jihad under specific conditions, pertinent to the Grand Occultation of our Divine Imam^{ajfj}. However, some background information was necessary in reference to those Quranic Verses and historical events, as per quoted in the Ahadith of Masomeen^{asws}, when 'Jihad' in its true 'holy-war' sense was legitimately practised.

The word 'Jihad' has been mentioned in 164 Verses of Holy Quran, in Arabic language it literally means, 'to strive, to struggle'. In its broad meanings, anything which comes in the way of good and one strives to overcome it will be classified as Jihad. In several ahadith of Masomeen^{asws} it is categorised into two major types, the 'Jihad-e-Akbar' and Jihad-e-Asghar' (the greater striving and the minor striving, respectively).

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ جِهَادُ النَّفْسِ مَرْحَبًا بِقَوْمٍ فَضَنُوا الْجِهَادَ الْأَصْغَرَ وَبَقِيَ الْجِهَادُ الْأَكْبَرُ قِيلَ يَا رَسُولَ اللَّهِ صَ وَمَا الْجِهَادُ الْأَكْبَرُ قَالَ جِهَادُ النَّفْسِ

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

'Abu' Abd Allah^{asws} has said that the Messenger of Allah^{saww} once mobilised a group of people against the enemy. When they returned back he^{saww} said: 'I welcome a people who have just come back after completion of the minor Jihad and who yet have to complete the major Jihad.' Someone then asked, 'What is the major Jihad, O Messenger of Allah^{saww}?', He^{saww} replied, 'It is Jihad against the desires of one's own soul which encourages one to disobey Allah^{azwj}'.³

يا عليُّ، أفضلُ الجهاد من أصبح ولا يهتم بظلم أحد .

Hemmad bin Amr and Anas bin Mohammed related from his father, who from Ja'far bin Mohammed from his father from his grandfather from Ali^{asws} bin Abi Talib^{asws}:

² Since they will not be believing in the 'Tahreef' of the Book and religions will be changed so much at that time it Imam instructions will appear 'new' to them

³ Al-Kafi, vol. 5, pg.11

Prophet^{saww} said to him: O Ali^{asws}, I will convey to you a commandment. **O Ali^{asws}, the best of Jihad is to begin your day without intending to oppress anybody.**⁴

Jihad has Four Branches and is Part of Eman

عَنْ ابْنِ مَحْبُوبٍ عَنْ يَعْقُوبَ السَّرَّاجِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ قَالَ سَأَلَ أَمِيرُ الْمُؤْمِنِينَ عَنِ الْإِيمَانِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ الْإِيمَانَ عَلَى أَرْبَعِ دَعَائِمٍ عَلَى الصَّبْرِ وَ الْيَقِينِ وَ الْعَدْلِ وَ الْجِهَادِ
الْجِهَادُ عَلَى أَرْبَعِ شُعَبٍ عَلَى الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ الصَّدَقِ فِي الْمَوَاطِنِ وَ شَتَّانَ الْفَاسِقِينَ فَمَنْ أَمَرَ بِالْمَعْرُوفِ شَدَّ ظَهْرَ الْمُؤْمِنِ وَ مَنْ نَهَى عَنِ الْمُنْكَرِ أَرْغَمَ أَنْفَ الْمُنَافِقِ وَ أَمِنَ كَيْدَهُ وَ مَنْ صَدَقَ فِي الْمَوَاطِنِ قَضَى الْأَذَى عَلَيْهِ وَ مَنْ شَتَّى الْفَاسِقِينَ غَضِبَ اللَّهُ وَ مَنْ غَضِبَ لِلَّهِ غَضِبَ اللَّهُ لَهُ فَذَلِكَ الْإِيمَانُ وَ دَعَائِمُهُ وَ شُعَبُهُ

It is narrated from ibn Mahbub from Yaqub al-Sarraj from Jabir from abu Ja'far, 'Alayhi al-Salam, who has said the following:

"Amir-ul-Momineen^{asws} was asked about 'Eman'⁵ and he said, 'Allah^{azwj} made belief upon four pillars: 'Al-Sabr'; Al-Yaqeen; Al-Adel and Al-Jihad' (Patience, Certainty, Justice and Jihad (hard work for the cause of Allah).

'The Jihad therein, is also of four branches. They consist of helping others to perform their duties and to stay away from that, which is prohibited, to speak the truth whenever needed and to shun sins and sinners. One who helps others to perform their duties has supported the believer. One who helps stop others from sinning has humiliated the hypocrites and has thwarted their wicked plans. One who speaks the truth at the right time, his is on the winning side. One who shuns the sinners has used anger for Allah^{azwj}. One who becomes angry for Allah^{azwj}, Allah^{azwj} becomes angry for him. Such is belief, its foundations and branches.'⁶
(Complete Hadith is included in Appendix)

Jihad of Women

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي الْجَوْزَاءِ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَتَبَ اللَّهُ الْجِهَادَ عَلَى الرَّجَالِ وَ النِّسَاءِ فَجِهَادُ الرَّجُلِ بَدْلُ مَالِهِ وَ نَفْسِهِ حَتَّى يُقْتَلَ فِي سَبِيلِ اللَّهِ وَ جِهَادُ الْمَرْأَةِ أَنْ تُصْبِرَ عَلَى مَا تَرَى مِنْ أذى زَوْجِهَا وَ غَيْرِهِ وَ فِي حَدِيثٍ آخَرَ جِهَادُ الْمَرْأَةِ حُسْنُ التَّبَعْلِ

Ali ibn Ibrahim has narrated from his father, who from abu al-Jawza' who from al-Hussain ibn 'Ulwan, who from Sa'd ibn Tarif, who from al-Asbagh ibn Nubatah who has said the following :

"Amir-ul-Momineen^{asws} has said, 'Allah^{azwj} has Made Jihad obligatory upon men and women. Jihad of a man is making his wealth and soul available until he is killed in the way of Allah^{azwj}. Jihad of a woman is exercising patience when facing hardships caused by her husband and because of his showing strong' al-Ghirah' (protective feelings) for her. In another Hadith, it is said that Jihad of a woman is to maintain good marital relationship.'⁷

وَ رَوَى مُحَمَّدُ بْنُ الْفَضْلِ عَنْ شَرِيْسِ الْوَابِشِيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ كَتَبَ عَلَى الرَّجَالِ الْجِهَادَ وَ عَلَى النِّسَاءِ الْجِهَادَ فَجِهَادُ الرَّجُلِ أَنْ يَبْدَلَ مَالَهُ وَ دَمَهُ حَتَّى يُقْتَلَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ وَ جِهَادُ الْمَرْأَةِ أَنْ تُصْبِرَ عَلَى مَا تَرَى مِنْ أذى زَوْجِهَا وَ غَيْرِهِ

Mohammed ibn Fazil, from Sharais Wabashi, from Jabir, who has narrated the following:

⁴ Al-Mawaaizh By Sheikh As-Saduq

⁵ Belief

⁶ H 1533, Ch. 21, h 1, الكافي ج : 2 : ص : 51

⁷ Al-Kafi, vol. 5, pg.9

Abi Jafar^{asws} said: Indeed, Allah^{azwj} has made Jihad obligatory both for men and women. The Jihad of the man is to contribute through his wealth and offer his life in the way of Allah, until he is martyred. However, Jihad of a woman is to bear her husband's bad temper as well as his harsh attitude (which is reflected from his being protective) of his honour.⁸

وَفِي رِوَايَةِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عَمْرٍو بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَ عَنْ عَلِيٍّ ع قَالَ ذَكَرَ رَسُولُ اللَّهِ ص الْجِهَادَ فَقَالَتْ امْرَأَةٌ لِرَسُولِ اللَّهِ ص يَا رَسُولَ اللَّهِ فَمَا لِلنِّسَاءِ مِنْ هَذَا شَيْءٍ فَقَالَ بَلَى لِلْمَرْأَةِ مَا بَيْنَ حَمْلِهَا إِلَى وَضْعِهَا إِلَى فِطَامِهَا مِنَ النَّجْرِ كَالْمُرَابِطِ فِي سَبِيلِ اللَّهِ فَإِنْ هَلَكَتْ فِيهَا بَيْنَ ذَلِكَ كَانَ لَهَا مِثْلُ مَنْزِلَةِ الشَّهِيدِ

And Hussain ibn Aliwan narrates from ummro ibn Khalid, who from Zaid ibn Ali, who from his ancestors, who have said the following:

Ali^{asws} has said that once Prophet Mohammed^{saww} talked about Jihad and a lady asked if there is any role of a woman in Jihad? Prophet^{saww} said: The reward of a lady from the time when she conceives, until the time of her pregnancy, giving birth and until the she stops feeding the baby is similar to the one who has gone out to do Jihad for Allah^{azwj}. If she dies during this, she would receive the reward of a martyr.⁹

وَرُويَ عَنْ سُلَيْمِ بْنِ قَيْسِ الْهَلَالِيِّ قَالَ شَهِدْتُ وَصِيَّةَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع عَلَى ابْنِهِ الْحَسَنِ ع وَاللَّهِ اللَّهُ فِي الْجِهَادِ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فَإِنَّمَا يُجَاهِدُ فِي سَبِيلِ اللَّهِ رَجُلَانِ إِمَامٌ هَدَى وَ مُطِيعٌ لَهُ مُقْتَدٍ بِهِدَاهُ وَاللَّهُ اللَّهُ فِي دَرِيَّةٍ نَبِيِّكُمْ فَلَا تُظْلَمَنَّ بَيْنَ أَظْهُرِكُمْ وَأَنْتُمْ تَقْدِرُونَ عَلَى الدَّفْعِ عَنْهُمْ وَاللَّهُ اللَّهُ فِي أَصْحَابِ نَبِيِّكُمْ الَّذِينَ لَمْ يُحَدِّثُوا حَدَّثًا وَلَمْ يُؤْوُوا

Sulaim ibn Qais Hilali says that Amir-ul-Momineen Ali^{asws} ibn Abi Talib^{asws} said in his will, among other instructions it was: And do Jihad in the way of Allah^{azwj} by offering your possessions as well as your lives, but the Jihad in the way of Allah^{azwj} is of only two; the Imam^{asws} and the one who follows and obeys an Imam^{asws} (in Jihad).¹⁰

Misinterpretation of the Quranic Verses:

In the Holy Quran, there are fourteen variations of the term 'Jihad': al-Muahiduna, al-Mujahidina, Tujahiduna, Jahada, Jahidi, Jahadaka, Jahidhum, Jahadu, Jahidu, Jihadin, Jihadan, Jihadihi, Yujahidu, Yujahiduna. Some sects, among Muslims, take the meanings of the following Verse as a licence to kill non-Muslims, using what-so-ever means they can find, hence extending their efforts to the territories of the terrorism.

فَلَا تُطِيعُ الْكٰفِرِيْنَ وَجٰهِدُوْهُمْ بِهٖ جِهَادًا كَبِيْرًا (25:52)

So do not follow the unbelievers, and with them, through it (Quran), keep on doing Jihad-e-Akbr (25:52).

However, the above Verse is mostly translated as:

So do not follow the unbelievers, and strive against them a mighty striving with it (25:52)

Ibn Abbas narrates a hadith in 'Majma-tul-Biyan, that the word 'به' in the above Verse is referred to 'Al-Quran', meaning that Allah has Commanded His

⁸ Manlah Hazar ul Faqqih, vol, 3, h, 4516

⁹ Manlah Hazar ul Faqqih, vol, 3, h, 4926,

¹⁰ Manlah Hazar ul Faqqih, vol, 4, h, 5433,

3 561 باب النوادر ص : 551 من لا يحضره الفقيه

من لا يحضره الفقيه ج : 4 ص : 190

Prophet^{saww} to engage in the Jihad-e-Akbar through Quran, to ward off the vice of the Nafs, as per several traditions which define the 'Jihad-e-Akbar' as 'It is Jihad against the desires of one's own soul which wants one to disobey Allah^{azwj} (e.g., ref. 1).¹¹

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.

In the interpretation of the above Verse Imam Jafar-e-Sadiq^{asws} says: Those of non-believers who live in Muslim lands must pay taxes, if they agree to do so then it becomes unlawful for Muslims to detain them or touch their properties.¹²

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبئسَ المَصِيرُ (9:73)

O Prophet! strive hard against the unbelievers and the hypocrites and be unyielding to them; and their abode is hell, and evil is the destination.

In Tafseer-e-Qummi, it is narrated from Imam Jafar-e-Sadiq^{asws} that Prophet Mohammed^{saww} did not fight against the hypocrites, since they did not disclose their faith but Imam Ali^{asws} did fight against the hypocrites^{la} (who then showed their^{la} disbelief), so the Jihad of Amir-ul-Momineen^{asws} was, indeed, as per the Jihad of Prophet Mohammed^{saww}.¹³

In the above Verse Allah^{azwj} has Addressed His Prophet^{saww} and Gave specific instructions on Jihad (with sword), as we will see later, only a Divine Authority^{asws} (Prophet^{as} or his successor^{asws}) can declare and lead a Jihad (by sword).

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبئسَ المَصِيرُ (66:9)

O Prophet! Strive hard against the unbelievers and the hypocrites, and be hard against them; and their abode is hell; and evil is the resort.

Again the same interpretation applies to this verse, as per hadith quoted in Tafseer-e-Qummi, Prophet Mohammed^{saww} did not stage Jihad against hypocrites but against disbelievers and his successor (Ali^{asws} ibn Abi Talib^{asws}) fought against the hypocrites when they made their animosity, against the religion of Allah^{azwj}, known.

Those who take interpretation of Quranic Verses in their own hands and initiate an illegitimate uprising/Jihad are at loss, as per the following Hadith:

III-Fate of Faithless Jihadis

¹¹ Tafseer Noor-e-Saqleen, vol. 6, pg. 249

¹² Al-Kafi, vol, 5, Ch. Three, h, 2

¹³ Tafseer Noor-e-Saqleen, vol. 4, pg. 126, Tafseer-e-Qummi, vol. 2, pg. 274

قال الامام (عليه السلام): أما الزكاة فقد قال رسول الله (صلى الله عليه وآله): من أدى الزكاة إلى مستحقها، وقضى الصلاة على حدودها، ولم يلحق بهما من الموبقات ما يبطلهما جاء يوم القيامة يغبطه كل من في تلك العرصات حيث يرفعه نسيم الجنة إلى أعلى غرفها وعلاليها بحضرة من كان يواليه من محمد وآله الطيبين الطاهرين. ومن بخل بزكاته وأدى صلاته، فصلاته محبوسة دوين السماء إلى أن يجيء - حين - زكاته، فإن أداها جعلت كأحسن الأفراس مطية لصلاته، فحملتها إلى ساق العرش فيقول الله عزوجل: سر إلى الجنان، واركض فيها إلى يوم القيامة، فما انتهى إليه ركضك، فهو (كله بسائر ما تمسه لباعتك) فيركض فيها على أن كل ركضة مسيرة سنة في قدر لمحبة بصره من يومه إلى يوم القيامة، حتى ينتهي - به - إلى حيث ما شاء الله تعالى، فيكون ذلك كله له، ومثله عن يمينه وشماله، وأمامه وخلفه، وفوقه وتحتة. وإن بخل بزكاته ولم يؤدها، أمر بالصلاة فردت إليه، ولفت كما يلف الثوب الخلق، ثم يضرب بها وجهه، ويقال - له -: يا عبدالله ما تصنع بهذا دون هذا؟ قال: فقال أصحاب رسول الله (صلى الله عليه وآله): ما أسوأ حال هذا - والله -!

قال رسول الله (صلى الله عليه وآله) أو لا أنبئكم بمن هو أسوأ حالا من هذا؟ قالوا: بلى يا رسول الله. قال: رجل حضر الجهاد في سبيل الله تعالى، فقتل مقبلا غير مدبر، والحدود العين يتطلعن إليه، وخزان الجنان يتطلعون - إلى - ورود روحه عليهم - وأملاك السماء - وأملاك الأرض يتطلعون - إلى - نزول حور العين إليه، والملائكة خزان الجنان، فلا يأتونه. فنقول ملائكة الأرض حوالي ذلك المقتول: ما بال الحور - العين - لا ينزلن إليه؟ وما بال خزان الجنان لا يردون عليه؟

فينادون من فوق السماء السابعة: يا أيها الملائكة، انظروا إلى آفاق السماء - و - دوينها. فينظرون، فاذا توحيد هذا العبد - المقتول - وإيمانه برسول الله (صلى الله عليه وآله)، وصلاته وزكاته، وصدقته، وأعمال بره كلها محبوسات دوين السماء، وقد طبقت آفاق السماء كلها - كالقافلة العظيمة قد ملات ما بين أقصى المشارق والمغرب، ومهاب الشمال والجنوب - تنادي أملاك تلك الأفعال الحاملون لها، الواردون بها: ما بالنا لا تفتح لنا أبواب السماء لندخل إليها بأعمال هذا الشهيد؟ فيأمر الله عزوجل بفتح أبواب السماء، فتفتح، ثم ينادي هؤلاء الأملاك: ادخلوها إن قدرتم. فلا تقلها أجنحتهم، ولا يقدر على الارتفاع بتلك الأعمال فيقولون: يا ربنا لانقدر على الارتفاع بهذه الأعمال.

فيناديهم منادي ربنا عزوجل: يا أيها الملائكة لستم حمالي هذه الانتقال - الصاعدين بها - إن حملتها الصاعدين بها مطاياها التي ترفعها إلى دوين العرش، ثم تقرها في درجات الجنان. فنقول الملائكة؟ يا ربنا ما مطاياها؟ فيقول الله تعالى: وما الذي حملتم من عنده؟ فيقولون: توحيدك، وإيمانه بنبيك. فيقول الله تعالى: فمطاياها موالاة علي أخي نبيي، وموالاة الأئمة الطاهرين، فإن أتيت فهي الحاملة الرافعة الواضعة لها في الجنان. فينظرون فاذا الرجل مع ما له من هذه الأشياء، ليس له موالاة علي بن أبي طالب والطيبين من آله، ومعاداة أعدائهم. فيقول الله تبارك وتعالى للملائك الذين كانوا حاملينها: اعتزلوها، والحقوا بمراكزكم من ملكوتي ليأتها من هو أحق بحملها، ووضعها في موضع استحقاتها. فتلحق تلك الأملاك بمراكزها المجمعولة لها.

ثم ينادى منادي ربنا عزوجل: يا أيها الزبانية تناوليها، وحطيتها إلى سواء الجحيم، لأن صاحبها لم يجعل لها مطايا من موالاة علي والطيبين من آله (عليهم السلام). قال رسول الله (صلى الله عليه وآله) -: فتناول تلك الأملاك، ويقلب الله عزوجل تلك الانتقال أوزارا وبلايا على باعثها لما فارقتها مطاياها من موالاة أمير المؤمنين (عليه السلام) ونادت تلك الملائكة إلى مخالفته لعلي (عليه السلام)، وموالاة أعدائه. فيسلطها الله عزوجل وهي في صورة الأسود على تلك الأعمال، وهي كالغربان والقرقس فتخرج من أفواه تلك الأسود نيران تحرقها، ولا يبقى له عمل إلا أحبط ويبقى عليه موالاة أعداء علي (عليه السلام) وجحده ولايته، فيقره ذلك في سواء الجحيم فاذا هو قد حبطت أعماله، وعظمت أوزاره وأثقاله. فهذا أسوأ حالا من مانع الزكاة الذي يحفظ الصلاة.

The Holy Imam Hassan Al-Askari^{asws} said that with regard to the Zakaat, the Messenger of Allah^{saww} said: One who pays Zakaat to the deserving ones, and performs Prayers as per its limits, and does not invalidate them with any of his actions, then he will appear on the Day of Judgment in a state which the others will covet, and the breeze of Paradise will escort him to the high places to the presence of the friends of Mohammed^{saww} and his^{saww} goodly and purified progeny^{asws}.

And the one who is miserly in the payment of Zakaat but Prays regularly, his Prayers remain captive in the sky until such time as he gives Zakaat. As soon as he does that, then the Prayers ascend to the Throne like the riding of a good

horse.' Allah^{azwj} the Almighty will Say: 'Go to Paradise and keep running until the Day of Judgment, and whatever distance you cover will all be for you. Then it will keep running in such a way that it will cover the riding distance of a whole year within a moment, and will keep doing so until the Day of Judgment, until such time as Allah^{azwj} Wishes it to. Then all the space that has been covered, and all that is on its left and right and above it and below it will be allocated to the one who Prayed. And if he has been miserly in the payment of Zakaat then the Order will be for the Prayer to be returned back to the one who prayed (but did not pay Zakaat), like an old garment thrown at his face. And it will be said to him: 'O servant of Allah^{azwj}! What will you do with this without that?'

The companions of the Messenger of Allah^{saww} said: 'By Allah^{azwj}! The condition of this person is very bad.'

The Messenger of Allah^{saww} said: 'Shall I inform you of one whose condition will be even worse than this?' They said: 'Yes, O Messenger of Allah^{saww}!' He^{saww} said: 'A man attends the **Jihad** in the way of Allah^{azwj} and gets killed, and the virgin 'Houries' eagerly wait for him, and the Trustees of Paradise also wait for his soul to come to them, and the Angels of the sky and the Angels of the earth wait for the descent of the 'Houries' towards him, but the Trustees of Paradise and the Angels of the sky do not come near him. The Angels of the earth surprisingly ask: 'How come the virgin 'Houries' do not descend towards him? How come the Trustees of Paradise do not come near him?'

There will then come a call from the seven heavens: 'O Angels! Look towards the lower border of the sky!' They will look and see that the bearing of the witness of this person of the Unity of Allah^{azwj}, his martyrdom, his faith in the Messenger of Allah^{saww}, his Prayers and his Zakaat and charity and other deeds are all captive near the border of the sky, where they are being held from the East to the West and from the North to the South. The Angels bearing the burden of these keep calling: 'How come the doors of the sky are not opening for us so that we can enter with the deeds of this martyr? Then by the Order of Allah^{azwj} the door will be opened for them and a caller will cry out to these Angels: 'Enter according to your abilities.' They will not be able to do so with these deeds and say: 'O our Lord! We are not able to with these deeds.'

Then a caller will call out on behalf of Allah^{azwj}! O you Angels! These burdens are not for you to bear but you will need the help of special rides which will take these to higher levels of the Gardens.' The Angels will ask: 'O Lord! What rides?' Allah^{azwj} will Say to them: 'What is it that you are carrying?' The Angels will say: 'His accepting Your Unity, and faith in your Prophet^{saww}.' Allah^{azwj} will Say to them: 'Where is the love for Ali^{asws} the brother of My Prophet^{saww}? And the love for the Pure Imams^{asws}? These are the rides that will lift these deeds of his towards the Gardens.'

The Angels will then look at the deeds of this person and will see that he neither had the love for Ali^{asws} Ibn Abi Talib^{asws} and his^{asws} purified Progeny^{asws} among his deeds, nor had the enmity against his^{asws} enemies. Allah^{azwj} will Say to the Angels bearing the deeds: 'Leave them for the rides, which can lift them, and

return to your places. And so these Angels will abandon these deeds and return to their places.'

Then the caller of our Lord the Almighty will call out: 'O Angels of punishment, give these to the flames of Hell for he has not brought with him the love of Ali^{asws} and the best from his^{asws} progeny^{asws}.' The Messenger of Allah^{saww} said: 'The Angels of punishment will devour these deeds and Allah^{azwj} will Convert these deeds into burdens and afflictions because they were not borne by the love of the Commander of the Faithful^{asws}. These Angels will call out to the deeds (enmity to Ali^{asws} and friendship with his^{asws} enemies) and Allah the Almighty will convert these into the shape of black snakes and crows with fire coming out of their mouths which will destroy all his deeds and nothing will be left except for their friendship to the enemies of Ali^{asws} and his fighting against his^{asws} friends which will both take him to Hell and this is how his deeds will all be lost and his burdens and difficulties will be increased (even if he had sacrificed his life in Jihad). This is a worse condition than that of the one who does not give Zakaat put keeps the Prayer.'¹⁴

'Tafseer-bil-Raay' of Jihad Verses by the Majority of Shias

Most of the twelve Imami Shias (i.e., followers of Ijtihad and Ittihad bayn-ul-Muslameen) have also liberally interpreted the Verses of Holy Quran in the interest of their political and personal gains; one such example, recently, is the preaching of Jihad by Murtiza Motahiri.¹⁵ The book is based on several lectures where without any reference to Ahadith, Holy Verses of Quran are analysed based on logic, showing an intellectual approach, thereby completely ignoring the teachings of Masomeen^{asws}. To write a critique on those lectures is outside the scope of this short article, but briefly, in his lectures, the abrogation of the Verses are denied, in conformity to the Wahabism. The abrogation of the Verses is a well-established fact as reiterated in several traditions of Masomeen^{asws}.

In addition, a role for 'creating mischief' has also been carved by suggesting that one has to, under all circumstances, oppose the oppressor even if he has not oppressed you directly but to someone else, thereby leaving a door open for an active political interference and intrusion into the affairs of other communities. On the contrary, several traditions of Ahlul Bayt^{asws} instruct us, as we will quote later on, to stay away from such activities and wait for the 'Zahoor' of the Saviour^{ajfj}, only he^{ajfj} will be able to extinguish the fire of injustice and any attempt before that will be to exemplify a premature flight of a baby-bird who falls down on the ground and is victimised by the predators. Since he placed more emphasis on the logical interpretation of holy Verses, we first present four Ahadith of Masomeen^{asws} where we are informed that any one who interprets holy Verses has error and leads others to destructions and who have the right to interpret the holy Quran; followed by a hadith of Imam Mohammed Baqir^{asws} where the esoteric (Batin) meanings of the Verses related to Jihad are explained:

¹⁴ Tafseer Imam Hassan Askari^{asws}, h. 39

¹⁵ <http://www.al-islam.org/short/jihad/index.html>

It is important that all Verses of holy Quran need to be interpreted in the light of the traditions of the Prophet Mohammed^{saww} and his infallible progeny^{asws}, otherwise wrong conclusions could be devastating:

عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَأَلْتُ عَنْ الْحُكْمَةِ قَالَ مَنْ حَكَمَ بِرَأْيِهِ بَيْنَ اثْنَيْنِ فَقَدْ كَفَرَ وَ مَنْ فَسَّرَ آيَةً مِنْ كِتَابِ اللَّهِ فَقَدْ كَفَرَ

It has been narrated from Ammar Bin Musa who asked Abu Abdullah^{asws} about the ordinances. He^{asws} said: 'Whoever gives a ruling between the two has disbelieved. **Whoever interprets a Verse from the Book of Allah^{azwj} has disbelieved.**¹⁶

عَنْ النَّبِيِّ ص قَالَ مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ فَلْيَنْبَبُوا مَفْعَدَهُ مِنَ النَّارِ وَ قَالَ ص مَنْ تَكَلَّمَ فِي الْقُرْآنِ بِرَأْيِهِ فَأَصَابَ فَقَدْ أَخْطَأَ

The Holy Prophet^{saww} said; 'Whoever speaks from the Quran without knowledge let him take his place in the fire.' And he^{saww} said: '**Whoever speaks from the Quran by his opinion has erred.**'¹⁷

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن ثعلبة بن ميمون، عن حدثه، عن المعلى بن خنيس، قال، قال: أبو عبدالله (عليه السلام): «ما من أمر يختلف فيه اثنان إلا وله أصل في كتاب الله عز و جل، و لكن لا تبلغه عقول الرجال».

And from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazal, from Tha'albat Bin Maymoun, from Ma'ali Bin Khanays who said that Abu Abdullah^{asws} said: 'There is no affair about which two people have differed but its origin is in the Book of Allah Mighty and Majestic, **but the intellect of the man cannot reach it**.'¹⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ أَيُّوبَ بْنِ الْحُرِّ وَ عَمْرَانَ بْنِ عَلِيٍّ عَنِ أَبِي بصيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ نَحْنُ الرَّاسِخُونَ فِي الْعِلْمِ وَ نَحْنُ نَعْلَمُ تَأْوِيلَهُ

A number of our people have narrated from Ahmed ibn Mohammed, who from al-Hussain ibn Saeed, who from al-Nadr ibn Suwayd, from Ayyub ibn Hurr and Imran ibn Ali, who from abu Bashir:

Imam Abu Abd Allah^{asws} said: 'We^{asws} are the ones^{asws} who are well established in knowledge and we^{asws} are the ones^{asws} who know how to interpret it (Its Verses).'¹⁹

عن الفضيل بن يسار قال سألت أبا جعفر ع عن هذه الرواية «ما في القرآن آية إلا و لها ظهر و بطن، و ما فيه حرف إلا و له حد و لكل حد مطلع» ما يعني بقوله لها ظهر و بطن قال ظهره و بطنه تأويله، منه ما مضى و منه ما لم يكن بعد، يجري كما يجري الشمس و القمر، كلما جاء منه شيء وقع قال الله تعالى «وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ» [نحن نعلمه]

Al-Fazeel ibn Yasar narrates from Imam Aba Jafar^{asws} the following:

Imam Abu Abd Allah^{asws} responded, upon being asked about the Hadith: 'Every single Verse of Holy Quran has its 'Zahir' (exoteric) as well as its 'Batin' (esoteric) meanings and every single word has its limits and every limit has been defined) what are the meanings of the words 'لها ظهر و بطن'? Imam^{asws} replied: 'ظهر' means

¹⁶ Bihar UI Anwaar – Ch 89 H 15 – Tafseer Ayyashi

¹⁷ Bihar UI Anwaar – Ch 89 H 20

¹⁸ Tafseer Al-Burhan, H 90

¹⁹ Al-Kafi, vol, 1, Ch. 22, h, 1, باب أن الراسخين في العلم هم الأئمة 213 1 الكافي

the 'Tanzeel' (Revelation of Quran), whereas 'بطن' means its interpretation, some of the events have passed whereas some have not occurred and those Verses are still alive similar to the movement of the Sun and the Moon, as some of it will come and will be implemented, as Allah^{azwj} Says: **But none knows its interpretation except Allah, and those who are firmly rooted in knowledge (3:7).** And we are the ones who know.²⁰

Imam^{asws} Explains the Verses of Quran on Jihad

1- علي بن إبراهيم عن أبيه عن بكر بن صالح عن القاسم بن يزيد عن أبي عمرو الزبير عن أبي عبد الله قال قلت له أخبرني عن الدعاء إلى الله والجهاد في سبيله أ هو لقوم لا يحل إياهم ولا يؤوم به إيا من كان منهم أم هو مباح لكل من وحد الله عز وجل وأمن برسوله ص ومن كان كذا فله أن يدعو إلى الله عز وجل وإلى طاعته وأن يجاهد في سبيله فقال ذلك لقوم لا يحل إياهم ولا يؤوم بذلك إيا من كان منهم قلت من أولئك قال من قام بشرائط الله عز وجل في القتال والجهاد على المجاهدين فهو المأذون له في الدعاء إلى الله عز وجل ومن لم يكن قائماً بشرائط الله عز وجل في الجهاد على المجاهدين فليس بمأذون له في الجهاد ولا الدعاء إلى الله حتى يحكم في نفسه ما أخذ الله عليه من شرائط الجهاد قلت فبين لي يرحمك الله قال إن الله تبارك وتعالى أخبر [نبيه] في كتابه الدعاء إليه وصف الدعاء إليه فجعل ذلك لهم درجات يعرف بعضها بعضاً ويستدل ببعضها على بعض فأخبر أنه تبارك وتعالى أول من دعا إلى نفسه ودعا إلى طاعته واتباع أمره فبدأ بنفسه فقال والله يدعو إلى دار السلام ويهدي من يشاء إلى صراط مستقيم ثم تلى برسوله فقال ادع إلى سبيل ربك بالحكمة والموعظة الحسنة وجادلهم بالتي هي أحسن يعني بالقرآن ولم يكن داعياً إلى الله عز وجل من خالف أمر الله ودعوا إليه بغير ما أمر [به] في كتابه والذي أمر أن لا يدعى إياهم وقال في نبيه ص وإني لتهدي إلى صراط مستقيم يقول تدعوا ثم تلت بالدعاء إليه بكتابه أيضاً فقال تبارك وتعالى إن هذا القرآن يهدي للتي هي أقوم أي يدعو ويبشر المؤمنين ثم ذكر من أذن له في الدعاء

إليه بعده وبعد رسوله في كتابه فقال ولتكن منكم أمة يدعون إلى الخير ويأمرون بالمعروف وينهون عن المنكر وأولئك هم المفلحون ثم أخبر عن هذه الأمة ومن هي وأنها من ذرية إبراهيم ومن ذرية إسماعيل من سكان الحرم ممن لم يعبدوا غير الله قط الذين وجبت لهم الدعوة دعوة إبراهيم وإسماعيل من أهل المسجد الذين أخبر عنهم في كتابه أنه أذهب عنهم الرجس وطهرهم تطهيراً الذين وصفناهم قبل هذا في صفة أمة إبراهيم ع الذين عناه الله تبارك وتعالى في قوله ادعوا إلى الله على بصيرة أنا ومن اتبعني يعني أول من اتبعه على الإيمان به والتصديق له بما جاء به من عند الله عز وجل من الأمة التي بعث فيها ومنها وإليها قبل الخلق ممن لم يشرك بالله قط ولم يلبس إيمانه بظلم وهو الشرك ثم ذكر أتباع نبيه ص وأتباع هذه الأمة التي وصفها في كتابه بالأمر بالمعروف والنهي عن المنكر وجعلها داعية إليه وأذن لها في الدعاء إليه فقال يا أيها النبي حسبك الله ومن اتبعك من المؤمنين ثم وصف أتباع نبيه ص من المؤمنين فقال عز وجل محمد رسول الله والذين معه أشداء على الكفار رحماء بينهم تراهم ركعاً سجداً يبتغون فضلاً من الله ورضواناً سيماهم في وجوههم من أثر السجود ذلك مثلهم في التوراة ومثلهم في الإنجيل وقال يوم لا يخزي الله النبي والذين آمنوا معه نورهم يسعى بين أيديهم وبأيمانهم يعني أولئك المؤمنين وقال قد أفلح المؤمنون ثم حلأهم وصفهم كي لا يطمع في اللحاق بهم إيا من كان منهم فقال فيما حلأهم به وصفهم الذين هم في صلاتهم خاشعون والذين هم عن اللغو معرضون إلى قوله أولئك هم الوارثون الذين يرثون الفردوس هم فيها خالدون وقال في

صفتهم وجليتهم أيضاً الذين لا يدعون مع الله إلهاً آخر ولا يقتلون النفس التي حرم الله إياها بالحق ولا يزنون ومن يفعل ذلك يلق أثاماً يضاعف له العذاب يوم القيامة ويخلد فيه مهاناً ثم أخبر أنه اشترى من هؤلاء المؤمنين ومن كان على مثل صفتهم أنفسهم وأموالهم بأن لهم الجنة فيقولون في سبيل الله فيقتلون وعداً عليه حقا في التوراة والإنجيل والقرآن ثم ذكر وقاءهم له وعهده ومبايعته فقال ومن أوفى بعهده من الله فاستبشروا ببيعكم الذي بايعتم به وذلك هو الفوز العظيم فلما نزلت هذه الآية إن الله اشترى من المؤمنين أنفسهم وأموالهم بأن لهم الجنة قام رجل إلى النبي ص فقال يا نبي الله أ رأيتك الرجل يأخذ سيفه فيقاتل حتى يقتل إيا أنه يقترب من هذه المحارم أ شهيداً هو فأنزل الله عز وجل على رسوله التائبون العابدون الحامدون السائحون الراكعون الساجدون الأمر بالمعروف والنهي عن المنكر والحافظون لحدود الله وبشر المؤمنين ففسر النبي ص المجاهدين من المؤمنين الذين هذه صفتهم وجليتهم بالشهادة والجنة وقال التائبون من الذنوب العابدون الذين لا يعبدون إيا الله ولا يشركون به شيئاً الحامدون الذين يحمدون الله على كل حال في السدة والرخاء السائحون وهم الصائمون الراكعون الساجدون الذين

²⁰ Tafseer Aayshi, vol, 1, pg. 11, h. 5, 11 : ص 1 : تفسير العياشي ج

يُؤَاطِبُونَ عَلَى الصَّلَوَاتِ الْخَمْسِ وَالْحَافِظُونَ لَهَا وَالْمُحَافِظُونَ عَلَيْهَا بِرُكُوعِهَا وَسُجُودِهَا وَفِي الْخُشُوعِ فِيهَا وَ فِي أَوْقَاتِهَا الْأَمْرُونَ بِالْمَعْرُوفِ بَعْدَ ذَلِكَ وَالْعَامِلُونَ بِهِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْمُنْتَهُونَ عَنْهُ قَالَ فَيَسَّرَ مَنْ قَبِلَ وَ هُوَ قَائِمٌ بِهَذِهِ الشَّرُوطِ بِالشَّهَادَةِ وَالْجَنَّةِ ثُمَّ أَخْبَرَ نَبَارَكَ وَ تَعَالَى أَنَّهُ لَمْ يَأْمُرْ بِالْقِتَالِ إِلَّا أَصْحَابَ هَذِهِ الشَّرُوطِ فَقَالَ عَزَّ وَ جَلَّ أَذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَ إِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ الَّذِينَ أَخْرَجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبَّنَا اللَّهُ

وَ ذَلِكَ أَنْ جَمِيعَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ لِلَّهِ عَزَّ وَ جَلَّ وَ لِرَسُولِهِ وَ لِاتَّبَاعِهِمَا مِنَ الْمُؤْمِنِينَ مِنْ أَهْلِ هَذِهِ الصِّفَةِ فَمَا كَانَ مِنَ الدُّنْيَا فِي أَيْدِي الْمُشْرِكِينَ وَ الْكُفَّارِ وَ الظَّالِمَةِ وَ الْفَجَّارِ مِنْ أَهْلِ الْخِلَافِ لِرَسُولِ اللَّهِ ص وَ الْمَوْلَى عَنِ طَاعَتِهِمَا مِمَّا كَانَ فِي أَيْدِيهِمْ ظَلَمُوا فِيهِ الْمُؤْمِنِينَ مِنْ أَهْلِ هَذِهِ الصِّفَاتِ وَ غَلَبَهُمْ عَلَيْهِ مِمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ فَهُوَ حَقُّهُمُ أَفَاءَ اللَّهُ عَلَيْهِمْ وَ رَدَّهُ إِلَيْهِمْ وَ إِنَّمَا مَعْنَى الْقِيءِ كُلُّ مَا صَارَ إِلَى الْمُشْرِكِينَ ثُمَّ رَجَعَ مِمَّا كَانَ قَدْ غَلَبَ عَلَيْهِمْ أَوْ فِيهِ فَمَا رَجَعَ إِلَى مَكَانِهِ مِنْ قَوْلٍ أَوْ فِعْلٍ فَقَدْ فَاءَ مِثْلَ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لِلَّذِينَ يُؤَلِّفُونَ مِنْ نِسَانِهِمْ تَرْبِصُ أَرْبَعَةَ أَشْهُرٍ فَإِنْ فَاؤُ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ أَيْ رَجَعُوا ثُمَّ قَالَ وَ إِنَّ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ وَ قَالَ وَ إِنَّ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتَ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَقِيءَ إِلَى أَمْرِ اللَّهِ أَيْ تَرْجِعَ فَإِنْ فَاءَتْ أَيْ رَجَعَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَ أَقْسَطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ يَعْنِي بِقَوْلِهِ تَقِيءَ تَرْجِعَ فَذَلِكَ الدَّلِيلُ عَلَى أَنَّ الْقِيءَ كُلُّ رَاجِعٍ إِلَى مَكَانٍ قَدْ كَانَ عَلَيْهِ أَوْ فِيهِ وَ يُقَالُ لِلشَّمْسِ إِذَا زَالَتْ قَدْ فَاءَتْ الشَّمْسُ حِينَ يَقِيءُ الْقِيءُ عِنْدَ رُجُوعِ الشَّمْسِ إِلَى زَوَالِهَا وَ كَذَلِكَ مَا أَفَاءَ اللَّهُ عَلَى الْمُؤْمِنِينَ مِنَ الْكُفَّارِ فَإِنَّمَا هِيَ حُقُوقُ الْمُؤْمِنِينَ رَجَعَتْ إِلَيْهِمْ بَعْدَ ظُلْمِ الْكُفَّارِ إِيَّاهُمْ فَذَلِكَ قَوْلُهُ أَذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا مَا كَانَ الْمُؤْمِنُونَ أَحَقَّ بِهِ مِنْهُمْ وَ إِنَّمَا أَذِنَ لِلْمُؤْمِنِينَ الَّذِينَ قَامُوا بِشَرَائِطِ الْإِيمَانِ الَّتِي وَصَفْنَاهَا وَ ذَلِكَ أَنَّهُ لَا يَكُونُ مَادُونًا لَهُ فِي الْقِتَالِ حَتَّى يَكُونَ مَظْلُومًا وَ لَا يَكُونُ مَظْلُومًا حَتَّى يَكُونَ مُؤْمِنًا وَ لَا يَكُونُ

مُؤْمِنًا حَتَّى يَكُونَ قَائِمًا بِشَرَائِطِ الْإِيمَانِ الَّتِي اشْتَرَطَ اللَّهُ عَزَّ وَ جَلَّ عَلَى الْمُؤْمِنِينَ وَ الْمُجَاهِدِينَ فَإِذَا تَكَامَلَتْ فِيهِ شَرَائِطُ اللَّهِ عَزَّ وَ جَلَّ كَانَ مُؤْمِنًا وَ إِذَا كَانَ مُؤْمِنًا كَانَ مَظْلُومًا وَ إِذَا كَانَ مَظْلُومًا كَانَ مَادُونًا لَهُ فِي الْجِهَادِ لِقَوْلِهِ عَزَّ وَ جَلَّ أَذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَ إِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ وَ إِنَّ لَمْ يَكُنْ مُسْتَكْمِلًا لِشَرَائِطِ الْإِيمَانِ فَهُوَ ظَالِمٌ مِمَّنْ يَبْغِي وَ يَجِبُ جِهَادُهُ حَتَّى يَثُوبَ وَ لَيْسَ مِثْلَهُ مَادُونًا لَهُ فِي الْجِهَادِ وَ الدُّعَاءُ إِلَى اللَّهِ عَزَّ وَ جَلَّ لِأَنَّهُ لَيْسَ مِنَ الْمُؤْمِنِينَ الْمَظْلُومِينَ الَّذِينَ أَذِنَ لَهُمْ فِي الْقِتَالِ فَلَمَّا نَزَلَتْ هَذِهِ آيَةُ أَذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا فِي الْمُجَاهِدِينَ الَّذِينَ أَخْرَجَهُمْ أَهْلُ مَكَّةَ مِنْ دِيَارِهِمْ وَ أَمْوَالِهِمْ أَهْلُ مَكَّةَ لِهَيْبَتِهِمْ بِظُلْمِهِمْ إِيَّاهُمْ وَ أَذِنَ لَهُمْ فِي الْقِتَالِ فَقُلْتُ فَهَذِهِ نَزَلَتْ فِي الْمُجَاهِدِينَ بِظُلْمِ مُشْرِكِي أَهْلِ مَكَّةَ لَهُمْ فَمَا بِاللَّهِمْ فِي قِتَالِهِمْ كِسْرَى وَ قَبِصْرَ وَ مَنْ دُونَهُمْ مِنْ مُشْرِكِي قِبَايِلِ الْعَرَبِ فَقَالَ لَوْ كَانَ إِنَّمَا أَذِنَ لَهُمْ فِي قِتَالِ مَنْ ظَلَمَهُمْ مِنْ أَهْلِ مَكَّةَ فَقَطَّ لَمْ يَكُنْ لَهُمْ إِلَى قِتَالِ جُمُوعِ كِسْرَى وَ قَبِصْرَ وَ غَيْرِ أَهْلِ مَكَّةَ مِنْ قِبَايِلِ الْعَرَبِ سَبِيلٌ لِأَنَّ الَّذِينَ ظَلَمُوهُمْ غَيْرُهُمْ وَ إِنَّمَا أَذِنَ لَهُمْ فِي قِتَالِ مَنْ ظَلَمَهُمْ مِنْ أَهْلِ مَكَّةَ لِإِخْرَاجِهِمْ إِيَّاهُمْ مِنْ دِيَارِهِمْ وَ أَمْوَالِهِمْ بِغَيْرِ حَقٍّ وَ لَوْ كَانَتْ آيَةُ إِنَّمَا عَنَتِ الْمُجَاهِدِينَ الَّذِينَ ظَلَمَهُمْ أَهْلُ مَكَّةَ كَانَتْ آيَةُ مُرْتَفِعَةَ الْفَرَضِ عَمَّنْ بَعْدَهُمْ إِذَا لَمْ يَبْقَ مِنَ الظَّالِمِينَ وَ الْمَظْلُومِينَ أَحَدٌ وَ كَانَ فَرَضُهَا مَرْفُوعًا عَنِ النَّاسِ بَعْدَهُمْ إِذَا لَمْ يَبْقَ مِنَ الظَّالِمِينَ وَ الْمَظْلُومِينَ أَحَدٌ وَ لَيْسَ كَمَا ظَنَنْتَ وَ لَا كَمَا ذَكَرْتَ وَ لَكِنَّ الْمُجَاهِدِينَ ظَلِمُوا مِنْ جِهَتَيْنِ ظَلَمَهُمْ أَهْلُ مَكَّةَ بِإِخْرَاجِهِمْ مِنْ دِيَارِهِمْ وَ أَمْوَالِهِمْ فَقَاتَلُوهُمْ بِإِذْنِ اللَّهِ لَهُمْ فِي ذَلِكَ وَ ظَلَمَهُمْ كِسْرَى وَ قَبِصْرَ وَ مَنْ كَانَ دُونَهُمْ مِنْ قِبَايِلِ الْعَرَبِ وَ الْعَجَمِ بِمَا كَانَ فِي أَيْدِيهِمْ مِمَّا كَانَ الْمُؤْمِنُونَ أَحَقَّ بِهِ مِنْهُمْ فَقَاتَلُوهُمْ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ لَهُمْ فِي ذَلِكَ وَ بِحُجَّةِ هَذِهِ آيَةِ يُقَاتِلُ مُؤْمِنًا كُلَّ زَمَانٍ وَ إِنَّمَا أَذِنَ اللَّهُ عَزَّ وَ جَلَّ لِلْمُؤْمِنِينَ الَّذِينَ قَامُوا بِمَا وَصَفْنَاهُ اللَّهُ عَزَّ وَ جَلَّ مِنَ الشَّرَائِطِ الَّتِي شَرَطَهَا اللَّهُ عَلَى الْمُؤْمِنِينَ فِي الْإِيمَانِ وَ الْجِهَادِ وَ مَنْ كَانَ قَائِمًا بِتِلْكَ الشَّرَائِطِ فَهُوَ مُؤْمِنٌ وَ هُوَ مَظْلُومٌ وَ مَادُونٌ لَهُ فِي الْجِهَادِ بِذَلِكَ الْمَعْنَى وَ مَنْ كَانَ عَلَى خِلَافِ ذَلِكَ فَهُوَ ظَالِمٌ وَ لَيْسَ مِنَ الْمُؤْمِنِينَ الْمَظْلُومِينَ وَ لَيْسَ بِمَادُونٍ لَهُ فِي الْقِتَالِ وَ لَا بِاللَّهِ عَنِ الْمُنْكَرِ وَ الْأَمْرِ بِالْمَعْرُوفِ لِأَنَّهُ لَيْسَ مِنْ أَهْلِ ذَلِكَ وَ لَا مَادُونٌ لَهُ فِي الدُّعَاءِ إِلَى اللَّهِ عَزَّ وَ جَلَّ لِأَنَّهُ لَيْسَ يُجَاهِدُ مِثْلَهُ وَ أَمْرٌ بِدُعَائِهِ إِلَى اللَّهِ وَ لَا يَكُونُ مُجَاهِدًا مَنْ قَدْ أَمَرَ الْمُؤْمِنُونَ بِجِهَادِهِ وَ حَظَرَ الْجِهَادَ عَلَيْهِ وَ مَنَعَهُ مِنْهُ وَ لَا يَكُونُ دَاعِيًا إِلَى اللَّهِ عَزَّ وَ جَلَّ مَنْ أَمَرَ بِدُعَائِهِ مِثْلَهُ إِلَى التَّوْبَةِ وَ الْحَقِّ وَ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ لَا يَأْمُرُ بِالْمَعْرُوفِ مَنْ قَدْ أَمَرَ أَنْ يُؤْمَرَ بِهِ وَ لَا يَنْهَى عَنِ الْمُنْكَرِ مَنْ قَدْ أَمَرَ أَنْ يَنْهَى عَنْهُ فَمَنْ كَانَتْ قَدْ تَمَّتْ فِيهِ شَرَائِطُ اللَّهِ عَزَّ وَ جَلَّ الَّتِي وَصَفَ بِهَا أَهْلَهَا مِنْ أَصْحَابِ النَّبِيِّ ص وَ هُوَ مَظْلُومٌ فَهُوَ مَادُونٌ لَهُ فِي الْجِهَادِ كَمَا أَذِنَ لَهُمْ فِي الْجِهَادِ لِأَنَّ حُكْمَ اللَّهِ عَزَّ وَ جَلَّ فِي الْأَوَّلِينَ وَ الْآخِرِينَ وَ فَرَائِضَهُ عَلَيْهِمْ سَوَاءٌ إِلَّا مِنْ عِلَّةٍ أَوْ حَادِثٍ يَكُونُ وَ الْأَوَّلُونَ وَ الْآخِرُونَ أَيْضًا فِي مَنَعِ الْحَوَادِثِ شُرْكَاءُ وَ الْفَرَائِضُ عَلَيْهِمْ وَاحِدَةٌ يُسْأَلُ الْآخِرُونَ عَنْ أَدَاءِ الْفَرَائِضِ عَمَّا يُسْأَلُ عَنْهُ الْأَوَّلُونَ وَ يُحَاسِبُونَ عَمَّا بِهِ يُحَاسِبُونَ وَ مَنْ لَمْ يَكُنْ عَلَى صِفَةٍ مِنْ أَذِنَ اللَّهُ لَهُ فِي الْجِهَادِ مِنَ الْمُؤْمِنِينَ فَلَيْسَ مِنْ أَهْلِ الْجِهَادِ وَ لَيْسَ بِمَادُونٍ لَهُ فِيهِ حَتَّى يَقِيءَ بِمَا شَرَطَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ فَإِذَا تَكَامَلَتْ فِيهِ شَرَائِطُ اللَّهِ عَزَّ وَ جَلَّ عَلَى الْمُؤْمِنِينَ وَ الْمُجَاهِدِينَ فَهُوَ مِنَ الْمَادُونِينَ لَهُمْ فِي الْجِهَادِ فَلْيَبْقِ اللَّهُ عَزَّ وَ جَلَّ عَبْدٌ وَ لَا يَغْتَرَّ بِالْإِمَانِيِّ الَّتِي نَهَى اللَّهُ عَزَّ وَ جَلَّ عَنْهَا مِنْ هَذِهِ الْحَادِثِ الْكَاذِبَةِ عَلَى اللَّهِ الَّتِي يُكَذِّبُهَا الْفُرْقَانُ وَ يَنْبِرُّ مِنْهَا وَ مِنْ حَمَلَتِهَا وَ رَوَاتِهَا وَ لَا يَقْدَمُ عَلَى اللَّهِ عَزَّ وَ جَلَّ بِشِدْهَةٍ لَا يُعْذَرُ بِهَا فَإِنَّهُ لَيْسَ وَرَاءَ الْمُتَعَرِّضِ لِلْقَتْلِ فِي سَبِيلِ اللَّهِ مَنزِلَةٌ يُؤْتَى اللَّهُ مِنْ قِبَلِهَا وَ هِيَ غَايَةُ الْأَعْمَالِ فِي عِظَمِ قَدْرِهَا فَلْيَحْكُمِ امْرُؤٌ لِنَفْسِهِ وَ لِبِرِّهَا كِتَابَ اللَّهِ عَزَّ وَ جَلَّ وَ يَعْزِضُهَا عَلَيْهِ فَإِنَّهُ لَا أَحَدٌ أَعْرَفُ بِالْمَرْءِ مِنْ نَفْسِهِ فَإِنَّ وَجَدَهَا قَائِمَةً بِمَا شَرَطَ اللَّهُ عَلَيْهِ فِي الْجِهَادِ فَلْيُعْذِرْ عَلَى الْجِهَادِ وَ إِنَّ عِلْمَ تَفْصِيرِهَا فَلْيُصْلِحْهَا وَ لِيُقِيمَهَا عَلَى مَا فَرَضَ اللَّهُ عَلَيْهَا مِنَ الْجِهَادِ ثُمَّ

لِيُقَدِّمَ بِهَا وَ هِيَ طَاهِرَةٌ مُطَهَّرَةٌ مِنْ كُلِّ دَنَسٍ يَحُولُ بَيْنَهَا وَ بَيْنَ جِهَادِهَا وَ لَسْنَا نَقُولُ لِمَنْ أَرَادَ الْجِهَادَ وَ هُوَ عَلَى خِلَافِ مَا وَصَفْنَا مِنْ شَرَائِطِ اللَّهِ عَزَّ وَ جَلَّ عَلَى الْمُؤْمِنِينَ وَ الْمُجَاهِدِينَ لَا تُجَاهِدُوا وَ لَكِنْ نَقُولُ قَدْ عَلَّمْنَاكُمْ مَا شَرَطَ اللَّهُ عَزَّ وَ جَلَّ عَلَى أَهْلِ الْجِهَادِ الَّذِينَ بَايَعَهُمْ وَ اسْتَرَى مِنْهُمْ أَنْفُسَهُمْ وَ أَمْوَالَهُمْ بِالْجِنَانِ فَلْيُصَلِّحْ أَمْرُؤُ مَا عَلِمَ مِنْ نَفْسِهِ مِنْ تَفْصِيرٍ عَنْ ذَلِكَ وَ لِيَعْرِضَهَا عَلَى شَرَائِطِ اللَّهِ فَإِنْ رَأَى أَنَّهُ قَدْ وَفَى بِهَا وَ تَكَامَلَتْ فِيهِ فَإِنَّهُ مِمَّنْ أَدَانَ اللَّهُ عَزَّ وَ جَلَّ لَهُ فِي الْجِهَادِ فَإِنْ أَبَى أَنْ لَا يَكُونَ مُجَاهِدًا عَلَى مَا فِيهِ مِنَ الْإِصْرَارِ عَلَى الْمَعَاصِي وَ الْمَحَارِمِ وَ الْإِقْدَامِ عَلَى الْجِهَادِ بِالْتَّخْيِيبِ وَ الْعَمَى وَ الْفُؤُومِ عَلَى اللَّهِ عَزَّ وَ جَلَّ بِالْجَهْلِ وَ الرُّوَايَاتِ الْكَاذِبَةِ فَلَقَدْ لَعَمْرِي جَاءَ الْأَثَرُ فِيمَنْ فَعَلَ هَذَا الْفِعْلَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُبْصِرُ هَذَا الَّذِينَ بِأَقْوَامٍ لَا خَلْقَ لَهُمْ فَلْيَتَّقِ اللَّهَ عَزَّ وَ جَلَّ أَمْرُؤُ وَ لِيَحْذَرُ أَنْ يَكُونَ مِنْهُمْ فَقَدْ بَيَّنَّ لَكُمْ وَ لَا عُذْرَ لَكُمْ بَعْدَ الْبَيَانِ فِي الْجَهْلِ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ حَسْبُنَا اللَّهُ عَلَيْهِ تَوَكَّلْنَا وَ إِلَيْهِ الْمَصِيرُ

Ali ibn Ibrahim has narrated from his father, who from Bakr ibn Salih, who from al-Qasim ibn Burayd, who from abu' Amr al-Zubayriy, who has said the following:

"This is concerning my question before abu 'Abd Allah^{asws}: 'Instruct me about calling to Allah^{azwj} and Jihad for His^{azwj} Cause. Is it only for a certain group exclusively whereas others are excluded from this (obligation) or it is permissible for all who believe in Allah^{azwj} and in the Messenger of Allah^{saww}. Whoever (justifies these obligations) as such has the permission to call to Allah^{azwj} to His^{azwj} obedience and do Jihad for His^{azwj} cause.'

