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Of the majestic narrator and the scholar, the jurist, the Sheykh
Muhammad Bin Yaqoub Al-Kulayni

Well known as 'The trustworthy of Al-Islam Al-Kulayni'

Who died in the year 329 H

كِتَابُ الْجِهَادِ

THE BOOK OF JIHAD (1)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

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

بَابُ فَضْلِ الْجِهَادِ

Chapter 1 – Merits of the Jihad

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (الخير كله في السيف وتحت ظل السيف ولا يقيم الناس إلا السيف والسيف مقلد الجنة والنار).

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Umar Bin Aban,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The goodness, all of it is in the sword, and beneath the shadow of the sword; and nothing can straighten the people except for the sword, and the swords are the keys of the Paradise and the Fire’.¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (للجنة باب يقال له باب المجاهدين يمشون إليه فإذا هو مفتوح وهم منقلدون بسيفهم والجمع في الموقف والملائكة ترحب بهم).

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘For the Paradise there is a door called ‘*Al-Mujahideen*’ (The Combatants). They would be going to it, so it be open and they would be collared with their swords, and the troops would be in the Pausing Station, and the Angels would be welcoming them’.

ثُمَّ قَالَ فَمَنْ تَرَكَ الْجِهَادَ أَلْبَسَهُ اللَّهُ عَزَّ وَجَلَّ ذُلًّا وَفَقْرًا فِي مَعِيشَتِهِ وَمَحَقًّا فِي دِينِهِ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَعْنَى أُمَّتِي بِسَنَابِكِ خَيْلِهَا وَمَرَائِزِ رِمَاحِهَا.

Then he^{saww} said: ‘So the one who neglects the Jihad, Allah^{azwj} Mighty and Majestic would Clothe him with disgrace and poverty in his living, and Obliterate (remove) his Religion. May Allah^{azwj} Mighty and Majestic Make my^{saww} community to be self-sufficient by the hooves of its cavalry horses and the points of its spears’.²

وَ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (خيل الغزاة في الدنيا خيلهم في الجنة وإن أردية الغزاة لسيفهم).

And by this chain, (it is) narrated, ‘Rasool-Allah^{saww} said: ‘The cavalry horses of the combatants in the world would be their horses in the Paradise, and that the robes of the combatants are their swords’.

¹ Al Kafi – V 5 – The Book of Jihaad Ch 1 H 1

² Al Kafi – V 5 – The Book of Jihaad Ch 1 H 2

وَقَالَ النَّبِيُّ (صلى الله عليه وآله) أَخْبَرَنِي جِبْرَائِيلُ (عليه السلام) بِأَمْرٍ قَرَّتْ بِهِ عَيْنِي وَفَرِحَ بِهِ قَلْبِي قَالَ يَا مُحَمَّدُ مَنْ عَزَا مِنْ أُمَّتِكَ فِي سَبِيلِ اللَّهِ فَأَصَابَهُ قَطْرَةٌ مِنَ السَّمَاءِ أَوْ صُدَاعٌ كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ شَهَادَةً .

And the Prophet^{saww} said: ‘Jibraeel^{as} informed me^{saww} of a matter by which my^{saww} eyes were delighted and my^{saww} heart was happy with it. He^{as} said: ‘O Muhammad^{saww}! The one from your^{saww} community who fights in the Way of Allah^{azwj}, so a drop from the sky were to hit him, or a headache, Allah^{azwj} Mighty and Majestic would Write the martyrdom for him’.³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ كَتَبَ أَبُو جَعْفَرٍ (عليه السلام) فِي رِسَالَةٍ إِلَى بَعْضِ خُلَفَاءِ بَنِي أُمَيَّةَ وَمِنْ ذَلِكَ مَا صَبَّحَ الْجِهَادَ الَّذِي فَضَّلَهُ اللَّهُ عَزَّ وَجَلَّ عَلَى الْأَعْمَالِ وَفَضَّلَ عَامِلَهُ عَلَى الْعَمَالِ تَفْضِيلاً فِي الدَّرَجَاتِ وَالْمَغْفِرَةِ وَالرَّحْمَةِ لِأَنَّهُ ظَهَرَ بِهِ الدِّينَ وَبِهِ يُدْفَعُ عَنِ الدِّينِ وَبِهِ اشْتَرَى اللَّهُ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِالْجَنَّةِ بَيْعاً مُفْلِحاً مُنْجِئاً اشْتَرَطَ عَلَيْهِمْ فِيهِ حِفْظَ الْحُدُودِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from one of his companions who said,