The Imam^{asws} replied: 'It is for a certain people only. It is not lawful for others beside them. No one other than the one who is of this certain people has the right to do Jihad.'

Those^{asws} who Completely fulfil Allah^{azwj}'s 'Sharat' Stipulations:

I then asked, 'Who are these people?'

The Imam^{asws} replied: 'They are those who stand by the **'Sharat'** stipulations of Allah^{azwj}, during the war and Jihad is done by the army. Such people have permission to call to Allah^{azwj}. Those who do not stand up to the stipulations of Allah in war about the soldiers, do not have the permission for Jihad and calling to Allah^{azwj} until they make Allah^{azwj}'s stipulations about Jihad rule and govern them.'

I then said, 'Explain to me. I pray to Allah^{azwj} to grant you favours.'

The Imam^{asws} said, 'Allah^{azwj} Informed His Prophet^{saww} in His book how to call people to Him^{azwj} and has described it therein. He has made Jihad of degrees, which can be understood by means of one another and one leads to the other. He^{azwj} has informed that He^{azwj} Himself calls to His own-self and to His obedience and to following His commands. He^{azwj} has begun with Himself^{azwj} saying, "**Allah calls to the house of peace and guides whomever He wants to the right path.**" (10:25) He^{azwj} then has enjoined upon His Messenger^{saww} and has said, "**O Muhammad, call to the path of your Lord with wisdom, good advice and reason with them with that which is good.**" (16:125). It means that he should reason with them by means of the Holy Quran. One who opposes the Commands of Allah^{azwj} is not calling to Allah^{azwj}. He only calls to Allah^{azwj} by that which is other than with which He^{azwj} has commanded in His^{azwj} book to call thereby and it is that in which He has commanded not to call by any means other

than this (Book). About His Holy Prophet^{saww}, He^{azwj} has said, **'You certainly guide to the right path.'** (42:52). It 'guide' means that you^{asws} call to the right path.

He^{azwj} has Joined a third party for this task, which is, His^{azwj} saying in the book, **'This Quran guides (calls) to that which is upright and gives glad news to the believers.'** (17:9).

Only a Masoom^{asws} Can Call People to Jihad:

Allah^{azwj} then has mentioned those who after His^{azwj} own self, His Prophet^{saww} and His^{azwj} book have permission to call to Him^{azwj} saying, **'Among you there must exist people who call to goodness, Command (people) to do what is good and prohibit (people) from committing evil deeds; such are the successful ones.'** (3:104). He^{azwj} has given more information about who this 'Ummah (nation) is that it is of the offspring of Ibrahim^{as} and Isma'il^{as}, of the residents of the sacred land, of the ones who never worshipped anyone besides Allah^{azwj}. They are those on whom it is obligatory to call. It is the call of Ibrahim^{as} and Isma'il^{as} to the people of al-Masjid about whom Allah^{azwj} has spoken in His^{azwj} book that He^{azwj} has removed from them all **'Rijs'** and has cleansed them thoroughly. They are those whom we have mentioned when speaking of the followers of Ibrahim^{as} who are meant to be the ones about whom Allah^{azwj} speaks in the following verse, **'I call to Allah with awareness on my part as well as those who follow me.'** (12:108) It is a reference to those who followed him^{asws} in belief in Him^{azwj} and affirmation of his^{saww} truth-fullness about whatever he^{saww} had brought from Allah^{azwj}.

They are of the 'Urmah in whom he^{saww} was sent and to whom he^{saww} belonged and to whom he^{saww} was sent before the creation of those who never considered anyone as partner of Allah^{azwj} and who never mixed their belief with injustice which is paganism. He^{azwj} then has mentioned the followers of His Prophet^{saww} and the followers of this 'Ummah' which He^{azwj} has Described in His^{azwj} book as the ones who Command people to do good and prohibit them from committing evil and has considered them as the callers to Him^{azwj} and has given them permission to call to Him^{azwj} saying: **'O Prophet, Allah is sufficient (support for you) and those who follow you of the believers.'** (8:64). He^{azwj} then has described the followers of His Prophet^{saww} of the believers and He^{azwj} has said. **'Muhammad is the Messenger of Allah and those who are with him are stern against the unbelievers. They are compassionate to each other. You can see them performing Ruku 's and Sajdah, to seek extra favours from Allah, and pleasure. Their marks are found on their faces because of frequent Sajdah. This is how they are described in the Torah and their description in the Bible is '** (48:29)

"He^{azwj} has also said, **'On the day when Allah will not fail the prophet and the believers. They will have their light run in front of them and on their right sides.'** (66:8) It is a reference to the believers. Allah^{azwj} has Said: **'Believers are indeed successful.'** (23:2) He^{azwj} then has Praised and Described them in a very special way so that no one other than those who are like them can consider themselves as one of them. In their praise and in their description, He^{azwj} has

said: **'They are those who are 'khashi' (very humble) in their Salat (prayer), those who stay away from useless matters they are the ones who inherit, those who inherit paradise wherein they live forever.'** (23:3-11). He^{azwj} has also Said in their praise and in their description: **'They are those who do not pray to anyone besides Allah as the Lord and who do not destroy any soul that Allah has prohibited to destroy except for a truthful purpose, who do not commit fornication and those who do so have committed a sin. His punishment, on the Day of Judgment, will double and they live therein forever in humiliation (24:68-69).**

He^{azwj} then has said that He^{azwj} has purchased from these believers their souls and those who possess the same qualities, 'their souls and properties in exchange for paradise. They fight for the cause of Allah^{azwj} so they destroy the enemy and themselves become martyrs. It is a promise to them in all truth in the Torah, the Bible and al-Quran.' He^{azwj} then has mentioned their standing by their promise and covenant and their pledging allegiance saying, **'Who is more firm in his promise than Allah? Your deal of selling (your souls) is glad news for you and this is the great success.'** (9: 111) 'When this verse (9: 111) was revealed a man stood up before the Holy Prophet and said, 'O Holy Prophet of Allah^{saww}, do you think, a man who takes up his sword and fights until he is killed, is considered a martyr?' Allah^{azwj} then revealed the following verse to His Prophet^{saww}, **'The repenting, those who praise (Allah) who fast, perform Ruku' and Sajdah, who command people to do good and prohibit them from committing evil, who protect the laws of Allah, (you can) give glad news to the believing people.'** (9: 112)

The Holy Prophet^{saww} then interpreted it as a reference to those of the believers who possess such qualities and praise as martyrs deserving paradise. He^{saww} said that it means repenting from sins, the worshippers who worship only Allah^{azwj} without considering anything as His^{azwj} partner. Praising (Allah) are those who praise Allah^{azwj} in all conditions; in hardships and in ease. 'Sa'ihun' are those who fast. Performing ruku ' and 'Sajdah' are those who regularly perform their five times' daily Salat, who protect them and safeguard 'ruku', 'Sajdah' in proper humbleness in their proper times. They, thereafter, command people to do good and prohibit from committing evil and themselves stay away from it. He^{azwj} said: **'Give glad news of paradise and martyrdom to those who are killed while they stand by these conditions.** He^{azwj} then has Informed that He^{azwj} has not Commanded anyone who does not possess these qualities to do Jihad. He^{azwj} said, **'Those who are subjected to injustice are given permission to fight and Allah has the power to help them, those who are expelled from their towns without any good reason, except their saying that Allah is our Lord.'** (22:39-40) "This is because everything between the earth and the sky belongs to Allah^{azwj} His Messenger^{saww} and their believing followers who have these qualities.

Whatever of the worldly things exist in the hands of the pagans, unbelievers, unjust people and sinful people of those opposing the Messenger of Allah^{saww} and who turn to disobey them, whatever is found in their hands is because of their doing injustice to the believers who possess those qualities. They have suppressed them (the believers) in matters of what Allah^{azwj} has returned

(granted) to His Messenger. Thus, it is of their (believers') rights that Allah^{azwj} has returned to them as 'Fay'.

The meaning of 'al-Fay' is whatever goes in the hands of the pagans and then returns whatever, through their suppression of others, they had taken. So whatever of words or deeds returns back to its place is in the condition of 'al-Fay' as it is mentioned in the words of Allah^{azwj}: **"Those who swear to stay away from their women must wait for four months but if they go back Allah is forgiving and merciful." (2:226).** The word 'fa'u' signifies 'to return'. He^{azwj} then has said: **"If they decide to divorce, Allah is hearing and knowledgeable." (2:227)** He has also said, "If two groups of believing people fight each other you must arrange reconciliation between them. If one group rebels against the other you must fight the rebellious ones until they 'tafi'u' (go back) to submit themselves to the command of Allah^{azwj}. **If they submitted (returned) then arrange reconciliation between them with justice; Allah loves those who practice justice." (49: 10)** He^{azwj} by his word 'tafi'u' has meant 'return'. This is proof that 'al-Fay' is whatever returns to the place where it was or it belonged.

It then is said about the Sun when it declines toward the West, 'fa'at al-Shams', It is said so when the shadow of an object goes back to increase after decreasing. So also is what returns to the believing people from the unbelievers. It is so because of the rights of the believing people, which is returned to them after injustice was done to them by the unbelievers. Of such issues are His^{azwj} words, **"Permission is granted to the fighters because of injustice done to them." Believers, in general, do not qualify for such permission.** Such permission is given to those believers who stand by the conditions of their faith and belief, which we already have described. This is because a believer does not have such permission unless injustice is done to him and he cannot be an oppressed-one. He cannot be a believer unless he stands by the stipulations of his belief and faith, which Allah^{azwj} has set upon the believers and those who do Jihad.

When he accomplishes the stipulations of Allah^{azwj}, he becomes a believer. Upon being considered as believers, permission was given to them (immigrants) to do Jihad because of the words of Allah^{azwj} **'Permission to fight is given to them because of injustice done to them and Allah^{azwj} has the power to help them (22:39).'** When this verse, "permission to fight ... " was revealed about Muhajirin (immigrants) who were expelled from Makkah, their homeland and their properties, it became lawful. He^{azwj} made it lawful for them to fight.

I (the narrator) then asked: 'This was revealed about Muhajirin because of the injustice of the pagans of Makkah. On what basis did they fight Kisra' and Qaysar (Persians and Romans) and others such as pagan Arab tribes?'

The Imam^{asws} replied: 'If permission to fight was given only because of the injustice done to them by the pagans of Makkah, they then had no reason to fight such multitudes like Kisra ', Qaysar and people other than the people of Makkah of the Arab tribes. This is because those who did injustice to them (al-Muhajirin) were not these people. Instead, they were the people of Makkah who had expelled them (al-Muhajirin) from their homeland and had dispossessed them of their properties without good reason.

If the verse applied only to al-Muhajirun, who were oppressed by the people of Makkah, this verse would remain without any applicable effect to others thereafter al-together; no one of the oppressors and the oppressed would have existed anymore. The obligation mentioned in it would have been lifted entirely after those people; the oppressed and the oppressors would have ceased to exist. In fact, it is not the way you thought it was, as I mentioned earlier. However, al-Muhajirun were oppressed in two ways. People of Makkah oppressed them by expelling them from their homeland and dispossessed them of their properties. Thus, they fought them by the permission of Allah^{azwj}.

Kisra' and Qaysar and others besides such people as the Arab and non-Arab tribes who oppressed them by keeping what rightfully belonged to the believing people. They fought them by the permission of Allah^{azwj} in this matter. Based on the authority of this verse ***'Those who are subjected to injustice are given permission to fight and Allah has the power to help them'*** (22:39). The believing people of all times have the permission to fight. Allah^{azwj}, however, has given permission to the believing people who stand up to the stipulations which Allah^{azwj} has described and fulfil the requirements they need to have in belief and Jihad (the permission of an Infallible Imam^{asws}).

Whoever then stands up to such stipulations is a believer, an oppressed and has permission to do Jihad in the sense mentioned. Those, otherwise, are oppressors and are not oppressed-ones. They, therefore, do not have the permission to fight, to prohibit from committing evil or command people to do good. It is because they are not qualified for such tasks and do not have the permission to call to Allah^{azwj}.

Those ones cannot do Jihad against people similar to themselves or call to Allah^{azwj}. The one against whom believing people are commanded to do Jihad cannot be equivalent to the one who does Jihad: he is prohibited to do Jihad due to lack of qualification. People of such (qualifications) are commanded to repent, cannot call to Allah^{azwj} call to the truth, command others to do good or prohibit others from committing evil. One about whom a command applies to command others to do good or a command applies prohibiting him from committing evil cannot prohibit others against evil.

'Only those in whom the stipulations of Allah^{azwj} which He^{azwj} has Described as the qualified ones^{asws} among the close ones to the Holy Prophet, have the permission in complete form and are of the oppressed ones^{asws}. They^{asws} have the permission to do Jihad just as they (al-Muhajirun) were given permission for Jihad (at a specific time).

This is because the commands of Allah^{azwj} are the same for the earlier and later generations, unless there is good reason or cause. People of the past generation or those of the coming generations are the same in matters of prohibitions and limitations also. People of the earlier generation, were held responsible for a duty and so also is true of the people of the later generations, who will be held accountable like those before them. One who does not have the qualification of those believing people to whom Allah^{azwj} has Given permission to do Jihad is not

qualified to do Jihad and does not have permission to do so until his return to the stipulation of Allah^{azwj} upon him. When the stipulations of Allah^{azwj} upon believing people and those who can do Jihad are found in him in the complete form, only then he is one of those permitted to do Jihad.

A servant (of Allah^{azwj}) must maintain piety before Allah^{azwj} and must not allow to be deceived by temptations, which Allah^{azwj} has prohibited to cherish in the form of the false Ahadith against Allah^{azwj}. It is the kind of interpretation, which is falsified by the Holy Quran. It denounces them and the carriers of such interpretations as well as the narrators. (A servant of Allah^{azwj}) must not act before Allah^{azwj} upon a doubtful matter in which he is not excused. In matters of lives involved for the cause of Allah^{azwj}, there is no position that can come in the presence of Allah^{azwj} before such matter. It is the ultimate act in greatness of value. One must have control over one's own self. One must show to oneself the Book of Allah^{azwj} and examine it by means of the book of Allah^{azwj}; no one knows better about a person than his own self. If he finds it up to the stipulations of Allah^{azwj} in matters of Jihad, he then should proceed for Jihad. If he finds shortcomings he must reform them and make himself to stand up to what Allah^{azwj} has made obligatory upon him in the form of Jihad.

Thereafter, he must take steps for Jihad with a soul clean and cleansed of all filthy matters that come between him and his Jihad. We do not say to those who intend to do Jihad and that one is not up to what we described of the stipulations of Allah^{azwj} upon the believing people and those who do Jihad, we do not say to them, 'You must not do Jihad.' However, we do say to them that we have taught you the stipulations that Allah^{azwj} has Set upon the people of Jihad with whom He^{azwj} has Made a deal and a contract of purchasing their souls (Infallible Imams^{asws}) and properties in exchange for paradise.

Therefore, one must reform the shortcomings that he finds in his self in matters of Allah^{azwj}'s stipulation. He must examine his soul in matters of the stipulations of Allah^{azwj}. If he finds that he is true to the stipulations and has completed them in himself, then he is of those whom Allah^{azwj} has given permission to do Jihad. I swear by my life that there is Hadith about one who does not find his soul up to the stipulations of Allah^{azwj}. There is a Hadith about the one who instead finds his soul persisting in disobedience of Allah^{azwj} and in committing unlawful acts and in involvement in Jihad with confusion and ignorance and in acting against Allah^{azwj} ignorantly and on the basis of false Ahadith.

Allah^{azwj} Gives victory to this religion, through such people who has no share or interest in it (overstepping Allah^{azwj}'s Limits). One must maintain piety before Allah^{azwj} and be cautious about becoming as one of them. It is explained to you and now you have no excuse for ignorance after explanation. There is no power without Allah^{azwj}, Allah^{azwj} is Sufficient for us, With Him^{azwj} we place our trust and to Him^{azwj} is the destination.²¹

²¹ Al-Kafi, vol. 5, pg. 13.

What is Jihad Fe Sabeel Allah^{azwj}?

أَفْتَدْرُونَ الْبَاسِكِبَارَ مَا هُوَ تَرْكُ الطَّاعَةِ لِمَنْ أَمَرُوا بِطَاعَتِهِ وَ التَّرْفَعُ عَلَى مَنْ تُدْبُوا إِلَى مُتَابَعَتِهِ وَ الْقُرْآنُ يَنْطِقُ مِنْ هَذَا عَنْ كَثِيرٍ إِنَّ تَدْبِرَهُ مُتَدَبِّرٌ زَجْرَهُ وَ وَعَظُهُ وَ اعْلَمُوا أَيُّهَا الْمُؤْمِنُونَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ أ تَدْرُونَ مَا سَبِيلُ اللَّهِ وَ مَنْ سَبِيلُهُ وَ مَنْ صِرَاطُ اللَّهِ وَ مَنْ طَرِيقُهُ أَنَا صِرَاطُ اللَّهِ الَّذِي مَنْ لَمْ يَسْلُكْهُ بِطَاعَةِ اللَّهِ فِيهِ هُويٌّ بِهِ إِلَى النَّارِ وَ أَنَا سَبِيلُهُ الَّذِي نَصَبَنِي لِلتَّبَاعِ بَعْدَ نَبِيِّهِ ص أَنَا قَسِيمُ النَّارِ

(Amir-ul-Momineen said) O people of faith, Allah^{azwj} Says: **Surely Allah loves those who fight in His way in ranks as if they were a firm and compact wall (61:4).**

Do you know, who is the 'Sabeel Allah^{azwj}', and who are the people^{asws} of His^{azwj} Sabeel? What is the 'Sirat' and what is its 'Tariqat'? I^{asws} am that 'Sirat Allah^{azwj}', which if not followed by a believer of Allah^{azwj}, he will end-up in the hell-fire. I^{asws} am that 'Sabeel Allah^{azwj}', which Allah^{azwj} had Established, after His Prophet^{saww}, to be followed. I^{asws} am the distributor of the Paradise and the Hell.²²

The Love and Sympathy for Ahlul Bayt^{asws}:

قال أبو عبد الله (عليه السلام): نَفْسُ الْمَهْمُومِ لظلمنا تَسْبِيحٌ وَ هَمُّهُ لأمْرنا عِبَادَةٌ وَ كَتْمَانُهُ لِسِرْنَا جِهَادٌ فِي سَبِيلِ اللَّهِ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَجِبُ أَنْ يَكْتَبَ هَذَا الْحَدِيثُ بِالذَّهَبِ.

Imam Sadiq^{asws} said: The breath of one who is aggrieved upon the injustice and oppression subjected to us, is 'Tasbeeh' (glorification of Allah^{azwj}), and his grief for us^{asws}, is 'I'baadat' (worship of Allah^{azwj}) and his concealing our secrets, is **Jihad** in the path of Allah^{azwj}.

The Imam^{asws} then added: This tradition ought to be written in gold.²³

عن بشير قال: قال أبو عبد الله عليه السلام سمعتُ أبي يقول: لا والله؛ ما على الأرض شيء أحب إلي من التقية، يا حبيب، إنه من كانت له تقية رفعه الله، يا حبيب، من لم يكن له تقية وضعه الله. يا حبيب، إن الناس إنما هم في هدنة فلو قد كان ذلك كان هذا .

Bashir narrated that Imam Sadiq^{asws} reported on the authority of his^{asws} father^{asws}: "I swear by Allah that there is nothing on the Earth dearer to me than observing Taqqiya²⁴. O dear one^{asws}! Allah^{azwj} will raise the status of whoever practices Taqqiya, and Allah^{azwj} will humiliate whoever violates it. O' my dear son^{asws}! The people are in peace. If the decree to the holy **Jihad** is issued by the Imam^{asws}, then the followers do not have to conceal their faith anymore."²⁵

قال مسعدة: وسمعتُ أبا عبد الله عليه السلام يقول: وسئل عن الحديث الذي جاء عن النبي صلي الله عليه و اله و سلم إن أفضل الجهاد كلمة عدل عند إمام جائر " ما معناه؟ قال: هذا أن يأمره بعد معرفته، وهو مع ذلك يقبل منه وإلا فلا.

Masaedat ibn Sadaqih said that Imam Sadiq^{asws} was questioned about the Prophet^{saww}'s statement: "The best form of Jihad is expressing the 'truth' in the presence of an oppressive ruler." Imam Sadiq^{asws} said: 'This act will only be accepted of him if his enjoining the right is based on the knowledge, otherwise it is not accepted.'²⁶

²² بحار الأنوار ج : 94 ص : 117

²³ Amaali al Shaikh al Mufid, pg. 338.

Concealing faith ²⁴

²⁵ Mishkat ul Anwar fi Ghurar al-Akhbar, h. 174

²⁶ Mishkat ul Anwar fi Ghurar al-Akhbar, h. 241

Most of Twelve Imami Shias Misinterpret Ahadith:

The fever of Jihad, these days has also touched upon the followers of the twelve Imami Shias, mostly the followers of Mujtahids (belonging to Usooli school of thought), 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^{asws}'s last will. A just statement of a Divine Imam^{asws} carved into a political slogan.

Similar other statements of Imam Ali^{asws} and Imam Hussain^{asws} are frequently taken out of context and used for political purposes, in the name of 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^{asws} have taken out of context. Without any doubt, these 'Statements' are just and true words of Divine Imam^{asws}, issued to call people to Jihad, as per their^{asws} 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^{asws}, including Imam Ali^{asws} and Imam Hussain^{asws}, in favour of 'Taqeeya' avoided confrontation under certain unfavourable conditions but on other occasion, they^{asws} called for the Jihad. After the Shahadat of Imam Hussain^{asws}, as per Divine instructions, any armed struggle was deferred until the time of the appearance of the last 'Hujjat Allah^{ajfj}'. For example, Imam Hassan^{asws} replied, on various occasions when asked about the reasons in agreeing to the truce offered by Mua'wiyyah^{la} even though having complete knowledge and undeniable proofs of his corruption and treachery. We will only present two extracts from Imam Hassan^{asws}'s replies: (1) 'The doctrine behind my truce is the same as Prophet Mohammed^{saww} 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'wiyyah^{la} and his associates are only deniers of its (Book) interpretation'. (2) 'By Allah^{azwj}, I had opted for a truce with Mua'wiyyah^{la}, 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^{asws} 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^{asws} own people (who were bribed by him) would have grabbed me from my^{asws} neck and handed me^{asws} over to Mua'wiyyah^{la}. By Allah^{azwj}, it is far better for me to secure a truce with him (on my^{asws} dictated conditions) than being presented to him as a prisoner of war, then he may have either killed me^{asws} 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^{asws} by mentioning his favours to our present and past generations.

Shortly afterwards, Imam Hassan^{asws}, left for Medina and resided there, facing and enduring Bani Ummayyad^{la}'s antagonising propoganda and fabricated lies against Ahul Bayt^{asws} in order to cause damage to their^{asws} Divinely Higher status.

Imam Hassan^{asws} mostly stayed at home and submitted to the Will of Lord^{azwj}, until Mua'wiyah^{la} had completed the ten years of his tyrannical rule.²⁷

Why Did Masomeen^{asws} Fight against Yazeed and Muawiyah?

Let us consider a frequently asked question: Why did Imam Hussain^{asws} rise against Yazeed^{la} ibn Muawiyah^{la}? Or Why did Amir-ul-Momineen^{asws} fight against Muawiyah^{la} but not against Abu Bakr^{la} and Ummer^{la}? We present three ahadith below:

Hadith 1

روي أن أمير المؤمنين ع كان جالسا في بعض مجالسه بعد رجوعه من نهروان فجرى 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 قولا فاسمع الجواب و عه و استشعر الحجة إن لي أسوة بستة من الأنبياء ص أولهم نوح حيث قال رب أني مغلوب فانتصر فإن قال قائل إنه قال هذا لغير خوف فقد كفر و إلا فالوصي أعذر و ثانيهم لوط حيث قال لو أن لي بكم قوة أو آوي إلى ركن شديد 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 أم إن القوم استضعفوني و كادوا يقتلونني 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 Nahriwan, Amir-ul-Momineen^{asws} was speaking with a small group of people when a person asked: Why did you not fight against Abu Bakr^{la} and Ummer^{la}, the way you fought against Muawiyah^{la}?

Amir-ul-Momineen^{asws} replied: I always have been oppressed, as they preferred themselves to my rights.

Ashash: O Amir-ul-Momineen^{asws} ! Why did you not strike them with sword in order to take back your rights?

Amir-ul-Momineen^{asws} replied: O Ashash! 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 of Allah^{as}. 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^{as}, 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^{as}, the friend of Allah^{azwj}, 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.

²⁷ See for example, Bihar-ul-Anwar, Sulay Imam Hassan^{asws}, vol 10, ch.8

The fourth one, among them, was Prophet Musa^{as}, 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^{as} (Aaron) said: He^{as} 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^{asws} brother^{saww} and the most gracious of the people^{saw}, 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^{asws}! We have understood you comprehensively, we admit our sins and repent! May Allah^{azwj} Give you^{asws} success.²⁸

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 نفيص 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 من السماء كتابا مثلها قط قبلها و لا بعدها مختوما 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 تعدها ثم دفع الصحيفة إلى الحسن بن علي ع ففك خاتما و عمل بما فيه ما تعدها ثم دفعها إلى الحسين بن علي ع ففك خاتما فوجد فيه أن اخرج بقوم إلى الشهادة لا شهادة لهم إلا معك و اشر نفسك لله عز و جل فعمل بما فيه ما تعدها ثم دفعها إلى رجل بعده ففك خاتما فوجد فيه أطرق و اصمت و الزم منزلك و اعبد ربك حتى يأتيك اليقين ثم دفعها إلى رجل بعده ففك 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^{asws} said: Angel Jibrael^{ias} descended from the Heavens with a 'Tablet' and gave it to Prophet^{saww}. 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^{ias} informed Prophet^{saww} that it is your 'Will' for those^{asws} who have an elevated status among your^{saww} descendents. Prophet Mohammed^{saww} asked: O Gabriel^{ias}! Tell me^{saww} who have the elevated status among my^{saww} descendents? Gabriel^{ias} said: 'The first one is Ali ibn Abi Talib^{asws}, 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^{saww}, Imam Ali^{asws} broke one seal and acted upon the instructions, which were laid out in the Divine Tablet. The Tablet then inherited by Imam Hassan^{asws}, Imam Hassan broke its second seal and acted

²⁸ الاحتجاج ج : 1 ص : 190

upon what was inscribed for him. The Tablet was handed over to Imam Hussain^{asws} who broke its seal related to him^{asws} and opened the Tablet, it was written that he^{asws} should rise up in order to be martyred and only those will meet martyrdom who will fight in his^{asws} support. Thus Imam^{asws} acted upon these (Divine) Instructions.

Subsequently, this Tablet was transferred to the One (Imam Zain-ul-Abadeen^{asws}) 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^{azwj}). Afterward the Tablet was forwarded to the One (Imam Mohammed Baqir^{asws}), 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^{azwj} is your Guardian. And with the Command to pass the Tablet to the Imam^{asws} after you^{asws}. That's how this Tablet was transferred from one Imam^{asws} to another and will continue until the Doom's Day.²⁹

Hadith 3

مزاولة قلع الجبال أيسر من مزاولة ملك مؤجل

Amir-ul-Momineen^{asws} 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.³⁰

The Purpose of a Divine Prophet^{asws} or an Imam^{asws}:

جابر عن أبي جعفر عليه السلام قال: قلت: لاي شئ يحتاج إلى النبي والامام؟ فقال: لبقاء العالم على صلاحه،
It is quoted, through a chain of narrators, that Jabir bin Abd Allah Ansari asked from Imam Mohammed Baqir^{asws}: O Son of Rasool Allah^{saw}! What is the purpose served by a Prophet^{as} or an Imam^{asws}? Imam^{asws} replied, to stabilise the universe and to manage and organise its operations.³¹

In our time, the Sun, Moon, stars, galaxies along with all entities within the Divine Universe, are performing their duties under the instructions and predefined rules by the 12th grandson of Prophet Imam Al-Asr^{ajfj}, although He^{ajfj} cannot be seen by human eyes but encompass the whole universe and control its affairs, as we say in the Ziarat: "Assalam Allaikum on that who is persist, who is invisible, who witness, who is beyond our comprehension.

Shias of today are the Orphans of Ahlul Bait^{asws}:

عن رسول الله صلى الله عليه وآله أنه قال: أشد من يتم اليتيم الذي انقطع عن أبيه يتم يتيم انقطع عن إمامه ولا يقدر على الوصول إليه، ولا يدري كيف حكمه فيما بيننا به من شرائع دينه، ألا فمن كان من شيعتنا عالماً بعلومنا وهذا الجاهل بشريعتنا المنقطع عن مشاهدتنا يتيم في حجره ألا فمن هداه وأرشده وعلمه شريعتنا كان معنا في الرفيق الأعلى. بيان: قال الجزري: في حديث الدعاء: ألحقتي بالرفيق الأعلى

²⁹ Kamal-u-Deen, Ch. 22, h. 35

كمال الدين ج : 1 ص : 232

³⁰ Al-Khasail, vol, 2, pg. 611, also [http://hubeali.com/images/newimg/Mola-Ali-asws-400-](http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf)

[Ahadith.pdf](http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf)

³¹ Bihar-ul-Anwar, vol. 7, pp. 7 (Haqaiq-ul-wasiat, pp. 245).

Prophet of Allah^{saww} said: He is an orphan who is unable to receive his parents' care and is therefore not brought up by them. However, he is not that miserable as compared with the one who is unable to reach Imam^{asws} of his time and is unable to receive and comprehend his Imam^{asws}'s blessings and guidance. He, who does not know his Imam^{asws}'s verdicts on those religious affairs faced by him (day to day). He is the Orphan of Alay-Mohammed^{asws}. Be aware! He should be looked after by those who have knowledge about our^{asws} traditions. Whoever would teach him our attributes, our Marifat (recognition) and our traditions will be with us in the hereafter.³²

قال موسى بن جعفر عليهما السلام: ففيه واحد ينقذ يتيما من أيتامنا المنقطعين عنا وعن مشاهدتنا بتعليم ما هو محتاج إليه أشد على إبليس من ألف عابد لأن العابد همه ذات نفسه فقط، وهذا همه مع ذات نفسه ذات عباد الله وإمائه لينقذهم من يد إبليس ومردته، فذلك هو أفضل عند الله من ألف عابد، وألف ألف عابدة.

It is narrated from Imam Musa-e-Kazim^{asws} that the one who knows our teachings and would guide and teach even one of our orphans, who are unable to reach us^{asws}, would irritate/subdue Iblis^{la} more than that achieved by one thousand devout worshipers. The devout worshiper would only have the intention to enrich his spiritual level but the one who teaches our traditions would not only gain spiritual benefits but also provide guidance to Allah^{azwj}'s servants and maids. He would free these men and women from Iblis's web. That's why he is given preference by Allah^{azwj} over one thousand men and one thousand women worshipers.³³

La Ikra Fee Deen³⁴:

الحسين بن علي، عن أبيه علي بن أبي طالب عليهم السلام أن المسلمين قالوا لرسول الله صلى الله عليه وآله: لو أكرهت يا رسول الله من قدرت عليه من الناس على الإسلام لكثير عددنا وقربنا على عدونا؛ فقال رسول الله صلى الله عليه وآله: ما كنت لالقي الله عزوجل ببدعة لم يحدث إلي فيها شيئا وما أنا من المتكلمين. فأنزل الله تبارك وتعالى: يا محمد "ولو شاء ربك لآمن من في الأرض كلهم جميعا" على سبيل الإلجاء والاضطرار في الدنيا، كما يؤمنون عند المعاينة ورؤية البأس في الآخرة، ولو فعلت ذلك بهم لم يستحقوا مني ثوابا ولا مدحا لكني أريد منهم أن يؤمنوا مختارين غير مضطرين، ليستحقوا مني الزلفى والكرامة ودوام الخلود في جنة الخلد، " أفأنت تكره الناس حتى يكونوا مؤمنين

Imam Hussain^{asws} said that Muslims came and requested my grandfather, Prophet Mohammed^{saww} to force everyone to embrace Islam, so that Muslims form the majority, this would increase their strength against their enemies. Rasool Allah^{saww} replied, No, I would certainly not do that as I do not want to introduce innovation in the Allah^{azwj}'s Deen and would not appear in front of Him^{azwj} with what He^{azwj} has forbidden. I am not among those who force others against their wills.

Thus, at this point, Allah^{azwj} sent down the following Divine message: Ya Mohammed^{saww}! If Your Lord^{azwj} wanted, indeed, all inhabitants of the earth would embrace Eman³⁵. It was very easy for Me^{azwj} to punish and compel them

³² Ahtijab, pp. 2 (Haqaiq-ul-wasiat, pp. 32)

³³ Ahtajaj-e-Tabrasi, pp. 3 (Haqaiq-ul-wasiat, pp. 39)

³⁴ There is no compulsion in religion.

³⁵ Eman is the final stage of Islam, to believe in three verdicts.

and they would submit to Me^{azwj} as they will submit to Eman in the hereafter after observing no way out from their Lord's wrath and submit to Me^{azwj} in desperation.

If I were to do so in this world then there will be no eligible criteria for reward or punishment and that's why I decided to let them act on their free-will so they either choose Eman or disobey My^{azwj} Command by not submitting to Eman. They will stay in the Paradise forever by selecting the former option or face punishment in the hell-fire by becoming disbelievers. Ya Rasool^{saww}, surely, you would not like to compel them to embrace Eman?³⁶

Jihad in the Ziarat of Amir-ul-Momineen^{asws}

تَقُولُ السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا عَمُودَ الدِّينِ السَّلَامُ عَلَيْكَ يَا وَارِثَ النَّبِيِّينَ السَّلَامُ عَلَيْكَ يَا قَسِيمَ الْجَنَّةِ وَالنَّارِ وَصَاحِبَ الْعَصَا وَالْمِيسَمِ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ أَشْهَدُ أَنَّكَ كَلِمَةُ النُّقْوَى وَبَابُ الْهُدَى وَالْعُرْوَةُ الْوُثْقَى وَالْحَبْلُ الْمَتِينُ وَالصِّرَاطُ الْمُسْتَقِيمُ وَأَشْهَدُ أَنَّكَ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ وَشَاهِدُهُ عَلَى عِبَادِهِ وَآمِينُهُ عَلَى عِلْمِهِ وَخَازِنُ سِرِّهِ وَمَوْضِعُ حِكْمَتِهِ وَأَخُو رَسُولِهِ عَ وَأَشْهَدُ أَنَّ دَعْوَتَكَ حَقٌّ وَكُلَّ دَاعٍ مَنصُوبٍ دُونَكَ بَاطِلٌ مَدْحُوضٌ أَنْتَ أَوْلَى مَظْلُومٍ وَأَوْلَى مَغْضُوبٍ حَقُّهُ فَصَبَّرْتَ وَاحْتَسَبْتَ لَعَنَ اللَّهُ مَنْ ظَلَمَكَ وَاعْتَدَى عَلَيْكَ وَصَدَّ عَنْكَ لَعْنًا كَثِيرًا.

أَشْهَدُ أَنَّ الْجِهَادَ مَعَكَ جِهَادٌ وَأَنَّ الْحَقَّ مَعَكَ وَالْإِنِّكَ وَأَنْتَ أَهْلُهُ وَمَعْدِنُهُ وَمِيرَاثَ النُّبُوَّةِ عِنْدَكَ فَصَلَّى اللَّهُ عَلَيْكَ وَ سَلَّمَ تَسْلِيمًا وَ عَدَّبَ اللَّهُ قَاتِلَكَ بِأَنْوَاعِ الْعَذَابِ أَتَيْتُكَ يَا أَمِيرَ الْمُؤْمِنِينَ عَارِفًا بِحَقِّكَ مُسْتَنْصِرًا بِشَأْنِكَ مُعَايِدًا لِأَعْدَائِكَ مُوَالِيًا لِأَوْلِيَائِكَ بِأَيِّ أَنْتَ وَ أُمِّي أَتَيْتُكَ عَائِدًا بِكَ مِنْ نَارِ اسْتَحْقَاقِهَا مِثْلِي بِمَا جَنَيْتُ عَلَى نَفْسِي أَتَيْتُكَ زَائِرًا أَبْتَغِي بَرِيَارَتِكَ فَكَأَنَّكَ رَقِيبَتِي مِنَ النَّارِ أَتَيْتُكَ هَارِبًا مِنْ دُنُوبِي الَّتِي احْتَضَبْتُهَا عَلَى ظَهْرِي أَتَيْتُكَ وَافِدًا لِعَظِيمِ حَالِكَ وَمَنْزِلَتِكَ عِنْدَ رَبِّي فَاسْتَفْعُ لِي عِنْدَ رَبِّكَ فَإِنَّ لِي دُنُوبًا كَثِيرَةً

A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn 'Uramah from those who have said the following:

'Al-Sadiq abu al-Hassan^{asws} the 3rd has said that one should say this near the gravesite of 'Amir-ul-Momineen^{asws}. '(I hereby declare, affirm and acknowledge that you are a 'Alayhi al-Salarn and my) submission to (your commandments) O the one^{asws} who possesses Authority from Allah^{azwj}. You are the first oppressed and the first one whose rights were usurped. You exercised patience nobly until the time of your departure. I testify that you went before Allah^{azwj} as a martyr. May Allah^{azwj} punish your assassin by all kinds of punishments and renew his punishments. I, with understanding of your rights and position, have come to visit you^{asws}. I am aware of your^{asws} prominent status and I am an enemy of your^{asws} enemies and those who did injustice to you^{asws}. I will go before my Lord^{azwj} with this belief, if Allah^{azwj} so wills.

I testify that Jihad in your^{asws} support is the true form of Jihad and that truth is on your side and in your favour. You are the man of Jihad and its source and that the legacy of prophet-hood is with you. May Allah^{azwj} Grant you^{asws} salawat (favours and compensation to you 'Worthy of your services to Allah^{azwj}'s cause) and may Allah Grant you^{asws} safety and blessing. May Allah^{azwj} Punish your assassin with all kinds of punishment. O Amir-ul-Momineen^{asws}! I have come with my knowledge of your^{asws} rights and my awareness about your^{asws} prominent status. I am an enemy of your enemies and a friend of your friends. I pray to

³⁶ Ajtihead-e-Tabrasi, pp. 209 (Haqaiq-ul-wasiat, pp. 318)

Allah^{azwj} to keep my soul and the soul of my parents in service for your^{asws} cause.³⁷ (Complete hadith is included in the Appendix)

Jihad in the Will of Amir-ul-Momineen^{asws}

أَبُو عَلِيٍّ النَّشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ بَعَثَ إِلَيَّ أَبُو الْحَسَنِ مُوسَى ع بِوَصِيَّةِ أَمِيرِ الْمُؤْمِنِينَ ع وَ هِيَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا أَوْصَى بِهِ وَ قَضَى بِهِ فِي مَالِهِ عَبْدُ اللَّهِ عَلِيُّ ابْتِغَاءَ وَجْهِ اللَّهِ لِيُؤَلِّجَنِي بِهِ الْجَنَّةَ وَ يَصْرِفَنِي بِهِ عَنِ النَّارِ وَ يَصْرِفَ النَّارَ عَنِّي يَوْمَ تَبْيِضُ وُجُوهُ وَ تَسْوَدُ وُجُوهُ أَنْ مَا كَانَ لِي مِنْ مَالٍ يَبْتِغَى لِي فِيهَا وَ مَا حَوْلَهَا صَدَقَةٌ وَ رَقِيقًا غَيْرَ أَنْ رَبَّاحًا وَ أَبَا نَيْزَرَ وَ جُبَيْرًا عَقَاءَ لَيْسَ لِأَحَدٍ عَلَيْهِمْ سَبِيلٌ فَهُمْ مَوَالِي يَعْمَلُونَ فَتَسَارِكُوهُمْ فِي مَعَابِشِكُمْ اللَّهُ اللَّهُ فِي الْجِهَادِ بِأَمْوَالِكُمْ وَ أَنْفُسِكُمْ وَ أَسْبَابِكُمْ فَإِنَّمَا يُجَاهِدُ رَجُلَانِ إِمَامٌ هُدَى أَوْ مُطِيعٌ لَهُ مُقْتَدٍ بِهِدَاهُ اللَّهُ اللَّهُ فِي ذُرِّيَّةِ نَبِيِّكُمْ فَلَا يُظْلَمَنَّ بِحَضْرَتِكُمْ وَ بَيْنَ ظَهْرَانِكُمْ وَ أَنْتُمْ تَقْدِرُونَ عَلَى الدَّفْعِ عَنْهُمْ اللَّهُ اللَّهُ فِي أَصْحَابِ نَبِيِّكُمْ الَّذِينَ لَمْ يُحَدِّثُوا حَدَّثًا وَ لَمْ يُؤْوُوا مُحَدِّثًا فَإِنَّ رَسُولَ اللَّهِ ص أَوْصَى بِهِمْ وَ لَعَنَ الْمُحَدِّثَ مِنْهُمْ وَ مَنْ غَيَّرَهُمْ وَ الْمُؤْوِيَ لِلْمُحَدِّثِ اللَّهُ اللَّهُ

Abu Ali al-Ash 'ariy has narrated from Muhammad ibn 'Abd al-Jabbar and Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya from 'Abd al-Rahman ibn al-Hajjaj who has narrated the following:

'Abu al-Hassan^{asws} sent to me the will of ' Amir-ul-Momineen^{asws} which reads as follows: ' In the name of Allah^{azwj}. "This is the will and decision of the servant of Allah^{azwj} about his assets seeking thereby the pleasure of Allah^{azwj} so that He^{azwj} will admit him^{asws} in the garden (paradises), keep away from him the fire and keep him away from the fire on the day when certain faces will be white and others will be black. The assets that belong to me in Yanba' which are known to be my assets with its surrounding are endowed as charities as well as the slaves except Rabah, abu Nayzar and Jubayr who are set free and no one has any authority over them.

(I^{asws} remind you of) Allah^{azwj}, (I^{asws} remind you of) Allah^{azwj}, about Jihad by means of your wealth, your souls and your tongue. Two kinds of men complete the duty of Jihad, the Imam of guidance or one obedient to him who follows his guidance. (I remind you of) Allah, (I remind you of) Allah, about the descendents of your Prophet^{saww}. You must not allow their being subjected to injustice in your presence and before your eyes when you are able to defend them. (I^{asws} remind you of) Allah^{azwj}, (I^{asws} remind you of) Allah^{azwj}, about the companions of your Prophet^{saww}, the companions who did not invent heresy or give protection to heretics. The Messenger of Allah^{saww} has urged to be good to them, has condemned the heretics among them and others who protect heretics.³⁸ (Complete hadith is included in Appendix).