‘Abu Ja’far^{asws} wrote in a message to one of the caliphs of the Clan of Umayya: ‘And from that is what he wasted of the Jihad which Allah^{azwj} Mighty and Majestic has Preferred over the (rest of the) deeds, and Preferred its performer over (the rest of the) performers with a Preference in the Levels, and the Forgiveness, and the Mercy, because by it the Religion is Manifested, and by it the Religion is defended, and by it Allah^{azwj} has Bought from the Believers, their own selves and their wealth by the Paradise, a benefit, a success, a salvation, and Stipulated upon them with regards to it, preservation of the Limits.

وَأَوَّلُ ذَلِكَ الدُّعَاءُ إِلَى طَاعَةِ اللَّهِ عَزَّ وَجَلَّ مِنْ طَاعَةِ الْعِبَادِ وَإِلَى عِبَادَةِ اللَّهِ مِنْ عِبَادَةِ الْعِبَادِ وَإِلَى وَلايَةِ اللَّهِ مِنْ وَلايَةِ الْعِبَادِ

And the first of that (Stipulation) is the calling to the obedience to Allah^{azwj} Mighty and Majestic from the obedience to the servants of Allah^{azwj}, and to the worship of Allah^{azwj} from the worship of the servants, and to the *Wilayah* of Allah^{azwj} from the *Wilayah* of the servants.

فَمَنْ دُعِيَ إِلَى الْجَزِيَةِ فَأَبَى قُتِلَ وَ سَبِيَ أَهْلُهُ وَ لَيْسَ الدُّعَاءُ مِنْ طَاعَةِ عَبْدٍ إِلَى طَاعَةِ عَبْدٍ مِثْلِهِ وَ مَنْ أَقْرَ بِالْجَزِيَةِ لَمْ يُنْعَدَّ عَلَيْهِ وَ لَمْ تُخْفَرْ دِمَّتُهُ وَ كُفَّتْ دُونَ طَاعَتِهِ

So the one to whom taxation is claimed for and he refuses, would be killed and his family would be made captives, and there is no calling from obedience to a servant to the obedience of a servant like it. And the one who accepts with the (payment of) taxation, there would be no exceeding upon him, and would not be shamed for his responsibilities, and he would be encumber with less than his strength.

وَ كَانَ الْفِيءُ لِلْمُسْلِمِينَ عَامَّةً غَيْرَ خَاصَّةٍ وَ إِنْ كَانَ قِتَالٌ وَ سَبِيَ سِيرَ فِي ذَلِكَ بِسِيرَتِهِ وَ عُمِلَ فِي ذَلِكَ بِسُنَّتِهِ مِنَ الدِّينِ

And the war booty would be for the Muslims in general other than special (groups). And if there was killing and there are captives, the conduct with regards to that would

³ Al Kafi – V 5 – The Book of Jihaad Ch 1 H 3

be by his^{saww} conduct, and the dealings regarding that would be by his^{saww} Sunnah from the Religion.

ثُمَّ كَلَّفَ الْأَعْمَى وَالْأَعْرَجَ الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ عَلَى الْجِهَادِ بَعْدَ عَذْرِ اللَّهِ عَزَّ وَجَلَّ إِيَّاهُمْ وَ يُكَلِّفُ الَّذِينَ يُطِيقُونَ مَا لَا يُطِيقُونَ

Then he (the caliph) encumbered (taxed) the blind and the lame, those who could not find what they could spend upon the Jihad after Allah^{azwj} Mighty and Majestic had Excused them, and he encumbered (taxed) those who were unable to afford what they were asked to pay.

وَ إِنَّمَا كَانُوا أَهْلَ مِصْرَ يُفَاتِلُونَ مَنْ بَلِيهِ يُعَدَلُ بَيْنَهُمْ فِي الْبُعُوثِ فَذَهَبَ ذَلِكَ كُلُّهُ حَتَّى عَادَ النَّاسُ رَجُلَيْنِ أَجِيرٍ مُؤْتَجِرٍ بَعْدَ بَيْعِ اللَّهِ وَ مُسْتَأْجِرٍ صَاحِبِهِ غَارِمٍ وَ بَعْدَ عَذْرِ اللَّهِ وَ ذَهَبَ الْحُجُّ فَضَيِّعَ وَ انْفَقَرَ النَّاسُ فَمَنْ أَعْوَجَ مِمَّنْ عَوَجَ هَذَا وَ مَنْ أَقْوَمَ مِمَّنْ أَقَامَ هَذَا فَرَدَّ الْجِهَادَ عَلَى الْعِبَادِ وَ زَادَ الْجِهَادَ عَلَى الْعِبَادِ إِنَّ ذَلِكَ خَطَأٌ عَظِيمٌ .