The Followers of Alhul Bayt^{asws} During Occultation:

إن أهل زمان غيبته و القائلين بإمامته و المنتظرين لظهوره عليه السلام أفضل من أهل كل زمان، لأن الله تعالى ذكره أعطاهم من العقول و الافهام و المعرفة ما صارت به الغيبة عنهم بمنزلة المشاهدة، و جعلهم في ذلك الزمان بمنزلة المجاهدين بين يدي رسول الله صلى الله عليه وآله بالسيف، أولئك المخلصون حقا و شيعتنا صدقا و الدعاة إلى دين الله سرا و جهرا،

³⁷ Al-Kafi, vol. 4, H 8112, Ch. 15, h 1, الكافي 4 570

³⁸ Al-Kafi, vol, 7, pg 49, H 12933, Ch, 35, h 7, 50 : ص 7 : الكافي ج

Imam Zainul-Abideen^{asws} said: Among people of that time when our 'Al-Qaim'^{ajfj} will be in occultation, there will be some of devout believers who firmly believe in our^{asws} Imamate and eagerly waiting for Imam^{asws}'s Zahoor (appearance). These will be our best followers of all time. This is due to the fact that Allah^{azwj} will bless them with such wisdom and Marifat that the state of occultation for them will not be in their way for receiving spiritual guidance. And Allah^{azwj} will reward them the status of those warriors who fought in the company of Rasool Allah^{saww} and became 'Mujahedeen'. These are our sincere followers and devout Shias. And they invite others to Allah^{azwj}'s religion, using both the explicit and the implicit means (as appropriate).³⁹

Legitimacy of Jihad (by sword)

لا يخرج المسلم في الجهاد مع من لا يؤمن على الحكم ولا ينفذ في الفيء أمر الله جل و عز و إن مات في ذلك كان معينا لعدونا في حبس حقنا و الإسطاة بدمائنا و ميته مية جاهلية

Amir-ul-Momineen^{asws} says: Muslims should not participate in battles under the leadership of the one that does not have full acquaintance of the Islamic laws and does not follow Allah^{azwj}'s Commandments regarding the spoils of war. Muslims who are killed in such battles are regarded as supporters of our enemies in the question of refraining from giving us^{asws} our rights (of leadership) and shedding our blood. In addition, they will be considered among those who died before Islam.⁴⁰

روى جابر، عن أبي جعفر عليه السلام أنه قال: إذا قام قائم آل محمد عليهم السلام ضرب فساطيط لمن يعلم الناس القرآن، على ما أنزل الله جل جلاله، فأصعب ما يكون على من حفظ اليوم لأنه يخالف فيه التأليف

It has been narrated by Jabir from Abu Ka'far^{asws} that: 'When the 'Al Qaim'^{asws} of the Household of the Prophet^{saww} makes a stand he will teach the people the Quran as it was Revealed by Allah^{azwj}. It will be a problem for those who had memorized it as it is today, for **it will a different version.**⁴¹

Instructions for Shias during Grand Occultation:

ابن عفة عن يحيى بن زكريا عن يوسف بن كليب المسعودي عن الحكم بن سليمان عن محمد بن كثير عن أبي بكر الحضرمي قال تخلت أنا و أبان على أبي عبد الله ع و ذلك حين ظهرت الرايات السود بخراسان فقلنا ما ترى فقال اجلسوا في بيوتكم فإذا رأيتمونا قد اجتمعنا على رجل فانهضوا إلينا بالسلاح توضيح قال الجوهرى نهد إلى العدو ينهد بالفتح أي نهض

Ibn Yaqida, who from Yahya ibn Zikarya, who from Yousif ibn Kaleeb Masyoodi, who from Hakim Salaman, who from Mohammed ibn Kaseer, who from Abu Bakr Hazme, who says the following:

Once Abaan and myself were in the service of Abu Abdullah^{asws} and we were told about the black flag rising in the Khurasan. We asked from the Imam^{asws} what is your^{asws} opinion about the (uprising)? Imam^{asws} replied: You should stay in your

³⁹ Al-Ahtijaj, pp. 163 (Haqaiq-ul-wasiat, pp. 37)

⁴⁰ Al-Khasail, vol, 2, pg. 611, also [http://hubeali.com/images/newimg/Mola-Ali-asws-400-](http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf)

[Ahadith.pdf](http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf)

⁴¹ Bihar Ul Anwaar – Vol 52, H 85

homes until you find out that we^{asws} have agreed to support someone, only then come out to serve us^{asws} fully prepared and armed.⁴²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ قَالَ كَانَ أَبُو جَعْفَرٍ ع فِي الْمَسْجِدِ الْحَرَامِ فَذَكَرَ بَنِي أُمَيَّةَ وَ دَوَّلَتَهُمْ فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ إِنَّمَا نَرْجُو أَنْ نَكُونَ صَاحِبَهُمْ وَ أَنْ يُظْهِرَ اللَّهُ عَزَّ وَ جَلَّ هَذَا الْأَمْرَ عَلَى يَدَيْكَ فَقَالَ مَا أَنَا بِصَاحِبِهِمْ وَ لَا بِسُرْنِي أَنْ أَكُونَ صَاحِبَهُمْ إِنَّ أَصْحَابَهُمْ أَوْلَادُ الرِّثَا إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَخْلُقْ مِنْذُ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضِ سِنِينَ وَ لَا أَيَّاماً أَقْصَرَ مِنْ سِنِينِهِمْ وَ أَيَّامِهِمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَأْمُرُ الْمَلَكَ الَّذِي فِي يَدِهِ الْفَلَكَ فَيَطْوِيهِ طَيًّا

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa and Abu Ali al-Ash'ariy has narrated from Muhammad ibn Abd al-Habbar all from Ali ibn Hadid from Ismil ibn Darraj from Zurarah who has narrated the following:

"Once abu Ja'far^{asws} was in Masjid al-Hararn⁴³ when banu 'Umayyah and their government was mentioned. Certain ones of his companions said, 'We hope you will be the one to deal with them and Allah^{azwj} will make this cause dominant through your hand.' He^{asws} said: 'I am not the one^{ajfj} to deal with them and He^{azwj} will not want me^{asws} to deal with them. The ones who will deal with them (banu 'Umayyah) are children born out of wedlock. Allah^{azwj} has not Created any era from the time He^{azwj} Created the skies and earth, of shorter years or days than their (banu 'Umayyah's) years and days. Allah^{azwj} Commands the angel in whose hand is the group (of planets and stars) to scroll it in a fast scrolling manner.'⁴⁴

مُحَمَّدُ بْنُ هَمَّامٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ جَمِيعاً عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ أَبِيهِ عَنْ سَمَاعَةَ عَنْ صَالِحِ بْنِ نَبِيطٍ وَ بَكْرِ الْمُتَنَّى جَمِيعاً عَنْ أَبِي جَعْفَرِ الْبَاقِرِ ع أَنَّهُ قَالَ هَلَكَ أَصْحَابُ الْمَحَاصِيرِ وَ نَجَا الْمُقْرَبُونَ وَ تَبَتَّ الْحِصْنُ عَلَى أَوْلَادِهَا إِنَّ بَعْدَ الْعَمِّ قِتْحاً 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 Abdullah^{asws}'s father Abu Jafar^{asws} al-Baqir^{asws} has said the following: 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.⁴⁵

الزُّمُومَا الْأَرْضَ وَ اصْبِرُوا عَلَى الْبَلَاءِ وَ لَا تُحَرِّكُوا بِأَيْدِيكُمْ وَ سِوْفِكُمْ فِي هَوَى أَلْسِنَتِكُمْ وَ لَا تَسْتَعْجِلُوا بِمَا لَمْ يُعَجِّلْهُ اللَّهُ لَكُمْ فَإِنَّهُ مَنْ مَاتَ مِنْكُمْ عَلَى فِرَاشِهِ وَ هُوَ عَلَى مَعْرِفَةِ حَقِّ رَبِّهِ وَ حَقِّ رَسُولِهِ وَ أَهْلِ بَيْتِهِ مَاتَ شَهِيداً وَ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَ اسْتَوْجِبَ ثَوَابَ مَا نَوَى مِنْ صَالِحِ عَمَلِهِ وَ قَامَتِ النَّيَّةُ مَقَامَ إِصْلَاتِهِ لِسَيِّئِهِ فَإِنَّ لِكُلِّ شَيْءٍ مَدَّةً وَ أَجْلاً

Amir-ul-Momineen^{asws} says, in one of the sermons (189):

Stick to the earth, be patient in trials, do not move your hands and swords after the liking of your tongues, and do not make haste in matters in which Allah^{azwj} has not asked for haste because any one of you who dies in his bed while he had knowledge of the rights of Allah^{azwj} and the rights of His Prophet^{saww} and members^{asws} of the Prophet^{saww}'s house, will die as a martyr. His reward is incumbent on Allah^{azwj}. He is also eligible to the recompense of what good acts

⁴² Ibid, h, 44

⁴³ In the House of Allah, Kaabah

⁴⁴ Al-Kafi, vol, 8, H 14983, h 538,

الكافي ج : 8 ص : 339

⁴⁵ Ibid, h, 47

he has intended to do, since his intention takes the place of drawing his sword. Certainly, for every thing there is a (prescribed) time and a limit.⁴⁶

دَعَوَاتُ الرَّاَوْنَدِيِّ، قَالَ النَّبِيُّ صَ انْتَظِرُوا الْفَرَجَ بِالصَّبْرِ عِبَادَةَ

It is written in 'Dawaad-e-Radawi' that Prophet Mohammed^{SAWW} said: 'To wait for the 'al-Faraj' (Zahoor-e-Imam-e-Zaman^{ajfi}) with patience which is the Ibadah (worship).⁴⁷

ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْبَرَقِيِّ عَنِ أَبِيهِ عَنِ الْمُعْبِرَةِ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنِ جَابِرٍ عَنِ أَبِي جَعْفَرٍ عَ أَنَّهُ قَالَ يَأْتِي عَلَى النَّاسِ زَمَانٌ يَغِيبُ عَنْهُمْ إِمَامُهُمْ فَيَأْتِيهِمْ طُوبَى لِلثَّابِتِينَ عَلَى أَمْرِنَا فِي ذَلِكَ الزَّمَانِ إِنْ أَذْنَى مَا يَكُونُ لَهُمْ مِنَ الثَّوَابِ أَنْ يُبَادِيَهُمُ الْبَارِئُ عَزَّ وَجَلَّ عِبَادِي أَمَنْتُمْ بِسِرِّي وَصَدَقْتُمْ بِعَيْبِي فَأَبَشِرُوا بِحُسْنِ الثَّوَابِ مِنِّي فَأَنْتُمْ عِبَادِي وَإِمَائِي حَقًّا مِنْكُمْ أَنْتَقِلُ وَعَنْكُمْ أَعْفُو وَلكُمْ أَغْفِرُ وَلكُمْ أَسْقِي عِبَادِي الْعَيْثُ وَ أَدْفَعُ عَنْهُمْ الْبَلَاءَ وَ لَوْلَاكُمْ لَأَنْزَلْتُ عَلَيْهِمْ عَذَابِي قَالَ جَابِرٌ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ فَمَا أَفْضَلُ مَا يَسْتَعْمَلُهُ الْمُؤْمِنُ فِي ذَلِكَ الزَّمَانِ قَالَ حَفِظَ النَّسَانَ وَ لَزُومُ الْبَيْتِ
Ibn Walid, who from Saffar, who from Baraqi, who from his father, who from Mughara, who from Mufazzal ibn Salay, who from Jabir who has narrated the following:

Abi Abd Allah^{asws} (Mohammed Baqir^{asws}) said: ' People will face a time when their Imam^{asws} will be in occultation. Blessed are those who would stay firm on the mastership of the 'Sahib-e-Amr' (the Divine Authority^{asws}) from us^{asws}. The minimum reward for them will be that Allah^{azwj} will Say to them: 'O My^{azwj} servants! You have believed in My^{azwj} secret, you ratified the one^{ajfi} whom I^{azwj} have obscured from your eyes; therefore I^{azwj} give you news of the best rewards. In fact only you are My^{azwj} slaves and slave-girls, I^{azwj} will Approve of only your good deeds and only Forgive your shortcomings. And will disregard your sins in the Hereafter; for your sake I^{azwj} will send down the rain, withhold disasters; I^{azwj} would have sent down torment if you were not among others.

Jabir asked: O son of the Prophet^{asws}! Please inform me what a 'Momin' should do during the time of Occultation of Imam^{ajfi}? Imam^{asws} replied: To keep quiet and adopt solitude (to remain at home).⁴⁸

عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى الْعُلَوِيِّ عَنِ حَيْدَرَ بْنِ مُحَمَّدِ السَّمَرَقَنْدِيِّ عَنِ أَبِي عَمْرٍو الْكَنْسِيِّ عَنِ حَمْدَوَيْهِ بْنِ بَشَرَ عَنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ خَالِدٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا عَ إِنَّ عَبْدَ اللَّهِ بْنَ بُكَيْرٍ يَرُوي حَدِيثًا وَ يَأْتُوهُ وَ أَنَا أُحِبُّ أَنْ أُعْرِضَهُ عَلَيْكَ فَقَالَ مَا ذَلِكَ الْحَدِيثُ قُلْتُ قَالَ ابْنُ بُكَيْرٍ حَدَّثَنِي عُيَيْدُ بْنُ زُرَّارَةَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ أَيَّامَ خُرُوجِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ إِذْ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَصْحَابِنَا فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ قَدْ خَرَجَ وَ أَجَابَهُ النَّاسُ فَمَا تَقُولُ فِي الْخُرُوجِ مَعَهُ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ اسْكُنْ مَا سَكَنْتَ السَّمَاءَ وَ الْأَرْضَ فَقَالَ عَبْدُ اللَّهِ بْنُ بُكَيْرٍ فَإِذَا كَانَ الْأَمْرُ هَكَذَا فَلَمْ يَكُنْ خُرُوجٌ مَّا سَكَنْتَ السَّمَاءَ وَ الْأَرْضَ فَمَا مِنْ قَائِمٍ وَ مَا مِنْ خُرُوجٍ فَقَالَ أَبُو الْحَسَنِ صَدَقَ أَبُو عَبْدِ اللَّهِ عَ وَ لَيْسَ الْأَمْرُ عَلَى مَا تَأْوَلَهُ ابْنُ بُكَيْرٍ إِذَا قَالَ أَبُو عَبْدِ اللَّهِ عَ اسْكُنْ مَا سَكَنْتَ السَّمَاءَ مِنَ النَّدَاءِ وَ الْأَرْضَ مِنَ الْحَسَفِ بِالْجَيْشِ

Ahmed ibn Mohammed ibn Isa Alavi, who Haider ibn Mohammed Samar Qandi, who from abu Ummero al-Ladshi, who from Hamidia ibn Bashir, who from Mohammed ibn Isa, who from al-Hussain ibn Khalid who has narrated the following:

I once asked from Abu al-Hassan al-Reza^{asws} that I have heard a hadith from Abdullah ibn Bakir and he gave an interpretation for it but I would like to hear from yourself^{asws}. The Imam^{asws} said: Narrate it to me. I (the narrator) said: Ibn Kaseer says that I have heard it from Aubaad ibn Zaara that once I was in the service of Imam Jafar-e-Sadiq^{asws} at the time when Mohammed ibn Abdullah ibn

⁴⁶ 281: ص..... العظة بالتقوى 281 نهج البلاغة

⁴⁷ Ibid, h, 65

⁴⁸ Ibid, h, 66- [إكمال الدين]ك،

Hassan⁴⁹ had initiated a revolt against the government. At that time, a person from our companions came and asked from the Imam^{asws}: 'May I be sacrificed for your cause. Mohammed ibn Hassan has risen up against the ruler and people have started supporting him. What do you say about our involvement? Shall we support him in his uprising? Imam^{asws} replied: You should remain inactive until the skies and the earth are silent.

Abdullah ibn Bakir says about this (hadith) that since the instructions have been issued to keep silent until the earth and the skies are quiet and stationary so there will neither be any establishment of a leader nor there will be a rising (against unjust government). Abu al-Hassan al-Reza^{asws} replied: Abu al-Hassan (Imam Jafar-e-Sadiq^{asws}) said the truth but interpretation of ibn Bakir is wrong. Abu al-Hassan^{asws} has said: **Remain inactive until the skies and the earth are silent. It means until there is no 'Call' from the skies and until the cracks opens up the earth.**⁵⁰

Allah^{azwj} Eliminates Enemies of Ahlul Bayt^{asws} by their Enemies:

مُحَمَّدُ بْنُ هَمَّامٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَالِكٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ ابْنِ أَسْبَاطٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ كُفُّوا أَلْسِنَتَكُمْ وَ الزَّمُوا بُيُوتَكُمْ فَإِنَّهُ لَا يُصِيبُكُمْ أَمْرٌ تَخْشَوْنَ بِهِ أَبَدًا وَلَا يُصِيبُ الْعَامَّةَ وَلَا تَزَالُ الزَّيْدِيَّةُ 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^{asws} 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).⁵¹

During Occultation Shias will be like 'al-Muwat' (Motionless):

الْعِدَّةُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ لَا تَرَوْنَ الَّذِي تَنْتَظِرُونَ حَتَّى تَكُونُوا كَالْمِعْرَى الْمَوَاتِ الَّتِي لَا يُبَالِي الْخَاسِ أَيْنَ يَضَعُ يَدَهُ مِنْهَا لَيْسَ لَكُمْ شَرَفٌ تَرْفَوْتَهُ وَلَا سِنَادٌ تُسْنِدُونَ إِلَيْهِ أَمْرَكُمْ

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^{asws} 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 عَمِيرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَا أَيْسَرَ مَا رَضِيَ بِهِ النَّاسُ عَنْكُمْ كُفُّوا أَلْسِنَتَكُمْ عَنْهُمْ

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

⁴⁹ Mohammed ibn Abdullah Mohsin ibn Hassan Mussanna ibn al-Hassan^{asws} ibn Ali^{asws} ibn Abi Talib^{asws}.

⁵⁰ Bihar-ul-Anwar, vol. 52, pg. 189

بحار الأنوار ج : 52 ص : 189

⁵¹ Ibid, h, 45

'Abu 'Abd Allah^{asws} has said: 'How easy it is to achieve the pleasure of people! Just hold back your tongue from speaking against them.⁵²

The Time of Occultation will be Extremely Difficult:

بالإِسْنَادِ الْمُتَقَدِّمِ فِي الْبَابِ الْمَذْكُورِ عَنْ عَلْقَمَةَ بْنِ قَيْسٍ قَالَ خَطَبَنَا أَمِيرُ الْمُؤْمِنِينَ عَلَى مَنبَرِ الْكُوفَةِ خُطْبَةَ الْوَلُوءِ فَقَالَ فِيمَا قَالَ فِي آخِرِهَا أَلَا وَ إِنِّي ضَاعِنٌ عَنْ قَرِيبٍ وَ مُنْطَلِقٌ إِلَى الْمَغِيبِ فَارْتَقِبُوا الْفِتْنَةَ الْأَمْوِيَّةَ وَ الْمَمْلَكَةَ الْكَيْسَرِيَّةَ وَ إِمَاتَةَ مَا أَحْيَاهُ اللَّهُ وَ إْحْيَاءَ مَا أَمَاتَهُ اللَّهُ وَ اتَّخِذُوا صَوَامِعَكُمْ بَيُوتَكُمْ وَ عَضُّوا عَلَى مِثْلِ جَمْرِ الْعَضَا وَ اذْكُرُوا اللَّهَ كَثِيرًا فَذِكْرُهُ أَكْبَرُ لَوْ كُنْتُمْ تَعْلَمُونَ

Alqamah ibn Qais says that once Amir-ul-Momineen^{asws} delivered a sermon from the pulpit of al-Kufa Masjid, which is famous by the name of 'Lou Lou', among many other issues of wisdom; Amir-ul-Momineen^{asws} said: 'Be aware, I will leave you shortly and go behind a 'Curtain'. You should expect now the anarchy of Banu Ummaid, the kingdoms' of 'al-Kasira' will be built, in which what Allah^{azwj} Wants to be alive, will be made dead and what Allah^{azwj} Wants to be demolished will be established. From now onwards, make your homes a place of worship and remain patient like eating cinders and keep on remembering Allah^{azwj} as the remembrance of Allah^{azwj} is of significant benefit, if you have the knowledge.⁵³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ رَبِيعٍ رَفَعَهُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ وَ اللَّهُ لَا يَخْرُجُ وَاحِدٌ مِنَّا قَبْلَ خُرُوجِ الْقَائِمِ ع إِلَّا كَانَ مِثْلَهُ مِثْلَ فَرُخٍ طَارَ مِنْ وَكْرِهِ قَبْلَ أَنْ يَسْتَوِيَ جَنَاحَاهُ فَآخِذَهُ الصَّبِيَّانُ فَعَبِيْتَا بِهِ

Ali ibn Ibrahim has narrated from his father, who from Hammad ibn Isa, who from Ribiy in a marfu manner who has narrated the following:

Ali ibn Hussain^{asws} said: By Allah^{azwj}, no one from us^{asws} will rise before al-Qaim^{ajfj} will reappear with Divine Authority and Power, if one does then his condition will be like that of a bird flying from the nest before its wings are able to lift it in the air. Subsequently, children pick it up and play with it.⁵⁴

الْعِدَّةُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ عَيْسَى عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ سَدِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَا سَدِيرُ الزَّمِ بَيْتَكَ وَ كُنْ جَلْسًا مِنْ أَحْلَاسِهِ وَ اسْكُنْ مَا سَكَنَ اللَّيْلُ وَ النَّهَارُ فَإِذَا بَلَغَكَ أَنَّ السُّفْيَانِيَّ قَدْ خَرَجَ فَارْحَلْ إِلَيْنَا وَ لَوْ عَلَى رَجْلِكَ

A number of our people have narrated from Ahmad ibn Mohammed, from Utahman ibn Isa, from Bakr ibn Mohammed, from Sadir who has narrated the following:

Abu Jafar^{asws} once said: 'O Sadir, stay in your home and remain there, keep calm until the night makes it calm. Until you learn that al-Sufyani has moved then travel to us^{asws} even if you have to walk on foot'.⁵⁵

Imam^{asws} Consoles his Oppressed Shias:

عَبْدُ الْوَاحِدِ عَنْ أَحْمَدَ بْنِ هُوْدَةَ عَنِ النَّهَوَنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنِ الْمُفَضَّلِ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع بِالطَّوَّافِ فَنَظَرْتُ إِلَيْهِ وَ قَالَ لِي يَا مُفَضَّلُ مَا لِي أَرَاكَ مَهْمُومًا مُتَعَبِّرَ اللَّوْنِ قَالَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ نَظَرْتُ 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 الْجَشِبِ وَ لُبْسُ الْخَشِينِ شِبْهُ أَمِيرِ الْمُؤْمِنِينَ وَ إِلَّا فَالْتَأَرُ فَرْوِي ذَلِكَ عَنَّا فَصِرْنَا نَأْكُلُ وَ نَشْرَبُ وَ هَلْ رَأَيْتَ ظِلَامَةَ جَعَلَهَا اللَّهُ نِعْمَةً مِثْلَ هَذَا بَيَانِ إِلَّا سِيَاسَةَ اللَّيْلِ أَيْ سِيَاسَةَ النَّاسِ وَ

⁵² Al-Kafi, vol, 8, H 14983, h 537, الكافي ج 8 : ص 339

⁵³ Khutabah Lou Lou Amir-ul-Momineen^{asws}, Bihar ul Anwar, vol. 52, h, 155, بحار الأنوار ج : 52 ص : 268

⁵⁴ Al-Kafi, vol, 8, h, 382.

⁵⁵ Bihar-ul-Anwar, vol, 52, h, 69 بحار الأنوار ج : 52 ص : 303 الكافي ج : 8 ص : 265

حراستهم عن الشر بالليل و رياضة النفس فيها بالاهتمام لأمر الناس و تدبير معاشهم و معادهم مضافا إلى العبادات البدنية و في النهاية السياسة القيام على الشيء بما يصلحه و سياحة النهار بالدعوة إلى الحق و الجهاد و السعي في حوائج المؤمن و السير في الأرض لجميع ذلك و السياسة بمعنى الصوم كما قيل غير مناسب هنا. فزوي أي صرف و أبعد 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 Abd Allah^{asws} during the circumambulation of Kabah, Imam^{asws} 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^{asws} 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^{asws}. If you would not have accepted it then your 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).⁵⁶

Our Preparation for the Zahoor of Imam^{ajfj}:

ابن عَفْدَةَ عَنْ أَحْمَدَ بْنِ يُوسُفَ عَنْ إِسْمَاعِيلَ بْنِ مَهْرَانَ عَنْ ابْنِ الْبَطَّائِيِّ عَنْ أَبِيهِ وَ وَهَيْبٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لِيُعِدَّنَّ أَحَدَكُمْ لِحُرُوجِ الْقَائِمِ وَ لَوْ سَهَّمَا فَإِنَّ اللَّهَ إِذَا عَلِمَ ذَلِكَ مِنْ نَبِيِّهِ رَجَوْتُ لِأَنِّي نَسِيْتُ فِي عُمُرِهِ حَتَّى يُدْرِكُهُ وَ يَكُونَ مِنْ أَعْوَانِهِ وَ أَنْصَارِهِ

Ibn Aqadah, who from Ahmed ibn Yousif, who from Ismail ibn Mehran, who from ibn Bataini, who from his father and Wahab, both of them from abu Basir, who has narrated the following:

Abu Abd Allah^{asws} said: 'Every one of you, should collect arms and get ready for the rising of 'al-Qaim^{ajfj}', even if it's just an arrow. Upon knowing your intention, Allah^{azwj} may increase your age, as much as you live until the time of 'al-Qaim^{ajfj}, and you could be included in his^{ajfj} aides and supporters.⁵⁷

Imam^{asws} Rejects Participation in Jihad by Sword:

وَ بِإِسْنَادِهِ عَنْ رَبِيعٍ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ قِيلَ لِأَبِي جَعْفَرٍ ع إِنَّ أَصْحَابَنَا بِالْكَوْفَةِ جَمَاعَةٌ كَثِيرَةٌ قَلَوْا أَمْرَتُهُمْ لِأَطَاعَتِكَ وَ اتَّبَعُوكَ فَقَالَ يَجِيءُ أَحَدُهُمْ إِلَى كَيْسٍ أَخِيهِ فَيَأْخُذُ مِنْهُ حَاجَتَهُ فَقَالَ لَا قَالَ فَهُمْ بِدِمَائِهِمْ أَبْخَلُ ثُمَّ قَالَ إِنَّ النَّاسَ فِي هُدْنَةٍ نُنَاكِحُهُمْ وَ نُؤَارِئُهُمْ وَ نُقِيمُ عَلَيْهِمُ الْحُدُودَ وَ نُؤَدِّي أَمَانَتَهُمْ حَتَّى إِذَا قَامَ الْقَائِمُ جَاءَتْ الْمُرَامَلَةُ وَ يَأْتِي الرَّجُلُ إِلَى كَيْسٍ أَخِيهِ فَيَأْخُذُ حَاجَتَهُ لَا يَمْنَعُهُ

Through a chain of narrators, Rabbi, who from Buraad al-Jalli, has narrated the following:

Abu Abd Allah^{asws} was told that a large number of his^{asws} shias were residing in al-Kufa. If you^{asws} call upon them, they will submit to your^{asws} commands and to your rule. Imam^{asws} replied: 'Tell me^{asws}, if it is possible that a monin takes some money out of the wallet of a fellow monin, as per his needs, and the former monin does not object (to him taking his money)?

⁵⁶ Bihar-ul-Anwar, vol. 52, h, 127

بحار الأنوار ج : 52 ص : 360

⁵⁷ Bihar ul-Anwar, vol. 52, h, 146,

بحار الأنوار ج : 52 ص : 366

He (the narrator replied): ‘No, (this cannot happen these days).

Imam^{asws} said: Surely, they will be meaner in offering their blood (lives) on behalf of someone else! And added: ‘Listen! This is the time of truce and remaining inactive, during this time we will marry them, inherit each other and go along on the established limits but in the time of ‘Al-Qaim^{ajfj}’, sincere brotherhood and trustworthiness will be established to the extend that when a monin takes money out of the money-bag of a fellow monin, he will not mind.⁵⁸

Our Responsibilities during the Ghaibah

قَالَ عَلِيُّ بْنُ عَاصِمٍ فَأَهْوَيْتُ عَلَى الْأَفْدَامِ كُلِّهَا فَفَقَّبْتُهَا وَفَقَّبْتُ يَدَ الْإِمَامِ عَ وَفَلْتُ لَهُ إِنِّي عَاجِزٌ عَنْ نُصْرَتِكُمْ بِيَدِي وَ لَيْسَ أَمْلِكُ غَيْرَ مُوَالَيْتِكُمْ وَ الْبِرَاءَةِ مِنْ أَعْدَائِكُمْ وَ اللَّعْنُ لَهُمْ فِي خَلْوَاتِي فَكَيْفَ حَالِي يَا سَيِّدِي فَقَالَ عَ حَدَّثَنِي أَبِي عَنْ جَدِّي رَسُولِ اللَّهِ ص قَالَ مَنْ ضَعُفَ عَلَى نُصْرَتِنَا أَهْلَ الْبَيْتِ وَ لَعَنَ فِي خَلْوَاتِهِ أَعْدَاءَنَا بَلَغَ اللَّهُ صَوْتَهُ إِلَى جَمِيعِ الْمَلَائِكَةِ فَكَلَّمَا لَعَنَ أَحَدَكُمْ أَعْدَاءَنَا صَاعَدَتْهُ الْمَلَائِكَةُ وَ لَعَنُوا مَنْ لَا يَلْعَنُهُمْ فَإِذَا بَلَغَ صَوْتُهُ إِلَى الْمَلَائِكَةِ اسْتَعْفَرُوا لَهُ وَ أَثْنُوا عَلَيْهِ وَ قَالُوا اللَّهُمَّ صَلِّ عَلَى رُوحِ عَبْدِكَ هَذَا الَّذِي بَدَلَ فِي نُصْرَةِ أَوْلِيَانِهِ جُهْدَهُ وَ لَوْ قَدَرَ عَلَى أَكْثَرِ مِنْ ذَلِكَ لَفَعَلَ فَإِذَا النَّدَاءُ مِنْ قِبَلِ اللَّهِ تَعَالَى يَقُولُ يَا مَلَائِكَتِي إِنِّي قَدْ أَحْبَبْتُ [أَحْبَبْتُ] دُعَاءَكُمْ فِي عِبْدِي هَذَا وَ سَمِعْتُ نِدَاءَكُمْ وَ صَلَّيْتُ عَلَى رُوحِهِ مَعَ أَرْوَاحِ الْأَبْرَارِ وَ جَعَلْتُهُ مِنَ 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^{asws} and kissed them, I then kissed the hands of the Imam (Hassan al-Askari^{asws}) and said: Mola^{asws}! I am not in a position to physically support your^{asws} cause but I, in my solitude, praise you^{asws} and curse your enemies^{la}. Please inform me about my reckoning (in the Hereafter)?

Imam^{asws} replied: ‘I narrate to you a hadith of our grandfather, Prophet of Allah^{saww} who said: ‘The one who cannot extend support to Ahlul Bait^{asws} but instead denounces their^{asws} enemies in his solitude, Allah^{azwj} Transmits his supplications to all His^{azwj} angels^{as}. They^{as} also join him in sending ‘Laan’ on the enemies (of Ahlul Bayt^{asws}) and they curse those who refrain from sending ‘Laan’ on the enemies^{la} of Ahlul Bayt^{asws}.

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

Then a ‘Call’ comes from Allah^{azwj}: O My Angels! I^{azwj} have Answered your prayers in favour of My slave. I^{azwj} have Sent blessing to his soul along with the spirits of the righteous ones. I^{azwj} have also included him in the company of My^{azwj} righteous ones.⁵⁹

رُويَ عَنِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ ذَكَرْتُ زَيْدَ بْنَ عَلِيٍّ فَنَقَصْتُهُ عِنْدَ أَبِي عَبْدِ اللَّهِ فَقَالَ لَا تَفْعَلْ رَحِمَ اللَّهُ عَمِّي أَتَى أَبِي فَقَالَ إِنِّي أُرِيدُ الْخُرُوجَ عَلَى هَذَا الطَّاعِيَةِ فَقَالَ لَا تَفْعَلْ فَإِنِّي أَخَافُ أَنْ تَكُونَ الْمُقْتُولَ الْمَصْلُوبَ عَلَى ظَهْرِ الْكُوفَةِ أَمَا عَلِمْتَ يَا زَيْدُ أَنَّهُ لَا يَخْرُجُ أَحَدٌ مِنْ وُلْدِ فَاطِمَةَ عَلَى أَحَدٍ مِنَ السَّلَاطِينِ قَبْلَ خُرُوجِ السُّفْيَانِيِّ إِلَّا قُتِلَ

Al-Hassan ibn Rashid narrates the following:

⁵⁸ Bihar ul Anwar, vol. 52, pg. 373, Hadith, no. 164

⁵⁹ بحار الأنوار ج : 50 ص : 316

Zaid bin Ali says that he told by Abu Abdullah^{asws}: Do not go for it (up rising). (Imam Jafar-e-Sadiq^{asws} says) May Allah^{azwj} bless my uncle who came to my father^{asws} and said: "I want to get rid of this tyrant. He^{asws} (my father) said: I^{asws} do fear for you to be slained and crucified on the gate of Kufa. As I have learned (from my ancestors^{asws}) O Zaid! Whoever comes out of the sons of Fatima^{asws} against the sultans, before the coming out, of Sufyani, will be killed.⁶⁰

Only a Masoom^{asws} 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 واصل بن عطاء و حفص بن سالم و أناس من رؤسائهم و ذلك أنه حين قتل الوليد و اختلف أهل الشام بينهم فتكلموا فأكثروا و خطبوا فأطالوا فقال لهم أبو عبد الله جعفر بن محمد ع إنكم قد أكثرتم علي فأطالتم 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 فنبايعه ثم نظهر 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 رضيانا أخبرني يا عمرو لو أن الأمة قلدتك أمرها فملكته بغير قتال و لا منونة فقيل لك ولها من شئت من كنت تولي قال كنت أجعلها شورى بين المسلمين قال بين كلهم قال نعم فقال بين فقهائهم و خيارهم قال نعم قال قريش و غيرهم قال العرب و العجم قال فأخبرني يا عمرو أتتولى أبا بكر و عمر أو تنبرأ منهما قال أتولاهما قال يا عمرو إن كنت رجلا تنبرأ 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 بحضرته من المهاجرين و الأنصار إن مضت ثلاثة أيام و لم يفرغوا و يبايعوا أن يضرب أعناق الستة جميعا و إن اجتمع أربعة قبل أن يمضي ثلاثة أيام و خالف اثنان أن يضرب أعناق الاثنتين أقرضون 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 رجلا فأفضيتم إلى المشركين الذين لم يسلموا و لم يودوا الجزية كان عندكم و عند صاحبكم من العلم ما تسبرون فيهم بسيرة رسول الله ص في المشركين في الجزية قالوا نعم قال فتصنعون ما ذا قالوا ندعوهم إلى الإسلام فإن أبواد دعوانهم 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 تفرعونه قال نعم

قال اقرأ قاتلوا الذين لا يؤمنون بالله و لا باليوم الآخر و لا يُحرمون ما حرم الله و رسوله و لا يدينون دين الحق من الذين أوثوا الكتاب حتى يُعطوا الجزية عن يدٍ 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 عن أخذت هذا قال سمعت الناس يقولونه قال فدع ذا فإنهم إن أبو 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 فسلمهم فإنهم لا يختلفون و لا يتنازعون في أن رسول الله إنما صالح الأعراب على أن يدعمهم 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 فقرا على 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 الحضر 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 الحضر في أهل الحضر 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

⁶⁰ بحار الأنوار ج : 46 ص : 186

كذا كان يصنع ثم أقبل على عمرو و قال اتق الله يا عمرو و أنتم أيضا الرهط 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^{asws} in Mecca when a group of al-Mutaziliy⁶¹ 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^{asws} said to them: You people have spoken a lot in front to me^{asws}; 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 Youbad, 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 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^{asws}, since we are highly dependent on you^{asws}, due to your^{asws} elevated status and your^{asws} large number of supporters. When he finished his speech, Imam Jafar^{asws} addressed (all of them):

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

Imam^{asws}, then praised Allah^{azwj} and after reciting 'Salawat' on Mohammed^{saww} and Alay Mohammed^{asws}, said: Disobedience to Allah^{azwj} makes us^{asws} sad and obedience to Him^{azwj} pleases us^{asws}.

Imam^{asws} 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'⁶² or Ruler?

Ummro: I will form a 'Shura' (a consulting body) from Muslims.

Imam^{asws}: From all Muslims?

Ummro: Yes.

Imam^{asws}: Shura will consist of the notables and 'Fuqqah' from Muslim?

Ummro: Yes.

Imam^{asws}: Quraish and non-Quraish, including Arabs and non-Arabs?

⁶¹ Who claim to love Ahlul Bayt^{asws} but also like Abu Bakr^{la} & Ummer^{la} (Promoters of Ittihad ban-ul-Muslameen)

⁶² Having total authority

Ummro: Yes.

Imam^{asws}: O Ummro! Do you like or dislike Abu Bakr and Umar?

Ummro: I adore them.

Imam^{asws}: 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.

However, (for third caliph) Umar formed a 'Shura' of six people, in which he did not include anyone from the 'Ansars'⁶³ but only selected six people from the tribe of Quraish 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^{asws}: 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^{asws}: 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^{asws}: O Ummro, lets 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'⁶⁴. In this case, do you or your selected ruler and Amir has the knowledge how Prophet Mohammed^{saww} implemented 'Jazia' on the non-believers so that your actions are in accordance with the traditions of the Prophet^{saww}?

Ummro and others: Yes, we do.

Imam^{asws}: 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^{asws}: 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^{asws}: What will you tell them if they were from those who worship fire and animals (Majusi)?

Ummro! They are all equal.

Imam^{asws}: Have you read sometime about them in the Holy Book?

⁶³ People of Madina who support Prophet when he migrated to Madina.

⁶⁴ An amount/wealth to paid in order to live within a Muslim ruler as a non-Muslim

O Ummro: Yes, I have.

Imam^{asws}: 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^{asws}: Since Allah^{azwj} has separated the people of the Book from others; even then you will treat them equally?

Ummro: Yes.

Imam^{asws}: From where did you get this?

Ummro: I have heard people say that.

Imam^{asws}: 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^{asws}: Will you divide it equally into all war participants?

Ummro: Yes.

Imam^{asws}: In this case you have acted against the conduct of Prophet^{saww} and his^{saww} traditions. We have, between you and me^{asws}, some 'Fuqha'⁶⁵ and knowledgeable people, from people of Madina, if you ask them they will not disagree on it and confirm that Prophet^{saww} 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^{saww} attack, they would join Prophet^{saww}'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^{saww}. Let us leave it too but tell me what you say about the Zakat.

Ummro: Recited the Verse of Holy Quran:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَإِنَّ السَّبِيلَ
فَرِيضَةٌ مِنَ 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^{asws}: 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.

⁶⁵ Religious scholars

Imam^{asws}: 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^{asws}: Will you divide equally between the city and village people?

Ummro: Yes.

Imam^{asws}: You have gone against all traditions of Prophet^{saww}. Prophet^{saww} 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^{saww} 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 Mohammed^{saww} used to distribute (Zakat).

Imam^{asws} then went closer to Ummro and said: O Ummro Fear Allah^{azwj!} And O people, you too Fear Allah^{azwj!} Indeed, my father^{asws} had narrated to me^{asws}, no doubt my father^{asws} was the most knowledgeable person of Holy Quran and Ahadith, among all the inhabitant of the Earth, after Prophet^{saww}, a hadith of Prophet: Whoever invites public toward him, by shear 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.⁶⁶

Imam^{asws} Instructs His Disciples to Adopt Solitude:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَكَمِ بْنِ مَسْكِينٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمْرٍو قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا عَبْدَ الْمَلِكِ مَا لِي لَا أُرَاكَ تَخْرُجُ إِلَى هَذِهِ الْمَوَاضِعِ الَّتِي يَخْرُجُ إِلَيْهَا أَهْلُ بِلَادِكَ قَالَ قُلْتُ وَ أَيْنَ فَقَالَ جُدَّةَ وَ عَبَادَانَ وَ الْمَصْبِصَةَ وَ قَزْوِينَ فَقُلْتُ انْتِظَاراً لِأَمْرِكُمْ وَ الْإِقْتِدَاءِ بِكُمْ فَقَالَ إِي وَ اللَّهُ لَوْ كَانَ خَيْراً مَا سَبَقُونَا إِلَيْهِ قَالَ قُلْتُ لَهُ فَإِنَّ الزَّيْدِيَّةَ يَقُولُونَ لَيْسَ بَيْنَنَا وَ بَيْنَ جَعْفَرٍ خِلَافٌ إِلَّا أَنَّهُ لَا يَرَى الْجِهَادَ فَقَالَ أَنَا لَا أَرَاهُ بَلَى وَ اللَّهُ إِنِّي لَأَرَاهُ وَ لَكِنْ أَكْرَهُ أَنْ أَدَعَ عِلْمِي إِلَى جَهْلِهِمْ

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 'Abd Allah^{asws} 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^{asws} said, 'To Juddah, 'Abadan, al-Massisah and Qazwin.' I then said, 'I wait for your^{asws} cause to materialise and follow you^{asws}.' He^{asws} (the Imam) said, 'That by Allah^{azwj} is true. If there was anything good in it they could not arrive there before us^{asws}.' He (the narrator) says: I then said to him^{asws}, 'Al-Zaydiyah'⁶⁷ group says: 'There is no difference between us and Ja'far^{asws}, except that he^{asws} does not think Jihad is necessary.' The Imam^{asws} said: 'Do I not consider it necessary? By Allah^{asws}, I do consider it necessary but I dislike leaving my knowledge in their ignorance.'⁶⁸

⁶⁶ Ahtijaj-e-Tabrasi, vol. 2, pg. 363 (363 : ج 2 ص : 2), also Al-Kafi, vol. 5, pg 23 (H 8184, Ch. 7, h 1)

⁶⁷ Followers of Hazrat Zaid, the son of Imam Zanul Abadeen^{asws}

⁶⁸ Al-Kafi, vol. 5, 20 : ج 5 ص :

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي عَمْرَةَ السُّلَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَأَلَهُ رَجُلٌ فَقَالَ إِنِّي كُنْتُ أَكْثَرَ الْعَزْوِ وَأَبْعَدُ فِي طَلِبِ الْأَجْرِ وَأَطِيلُ الْعَيْبَةَ فَحَجَرَ ذَلِكَ عَلَيَّ فَقَالُوا لَا عَزْوَ لَنَا مَعَ إِمَامٍ عَادِلٍ فَمَا تَرَى أَصْلَحَكَ اللَّهُ فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ شِئْتَ أَنْ أُجْمِلَ لَكَ أَجْمَلْتُ وَإِنْ شِئْتَ أَنْ أُلْخَصَ لَكَ لَخَّصْتُ فَقَالَ بَلْ أَجْمِلْ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَحْشُرُ النَّاسَ عَلَى نِيَّاتِهِمْ يَوْمَ الْقِيَامَةِ قَالَ فَكَأَنَّهُ اسْتَهَى أَنْ يُلْخَصَ لَهُ قَالَ فَلَخَّصَ لِي أَصْلَحَكَ اللَّهُ فَقَالَ هَاتِ الرَّجُلُ عَزْوَتُ فَوَاقَعْتُ الْمُشْرِكِينَ فَيَبْنِعِي قِتَالَهُمْ قَبْلَ أَنْ أَدْعُوهُمْ فَقَالَ إِنْ كَانُوا عَزَوْا وَفُوتُوا وَ قَاتَلُوا فَإِنَّكَ تَجْتَرِي بِذَلِكَ وَإِنْ كَانُوا قَوْمًا لَمْ يَعْزُوا وَ لَمْ يُقَاتِلُوا فَلَا يَسْعُكَ قِتَالُهُمْ حَتَّى تَدْعُوهُمْ قَالَ الرَّجُلُ فَدَعَوْتُهُمْ فَأَجَابَنِي مُجِيبٌ وَ أَقْرَ بِالْإِسْلَامِ فِي قَلْبِهِ وَ كَانَ فِي الْإِسْلَامِ فَجِيرَ عَلَيْهِ فِي الْحُكْمِ وَ انْتَهَكَتْ حُرْمَتُهُ وَ أَخَذَ مَالَهُ وَ اعْتَدَى عَلَيْهِ فَكَيْفَ بِالْمَخْرَجِ وَ أَنَا دَعَوْتُهُ فَقَالَ إِنَّكُمَا مُأْجُورَانِ عَلَى مَا كَانَ مِنْ ذَلِكَ وَ هُوَ مَعَكَ بِحَوَاطِكَ مِنْ وَرَاءِ حُرْمَتِكَ وَ يَمْنَعُ قِبْلَتَكَ وَ يَدْفَعُ عَنْ كِتَابِكَ وَ يَحْفَظُ دَمَكَ خَيْرٌ مِنْ أَنْ يَكُونَ عَلَيْكَ يَهْدُمُ قِبْلَتَكَ وَ يَنْتَهِكُ حُرْمَتَكَ وَ يَسْفِكُ دَمَكَ وَ يُحْرِقُ كِتَابَكَ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from abu 'Amrah al-Sullamiy who has said the following:

Once, a man asked abu 'Abd Allah^{asws} saying: 'I would mobilise (against the enemy) very often, stay away from asking for compensation and remain absent for a long time. This was called impermissible for me and they said: 'There is no mobilisation (against the enemy) without the Imam^{asws} of justice.' May Allah keep you well, what do you say about it?'

Abu 'Abd Allah^{asws} said: 'I can say it for you in general terms and if you want I can say it to you in clear terms. The man said, 'Say it in general terms.' The Imam^{asws} said: 'Allah^{azwj} will resurrect people on the Day of Judgment according to their intentions.' The narrator has said that it seemed as if he wanted the Imam^{asws} to say it in clear terms. He said: 'Make it for me in clear terms, may Allah keep you well.'

The Imam^{asws} asked, 'Explain it.' The man said, 'I mobilised and faced the pagans, Should I fight them before calling them to Allah^{azwj}?' The Imam^{asws} said: 'If they mobilise and fight, you are drawn in it. If they are a people who have not mobilised and had not fought, you can do nothing but to call them to Allah^{azwj}.' The man said, 'I called them to Allah^{azwj}. One of them accepted the call, affirmed al-Islam in his heart and lived as a Muslim but injustice was done to him in judgment, his honour was violated, his property taken and he was subjected to transgression. What is the solution when I was the one to call him to Allah?' The Imam^{asws} said: 'Both of you deserve rewards in the matter. He is with you to shield your honour, protect your Qiblah, to defend your book and save your life. This is better for you than his being against you, destroy your Qiblah, violate your honour, shed your blood and burn your Book.'⁶⁹

يا كميل لا عزو إلا مع إمام عادل و لا نفل إلا من إمام فاضل

Amir-ul-Momineen^{asws} in a long sermon told Kumal: O Kumayl! Jihad should be only under the leadership of the Just Imam^{asws} and spoils are legal only if a virtuous Imam^{asws} gives.⁷⁰

⁶⁹ Al-Kafi, vol. 5, 20 : ص : 5 الكافي ج

⁷⁰ تحف العقول ص : 175

Conditions where Masomeen^{asws} preferred not to do Jihad

أَمَا وَاللَّهِ لَوْ كَانَ لِي عِدَّةٌ أَصْحَابِ طَالُوتَ أَوْ عِدَّةُ أَهْلِ بَدْرٍ وَهُمْ أَعْدَاؤُكُمْ لَضَرَبْتُكُمْ بِالسَّيْفِ حَتَّى تَتَوَلَّوْا إِلَى الْحَقِّ
Amir-ul-Momineen^{asws} said, in Sermon of Talutiya: By Allah^{azwj}, if I^{asws} had as many people as there were in the Battle of Badr or companion of the Talut, then I^{asws} would have strike you with my sword so that it would bring you back toward 'Haq' and guide you toward the Just.⁷¹

Imam^{asws} Criticised for not Taking Part in Jihad:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَقِيَ عَبَّادُ الْبَصْرِيُّ عَلِيَّ بْنَ الْحُسَيْنِ ص فِي طَرِيقِ مَكَّةَ فَقَالَ لَهُ يَا عَلِيُّ بْنُ الْحُسَيْنِ تَرَكْتَ الْجِهَادَ وَصُعُوبَتَهُ وَأَقْبَلْتَ عَلَى الْحَجِّ وَلَيْتَنِي إِنْ اللَّهُ عَزَّ وَجَلَّ يَقُولُ إِنْ اللَّهُ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدَا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِنَيْعِكُمْ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ ع أَيْمَ الْآيَةِ فَقَالَ الثَّابِتُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشَّرَ الْمُؤْمِنِينَ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِذَا رَأَيْنَا هَوْلَاءَ الَّذِينَ هَذِهِ صِفَتُهُمْ فَالْجِهَادُ مَعَهُمْ أَفْضَلُ مِنَ الْحَجِّ

Ali ibn Ibrahim has narrated from his father, who from 'Uthman, who from ibn 'Isa, who from Samaah who has said the following:

'Abu 'Abd Allah^{asws} has said that 'Abbad al- Basriy met Ali ibn al-Hussain^{asws} on the way to Makkah and said, 'O Ali ibn al-Hussain, you have disregarded Jihad because it is difficult however you have inclined toward al-Hajj because of the ease in it. Allah^{azwj} Says, **"Allah has purchased the souls and property of the believers in exchange for Paradise, They fight for the cause of Allah to destroy His enemies and to sacrifice themselves. This is a true promise, which He has revealed in the Torah, the Gospel, and the al-Quran. No one is more true to His promise than Allah. Allow this bargain to be glad news for them. This is indeed the supreme triumph."** (9:111). Ali ibn al-Hussain^{asws} said, 'Complete the verse,' He then recited: **'(The believers) who repent for their sins, worship Allah, praise Him, travel through the land (for pious purposes), kneel down and prostrate themselves in obedience to Allah, make others do good and prevent them from sins and abide by the laws of Allah, will receive a great reward. Allow this to be glad news for the believer.'** (9:112) Ali ibn al-Hussain^{asws} said, 'If we see these kinds of people with these qualities then Jihad along side with them is more virtuous than al-Hajj.'⁷²

Jihad Without Consent of an Imam^{asws} is a Disbelief

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ قَالَ قَالَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ لِلرِّضَا ص وَ أَنَا أَسْمَعُ حَدَّثَنِي أَبِي عَنْ أَهْلِ بَيْتِهِ عَنْ آبَائِهِ ع أَنَّهُ قَالَ لِيَعْضِيهِمْ إِنْ فِي بِلَادِنَا مَوْضِعَ رِبَاطٍ يُقَالُ لَهُ قَرْوَبِينَ وَ عَدُوًّا يُقَالُ لَهُ الدَّيْلَمُ فَهَلْ مِنْ جِهَادٍ أَوْ هَلْ مِنْ رِبَاطٍ فَقَالَ عَلَيْنَكُمْ بِهِذَا النَّبَيْتِ فَحُجُّوهُ فَأَعَادَ عَلَيْهِ الْحَدِيثَ فَقَالَ عَلَيْنَكُمْ بِهِذَا النَّبَيْتِ فَحُجُّوهُ أ مَا يَرْضَى أَحَدُكُمْ أَنْ يَكُونَ فِي بَيْتِهِ يُفِئِقُ عَلَى عِيَالِهِ مِنْ طَوْلِهِ يَنْتَظِرُ أَمْرَنَا فَإِنْ أَدْرَكَهُ كَانَ كَمَنْ شَهِدَ مَعَ رَسُولِ اللَّهِ ص بَدْرًا وَ إِنْ مَاتَ مُنْتَظِرًا لِأَمْرِنَا كَانَ كَمَنْ كَانَ مَعَ قَائِمِنَا ع هَكَذَا فِي فَسْطَاطِهِ وَ جَمَعَ بَيْنَ السَّبَابِينِ وَ لَأ أَقُولُ هَكَذَا وَ جَمَعَ بَيْنَ السَّبَابَةِ وَ الْوَسْطَى فَإِنَّ هَذِهِ أَطْوَلُ مِنْ هَذِهِ فَقَالَ أَبُو الْحَسَنِ ع صَدَقَ

⁷¹ بحار الأنوار 28 239 باب 4 ص : 175

⁷² الكافي ج : 5 ص : 22, vol. 5, Al-Kafi

A number of our people have narrated from Sahl ibn Ziyad, who from Ahmad ibn Muhammad ibn abu Nasr from Muhammad ibn 'Abd Allah and Muhammad ibn Yahya from Ahmad ibn Muhammad from al-Abbas ibn Ma'ruf from Safwan ibn Yahya from Abd Allah ibn al-Mughirah who has said the following:

'Once Muhammad ibn 'Abd Allah said to al-Reza^{asws} when I was listening: 'My father has narrated from the people of his family from their ancestors that he said to a certain one of them (ancestors), 'In our location there is a place called Qazwin for keeping guard against the enemy called al-Daylam. Is Jihad or Ribat (guarding) obligatory? He (the person of our ancestors) said, 'You must not miss performing al-Hajj around the House,' He repeated a Hadith, he had just said and the answer was again: 'You must pay attention to this House to perform al-Hajj around it. Do you not agree that one of you stays home to spend on his family of his gains and wait for our cause to materialise? If he finds himself in such a day he is considered like those who were present with the Prophet^{saww} on the day of Badr. If he dies, while waiting for our cause to materialise, he is considered like one standing with the one from us^{asws}, who will rise with Divine authority, in his tent like this – 'holding this two index fingers together- saying, 'I do not say like this'-holding his index and middle fingers together - 'because this one is taller than this.' Abu al-Hassan al-Reza^{asws} then said, 'He had spoken the truth.'⁷³

مُحَمَّدُ بْنُ الْحَسَنِ الطَّاطَرِيُّ عَمَّنْ ذَكَرَهُ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ سُوَيْدِ الْقَلَانِسِيِّ عَنْ بَشِيرِ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ فُلْتُ لَهُ إِنِّي رَأَيْتُ فِي الْمَنَامِ أَنِّي فُلْتُ لَكَ إِنَّ الْقِتَالَ مَعَ غَيْرِ الْإِمَامِ الْمُفْرُوضِ طَاعَتُهُ حَرَامٌ مِثْلَ الْمَيْتَةِ وَ الدَّمِ وَ لَحْمِ الْخَنزِيرِ فَقُلْتُ لِي هُوَ كَذَلِكَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع هُوَ كَذَلِكَ هُوَ كَذَلِكَ

Muhammad ibn al-Hassan al-Tatriy has narrated from those who he has mentioned in his book - from Ali ibn al-Nu'rnan from Suwayd al-Qalanisiy from Bashir al-Dahhan who has said the following:

'I once said to abu 'Abd Allah^{asws} 'I saw a dream in which I said to you, "Fighting alongside one who is not an Imam, obedience to whom is obligatory, is unlawful just like consuming dead animals, blood and pork for food. You said to me (in my dream), 'That is how it is! Abu 'Abd Allah^{asws} then said, 'That is how it is! That is how it is!⁷⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ سُوَيْدِ الْقَلَانِسِيِّ عَنْ بَشِيرِ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ فُلْتُ لَهُ إِنِّي رَأَيْتُ فِي الْمَنَامِ أَنِّي فُلْتُ لَكَ إِنَّ الْقِتَالَ مَعَ غَيْرِ الْإِمَامِ الْمُفْتَرَضِ طَاعَتُهُ حَرَامٌ مِثْلَ الْمَيْتَةِ وَ الدَّمِ وَ لَحْمِ الْخَنزِيرِ فَقُلْتُ لِي نَعَمْ هُوَ كَذَلِكَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع هُوَ كَذَلِكَ هُوَ كَذَلِكَ

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hussain, from Ali ibn al-Nu'rnan from Suwayd al-Qalanisiy from Bashir who has said the following:

'I once said to abu 'Abd Allah^{asws}: 'I saw a dream in which I said to you, "Fighting alongside an Imam to whom obedience is not obligatory is unlawful like consuming dead animals, blood and pork for food, and you said to me, 'Yes, that is how it is.' Abu 'Abd Allah^{asws} then said, 'That is how it is! That is how it is!⁷⁵

Narraa in Jihads

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ شِعَارُنَا يَا مُحَمَّدُ يَا مُحَمَّدُ وَ شِعَارُنَا يَوْمَ بَدْرٍ يَا نَصْرَ اللَّهِ اقْتَرَبَ اقْتَرَبَ وَ شِعَارُ الْمُسْلِمِينَ يَوْمَ أُحُدٍ يَا نَصْرَ اللَّهِ اقْتَرَبَ وَ يَوْمَ بَنِي النَّضِيرِ يَا رُوحَ الْقُدُسِ أَرْحُ وَ يَوْمَ بَنِي قَيْنِقَاعٍ يَا رَبَّنَا لَا يَغْلِبُنَاكَ وَ يَوْمَ الطَّائِفِ يَا رِضْوَانُ وَ شِعَارُ يَوْمِ حُنَيْنٍ يَا

⁷³ Ibid, Ch. 6, H. 2

⁷⁴ Ibid, Ch. 6, H. 3

⁷⁵ Ibid, Ch. 7, H. 2

بَنِي عَبْدِ اللَّهِ [يَا بَنِي عَبْدِ اللَّهِ] وَ يَوْمَ الْأَحْزَابِ حَمَّ لَا يُبْصِرُونَ وَ يَوْمَ بَنِي فَرِيطَةَ يَا سَلَامَ أَسْلَمْتُمْ وَ يَوْمَ الْمُرَيْسِجِ وَ هُوَ يَوْمُ بَنِي الْمُصْطَلِقِ أَلَا إِلَى اللَّهِ الْأَمْرُ وَ يَوْمَ الْحُدَيْبِيَّةِ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ وَ يَوْمَ خَيْبَرَ يَوْمَ الْقَمُوصِ يَا عَلِيُّ أَتَهُمْ مِنْ عَلٍ وَ يَوْمَ الْفَتْحِ نَحْنُ عِبَادُ اللَّهِ حَقًّا وَ يَوْمَ تَبُوكَ يَا أَحَدُ يَا صَمَدُ وَ يَوْمَ بَنِي الْمَلُوحِ أَمْتُ أَمْتُ وَ يَوْمَ صَقِينِ يَا نَصْرَ اللَّهِ وَ شِعَارُ الْحُسَيْنِ يَا مُحَمَّدُ وَ شِعَارُنَا يَا مُحَمَّدُ

Ali ibn Ibrahim has narrated from his father, who from Ahmad ibn Muhammad ibn a bu Nasr, who from Muawiyah ibn Ammar who has said the following:

Abu Abd Allah^{asws} has said that our slogan is ‘**Ya Muhammad Ya Muhammad!**’

On the day of Badr it was ‘يا نصرَ الله اقترِبْ اقترِبْ’ ‘O victory of Allah^{azwj}, Come close! Come close!’