And rather, the people of the city were doing justice between those who were fighting around them, so all of that has gone away to the extent that the people have returned two men with a wages of one after him having sold (his services to) Allah^{azwj} and employed his companion by fining him after Allah^{azwj} had Excused him.

And the Hajj was taken and wasted and the people were impoverished. So who is more crooked than the one of this crookedness, and who is more straight than the one who straightened this. So he imposed the Jihad upon the servants while cutting-off the expenses of the Jihad upon the servants, in that being a grievous error'.⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ حَيْدَرَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْجِهَادُ أَفْضَلُ الْأَشْيَاءِ بَعْدَ الْفَرَائِضِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, from Abdullah Bin Abdul Rahman Al Asamma, from Haydara,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Jihad is the most superior of the things (deeds) after (fulfilling) the Obligations'.⁵

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْعُلَوِيِّ وَ أَحْمَدُ بْنُ مُحَمَّدِ الْكُوفِيِّ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ إِسْمَاعِيلَ بْنِ إِسْحَاقَ جَمِيعاً عَنْ أَبِي رَوْحِ بْنِ فَرَجِ بْنِ فَرَّةَ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ حَدَّثَنِي ابْنُ أَبِي لَيْلَى عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلْمِيِّ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَمَا بَعْدُ فَإِنَّ الْجِهَادَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ فَتَحَهُ اللَّهُ لِخَاصَّةِ أَوْلِيَائِهِ وَ سَوَّغَهُمْ كَرَامَةً مِنْهُ لَهُمْ وَ نِعْمَةً دَخَرَهَا

Ahmad Bin Muhammad Bin Saeed, from Ja'far Bin Abdullah Al Alawy, and Ahmad Bin Muhammad Al Kufy, from Ali Bin Al Abbas, from Ismail Bin Is'haq, altogether from Abu Rawh Faraj Bin Qurra, from Mas'ada Bin Sada who said, 'Ibn Abu layli narrated to me, from Abu Abdul Rahman Al Sulmy who said,

'Amir Al-Momineen^{asws} said: 'However, the Jihad is a door from the doors of the Paradise, Allah^{azwj} having Opened it for His^{azwj} special friends, and Justified for them the prestige from it, and Bounties which are in His^{azwj} Treasures.

⁴ Al Kafi – V 5 – The Book of Jihaad Ch 1 H 4

⁵ Al Kafi – V 5 – The Book of Jihaad Ch 1 H 5

وَ الْجِهَادُ هُوَ لِبَاسُ التَّقْوَى وَ دِرْعُ اللَّهِ الْحَصِينَةُ وَ جُنَّتُهُ الْوَثِيقَةُ فَمَنْ تَرَكَهُ رَغِبَةً عَنْهُ أَلْبَسَهُ اللَّهُ تَوْبَ الذُّلِّ وَ شَمَلَهُ الْبَلَاءُ وَ فَارَقَ الرِّضَا وَ دَيْتَ بِالصَّعَارِ وَ الْقَمَاءَةِ وَ ضُرِبَ عَلَى قَلْبِهِ بِالْأَسْدَادِ وَ أُدِيلَ الْحَقُّ مِنْهُ بِتَضْيِيعِ الْجِهَادِ وَ سِيمَ الْخَسْفَ وَ مُنِعَ النَّصْفَ

And the Jihad, it is a clothing of piety and a fortified armour of Allah^{azwj} and His^{azwj} strong shield. So the one who neglects it, turning away from it, Allah^{azwj} would Clothe him with the clothes of the humiliation and the afflictions would engulf him, and the Pleasure (of Allah^{azwj}) would Depart, and he would be killed by the small and the irrelevant matters, and he would be hit upon his heart by the barriers, and the truth would be blocked from him by the wasting of the Jihad, the lowliness engulfs him, and the justice is denied.

أَلَا وَ إِنِّي قَدْ دَعَوْتُكُمْ إِلَى قِتَالِ هَؤُلَاءِ الْقَوْمِ لَيْلًا وَ نَهَارًا وَ سِرًّا وَ إِعْلَانًا وَ قُلْتُ لَكُمْ اغْرُوهُمْ قَبْلَ أَنْ يَغْرُوكُمْ فَوَ اللَّهِ مَا غَزِي قَوْمٌ قَطُّ فِي غُرِّ دَارِهِمْ إِلَّا ذَلُّوا فَتَوَاكَلْتُمْ وَ تَخَادَلْتُمْ حَتَّى شَنَنْتَ عَلَيْكُمْ الْعَارَاتُ وَ مَلِكْتُمْ عَلَيْكُمْ الْأَوْطَانَ هَذَا أَخُو غَامِدٍ قَدْ وَرَدَتْ حَيْلُهُ الْأَنْبَارَ وَ قَتَلَ حَسَانَ بْنَ حَسَانَ الْبَكْرِيَّ وَ أزال حَيْلَكُمْ عَنْ مَسَالِحِهَا

Indeed! And I^{asws} have invited you all to the fighting of these people night and day, and secretly and openly, and I^{asws} said to you all: 'Battle them before they attack you!', for by Allah^{azwj}, never have a people been attacked at all in the doorsteps of their houses except they were humiliated. But, you were complacent and showed cowardice until they launched the raids upon you, and possessed the homelands against you. This brother of Ghamid (Muawiya's assassin), his cavalry has entered Al-Anbar and killed Hassan Bin Hassan Al-Bakry (governor appointed by Amir Al-Momineen^{asws}), and your cavalry was removed from its positions.

وَ قَدْ بَلَّغَنِي أَنَّ الرَّجُلَ مِنْهُمْ كَانَ يَدْخُلُ عَلَى الْمَرْأَةِ الْمُسْلِمَةِ وَ الْأُخْرَى الْمُعَاهِدَةَ فَيَنْتَزِعُ حِجْلَهَا وَ قُلْبَهَا وَ فَلَانِدَهَا وَ رِعَاتَهَا مَا تُنْمَعُ مِنْهُ إِلَّا بِالْإِسْتِرْجَاعِ وَ الْإِسْتِرْحَامِ ثُمَّ أَنْصَرَفُوا وَ أَفْرِينَ مَا نَالَ رَجُلًا مِنْهُمْ كَلْمٌ وَ لَا أَرِيْقُ لَهُ دَمٌ فَلَوْ أَنَّ أَمْرًا مُسْلِمًا مَاتَ مِنْ بَعْدِ هَذَا أَسْفًا مَا كَانَ بِهِ مَلُومًا بَلْ كَانَ عِنْدِي بِهِ جَدِيرًا

And it has reached me that the men from them came upon the Muslim women and the women under the responsibility, so they snatched their anklets, and their earrings, and their necklaces, and their ornaments what they could not prevent from except by the saying of 'To Allah^{azwj} is the return', and the begging for the mercy. Then they dispersed, and it is dismaying what the men from them attained without sustaining any injuries or shedding any blood. So if the Muslim man were to die of regret from after this, he would not be blamed for it, but with me^{asws} he would be worthy.

فَيَا عَجَبًا عَجَبًا وَ اللَّهُ يَمِيبُ الْقَلْبَ وَ يَجْلِبُ الْهَمَّ مِنَ اجْتِمَاعِ هَؤُلَاءِ عَلَى بَاطِلِهِمْ وَ تَفَرُّقِكُمْ عَنْ حَقِّكُمْ فُقُبْحًا لَكُمْ وَ تَرَحًّا حِينَ صِرْتُمْ غَرَضًا يُرْمَى يُعَارَ عَلَيْكُمْ وَ لَا تُغَيِّرُونَ وَ تُغْرُونَ وَ لَا تُغْرُونَ وَ يُعْصَى اللَّهُ وَ تُرْضَوْنَ

So how astonishing, how astonishing! By Allah^{azwj}, the heart melts and the flesh is aroused from their gathering upon their falsehood, and your scattering upon your truth. So, ugly it is for you and a distress where you were purposely thrown with your self-esteem upon you and you did not have any self-esteem, and they attacked you and you did not counter them, and you disobeyed Allah^{azwj} and you are pleased.