The slogan of Muslims on the day of ‘Uhud’ was ‘يا نصرَ الله اقترِبْ’ ‘O Victory of Allah, Come close!’

On the day of bani al-Nadir it was, ‘يا رُوحَ الْفُؤَادِ أَرْحُ’ ‘O Holy spirit bring comfort’.

On the day of banu Qaynaqa it was, ‘يَا رَبَّنَا لَا يَغْلِبُكَ’ ‘O our Lord, no one is able to defeat You!’

On the day of Taef it was, ‘يَا رِضْوَانَ’ ‘O Rizwan!’

On the day of Hunayn our slogan was, ‘يَا بَنِي عَبْدِ اللَّهِ [يَا بَنِي عَبْدِ اللَّهِ]’ ‘O bani ‘Abd Allah! O bani ‘Abd Allah!’

On the day of al-Ahzab it was, ‘حَمَّ لَا يُبْصِرُونَ’ ‘Ha Mim, they cannot see!’

On the day of bani Qurayadah it was, ‘يَا سَلَامَ أَسْلَمْتُمْ’ ‘O Peace Giver, Make them surrender!’

On the day of al-Muraysi’ which is also called the day of banu al-Mustliq it was ‘أَلَا إِلَى اللَّهِ الْأَمْرُ’ ‘Is the matter not in the hands of Allah!’

On the day of al-hudaybiyah it was, ‘أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ’ ‘May Allah condemn the unjust!’

On the day of al-Khayber, also called the day of al-Qamus it was, ‘يَا عَلِيُّ أَتَهُمْ مِنْ عَلٍ’ ‘**Ya Ali^{asws}, come upon them from high!**’

On the day of victory it was, ‘نَحْنُ عِبَادُ اللَّهِ حَقًّا حَقًّا’ ‘We are the servants of Allah, indeed, indeed!’

On the day of Tabuk it was, ‘يَا أَحَدُ يَا صَمَدُ’ ‘O the one! O the Self-Sufficient!’

On the day of banu al Maluh it was, ‘أَمْتُ أَمْتُ’ ‘The Higher! The Higher!’

On the day of Siffin it was, ‘يَا نَصْرَ اللَّهِ’ ‘O Assistance of Allah!’

The slogan of al-Hussain^{asws} was, ‘يَا مُحَمَّدُ’ ‘O Muhammad^{saww}!’

‘Our slogan is, ‘يَا مُحَمَّدُ’ ‘Ya Muhammed^{saww}!’⁷⁶

عَلِيُّ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنِ السُّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَدِمَ أَنَسٌ مِنْ مَرْيَنَةَ عَلَى النَّبِيِّ ص فَقَالَ مَا شِعَارُكُمْ قَالُوا حَرَامٌ قَالَ بَلْ شِعَارُكُمْ حَلَالٌ وَ رُوِيَ أَيْضًا أَنَّ شِعَارَ الْمُسْلِمِينَ يَوْمَ بَدْرٍ يَا مَنْصُورُ أَمْتُ وَ شِعَارَ يَوْمِ أَحَدٍ لِلْمُهَاجِرِينَ يَا بَنِي عَبْدِ اللَّهِ يَا بَنِي عَبْدِ الرَّحْمَنِ وَ لِلْأَوْسِ يَا بَنِي عَبْدِ اللَّهِ

Ali ibn Ibrahim has narrated from his father from certain persons of his people from al Sukuniy who has said the following:

‘Abu Abd Allah^{asws} has said that certain people from Muzaynah came to the Holy Prophet^{saww}. He^{saww} asked: What is your Slogan? They replied it is ‘unlawful’. Prophet^{saww} said: ‘No, it is ‘lawful’.

And it is also narrated that the slogan of the Muslims on the day of Badr was: ‘O Victorious, Higher!’ The slogan of al-Muhajirun on the day of ‘Uhud’ was ‘O bani Abd Allah, O bani ‘Abd ar-Rahman!’ The slogan of al-Aws was ‘O bani Abd Allah!’⁷⁷

⁷⁶ Al-Kafi, vol. 5, pg. 47, h. 1

⁷⁷ Al-Kafi, vol. 5, pg. 47, h. 2

Keeping a Horse

عَنْهُ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنِ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنِ يَعْقُوبَ بْنِ جَعْفَرِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ مَنْ رَبَطَ فَرَسًا عَتِيقًا مُحَيِّتًا عَنْهُ ثَلَاثُ سَيِّئَاتٍ فِي كُلِّ يَوْمٍ وَكُتِبَ لَهُ إِحْدَى عَشْرَةَ حَسَنَةً وَمَنْ ارْتَبَطَ هَجِينًا مُحَيِّتًا عَنْهُ فِي كُلِّ يَوْمٍ سَيِّئَتَانِ وَكُتِبَ لَهُ سَبْعُ حَسَنَاتٍ وَمَنْ ارْتَبَطَ بِرَدُونًا يُرِيدُ بِهِ جَمَالًا أَوْ قِضَاءً حَوَاجِجٍ أَوْ دَفْعَ عَدُوٍّ عَنْهُ مُحَيِّتًا عَنْهُ كُلَّ يَوْمٍ سَيِّئَةٌ وَاحِدَةٌ وَكُتِبَ لَهُ سِتُّ حَسَنَاتٍ

It is narrated from the narrator of the previous Hadith from al-Qasim ibn Muhammad from his grandfather. al-Hassan ibn Rashid from Ya'qub ibn Ja'far ibn Ibrahim al-Ja'fariy who has said the following:

'I heard abu al-Hassan^{asws} saying, 'If one maintains a horse of pure breed, three of his sins will be deleted every day and ten good deeds will be written in his favour. If one maintains a horse of mixed breed, two of his bad deeds will be deleted every day and seven good deeds will be written in his favour. If one maintains a mule as a pet or for his needs or use in his defence against the enemy, one of his sins will be deleted every day and six good deeds will be written in his favour.'⁷⁸

Protection of One's Belongings is One's Jihad

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ص إِنَّ اللَّهَ عَزَّ وَجَلَّ لَيَمُوتُ الرَّجُلُ يَدْخُلُ عَلَيْهِ اللَّصُّ فِي بَيْتِهِ فَلَا يُحَارِبُ

Ali ibn Ibrahim has narrated from his father from al-awfaliy from al-akuniy who has said the following:

'Abu 'Abd Allah^{asws} has said that Amir-ul-Momineen^{asws} has said, 'Allah^{azwj} Hates a man who does not fight back the thief who has entered his house.'⁷⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ بَنِي عَثْمَانَ عَنِ رَجُلٍ عَنِ الْحَلْبِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا دَخَلَ عَلَيْكَ اللَّصُّ الْمَحَارِبُ فَاقْتُلْهُ فَمَا أَصَابَكَ قَدَمُهُ فِي عُنُقِي

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Aban ibn 'Uthaman from a man formal-Halabiy who has said the following:

'Abu 'Abd Allah^{asws} has said that Amir-ul-Momineen^{asws}, has said, 'If a fighting thief enters your house, eliminate him. Whatever responsibility his blood (life) may bring is on my neck (my responsibility)?'⁸⁰

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قُتِلَ دُونَ مَظْلَمَتِهِ فَهُوَ شَهِيدٌ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from 'Abd al-Rahrnan ibn abu Najran from 'Abd Allah ibn Sinan who has said the following:

'Abu 'Abd Allah^{asws} narrated that the Messenger of Allah^{saww} had said: 'If one is murdered over his stolen property he is a martyr.'⁸¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنِ الرَّضَا ع عَنِ الرَّجُلِ يَكُونُ فِي السَّفَرِ وَمَعَهُ جَارِيَةٌ لَهُ فَيَجِيءُ قَوْمٌ يُرِيدُونَ أَخْذَ جَارِيَتِهِ أَوْ يَمْنَعُ جَارِيَتَهُ مِنْ أَنْ تُؤْخَذَ وَإِنْ خَافَ عَلَى نَفْسِهِ الْقَتْلَ قَالَ نَعَمْ فُلْتُ وَكَذَلِكَ إِنْ كَانَتْ مَعَهُ امْرَأَةٌ قَالَ نَعَمْ فُلْتُ وَكَذَلِكَ الْأُمُّ وَالْبَيْتُ وَالْابْنَةُ وَالْأُمَّةُ وَالْقَرَابَةُ يَمْنَعُهُنَّ وَإِنْ خَافَ عَلَى نَفْسِهِ الْقَتْلَ قَالَ نَعَمْ [فُلْتُ] وَكَذَلِكَ الْمَالُ يُرِيدُونَ أَخْذَهُ فِي سَفَرٍ فَيَمْنَعُهُ وَإِنْ خَافَ الْقَتْلَ قَالَ نَعَمْ

⁷⁸ Al-Kafi, vol, 5, Ch. 17, h, 4

⁷⁹ Al-Kafi, vol. 5, Ch. 18, h,2

⁸⁰ Ibid, vol. 5, Ch. 19, h

⁸¹ Al-Kafi, vol, 5, Ch. 19, h, 1

A number of our people have narrated from Ahmad ibn Muhammad from ibn Khalid from his father from those whom he has mentioned (in his book);

From al-Reza^{asws} that: "If a man is on a journey and with him is his slave-girl. Certain people come and want to take his slave-girl from him, Should he try to stop them even if he fears for losing his life?' He^{asws} replied: 'Yes, he should try.' I then asked, 'Is it so also if a woman is with him?' He^{asws} (the Imam) replies, 'Yes, it is.' I then asked: Does it also apply if it is his mother, daughter of uncle and relatives. Should he stop such people even if he is afraid of losing his life?' He^{asws} (the Imam) replied, 'Yes, it is so also.' I then asked, 'Does the same condition applies if it is property which they want to take during one's journey and must stop them even if he anticipates death?' He^{asws} (the Imam) replied, 'Yes, so also it is.'⁸²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبَّاسَةَ عَنْ أَبِي حَمْرَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرَ ع يَقُولُ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ ع كَانَ يَقُولُ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ قَطْرَةٍ أَحَبَّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ قَطْرَةٍ دَمٍ فِي سَبِيلِ اللَّهِ

A number of our people have narrated from Ahmad ibn Muhammad from ibn Khalid from 'Uthaman ibn 'Isa from 'Anbasah from abu Hamzah who has said the following:

'I heard abu Ja'far^{asws} saying, 'Ali ibn al- Hussain^{asws} would say: 'The Messenger of Allah^{saww} has said: 'No drop is more beloved to Allah^{azwj} than the drop of blood spilled in the way of Allah^{azwj} .'⁸³

Sermon of Amir-ul-Momineen on the Day of Battle of Jamal

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ رَفَعَهُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع خَطَبَ يَوْمَ الْجَمَلِ فَحَمَدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنِّي أَتَيْتُ هَؤُلَاءِ الْقَوْمَ وَ دَعَوْتُهُمْ وَ احْتَجَجْتُ عَلَيْهِمْ فَدَعَوْنِي إِلَى أَنْ أَصْبِرَ لِلْجَلَادِ وَ أَبْرُرَ لِلطَّعَانِ فَلَأَمَّهُمُ الْهَبْلُ وَ قَدْ كُنْتُ وَ مَا أَهْدُدُ بِالْحَرْبِ وَ لَا أُرْهَبُ بِالضَّرْبِ أَنْصَفَ الْقَارَةَ مَنْ رَامَهَا فَلْيَعْرِ فليُتْرِكُوا وَ لْيُرْعَدُوا فَأَنَا أَبُو الْحَسَنِ الَّذِي فَلَنْتُ حَدَّهُمْ وَ فَرَقْتُ جَمَاعَتَهُمْ وَ بِذَلِكَ الْقَلْبَ أَلْقَى عَدُوِّي وَ أَنَا عَلَى مَا وَعَدَنِي رَبِّي مِنَ النَّصْرِ وَ التَّأْيِيدِ وَ الظَّفَرِ وَ إِنِّي لَعَلَى بَيِّنٍ مِنْ رَبِّي وَ غَيْرِ شَبِيهِهِ مِنْ أَمْرِي أَيُّهَا النَّاسُ إِنَّ الْمَوْتَ لَا يَفُوتُهُ الْمُؤْمِنُ وَ لَا يُعْجِزُهُ الْهَارِبُ لَيْسَ عَنِ الْمَوْتِ مَحِيصٌ وَ مَنْ لَمْ يَمُتْ يُقْتَلْ وَ إِنَّ أَفْضَلَ الْمَوْتِ الْقَتْلُ وَ الَّذِي نَفْسِي بِيَدِهِ لَأَلْفُ ضَرْبَةٍ بِالسَّيْفِ أَهْوَنُ عَلَيَّ مِنْ مِئَةِ عَلَى فِرَاشٍ وَ أَعْجَبًا لِمَلْحَةِ أَلْبِ النَّاسِ عَلَى ابْنِ عَقَانَ حَتَّى إِذَا قُتِلَ أَعْطَانِي صَفَقَتَهُ بِيَمِينِهِ طَائِعًا ثُمَّ نَكَتْ بِيَعْنِي اللَّهُمَّ خُذْهُ وَ لَا تُمَهِّلْهُ وَ إِنَّ الزُّبَيْرَ نَكَتْ بِيَعْنِي وَ قَطَعَ رَحْمِي وَ ظَاهَرَ عَلَيَّ عَدُوِّي فَالْكَفِينِيهِ الْيَوْمَ بِمَا شِئْتَ

Ali ibn Ibrahim has narrated from his father from ibn Mabbub who in a marfu' has said the following:

'On the day of (battle of) Jamal Amir-ul-Momineen^{asws} delivered a speech, after praising and glorifying Allah^{azwj}, Amir-ul-Momineen^{asws} said: 'O people, I came to these people, called them and presented proof in support of my truthfulness, They then called me^{asws} for a contest. Their mothers will certainly weep for them; I^{asws} never was and will not feel threatened by war or intimidated by the pounding of swords. No one is able to defeat experience; they should act thunderously with lightning to frighten people other than me. I am abu al-Hassan^{asws}. I^{asws} am the one who turned their sharp edge very blunt and dispersed their large united group. With this kind of heart I^{asws} am ready to face my enemy. I^{asws} have firm belief in the promise of my Lord^{azwj} of victory, His^{azwj} support and triumph. I^{asws} have firm belief in my Lord^{azwj}. I^{asws} have not even a shred of doubt about the truthfulness of my cause. O people, death does not miss people living at home and those who run away cannot defeat it (death). There is no escape from death.

⁸² Al-Kafi, vol, 5, Ch. 19, h, 5

⁸³ Al-Kafi, vol, 5, Ch. 20, h, 3

If one does not die he is killed and the best death is being killed (martyred). I^{asws} swear by the One in whose hand is my soul, enduring a thousand pounding of sword is easier for me^{asws} than dying in bed. It is very strange of Talhah^{la} who was very close to the son of 'Affan (Usman^{la}), until the time he was killed soon thereafter he extended his right hand to me to pledge allegiance voluntarily; then he^{la} disregarded his pledging allegiance with me^{asws}. O Allah^{azwj}, clinch him without respite. Zubayr^{la} also disregarded his pledge of allegiance with me^{asws} as well as the good relationship that was his obligation to maintain with me as a relative. He^{la} supported my^{asws} enemies, therefore, O Lord^{azwj}, suffice me^{asws} against him^{la} as You^{azwj} deem proper.⁸⁴

Jihad is only under the Infallible Imam^{asws}

إِنَّ الْإِمَامَةَ خِلَافَةُ اللَّهِ وَ خِلَافَةُ الرَّسُولِ صَ وَ مَقَامُ أَمِيرِ الْمُؤْمِنِينَ عَ وَ مِيرَاثُ الْحَسَنِ وَ الْحُسَيْنِ عَ إِنَّ الْإِمَامَةَ زِمَامُ الدِّينِ وَ نِظَامُ الْمُسْلِمِينَ وَ صَلَاحُ الدُّنْيَا وَ عِزُّ الْمُؤْمِنِينَ إِنَّ الْإِمَامَةَ أَسُّ الْإِسْلَامِ النَّامِي وَ فَرْعُهُ السَّامِي بِالْإِمَامِ تَمَامُ الصَّلَاةِ وَ الزَّكَاةِ وَ الصِّيَامِ وَ الْحَجِّ وَ الْجِهَادِ وَ تَوْفِيرُ الْفِيءِ وَ الصَّدَقَاتِ وَ إِمْضَاءُ الْحُدُودِ وَ الْأَحْكَامِ وَ مَنَعُ الثُّغُورِ وَ الْأَطْرَافِ

In a long hadith, Imam Reza^{asws} says, as part of explaining the virtues of a Divine Imam^{asws}: Imam (Leadership with Divine Authority) is, certainly, the position of the Prophets^{as}, and the inheritance of the successors. Imam indeed, is the representation (khilafa) of Allah^{azwj}, the deputyship of the Messenger^{saww} of Allah^{azwj}, the office of Amir-ul-Momineen Ali^{asws} and the inheritance of Imam al-Hassan^{asws} and al-Hussain^{asws}. 'Imamat is, in fact, the reins of religion. It is the social system of the Muslims. It is best for the world, and honour for the believers. Imamat is Islam's growing root, and its towering branch. Through the Imam^{asws} prayers are complete, Zakat is paid, fasting is maintained, Hajj is performed and Jihad is exercised, the wealth of the nation (fay') and charity (sadaqat) are increased, the laws are enforced and the frontiers are protected and defended.⁸⁵

Masoom^{asws} Stops his^{asws} brother from Up-Rising

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ الْجَارُودِ عَنْ مُوسَى بْنِ بَكْرِ بْنِ دَابِ عَمَّنْ حَدَّثَهُ عَنْ أَبِي جَعْفَرٍ عَ أَنَّ زَيْدَ بْنَ عَلِيٍّ بِنَ الْحُسَيْنِ عَ دَخَلَ عَلَى أَبِي جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ وَ مَعَهُ كُتُبٌ مِنْ أَهْلِ الْكُوفَةِ يَدْعُونَهُ فِيهَا إِلَى أَنْفُسِهِمْ وَ يُخْبِرُونَهُ بِاجْتِمَاعِهِمْ وَ يَأْمُرُونَهُ بِالْخُرُوجِ فَقَالَ لَهُ أَبُو جَعْفَرٍ عَ هَذِهِ الْكُتُبُ ابْتِدَاءٌ مِنْهُمْ أَوْ جَوَابٌ مَا كُتِبَتْ بِهِ إِلَيْهِمْ وَ دَعْوَتُهُمْ إِلَيْهِ فَقَالَ بَلْ ابْتِدَاءٌ مِنَ الْقَوْمِ لِمَعْرِفَتِهِمْ بِحَقِّنَا وَ بَقَرَابَتِنَا مِنْ رَسُولِ اللَّهِ صَ وَ لِمَا يَجِدُونَ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ مِنْ وَجُوبِ مَوَدَّتِنَا وَ فَرَضِ طَاعَتِنَا وَ لِمَا نَحْنُ فِيهِ مِنَ الضِّيقِ وَ الصَّنَاكِ وَ الْبِلَاءِ فَقَالَ لَهُ أَبُو جَعْفَرٍ عَ إِنَّ الطَّاعَةَ مَفْرُوضَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ سُنَّةٌ أَمْضَاهَا فِي الْأَوَّلِينَ وَ كَذَلِكَ يُجْرِيهَا فِي الْآخِرِينَ وَ الطَّاعَةُ لِوَاحِدٍ مِنَّا وَ الْمَوَدَّةُ لِلْجَمِيعِ وَ أَمْرُ اللَّهِ يُجْرِي لِأَوْلِيَائِهِ بِحُكْمِ مَوْصُولٍ وَ قَضَاءِ مَفْصُولٍ وَ حَتْمِ مَقْضِيٍّ وَ قَدْرِ مَقْدُورٍ

وَ أَجَلَ مُسَمًّى لَوْ قَتَّ مَعْلُومٌ فَلَا يَسْتَحْفَتُكَ الَّذِينَ لَا يُوقِنُونَ إِنَّهُمْ لَنْ يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئاً فَلَا تَعْجَلْ فَإِنَّ اللَّهَ لَا يَعْجَلُ لِعَجَلَةِ الْعِبَادِ وَ لَا تَسْبِقَنَّ اللَّهَ فَنُعْجِزَكَ النَّبِيَّةَ فَتَصْرَعَكَ قَالَ فَغَضِبَ زَيْدٌ عِنْدَ ذَلِكَ ثُمَّ قَالَ لَيْسَ الْإِمَامُ مِنَّا مَنْ جَلَسَ فِي بَيْتِهِ وَ أَرْخَى سِتْرَهُ وَ تَنَطَّ عَنِ الْجِهَادِ وَ لَكِنَّ الْإِمَامَ مِنَّا مَنْ مَنَعَ حَوْرَتَهُ وَ جَاهَدَ فِي سَبِيلِ اللَّهِ حَقَّ جِهَادِهِ وَ دَفَعَ عَنِ رَعِيَّتِهِ وَ ذَبَّ عَنِ حَرِيمِهِ قَالَ أَبُو جَعْفَرٍ عَ هَلْ تَعْرِفُ يَا أَخِي مِنْ نَفْسِكَ شَيْئاً مِمَّا نَسَبْتَهَا إِلَيْهِ فَتَجِيءَ عَلَيْهِ بِشَاهِدٍ مِنْ كِتَابِ اللَّهِ أَوْ حُجَّةٍ مِنْ رَسُولِ اللَّهِ صَ أَوْ تُضْرَبَ بِهِ مَثَلًا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَحَلَّ حَلَالًا وَ حَرَّمَ حَرَامًا وَ فَرَضَ

⁸⁴ Al-Kafi, vol, 5, Ch. 20, h, 4

⁸⁵ Al-Kaf, vol, 1, Ch. 15, h,1 (pg166)

فَرَأَيْضَ وَ ضَرَبَ أُمَّتَالَا وَ سَنَّ سُنَّاتَا وَ لَمْ يَجْعَلِ الْإِمَامَ الْقَائِمَ بِأَمْرِهِ شُبُهَةً فِيمَا فَرَضَ لَهُ مِنَ الطَّاعَةِ أَنْ يَسْبِقَهُ بِأَمْرٍ قَبْلَ مَحَلِّهِ أَوْ يُجَاهِدَ فِيهِ قَبْلَ حُلُولِهِ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي الصَّيْدِ لَا تَقْتُلُوا الصَّيْدَ وَ أَنْتُمْ حُرْمٌ أَ قَتَلْتُمُ الصَّيْدَ أَكْبَرُكُمْ أَمْ قَتَلْتُمُ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ وَ جَعَلَ لِكُلِّ شَيْءٍ مَحَلًّا وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ إِذَا حَلَلْتُمْ فَاصْطَادُوا وَ قَالَ عَزَّ وَ جَلَّ لَا تُحِلُّوا شَعَائِرَ اللَّهِ وَ لَا الشُّهُورَ الْحَرَامَ فَجَعَلَ الشُّهُورَ عِدَّةً مَعْلُومَةً فَجَعَلَ مِنْهَا أَرْبَعَةً حَرْمًا وَ قَالَ فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَ اعْلَمُوا أَنْكُمْ غَيْرُ مُعْجِزِي اللَّهِ ثُمَّ قَالَ تَبَارَكَ وَ تَعَالَى فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحَرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ فَجَعَلَ لِدَلِكِ مَحَلًّا وَ قَالَ وَ لَا تَعَزَّمُوا عِدَّةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ فَجَعَلَ لِكُلِّ شَيْءٍ أَجَلًا وَ لِكُلِّ أَجَلٍ كِتَابًا فَإِنْ كُنْتَ عَلَى بَيِّنَةٍ مِنْ رَبِّكَ وَ يَقِينٍ مِنْ أَمْرِكَ وَ يَبَيِّنَانِ مِنْ شَأْنِكَ فَشَأْنُكَ وَ إِلَّا فَلَا تَرُومَنَّ أَمْرًا أَنْتَ مِنْهُ فِي شَكٍّ وَ شُبُهَةٍ وَ لَا تَتَّعَاطِ زَوَالَ مَلِكٍ لَمْ تَنْقُضْ أَكْلَهُ وَ لَمْ يَنْقُطِعْ مَدَاهُ وَ لَمْ يَبْلُغِ الْكِتَابُ أَجَلَهُ فَلَوْ قَدْ بَلَغَ مَدَاهُ وَ انْقَطَعَ أَكْلُهُ وَ بَلَغَ الْكِتَابُ أَجَلَهُ لَانْقَطَعَ الْفَصْلُ وَ تَتَابَعَ النَّظَامُ وَ لَأَعْقَبَ اللَّهُ فِي التَّابِعِ وَ الْمَتَّبِعِ الدُّلَّ وَ الصَّغَارَ أَعُوذُ بِاللَّهِ مِنْ إِمَامٍ ضَلَّ عَنْ وَفِيهِ فَكَانَ التَّابِعُ فِيهِ أَعْلَمَ مِنَ الْمَتَّبِعِ أ تُرِيدُ يَا أَخِي أَنْ نُحْيِيَ مِلَّةَ قَوْمٍ قَدْ كَفَرُوا بِآيَاتِ اللَّهِ وَ عَصَوْا رَسُولَهُ وَ اتَّبَعُوا أَهْوَاءَهُمْ بِغَيْرِ هُدًى مِنَ اللَّهِ وَ ادَّعَوْا الْخِلَافَةَ بِلَا بَرَاهَانَ مِنَ اللَّهِ وَ لَا عَهْدٍ مِنْ رَسُولِهِ أَعْيَدُكَ بِاللَّهِ يَا أَخِي أَنْ تَكُونَ عَدَا الْمَصْلُوبِ بِالْكَفَايَةِ ثُمَّ ارْقُضْتِ عَيْنَاهُ وَ سَأَلْتِ دُمُوعَهُ ثُمَّ قَالَ اللَّهُ بَيْنَنَا وَ بَيْنَ مَنْ هَتَكَ سِرَّنَا وَ جَدَدَنَا حَقًّا وَ أَفْسَى سِرَّنَا وَ نَسَبْنَا إِلَى غَيْرِ جَدَّنَا وَ قَالَ فِينَا مَا لَمْ نَقُلْهُ فِي أَنْفُسِنَا

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hussain ibn Sa'id from al-Hussain ibn al-Jarud from Musa ibn Baler ibn Dab from the one who narrated to him from abu Ja'far, 'Alavhi al-Salam. who has said the following:

'Zayd, ibn Ali^{asws} ibn al-Hussain^{asws}, once went to see abu Ja'far^{asws}, Muhammad^{asws} ibn Ali^{asws}. He carried with him letters from the people of Kufa who invited him to their (city) and informed him of their unity and collective decision to ask him to rise. Abu Ja'far^{asws} then asked him, 'Are these letters their initiative or a response to what you had written to them and asked them to do?'

He said, 'It is their initiative; they acknowledge our rights and because of our being from the family of the Messenger of Allah^{saww}. It is also because of what they read in the book of Allah^{azwj} about the obligation to love and obey us. Also, it is because of the suffering impediments and afflictions that we had been through. "Abu Ja'far^{asws} said to him, 'Obedience is an obligation from Allah^{azwj}. It is a tradition, Sunnah, that He^{azwj} had established in the people of the past and in the same way it will continue in the later generations of the people. **Obedience is (obligatory) only for one of us^{asws} (the Hujjat of the time) and to love is for all of us^{asws}.** The command of Allah^{azwj} applies to His friends because of the rules already made available and because of the decision already made distinct, because of the finalised decision and of the measurement that has already taken place and because of the appointed time on a certain date. Do not be hasty; Allah^{azwj} does not become hasty due to hastiness in the people. Do not try to surpass Allah^{azwj}; in your doing so, misfortune will defeat and destroy you.'

The narrator has said that Zayd became angry and said, 'The Imam^{asws} from us is not the one who sits in his home; draw the curtain around him and hold back from struggle (jihad). The Imam from us is the one who safeguards his dominion, fights for the cause of Allah^{azwj} a real fight, defends those who hold high regard for him and his rights.'

"Abu Ja'far^{asws} then said: 'O brother, do you really find any of the things that you mentioned about yourself? If so, then can you show supporting proof from the book of Allah^{azwj} or evidence from the Sunnah of the Messenger of Allah^{saww} or give a similar example? Allah^{azwj} Made things lawful and unlawful. He^{azwj} has Sanctioned the obligations, provided examples and set up traditions - the Sunnah. He^{azwj} has not made an Imam^{asws}, who rises with Divine Authority on His^{azwj} Command, but engulfed in doubts in the matters of the obligation of obedience to him. He^{azwj} has not made him as such that he would act upon an issue before its proper place and struggle for something before it is there yet.

Allah^{azwj}, has said, **'Believers, do not hunt when you are in the Holy precinct. ... ' (5:95)**. Is hunting an animal that has been made prohibited during Hajj more serious or the killing of a person that Allah^{azwj} has prohibited? Allah^{azwj}, has assigned a place for everything. **'Once the restrictions of Hajj are over, you may hunt. .. .' (5:2)** Allah^{azwj}, has said, **'Believers, do not disrespect the reminders of Allah, the sacred months, .. .' (5:2)**.

He^{azwj} has made the number of months well known of which four are sacred ones. He^{azwj} has Said: **' During the four sacred months, they (pagans) may travel peacefully through the land. You (pagans) must know that you cannot make Allah helpless ...' (9:2)** Then Allah^{azwj} has Said: **'When the sacred months are over, slay the pagans wherever you find them ' (9:5)** He^{azwj} has assigned a place for it. He^{azwj} has also Said: **'Do not decide for a marriage before the appointed time is over. ... ' (2:235)**.

Allah^{azwj} has Assigned a time for everything and for every period of time there is Kitab (a Rule). If you may have the necessary evidence from your Lord^{azwj}, certainty from yourself in your affairs and you know well about it then you may act accordingly. Otherwise, do not aim at an issue in which you have doubt and uncertainty. Do not endeavour to end a kingdom the sustenance of which is not yet exhausted; it's time has not ended and it's Kitab (rule) has not reached its time. When its time comes, its sustenance diminishes and its rule reaches its time, the gap will be removed and the system will follow and Allah^{azwj} will Make the followers (of falsehood) and those followed to suffer humiliation.

'O brother! Do you want to revive the ways of a people who have rejected the signs of Allah^{azwj}, disobeyed His Messenger^{saw}, followed their desires, without guidance from Allah^{azwj}, claim the Khilafa (Leadership with Divine Authority) without (having legitimate) authority and evidence from Allah^{azwj}, or a covenant from the Messenger of Allah^{saww}? I pray to Allah^{azwj} to grant you, O brother, refuge from being crucified tomorrow in al-Kunasa.' Then his eyes became flooded with tears that flowed down and then he said, 'Allah^{azwj} is between us and the people who disregarded our^{asws} honour, ignored our^{asws} rights, made our^{asws} secrets public and have ascribed us^{asws} to someone other than our grandfather. They have said about us^{asws} what we^{asws} ourselves do not say.'⁸⁶

Teaching and Learning Knowledge is Better than Jihad:

طَلَبُ الْعِلْمِ أَفْضَلُ عِنْدَ اللَّهِ مِنَ الصَّلَاةِ وَالصِّيَامِ وَالْحَجِّ وَالْجِهَادِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ.

In the sight of Allah^{azwj}, seeking knowledge is superior to prayer, fasting, Hajj, and Jihad.⁸⁷

الْعُدُوُّ وَالرَّوَاحُ فِي تَعْلِيمِ الْعِلْمِ أَفْضَلُ عِنْدَ اللَّهِ مِنَ الْجِهَادِ.

Teaching your knowledge (of Ahadith) is better in the sight of Allah^{azwj} than the Jihad during the day.⁸⁸

⁸⁶ Al-Kafi, vol. 1, Ch. 81 h, 6 ص: 357 الكافي ج

⁸⁷ NAHJ AL-FASAHA, ISBN: 978-964-438-819-4, h. 1057

Fulfilling Family Needs are Preferred than Jihad (by sword)

أَبُو عَلِيٍّ النَّشَعْرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرٍو بْنِ شَيْمِرٍ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ أَتَى رَجُلٌ رَسُولَ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي رَاغِبٌ فِي الْجِهَادِ تَشِييْتُ قَالَ فَقَالَ لَهُ النَّبِيُّ ص فَجَاهِدْ فِي سَبِيلِ اللَّهِ فَإِنَّكَ إِن تَقُتِلَ تَكُنْ حَيًّا عِنْدَ اللَّهِ تُرْزَقُ وَإِنْ تَمُتَ فَقَدْ وَقَعَ أَجْرُكَ عَلَى اللَّهِ وَإِنْ رَجَعْتَ رَجَعْتَ مِنَ الذُّنُوبِ كَمَا وُلِدْتَ قَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي وَالذِّينَ كَبِيرِينَ يَزْعُمَانِ أَنَّهُمَا يَأْتِسَانِ بِي وَيَكْرَهُانِ خُرُوجِي فَقَالَ رَسُولُ اللَّهِ ص فَقِرْ مَعَ وَالِدَيْكَ فَوَ الَّذِي نَفْسِي بِيَدِهِ لَأُنْسُهُمَا بِكَ يَوْمًا وَ لَيْلَةً خَيْرٌ مِنْ جِهَادِ سَنَةٍ

Abu Ali al-Ashari has narrated from Muhammad ibn Salim from Ahmad ibn al- Nadr from' Amr ibn Shamir from Jabir from abu ' Abd Allah Alayhi al-Salam. who has said the following:

'Once a man came to the Messenger of Allah^{saww} and said, 'I am interested in Jihad (joining the army) O Messenger of Allah^{saww}. I am active and eager.' The Imam^{asws} said, 'The Holy Prophet^{saww} said, "Do Jihad (join the army) in the way of Allah^{saww}, if you are killed, you will be living in proximity to Allah^{azwj} and will receive sustenance. If you die you will receive your reward from Allah^{azwj}, and if you return you will return free from sins as in the day you were born." The man then said, 'O Messenger of Allah^{saww}, my parents are old and they think my presence is a comfort for them and they do not like my going out.' The Messenger of Allah^{saww} then said, 'Stay with your parents, I^{saww} swear by the One^{azwj} in whose hand is my soul, that your parents' receiving comfort from your presence with them for one day and night is more virtuous than Jihad for one year.'⁸⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَمْرٍو بْنِ شَيْمِرٍ عَنْ جَابِرٍ قَالَ أَتَى رَجُلٌ رَسُولَ اللَّهِ ص فَقَالَ إِنِّي رَجُلٌ شَابٌّ تَشِييْتُ وَ أَحِبُّ الْجِهَادَ وَ لِي وَالِدَةٌ تَكْرَهُ ذَلِكَ فَقَالَ لَهُ النَّبِيُّ ص ارْجِعْ فَكُنْ مَعَ وَالِدَيْكَ فَوَ الَّذِي بَعْتَنِي بِالْحَقِّ نَبِيًّا لَأُنْسُهَا بِكَ لَيْلَةً خَيْرٌ مِنْ جِهَادِكَ فِي سَبِيلِ اللَّهِ سَنَةً

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus ibn 'Abd al-Rahman from' Amr ibn Shamir from Jabir who has said the following:

'Once a man came to the Messenger of Allah^{saww} and said: 'I am a young and active man and love Jihad, but my mother does not like it.' The Holy Prophet^{saww} said: 'Go back and stay with your mother. I^{saww} swear by the One^{azwj} Who has sent me^{saww} with the truth as a prophet that her feeling comfort because of your presence for one night is better for your Jihad in the way of Allah^{azwj} for one year.'⁹⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْعَبَّاسِ الزَّيَّاتِ عَنْ حَمْرَةَ بْنِ حُمْرَانَ يَرْفَعُهُ قَالَ أَتَى رَجُلٌ وَ هُوَ عِنْدَ النَّبِيِّ ص فَأَخْبَرَ بِمَوْلُودِ أَصَابَهُ فَتَغَيَّرَ وَجْهُ الرَّجُلِ فَقَالَ لَهُ النَّبِيُّ ع مَا لَكَ فَقَالَ خَيْرٌ فَقَالَ قُلْ قَالَ خَرَجْتُ وَ الْمَرْأَةُ تَمَخَّضُ فَأَخْبِرْتُ أَنَّهَا وَلَدَتْ جَارِيَةً فَقَالَ لَهُ النَّبِيُّ ص الْأَرْضُ تُقَلِّهَا وَ السَّمَاءُ تُظَلِّهَا وَ اللَّهُ يَرْزُقُهَا وَ هِيَ رِيحَانَةٌ تَسْمُهَا ثُمَّ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ مَنْ كَانَتْ لَهُ ابْنَةٌ فَهِيَ مَفْدُوحٌ وَ مَنْ كَانَتْ لَهُ ابْنَتَانِ فَيَا عَوْتَاهُ بِاللَّهِ وَ مَنْ كَانَتْ لَهُ ثَلَاثٌ وَضِعَ عَنْهُ الْجِهَادُ وَ كُلُّ مَكْرُوهٍ وَ مَنْ كَانَ لَهُ أَرْبَعٌ فَيَا عِبَادَ اللَّهِ أَعْيُوهُ يَا عِبَادَ اللَّهِ أَفْرَضُوهُ يَا عِبَادَ اللَّهِ ارْحَمُوهُ

A number of our people have narrated from Ahmad ibn Muhammad from ibn Khalid from Ali ibn al-Hakam from abu al-Abbas al-Zayyat from Hamzah ibn Humran in a marfu manner has said the following:

'A man once was with the Holy Prophet^{saww} and he informed him^{saww} about the birth of a child but his face changed. The Holy Prophet^{saww} asked him, 'What is the matter with you?' He^{saww} (the Messenger of Allah) said, 'Say that it is good.' He then said, 'I left and my wife was in labour. I am informed that she has given birth to a girl.' The Holy Prophet^{saww} said, 'The earth carries her weight, the sky

⁸⁸ NAHJ AL-FASAHA, ISBN: 978-964-438-819-4, h. 1831

⁸⁹ Al-Kafi, vol, 2, Ch. 65, h 10 الكافي ج : 2 ص : 160

⁹⁰ H 2014, Ch. 65, h 20 الكافي ج : 2 ص : 163

provides her shadow, Allah^{azwj} Gives her sustenance and she is a sweet smelling flower: you enjoy her fragrance.' He^{saww} (the Messenger of Allah) then said this to his^{saww} companions: 'One who has one daughter carries a heavy load, one who has two daughters is like scorched land that begs for rain from Allah^{azwj} and one who has three daughters is exempt from Jihad (serving in the army) and all hardships. One who has four daughters, then O slaves of Allah^{azwj} you must help him, O slaves of Allah^{azwj} you must give him loan and O slaves of Allah^{azwj} you must have mercy on him.'⁹¹

بِرُّ الْوَالِدَيْنِ يُجْزَى عَنْ الْجِهَادِ.

Amir-ul-Momineen^{asws} said: Kindness to parents is tantamount to Jihad.⁹²

Masoom^{asws} was Criticised for Remaining Aloof of Jihad:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ قَالَ قَالَ رَجُلٌ لِعَلِيِّ بْنِ الْحُسَيْنِ ع تَرَكْتَ الْجِهَادَ وَحَسُونَتَهُ وَلَزِمْتَ الْحَجَّ وَلَيْتَهُ قَالَ وَكَانَ مُتَكِنًا فَجَلَسَ وَقَالَ وَيْحَكَ أَمَا بَلَغَكَ مَا قَالَ رَسُولُ اللَّهِ ص فِي حَجَّةِ الْوَدَاعِ إِنَّهُ لَمَّا وَقَفَ بِعَرَفَةَ وَهَمَّتِ السَّمَاسُ أَنْ تَغِيَّبَ قَالَ رَسُولُ اللَّهِ ص يَا بِلَالُ فُلٌ لِلنَّاسِ فَلْيُنْصِتُوا فَلَمَّا نَصِتُوا قَالَ رَسُولُ اللَّهِ ص إِنَّ رَبَّكُمْ تَطَوَّلَ عَلَيْكُمْ فِي هَذَا الْيَوْمِ فَغَفَرَ لِمُحْسِنِكُمْ وَشَفَعَ مُحْسِنِكُمْ فِي مُسِيئِكُمْ فَأَفِيضُوا مَعْفُورًا لَكُمْ قَالَ وَزَادَ غَيْرُ الثَّمَالِيِّ أَنَّهُ قَالَ إِبْنَا أَهْلِ التَّبِعَاتِ فَإِنَّ اللَّهَ عَدْلٌ يَأْخُذُ لِلضَّعِيفِ مِنَ الْقَوِيِّ فَلَمَّا كَانَتْ لَيْلُهُ جَمَعَ لَمْ يَزَلْ يُنَاجِي رَبَّهُ وَيَسْأَلُهُ لِأَهْلِ التَّبِعَاتِ فَلَمَّا وَقَفَ بِجَمْعٍ قَالَ لِبِلَالٍ فُلٌ لِلنَّاسِ فَلْيُنْصِتُوا فَلَمَّا نَصِتُوا قَالَ إِنَّ رَبَّكُمْ تَطَوَّلَ عَلَيْكُمْ فِي هَذَا الْيَوْمِ فَغَفَرَ لِمُحْسِنِكُمْ وَشَفَعَ مُحْسِنِكُمْ فِي مُسِيئِكُمْ فَأَفِيضُوا مَعْفُورًا لَكُمْ وَضَمَّنَ لِأَهْلِ التَّبِعَاتِ مِنْ عَدُوِّهِ الرِّضَا

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umayr from abu Ayyub from abu Hamzah al-Thumaliy who has said the following:

'A man once said to Ali ibn al-Hussain^{asws} You have given up Jihad because it is harsh, but you have attached yourself to Hajj because it is comfortable.'

He (the Imam^{asws}) who was leaning sat up straight and said: 'Fie upon you! Have you not heard what the Messenger of Allah^{saww} said during his farewell pilgrimage during his stay in 'Arfat, and it was about sunset. The Messenger of Allah^{saww} said: 'O Bilal, ask people to remain silent.' When people became silent the Messenger of Allah^{saww} said: 'Your Lord^{azwj} has granted you favours on this day. He has granted forgiveness to the individuals of good deeds, and has made the ones of good deed to intercede for the ones of evil deeds. You can leave now with your sins forgiven.'

Narrators other than abu Hamzah al- Thumaliy have mentioned that the Imam^{asws} additionally said, 'Except those who are of individuals of al-Tabi'at (acts that require investigation).' Allah^{azwj} is just. He brings to justice the stronger ones who wrong the weaker ones. On the night of al-Jam' he continued quietly speaking to his Lord^{azwj} and asked Him^{azwj} for forgiveness for the individuals of al-Tabi'at. When he stayed in Jam' he said to Bilal. 'You should ask people to remain silent.' When people became silent he (the Messenger of Allah^{saww}) said, 'Your Lord has granted you favours on this day. He has forgiven the individuals of good deeds

⁹¹ H. 4697, Manla Yazar ul fiqh, Al-Kafi, vol, 6, H 10261, Ch. 3, h 6 الكافي ج : 6 : ص : 6

⁹² NAHJ AL-FASAHA, ISBN: 978-964-438-819-4, h. 1140

among you. He has made the individuals of good deeds among you to intercede on behalf of the individuals of evil deeds. You now may leave with your sins forgiven and He^{azwj} has made an undertaking in favour of the individuals of al-Tabi'at (people liable for the rights of others) to be happy with them.⁹³

Masoom Answers Why He Prefers Hajj over Jihad:

وَجَاءَ رَجُلٌ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع فَقَالَ قَدْ أَتَرْتِ الْحَجَّ عَلَى الْجِهَادِ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ إِلَى آخِرِهَا فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ ع فَأَقْرَأَ مَا بَعْدَهَا فَقَالَ التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ إِلَى أَنْ بَلَغَ آخِرَ آيَةِ فَقَالَ إِذَا رَأَيْتَ هَؤُلَاءِ فَالْجِهَادُ مَعَهُمْ يَوْمَئِذٍ أَفْضَلُ مِنَ الْحَجِّ وَ رُوِيَ أَنَّهُ ع قَرَأَ التَّائِبِينَ الْعَابِدِينَ إِلَى آخِرِ آيَةِ

Once a person came to Ali^{asws} ibn Hussain^{asws} and said: 'You have preferred Hajj over Jihad, whereas Allah^{azwj} Says: **Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden; they fight in Allah's way, so they slay and are slain; a promise which is binding on Him in the Taurat and the Injeel and the Quran; and who is more faithful to his covenant than Allah?** Imam Ali^{asws} ibn Hussain^{asws} then said: Why don't you also read the next Verse: **They who turn (to Allah), who serve (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who keep the limits of Allah; and give good news to the believers.** (Imam^{asws} added) when you see these people^{asws}, only then Jihad is better than the Hajj, in another narration, it is reported than Imam^{asws} recited from 'al-taibon alabadoom' until the last.⁹⁴

The Signs Prior to the Appearance of Imam-e-Zaman^{ajfj}:

الْفَضْلُ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ أَبِي الْمَقْدَامِ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ النَّزْمُ الْأَرْضِ وَ لَا تُحْرَكُ يَدًا وَ لَا رَجُلًا حَتَّى تَرَى عَلَامَاتٍ أَذْكَرُهَا لَكَ وَ مَا أَرَاكَ تُدْرِكُ اخْتِلَافُ بَنِي فَلَانٍ وَ مُنَادٍ يُنَادِي مِنَ السَّمَاءِ وَ يَحْبِئُكَ الصَّوْتُ مِنْ نَاحِيَةِ دِمَشْقَ بِالْفَتْحِ وَ خَسْفُ قُرَيْبَةَ مِنْ فَرَى الشَّامِ تُسَمَّى الْجَابِيَّةَ وَ سَقْفُ إِخْرَانَ الثُّرُكِ حَتَّى يَنْزِلُوا الْجَزِيرَةَ وَ سَقْفُ مَارْقَةَ الرُّومِ حَتَّى يَنْزِلُوا الرَّمْلَ فَبِئَالِكَ السَّنَةِ فِيهَا اخْتِلَافٌ كَثِيرٌ فِي كُلِّ الْأَرْضِ مِنْ نَاحِيَةِ الْمَغْرِبِ فَأَوَّلُ أَرْضٍ تُخْرَبُ الشَّامُ يَحْتَلِفُونَ عِنْدَ ذَلِكَ عَلَى ثَلَاثِ رَأْيَاتٍ رَأْيَةَ الْأَصْهَبِ وَ رَأْيَةَ الْأَبْجَعِ وَ رَأْيَةَ السُّفْيَانِيِّ

Fazal from Hassan ibn Mahboob, who from Ummro ibn abu Maqdam, who from Jabir Jaafi, who says the following:

Abi Jafar^{asws} said: 'You should hold on to the earth without making any strives or campaigns until you observe the signs which I^{asws} am going to narrate to you, although I^{asws} know you will not live to see that era: Conflicts in the children of 'that one', a Call from the skies, news of victory from Damascus, a land in Sham forming canyons, which is called Jabia. Establishment of the 'Turk' army in its island, Marqqa and Romans invading the Ramillah, and Western world fuelling conflicts all around the world. First, Sham will meet with destruction, with three flags being waved, one flag with patterns, one red flag and one flag from Sufyani.⁹⁵

⁹³ Al-Kafi, vol, 4, H 6850, Ch. 28, h 24 258 : ص 4 ج : الكافي

⁹⁴ Manla Yazar ul Faqqi, vol, 2, h. 2220

⁹⁵ Bihar-ul-Anwar, vol, 52, pg. 212

ابن عَفْدَةَ عَنْ أَحْمَدَ بْنِ يُوسُفَ عَنْ ابْنِ مَهْرَانَ عَنْ ابْنِ الْبَطَّانِيِّ عَنْ أَبِيهِ وَوَهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ قَالَ لِي أَبِي ع لَا بُدَّ لَنَا مِنْ أَدْرِيْجَانَ لَا يَوْمُ لَهَا شَيْءٌ وَإِذَا كَانَ ذَلِكَ فَكُونُوا أَحْلَاسَ بِيُوتِكُمْ وَابْتَدُوا مَا أَلْبَدْنَا فَإِذَا تَحَرَّكَ مُتَحَرِّكُنَا فَاسْعُوا إِلَيْهِ وَ لَوْ حَبْوًا وَاللَّهِ لَكَأَنِّي أَنْظِرُ إِلَيْهِ بَيْنَ الرُّكْنِ وَالْمَقَامِ يُبَايِعُ النَّاسَ عَلَى كِتَابٍ جَدِيدٍ عَلَى الْعَرَبِ شَدِيدٍ وَقَالَ وَيْلٌ لِبَطْغَةِ الْعَرَبِ مِنْ شَرِّ قَدْ اقْتَرَبَ بَيَانُ أَلْبَدِ بِالْمَكَانِ أَقَامَ بِهِ وَ لَبَدِ الشَّيْءِ بِالْأَرْضِ يَلْبَدُ بِالضَّمِّ أَي لَصِقَ

Ibn Yaqida, from Ahmed ibn Yousif, who from ibn Mehran, who from Bataini, Bataini from his father and Wahab ibn Hafiz, who from abu Basir and abu Basir narrates:

Imam Jafar-e-Sadiq^{asws} said that I^{asws} heard it from my father^{asws}: Surely, an unstoppable force would emerge from Azerbaijan. When it happens you better stay in your homes and act in accordance with our^{asws} conduct by adopting solicitude. And when some one from us^{asws} comes forward, you should then immediately try to get to his^{asws} service even if you have to crawl on your knees.

By Allah^{azwj}, I^{asws} can see people are taking oath of allegiance to him^{ajfj} on the New Book between the 'Rukn and Mukkam'. But this will not be taken well by the Arabs. And said, curse be on the arrogant Arabs of that time, who will be too much involved in creating disorder and troubles.⁹⁶

ابنُ عَفْدَةَ عَنْ أَحْمَدَ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الصَّبَّاحِ بْنِ الضَّحَّاكِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ سَيْفِ الثَّمَارِ عَنْ أَبِي الْمَرْهِفِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع هَلَكْتَ الْمَحَاضِيرُ قُلْتُ وَ مَا الْمَحَاضِيرُ قَالَ الْمُسْتَعْجِلُونَ وَ نَجَا الْمُقَرَّبُونَ وَ ثَبِتَ الْحِصْنَ عَلَى أَوْتَادِهَا كُونُوا أَحْلَاسَ بِيُوتِكُمْ فَإِنَّ الْفِتْنَةَ عَلَى مَنْ أَثَارَهَا وَ إِنَّهُمْ لَا يُرِيدُونَكُمْ بِحَاجَةٍ إِلَّا أَنَا هُمْ اللَّهُ بِشَاغِلٍ لِأَمْرٍ يُعْرِضُ لَهُمْ إِيضَاحَ الْمَحَاضِيرِ جَمْعَ الْمُحْضِرِ وَ هُوَ الْفَرَسُ الْكَثِيرُ الْعَدُوِّ وَ الْمُقَرَّبُونَ بِكَسْرِ الرَّاءِ الْمَشْدُودَةِ أَي الَّذِينَ يَقُولُونَ الْفَرَجَ قَرِيبٌ وَ يَرْجُونَ قَرِيبَهُ أَوْ يَدْعُونَ لِقَرِيبِهِ أَوْ يَفْتَحُ الرَّاءِ أَي الصَّابِرُونَ الَّذِي فَازُوا بِالصَّبْرِ بِقَرِيبِهِ تَعَالَى. قَوْلُهُ ع وَ ثَبِتَ الْحِصْنَ عَلَى أَوْتَادِهِمْ أَي اسْتَقَرَّ حِصْنُ دَوْلَةِ الْمُخَالَفِينَ عَلَى أُسَاسِهَا بِأَنَّ الْيَكُونَ الْمَرَادُ بِالْأَوْتَادِ الْأَسَاسَ مَجَازًا وَ فِي الْكَافِي وَ ثَبِتَ الْحِصْنَ عَلَى أَوْتَادِهِمْ أَي سَهَلَتْ لَهُمُ الْأُمُورَ الصَّعْبَةَ كَمَا أَنَّ اسْتِقْرَارَ الْحِصَا عَلَى الْوَتْدِ صَعْبٌ أَوْ أَنَّ أَسْبَابَ دَوْلَتِهِمْ تَنْزَائِدُ يَوْمًا فَيَوْمًا أَي لَا تَرْفَعُ الْحِصَا عَنْ أَوْتَادِ دَوْلَتِهِمْ بَلْ يَدِقُّ بِهَا دَائِمًا أَوْ الْمَرَادُ بِالْأَوْتَادِ الرُّؤْسَاءِ وَ الْعِظْمَاءِ أَي قَدْرٌ وَ لَزِمَ نَزُولُ حِصَا الْعَذَابِ عَلَى عِظْمَائِهِمْ. قَوْلُهُ ع الْفِتْنَةَ عَلَى مَنْ أَثَارَهَا أَي يَعُودُ ضَرَرُ الْفِتْنَةِ عَلَى مَنْ أَثَارَهَا أَكْثَرَ مِنْ غَيْرِهِ كَمَا أَنَّ بِالْغَبَارِ يَتَضَرَّرُ مَثِيرًا أَكْثَرَ مِنْ غَيْرِهِ

Ibn Yaqida, who from Ahmed ibn Ziad, who from Ali ibn Sabah bin Zahak, who from Jafar bin Mohammed ibn Samah, who from Saif Tammar, who from abu Marhif, who has narrated the following:

Abu Abdullah^{asws} said: "Mahazzir will be killed." I (the narrator) asked: "Who are the 'Mahazzir'?" Imam^{asws} replied: "The one who would want expedition in the Zahoor (of al-Qaim^{ajfj}), but those who believe that Zahoor is near, will be among the successful ones. (At that time) the governments of (our^{asws}) opponents will be on rock-solid foundations. During that time, I^{asws} command you to stay within your dwellings, as an uprising will be harmful for its creator, as Allah^{azwj} will Subject them to those conditions, which they will abhor.⁹⁷

Also see in Appendix: 'The Time and State of People Before Zahoor-e-Imam^{ajfj}'.

At the Time of Zahoor of Imam-e-Zaman^{ajfj}

ابنُ عَفْدَةَ عَنْ أَحْمَدَ بْنِ يُوسُفَ عَنْ إِسْمَاعِيلَ بْنِ مَهْرَانَ عَنْ ابْنِ الْبَطَّانِيِّ عَنْ الْمُفَضَّلِ بْنِ مُحَمَّدٍ عَنْ حَرِيرِ بْنِ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ ع أَنَّهُ قَالَ إِذَا قَامَ الْقَائِمُ أَذْهَبَ اللَّهُ عَنْ كُلِّ مُؤْمِنٍ الْعَاهَةَ وَ رَدَّ إِلَيْهِ قُوَّتَهُ

Ibn Aqadah, who from Ahmed ibn Yousif, who Ismail ibn Mahran, who from ibn Bataini, who from Mofazzil ibn Mohammed, who from Hareez;

⁹⁶ Ghabat-e-Namania, h, 40, 40- [ني،] الغيبة للنعماني

⁹⁷ Ibid, h, 44,

Hareez from Abu Abd Allah^{asws}, who has narrated from his father Ali^{asws} ibn al-Hussain^{asws} that Imam^{asws} said: Upon the rising of 'al-Qaim^{ajfj}', Allah^{azwj} will Award an extraordinary strength to all (Momineen) and remove any weakness from them.⁹⁸

Arabs will not be Among the Supporters of Imam^{ajfj}:

الْفَضْلُ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ أَبِيهِ أَصْبَاطِ بْنِ سَالِمٍ عَنْ مُوسَى الْمُبَارِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ اتَّقِ الْعَرَبَ فَإِنَّ لَهُمْ خَبَرَ سَوْءٍ أَمَا إِنَّهُ لَمْ يَخْرُجْ مَعَ الْقَائِمِ مِنْهُمْ وَاحِدٌ

Al-Fazal, from Ali ibn al-Sabbat, who from his father al-Sabbat ibn Salim, from Musa al-Abbar who narrates the following:

Abi Abd Allah^{asws} said: Arabs should be worried, (indeed) it is a bad news for them, since not even one of them will be among the supporters of 'Qaim^{ajfj}'.⁹⁹

ابْنُ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يُونُسَ الْجُعْفِيِّ أَبِي الْحَسَنِ مِنْ كِتَابِهِ عَنْ إِسْمَاعِيلَ بْنِ مَهْرَانَ عَنْ ابْنِ الْبَطَّائِنِيِّ عَنْ أَبِيهِ وَ وَهَبِ بْنِ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ مَعَ الْقَائِمِ ع مِنَ الْعَرَبِ شَيْءٌ يَسِيرٌ قَلِيلٌ لَهُ إِنْ مَنْ يَصِفُ هَذَا الْأَمْرَ مِنْهُمْ لَكثيرٌ قَالَ لَا بُدَّ لِلنَّاسِ مِنْ أَنْ يُمَحَّصُوا وَيَمَيَّرُوا وَيَعْرَبَلُوا وَيَخْرُجَ مِنَ الْعَرَبِ خَلْقٌ كَثِيرٌ

Ibn Aqida, who from Ahmed ibn Yousif Jaffi, who from the book of abu al-Hassan, who from Ismail ibn Mahran, who from ibn Batini, who from his father and Wahab, who from Abu Basir, who has narrated the following:

Abi Abd Allah^{asws} said: There will be very few with Imam Qaim^{ajfj} from the people of Arabs. It was then said: There are so many among them (the Arabs) who praise the al-Qaim^{ajfj}. Imam^{asws} replied: It is essential to test and pass people through sieves (of Wilayat) and upon subjecting them to these tests; very few will pass through the sieve (tests).¹⁰⁰

ابْنُ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ الْمُفَضَّلِ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ عَنْ الْحَارِثِ بْنِ الْمُغِيرَةِ وَ ذَرِيحِ الْمُحَارِبِيِّ قَالَا قَالَ أَبُو عَبْدِ اللَّهِ ع مَا بَقِيَ بَيْنَنَا وَ بَيْنَ الْعَرَبِ إِلَّا الدَّبْحُ وَ أَوْمَأَ بِيَدِهِ إِلَى حَلْقِهِ

Ibn Auqada, from Mohammed ibn al-Mufazzil ibn Ibrahim, who from Mohammed ibn Abd Allah ibn Zahar, who from al-Haras ibn al-Mughara and Zarih al-Muhar, who has narrated the following:

Abu Abd Allah^{asws} said: There will be nothing between us the people of the Arab except killing and after saying this Imam^{asws}'s pointed to his throat.¹⁰¹

بِهَذَا الْإِسْنَادِ عَنِ الْبَرْزَنْطِيِّ عَنْ عَاصِمِ بْنِ حُمَيْدِ الْحَطَّاطِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَوْمَ الْقَائِمِ بِأَمْرِ جَدِيدٍ وَ كِتَابٍ جَدِيدٍ وَ قَضَاءٍ جَدِيدٍ عَلَى الْعَرَبِ شَدِيدٍ لَيْسَ سَأْنُهُ إِلَّا بِالسَّيْفِ لَا يَسْتَتِيبُ أَحَدًا وَ لَا يَأْخُذُهُ فِي اللَّهِ لَوْمَةٌ نَائِمٌ

It is reported through a chain of narrators that al-Baznati, from Asim ibn Hamid al-Hanat, who from abu Basir, who has narrated the following:

Abu Jafar^{asws} said: Imam^{ajfj} will rise with the new Book and the new Commands and Instructions. And will be harsh on the people of Arab, will not say anything but through sword, will not accept excuses and will ignore call of moderation in favour of Allah^{azwj}'s Commandments.¹⁰²

أَحْمَدُ بْنُ هُوْدَةَ عَنِ النَّهَائِنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ أَصْحَابُ الْقَائِمِ ثَلَاثُمِائَةٍ وَ ثَلَاثَةٌ عَشْرَ رَجُلًا أَوْلَادُ الْعَجَمِ بَعْضُهُمْ يُحْمَلُ فِي السَّحَابِ نَهَارًا يُعْرَفُ بِاسْمِهِ وَ اسْمُ أَبِيهِ وَ نَسَبِهِ وَ حَلِيقَتِهِ وَ بَعْضُهُمْ نَائِمٌ عَلَى فِرَاشِهِ فَيُرَى فِي مَكَّةَ عَلَى غَيْرِ مِيعَادٍ

⁹⁸ Bihar-ul-Anwar, vol. 52, h, 138 364 : ص 52 ج : 52

⁹⁹ Bihar-ul-Anwar, vol. 52, h, 62, 334 : ص 52 ج : 52

¹⁰⁰ Bihar-ul-Anwar, vol. 52, h, 98, 348 : ص 52 ج : 52

¹⁰¹ Bihar-ul-Anwar, vol. 52, h, 101

¹⁰² Bihar-ul-Anwar, vol. 52, h, 114

Ahmed ibn Howas, who from Nihawandi, who from Abd Allah ibn Hammad, who from Abu Jawarud and Abu Jawarud says the following:

Imam^{asws} said: The 313 companions of 'al-Qaim^{ajfi}' will all be the children of non-Arabs, some of them will be carried forward by the clouds during the day, their names along with their fathers names and their features are already known and some of them will be sleeping on their beds but will appear in Mecca.¹⁰³

Communication During the Rule of al-Qaim^{ajfi}

أَحْمَدُ بْنُ هُوْدَةَ عَنِ النَّهَارِوْدِيِّ عَنِ عَبْدِ اللَّهِ بْنِ حَمَّادِ الْأَنْصَارِيِّ عَنِ مُحَمَّدِ بْنِ جَعْفَرٍ عَنِ أَبِيهِ عَ قَالَ إِذَا قَامَ الْقَائِمُ بَعَثَ فِي أَقَالِيمِ الْأَرْضِ فِي كُلِّ إِقْلِيمٍ رَجُلًا يَقُولُ عَهْدَكَ فِي كَفِّكَ فَإِذَا وَرَدَ عَلَيْكَ مَا لَا تَفْهَمُهُ وَلَا تَعْرِفُ الْقَضَاءَ فِيهِ فَانظُرْ إِلَى كَفِّكَ وَاعْمَلْ بِمَا فِيهَا قَالَ وَيَبْعَثُ جُنْدًا إِلَى الْفُسْطَاطِيْنِيَّةِ فَإِذَا بَلَغُوا إِلَى الْخَلِيْجِ كَتَبُوا عَلَى أَقْدَامِهِمْ شَيْئًا وَ مَسَّوْا عَلَى الْمَاءِ فَإِذَا نَظَرُوا إِلَيْهِمْ الرُّومُ يَمْسُونَ عَلَى الْمَاءِ قَالُوا هَؤُلَاءِ أَصْحَابُهُ يَمْسُونَ عَلَى الْمَاءِ فَكَيْفَ هُوَ فَعِنْدَ ذَلِكَ يَفْتَحُونَ لَهُمْ بَابَ الْمَدِيْنَةِ فَيَدْخُلُونَهَا فَيَحْكُمُونَ فِيهَا بِمَا يُرِيدُونَ

Amed ibn Hawaza, who from al-niharwandi, who from Abd Allah ibn Hammad al-ansawri, who from Mohammed ibn Jafar^{asws}, who has narrated the following:

Mohammed ibn Jafar^{asws} said: 'Upon the rising of the 'al-Qaim^{ajfi}', Imam^{ajfi} will dispatch a representative to each country of the world and will tell him that his^{ajfi} instruction will be issued to him on his palm, so when a new situation arises and he does not know what to do, then he should just look into his palm and take instructions from there and act accordingly.'¹⁰⁴

All Believer are Promised Martyrdom:

سَعْدُ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَمَّنْ حَدَّثَهُ عَنْ جَابِرِ بْنِ يَزِيدَ عَنْ أَبِي جَعْفَرٍ عَ قَالَ سُنِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ لَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ فَقَالَ يَا جَابِرُ أَ تَدْرِي مَا سَبِيلُ اللَّهِ قُلْتُ لَا وَاللَّهِ إِنْ إِذَا سَمِعْتُ مِنْكَ فَقَالَ الْقَتْلُ فِي سَبِيلِ عَلِيٍّ عَ وَ دَرِيَّتِهِ فَمَنْ قُتِلَ فِي وَ لَابِيَّتِهِ قُتِلَ فِي سَبِيلِ اللَّهِ وَ لَيْسَ أَحَدٌ يُؤْمِنُ بِهَذِهِ الْآيَةِ إِلَّا وَ لَهُ قَتْلُهُ وَ مِيْنَتُهُ إِنَّهُ مَنْ قُتِلَ يُنْسَرُ حَتَّى يَمُوتَ وَ مَنْ مَاتَ يُنْسَرُ حَتَّى يُقْتَلَ

شيء، [تفسير العياشي] عن ابن المغيرة مثله بيان لعل آخر الخبر تفسير لآخر الآية و هو قوله و لَئِنْ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْسَرُونَ بَأَن يَكُونَ الْمَرَادُ بِالْحَشْرِ الرَّجْعَةَ

Saeed has reported from ibn Abi al-khatlab, who from Abdullah ibn al-Mughara, who from another person, who from Jabir ibn Yazeed and Jabir has said the following:

Once abu Abd Allah^{asws} was asked about the following Verse:

وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِمَّا يَجْمَعُونَ (3:157)

And if you are slain in the way of Allah or you die, certainly forgiveness from Allah and mercy is better than what they amass.

Imam^{asws} asked: O Jabir! Do you know what is 'Sabeel Allah'? I replied: 'No, by Allah^{azwj} I only know that much which I have heard from you^{asws}. Imam^{asws} said: The 'Qatal fee Sabeel Allah' refers to 'Fee Sabeel ala wal Zuriat'^{asws}, (to die for us^{asws} and our progeny^{asws}'s cause). Whoever was martyred on their^{asws} love has been killed on 'Sabeel Allah'. And whoever understands this Verse (in these meanings) has both death as well as martyrdom. Therefore whoever is killed will come back to this world so that he meets his natural death. However, the one who had passed away in their^{asws} love will come back to be martyred.'

In al-Yashee, ibn al-Mughira narrates a similar tradition in which it is stated that the Verse:

¹⁰³ بحار الأنوار ج : 52 ص : 370

¹⁰⁴ Bihar ul-Anwar, vol. 52, h, 144,

وَلَيْنَ مَثَمٍ أَوْ قَتَلْتُمْ لِيَالِي اللَّهِ تُحْشَرُونَ (3:158)

(And if indeed you die or you are slain, certainly to Allah shall you be gathered together), refers to 'Al-Rajjat', the coming back to this world. ¹⁰⁵

سَعَدٌ عَنْ ابْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمُتَخَلِّ بْنِ جَمِيلٍ عَنْ جَابِرِ بْنِ يَزِيدَ عَنْ أَبِي جَعْفَرٍ ع قَالَ لَيْسَ مِنْ مُؤْمِنٍ إِلَّا وَ لَهُ قَتْلُهُ وَ مَوْتُهُ إِنَّهُ مَنْ قُتِلَ نَشِيرَ حَتَّى يَمُوتَ وَ مَنْ مَاتَ نَشِيرَ حَتَّى يُقْتَلَ ثُمَّ تَلَوْتُ عَلَى أَبِي جَعْفَرٍ ع هَذِهِ آيَةٌ كُلُّ نَفْسٍ ذَائِقَةٌ الْمَوْتِ فَقَالَ وَ مَنْشُورُهُ [مَنْشُورَةٌ] قُلْتُ قَوْلِكَ وَ مَنْشُورُهُ [مَنْشُورَةٌ] مَا هُوَ فَقَالَ هَكَذَا أَنْزَلَ [نَزَلَ] بِهَا جِبْرِئِيلُ عَلَى مُحَمَّدٍ ص كُلُّ نَفْسٍ ذَائِقَةٌ الْمَوْتِ وَ مَنْشُورُهُ [مَنْشُورَةٌ] قَالَ جَابِرٌ قَالَ أَبُو جَعْفَرٍ ع قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ رَبِّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ قَالَ هُوَ أَنَا إِذَا خَرَجْتُ أَنَا وَ شِيعَتِي وَ خَرَجَ عُثْمَانُ بْنُ عَفَّانَ وَ شِيعَتُهُ وَ نَقُلُ بَنِي أُمَيَّةَ فَعِنْدَهَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ

Saeed reports from ibn ibi al-Khitab, who from Mohammed ibn Sanan, who from Ammar ibn Marwan, who from Mankil ibn Jameel, who from Jabir ibn Yazeed, who has said the following:

Abi Jafar^{asws} said: 'A momin will experience both the death and the martyrdom. If a momin is killed (before his natural death) he will be brought back to life in 'Al-Rajjat' and then he will die (his natural death). However, if he passes away in this world without meeting martyrdom, he will be killed when he is brought back to life in 'Al-Rajjat'.

The narrator says: I then recited the following Verse in front of Imam^{asws}:

كُلُّ نَفْسٍ ذَائِقَةٌ الْمَوْتِ (3:185)

Every soul shall taste of death

Imam^{asws} added: 'Wa Manshura!' I asked you have recited: 'Wa-Manshura' what is this?' Imam^{asws} said: The Angel Gabriel^{as} revealed to Prophet^{sawww} like this.'

(كُلُّ نَفْسٍ ذَائِقَةٌ الْمَوْتِ وَ مَنْشُورُهُ) **(Every soul shall taste of death and Manshura)** Al-Jabir reports that Abu Jafar^{asws} said that Amir-ul-Momineen^{asws} explained the following Verse of Quran:

رَبِّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ (15:2)

Again and again will those who disbelieve, wish that they had been Muslims

I^{asws} will come back (in Al-Rajjat) along with my^{asws} devotees. And, on the other hand, Usman ibn Ifan^{la} will also be brought back to life along with his^{la} followers. And then we will collectively kill the people of 'Bani Umayyad' and at that time who disbelieve will wish that they would have been (among) Muslims. ¹⁰⁶

Attributes of a Martyred:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْخَيْرُ كُلُّهُ فِي السَّيْفِ وَ تَحْتَ ظِلِّ السَّيْفِ وَ لَا يُقِيمُ النَّاسَ إِلَّا السَّيْفُ وَ السَّيْفُ مَقَالِيدُ الْجَنَّةِ وَ النَّارِ

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam, who from 'Umar ibn Aban, who from abu 'Abd Allah^{asws} who has said the following:

'The Messenger of Allah^{sawww} has said: 'All good things are with the sword, under the shadow (protection) of sword and people cannot be improved without the sword. Swords are the key to paradise or hellfire. ¹⁰⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لِلْجَنَّةِ بَابٌ يُقَالُ لَهُ بَابُ الْمُجَاهِدِينَ يَمْضُونَ إِلَيْهِ فَإِذَا هُوَ مَفْتُوحٌ وَ هُمْ مُنْقَلَبُونَ بِسُيُوفِهِمْ وَ الْجَمْعُ فِي الْمَوْقِفِ وَ الْمَلَائِكَةُ تُرْحَبُ بِهِمْ ثُمَّ قَالَ

¹⁰⁵ بحار الأنوار ج : 53 ص : 41

¹⁰⁶ بحار الأنوار ج : 53 ص : 65

¹⁰⁷ Al-Kafi, vol, 5, pg, 11, h,1

فَمَنْ تَرَكَ الْجِهَادَ أَلْبَسَهُ اللَّهُ عَزَّ وَجَلَّ دُلًّا وَفَقْرًا فِي مَعِيشَتِهِ وَ مَحَقًّا فِي دِينِهِ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَعْنَى أُمَّتِي بِسَنَابِكِ خَيْلِهَا وَ مَرَائِزِ رِمَاحِهَا

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

"Abu' Abd Allah^{asws} has said that the Messenger of Allah^{saww} has said: 'In paradise there is a door which is called 'the door of people serving in the army'. They walk to it and it opens up (for them) and they have their swords fixed on them ready and in place. The angels^{as} welcome them.' He^{saww} then said, 'Whoever ignores joining the army, Allah^{azwj} Punishes him by subjecting him to humiliation, poverty and his religion is destroyed. Allah^{azwj} Makes my followers self-sufficient through the hoofs of their horses and the points of their spears.'¹⁰⁸

¹⁰⁸ Ibid, h, 2

Appendix: Jihad During The Occultation of Imam^{ajfj}



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Appendix: Jihad During Grand Occultation of Imam^{ajfj}

Etiquettes of Jihad

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ بْنِ صُهَيْبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا بَيَّتَ رَسُولُ اللَّهِ ص عَدُوًّا قَطُّ

Muhammad ibn Yahya from Ahmad ibn Muhammad ibn 'Isa, from ibn Mahbub from 'Abbad ibn Suhayb who has said the following:

"I heard abu 'Abd Allah^{asws} saying, 'The Messenger of Allah^{saww} never launched a surprise attack against the enemy during the night.'¹⁰⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ بَعَنِّي رَسُولُ اللَّهِ ص إِلَى الْيَمَنِ وَقَالَ لِي يَا عَلِيُّ لَا تُقَاتِلَنَّ أَحَدًا حَتَّى تَدْعُوهُ وَ إِيْمُ اللَّهِ لَأَنْ يَهْدِيَ اللَّهُ عَلَى يَدَيْكَ رَجُلًا خَيْرٌ لَكَ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَ غَرَبَتْ وَ لَكَ وَ لَأَوْهُ يَا عَلِيُّ

Ali ibn Ibrahim has narrated from his father, from al-Nawfaly from al-Sakuniy who has said the following:

"Abu 'Abd Allah^{asws} has said that Amir-ul-Momineen^{asws} has said, 'The Messenger of Allah^{saww} sent me to Yemen and said to me, "You must not fight anyone before calling him to Allah^{azwj}. I swear by Allah^{azwj}, if Allah^{azwj} guides through you one man it will be more excellent for you than all the things on which the sun shines and sets. You, O Ali^{asws}, will have His^{azwj} Guardianship.'¹¹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ يَحْيَى بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ص لَا يُقَاتِلُ حَتَّى تَزُولَ الشَّمْسُ وَ يَقُولُ تَفْتَحُ أَبْوَابُ السَّمَاءِ وَ تُفِيْلُ الرَّحْمَةُ وَ يَنْزِلُ النَّصْرُ وَ يَقُولُ هُوَ أَقْرَبُ إِلَى اللَّيْلِ وَ أَجْدَرُ أَنْ يَوَلَّ الْقَتْلُ وَ يَرْجِعَ الطَّالِبُ وَ يَفِيْلُ الْمُنْهَرَمُ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Aban ibn 'Uthran from Yahya ibn abu al-'Ala' who has said the following:

"Abu 'Abd Allah^{asws} has said that Amir-ul-Momineen^{asws} would not launch attacks against the enemy until after declining of the Sun toward the West. He^{asws} would say, 'At such time the doors of heaven open up, mercy comes forward and victory descends.' He^{asws} would also say, 'Such time is closer to the night, prone to reduced killing; pursuers return and fleeing ones disappear.'¹¹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ مَا مَعْنَى قَوْلِ النَّبِيِّ ص يَسْعَى بِذِمَّتِهِمْ أَنْتَاهُمْ قَالَ لَوْ أَنَّ جَيْشًا مِنَ الْمُسْلِمِينَ حَاصَرُوا قَوْمًا مِنَ الْمُشْرِكِينَ فَأَشْرَفَ رَجُلٌ فَقَالَ أَعْطُونِي الْأَمَانَ حَتَّى أَلْقَى صَاحِبِكُمْ وَ أَنْظِرَهُ فَأَعْطَاهُ أَنْتَاهُمْ الْأَمَانَ وَ جَبَّ عَلَى أَفْضَلِهِمْ الْوَفَاءَ بِهِ

¹⁰⁹ Ibid, Ch. 8, H. 3

¹¹⁰ Al-Kafi, vol. 5, Ch. 8, h. 4, 29 : ص 5 ج

¹¹¹ Ibid, Ch. 8, h. 5

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakuniy who has said the following:

This is concerning my question before abu 'Abd Allah^{asws}: 'What is the meaning of the words of the Holy Prophet, " ... commitment of a person of the lowest position among them becomes a commitment of all of them (Muslims)?" The Imam^{asws} replied: 'It means, if the Muslim army surrounds a stronghold of the pagans and a man comes up saying, "Grant me immunity so I can debate your man." If a man of the lowest position in the Muslim army grants him immunity, it becomes obligatory for all of them to fulfil that commitment.¹¹²

عَلِيٌّ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَ أَنَّ عَلِيًّا عَ أَجَازَ أَمَانَ عَبْدٍ مَمْلُوكٍ لِأَهْلِ حِصْنٍ مِنَ الْحِصُونِ وَقَالَ هُوَ مِنَ الْمُؤْمِنِينَ

Ali has narrated from Harun ibn Muslim from Masadah ibn Sadaqah who has said the following: *
"Abu 'Abd Allah^{asws} has said that Amir-ul-Momineen^{asws} once honoured the immunity granted by a Muslim slave to the people of a fortress, saying: 'He is of the believing people.'¹¹³

عَلِيٌّ عَنْ أَبِيهِ عَنِ بَحْيِيِّ بْنِ عَمْرَانَ عَنْ يُونُسَ عَنِ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَ يَقُولُ مَا مِنْ رَجُلٍ أَمَنَ رَجُلًا عَلَى ذِمَّةٍ ثُمَّ قَتَلَهُ إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ يَحْمِلُ لِيَوَاءِ الْعَدُوِّ

Ali ibn Ibrahim has narrated from his father, who from Yahya ibn 'Imran, who from Yunus, who from 'Abd Allah ibn Sulayman, who has said the following:

"I heard abu Ja'far^{asws} saying, 'Whoever provides a commitment of immunity to someone but then kills him, he on the Day of Judgment will come, carrying the banner of betrayal.'¹¹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ بَحْيِيِّ عَنِ طَلْحَةَ بْنِ زَيْدٍ عَنِ أَبِي عَبْدِ اللَّهِ عَ عَنْ أَبِيهِ عَ قَالَ قَرَأْتُ فِي كِتَابٍ لِعَلِيِّ عَ أَنَّ رَسُولَ اللَّهِ صَ كَتَبَ كِتَابًا بَيْنَ الْمُهَاجِرِينَ وَ التَّائِصَارِ وَ مَنْ لَحِقَ بِهِمْ مِنْ أَهْلِ يَثْرِبَ أَنْ كُلَّ غَازِيَةٍ عَزَّتْ بِمَا يُعَقَّبُ بَعْضُهَا بِبَعْضٍ بِالْمَعْرُوفِ وَ الْقِسْطِ بَيْنَ الْمُسْلِمِينَ فَإِنَّهُ لَا يَجُوزُ حَرْبٌ إِلَّا بِإِذْنِ أَهْلِهَا وَ إِنَّ الْجَارَ كَالنَّفْسِ غَيْرَ مُضَارٍّ وَ لَا آثِمٍ وَ حُرْمَةُ الْجَارِ عَلَى الْجَارِ كَحُرْمَةِ أُمِّهِ وَ أَبِيهِ لَا يُسَالِمُ مُؤْمِنٌ دُونَ مُؤْمِنٍ فِي قِتَالٍ فِي سَبِيلِ اللَّهِ إِلَّا عَلَى عَدْلِ وَ سَوَاءٍ

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

"Abu 'Abd Allah^{asws} has said that he has read in the book of Ali^{asws} that the Messenger of Allah^{saww} wrote the following in a letter for al-Muhajirun, al-Ansar and those who join them from the people of Yathrib: "Every mobilisation that is arranged for an armed confrontation must be continued step by step with legitimacy and justice among the Muslims. It is not permissible to start a war without the permission of the people (the appointed authority).

The rights of neighbours are just like one's soul that must be held harmless and sinless. The respect and honour of a neighbour is like the honour and respect of a mother and father. A believing person does not make peace just for himself, ignoring the other believers during a war for the cause of Allah^{azwj}, except on the basis of justice and equality.¹¹⁵

¹¹² Ibid, Ch. 9, h. 1

¹¹³ Ibid, Ch.9, h.2

¹¹⁴ Ibid, Ch. 9, h. 3

¹¹⁵ Ibid, Ch. 9, h. 5

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ عَ أَنْ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ مَنْ اسْتَأْسَرَ مِنْ غَيْرِ جِرَاحَةٍ مُتَقَلَّةٍ فَلَا يُفَدَى مِنْ بَيْتِ الْمَالِ وَ لَكِنْ يُفَدَى مِنْ مَالِهِ إِنْ أَحَبَّ أَهْلُهُ

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

"Abu 'Abd Allah^{asws} has said that one who turns himself into captivity without suffering a disabling wound is not ransomed on the expenses of public treasury. He however may be ransomed with payment from his own properties."¹¹⁶

1- حُمَيْدُ بْنُ زِيَادٍ عَنِ الْخَشَّابِ عَنِ ابْنِ بَقَّاحٍ عَنِ مُعَاذِ بْنِ ثَابِتٍ عَنِ عَمْرِو بْنِ جُمَيْعٍ عَنِ أَبِي عَبْدِ اللَّهِ عَ قَالَ سُئِلَ عَنِ الْمُبَارَزَةِ بَيْنَ الصَّفَيْنِ بَعْدَ إِذْنِ الْإِمَامِ عَ قَالَ لَا بَأْسَ وَ لَكِنْ لَا يُطْلَبُ إِلَّا بِإِذْنِ الْإِمَامِ

Hamid ibn Ziyad has narrated from al-Khashshab, who from ibn Baqqah, who from Mu'adh ibn Thabit, who from 'Amr ibn Jumay', who has said the following:

"Abu 'Abd Allah^{asws} was asked about challenging (to fight the enemy) while standing between the two confronting armies after the permission of the Imam. The Imam^{asws} said, 'It is fine but it must not take place without the permission of the Imam^{asws}."¹¹⁷

Kindness to the Prisoners of war

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ حَمَّادٍ عَنِ حَرِيْزٍ عَنِ زُرَّارَةَ عَنِ أَبِي عَبْدِ اللَّهِ عَ قَالَ إِطْعَامُ الْأَسِيرِ حَقٌّ عَلَى مَنْ أَسْرَهُ وَ إِنْ كَانَ يُرَادُ مِنَ الْعَدُوِّ قَتْلُهُ فَإِنَّهُ يَنْبَغِي أَنْ يُطْعَمَ وَ يُسْقَى وَ [يُظَلَّ] وَ يُرْفَقَ بِهِ كَافِرًا كَانَ أَوْ غَيْرَهُ

Ali ibn Ibrahim has narrated from his father, who from Hammad from Hariz from Zurarah who has said the following:

"Abu 'Abd Allah^{asws} has said that feeding the prisoner is upon the one who has captured him even if he wants to eliminate him the next day. He should feed him, quench his thirst, [make him comfortable] and be kind to him, regardless, he is an unbeliever or not?"¹¹⁸

أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنِ حَمْدَانَ الْقَلَانِيسِيِّ عَنِ مُحَمَّدِ بْنِ الْوَلِيدِ عَنِ ابْنِ بَنِي عُثْمَانَ عَنِ مَنْصُورِ بْنِ حَازِمٍ عَنِ أَبِي عَبْدِ اللَّهِ عَ قَالَ الْأَسِيرُ طَعَامُهُ عَلَى مَنْ أَسْرَهُ حَقٌّ عَلَيْهِ وَ إِنْ كَانَ كَافِرًا يُقْتَلُ مِنَ الْعَدُوِّ فَإِنَّهُ يَنْبَغِي لَهُ أَنْ يَرُوفَهُ وَ يُطْعَمَهُ وَ يُسْقَى

Ahmad ibn Muhammad al-Kufiy has narrated from Hamdan al-Qalanisiy from Muhammad ibn al-Walid from Aban ibn 'Uthman from Mansur ibn Hazim who has said the following:

"Abu 'Abd Allah^{asws} has said that feeding the prisoner is upon the one who has captured him, even if he is an unbeliever whom he wants to eliminate the next day. He should be kind to him, feed him and quench his thirst."¹¹⁹

Calling to Islam before War

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونَ عَنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنِ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ عَنِ أَبِي عَبْدِ اللَّهِ عَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ لَمَّا وَجَّهَنِي رَسُولُ اللَّهِ صَ إِلَى الْيَمَنِ قَالَ يَا عَلِيُّ لَا تُقَاتِلْ أَحَدًا

¹¹⁶ Al-Kafi, vol. 5, Ch. 9, h. 3, 34 : ص 5 ج

¹¹⁷ Ibid, Ch. 10, h. 1, 35 : ص 5 ج

¹¹⁸ Ibid, Ch. 11, h. 2

¹¹⁹ Ibid, Ch. 11, h. 3

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِيهِ مَيْمُونٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ إِذَا أَرَادَ الْقِتَالَ قَالَ هَذِهِ الدَّعَوَاتُ اللَّهُمَّ إِنَّكَ أَعْلَمْتَ سَبِيلًا مِنْ سَبِيلِكَ جَعَلْتَ فِيهِ رِضَاكَ وَ نَدَبْتَ إِلَيْهِ أَوْلِيَاءَكَ وَ جَعَلْتَهُ أَشْرَفَ سَبِيلِكَ عِنْدَكَ ثَوَابًا وَ أَكْرَمَهَا لَدَيْكَ مَأْبًا وَ أَحَبَّهَا إِلَيْكَ مَسْلَكًا ثُمَّ اشْتَرَيْتَ فِيهِ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَ أَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَ يُقْتَلُونَ وَ عَدَاً عَلَيْكَ حَقًّا فَاجْعَلْنِي مِمَّنْ اشْتَرَى فِيهِ مِنْكَ نَفْسَهُ ثُمَّ وَفَى لَكَ بِبَيْعِهِ الَّذِي بَايَعَكَ عَلَيْهِ غَيْرَ نَاكِثٍ وَ لَا نَاقِضَ عَهْدًا وَ لَا مُبَدِّلًا تَبْدِيلًا بَلْ اسْتِجَابًا لِمَحَبَّتِكَ وَ تَقَرُّبًا بِهِ إِلَيْكَ فَاجْعَلْهُ خَاتِمَةَ عَمَلِي وَ صَيِّرْ فِيهِ فَنَاءً عُمُرِي وَ ارزُقْنِي فِيهِ لَكَ وَ بِهِ مَشْهَدًا تُوجِبُ لِي بِهِ مِنْكَ الرِّضَا وَ تَحُطُّ بِهِ عَلَيَّ الْخَطَايَا وَ تَجْعَلْنِي فِي الْأَحْبَاءِ الْمَرْزُوقِينَ بِأَيْدِي الْعُدَاةِ وَ الْعُصَاةِ تَحْتَ لَوَاءِ الْحَقِّ وَ رَايَةَ الْهُدَى مَاضِيًا عَلَى نُصْرَتِهِمْ فَنَدْمًا غَيْرَ مَوْلٍ ذُبْرًا وَ لَا مُحَدِّثٍ شَكَا اللَّهُمَّ وَ أَعُوذُ بِكَ عِنْدَ ذَلِكَ مِنَ الْجُبْنِ عِنْدَ مَوَارِدِ الْأَهْوَالِ وَ مِنَ الضَّعْفِ عِنْدَ مُسَاوَرَةِ الْأَبْطَالِ وَ مِنَ الذَّنْبِ الْمُحْبِطِ لِلْأَعْمَالِ فَأَحْجِمْ مِنْ شَكِّ أَوْ مَضَى بَغَيْرِ يَقِينٍ فَيَكُونَ سَعْيِي فِي تَبَابٍ وَ عَمَلِي غَيْرَ مَقْبُولٍ

A number of our people have narrated from Sahl ibn Ziyad from Ja'far ibn Muhammad from ibn al-Qaddah from his father, Maymun who has said the following:

"Abu 'Abd Allah^{asws} has said that whenever Amir-ul-Momineen^{asws} wanted to take part in a war he would recite the following supplications: 'O Lord, You^{azwj} have Made a way of Your^{azwj} ways public and has placed Your^{azwj} pleasure in it and have called Your^{azwj} friends towards it. You have made it the most noble of Your^{azwj} ways to You^{azwj} in matters of reward, the most honourable before You^{azwj} in matters of endings and of the most beloved ones before You^{azwj} in terms of its direction. In this way, You^{azwj} then purchased the souls of the believing people and their properties in exchange for paradise.

They are the believers who fight in the way of Allah^{azwj}, they eliminate the enemy and they themselves are killed because of the promise of Allah^{azwj}, which is the true promise. O Lord, make me one of those from whom You have purchased in this way their souls and then they made their promise and agreement with You^{azwj} to come true. Make me of those who do not flee from the battle and those who do not disregard their promise, and do not replace me with others.

Make me of those who do so in response to Your^{azwj} love and to become closer thereby to You^{azwj}. O Lord, Make it to be the end of my deed, and turning of my life to its end. O Lord, Grant me therein for Your^{azwj} sake with it a battle, which will make me deserve Your^{azwj} pleasure and remove thereby my sins. O Lord, place me among the living martyrs that receive sustenance from You^{azwj} because of the acts of the enemy who is disobedient. Make it happen under the banner of truth and the flag of guidance when advancing to support them (the believers) without turning my back to the enemy, or move around with doubts. O Lord^{azwj}, I seek Your^{azwj} Protection in the battle against cowardice in frightening conditions and against weakness during the exchanges with champions. I seek Your^{azwj} Protection against the sins that turn good deeds invalid, the sins that feed doubts or make me advance without certainty after which my efforts end in destruction and my deeds become unacceptable.¹²⁴

Masoom^{asws}'s Instructions on Al-Khums, Anfal and Jihad

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْعَبْدِ الصَّالِحِ ع قَالَ الْخُمْسُ مِنْ خَمْسَةِ أَشْيَاءَ مِنَ الْعَنَائِمِ وَ الْعَوَصِ وَ مِنَ الْكُنُوزِ وَ مِنَ الْمَعَادِنِ وَ الْمَلَاخَةِ يُؤْخَذُ مِنْ كُلِّ هَذِهِ الصُّنُوفِ الْخُمْسُ فَيُجْعَلُ لِمَنْ جَعَلَهُ اللَّهُ تَعَالَى لَهُ وَ يُقَسَّمُ الرَّابِعَةُ الْأَخْمَاسَ بَيْنَ مَنْ قَاتَلَ عَلَيْهِ وَ وَلِيَ ذَلِكَ وَ يُقَسَّمُ بَيْنَهُمُ الْخُمْسُ عَلَى سِنَةِ أَسْهُمٍ

¹²⁴ Ibid, vol. 5, Ch. 15, h, 1

الكافي ج : 5 ص : 47

سَهْمٌ لَهُ وَ سَهْمٌ لِرَسُولِ اللَّهِ وَ سَهْمٌ لِذِي الْقُرْبَى وَ سَهْمٌ لِلْيَتَامَى وَ سَهْمٌ لِلْمَسَاكِينِ وَ سَهْمٌ لِأَبْنَاءِ السَّبِيلِ فَسَهْمُ اللَّهِ وَ سَهْمُ رَسُولِ اللَّهِ لِأَوْلِي الْأَمْرِ مِنْ بَعْدِ رَسُولِ اللَّهِ ص وَرَأْتَهُ فَلَهُ ثَلَاثَةُ أَسْهُمٍ سَهْمَانِ وَرَأْتَهُ وَ سَهْمٌ مَقْسُومٌ لَهُ مِنَ اللَّهِ وَ لَهُ نِصْفُ الْخُمْسِ كَمَا وَ نِصْفُ الْخُمْسِ الْبَاقِي بَيْنَ أَهْلِ بَيْتِهِ فَسَهْمٌ لِيَتَامَاهُمْ وَ سَهْمٌ لِمَسَاكِينِهِمْ وَ سَهْمٌ لِأَبْنَاءِ سَبِيلِهِمْ يُقْسَمُ بَيْنَهُمْ عَلَى الْكِتَابِ وَ السُّنَّةِ مَا يَسْتَعْتُونَ بِهِ فِي سَنَتِهِمْ فَإِنْ فَضَلَ عَنْهُمْ شَيْءٌ فَهُوَ لِلْوَالِي وَ إِنْ عَجَزَ أَوْ نَقَصَ عَنْ اسْتِعْنَائِهِمْ كَانَ عَلَى الْوَالِي أَنْ يُنْفِقَ مِنْ عَدْوِهِ بِقَدْرِ مَا يَسْتَعْتُونَ بِهِ وَ إِمَّا صَارَ عَلَيْهِ أَنْ يَمُوتَهُمْ لِأَنْ لَهُ مَا فَضَلَ عَنْهُمْ وَ إِمَّا جَعَلَ اللَّهُ هَذَا الْخُمْسَ خَاصَّةً لَهُمْ نُونَ مَسَاكِينِ النَّاسِ وَ أَبْنَاءِ سَبِيلِهِمْ عَوْضًا لَهُمْ مِنْ صَدَقَاتِ النَّاسِ تَنْزِيهًا مِنَ اللَّهِ لَهُمْ لِقَرَابَتِهِمْ بِرَسُولِ اللَّهِ ص وَ كَرَامَةً مِنَ اللَّهِ لَهُمْ عَنْ أَوْسَاخِ النَّاسِ فَجَعَلَ لَهُمْ خَاصَّةً مِنْ عَدْوِهِ مَا يُعْطِيهِمْ بِهِ عَنْ أَنْ يُصْبِرَهُمْ فِي مَوْضِعِ الدَّلِّ وَ الْمَسْكَنَةِ وَ لَا بِأَسْ بَصَدَقَاتِ بَعْضِهِمْ عَلَى بَعْضٍ وَ هَوْلَاءِ الَّذِينَ جَعَلَ اللَّهُ لَهُمُ الْخُمْسَ هُمْ قَرَابَةُ النَّبِيِّ ص الَّذِينَ ذَكَرَهُمُ اللَّهُ فَقَالَ وَ أَنْزَلَ عَشِيرَتَكَ الْفَرَبِيِّينَ وَ هُمْ بَنُو عَبْدِ الْمُطَّلِبِ أَنْفُسُهُمُ الذِّكْرُ مِنْهُمْ وَ الْأُنثَى لَيْسَ فِيهِمْ مِنْ أَهْلِ بَيُوتَاتِ فَرِيشٍ وَ لَا مِنَ الْعَرَبِ أَحَدٌ وَ لَا فِيهِمْ وَ لَا مِنْهُمْ فِي هَذَا الْخُمْسِ مِنْ مَوَالِيهِمْ وَ قَدْ تَحَلُّ صَدَقَاتِ النَّاسِ لِمَوَالِيهِمْ وَ هُمْ وَ النَّاسُ سَوَاءٌ وَ مَنْ كَانَتْ أُمُّهُ مِنْ بَنِي هَاشِمٍ وَ أَبُوهُ مِنْ سَائِرِ فَرِيشٍ فَإِنَّ الصَّدَقَاتِ تَحَلُّ لَهُ وَ لَيْسَ لَهُ مِنَ الْخُمْسِ شَيْءٌ لِأَنَّ اللَّهَ تَعَالَى يَقُولُ ادْعُوهُمْ لِأَبَائِهِمْ وَ لِلْإِمَامِ صَفْوُ الْمَالِ أَنْ يَأْخُذَ مِنْ هَذِهِ الْأَمْوَالِ صَفْوَهَا الْجَارِيَةَ الْفَارَهَةَ وَ الذَّابَّةَ الْفَارَهَةَ وَ التَّوْبَ وَ الْمَتَاعَ بِمَا يُحِبُّ أَوْ يَسْتَهِي فَذَلِكَ لَهُ قَبْلَ الْقِسْمَةِ وَ قَبْلَ إِخْرَاجِ الْخُمْسِ وَ لَهُ أَنْ يَسُدَّ بِذَلِكَ الْمَالَ جَمِيعَ مَا يُتَوْبُهُ مِنْ مِثْلِ إِعْطَاءِ الْمُؤَلَّفَةِ فُلُوبُهُمْ وَ غَيْرِ

ذَلِكَ مِمَّا يُتَوْبُهُ فَإِنْ بَقِيَ بَعْدَ ذَلِكَ شَيْءٌ أَخْرَجَ الْخُمْسَ مِنْهُ فَقَسَمَهُ فِي أَهْلِهِ وَ قَسَمَ الْبَاقِي عَلَى مَنْ وَلِيَ ذَلِكَ وَ إِنْ لَمْ يَبْقَ بَعْدَ سَدِّ التَّوَابِ شَيْءٌ فَلَا شَيْءَ لَهُمْ وَ لَيْسَ لِمَنْ قَاتَلَ شَيْءٌ مِنَ الْأَرْضِيِّينَ وَ لَا مَا غَلَبُوا عَلَيْهِ إِلَّا مَا احْتَوَى عَلَيْهِ الْعَسْكَرُ وَ لَيْسَ لِلْأَعْرَابِ مِنَ الْقِسْمَةِ شَيْءٌ وَ إِنْ قَاتَلُوا مَعَ الْوَالِي لِأَنَّ رَسُولَ اللَّهِ ص صَالِحُ الْأَعْرَابِ أَنْ يَدْعَهُمْ فِي دِيَارِهِمْ وَ لَا يَهَاجِرُوا عَلَى أَنَّهُ إِنْ دَهَمَ رَسُولُ اللَّهِ ص مِنْ عَدْوِهِ دَهْمٌ أَنْ يَسْتَنْفِرَهُمْ فَيَقَاتِلَ بِهِمْ وَ لَيْسَ لَهُمْ فِي الْعَنِيمَةِ نَصِيبٌ وَ سُنَّتُهُ جَارِيَةٌ فِيهِمْ وَ فِي غَيْرِهِمْ وَ الْأَرْضُونَ الَّتِي أَخَذَتْ عَنْهُ بَخِيلٍ وَ رَجَالَ فِيهَا مَوْفُوقَةٌ مَتْرُوكَةٌ فِي يَدِ مَنْ يَعْمُرُهَا وَ يُحْيِيهَا وَ يَقُومُ عَلَيْهَا عَلَى مَا يُصَالِحُهُمُ الْوَالِي عَلَى قَدْرِ طَائِفَتِهِمْ مِنَ الْحَقِّ النَّصْفِ أَوْ الثُّلُثِ أَوْ الثُّلُثَيْنِ وَ عَلَى قَدْرِ مَا يَكُونُ لَهُمْ صَالِحًا وَ لَا يَضُرُّهُمْ فَإِذَا أَخْرَجَ مِنْهَا مَا أَخْرَجَ بِدَأْ فَأَخْرَجَ مِنْهُ الْعَشْرَ مِنَ الْجَمِيعِ مِمَّا سَقَّتِ السَّمَاءُ أَوْ سُقِيَ سَيْحًا وَ نِصْفَ الْعَشْرِ مِمَّا سُقِيَ بِالْوَالِي وَ النَّوَاضِحِ فَأَخَذَهُ الْوَالِي فَوَجَّهَهُ فِي الْجِهَةِ الَّتِي وَجَّهَهَا اللَّهُ عَلَى تَمَانِيَةِ أَسْهُمٍ لِلْفُقَرَاءِ وَ الْمَسَاكِينِ وَ الْعَامِلِينَ عَلَيْهَا وَ الْمُؤَلَّفَةِ فُلُوبُهُمْ وَ فِي الرَّقَابِ وَ الْعَارِمِينَ وَ فِي سَبِيلِ اللَّهِ وَ ابْنِ السَّبِيلِ تَمَانِيَةَ أَسْهُمٍ يُقْسَمُ بَيْنَهُمْ فِي مَوَاضِعِهِمْ بِقَدْرِ مَا يَسْتَعْتُونَ بِهِ فِي سَنَتِهِمْ بِلَا ضَيْقٍ وَ لَا تَقْتِيرٍ فَإِنْ فَضَلَ مِنْ ذَلِكَ شَيْءٌ رُدَّ إِلَى الْوَالِي وَ إِنْ نَقَصَ مِنْ ذَلِكَ شَيْءٌ وَ لَمْ يَكْتَفُوا بِهِ كَانَ عَلَى الْوَالِي أَنْ يَمُوتَهُمْ مِنْ عَدْوِهِ بِقَدْرِ سَعَتِهِمْ حَتَّى يَسْتَعْتُوا وَ يُؤْخَذَ بَعْدَ مَا بَقِيَ مِنَ الْعَشْرِ فَيُقْسَمُ بَيْنَ الْوَالِي وَ بَيْنَ شُرَكَائِهِ الَّذِينَ هُمْ عَمَالُ الْأَرْضِ وَ أَكْرَهَتْهَا فَيُدْفَعُ إِلَيْهِمْ أَنْصَابًا وَ هُمْ عَلَى مَا صَالِحَهُمْ عَلَيْهِ وَ يُؤْخَذُ الْبَاقِي فَيَكُونُ بَعْدَ ذَلِكَ أَرْزَاقَ أَعْوَانِهِ عَلَى دِينِ اللَّهِ وَ فِي مَصْلَحَةِ مَا يُتَوْبُهُ مِنْ تَقْوِيَةِ الْإِسْلَامِ وَ تَقْوِيَةِ الدِّينِ فِي وَجْهِ الْجِهَادِ وَ غَيْرِ ذَلِكَ مِمَّا فِيهِ مَصْلَحَةُ الْعَامَّةِ لَيْسَ لِنَفْسِهِ مِنْ ذَلِكَ قَلِيلٌ وَ لَا كَثِيرٌ وَ لَهُ بَعْدَ الْخُمْسِ الْأَنْفَالُ وَ النَّاقِلُ كُلُّ أَرْضٍ خَرِبَةٍ قَدْ بَادَ أَهْلُهَا وَ كُلُّ أَرْضٍ

لَمْ يُوجَفَ عَلَيْهَا بِخَيْلٍ وَ لَا رِكَابٍ وَ لَكِنْ صَالَحُوا صُلْحًا وَ أَعْطُوا بِأَيْدِيهِمْ عَلَى غَيْرِ قِتَالٍ وَ لَهُ رُعُوسُ الْجِبَالِ وَ بَطُونُ الْأَوْدِيَةِ وَ الْأَجَامُ وَ كُلُّ أَرْضٍ مَيْتَةٍ لَا رَبَّ لَهَا وَ لَهُ صَوَافِي الْمُلُوكِ مَا كَانَ فِي أَيْدِيهِمْ مِنْ غَيْرِ وَجْهِ الْعَصَبِ لِأَنَّ الْعَصَبَ كُلُّهُ مَرْدُودٌ وَ هُوَ وَارِثٌ مَنْ لَا وَارِثَ لَهُ يَعْوَلُ مَنْ لَا حِيلَةَ لَهُ وَ قَالَ إِنَّ اللَّهَ لَمْ يَثْرِكْ شَيْئًا مِنْ صُنُوفِ الْأَمْوَالِ إِلَّا وَ قَدْ قَسَمَهُ وَ أَعْطَى كُلَّ ذِي حَقِّ حَقَّهُ الْخَاصَّةَ وَ الْعَامَّةَ وَ الْفُقَرَاءَ وَ الْمَسَاكِينِ وَ كُلُّ صِنْفٍ مِنْ صُنُوفِ النَّاسِ فَقَالَ لَوْ عُدِلَ فِي النَّاسِ لاسْتَعْتَوْا ثُمَّ قَالَ إِنَّ الْعَدْلَ أَحْلَى مِنَ الْعَسَلِ وَ لَا يَعْدِلُ إِلَّا مَنْ يُحْسِنُ الْعَدْلَ قَالَ وَ كَانَ رَسُولُ اللَّهِ ص يَسْمَعُ صَدَقَاتِ الْبُؤَادِيِّ فِي الْبُؤَادِي وَ صَدَقَاتِ أَهْلِ الْحَضَرِ فِي أَهْلِ الْحَضَرِ وَ لَا يُقْسَمُ بَيْنَهُمْ بِالسُّوِيَةِ عَلَى تَمَانِيَةِ حَتَّى يُعْطَى أَهْلُ كُلِّ سَهْمٍ ثَمْنًا وَ لَكِنْ يُقْسَمُ عَلَى قَدْرِ مَنْ يَحْضُرُهُ مِنْ أَنْصَابِ التَّمَانِيَةِ عَلَى قَدْرِ مَا يُقِيمُ كُلُّ صِنْفٍ مِنْهُمْ بِقَدْرِ لَيْسَتْ لَهُ لَيْسَتْ فِي ذَلِكَ شَيْءٌ مَوْفُوتٌ وَ لَا مُسَمًّى وَ لَا مُؤَلَّفَ إِمَّا يَضَعُ ذَلِكَ عَلَى قَدْرِ مَا يَرَى وَ مَا يَحْضُرُهُ حَتَّى يَسُدَّ فَاقَةَ كُلِّ قَوْمٍ مِنْهُمْ وَ إِنْ فَضَلَ مِنْ ذَلِكَ فَضْلًا عَرَضُوا الْمَالَ جُمْلَةً إِلَى غَيْرِهِمْ وَ النَّاقِلُ إِلَى الْوَالِي وَ كُلُّ أَرْضٍ فُتِحَتْ فِي أَيَّامِ النَّبِيِّ ص إِلَى آخِرِ الْأَبَدِ وَ مَا كَانَ اقْتِنَاحًا بِدَعْوَةِ أَهْلِ الْجَوْرِ وَ أَهْلِ الْعَدْلِ لِأَنَّ ذِمَّةَ رَسُولِ اللَّهِ ص فِي الْأَوَّلِينَ وَ الْآخِرِينَ ذِمَّةٌ وَاحِدَةٌ لِأَنَّ رَسُولَ اللَّهِ ص قَالَ الْمُسْلِمُونَ إِخْوَةٌ تَتَكَافَى دِمَاؤُهُمْ وَ يَسْعَى بِذِمَّتِهِمْ أَدْنَاهُمْ وَ لَيْسَ فِي مَالِ الْخُمْسِ زَكَاةٌ لِأَنَّ الْفُقَرَاءَ النَّاسِ جُعِلَ أَرْزَاقُهُمْ فِي أَمْوَالِ النَّاسِ عَلَى تَمَانِيَةِ أَسْهُمٍ فَلَمْ يَبْقَ مِنْهُمْ أَحَدٌ وَ جَعَلَ لِلْفُقَرَاءِ قَرَابَةَ الرَّسُولِ ص نِصْفَ الْخُمْسِ فَأَغْنَاهُمْ بِهِ عَنْ صَدَقَاتِ النَّاسِ وَ صَدَقَاتِ النَّبِيِّ ص وَ وَلِيَ الْأَمْرِ فَلَمْ يَبْقَ قَوْبِيرٌ مِنَ الْفُقَرَاءِ النَّاسِ وَ لَمْ يَبْقَ قَوْبِيرٌ مِنَ الْفُقَرَاءِ قَرَابَةِ رَسُولِ اللَّهِ ص إِلَّا وَ قَدْ اسْتَعْنَى فَلَا قَوْبِيرَ وَ لِذَلِكَ لَمْ يَكُنْ عَلَى مَالِ النَّبِيِّ ص وَ الْوَالِي زَكَاةٌ لِأَنَّهُ لَمْ يَبْقَ قَوْبِيرٌ مُحْتَاجٌ وَ لَكِنْ عَلَيْهِمْ أَشْيَاءُ تَتَوْبُهُمْ مِنْ وَجْهِهِ وَ لَهُمْ مِنْ تِلْكَ الْوُجُوهِ كَمَا عَلَيْهِمْ

Ali ibn Ibrahim ibn Hashim has narrated from his father from Hammad ibn 'Isa from certain persons of our people from the virtuous servant of Allah who has said the following:

"Al-Khums (one-fifth tax) is due on five categories of properties. It is due on (1) spoils of war or general net income, (2) properties acquired from diving deep waters, (3) the treasures found, (4) the mines and (5) salt mines. On each of such categories al-Khums is due. Al-Khums, such one-fifth, is distributed just as Allah^{azwj} has done. The remaining four portions are distributed among those who have taken part in the actual fighting or those lending support behind the front. The one-fifth is distributed in six portions as follows: One portion for Allah^{azwj}, one for the Messenger of Allah^{saww}, one for the relatives (of the Messenger of Allah^{saww}), one for the orphans, one for the destitute and one portion for those who become needy on a journey.

"Thus, the portion for Allah^{azwj} and the Messenger of Allah^{saww} belongs to Leadership with Divine Authority after the Messenger of Allah^{saww} as the portion of inheritance. He^{asws} (Leader with Divine Authority) will have three portions. Two portions are inheritance and one is that which Allah^{azwj} has granted to him. "Fifty percent of (al)-Khums (one-fifth) belongs to him, the Imam (Leader with Divine Authority). The other fifty percent of (al)-Khums belongs to his (the Holy Prophet's) family members. One portion is for the orphans thereof: one portion for the destitute thereof, one portion for those of them who become needy while on a journey. It is distributed among them according to the rules in the Book and the Sunnah. The limit is an amount that can suffice for their expenses for a whole year. If anything is left extra it will go to the Wali, (Leader with Divine Authority). In the case of deficit the Wali is responsible for providing and paying the deficit to meet their needs.

"Wali is responsible for paying the deficit; the extra is given to him. Allah^{azwj} has given this one-fifth exclusively to them, not to the destitute from the masses. It is also given to those of them (relatives) who become needy on a journey as a replacement for the charities due on people. It is a sign of distinction from Allah^{azwj} for them because of their being the relatives of the Messenger of Allah^{saww} and an honour from Allah^{azwj} to keep them secure from the filth in the hands of people. Thus, it is for them only as sustenance to save them from humiliation and destitution. They may receive other forms of charities from each other.

"These are those for whom Allah^{azwj} has assigned al-Khums. They are the relatives of the Holy Prophet^{saww}; as Allah^{azwj} has mentioned in His words, 'Warn your close relatives.' (26:214) They are the children of 'Abd al-Muttalib themselves, male and female. No one of the families of Quraysh or the Arabs is of them. Among them or from them also is none of their slaves to have a portion in al-Khums. The charities of the masses of people are lawful for their slaves to consume. Their slaves and the masses of people are the same. One whose mother is from the family of Hashim and his father from the masses of Quraysh, the charities are lawful for such person to consume. Such person is not entitled to receive from al-Khums; Allah^{azwj} has said, 'Call them sons of their own fathers.' (33:5) "The properties of the best quality in the taxable properties are as the portion of the Imam. The female slave, the best horse, the best clothes and other items that are liked and desired for; such items are for him before the distribution and before the subtraction of 'al-Khums,

"He will pay and maintain with such properties, the causes where he may need to pay such as grants to people who are inclined to the system of belief and so forth. If anything is left extra then al-Khums is taken out there from and is distributed to the causes for which it is. If anything is left extra then it is given to the Wali. If nothing is left after the expenses then there is nothing for the Wali. Nothing from the land is for the fighters. So also are the properties that are acquired by overwhelming the enemy except for what the army has physically captured.

"The Bedouins have no share in the distribution even if they take part in fighting in support of the Wali. It is because the Messenger of Allah^{saww} reached a settlement with them. It said, 'They will not be exiled, and that if the Messenger of Allah^{saww} will be attacked by his enemies they will come to help to fight the enemy but will have no share in the properties of the enemies confiscated.' This practice has been continuous ever since about them and others.

"The lands that were captured by the forces of the army will remain in the public domain. The developers may keep them and reach a settlement with the Wali who uses his discretion in the matter. They may find a fair and proportionate agreement on the basis of proper protection of all parties rights and interests. The apportionment may take shape in the form of a half, a one-third or two-thirds and so forth.

"The tax on whatever is harvested, after necessary deductions, will be ten percent if the plantation is irrigated by rain. It is five percent if irrigation is by mechanical means such as al-Dawaliy and al-Nawadih. Wali collects this tax and spends on the causes that Allah^{azwj} has Described which are eight categories: (1) The needy, (2) the destitute, (3) the employees of the taxation office, (4) the people who sympathize with the faith, (5) to set free the slaves, (6) to help the bankrupt, (7) for the cause of Allah^{azwj} and (8) to help those who become needy on a journey.

"Each cause can receive an amount enough for its expenses and maintenance for up to one year in a reasonable manner. If anything is left extra it is for the Wali. If it is not sufficient the Wali must provide the needed funds from his resources. The ten percent tax is divided between the Wali and his partners such as workers and supervisors of the land. They will receive their shares according to the standing agreements. The remaining will be spent on those who help him in the matters of religion of Allah^{azwj} and in the interest of Islam and the strengthening of the religion such as defence and so forth, in which there is general but not personal interest. It is not for his personal interests small or large.

"Besides al-Khums for Imam there is 'al-Anfal '. Al-Anfal is every kind of abandoned land whose owners are no more and all the lands that are acquired without the use of force and fighting but are achieved through settlement or the owners may have given them to the Imam without fight. "To the Imam belongs the mountain, inside of the valleys, marshes and undeveloped lands that have no owners. To the Imam belong the properties of the kings defeated if such properties are not usurped. The usurped properties are all returned to the owner. The Imam is the heir of those who have no heirs. He supports those who have no

supporters financially. "The Imam has said, 'There is no category of the properties that Allah^{azwj} may not have distributed and has given every rightful person his or her rights of the general or particular nature of the needy and the destitute and all categories of people.'

"Also the Imam has said, 'If justice is practiced among the people they will become free from want.' The Imam then said, 'Justice is more sweet than honey. No one practices it properly except those who are good in justice.' "The Imam then said, 'The Messenger of Allah^{saww} would distribute the charities of the rural areas in the rural areas and the charities of the towns to the people of the towns. He would not divide every amount of charity received into eight portions. He would divide it proportionate to the categories of the causes present before him and to the degree for each cause that would suffice it for one year. There was no limit of time or a certain date or the combination of both. He based it on what was available and who was present and how much of the need of each category could have been fulfilled. He offered the remaining to other people. "Al-Anfal belongs to the Wali and so are all the lands that were captured during the time of the Holy Prophet^{asws} to eternity. It does not matter whether the conquest was made through the people of justice or otherwise. The responsibility of the Messenger of Allah^{saww} is one and the same in the past, present or future generations. It is because the Messenger of Allah^{saww} said: 'Muslims, as brothers, are equal in the matters of lives. Even the small ones among them strive for the fulfilment of their responsibilities.'

"There is no zakat on al-Khums property. It is because the shares of the needy from the masses are placed in the properties of the people in eight categories. No one of the needy in the masses is left out. The needy from the relatives of the Messenger of Allah^{saww} have their share in the fifty percent of al-Khums. This suffices them and they do not need the charities of the masses, the charities of the Holy Prophet^{saww} and the charities of Wali (Leadership with Divine Authority). In this way the system leaves no one as a needy person of the masses or of the relatives of the Messenger of Allah^{saww} without proper coverage and welfare benefits, so all the needy benefit. For this reason there is no zakat on the properties of the Holy Prophet^{asws} or Wali^{asws}. It is due to the fact that for all kinds of needs there are resources in the system to facilitate them. There are responsibilities as well as rights on the parts of the Holy Prophet^{saww} and the Wali^{asws} .

بِإِسْنَادِ الْأَوَّلِ عَنِ ابْنِ مَحْبُوبٍ عَنْ يَعْقُوبَ السَّرَّاجِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَأَلَ أَمِيرُ الْمُؤْمِنِينَ عَ عَنِ الْإِيمَانِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ الْإِيمَانَ عَلَى أَرْبَعِ دَعَائِمٍ عَلَى الصَّبْرِ وَالْيَقِينِ وَالْعَدْلِ وَالْجِهَادِ فَالصَّبْرُ مِنْ ذَلِكَ عَلَى أَرْبَعِ شُعَبٍ عَلَى الشُّوقِ وَالِإِسْتِقَاقِ وَالزُّهْدِ وَالْتِرْقُبِ فَمَنْ اسْتَقَالَ إِلَى الْجَنَّةِ سَلَا عَنْ الشَّهَوَاتِ وَمَنْ أَشْفَقَ مِنَ النَّارِ رَجَعَ عَنِ الْمَحْرَمَاتِ وَمَنْ زَهَدَ فِي الدُّنْيَا هَانَتْ عَلَيْهِ الْمُصِيبَاتُ وَمَنْ رَاقَبَ الْمَوْتَ سَارَعَ إِلَى الْخَيْرَاتِ وَالْيَقِينُ عَلَى أَرْبَعِ شُعَبٍ تَبْصِيرَةَ الْفِطْنَةِ وَتَأْوُلَ الْحِكْمَةِ وَمَعْرِفَةَ الْعِبْرَةِ وَسُنَّةَ الْأَوَّلِينَ فَمَنْ أَبْصَرَ الْفِطْنَةَ عَرَفَ الْحِكْمَةَ وَمَنْ تَأْوَلَ الْحِكْمَةَ عَرَفَ الْعِبْرَةَ وَمَنْ عَرَفَ الْعِبْرَةَ عَرَفَ السُّنَّةَ فَكَأَنَّمَا كَانَ مَعَ الْأَوَّلِينَ وَاهْتَدَى إِلَى الْبَيْتِ هِيَ أَقْوَمُ وَنَظَرَ إِلَى مَنْ نَجَا بِمَا نَجَا وَمَنْ هَلَكَ بِمَا هَلَكَ وَإِنَّمَا أَهْلَكَ اللَّهُ مَنْ أَهْلَكَ بِمَعْصِيَتِهِ وَأَنْجَى مَنْ أَنْجَى بِطَاعَتِهِ وَالْعَدْلُ عَلَى أَرْبَعِ شُعَبٍ غَامِضَ الْقَهْمِ وَغَمْرَ الْعِلْمِ وَزَهْرَةَ الْحُكْمِ وَرَوْضَةَ الْحِلْمِ فَمَنْ فَهَمَ فَسَّرَ جَمِيعَ الْعِلْمِ وَمَنْ عِلِمَ عَرَفَ شُرَائِعَ الْحُكْمِ وَمَنْ حَلِمَ لَمْ يَفْرُطْ فِي أَمْرِهِ وَعَاشَى فِي النَّاسِ حَمِيداً وَالْجِهَادُ عَلَى أَرْبَعِ شُعَبٍ عَلَى الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ وَالصَّدَقِ فِي الْمَوَاطِنِ وَشَتَانِ الْفَاسِقِينَ فَمَنْ أَمَرَ بِالْمَعْرُوفِ شَدَّ ظَهْرَ الْمُؤْمِنِ وَمَنْ نَهَى عَنِ الْمُنْكَرِ أَرْغَمَ أَنْفَ الْمُنَافِقِ وَأَمِنَ كَيْدَهُ وَمَنْ صَدَّقَ فِي الْمَوَاطِنِ قَضَى الَّذِي عَلَيْهِ وَمَنْ شَتَى الْفَاسِقِينَ غَضِبَ لِلَّهِ وَمَنْ غَضِبَ لِلَّهِ غَضِبَ اللَّهُ لَهُ فَذَلِكَ الْإِيمَانُ وَدَعَائِمُهُ وَشُعَبُهُ

Through the same chain of narrators as the above Hadith it is narrated from ibn Mahbub from Yaqub al-Sarraj from Jabir from abu Ja'far, 'Alayhi al-Salarn, who has said the following:

"Amir-ul-Momineen^{asws} was asked about Eman (belief) and he said, 'Allah^{azwj} made belief upon four pillars: 'Al-Sabr'; Al-Yaqeen; Al-Adel and Al-Jihad' 'Patience, Certainty, Justice and **Jihad**. 'The Patience therein has four branches: striving for good, fear, restraint and vigilance. One who has a longing for paradise forgets the worldly desires. One who has fear of hell abstains from unlawful things. One who exercises restraint in worldly matters the worldly hardships become easier for him, and one who is vigilant of death hastens to good deeds.

'The Certainty therein is also of four branches. They consist of sharp understanding, proper application of wisdom, recognising good lessons and knowledge of the traditions of the people of the past. One who possesses sharp understanding recognises the matters of wisdom. One who applies wisdom properly recognises the good lessons, and one who recognises the good lessons recognises the traditions, and one who recognises traditions is like the one who has lived with the people of the past and has found proper and firm guidance. He has seen who found salvation and through which means as the previous ones had found. He has also seen those who were destroyed and things that destroyed them. Allah^{azwj} Destroys only those who disobey Him^{azwj} and Grants salvation for the ones who seek obedience to His^{azwj} commands.

'The Justice therein is also of four branches. It is a matter of deep understanding, a huge body of knowledge, the bloom of wisdom and the garden of forbearance. One who has deep understanding has the ability to interpret all knowledge. One who has a huge body of knowledge knows the ways of wisdom, and one who is forbearing is not an extremist in his decrees and lives among the people with a good name.

'The **Jihad** therein, is also of four branches. They consist of helping others to perform their duties and to stay away from that, which is prohibited, to speak the truth whenever needed and to shun sins and sinners. One who helps others to perform their duties has supported the believer. One who helps stop others from sinning has humiliated the hypocrites and has thwarted their wicked plans. One who speaks the truth at the right time, his is the winning side. One who shuns the sinners has used anger for Allah^{azwj}. One who becomes angry for Allah^{azwj}, Allah^{azwj} becomes angry for him. Such is Eman, its foundations and branches.¹²⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ يَحْيَى فِيَمَا أَعْلَمُ عَنْ عَمْرٍو
بْنِ مُدْرِكِ الطَّائِبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لِأَصْحَابِهِ أَيُّ عُرَى الْإِيمَانِ أَوْتَقُّ فَقَالُوا اللَّهُ وَرَسُولُهُ
أَعْلَمُ وَقَالَ بَعْضُهُمُ الصَّلَاةَ وَقَالَ بَعْضُهُمُ الزَّكَاةَ وَقَالَ بَعْضُهُمُ الصِّيَامَ وَقَالَ بَعْضُهُمُ الْحَجَّ

وَ الْعُمْرَةَ وَقَالَ بَعْضُهُمُ الْجِهَادَ فَقَالَ رَسُولُ اللَّهِ ص لِكُلِّ مَا فَلْتُمْ فَضَلَّ وَ لَيْسَ بِهِ وَ لَكِنْ أَوْتَقُّ عُرَى الْإِيمَانِ الْحُبُّ فِي
اللَّهِ وَ الْبُغْضُ فِي اللَّهِ وَ تَوَالِي أَوْلِيَاءِ اللَّهِ وَ التَّبَرُّيُّ مِنْ أَعْدَاءِ اللَّهِ

A number of our people have narrated from Ahmad ibn abu 'Abd Allah from Muhammad ibn 'Isa

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from abu al-Hassan Ali ibn Yahya, who from 'Amr ibn Mudrik al-Ta'i from abu 'Abd Allah^{asws} who has said the following:

"The Messenger of Allah^{saww} once asked his companions, 'Which essence of belief is stronger to hold on to?' They said, 'Allah^{azwj} and His Messenger^{saww} know best.' Certain individuals among them said, 'It is prayer,' others said, 'It is al-Zakaat (charity)' a few of them said, 'It is fasting', others said, 'It is Hajj and 'Umrah' and still others said, 'It is the Jihad.'

'The Messenger of Allah^{saww} then said: 'For everything, you said there is a merit but is not such an essence. In fact, the strongest essence of belief is to hold on to is love for the sake of Allah^{azwj}, hate for the sake of Allah^{azwj}, support and love those who have received authority^{asws} from Allah^{azwj} and to disassociate from the enemies of Allah^{azwj}.'¹²⁶

Prayers of Amir-ul-Momineen^{asws}:

اَقُولُ السَّلَامَ عَلَيْكَ يَا وَلِيَّ اللَّهِ السَّلَامَ عَلَيْكَ يَا حُجَّةَ اللَّهِ السَّلَامَ عَلَيْكَ يَا خَلِيْفَةَ اللَّهِ السَّلَامَ عَلَيْكَ يَا عَمُوْدَ الدِّيْنِ السَّلَامَ عَلَيْكَ يَا وَاْرَثَ النَّبِيِّْنَ السَّلَامَ عَلَيْكَ يَا قَسِيْمَ الْجَنَّةِ وَ النَّارِ وَ صَاحِبَ الْعَصَا وَ الْمِيْسَمِ السَّلَامَ عَلَيْكَ يَا اَمِيْرَ الْمُؤْمِنِيْنَ اَشْهَدُ اَنَّكَ كَلِمَةُ التَّقْوَى وَ بَابُ الْهُدَى وَ الْعُرُوَّةُ الْوَقْفَى وَ الْحَبْلُ الْمَتِيْنُ وَ الصِّرَاطُ الْمُسْتَقِيْمُ وَ اَشْهَدُ اَنَّكَ حُجَّةُ اللَّهِ عَلَي خَلْقِهِ وَ شَآهِدُهُ عَلَي عِبَادِهِ وَ اَمِيْنُهُ عَلَي عِلْمِهِ وَ خَازِنُ سِرِّهِ وَ مَوْضِعُ حِكْمَتِهِ وَ اَخُو رَسُوْلِهِ ع وَ اَشْهَدُ اَنَّ دَعْوَتَكَ حَقٌّ وَ كُلُّ دَاْعٍ مَنصُوْبٍ ذُوْنكَ بَاطِلٌ مَدْحُوْضٌ اَنْتَ اَوَّلُ مَظْلُوْمٍ وَ اَوَّلُ مَعْصُوْبٍ حَقُّهُ فَصَبْرَتْ وَ اِحْتَسَبَتْ لَعْنُ اللَّهِ مَنْ ظَلَمَكَ وَ اَعْتَدَى عَلَيْكَ وَ صَدَّ عَنْكَ لَعْنًا كَثِيْرًا يَلْعَنُهُمْ بِهٖ كُلُّ مَلَكٍ مُّقْرَبٍ وَ كُلُّ نَبِيٍّ مُّرْسَلٍ وَ كُلُّ عَبْدٍ مُؤْمِنٍ مُمْتَحِنٍ صَلَّى اللَّهُ عَلَيْكَ يَا اَمِيْرَ الْمُؤْمِنِيْنَ وَ صَلَّى اللَّهُ عَلَي رُوْحِكَ وَ بَدَنِكَ اَشْهَدُ اَنَّكَ عَبْدُ اللَّهِ وَ اَمِيْنُهُ بَلَّغْتَ نَاصِحًا وَ اَدْبَيْتَ اَمِيْنًا وَ قَتَلْتَ صَدِيْقًا وَ مَضَيْتَ عَلَي يَقِيْنٍ لَمْ تُؤَيِّرْ عَمَى عَلَي هُدَى وَ لَمْ تَمَلْ مِنْ حَقٍّ اِلَى بَاطِلٍ اَشْهَدُ اَنَّكَ قَدْ اَقَمْتَ الصَّلَاةَ وَ اَتَيْتَ الزَّكَاةَ وَ اَمَرْتَ بِالْمَعْرُوْفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ وَ اتَّبَعْتَ الرَّسُوْلَ وَ نَصَحْتَ لِلْاُمَّةِ وَ تَلَوْتَ الْكِتَابَ حَقًّا تَلَاوْتِهِ وَ جَاهَدْتَ فِي اللَّهِ حَقًّا جِهَادَهُ وَ دَعَوْتَ اِلَى سَبِيْلِهِ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ حَتَّى اَتَاكَ الْيَقِيْنَ اَشْهَدُ اَنَّكَ كُنْتَ عَلَي نَبِيْنَةٍ مِنْ رَبِّكَ وَ دَعَوْتَ اِلَيْهِ عَلَي بَصِيْرَةٍ وَ بَلَّغْتَ مَا اَمَرْتَ بِهٖ وَ قَمْتَ بِحَقِّ اللَّهِ غَيْرَ وَاَهِنٍ وَ لَا مُوَهِنٍ فَصَلَّى اللَّهُ عَلَيْكَ صَلَاةً مُتَّبِعَةً مُتَوَاصِلَةً مُتَرَادِفَةً يَتَّبِعُ بَعْضُهَا بَعْضًا لَا انْقِطَاعَ لَهَا وَ لَا اَمَدَ وَ لَا اَجَلَ وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ جَزَاكَ اللَّهُ مِنْ صَدِيْقٍ خَبِيْرًا عَنِ رَعِيْبِهِ اَشْهَدُ اَنَّ الْجِهَادَ مَعَكَ جِهَادٌ وَ اَنَّ الْحَقَّ مَعَكَ وَ اِنَّكَ وَ اَنْتَ اَهْلُهُ وَ مَعْدِنُهُ وَ مِيْرَاثَ النُّبُوَّةِ عِنْدَكَ فَصَلَّى اللَّهُ عَلَيْكَ وَ سَلَّمَ تَسْلِيْمًا وَ عَدَبَ اللَّهُ قَاتِلَكَ بِاَنْوَاعِ الْعَذَابِ اَتَيْتُكَ يَا اَمِيْرَ الْمُؤْمِنِيْنَ عَارِفًا بِحَقِّكَ مُسْتَبْصِرًا بِشَأْنِكَ مُعَادِيًا لِاَعْدَائِكَ مُوَالِيًا لِوَالِيَانِكَ يَا اَبِي اَنْتَ وَ اُمِّي اَتَيْتُكَ عَانِدًا بِكَ مِنْ نَارِ اسْتَحَقَّهَا مِثْلِي بِمَا جَنَيْتُ عَلَي نَفْسِي اَتَيْتُكَ زَائِرًا اَبْتَعِي بِزِيَارَتِكَ فَكَأَنَّ رَقِيْبَتِي مِنَ النَّارِ اَتَيْتُكَ هَارِبًا مِنْ ذُنُوْبِي الَّتِي احْتَطَبْتُهَا عَلَي ظَهْرِي اَتَيْتُكَ وَاْفِدًا لِعَظِيْمِ حَالِكَ وَ مَنَزَلَتِكَ عِنْدَ رَبِّي فَاسْتَفَعْتُ لِي عِنْدَ رَبِّكَ فَاِنَّ لِي ذُنُوْبًا كَثِيْرَةً وَ اِنَّ لَكَ عِنْدَ اللَّهِ مَقَامًا مَعْلُوْمًا وَ جَاهًا عَظِيْمًا وَ شَأْنًا كَبِيْرًا وَ شَفَاعَةً مَقْبُوْلَةً وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ لَا يَشْفَعُونَ اِلَّا لِمَنْ ارْتَضَى اللَّهُمَّ رَبَّ النَّارِيَابِ صَرِيْحُ الْاَحْبَابِ اِنِّي عُدْتُ بِاَخِي رَسُوْلِكَ مَعَاذًا فَفَكَ رَقِيْبَتِي مِنَ النَّارِ اَمَنْتُ بِاللَّهِ وَ مَا اَنْزَلَ اِلَيْكُمْ وَ اَتَوَلَّى اَخْرَجَكُمْ بِمَا تَوَلَّيْتُمْ بِهٖ اَوْلَكُمْ وَ كَفَرْتُمْ بِالْحَبِيْبِ وَ الطَّاعُوْتِ وَ اللّٰتِ وَ الْعُرَى

A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn 'Uramah from those who have said the following:

"Al-Sadiq abu al-Hassan^{asws} the 3rd has said that one should say this near the gravesite of 'Amir-ul-Momineen^{asws}. 'I hereby declare, affirm and acknowledge that you are a 'Alayhi al-Salam and my submission to your commandments O the one^{asws} who possesses Authority from Allah^{azwj}. You are the first oppressed and the first one whose rights were usurped. You exercised patience nobly until the time of your departure. I testify that you went before Allah^{azwj} as a martyr. May Allah^{azwj} punish your assassin by all kinds of punishments and renew his punishments. I, with understanding of your rights and position, have come to visit you^{asws}. I am aware of your^{asws} prominent status and I am an enemy of your^{asws} enemies and those who did injustice to you^{asws}. I will go before my Lord^{azwj} with this belief, if Allah^{azwj} so wills. O possessor of authority from Allah^{azwj}, I have

¹²⁶ Al-Kafi, vol, 2, Ch. 56, h 6, ج: 2، ص: 126

committed a great deal of sins. So intercede on my behalf before your Lord^{azwj}. You^{asws} have a praiseworthy position, before Allah^{azwj}, which is well known. You^{asws} possess high honour before Allah^{azwj} as well as approved intercession. Allah^{azwj} has said: **'No one will be able to intercede before Him except those whom He accepts.'** (21 :28)" Muhammad ibn Ja'far al-Razi has narrated from Muhammad ibn 'Isa ibn 'Ubayd from certain individuals of our people from abu al-Hassan, a similar Hadith.

Another Prayer to be Made Near the Gravesite of 'Amir-ul-Momineen^{asws}: "You should say the following near the gravesite of Amir-ul-Momineen^{asws}. "I hereby declare, affirm and acknowledge that you are a 'Alayhi al-Salam and my submission to your commandments O the friend of Allah^{azwj}. I hereby declare, affirm and acknowledge that you^{asws} are a 'Alayhi al-Salam and my submission to your commandments. O Authority of Allah^{azwj}. I hereby declare, affirm and acknowledge that you are a 'Alayhi al-Salam and my submission to your commandments. O deputy of Allah^{azwj}. (I hereby declare, affirm and acknowledge that you are a 'Alayhi al-Salam and my submission to (your commandments) O the pillar of religion. (I hereby declare, affirm and acknowledge that you are a 'Alayhi al-Salam and my submission to (your commandments) O heir of the prophets^{as}. (I hereby declare, affirm and acknowledge that you are a 'Alayhi al-Salam and my submission to (your commandments) O the person in-charge of paradise and hellfire, the person in charge of the 'Isa ' and Misam (Staff and Marking item). (I hereby declare, affirm and acknowledge that you are a 'Alayhi al-Salam and my submission to (your commandments) O Amir-ul-Momineen^{asws}.

I testify that you^{asws} are the word of piety, the gateway of guidance, the unbreakable ring, the strong rope and the straight path. I testify that you^{asws} are the authority of Allah^{azwj} over His^{azwj} creatures, His^{azwj} witness over His^{azwj} servants, His^{azwj} trustee of the treasure of His^{azwj} knowledge, the reservoir of His^{azwj} secret, and the place of His^{azwj} wisdom and brother of His messenger^{saww}.

I testify that your^{asws} call and preaching is the truth; and all callers and preachers appointed before you are false and invalid. You^{asws} are the oppressed, the first one^{asws} whose rights were usurped, but you^{asws} exercised patience to be rewarded in the hereafter. May Allah^{azwj} condemn those who did injustice to you^{asws}, transgressed against you^{asws} and installed obstacles in your^{asws} way. May Allah^{azwj} condemn them with the strongest condemnation along with condemnation by the angels of prominent positions before Allah^{azwj}, by the messenger-prophets and all believing people whose faith has passed (Allah^{azwj})s Test.

I appeal before Allah^{azwj} to grant salawat (favours and kindness to you^{asws} worthy of Your services to His cause), O Amir-ul-Momineen^{asws}. I appeal before Allah^{azwj} to shower salawat (favours and kindness) upon your^{asws} spirit and body. I testify that you are the servant and trustee of Allah^{azwj}. You^{asws} have preached good advice and kept your^{asws} trust properly; you^{asws} died as a truthful person and passed away with pure certainty. You^{asws} did not give preference to blindness over guidance and you^{asws} never inclined toward falsehood against the truth. I

testify that you performed Salat, paid Zakat, asked people to obey Allah^{azwj}'s commands and to stay away from what Allah^{azwj} has prohibited.

You followed the Messenger of Allah^{saww}, provided guidance to his followers, recited the book in a true manner of recitation, and strove hard in true manners for the cause of Allah^{azwj}. You invited people to the path of Allah^{azwj} with wisdom and good advice until the time of your^{asws} death. I testify that you^{asws} lived with the strongest proof and good reason about your Lord and invited people to Him^{azwj} with full awareness. You^{asws} preached what you^{asws} were commanded to preach and stood firm for the rights of Allah^{azwj} without acting weakly or showing any weakness. I appeal before Allah^{azwj} to Grant salawat (favours and compensation to you worthy of Your services to His^{azwj} cause), with such Salat, thereafter, along with it and on its sides one after the other, without any break in between, a timeless and endless one, (I hereby declare, affirm and acknowledge that you are a 'Alayhi al-Salam and my) submission to (your commandments) and may Allah^{azwj} Grant you^{asws} blessings and kindness. May Allah^{azwj} reward you^{asws}, as the truthful 'one^{asws}, and because of your services to His^{azwj} followers.

I testify that Jihad in your^{asws} support is the true form of Jihad and that truth is on your side and in your favour. You are the man of Jihad and its source and that the legacy of prophet-hood is with you. May Allah^{azwj} Grant you^{asws} salawat (favours and compensation to you 'Worthy of your services to Allah^{azwj}'s cause) and may Allah^{azwj} Grant you^{asws} safety and blessing. May Allah^{azwj} Punish your assassin with all kinds of punishment. O Amir-ul-Momineen^{asws}! I have come with my knowledge of your^{asws} rights and my awareness about your^{asws} prominent status. I am an enemy of your enemies and a friend of your friends. I pray to Allah^{azwj} to keep my soul and the soul of my parents in service for your^{asws} cause. I have come to seek refuge with you^{asws} against the fire, which is prepared for people like myself because of what I have committed against my soul. I have come to you^{asws} as a visitor seeking thereby freedom for my neck from the hellfire. I have come to you^{asws} fleeing from my sins, which I have loaded on my back. I have come to you^{asws} because of your^{asws} great status and position before my Lord^{azwj}. So intercede on my behalf before your Lord; I have committed great many sins. You^{asws} have a well-known position before Allah^{azwj} and a great status, and an accepted intercession. Allah^{azwj} has said, 'They do not intercede except for the chosen ones.' O Allah^{azwj}, (You^{azwj} are) the Lord^{azwj} of lords, the One^{azwj} who Responds to those whom He^{azwj} loves. I have sought protection with the brother of Your Messenger^{saww}. Set my neck free from the hellfire. I believe in Allah^{azwj} and in whatever He^{azwj} has revealed to you^{saww} (family of the Messenger of Allah^{asws}). I accept as my guardian with love the first one^{asws} among you^{asws} and the last one^{asws} of you just as I do so with first one^{asws} of you^{asws}. [reject al-Jibt and al-Taghut, al-Lat and al-'Uzza'.¹²⁷

Reference to Jihad in the Last Will of Amir-ul-Momaneen^{asws}

أَبُو عَلِيٍّ النَّشَعْرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ بَعَثَ إِلَيَّ أَبُو الْحَسَنِ مُوسَى ع بَوْصِيَّةَ أَمِيرِ الْمُؤْمِنِينَ ع وَ هِيَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

¹²⁷ H 8112, Ch. 15, h 1

هَذَا مَا أَوْصَى بِهِ وَ قَضَى بِهِ فِي مَالِهِ عَبْدُ اللَّهِ عَلِيُّ ابْتِغَاءَ وَجْهِ اللَّهِ لِيُورِثَنِي بِهِ الْجَنَّةَ وَ بَصْرَفَنِي بِهِ عَنِ النَّارِ وَ بَصْرَفَ النَّارَ عَنِّي يَوْمَ تَبْيَضُ وَجْوهُ وَ تَسْوَدُ وَجْوهُ أَنْ مَا كَانَ لِي مِنْ مَالٍ يَبْتِيعُ يُعْرِفُ لِي فِيهَا وَ مَا حَوْلَهَا صَدَقَةٌ وَ رَقِيقَهَا غَيْرَ أَنْ رَبَّاحًا وَ أَبَا نَيْرَ وَ جَبِيرًا عَقَاءَ لَيْسَ لِأَحَدٍ عَلَيْهِمْ سَبِيلٌ فَهَمْ مَوَالِي يَعْملُونَ فِي الْمَالِ خَمْسَ حَجَجٍ وَ فِيهِ نَفَقَتُهُمْ وَ زَرْفَهُمْ وَ أَرْزَاقَ أَهْلِيهِمْ وَ مَعَ ذَلِكَ مَا كَانَ لِي بِوَادِي الْقُرَى كُلِّهِ مِنْ مَالٍ لِبَنِي فَاطِمَةَ وَ رَقِيقَهَا صَدَقَةٌ وَ مَا كَانَ لِي بِدِيمَةَ وَ أَهْلِهَا صَدَقَةٌ غَيْرَ أَنْ زُرَيْقًا لَهُ مِثْلُ مَا كَتَبْتُ لِأَصْحَابِهِ وَ مَا كَانَ لِي بِأَدْنَبَةَ وَ أَهْلِهَا صَدَقَةٌ وَ الْفُقَرَاءُ وَ الْفُقَرَاءُ كَمَا قَدْ عَلِمْتُمْ صَدَقَةٌ فِي سَبِيلِ اللَّهِ وَ إِنَّ الَّذِي كَتَبْتُ مِنْ أَمْوَالِي هَذِهِ صَدَقَةٌ وَاجِبَةٌ بِنُورِ حَيَاتِي أَنَا أَوْ مِيتَا يُنْفَقُ فِي كُلِّ نَفَقَةٍ يُنْتَعَى بِهَا وَجْهُ اللَّهِ فِي سَبِيلِ اللَّهِ وَ وَجْهَهُ وَ ذَوِي الرَّحِمِ مِنْ بَنِي هَاشِمٍ وَ بَنِي الْمُطَّلِبِ وَ الْقَرِيبِ وَ الْبَعِيدِ فَإِنَّهُ يَقُومُ عَلَى ذَلِكَ الْحَسَنُ بْنُ عَلِيٍّ بِأَكْلِهِ مِنْهُ بِالْمَعْرُوفِ وَ يُنْفِقُهُ حَيْثُ بَرَأَهُ اللَّهُ عَزَّ وَ جَلَّ فِي حَلٍّ مُحَلَّلٍ لَا حَرَجَ عَلَيْهِ فِيهِ فَإِنْ أَرَادَ أَنْ يَبِيعَ نَصِيبًا مِنَ الْمَالِ فَيَقْضِي بِهِ الدَّيْنَ فَلْيَفْعَلْ إِنْ شَاءَ وَ لَا حَرَجَ عَلَيْهِ فِيهِ وَ إِنْ شَاءَ جَعَلَهُ سَرِيًّا لِلْمَلِكِ وَ إِنْ وُلِدَ عَلِيٌّ وَ مَوَالِيَهُمْ وَ أَمْوَالُهُمْ إِلَى الْحَسَنِ بْنِ عَلِيٍّ وَ إِنْ كَانَتْ دَارُ الْحَسَنِ بْنِ عَلِيٍّ غَيْرَ دَارِ الصَّدَقَةِ فَبِذَا لَهُ أَنْ يَبِيعَهَا فَلْيَبِيعْ إِنْ شَاءَ لَا حَرَجَ عَلَيْهِ فِيهِ وَ إِنْ بَاعَ فَإِنَّهُ يَفْضَلُ ثَلَاثَةَ أَثْلَافٍ فَيَجْعَلُ ثَلَاثًا فِي سَبِيلِ اللَّهِ وَ ثَلَاثًا فِي بَنِي هَاشِمٍ وَ بَنِي الْمُطَّلِبِ وَ يَجْعَلُ الثَّلَاثَ فِي آلِ أَبِي طَالِبٍ وَ إِنَّهُ يَضَعُهُ فِيهِمْ حَيْثُ بَرَأَهُ اللَّهُ وَ إِنْ حَدَّثَ بِحَسَنِ حَدَّثَ وَ حُسَيْنَ حَيٌّ فَإِنَّهُ إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ وَ إِنْ حُسَيْنًا يَفْعَلُ فِيهِ مِثْلَ الَّذِي أَمَرْتُ بِهِ حَسَنًا لَهُ مِثْلَ الَّذِي كَتَبْتُ لِلْحَسَنِ وَ عَلَيْهِ مِثْلَ الَّذِي عَلَى الْحَسَنِ وَ إِنْ لِبَنِي [ابْنِي] فَاطِمَةَ مِنْ صَدَقَةٍ عَلِيٌّ مِثْلَ الَّذِي لِبَنِي عَلِيٍّ وَ إِيَّيَّيَّ جَعَلْتُ الَّذِي جَعَلْتُ لِابْنَتِي فَاطِمَةَ ابْتِغَاءَ وَجْهِ اللَّهِ عَزَّ وَ جَلَّ وَ تَكْرِيمَ حُرْمَةِ رَسُولِ اللَّهِ ص وَ تَعْظِيمَهُمَا وَ تَشْرِيفَهُمَا وَ رِضَاهُمَا وَ إِنْ حَدَّثَ بِحَسَنِ وَ حُسَيْنَ حَدَّثَ فَإِنَّ الْآخِرَ مِنْهُمَا يَنْظُرُ فِي بَنِي عَلِيٍّ فَإِنْ وَجَدَ فِيهِمْ مَنْ يَرْضَى بِهِدَاهُ وَ إِسْلَامِهِ وَ أَمَانَتِهِ فَإِنَّهُ يَجْعَلُهُ لِنَبِيِّهِ إِنْ شَاءَ وَ إِنْ لَمْ يَرِ فِيهِمْ بَعْضَ الَّذِي يُرِيدُهُ فَإِنَّهُ يَجْعَلُهُ إِلَى رَجُلٍ مِنْ آلِ أَبِي طَالِبٍ يَرْضَى بِهِ فَإِنْ وَجَدَ آلَ أَبِي طَالِبٍ قَدْ ذَهَبَ كِبْرًا وَهُمْ وَ ذَوُورَ أَرْبَابِهِمْ فَإِنَّهُ يَجْعَلُهُ إِلَى رَجُلٍ يَرْضَاهُ مِنْ بَنِي هَاشِمٍ وَ إِنَّهُ يَشْتَرِطُ عَلَى الَّذِي يَجْعَلُهُ لِنَبِيِّهِ أَنْ يَتْرَكَ الْمَالَ عَلَى أَصُولِهِ وَ يُنْفِقَ ثَمَرَهُ حَيْثُ أَمَرْتُهُ بِهِ مِنْ سَبِيلِ اللَّهِ وَ وَجْهَهُ وَ ذَوِي الرَّحِمِ مِنْ بَنِي هَاشِمٍ وَ بَنِي الْمُطَّلِبِ وَ الْقَرِيبِ وَ الْبَعِيدِ لَا يَبِاعُ مِنْهُ شَيْءٌ وَ لَا يُوهَبُ وَ لَا يُورَثُ وَ إِنْ مَالُ مُحَمَّدِ بْنِ عَلِيٍّ عَلَى نَاحِيَتِهِ وَ هُوَ إِلَى ابْنَتِي فَاطِمَةَ وَ إِنْ رَقِيقِي الَّذِينَ فِي صَحِيفَةٍ صَغِيرَةٍ الَّتِي كَتَبْتُ لِي عَقَاءَ هَذَا مَا قَضَى بِهِ عَلِيٌّ بْنُ أَبِي طَالِبٍ فِي أَمْوَالِهِ هَذِهِ الْغَدَّ مِنْ يَوْمٍ قَدِمَ مَسْكِنَ ابْتِغَاءَ وَجْهِ اللَّهِ وَ الدَّارَ الْآخِرَةَ وَ اللَّهُ الْمُسْتَعَانُ عَلَى كُلِّ حَالٍ وَ لَا يَجِلُّ لِأَمْرِي مُسْلِمٌ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ أَنْ يَقُولَ فِي شَيْءٍ قَضَيْتُهُ مِنْ مَالِي وَ لَا يُخَالِفُ فِيهِ أَمْرِي مِنْ قَرِيبٍ أَوْ بَعِيدٍ أَمَا بَعْدُ فَإِنَّ وَلَدِي اللَّائِي أَطُوفَ عَلَيْهِنَّ السَّبْعَةَ عَشَرَ مِنْهُنَّ أُمَّهَاتُ أَوْلَادٍ مَعَهُنَّ أَوْلَادُهُنَّ وَ مِنْهُنَّ حَبَالِي وَ مِنْهُنَّ مَنْ لَا وَكَلَّ لَهُ فَفَضَائِي فِيهِنَّ إِنْ حَدَّثَ بِي حَدَّثَ أَنَّهُ مَنْ كَانَ مِنْهُنَّ لَيْسَ لَهَا وَلَدٌ وَ لَيْسَتْ بِحَبْلِي فَهِيَ عَتِيقٌ لَوْجْهِ اللَّهِ عَزَّ وَ جَلَّ لَيْسَ لِأَحَدٍ عَلَيْهِمْ سَبِيلٌ وَ مَنْ كَانَ مِنْهُنَّ لَهَا وَلَدٌ أَوْ حَبْلِي فَمُسْكَنٌ عَلَى وَلَدِهَا وَ هِيَ مِنْ حَظِّهَا فَإِنْ مَاتَ وَلَدُهَا وَ هِيَ حَيَّةٌ فَهِيَ عَتِيقٌ لَيْسَ لِأَحَدٍ عَلَيْهِمْ سَبِيلٌ هَذَا مَا قَضَى بِهِ عَلِيٌّ فِي مَالِهِ الْغَدَّ مِنْ يَوْمٍ قَدِمَ مَسْكِنَ شَهِدَ أَبُو شَمْرٍ بِنُ أُرْهَمَةَ وَ صَعَصَعَةَ بِنُ صُوحَانَ وَ يَزِيدَ بِنُ قَيْسٍ وَ هَيَّاجَ بِنُ أَبِي هَيَّاجٍ وَ كَتَبَ عَلِيٌّ بْنُ أَبِي طَالِبٍ بِيَدِهِ لِعَشْرٍ خَلُونَ مِنْ جُمَادَى الْأُولَى سَنَةَ سَبْعٍ وَ ثَلَاثِينَ وَ كَانَتْ الْوَصِيَّةُ الْآخِرَى مَعَ الْأُولَى بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا أَوْصَى بِهِ عَلِيٌّ بْنُ أَبِي طَالِبٍ أَوْصَى أَنَّهُ يَسْنَهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنْ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْهُدَى وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ثُمَّ إِنَّ صَلَاتِي وَ تَسْكِي وَ مَحَبَّتِي وَ مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَ بِذَلِكَ أَمَرْتُ وَ أَنَا مِنَ الْمُسْلِمِينَ ثُمَّ إِنِّي أَوْصِيكُمْ يَا حَسَنُ وَ جَمِيعَ أَهْلِ بَيْتِي وَ وَالِدِي وَ مَنْ بَلَغَهُ كِتَابِي بِنُفُوقِ اللَّهِ رَبِّكُمْ وَ لَا تَمُوتُوا إِلَّا وَ أَنْتُمْ مُسْلِمُونَ وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَ لَا تَفَرَّقُوا فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ صَلَاحُ ذَاتِ النَّبِيِّنَ أَفْضَلُ مِنْ عَامَّةِ الصَّلَاةِ وَ الصِّيَامِ وَ أَنَّ الْمُبِيرَةَ الْحَالِقَةَ لِلدِّينِ فَسَادُ ذَاتِ النَّبِيِّنَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ انْظُرُوا ذَوِي أَرْحَامِكُمْ فَصِلُوهُمْ يُهَوِّنَ اللَّهُ عَلَيْكُمْ الْحِسَابَ اللَّهُ اللَّهُ فِي الْأَيْتَامِ فَلَا تُغْبِرُوا أَقْوَاهُمْ وَ لَا يَضِيعُوا بِحَضْرَتِكُمْ فَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ عَالَ بَيْتِيَا حَتَّى يَسْتَعْنِي أَوْجِبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ بِذَلِكَ الْجَنَّةَ كَمَا أَوْجِبَ لِأَكْلِ مَالِ النَّبِيِّ النَّارَ اللَّهُ اللَّهُ فِي الْقُرْآنِ فَلَا يَسْفِكُمْ إِلَى الْعَمَلِ بِهِ أَحَدٌ غَيْرَكُمْ اللَّهُ اللَّهُ فِي جِيرَانِكُمْ فَإِنَّ النَّبِيَّ ص أَوْصَى بِهِمْ وَ مَا زَالَ رَسُولُ اللَّهِ ص يُوصِي بِهِمْ حَتَّى ظَنَنَّا أَنَّهُ سَيُورِثُهُمُ اللَّهُ اللَّهُ فِي بَيْتِ رَبِّكُمْ فَلَا يَخْلُو مِنْكُمْ مَا بَقِيَمْ فَإِنَّهُ إِنْ تَرَكَ لَمْ تَنَاطَرُوا وَ أَدْنَى مَا يَرْجِعُ بِهِ مَنْ أُمَّهُ أَنْ يُعْفَرَ لَهُ مَا سَلَفَ اللَّهُ اللَّهُ فِي الصَّلَاةِ فَإِنَّهَا خَيْرُ الْعَمَلِ إِنَّهَا عَمُودُ دِينِكُمْ اللَّهُ اللَّهُ فِي الزَّكَاةِ فَإِنَّهَا تُطْفِئُ غَضَبَ رَبِّكُمْ اللَّهُ اللَّهُ فِي شَهْرِ رَمَضَانَ فَإِنَّ صِيَامَهُ جَنَّةٌ مِنَ النَّارِ اللَّهُ اللَّهُ فِي الْفُقَرَاءِ وَ الْمَسَاكِينِ فَشَارِكُوهُمْ فِي مَعَايِشِكُمْ اللَّهُ اللَّهُ فِي الْجِهَادِ بِأَمْوَالِكُمْ وَ أَنْفُسِكُمْ وَ أَسْبَابِكُمْ فَإِنَّمَا يُجَاهِدُ رَجُلَانِ إِمَامٌ هُدَى أَوْ مُطِيعٌ لَهُ مُقْتَدٍ بِهِدَاهُ اللَّهُ اللَّهُ فِي دُرِّيَّةِ نَبِيِّكُمْ فَلَا يُظْلَمَنَّ بِحَضْرَتِكُمْ وَ بَيْنَ ظَهْرَانِيكُمْ وَ أَنْتُمْ تَقْدِرُونَ عَلَى الدَّفْعِ عَنْهُمْ اللَّهُ اللَّهُ فِي أَصْحَابِ نَبِيِّكُمْ الَّذِينَ لَمْ يُحَدِّثُوا حَدِيثًا وَ لَمْ يُؤْوُوا مُحَدِّثًا فَإِنَّ رَسُولَ اللَّهِ ص أَوْصَى بِهِمْ وَ لَعَنَ الْمُحَدِّثَ مِنْهُمْ وَ مِنْ غَيْرِهِمْ وَ الْمُؤْوِي لِلْمُحَدِّثِ اللَّهُ اللَّهُ فِي النِّسَاءِ وَ فِيمَا مَلَكَتْ أَيْمَانَكُمْ فَإِنَّ آخِرَ مَا تَكَلَّمُ بِهِ نَبِيُّكُمْ عَ أَنْ قَالَ أَوْصِيكُمْ بِالضَّعِيفِينَ النِّسَاءِ وَ مَا مَلَكَتْ أَيْمَانَكُمْ الصَّلَاةَ الصَّلَاةَ الصَّلَاةَ لَا تَخَافُوا فِي اللَّهِ لَوْمَةً لَنْ يَكْفُرَكُمْ اللَّهُ مِنْ آذَانِكُمْ وَ بَعَى عَلَيْكُمْ قَوْلُوا لِلنَّاسِ حُسْنًا كَمَا أَمَرَكُمْ اللَّهُ عَزَّ وَ جَلَّ وَ لَا تَتْرَكُوا الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيَ عَنِ الْمُنْكَرِ فَيُورِثِي اللَّهُ أَمْرَكُمْ شِرَارَكُمْ ثُمَّ تَدْعُونَ فَلَا يُسْتَجَابُ لَكُمْ عَلَيْهِمْ وَ عَلَيْكُمْ يَا بَنِي الْتَوَاصِلِ وَ التَّبَادُلِ وَ التَّبَارِ وَ الْيَأْكُمِ وَ التَّقَاطُعِ وَ التَّدَابُرِ وَ التَّقَرُّقِ وَ تَعَاوَنُوا عَلَى الْبِرِّ وَ التَّقْوَى وَ لَا تَعَاوَنُوا عَلَى الْإِثْمِ وَ الْعُدْوَانِ وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ حَفِظْكُمْ اللَّهُ مِنْ أَهْلِ بَيْتٍ وَ حَفِظْ فِيكُمْ نَبِيِّكُمْ أَسْتَوْدِعُكُمْ اللَّهُ وَ أَقْرَأُ عَلَيْكُمْ السَّلَامَ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتِهِ ثُمَّ لَمْ يَزَلْ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ حَتَّى فُيْضَ

صَلَوَاتُ اللَّهِ عَلَيْهِ وَرَحْمَتُهُ فِي ثَلَاثِ لَيَالٍ مِنَ الْعَشْرِ الْأَوَّلِ لِئَلَّا تَلْجَأَ مِنْ شَهْرِ رَمَضَانَ لَيْلَةَ الْجُمُعَةِ سَنَةَ أَرْبَعِينَ مِنَ الْهَجْرَةِ وَكَانَ ضَرْبَ لَيْلَةٍ إِحْدَى وَعَشْرِينَ مِنْ شَهْرِ رَمَضَانَ

Abu Ali al-Ash 'ariy has narrated from Muhammad ibn 'Abd al-Jabbar and Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya from 'Abd al-Rahman ibn al-Hajjaj who has narrated the following:

"Abu al-Hassan^{asws} sent to me the will of ' Amir-ul-Momineen^{asws} which reads as follows: '(I begin) in the name of Allah^{azwj}. "This is the will and decision of the servant of Allah^{azwj} about his assets seeking thereby the pleasure of Allah^{azwj} so that He^{azwj} will admit him^{asws} in the garden (paradises), keep away from him the fire and keep him away from the fire on the day when certain faces will be white and others will be black. The assets that belong to me in Yanba' which are known to be my assets with its surrounding are endowed as charities as well as the slaves except Rabah, abu Nayzar and Jubayr who are set free and no one has any authority over them. They are my Mawali who will work for five years with the properties from which will be their sustenance, expenses and the expenses of their families. Besides these my properties in Wadi al-Qura " all of it are of the assets of the children of Fatimah^{asws} and the slaves are charities. My^{asws} assets in Daymah and its people are charities except Zurayq. For him is what I write for his companions.

My^{asws} assets in 'Udhaynah and its people are charities and al-Fuqayrayn as you know are charities in the way of Allah^{azwj}. My^{asws} assets that I^{asws} have mentioned are charities in obligatory sense, whether I^{asws} will be living or dead. They will be used in the ways that will please Allah^{azwj}, for the cause of Allah^{azwj}, and for the sake of Allah^{azwj}, and for my^{asws} relatives from banu Hashim, banu al-Muttalib, the nearer ones and the farther ones. Al-Hassan^{asws} will supervise these properties. He^{asws} will use them for his lawful needs and will spend in the sight of Allah^{azwj} in lawful ways. It is not unlawful for him^{asws} to do so. If he^{asws} deems necessary to sell from these assets to pay off debts, he can do so if he^{asws} will so like. It is not unlawful for him^{asws}. If he will like he can make them very attractive assets. The children of Ali^{asws}, their Mawali and assets are under the authority of al-Hassan^{asws} ibn Ali^{asws}.

If the house of al-Hassan^{asws} ibn Ali^{asws} will not be the house of charity and if he^{asws} will so decide to sell it he can do so. It is not unlawful for him^{asws}. If he will sell it, he will divide its price in three parts: one-third in the way of Allah^{azwj}, one-third for banu Hashim and banu al-Muttalib, and keep one-third in the assets of Ali^{asws} abu Talib^{asws}. He will manage it in the sight of Allah^{azwj} as he deems it lawful. If something happens to al-Hassan and al-Hussain^{asws} will be living, then al-Hussain^{asws} ibn Ali^{asws} will be the person in charge of his (Hassan^{asws}) task. Al-Hussain^{asws} will deal with these assets just as al-Hassan^{asws} had been dealing. He^{asws} will have for himself what I^{asws} have written for al-Hassan^{asws}. On him will also be what was on al-Hassan^{asws}. For the children of (the two sons of) Fatimah^{asws} of the charities are whatever is for the children of Ali^{asws}. I^{asws} have prepared what I^{asws} have prepared for the two sons of Fatima^{asws}. It is for the sake of Allah^{azwj} in the honour of the Messenger of Allah^{saww} and for their greatness, in service of their nobility and pleasure. If something will happen to al-Hassan^{asws} and al-Hussain^{asws}, the last one^{asws} of them^{asws} will look among the children of Ali^{asws}. If he^{asws} finds among them one about whose guidance he^{asws} is happy as well as his Islam and trustworthiness, he^{asws} will designate him for the task if he will so wish. If he^{asws} will not find among them anyone who can make

him happy, he will designate someone from Ale abu Talib^{asws} with whom he^{asws} will be happy. If he will find all of Ale abu Talib, their elders and people of understanding have passed away; he^{asws} then will designate a man from banu Hashim. He^{asws} will place a condition on one to whom he^{asws} will leave the assets that they must be left on their original basis, only their fruits will be spent as I^{asws} have commanded, such as, in the way of Allah^{azwj} and for His sake, for the relatives of banu Hashim and banu al-Muttalib, those nearer and those farther.

They must not be sold, gifted or inherited. The assets of Muhammad ibn Ali are on his side. It is for the two sons of Fatimah^{asws} to decide about it. My slaves whom I have listed in a small document are free. "This is what Ali^{asws} ibn abu Talib^{asws} has decided about his assets this morning of the day that he has arrived in Maskin (a place near al-Kufah on the bank of Euphrates) for the sake of Allah^{azwj}, seeking His^{azwj} pleasure, and for the dwelling in the next life. Allah^{azwj} is the support in all conditions. It is not lawful for a Muslim, who believes in Allah^{azwj} and the Day to come, to say something about what I have decided about my assets or oppose me^{asws} in my affairs of the people near or far.

"Thereafter the mothers of my children with whom I maintain connections, seventeen of whom are mothers of children who are with their children, those of them who are pregnant and those who do not have children. My^{asws} decision about them, if something happens to me, is as follows: Those of them who do not have children and are not pregnant they are free for the sake of Allah^{azwj}. No one will have any authority over them. Those of them who have children or are pregnant must keep their children as their share. If her child will die and she is living she then is free and no one will have any authority on them. This is the decision that Ali^{asws} has made about his assets this morning when he has arrived in Maskin. It is witnessed by abu Samar ibn Abrahah, Sa'sa'h ibn Suhan, Yazid ibn Qays and Hayyaj ibn abu Hayyaj and it is written by Ali^{asws} ibn abu Talib^{asws} with his own hand on tenth of Jamadi al-Thani', in the year thirty-seven.

There was another will (with the first one): "In the name of Allah^{azwj}, the Beneficent, the Merciful 'This is the will of Ali^{asws} ibn abu Talib^{asws}. I (Ali^{asws} ibn abu Talib^{asws}) testify that no one deserves worship except Allah^{azwj} alone, who has no partners, and Muhammad^{saww} is His^{azwj} servant and Messenger. He^{azwj} sent him^{saww} with guidance, true religion to make it dominant over all other religions even though the pagans dislike. O Allah^{azwj}, grant compensation to Muhammad and his family worthy of their services to Your^{azwj} cause.

My Salat, good deeds, life and death are for Allah^{azwj}, Lord of the worlds who has no partners. I^{asws} am commanded for this and I am the first Muslim. "I make this will for you O al-Hassan^{asws} and all members of my family, my children and those to whom my writing reaches, to be pious before Allah^{asws}, your Lord, and do not die unless you are a Muslim. Hold firmly to the rope of Allah^{asws}, all of you, and do not become scattered because of difference. I heard the Messenger of Allah^{saww} saying: Establishing reconciliation and peace between two disputing people is better than all Salat and fasting.

That denouncing (each other) is destructive to religion and the good relationship between two people. There is no power without Allah^{azwj}. You^{asws} must look after

your relatives and maintain good relations with them; Allah^{azwj} will make your accounting very easy. "(I remind you of) Allah^{azwj}, (I remind you of) Allah^{azwj}, about the orphans. You must not remain ignorant of the condition of what they cannot and you must not allow yourselves to see that they are lost and destroyed in your presence. I^{asws} heard the Messenger of Allah^{saww} saying: 'If one supports an orphan until he becomes self-sufficient, Allah^{azwj} Makes the garden (paradises) obligatory for him just as He^{azwj} makes the fire obligatory for those who consume the assets of the orphans.' '(I remind you of) Allah^{azwj}, (I^{asws} remind you of) Allah^{azwj}, about al-Quran, you must not give others the chance to excel you in acting according to it. (I^{asws} remind you of) Allah^{azwj}, (I^{asws} remind you of) Allah^{azwj}, about your neighbours; the Holy Prophet^{saww} has urged to take care of them and he^{saww} continued urging about them until we thought that he^{saww} will command to inherit each other. (I^{asws} remind you of) Allah^{azwj}, (I^{asws} remind you of) Allah^{azwj}, about the house of your Lord. You must not leave it without your presence as long as you are here. If it is left alone, you will not be given a chance to visit the house. The least that one, who intends to visit the house, brings back is forgiveness of the past sins. (I^{asws} remind you of Allah^{azwj}), (I^{asws} remind you of) Allah^{asws}, about Salat; it is the best of deeds. It is the pillar of your religion. (I^{asws} remind you of) Allah^{azwj}, (I^{asws} remind you of) Allah^{azwj}, of Zakat because it extinguishes the anger of your Lord^{azwj}. (I^{asws} remind you of) Allah^{azwj}, (I^{asws} remind you of) Allah^{azwj}, about the month of Ramdan. Fasting in this month is the shield against the fire. (I^{asws} remind you of) Allah^{azwj}, (I^{asws} remind you of) Allah^{azwj}, about the poor and the destitute. You must share your financial resources with them.

(I^{asws} remind you of) Allah^{azwj}, (I^{asws} remind you of) Allah^{azwj}, about Jihad by means of your wealth, your souls and your tongue. Two kinds of men complete the duty of the Jihad, the Imam of guidance or one obedient to him who follows his guidance. (I remind you of) Allah^{azwj}, (I remind you of) Allah^{azwj}, about the descendents of your Prophet^{saww}. You must not allow their being subjected to injustice in your presence and before your eyes when you are able to defend them. (I^{asws} remind you of) Allah^{azwj}, (I^{asws} remind you of) Allah^{azwj}, about the companions of your Prophet^{saww}, the companions who did not invent heresy or give protection to heretics. The Messenger of Allah^{saww} has urged to be good to them, has condemned the heretics among them and others who protect heretics.

"(I^{asws} remind you of) Allah^{azwj}, (I^{asws} remind you of) Allah^{azwj}, about women and slaves. The last word your Prophet^{saww} spoke was, 'I^{saww} urge you to take care of the two weak kinds of people: the women and slaves. Salat (prayer), Salat (prayer), Salat (prayer). Do not fear the blame of blaming people; Allah^{azwj} is sufficient for you against their harming you and their rebelliousness against you. Speak to people about what is good as Allah^{azwj} has Commanded you. If you disregard urging people to do what is good and prohibit evil; Allah^{azwj} will Make people of evil deeds to dominate you then you pray but it will not be answered in your favour.

My^{asws} sons, you must continue to maintain good relations, generosity and acting virtuously. You must not cut-off good relations and turn away from each other because of differences. Cooperate with each other with virtuous deeds and piety and do not work together toward sin and animosity. Be pious before Allah^{azwj}

because Allah^{azwj}'s punishment is intense and severe. I pray to Allah^{azwj} to protect you against misfortunes, all of you, people of the house as He^{azwj} protected among you your Prophet^{saww}. I^{asws} leave you in the trust of Allah^{azwj} and offer you the greeting of peace, the kindness of Allah^{azwj} and His^{azwj} blessings.' "He^{asws} (the Imam) then continued saying Tahliil, (no one deserves worship except Allah^{azwj}), until he passed away. O Allah^{azwj}, Grant compensation to him^{asws} (the Imam) and blessings, in the third night of the last ten days in the end of the twenty-third night of the month of Ramadan, on Friday night in the year forty after the migration of the Holy Prophet^{saww}, from Makkah to al-Madinah. He^{asws} was injured in the nineteenth night of the month of Ramadan.¹²⁸

When Jihad and Salat Became Mandatory

ابن محبوب عن هشام بن سالم عن أبي حمزة عن سعيد بن المسيب قال سألت علي بن الحسين ع ابنكم كان علي بن أبي طالب ع يوم أسلم فقال أ و كان كافراً فطأ إماماً كان لي علي ع حيث بعث الله عز وجل رسوله ص عشر سنين ولم يكن يوماً كافراً ولقد آمن بالله تبارك وتعالى و برسوله ص و سبق الناس كلهم إلى الإيمان بالله و برسوله ص و إلى الصلاة بثلاث سنين و كانت أول صلاة صلّاها مع رسول الله ص الظهر ركعتين و كذلك فرضها الله تبارك وتعالى علي من أسلم بمكة ركعتين ركعتين و كان رسول الله ص يصلّيها بمكة ركعتين و يصلّيها علي ع معه بمكة ركعتين مدة عشر سنين حتى هاجر رسول الله ص إلى المدينة و خلف علي ع في أمور لم يكن يقوم بها أحد غيره و كان خروج رسول الله ص من مكة في أول يوم من ربيع الأول و ذلك يوم الخميس من سنة ثلاث عشرة من المبعث و قدم المدينة لاثنتي عشرة ليلة خلت من شهر ربيع الأول مع زوال الشمس فنزل بقبا فصلى الظهر ركعتين و العصر ركعتين ثم لم يزل مقيماً ينتظر علي ع يصلّي الخمس صلوات ركعتين ركعتين و كان نازلاً علي عمرو بن عوف فأقام عندهم بضعة عشر يوماً يقولون له أ تقيم عندهنا فننخذ لك منزلاً و مسجداً فيقول لا إني أنتظر علي بن أبي طالب و قد أمرته أن يلحقني و لست مستوطناً منزلاً حتى يقدم علي و ما أسرعه إن شاء الله فقدم علي ع و النبي ص في بيت عمرو بن عوف فنزل معه ثم إن رسول الله ص لما قدم عليه علي ع تحول من قبا إلى بني سالم بن عوف و علي ع معه يوم الجمعة مع طلوع الشمس فخط لهم مسجداً و نصب قبلة فصلى بهم فيه الجمعة ركعتين و خطب خطبتين ثم راح من يومه إلى المدينة على ناقته التي كان قدم عليها و علي ع معه لا يفارقه بمشي يمشيه و ليس يمر رسول الله ص ببطن من بطون الأنصار إلا قاموا إليه يسألونه أن ينزل عليهم فيقول لهم خلوا سبيل الناقة فإنها مأمورة فأنطلقت به و رسول الله ص واضع لها زمامها حتى انتهت إلى الموضع الذي ترى و أشار بيده إلى باب مسجد

رسول الله ص الذي يصلّي عنده بالجنائز فوقفت عنده و بركت و وضعت جرائها على الأرض فنزل رسول الله ص و أقبل أبو أيوب مبادراً حتى احتلم رحله فأدخله منزله و نزل رسول الله ص و علي ع معه حتى بني له مسجده ببيت له مساجده و منزل علي ع فنحولا إلى منازلهما فقال سعيد بن المسيب لعلي بن الحسين ع جعلت فداك كان أبو بكر مع رسول الله ص حين أقبل إلى المدينة فأين فارقه فقال إن أبا بكر لما قدم رسول الله ص إلى قبا فنزل بهم ينتظر فدوم علي ع فقال له أبو بكر انهض بنا إلى المدينة فإن القوم قد فرحوا بفؤومك و هم يستريئون إقبالك إليهم فأنطلق بنا و لا نغم هاهنا تنتظر علياً فما أظنه يقدم عليك إلى شهر فقال له رسول الله ص كلا ما أسرعه و لست أريهم حتى يقدم ابن عمي و أخي في الله عز وجل و أحب أهل بيبي إلي فقد وقاني بنفسه من المشركين قال فعضيب عند ذلك أبو بكر و اشتمار و داخله من ذلك حسد لعلي ع و كان ذلك أول عداوة بنت منه لرسول الله ص في علي ع و أول خلاف علي رسول الله ص فأنطلق حتى دخل المدينة و تحلف رسول الله ص بقبا ينتظر علي ع قال فقلت لعلي بن الحسين ع فمتى زوج رسول الله ص فاطمة من علي ع فقال بالمدينة بعد الهجرة سنة و كان لها يومئذ تسع سنين قال علي بن الحسين ع و لم يولد لرسول الله ص من خديجة ع على فطرة الإسلام إلا فاطمة ع و قد كانت خديجة ماتت قبل الهجرة سنة و مات أبو طالب بعد موت خديجة سنة فلما فدهما رسول الله ص سيم المقام بمكة و دخله حزن شديد و أسفق على نفسه من كفار فريش فسكا إلى جبرئيل ع ذلك فأوحى الله عز وجل إليه

اخرج من القرية الظالم أهلها و هاجر إلى المدينة فليس لك اليوم بمكة ناصر و انصب للمشركين حرباً فعند ذلك توجه رسول الله ص إلى المدينة فقلت له فمتى فرضت الصلاة على المسلمين علي ما هم عليه اليوم فقال بالمدينة حين

¹²⁸ الكافي ج : 7 : ص : 7 50 H 12933, en, 35, Al-Kafi, vol, 7,

ظَهَرَتِ الدَّعْوَةُ وَ قَوِيَ الْإِسْلَامُ وَ كَتَبَ اللَّهُ عَزَّ وَ جَلَّ عَلَى الْمُسْلِمِينَ الْجِهَادَ وَ زَادَ رَسُولُ اللَّهِ ص فِي الصَّلَاةِ سَبْعَ رَكَعَاتٍ فِي الظُّهْرِ رَكَعَتَيْنِ وَ فِي الْعَصْرِ رَكَعَتَيْنِ وَ فِي الْمَغْرِبِ رَكَعَةً وَ فِي الْعِشَاءِ الْآخِرَةِ رَكَعَتَيْنِ وَ أَقْرَأَ الْفَجْرَ عَلَى مَا فُرِضَتْ لِتَعْجِيلِ نُزُولِ مَلَائِكَةِ النَّهَارِ مِنَ السَّمَاءِ وَ لِتَعْجِيلِ عُرُوجِ مَلَائِكَةِ اللَّيْلِ إِلَى السَّمَاءِ وَ كَانَ مَلَائِكَةُ اللَّيْلِ وَ مَلَائِكَةُ النَّهَارِ يَشْهَدُونَ مَعَ رَسُولِ اللَّهِ ص صَلَاةَ الْفَجْرِ قَلِيلًا قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ فَرَّانَ الْفَجْرِ إِنَّ فَرَّانَ الْفَجْرِ كَانَ مَشْهُودًا يَشْهَدُهُ الْمُسْلِمُونَ وَ يَشْهَدُهُ مَلَائِكَةُ النَّهَارِ وَ مَلَائِكَةُ اللَّيْلِ

Ibn Mahbub has narrated from Hisham ibn Salim from abu Hamzah from Sa'id ibn al-Musayyib who has narrated the following:

"I once asked Ali^{asws} ibn al-Hussain^{asws} about how old was Ali^{asws}, ibn abu Talib^{asws} on the day he became a Muslim (nouzobillah)?" He^{asws} said: 'Was he ever a non-Muslim?' In fact, on the day Allah^{azwj} Commanded His Messenger^{saww} to work as His^{azwj} Messenger, Ali^{asws} was ten years old but he^{asws} was never a non-Muslim. He^{asws} believed in Allah^{azwj} and the Messenger of Allah^{saww} before all people (at least) by three years, in the form of performing Salat. The first Salat that he^{asws} (Ali) performed with the Messenger of Allah^{saww} consisted of two Rak'ats of al-Zuhr and it was as Allah^{azwj} had made it obligatory on those who became Muslims in Makkah, It was two and two Rak'ats. The Messenger of Allah^{saww} performed them two and two Rak'ats for ten years until he^{saww} migrated to al-Madinah and left Ali^{asws} as his successor for certain things which no one could do besides him^{asws} (Ali). 'The Messenger of Allah^{saww} left Makkah on the first day of Rabi' al-'Awwal. It was on a Thursday after thirteen years from the day Allah^{azwj} had Commanded him^{saww} to work as His^{azwj} Messenger and he^{saww} arrived in al-Madinah, twelve days after the beginning of the month of Rabi' al-'Awwal at noon time. He^{saww} disembarked in al-Quba', performed al-Zuhr as two Rak'ats and al-'Asr' as two Rak'ats. He^{saww} then stayed there in order to wait for Ali^{asws}. He^{saww} performed five Salat of two Rak'ats each, every day, He had stayed with 'Amr ibn 'Awf. He^{saww} stayed with him for ten days or so. They asked him^{saww}, if he^{saww} wanted to stay with them so that they could) prepare for him a Masjid and home. He^{saww} answered, 'No, I^{saww} am waiting for Ali^{asws} ibn abu Talib^{asws} and I^{saww} have advised him^{asws} to meet me^{saww}, I^{saww} am not choosing a living place until he^{asws} comes and he^{asws} will arrive shortly by the will of Allah^{azwj}.' "Ali^{asws} arrived when the Holy Prophet was with 'Amr ibn 'Awf. He^{asws} disembarked, When Ali^{asws} arrived then the Messenger of Allah^{saww} said: 'O Allah^{azwj} Grant compensation to Muhammad^{saww} and his^{saww} family^{asws} worthy of their services to Your cause, when he^{saww} moved from Quba' to bani Salim ibn 'Awf, Ali^{asws} was with him. It was on a Friday at noon time, He marked (the place) for a Masjid, marked its al-Qiblah (the direction of al-Ka 'bah) and performed Salat (prayer) with them on Friday, two Rak'ats with two sermons; then on the same day moved to al-Madinah on the camel which Ali^{asws} had brought with him^{asws} who remained with him^{saww} without separation and walked as he^{saww} walked. Through every neighbourhood of al-Ansar¹²⁹ that the Messenger of Allah^{saww} passed they stood up for him, asked him to disembark and stay with them. He^{saww} said: 'You must allow the camel because it has the instruction where to go. 'The camel moved with the Messenger of Allah^{saww}. He^{saww} had left its rein uncontrolled until it arrived at the place that you see.' He^{asws} pointed with his hand to the door of the Masjid of the Messenger of Allah^{saww} where Salat for dead people are performed. 'It stopped there and sat down, placing its neck on the ground. The Messenger of Allah^{saww} disembarked and abu Ayyub came

¹²⁹ People of al-Madinah

forward quickly to hold his saddle and took it to his home. The Messenger of Allah^{saww} disembarked as well as Ali^{asws}. They stayed there)until his^{saww} Masjid was built as well as his homes were built and the house for Ali^{asws}. Then they moved to their homes.

Sa'id ibn al-Musayyib then asked Ali ibn al-Hussain^{asws} saying, 'I pray to Allah^{azwj} to keep my soul in service for your cause. Abu Bakr^{la} was with the Messenger of Allah^{saww} when he came to al-Madinah, when did he depart?' He^{asws} said: 'The Messenger of Allah^{saww} arrived in Quba' and he was waiting for Ali^{asws}. Abu Bakr^{la} said: 'Allow us to move to al-Madinah; people are very happy because of your arrival and they are waiting for the glad news, so allow us to go and not to stay here waiting for Ali^{asws}. I^{la} do not think he^{asws} can come before a month.' "The Messenger of Allah^{saww} told him: 'No, I^{saww} will never do so and he will arrive very soon. I^{saww} do not want to move without my cousin^{asws}, my brother^{asws} for the sake of Allah^{azwj} and the most beloved one to me^{saww} in my family^{asws}; he^{asws} saved my^{saww} life with his^{asws} own life from the pagans."

He^{asws} said: 'Abu Bakr^{la} became angry and detested it. He^{la} felt jealous against Ali^{asws}. It was his first time that he^{la} expressed hatred before the Messenger of Allah^{saww} (towards) Ali^{asws}. It was his^{la} first disagreement with the Messenger of Allah^{saww}. He^{la} left until he^{la} arrived in al-Madinah and left the Messenger of Allah^{saww} in Quba' waiting for Ali^{asws}.

I (the narrator) then asked Ali^{asws} ibn al-Hussain^{asws} about when the Messenger of Allah^{saww} gave Fatimah^{asws} in marriage to Ali^{asws}. He^{asws} said: 'It was in al-Madinah one year after migration and Syeda^{asws} was nine years old.' Ali^{asws} ibn al-Hussain^{asws} then said, 'The only child Prophet^{saww} was blessed from Khadijah^{asws} in nature of Islam was Fatimah^{asws}, Khadijah^{asws} had died one year before migration and abu Talib^{asws} died after the death of Khadijah^{asws} one year later. Upon losing both them^{asws}, the Messenger of Allah^{saww} disliked living in Makkah and felt great sadness, so much so that he feared for his life because of unbelievers of Quraysh and he^{saww} communicated to Jibrail^{as}. 'Allah^{azwj} Sent revelation to him^{saww} to leave the town of unjust inhabitants and to migrate to al-Madinah; there is no helper for you^{saww} in Makkah and you^{saww} must fight the pagans.

Then the Messenger of Allah^{saww} left for al-Madinah.' I then asked, 'When Salat became obligatory for the Muslims as it is today?' He^{asws} said: 'It happened in al-Madinah when his call spread in public and Islam became strong. Allah^{azwj} has made Jihad obligatory on the Muslims. Then the Messenger of Allah^{saww} increased the number of Rak'ats of Salat by seven Rak 'ats. He increased two Rak'at with al-Zuhr, two with al-Asr, one with al-Maghrib, two with 'Isha' and left the morning Salat as it was because of the quicker coming of the angels of the day from the sky and the ascending of the angels of the night to the sky. The angels of the day and the angels of the night attended the morning Salat with the Messenger of Allah^{saww} and for this reason Allah^{azwj} has said, ' ... the reading at dawn, because the reading at dawn is attended.' (17:78) The Muslims attended as well as the angels of the day and the angels of the night.'¹³⁰

¹³⁰ Al-Kafi, vol, 8, H 14983, h 536

الكافي ج : 8 ص : 339

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

مُحَمَّدُ بْنُ بَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ جَمِيعًا عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ حُمْرَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ ذَكَرَ هَوْلَاءَ عِنْدَهُ وَ سَوْءَ حَالِ الشَّيْعَةِ عِنْدَهُمْ فَقَالَ إِنِّي سِرْتُ مَعَ أَبِي جَعْفَرِ الْمُتَّصِرِ وَ هُوَ فِي مَوْكِبِهِ وَ هُوَ عَلَى فَرَسٍ وَ بَيْنَ يَدَيْهِ خَيْلٌ وَ مِنْ خَلْفِهِ خَيْلٌ وَ أَنَا عَلَى جِمَارٍ إِلَى جَانِبِهِ فَقَالَ لِي يَا أَبَا عَبْدِ اللَّهِ قَدْ كَانَ قَبِيحِي لَكَ أَنْ تَفْرَحَ بِمَا أَعْطَانَا اللَّهُ مِنَ الْقُوَّةِ وَ فَتَحَ لَنَا مِنَ الْعِزِّ وَ لَا تُخْبِرَ النَّاسَ أَنَّكَ أَحَقُّ بِهَذَا الْأَمْرِ مِنَّا وَ أَهْلَ بَيْتِكَ فَتُغْرِبُنَا بِكَ وَ بِهِمْ قَالَ فَقُلْتُ وَ مَنْ رَفَعَ هَذَا إِلَيْكَ عَلَيَّ فَقَدْ كَذَبَ فَقَالَ لِي أ تَحْلِفُ عَلَيَّ مَا تَقُولُ قَالَ فَقُلْتُ إِنَّ النَّاسَ سَحَرَةٌ يَعْنِي يُحْبُونَ أَنْ يُفْسِدُوا قَلْبَكَ عَلَيَّ فَلَا تُمَكِّنُهُمْ مِنْ سَمْعِكَ فَإِنَّا إِلَيْكَ أَحْوَجُ مِنْكَ إِلَيْنَا فَقَالَ لِي تَذَكُرُ يَوْمَ سَأَلْتُكَ هَلْ لَنَا مَلِكٌ فَقُلْتُ نَعَمْ طَوِيلٌ عَرِيضٌ شَدِيدٌ فَلَا تَزَالُونَ فِي مَهَلَةٍ مِنْ أَمْرِكُمْ وَ فَسْحَةٍ مِنْ دُنْيَاكُمْ حَتَّى تُصِيبُوا مِنَّا دَمًا حَرَامًا فِي شَهْرِ حَرَامٍ فِي بَلَدٍ حَرَامٍ فَعَرَفْتُمْ أَنَّهُ قَدْ حَفِظَ الْحَدِيثَ فَقُلْتُ لَعَلَّ اللَّهَ عَزَّ وَ جَلَّ أَنْ يَكْفِيكَ فَإِنِّي لَمْ أُخْصِكَ بِهَذَا وَ إِنَّمَا هُوَ حَبِيبٌ رَوِيْتُهُ ثُمَّ لَعَلَّ غَيْرَكَ مِنْ أَهْلِ بَيْتِكَ يَتَوَلَّى ذَلِكَ فَسَكَتَ عَلَيَّ فَلَمَّا رَجَعْتُ إِلَى مَنْزِلِي أَتَانِي بَعْضُ مَوْلَانَا فَقَالَ جُعِلَتْ فِدَاكَ وَ اللَّهُ لَقَدْ رَأَيْتُكَ فِي مَوْكِبِ أَبِي جَعْفَرٍ وَ أَنْتَ عَلَى جِمَارٍ وَ هُوَ عَلَى فَرَسٍ وَ قَدْ أَشْرَفَ عَلَيْكَ بِكَلِمِكَ كَأَنَّكَ تَحْتَهُ فَقُلْتُ بَيْنِي وَ بَيْنَ نَفْسِي هَذَا حُجَّةٌ مِنَ اللَّهِ عَلَى الْخَلْقِ وَ صَاحِبُ هَذَا الْأَمْرِ الَّذِي يُقَدِّدِي بِهِ وَ هَذَا الْآخِرُ يَعْمَلُ بِالْجَوْرِ وَ يَقْتُلُ أَوْلَادَ الْأَنْبِيَاءِ وَ يَسْفِكُ الدَّمَاءَ فِي الْأَرْضِ بِمَا لَا يُحِبُّ اللَّهُ وَ هُوَ فِي مَوْكِبِهِ وَ أَنْتَ عَلَى جِمَارٍ فَدَخَلْتَنِي مِنْ ذَلِكَ شَكٌّ حَتَّى خَفْتُ عَلَى دِينِي وَ نَفْسِي قَالَ فَقُلْتُ لَوْ رَأَيْتَ مَنْ كَانَ حَوْلِي وَ بَيْنَ يَدَيَّ وَ مِنْ خَلْفِي وَ عَنْ يَمِينِي وَ عَنْ شِمَالِي مِنَ الْمَلَائِكَةِ لَأَحْتَقِرْتَهُ وَ أَحْتَقِرْتُ مَا هُوَ فِيهِ فَقَالَ النَّاسُ سَكَنَ قَلْبِي ثُمَّ قَالَ إِلَى مَتَى هَوْلَاءُ يَمْلِكُونَ أَوْ مَتَى الرَّاحَةُ مِنْهُمْ فَقُلْتُ أ لَيْسَ تَعْلَمُ أَنْ لِكُلِّ شَيْءٍ مَدَّةٌ قَالَ بَلَى فَقُلْتُ هَلْ يَفْعَلُكَ عِلْمُكَ أَنْ هَذَا الْأَمْرُ إِذَا جَاءَ كَانَ أَسْرَعَ مِنْ طَرْفَةِ الْعَيْنِ إِنَّكَ لَوْ تَعْلَمُ حَالَهُمْ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ وَ كَيْفَ هِيَ كُنْتُ لَهُمْ أَشَدَّ بَعْضًا وَ لَوْ جَهَدْتَ أَوْ جَهَدَ أَهْلُ الْأَرْضِ أَنْ يُدْخِلُوهُمْ فِي أَسَدٍّ مَا هُمْ فِيهِمْ مِنَ الْإِثْمِ لَمْ يَقْدِرُوا فَلَا يَسْتَفْرِزُكَ الشَّيْطَانُ فَإِنَّ الْعِزَّةَ لِلَّهِ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ وَ لَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ أ لَمْ تَعْلَمْ أَنَّ مَنْ انْتَهَرَ أَمْرَنَا وَ صَبَرَ عَلَيَّ مَا يَرَى مِنَ الْأَذَى وَ الْخَوْفِ هُوَ غَدًا فِي زُمْرَتِنَا فَإِذَا رَأَيْتَ الْحَقَّ قَدْ مَاتَ وَ ذَهَبَ أَهْلُهُ وَ رَأَيْتَ الْجَوْرَ قَدْ شَمِلَ الْبِلَادَ وَ رَأَيْتَ الْفُرَانَ قَدْ خَلَقَ وَ أُخْدِتَ فِيهِ مَا لَيْسَ فِيهِ وَ وَجَّهَ عَلَى الْأَهْوَاءِ وَ رَأَيْتَ الدِّينَ قَدْ انْكَفَى كَمَا يَنْكَفَى الْمَاءُ وَ رَأَيْتَ أَهْلَ الْبَاطِلِ قَدْ اسْتَعْلَوْا عَلَى أَهْلِ الْحَقِّ وَ رَأَيْتَ الشَّرَّ ظَاهِرًا لَا يُبْهَى عَنْهُ وَ يُعْذَرُ أَصْحَابَهُ وَ رَأَيْتَ الْفِسْقَ قَدْ ظَهَرَ وَ انْكَفَى الرَّجَالَ بِالرِّجَالِ وَ النِّسَاءَ بِالنِّسَاءِ وَ رَأَيْتَ الْمُؤْمِنَ صَامِتًا لَا يَقْبَلُ قَوْلَهُ وَ رَأَيْتَ الْفَاسِقَ يَكْتُمُ وَ لَا يَرُدُّ عَلَيْهِ كَذِبَهُ وَ فِرْيَتَهُ وَ رَأَيْتَ الصَّغِيرَ يَسْتَحْقِرُ بِالْكَبِيرِ وَ رَأَيْتَ الْأَرْحَامَ قَدْ تَقَطَّعَتْ وَ رَأَيْتَ مَنْ يَمْتَدِّحُ بِالْفِسْقِ يَضْحَكُ مِنْهُ وَ لَا يَرُدُّ عَلَيْهِ قَوْلَهُ وَ رَأَيْتَ الْعُلَامَ يُعْطِي مَا نُعْطِي الْمَرْأَةَ وَ رَأَيْتَ النِّسَاءَ يَتَزَوَّجْنَ النِّسَاءَ وَ رَأَيْتَ النَّسَاءَ قَدْ كَثُرَ وَ رَأَيْتَ الرَّجُلَ يُنْفِقُ الْمَالَ فِي غَيْرِ طَاعَةِ اللَّهِ فَلَا يُبْهَى وَ لَا يُؤْخَذُ عَلَى يَدَيْهِ وَ رَأَيْتَ النَّظِيرَ يَتَعَوَّدُ بِاللَّهِ مِمَّا يَرَى الْمُؤْمِنَ فِيهِ مِنَ الْإِجْتِهَادِ وَ رَأَيْتَ الْجَارَ يُؤْذِي جَارَهُ وَ لَيْسَ لَهُ مَانِعٌ وَ رَأَيْتَ الْكَافِرَ فَرِحًا لِمَا يَرَى فِي الْمُؤْمِنِ مَرَحًا لِمَا يَرَى فِي الْأَرْضِ مِنَ الْفَسَادِ وَ رَأَيْتَ الْخُمُورَ تُشْرَبُ عَلَانِيَةً وَ يَجْتَمِعُ عَلَيْهَا مَنْ لَا يَخَافُ اللَّهَ عَزَّ وَ جَلَّ وَ رَأَيْتَ الْأَمِيرَ بِالْمَعْرُوفِ ذَلِيلًا وَ رَأَيْتَ الْفَاسِقَ ذَلِيلًا وَ رَأَيْتَ الْفَاسِقَ قَوْمًا مَحْمُودًا وَ رَأَيْتَ أَصْحَابَ الْآيَاتِ يُحْتَفَرُونَ وَ يُحْتَقَرُونَ وَ يُحْبَبُونَ مِنْ جِبْهُهُمْ وَ رَأَيْتَ سَبِيلَ الْخَيْرِ مُنْقَطِعًا وَ سَبِيلَ الشَّرِّ مُسْلُوكًا وَ رَأَيْتَ بَيْتَ اللَّهِ قَدْ عَطِلَ وَ يُؤْمَرُ بِتَرْكِهِ وَ رَأَيْتَ الرَّجُلَ يَقُولُ مَا لَا يَفْعَلُهُ وَ رَأَيْتَ الرَّجَالَ يَتَسَمَّنُونَ لِلرِّجَالِ وَ النِّسَاءَ لِلنِّسَاءِ وَ رَأَيْتَ الرَّجُلَ مَعِيشَتَهُ مِنْ دُورِهِ وَ مَعِيشَتَهُ الْمَرْأَةَ مِنْ فَرْجِهَا وَ رَأَيْتَ النِّسَاءَ يَتَخَذْنَ الْمَجَالِسَ كَمَا يَتَخَذُهَا الرَّجَالُ وَ رَأَيْتَ النَّائِبَةَ فِي وُلْدِ الْعَبَّاسِ قَدْ ظَهَرَ وَ أَظْهَرُوا الْخِصَابَ وَ امْتَسَطُوا كَمَا تَمْتَسِطُ الْمَرْأَةُ لِزَوْجِهَا وَ أَعْطُوا

الرِّجَالَ الْأَمْوَالَ عَلَى فُرُوجِهِمْ وَ نُفُوسَ فِي الرَّجُلِ وَ تَغَايِرَ عَلَيْهِ الرِّجَالَ وَ كَانَ صَاحِبُ الْمَالِ أَعَزَّ مِنَ الْمُؤْمِنِ وَ كَانَ الرَّبَّ ظَاهِرًا لَا يُعْبَرُ وَ كَانَ الزَّانَا مُتَدِّحًا بِهِ النِّسَاءَ وَ رَأَيْتَ الْمَرْأَةَ تُصَانِعُ زَوْجَهَا عَلَى نِكَاحِ الرِّجَالِ وَ رَأَيْتَ أَكْثَرَ النَّاسِ وَ خَيْرَ بَيْتٍ مَنْ يُسَاعِدُ النِّسَاءَ عَلَى فِسْقِهِمْ وَ رَأَيْتَ الْمُؤْمِنَ مَحْزُونًا مُحْتَقِرًا ذَلِيلًا وَ رَأَيْتَ الْبِدْعَ وَ الزَّانَا قَدْ ظَهَرَ وَ رَأَيْتَ النَّاسَ يَعْتَدُونَ بِشَاهِدِ الزُّورِ وَ رَأَيْتَ الْحَرَامَ يُحَلَّلُ وَ رَأَيْتَ الْحَلَالَ يُحْرَمُ وَ رَأَيْتَ الدِّينَ بِالرَّأْيِ وَ عَطِلَ الْكِتَابَ وَ أَحْكَامَهُ وَ رَأَيْتَ اللَّيْلَ لَا يُسْتَحْفَى بِهِ مِنَ الْجُرْأَةِ عَلَى اللَّهِ وَ رَأَيْتَ الْمُؤْمِنَ لَا يَسْتَطِيعُ أَنْ يُنْكَرَ إِلَّا بِقَلْبِهِ وَ رَأَيْتَ الْعَظِيمَ مِنَ الْمَالِ يُنْفِقُ فِي سَخَطِ اللَّهِ عَزَّ وَ جَلَّ وَ رَأَيْتَ الْوَلَاءَةَ يُفْرَبُونَ أَهْلَ الْكُفْرِ وَ يُبَاعِدُونَ أَهْلَ الْخَيْرِ وَ رَأَيْتَ الْوَلَاءَةَ يَرْتَشُونَ فِي الْحُكْمِ وَ رَأَيْتَ الْوَلَاءَةَ قَبَالَةَ لِمَنْ زَادَ وَ رَأَيْتَ نَوَاتِ الْأَرْحَامِ يُنْكَحْنَ وَ يُكْفَى بِهِنَّ وَ رَأَيْتَ الرَّجُلَ يَقْتُلُ عَلَى الثُّمَّةِ وَ عَلَى الطُّنَّةِ وَ يَتَغَايِرُ عَلَى الرَّجُلِ الذَّكَرَ فَيَبْدُلُ لَهُ نَفْسَهُ وَ مَالَهُ وَ رَأَيْتَ الرَّجُلَ يُعْبَرُ عَلَى إِثَانِ النِّسَاءِ وَ رَأَيْتَ الرَّجُلَ يَأْكُلُ مِنْ كَسْبِ امْرَأَتِهِ مِنَ الْفُجُورِ يَعْلَمُ ذَلِكَ وَ يُقِيمُ عَلَيْهِ وَ رَأَيْتَ الْمَرْأَةَ تَقْهَرُ زَوْجَهَا وَ تَعْمَلُ مَا لَا يَنْتَهِي وَ تُنْفِقُ عَلَى زَوْجِهَا وَ رَأَيْتَ الرَّجُلَ يُكْرِي امْرَأَتَهُ وَ جَارِيَتَهُ وَ يَرْضَى بِالذَّنْبِيِّ مِنَ الطَّعَامِ وَ الشَّرَابِ وَ رَأَيْتَ الْأَيْمَانَ بِاللَّهِ عَزَّ وَ جَلَّ كَثِيرَةً عَلَى الزُّورِ وَ رَأَيْتَ الْقِمَارَ قَدْ ظَهَرَ وَ رَأَيْتَ الشَّرَابَ يُبَاعُ ظَاهِرًا لَيْسَ لَهُ مَانِعٌ وَ رَأَيْتَ النِّسَاءَ يَبْدُلْنَ أَنْفُسَهُنَّ لِأَهْلِ الْكُفْرِ وَ رَأَيْتَ الْمَلَاهِيَّ قَدْ ظَهَرَتْ يَمُرُّ بِهَا لَا يَمْتَعُهَا أَحَدٌ أَحَدًا وَ لَا يَجْتَرِي أَحَدٌ أَحَدًا عَلَى مَعَهَا وَ رَأَيْتَ الشَّرِيفَ يَسْتَبْدِلُهُ الَّذِي يَخَافُ سُلْطَانَهُ وَ رَأَيْتَ أَقْرَبَ النَّاسِ مِنَ الْوَلَاءَةِ مَنْ يَمْتَدِّحُ بِشَتْمِنَا أَهْلَ الْبَيْتِ وَ رَأَيْتَ مَنْ

يُحِبُّنَا يُزَوِّرُ وَ لَا تُقْبَلُ شَهَادَتُهُ وَ رَأَيْتَ الزُّورَ مِنَ الْقَوْلِ يُتَنَافَسُ فِيهِ وَ رَأَيْتَ الْقُرْآنَ قَدْ ثَقَلَ عَلَى النَّاسِ اسْتِمَاعُهُ وَ خَفَّ عَلَى النَّاسِ اسْتِمَاعُ

الْبَاطِلِ وَ رَأَيْتَ الْجَارَ يُكْرِمُ الْجَارَ خَوْفًا مِنْ لِسَانِهِ وَ رَأَيْتَ الْحُدُودَ قَدْ عَطَلَتْ وَ عَمِلَ فِيهَا بِالْأَهْوَاءِ وَ رَأَيْتَ الْمَسَاجِدَ قَدْ زُحِرَتْ وَ رَأَيْتَ أَصْدَقَ النَّاسِ عِنْدَ النَّاسِ الْمُفْتَرِي الْكُذِبِ وَ رَأَيْتَ الشَّرَّ قَدْ ظَهَرَ وَ السَّعْيَ بِالنَّمِيمَةِ وَ رَأَيْتَ النُّبُعِيَّ قَدْ فَسَا وَ رَأَيْتَ الْغَيْبَةَ تُسْتَمْلَحُ وَ يُبَسَّرُ بِهَا النَّاسُ بَعْضُهُمْ بَعْضًا وَ رَأَيْتَ طَلَبَ الْحَجِّ وَ الْجِهَادِ لِغَيْرِ اللَّهِ وَ رَأَيْتَ السُّلْطَانَ يُدَلُّ لِلْكَافِرِ الْمُؤْمِنِ وَ رَأَيْتَ الْخَرَابَ قَدْ أُدْبِلَ مِنَ الْعُمُرَانِ وَ رَأَيْتَ الرَّجُلَ مَعِيشَتُهُ مِنْ بَخْسِ الْمَكْيَالِ وَ الْمِيزَانِ وَ رَأَيْتَ سَفْكَ الدَّمَاءِ يُسْتَخْفُ بِهَا وَ رَأَيْتَ الرَّجُلَ يَطْلُبُ الرَّئَاسَةَ لِعَرْضِ الدُّنْيَا وَ يَشْهَرُ نَفْسَهُ بِخُبْثِ اللِّسَانِ لِيُقَيَّ وَ تُسَدَّدَ إِلَيْهِ الْأُمُورُ وَ رَأَيْتَ الصَّلَاةَ قَدْ اسْتَحْفَ بِهَا وَ رَأَيْتَ الرَّجُلَ عِنْدَهُ الْمَالُ الْكَثِيرُ ثُمَّ لَمْ يُزَكِّهِ مِنْهُ مَلَكَةٌ وَ رَأَيْتَ الْمَيِّتَ يُنْبَشُ مِنْ قَبْرِهِ وَ يُؤَدَّى وَ تُبَاغِ أَكْفَانُهُ وَ رَأَيْتَ الْهَرَجَ قَدْ كَثُرَ وَ رَأَيْتَ الرَّجُلَ يُمَسِّي تَشْوَانَ وَ يُصْبِحُ سَكَرَانَ لَا يَهْتُمُ بِمَا النَّاسُ فِيهِ وَ رَأَيْتَ الْبَهَائِمَ تُنْكَحُ وَ رَأَيْتَ الْبَهَائِمَ يَفْرَسُ بَعْضُهَا بَعْضًا وَ رَأَيْتَ الرَّجُلَ يَخْرُجُ إِلَى مُصَلَّاهُ وَ يَرْجِعُ وَ لَيْسَ عَلَيْهِ شَيْءٌ مِنْ تِيَابِهِ وَ رَأَيْتَ قُلُوبَ النَّاسِ قَدْ فَسَتْ وَ جَمَدَتْ أَعْيُنُهُمْ وَ ثَقُلَ الذِّكْرُ عَلَيْهِمْ وَ رَأَيْتَ السُّحْتُ قَدْ ظَهَرَ يُتَنَافَسُ فِيهِ وَ رَأَيْتَ الْمُصَلِّيَّ إِنَّمَا يُصَلِّي لِيَرَاهُ النَّاسُ وَ رَأَيْتَ الْفَقِيهَ يَتَفَقَّهُ لِغَيْرِ الدِّينِ يَطْلُبُ الدُّنْيَا وَ الرَّئَاسَةَ وَ رَأَيْتَ النَّاسَ مَعَ مَنْ غَلَبَ وَ رَأَيْتَ طَالِبَ الْحَلَالِ يُدْمُ وَ يُعَيِّرُ وَ طَالِبَ الْحَرَامِ يُمْدَحُ وَ يُعْظَمُ وَ رَأَيْتَ الْحَرَمَيْنِ يُعْمَلُ فِيهِمَا بِمَا لَا يُحِبُّ اللَّهُ لَا يَمْنَعُهُمْ مَانِعٌ وَ لَا يَحُولُ بَيْنَهُمْ وَ بَيْنَ الْعَمَلِ الْقَبِيحِ أَحَدٌ وَ رَأَيْتَ الْمَعَارِفَ ظَاهِرَةً فِي الْحَرَمَيْنِ وَ رَأَيْتَ الرَّجُلَ يَتَكَلَّمُ بِشَيْءٍ مِنَ الْحَقِّ وَ يَأْمُرُ بِالْمَعْرُوفِ وَ يَنْهَى عَنِ الْمُنْكَرِ فَيَقُومُ إِلَيْهِ مَنْ يَنْصَحُهُ فِي نَفْسِهِ فَيَقُولُ هَذَا عَنْكَ مَوْضُوعٌ وَ رَأَيْتَ النَّاسَ يَنْطَرُقُ بَعْضُهُمْ إِلَى بَعْضٍ وَ يَقْتَدُونَ بِأَهْلِ الشَّرِّ وَ رَأَيْتَ مَسَلَكَ الْخَيْرِ وَ طَرِيقَهُ خَالِيًا لَا يَسْلُكُهُ أَحَدٌ وَ رَأَيْتَ الْمَيِّتَ يُهْرَأُ بِهِ قَلًا يَفْرَعُ لَهُ أَحَدٌ وَ رَأَيْتَ كُلَّ عَامٍ يَحْدُثُ فِيهِ مِنَ الشَّرِّ وَ الْبِدْعَةِ أَكْثَرُ مِمَّا كَانَ وَ رَأَيْتَ الْخَلْقَ وَ الْمَجَالِسَ لَا يَتَابِعُونَ إِلَّا الْأَغْنِيَاءَ وَ رَأَيْتَ الْمُحْتَاجَ يُعْطَى عَلَى الضَّحْكَ بِهِ وَ يُرْحَمُ لِغَيْرِ وَجْهِ اللَّهِ وَ رَأَيْتَ الْآيَاتِ فِي السَّمَاءِ لَا يَفْرَعُ لَهَا أَحَدٌ وَ رَأَيْتَ النَّاسَ يَتَسَافَدُونَ كَمَا يَتَسَافَدُ الْبَهَائِمُ لَا يُنْكَرُ أَحَدٌ مُنْكَرًا تَخَوُّفًا مِنْ

النَّاسِ وَ رَأَيْتَ الرَّجُلَ يُفَفِّقُ الْكَثِيرَ فِي غَيْرِ طَاعَةِ اللَّهِ وَ يَمْنَعُ النَّبِيَّ فِي طَاعَةِ اللَّهِ وَ رَأَيْتَ الْعُقُوقَ قَدْ ظَهَرَ وَ اسْتَحْفَ بِالْوَالِدِينَ وَ كَانَا مِنْ أَسْوَأِ النَّاسِ حَالًا عِنْدَ الْوَالِدِ وَ يَفْرَحُ بِأَنْ يَقْتَرِيَ عَلَيْهِمَا وَ رَأَيْتَ النَّسَاءَ وَ قَدْ غَلَبْنَ عَلَى الْمُلْكِ وَ غَلَبْنَ عَلَى كُلِّ أَمْرٍ لَا يُؤْتَى إِلَّا مَا لَهِنَّ فِيهِ هَوَى وَ رَأَيْتَ ابْنَ الرَّجُلِ يَقْتَرِي عَلَى أَبِيهِ وَ يَدْعُو عَلَى وَالِدَيْهِ وَ يَفْرَحُ بِمَوْتِهِمَا وَ رَأَيْتَ الرَّجُلَ إِذَا مَرَّ بِهِ يَوْمٌ وَ لَمْ يَكْسِبْ فِيهِ الدَّنْبَ الْعَظِيمَ مِنْ فُجُورٍ أَوْ بَخْسِ مَكْيَالٍ أَوْ مِيزَانٍ أَوْ عَشْيَانٍ حَرَامٍ أَوْ شَرْبِ مُسْكَرٍ كَثِيرًا حَزِينًا يَحْسِبُ أَنَّ ذَلِكَ الْيَوْمَ عَلَيْهِ وَضِيعَةٌ مِنْ عُمْرِهِ وَ رَأَيْتَ السُّلْطَانَ يَحْتَكِرُ الطَّعَامَ وَ رَأَيْتَ أَمْوَالَ نَوِي الْقُرْبَى تُفَسَّمُ فِي الزُّورِ وَ يُقَامَرُ بِهَا وَ تُشْرَبُ بِهَا الْخُمُورُ وَ رَأَيْتَ الْخَمْرَ يَنْدَاوِي بِهَا وَ يُوصَفُ لِلْمَرِيضِ وَ يُسْتَسْقَى بِهَا وَ رَأَيْتَ النَّاسَ قَدْ اسْتَوَوْا فِي تَرْكِ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ تَرَكَ التَّدْبِينَ بِهِ وَ رَأَيْتَ رِيَّاحَ الْمُنَافِقِينَ وَ أَهْلَ التَّفَاقُقِ قَانِمَةً وَ رِيَّاحَ أَهْلِ الْحَقِّ لَا تَحْرُكُ وَ رَأَيْتَ الْأَذَانَ بِالْأَجْرِ وَ الصَّلَاةَ بِالْأَجْرِ وَ رَأَيْتَ الْمَسَاجِدَ مُحْتَشِيَةً مِمَّنْ لَا يَخَافُ اللَّهَ مُجْتَمِعُونَ فِيهَا لِلْغَيْبَةِ وَ أَكَلُ لَحُومِ أَهْلِ الْحَقِّ وَ يَتَوَاصَفُونَ فِيهَا شَرَابِ الْمُسْكَرِ وَ رَأَيْتَ السُّكْرَانَ يُصَلِّي بِالنَّاسِ وَ هُوَ لَا يَعْقِلُ وَ لَا يُشَانُ بِالسُّكْرِ وَ إِذَا سَكَرَ أَكْرَمَ وَ أَقْوَى وَ خَيْفٌ وَ تَرَكَ لَا يُعَاقَبُ وَ يُعَذَّرُ بِسُكْرِهِ وَ رَأَيْتَ مَنْ أَكَلَ أَمْوَالَ الْيَتَامَى يُحَمَدُ بِصِلَاحِهِ وَ رَأَيْتَ الْفُضَاةَ يَقْضُونَ بِخِلَافِ مَا أَمَرَ اللَّهُ وَ رَأَيْتَ الْوَلَاةَ يَأْتِمُونَ الْخَوْنَةَ لِلطَّمَعِ وَ رَأَيْتَ الْمِيرَاتِ قَدْ وَضَعَتْهُ الْوَلَاةُ لِأَهْلِ الْفُسُوقِ وَ الْجُرْأَةِ عَلَى اللَّهِ يَأْخُذُونَ مِنْهُمْ وَ يَخْلُونَهُمْ وَ مَا يَسْتَهْوُونَ وَ رَأَيْتَ الْمَنَابِرَ يُؤْمَرُ عَلَيْهَا بِالْقَوَى وَ لَا يَعْمَلُ الْقَائِلُ بِمَا يَأْمُرُ وَ رَأَيْتَ الصَّلَاةَ قَدْ اسْتَحْفَ بِأَوْقَاتِهَا وَ رَأَيْتَ الصَّدَقَةَ بِالشَّفَاعَةِ لَا يُرَادُ بِهَا وَجْهُ اللَّهِ وَ يُعْطَى لِطَلَبِ النَّاسِ وَ رَأَيْتَ النَّاسَ هَمُّهُمْ بِطُونَهُمْ وَ فُرُوجُهُمْ لَا يُبَالُونَ بِمَا أَكَلُوا وَ مَا تَكَلَّمُوا وَ رَأَيْتَ الدُّنْيَا مُقْبِلَةً عَلَيْهِمْ وَ رَأَيْتَ أَعْلَامَ الْحَقِّ قَدْ دَرَسَتْ فَكُنَّ عَلَى حَذَرٍ وَ أَطْلَبَ إِلَى اللَّهِ عَزَّ وَ جَلَّ الْحِجَابَ وَ اعْلَمَ أَنَّ النَّاسَ فِي سَخَطِ اللَّهِ عَزَّ وَ جَلَّ وَ إِنَّمَا يُمْهَلُهُمْ لِأَمْرِ يُرَادُ بِهِمْ فَكُنَّ مُتَرَقِّبًا وَ اجْتَهَدَ لِيَرَاكَ اللَّهُ عَزَّ وَ جَلَّ فِي خِلَافِ مَا هُمْ عَلَيْهِ فَإِنْ نَزَلَ بِهِمُ الْعَذَابُ وَ كُنْتُ فِيهِمْ عَجَلْتُ إِلَى رَحْمَةِ اللَّهِ وَ إِنْ أَحْرَتْ ابْتَلُوا وَ كُنْتُ قَدْ خَرَجْتُ مِمَّا هُمْ فِيهِ مِنَ الْجُرْأَةِ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ اعْلَمَ أَنَّ اللَّهَ لَا يُضِيغُ أَجْرَ الْمُحْسِنِينَ وَ أَنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from certain persons of his people and Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umayr all from Muhammad ibn abu Hamzah, who from Humran who has narrated the following:

"Abu' Abd Allah^{asws} once said, when these people mentioned before him (the Imam^{asws}) the difficult condition of the Shias, 'I once was with abu Ja'far^{asws}, when al-Mansur the Abbasside ruler, was in a procession. He was on a horse, with a group of people on horses before and after him and I was riding a donkey on his^{asws} side. He said to me: 'O abu' Abd Allah! It is proper for you to be happy with what Allah^{azwj} has granted us with power, victory and glory. You must not tell people that you have a greater degree of right to the position of ruler-ship as well as your family to provoke us against yourself and against them.'" He^{asws} (the

Imam) has said: 'I then said that whoever has said as such to you has not spoken the truth.' He then said, 'Will you take an oath about what you just said?' I said, 'People are like magicians which means that they love to destroy your feeling about me. You must not allow your ears to listen to them. We need you more than you need us.' He (al-Mansur) then asked, 'Do you remember the day I asked if we can have a kingdom and you replied, 'Yes, very vast, for a very long time and strong. You will continue in such chance of the worldly domain until you will shed a blood against the law in a sacred month in al-Haram (the sacred area)?' I then noticed that he has remembered the Hadith. I then said, 'Perhaps Allah^{azwj} will save you and I do not apply this to you especially. I narrated a Hadith. Maybe someone else from your family will be in control of the government. He then remained quiet. On my return to my home certain ones of our friends came and said, 'I pray to Allah^{azwj} to keep my soul in service for your^{asws} cause, by Allah^{azwj}, I saw you in the procession of abu Ja'far (al-Mansur) when you were riding a donkey. He was riding a horse as dominant above you and speaking to you as a supervisor does. I then said to myself that this is a friend of Allah^{azwj} (a man who possesses divine authority) over the people and the person in charge of the high authority in religion who must be followed and the other one acts unjustly, kills the descendents of the prophets, causes bloodshed on earth in a way that Allah^{azwj} does not like. He^{asws} is in his^{la} procession but he^{asws} is riding a donkey.

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

You must take notice that those who wait for our cause to materialise and bear patience in facing the hardships and fear, tomorrow they will be along with us^{asws}. There will come a time when you see the Truth has died, the people of truth have gone, injustice has covered the land, al-Quran is considered to have become old, heresy¹³¹ is invented about it when it was not there. A time will come when you see of religion remaining not anything more than a name like a bowl of water turned upside down. A time will come when you see the people of falsehood achieve high positions above the people of the Truth, evil has become apparent and no one prohibits it, instead they do not blame them, when you see sinfulness apparent, men satisfy themselves with men and women with women. A time will come when you see the believing remain silent and his words are not accepted. You will see the sinful speak lies and his lies and fabrications are not refuted.

¹³¹ A controversial or novel change to a system of beliefs

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

You will see men use oil (to beautify) for men and women for women. You will see men earn through homosexuality, and women through prostitution. You will see women sit in gatherings like men do, when you see feminine signs apparent in the offspring of al-'Abbas and their using dyes and combs as women use for their husbands and men for their sexual organs and compete for men and men's feeling jealous over him. A time will come when the wealthy will be considered more important than the believing people will, when taking unlawful become public without blame, when women are praised because of fornication, when a woman does a favour to her man for his homosexuality. You will see most people and the best houses are considered the ones that help women in their sinful acts.

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

A time will come when you will see great amounts of wealth are spent for what Allah, most Majestic, most Glorious, becomes angry. You will see the rulers become close to people of disbelief and stay away from the people of goodness, and you will see the rulers accept bribes to issue judgments. A time will come when you will see governing is contracted with those who give more, when you see incest take place and is taken as sufficient, when you see a man is killed for false accusation and surmise and jealousy is exercised over the man who gives his self and assets. You will see women overpower their husbands and work for what he will like and spend for her. You will see man hire his woman, his slave-girl and agree with worthless food and drink. You will see belief in Allah^{azwj} is a great deal on false basis, when you will see gambling is apparent, wine is sold publicly without obstacles, and women give themselves to unbelievers.

A time will come when you will see useless games have become apparent, people pass by but no one stops it and no one will dare to do so. You will see people of dignity are humble before those from whose domination they are afraid, when you will see the closest to rulers are those who are praised because of their reviling us, the Ahl al-Bayt^{asws}. A time will come when you will see people compete over false words, when you see listening to al-Quran is heavy on people but their listening to false-hood becomes easy. You will see a neighbour respect a neighbour because of fear from his tongue, when you see laws of penalty are neglected and they are used according to desires. You will see Masjids are decorated, when you will see the most truthful person is the one who fabricates the most. You will see evil has become apparent as well as tale bearing. You will see transgression is widespread, backbiting is made likeable and people give it as glad news to each other. You will see al-Hajj and Jihad are sought for things other than the pleasure of Allah^{azwj} and the sultans humiliate believing people for the sake of unbelievers.

You will see destruction more than construction, a man's earning come from cheating in measurement and bloodshed will be taken lightly. A time will come when you see a man seek leadership for the sake of the worldly matters to make himself famous through bad mouthing so he will be feared and affairs depend on him. You will see Salat taken lightly, a man will possess a great wealth but will not pay Zakat at all. A time will come when you will see the dead exhumed from his grave, harmed and the shroud is sold. You will see anarchy rampant, a man in the evening elated and in the morning intoxicated and carefree of what people will face. You will see animals are used for indecent acts, animals kill (ride) each other, a man goes out to the place of his Salat and come back without any of his clothes on him. You will see people's hearts become hard and their eyes solid and speaking of Allah^{azwj} becomes heavy on them. You will see unlawful and filthy earning become apparent and contested. You will see one perform Salat only to show off, when you will see a scholar of fiqh learn for the sake of something other than religion, seek worldly gains and leadership. You will see people are with those who overpower others, when you see those who seek lawful matters are reproached and rebuked and those who seek unlawful matters are praised with greatness, when you see acts that Allah^{azwj} does not like are committed in the two al-Haram (the sacred areas).

A time will come when you will see a man who will speak of truth, command to do good and forbid the doing of evil; one will stand up and say that this is not your responsibility. You will see people emulate each other and follow people of evil. A time will come when you will see the path of goodness and its road empty on which no one will walk. You will see every year evil and heresy is invented more than in the year before. You will see people and gatherings do not follow someone other than the rich. You will see the needy receive help so that others laugh at his condition, and sympathy for reasons other than for the sake of Allah^{azwj}. You will see signs appearing in the sky are not feared, people engage in sexual acts like animals and no one expresses dislike because of fear from people. You will see the man squander a great deal, which is not for the sake of Allah^{azwj} but he denies the little in obedience to Allah^{azwj}. You will see disrespect to parents become apparent and they will be mistreated as being the worse ones

of the people to the children who become happy for people's accusing their parents. You will see women dominant in a kingdom and on all rulers who do not act against what they dislike. You will see the son of a man accuse his father; present claims against his parents and become happy for their death. You will see a man who passes a day without committing a great sin like cheating in measurements, committing unlawful act, drinking wine, sad and depressed and counts that day as a day lost in his life. You will see the Sultan hoard food; you will see the assets of relatives distributed in falsehood and gambled with to drink wine. You will see wine is used as medicine, prescribed by the physicians. You will see people consider commanding to do good, to forbid evil and neglecting religion all the same. You will see people of hypocrisy and hypocrites on the rise and people of truth do not move, when you see Adhan and Salat for wages, when you see a Masjid full of those who do not fear Allah^{azwj}, gather there for backbiting, consuming the flesh of the people of truth, and prescribe wine and intoxicants. You will see a drunken man lead Salat with no understanding. However, people will not show any dislike for his being drunk. When he is drunk he is respected, feared and ignoring him is feared, he is not punished nor is executed for being drunk.

A time will come when you will see those who consume assets of orphans will receive praise as virtuous ones. You will see the courts judge against the commandments of Allah^{azwj}, the rules trust the treacherous ones for greed, the rulers designate legacy for the sinful people and the daring against Allah^{azwj} who take from them and leave in what they desire. You will see piety preached from the pulpits but the preacher will not practice, you will see Salat taken lightly as well as its times, you will see charity given through intercession but not for the sake of Allah^{azwj}. It is given because of people's demand and pleasure. You will see what matter to people will be their stomach and sexual desires, paying attention to what they eat or drink and the world will come to them. You see the signs of truth have become old then you must remain cautious and seek safety from Allah^{azwj}. You must take notice that Allah^{azwj} is angry with people and He^{azwj} only gives them time for a matter for which He^{azwj} wants them. Remain watchful and strive, so that Allah^{azwj} will see you in what is against what they do. If penalty falls on them when you are there, you can move quickly to the mercy of Allah^{azwj}. If you delay, they become afflicted; you must have come out of what they are in of their daring against Allah^{azwj}. You must take notice that Allah^{azwj} does not allow the rewards of the people of good deeds to become invalidated, the mercy of Allah^{azwj} is close to those who do good deeds.¹³²

Sermon 27 of Amir-ul-Momineen^{asws} From Nahjul Balagha

Exhorting people for Jihad

Now then, surely **Jihad** is one of the doors of Paradise, which Allah^{azwj} has opened for His chief friends. It is the dress of piety and the protective armour of Allah^{azwj} and His trustworthy shield. Whoever abandons it Allah^{azwj} covers him with the dress of disgrace and the clothes of distress. He is kicked with contempt

¹³² Al-Kafi, vol. 8, H 14455, h, 7, 8 : ص : 37 الكافي ج :

and scorn, and his heart is veiled with screens (of neglect). Truth is taken away from him because of missing **Jihad**. He has to suffer ignominy and justice is denied to him.

Beware! I called you (insistently) to fight these people night and day, secretly and openly and exhorted you to attack them before they attacked you, because by Allah^{azwj}, no people have been attacked in the hearts of their houses but they suffered disgrace; but you put it off to others and forsook it till destruction befell you and your cities were occupied. The horsemen of Banu Ghamid have reached al-Anbar and killed Hassan ibn Hassan al-Bakri. They have removed your horsemen from the garrison.

I have come to know that every one of them entered upon Muslim women and other women under protection of Islam and took away their ornaments from legs, arms, necks and ears and no woman could resist it except by pronouncing the verse, "We are for Allah^{azwj} and to Him we shall return." (Qur'an, 2 :156) Then they got back laden with wealth without any wound or loss of life. If any Muslim dies of grief after all this he is not to be blamed but rather there is justification for him before me.

How strange! How strange! By Allah^{azwj} my heart sinks to see the unity of these people on their wrong and your dispersion from your right. Woe and grief befall you. You have become the target at which arrows are shot. You are being killed and you do not kill. You are being attacked but you do not attack. Allah^{azwj} is being disobeyed and you remain agreeable to it. When I ask you to move against them in summer you say it is hot weather. Spare us till heat subsides from us. When I order you to march in winter you say it is severely cold; give us time till cold clears from us. These are just excuses for evading heat and cold because if you run away from heat and cold, you would be, by Allah^{azwj}, running away (in a greater degree) from sword (war).

O' you semblance of men, not men, your intelligence is that of children and your wit is that of the occupants of the curtained canopies (women kept in seclusion from the outside world). I wish I had not seen you nor known you. By Allah^{azwj}, this acquaintance has brought about shame and resulted in repentance. May Allah^{azwj} fight you! You have filled my heart with pus and loaded my bosom with rage. You made me drink mouthful of grief one after the other. You shattered my counsel by disobeying and leaving me so much so that Quraysh started saying that the son of Abi Talib is brave but does not know (tactics of) war. Allah^{azwj} bless them ! Is any one of them more fierce in war and more older in it than I am? I rose for it although yet within twenties, and here I am, have crossed over sixty, but one who is not obeyed can have no opinion.

Sermon 96 of Amir-ul-Momineen^{asws} From Nahjul Balagha

Admonishing his^{asws} own companions

Although Allah^{azwj} Gives time to the oppressor, His^{azwj} catch would not spare him. Allah^{azwj} watches him on the passage of his way and the position of that which suffocates the throats.

By Allah^{azwj} in Whose power my life lies, these people (Mu`awiyah and his men) will overcome you not because they have a better right than you but because of their hastening towards the wrong with their leader and your slowness about my right (to be followed). People are afraid of the oppression of their rulers while I fear the oppression of my subjects.

I called you for war but you did not come. I warned you but you did not listen. I called you secretly as well as openly, but you did not respond. I gave you sincere counsel, but you did not accept it. Are you present like the absent, and slaves like masters? I recite before you points of wisdom but you turn away from them, and I advise you with far reaching advice but you disperse away from it. I rouse you for **Jihad** against the people of revolt but before I come to the end of my speech, I see you disperse like the sons of Saba. You return to your places and deceive one another by your counsel. I straighten you in the morning but you are back to me in the evening as curved as the back of a bow. The straightened has become weary while those to be straightened have become incorrigible.

O' those whose bodies are present but wits are absent, and whose wishes are scattered. Their rulers are on trial. Your leader obeys Allah^{azwj} but you disobeyed him while the leader of the people of Syria (ash-Sham) disobeys Allah^{azwj} but they obey him. By Allah^{azwj}, I wish Mu`awiyah exchanges with me like Dinars with Dirhams, so that he takes from me ten of you and gives me one from them.

O' people of Kufah, I have experienced in you three things and two others: you are deaf in spite of having ears, dumb in spite of speaking, and blind in spite of having eyes. You are neither true supporters in combat nor dependable brothers in distress. Your hands may be soiled with earth. O' examples of those camels whose herdsman has disappeared, if they are collected together from one side they disperse from the other. By Allah^{azwj}, I see you in my imagination that if war becomes intense and action is in full swing you would run away from the son of Abi Talib like the woman who becomes naked in the front. I am certainly on clear guidance from my Lord (Allah^{azwj}) and on the path of my Prophet^{saww} and I am on the right path which I adhere to regularly.

Look at the people of the Prophet's family. Adhere to their direction. Follow their footsteps because they would never let you out of guidance, and never throw you into destruction. If they sit down, you sit down, and if they rise up you rise up. Do not go ahead of them, as you would thereby go astray and do not (lag) behind of them as you would thereby be ruined.

I have seen the companions of the Prophet^{saww} but I do not find anyone resembling them. They began the day with dust on the hair and face (in hardship of life) and passed the night in prostration and standing in prayers. Sometimes they put down their foreheads and sometimes their cheeks. With the recollection of their resurrection it seemed as though they stood on live coal. It seemed that in between their eyes there were signs like knees of goats, resulting from long prostrations. When Allah^{azwj} was mentioned their eyes flowed freely till their shirt collars were drenched. They trembled for fear of punishment and hope of reward as the tree trembles on the day of stormy wind.

Sermon 121 of Amir-ul-Momineen^{asws} From Nahjul Balagha

When the Kharijites persisted in their rejecting the Arbitration, Amir-ul-Momineen^{asws} went to their camp and addressed them thus:

Were all of you with us in Siffin? They replied that some of them were but some of them were not. Amir-ul-Momineen^{asws} said:

Then you divide yourselves into two groups. One of those who were in Siffin and other of those who were not present there, so that I may address each as I see suitable. Then he shouted to the people:

Stop talking and keep quiet to listen to what I say. Turn your hearts to me. Whomever we ask for evidence, he should give it according to his knowledge about it.

Then he had a long conversation with them during which he said:

When they had raised the Qur'an by way of deceit, craft, artifice and cheat, did you not say "They are our brothers and our comrades in accepting Islam. They want us to cease fighting, and ask for protection through the Book of Allah^{azwj}, the Glorified. Our opinion is to agree with them and to end their troubles." Then I said to you, "In this affair the outer side is Faith but the inner side is enmity. Its beginning is pity and the end is repentance. Consequently you should stick to your position, and remain steadfast on your path. You should press your teeth (to put all your might) in **Jihad** and should not pay heed to the shouts of the shouter. If he is answered he would mislead, but if he is left (unanswered) he would be disgraced."

But when this thing (Arbitration) was done I found that you agreed to it. By Allah^{azwj}, if I had refused it, it would not have been obligatory on me. Nor would Allah^{azwj} have laid its sin on me. And by Allah^{azwj}, not that I have accepted it, I alone am the rightful person who should be followed, for certainly the Qur'an is with me. I never forsake it since I adopted its company. We have been with the Prophet^{saww} in battles wherein those killed were fathers, sons, brothers and relations of one another. Nevertheless, every trouble and hardship just increased us in our belief, in our treading on the right path, in submission to (divine) command and in endurance of the pain of wounds.

We now had to fight our brethren in Islam because of entry into Islam of misguidance, crookedness, doubts and (wrong) interpretation. However, if we find any way by which Allah^{azwj} may collect us together in our disorder and by which we may come near each other in whatever common remains between us we would accept it and would give up everything else.

Sermon 124 of Amir-ul-Momineen^{asws} From Nahjul Balagha

About the Kharijites and their opinion on Arbitration

We did not name people the arbitrators but we named the Qur'an the arbitrator. The Qur'an is a book, covered, between two flaps, and it does not speak. It

should therefore necessarily have an interpreter. Men alone can be such interpreters. When these people invited us to name the Qur'an as the arbitrator between us, we could not be the party turning away from the Book of Allah^{azwj}, since Allah^{azwj} has said:

. . . And then if ye quarrel about anything refer it to Allah^{azwj} and the Prophet . . (Qur'an, 4:59)

Reference to Allah^{azwj} means that we decide according to the Qur'an while reference to the Prophet means that we follow his Sunnah. Now therefore, if arbitration were truly done through the Book of Allah^{azwj} (Qur'an), we would be the most rightful of all people for the Caliphate; or if it were done by the Sunnah of the Holy Prophet^{saww}, we would be the most preferable of them.

Concerning your point why I allowed a time lag between myself and them with regard to the Arbitration, I did so in order that the ignorant may find out (the truth) and one who already knows may hold with it firmly. Possibly Allah^{azwj} may, as a result of this peace, improve the condition of these people, and they will not be caught by the throats and will not, before indication of the right, fall into rebellion as before. Certainly the best man before Allah^{azwj} is he who loves most to act according to right, even though it causes him hardship and grief rather than according to wrong, even though it gives him benefit and increase.

So, where are you being misled and from where have you been brought (to this state)? Be prepared to march to the people who have deviated from the right and do not see it, have been entangled in wrong-doing and are not corrected. They are away from the Book and turned from the (right) path. You are not trustworthy to rely upon, nor are you holders of honour to be adhered to. You are very bad in kindling the fire of fighting. Woe to you! I had to bear a lot of worries from you. Some day I call you (to **Jihad**) and some day I speak to you in confidence, you are neither true free men at the time of call, nor trustworthy brothers at the time of speaking in confidence.

Sermon 181 of Amir-ul-Momineen^{asws} From Nahjul Balagha

It has been related by Nawf al-Bikali that Amir-ul-Momineen^{asws} delivered this sermon at Kufah standing on a stone which Ja`dah ibn Hubayrah al-Makhzumi had placed for him. Amir-ul-Momineen^{asws} had a woollen apparel on his body, the belt of his sword was made of leaves, and the sandals on his feet too were of palm leaves. His forehead had a hardened spot like that a camel (on its knee, due to many and long prostrations).

Praise be to Allah^{azwj} to Whom is the return of all creation and the end of all matters. We render Him praise for the greatness of His generosity, the charity of His proofs, the increase of His bounty and His favours, - praise which may fulfil His right, repay His thanks, take (us) near His reward and be productive of increase in His kindness. We seek His help like one who is hopeful of His bounty, desirous of His benefit, and confident of His warding off (calamities), who acknowledges His gifts and is obedient to Him in word and deed. We believe in Him like him who reposes hope in Him with conviction, inclines to Him as a believer, humbles himself before Him obediently, believes in His oneness

exclusively, regards Him great, acknowledging His dignity, and seeks refuge with Him with inclination and exertion.

Allah^{azwj} the Glorified has not been born so that someone could be (His) partner in glory. Nor has He^{azwj} begotten anyone so as to be inherited from after dying. Time and period have not preceded Him^{azwj}. Increase and decrease do not occur to Him^{azwj}. But He^{azwj} has manifested Himself^{azwj} to our understanding through our having observed His^{azwj} strong control and firm decree. Among the proofs of His^{azwj} creation is the creation of the skies which are fastened without pillars and stand without support. He^{azwj} called them and they responded obediently and humbly without being lazy or loathsome. If they had not acknowledged His Allah^{azwj}'s Call and obeyed Him^{azwj}. He^{azwj} would not have made them the place for His^{azwj} throne, the abode of His^{azwj} angels and the destination for the rising up of the pure utterances and the righteous deeds of the creatures.

He^{azwj} has Made the stars in the skies by way of signs by which travellers wandering the various routes of the earth may be guided. The gloom of the dark curtains of the night does not prevent the flame of their light, nor do the veils of blackish nights have the power to turn back the light of the moon when it spreads in the skies. Glory be to Allah^{azwj} from Whom neither the blackness of dark dusk or of gloomy night (falling) in the low parts of the earth or on high dim mountains is hidden, nor the thundering of clouds on the horizons of the skies, nor the sparking of lightning in the clouds, nor the falling of leaves blown away from their falling places by the winds of hurricanes or by downpour from the sky. He knows where the drops fall and where they stay, where the grubs leave their trails or where they drag themselves, what livelihood would suffice the mosquitoes and what a female bears in its womb.

Praise be to Allah^{azwj} Who exists from before the coming into existence of the seat, the throne, the sky, the earth, the jinn or human being. He cannot be perceived by imagination nor measured by understanding. He who begs from Him does not divert Him (from others), nor does giving away cause Him diminution. He does not see by means of an eye, nor can He be confined to a place. He cannot be said to have companions. He does not create with (the help of) limbs. He cannot be perceived by senses. He cannot be thought of after the people.

It is He who spoke to Musa clearly and showed him His great signs without the use of bodily parts, the organ of speech or the uvula. O' you who exert yourself in describing Allah^{azwj} if you are serious then (first try to) describe Gabriel, Michael or the host of angels who are close (to Allah^{azwj}) in the receptacles of sublimity; but their heads are bent downwards and their wits are perplexed as to how to assign limits (of definition) to the Highest Creator. This is because those things can only be perceived through qualities which have shape and parts and which succumb to death after reaching the end of their times. There is no god but He^{azwj}. He has lighted every darkness with His effulgence and has darkened every light with the darkness (of death).

I advise you, creatures of Allah^{azwj}, to practise fear of Allah^{azwj} Who gave you good clothing and bestowed an abundance of sustenance on you. If there was

anyone who could secure a ladder to everlasting life or a way to avoid death it was Sulayman ibn Dawud^{as} who was given control over the domain of the jinn and men along with Prophet-hood and great position (before Allah^{azwj}), but when he finished what was his due in food (of this world) and exhausted his (fixed) time the bow of destruction shot him with arrow of death. His houses became vacant and his habitations became empty. Another group of people inherited them. Certainly, the by-gone centuries have a lesson for you.

Where are the Amalekites and the sons of Amalekites? Where are the Pharaohs? Where are the people of the cities of ar-Rass who killed the prophets, destroyed the traditions of the divine messengers and revived the traditions of the despots? Where are those who advanced with armies, defeated thousands, mobilised forces and populated cities?

He will be wearing the armour of wisdom, which he will have secured with all its conditions, such as full attention towards it, its (complete) knowledge and exclusive devotion to it. For him it is like a thing which he had lost and which he was then seeking, or a need, which he was trying to fulfil. If Islam is in trouble he will feel forlorn like a traveller and like a (tired) camel beating the end of its tail and with its neck flattened on the ground. He is the last of Allah^{azwj}'s proofs and one of the vicegerents of His prophets.

On the method of his ruling, and grief over the martyrdom of his companions O' people! I have divulged to you advice, which the prophets used to preach before their (people), and I have conveyed to you what the vicegerents (of the prophets) conveyed to those coming after them. I tried to train you with my whip but you could not be straightened. I drove you with admonition but you did not acquire proper behaviour. May Allah^{azwj} deal with you! Do you want an Imam other than me to take you on the (right) path, and show you the correct way?

Beware, the things in this world which were forward have become things of the past, and those of which were behind are going ahead. The virtuous people of Allah^{azwj} have made up their minds to leave and they have purchased, with a little perishable (pleasure) of this world, a lot of such rewards in the next world that will remain. What loss did our brothers whose blood was shed in Siffin suffer by not being alive today? Only that they are not suffering choking on swallowing and not drinking turbid water. By Allah^{azwj}, surely they have met Allah^{azwj} and He has bestowed upon them their rewards and He has lodged them in safe houses after their (having suffered) fear.

Where are my brethren who took the (right) path and trod in rightness. Where is `Ammar? Where is Ibn at-Tayyihan? Where is Dhu'sh-Shahadatayn? And where are others like them from among their comrades who had pledged themselves to death and whose (severed) heads were taken to the wicked enemy.

Then Amir-ul-Momineen^{asws} wiped his hand over his auspicious, honoured beard and wept for a long time, and then he continued:

Oh! my brothers. who recited the Qur'an and strengthened it, thought over their obligation and fulfilled it, revived the sunnah and destroyed innovation. When

they were called to **Jihad** they responded and trusted in their leader then followed him.

Then Amir-ul-Momineen^{asws} addressed at the top of his voice:

al-**Jihad**, al-**Jihad** (fighting, fighting), O' servants of Allah^{azwj}! By Allah^{azwj}, I am mobilising the army today. He who desires to proceed towards Allah^{azwj} should come forward.

Nawf says: Then Amir-ul-Momineen^{asws} put Hussain^{asws} over (a force of) ten thousand, Qays ibn Sa`d (mercy of Allah^{azwj} be upon him) over ten thousand, Abu Ayyub al-Ansari over ten thousand, and others over different numbers, intending to return to Siffin, but Friday did not appear again and the accursed Ibn Muljam (may Allah^{azwj} curse him). Consequently, the armies came back and were left like sheep, who had lost their shepherd while wolves were snatching them away from all sides.

Sayings of Amir-ul-Momineen^{asws} From Nahjul Balagha Letter 41

The following is a letter written to a Governor who left Amir-ul-Momineen^{asws} and ran away with Public Treasury, this man was a cousin of Amir-ul-Momineen^{asws} and was his confidant. Some historians say that he was Abdullah bin Abbas who was Imam's cousin and had once behaved in this way.

After glorifying Allah^{azwj} and praising the Holy Prophet^{saww} let it be known to you that I trusted you and appointed you on a very responsible post. I did this under the impression that from my own clan nobody will prove more sympathetic, more helpful and trustworthier to me than you. But when you found that the times have gone against your cousin, his enemies are on the war path, wealth of the country is being recklessly plundered, the nation has lost sight of the true path of religion and it is confused and confounded, then you have also changed colour. You have forsaken your cousin, you left him along with other deserters and by joining the gang of dishonest persons, you have also betrayed the trust I reposed in you.

You have changed so much that you have not only lost the sense of sympathy for your cousin but you have also lost the sense of honesty and virtue. Your present behaviour indicates that you have never been sincere, as if your participating in **Jihad** (the Holy Wars) was not in the cause of Allah^{azwj} and as if the true light of religion had never illuminated the dark recesses of your mind. Along with the majority, you had also participated in **Jihad** to amass wealth under the pretence of serving Allah^{azwj} and religion and awaited opportunities to decamp with wealth of the Islamic State. And when the opportunity presented itself to you to be dishonest to your heart's content and when you found your ruler seriously engaged somewhere else you jumped at the evil chance, you invaded the Public Treasury and looted as much as was possible for you, the money which was reserved for widows, orphans and the poor. In this plunder your action was so quick, so nimble and so effective that it resembled the action of a very active and wary wolf attacking and snatching away a wounded and helpless goat.

You have with pleasure sent this looted wealth to Hijaz.

The sin pleased you and the loot made you happy. The thought that it was an evil deed never stopped you from the act. Did you take it for a heritage which you can take hold of and send home? Allahu Akbar! Do you not believe in the Day of Judgement? Are you not afraid of the reckoning on that Day?

O you whom we took for a wise and intelligent person! How can you happily and with easy conscience eat and drink things purchased by this wealth being aware all the time of its unlawfulness. Do you realise the enormity of your sin? Out of the money which was earmarked for the use of orphans, paupers and the destitute or which was reserved for faithful Muslims and Mujahids or was conserved for the defence of the Muslims State, you provided for yourself means of your enjoyments and pleasures, you purchased slave-girls out of it and you spent it on your marriages.

I advise you to fear Allah^{azwj} and return the money to those whom it rightfully belongs. If you do not do this and if Allah^{azwj} gives me a chance to punish you then I shall act in such a way that Allah^{azwj} will be pleased with me. I shall give you a stroke with that sword of mine which has sent all those whom I struck with it, to Hell. I swear by the Merciful Allah^{azwj} that even if all the wealth which you have so wickedly looted had come into my possession in a lawful way it would not have pleased me to leave it to my heir as a heirloom.

Control your inordinate desires, think well over what you have done and remember that you have reached the mature age, just try to visualize that death has brought an end to your life, you are lying in a grave with so much earth over you and your deeds are placed before you. What would you say and do at such a time and place, a place where tyrants and oppressors could only repent and wish to go back to the world they left behind but there will be no escape from the punishment.

Sayings of Amir-ul-Momineen^{asws} From Nahjul Balagha Letter 43

A letter to Masqala bin Hubayra al-Shaybani who was governor of Ardshir Khurra (Iran).

I have received certain information about you and if you have actually done what is reported against you then you have verily, displeased Allah^{azwj} and have annoyed me.

I am given to understand that you are lavishly distributing State treasury among the bedouins of your clan and among those Arab nomads who are loyal to you. You know this wealth has been gathered by **Jihad** in which many of them were killed and many more of them were wounded.

I swear by Allah^{azwj} who gave life to plants and animals that if this accusation against you proves correct then you will humiliate yourself in my eyes and will lose the good opinion I have formed about you.

Do not imagine that the trust reposed in you by Allah^{azwj} can be treated lightly, do not ruin your religion otherwise you will be one of those whose deeds are to be punished.

Remember that all the Muslims who are there or here have equal share in this wealth. Believing and acting on this principle, they come to me for their share and receiving it from me they return to their places.

Sayings of Amir-ul-Momineen^{asws} From Nahjul Balagha Letter 62

A letter to the Egyptians which Amir-ul-Momineen^{asws} handed over to Maalik bin Haarith Ashtar to take with him when he was appointed as the Governor of that province.

The Almighty Allah^{azwj}, Glory be to Him, entrusted our Holy Prophet^{saww} with the mission of warning the people of the evil effects of their vicious actions and of bearing testimony to the truth actually taught and preached by other prophets. When the Holy Prophet^{saww} passed away, the Muslims started a tug-of-war for the caliphate. I swear by Allah^{azwj} that at that juncture it could not even be imagined that the Arabs would snatch the seat of the caliphate from the family and descendants of the Holy Prophet^{saww} and that they would be swearing the oath of allegiance for the caliphate to a different person.

At every stage I kept myself aloof from that struggle of supremacy and power-politics till I found the heretics had openly taken to heresy and schism and were trying to undermine and ruin the religion preached by our Holy Prophet (s). I felt afraid that, even after seeing and recognizing the evil, if I did not stand up to help Islam and the Muslims it would be a worse calamity to me than my losing authority and power over you, which was only a transient and short-lived affair. Therefore, when I stood up amidst the sweeping surge of innovations and schism the dark clouds of heresy dispersed, falsehood and schism were crushed and the religion was saved.

I swear by Allah^{azwj} that if I alone come out to face them and if all the world joins them, I shall neither feel nervous nor will I attach any care to their following. By the Grace of Allah^{azwj}, I know fully well what kind of reprobates they are and how they persist in vice and sin.

I am very anxious to reach the Realm of Allah^{azwj} and I earnestly hope and pray for His Blessings and Favours. But it grieves me to see that this nation and country is being ruled by uneducated, unwise and vicious rulers. They grasp the wealth of the country and drive its people into slavery. They hate pious and good people and quarrel or fight with them. They gather heretics and sinners around them and are happy in such company. You have had experience of some of them. One of them was punished for drinking wine. Among this crowd there is a man who did not embrace Islam until he found Islam to be not a faith or religion but a powerful State offering enormous possibility of gaining power and wealth.

If I had no desire of saving Islam and Islamic society from the influence and sway of such people, I would not have called you for **Jihad**, I would not have tried to make you see the reality of the situation, I would not have exerted myself to assemble you and I would not have persuaded you to defend the cause of Allah^{azwj} and finding you so indifferent towards the good of Islam and observing your reluctance to help its cause, I would have left you to your condition. Do you

not see and realize that the boundaries of your State are getting shorter and shorter daily and parts of your kingdom are being snatched and usurped, your properties are being confiscated and your cities are being invaded. May Allah^{azwj} have Mercy upon you. Come out to defend your country, your property and your religion from the in-roads of your enemies. Do not be lazy, careless and cowardly, otherwise your lot will be only disgrace.

Remember, a warrior is always wary and vigilant and never careless and negligent. Whoever is careless about his cause, his enemy will not sleep over this advantage.

Sayings of Amir-ul-Momineen^{asws} From Nahjul Balagha Letter 69

A letter to Harith Hamdani

Never forsake the orders, instructions and advice given by the Holy Qur'an. So far as presumptions of actions and things, lawful, legitimate and allowable or unlawful, forbidden and prohibited are concerned, accept the rulings of the Holy Book. Confirm and testify the truth said before (religions of ancient prophets). Take lessons from history for your future because history often repeats itself, and future nations of the world will mostly follow the footsteps of those who have passed. But this whole world is going to end and every individual has to leave it some day or the other. Keeping in mind the Might of Allah^{azwj}, be particularly careful not to swear by Him unless you are taking an oath for a true and lawful affair. Always remember death and the life after death but never wish for death. If you want to face death then do it for a great cause.

Try to avoid all those things, which a man may like for himself and may grudge for others. Abstain from an action, which you will have to do covertly and secretly and which you feel ashamed to do openly. Refrain from a deed, which you will have to accept as evil or bad or for which you will have to tender an apology or excuse. Do not acquire a bad reputation and do not allow your good reputation to be sullied. Do not mention hearsay things as authenticated facts, such a practice will be sufficient for you to be regarded by others as liar. Do not develop the habit of contradicting and falsifying others on every occasion, it is a disgusting habit.

Have a control on your temper. If you have power to retaliate, then forgive and forget. When in anger, be forbearing, patient and tolerant. When you are in possession of wealth, power and authority, then be forgiving, merciful and compassionate. These traits will help you to gain your salvation. Be sincerely thankful for all the Blessings which the Merciful Allah^{azwj} has granted you, pray for their continuance, do not misuse them and do not waste them and you must show by your deeds the extent of your obligations to Him for His Blessings. Remember that among the faithful Muslims the best is he who gives out alms and charities on his behalf and on behalf of his family and his property. Whatever you spend in this way is something that you send in advance for your life after death. You will then receive the reward of such deeds. And whatever you leave here will be used by others and you will get no benefit out of it.

Avoid the company of men who are weak in their decisions and views, who are superstitious and wicked because people are judged by the company they keep.

If possible try to live in large cities because they are the centres of Islamic Culture and Islamic traditions. Avoid places where time is wasted in pastimes and amusements, where there are concentrations of ignorant people and where you find scarcity of companions or lack of society and surroundings to carry on your religious functions.

Keep yourself busy with your work and do not frequent abodes meant for vicious pursuits because they are centres of the activities of Satan and the places which spread vice and wickedness.

Always look to the conditions of people not so well off as you are because observation of their lives and positions will make you more content with your lot in life and more thankful to Allah^{azwj} for it.

Never start on a travel on Fridays without attending Friday prayers unless you are going out for **Jihad** or there is no alternative for you but to set out.

In all of your affairs keep the thought of Allah^{azwj} in your mind and act according to His Commands and interdictions because obedience to His Orders has priority over every other thing. By various means and in various ways persuade yourself towards prayers but do not be hard with yourself, be gentle and persuasive. When you are free from other duties and you are having good health then spend your free hours in prayers. But the question of offering daily prayers (five times a day) is a different question. They have to be offered compulsorily and in time. Take care that such a calamity may not overtake you that while you are trying to ignore religion and Allah^{azwj} and are running after a vicious world, death overtakes you.

Avoid the company of wicked people because bad company allures a person towards evil ways. Always keep the Might and Majesty of Allah^{azwj} in view and be a friend of His friends. Be afraid of your own anger because out of the armies of Satan, man's anger is its strongest force.

Sayings of Amir-ul-Momineen^{asws} From Nahjul Balagha

When Amir-ul-Momineen^{asws} was asked about Faith in Religion, he replied that the structure of faith is supported by four pillars endurance, conviction, justice and **Jihad**. Endurance is composed of four attributes: eagerness, fear, piety and anticipation (of death). So whoever is eager for Paradise will ignore temptations; whoever fears the fire of Hell will abstain from sins; whoever practices piety will easily bear the difficulties of life and whoever anticipates death will hasten towards good deeds. Conviction has also four aspects to guard oneself against infatuations of sin; to search for explanation of truth through knowledge; to gain lessons from instructive things and to follow the precedent of the past people, because whoever wants to guard himself against vices and sins will have to search for the true causes of infatuation and the true ways of combating them out and to find those true ways one has to search them with the help of knowledge, whoever gets fully acquainted with various branches of knowledge will take lessons from life and whoever tries to take lessons from life is actually engaged in the study of the causes of rise and fall of previous civilizations . Justice also

has four aspects depth of understanding, profoundness of knowledge, fairness of judgment and dearness of mind; because whoever tries his best to understand a problem will have to study it, whoever has the practice of studying the subject he is to deal with, will develop a clear mind and will always come to correct decisions, whoever tries to achieve all this will have to develop ample patience and forbearance and whoever does this has done justice to the cause of religion and has led a life of good repute and fame. **Jihad** is divided into four branches: to persuade people to be obedient to Allah^{azwj}; to prohibit them from sin and vice; to struggle (in the cause of Allah) sincerely and firmly on all occasions and to detest the vicious. Whoever persuades people to obey the orders of Allah^{azwj} provides strength to the believers; whoever dissuades them from vices and sins humiliates the unbelievers; whoever struggles on all occasions discharges all his obligations and whoever detests the vicious only for the sake of Allah^{azwj}, then Allah^{azwj} will take revenge on his enemies and will be pleased with Him on the Day of Judgment.

Daily prayers are the best medium through which one can seek the nearness to Allah^{azwj}. Hajj is **Jihad** for every weak person. For everything that you own there is (Zakat), and (Zakat) of your body is fasting. The **Jihad** of a woman is to afford pleasant company to her husband.