فَإِذَا أَمَرْتُمْكَ بِالسَّيْرِ إِلَيْهِمْ فِي أَيَّامِ الْحَرِّ فَلَنْتُمْ هَذِهِ حَمَارَةَ الْقَيْظِ أَمَهْلُنَا حَتَّى يُسَبِّحَ عَنَّا الْحَرُّ وَ إِذَا أَمَرْتُمْكَ بِالسَّيْرِ إِلَيْهِمْ فِي السَّيِّئَةِ فَلَنْتُمْ هَذِهِ صَبَارَةَ الْفَرِّ أَمَهْلُنَا حَتَّى يُنْسَلِخَ عَنَّا الْبُرْدُ كُلُّ هَذَا فِرَارًا مِنَ الْحَرِّ وَ الْفَرِّ فَإِذَا كُنْتُمْ مِنَ الْحَرِّ وَ الْفَرِّ تَفِرُونَ فَأَنْتُمْ وَ اللَّهُ مِنَ السَّيْفِ أَفْرُ

So whenever I^{asws} order you with the marching against them in the days of heat, you say, 'This is sweltering heat. Bear with us until the heat passes from us'. And whenever I^{asws} order you with the marching against them in the winter, you say, 'This is severely cold. Bear with us until the cold withdraws from us'. All this is fleeing the heat and the cold. So when you are fleeing from the heat and the cold, so you are, by Allah^{azwj}, fleeing from the swords.

يَا أَشْبَاهَ الرَّجَالِ وَ لَا رَجَالَ حُلُومِ الْأَطْفَالِ وَ عُقُولُ رَبَّاتِ الْحَجَالِ لَوِ دِدْتُ أَنِّي لَمْ أَرْكَمْ وَ لَمْ أَعْرِفْكُمْ مَعْرِفَةً وَ اللَّهُ جَرَّتْ نَدْمًا وَ أَعْقَبَتْ دَمًا فَاتْلُكُمُ اللَّهُ لَقَدْ مَلَأْتُمْ قُلُوبِي قَيْحًا وَ شَحَنْتُمْ صَدْرِي غَيْظًا وَ جَرَّعْتُمُونِي نَعَبَ التَّهْمَامِ أَنْفَاسًا وَ أفسَدْتُمْ عَلَيَّ رَأْيِي بِالْعَصِيَانِ وَ الْخَذْلَانِ حَتَّى لَقَدْ قَالَتْ قُرَيْشٌ إِنَّ ابْنَ أَبِي طَالِبٍ رَجُلٌ شَجَاعٌ وَ لَكِنْ لَا عِلْمَ لَهُ بِالْحَرْبِ لِلَّهِ أَبُوهُمْ وَ هَلْ أَحَدٌ مِنْهُمْ أَشَدُّ لَهَا مِرَاسًا وَ أَقْدَمُ فِيهَا مَقَامًا مِنِّي لَقَدْ نَهَضْتُ فِيهَا وَ مَا بَلَغْتُ الْعَشْرِينَ وَ هَا أَنَا قَدْ دَرَفْتُ عَلَى السَّنِينِ وَ لَكِنْ لَا رَأْيَ لِمَنْ لَا يُطَاعُ .

O resemblers of the men and who are not men, bearing the minds of the children and the intellects of the maidens! I^{asws} wish I^{asws} had never seen you and had never known you! By Allah^{azwj}! Remorse and sorrow has flowed. May Allah^{azwj} Kill you all, for you have reacted to my^{asws} advice with illmanners, and loaded my^{asws} chest with fury and have made me^{asws} to swallow sorrow with every breath, and you have spoilt upon me^{asws} my^{asws} decisions with the disobedience and the abandonment to the extent that the Qureysh said, 'The son^{asws} of Abu Talib^{as} is a brave man, but he^{asws} has no knowledge with him^{asws} for the war.

For the Sake of Allah^{azwj}, their fathers (know), and is there anyone from them more intense for it in strength, and from before, in standing for it than myself^{asws}? I^{asws} got up for it and I^{asws} had not reached the twenties (years of age), and at the moment I^{asws} have exceeded upon sixty, but there is no view for the one who has no obedience'.⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي حَفْصِ الْكَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ بَعَثَ رَسُولَهُ بِالْإِسْلَامِ إِلَى النَّاسِ عَشْرَ سِنِينَ فَأَبَوْا أَنْ يَقْبَلُوا حَتَّى أَمَرَهُ بِالْقِتَالِ فَالْخَيْرُ فِي السَّيْفِ وَ تَحْتَ السَّيْفِ وَ الْأَمْرُ يُعَوِّدُ كَمَا بَدَأَ .

Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Hafs Al Kalby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Sent His^{azwj} Rasool^{saww} with Al-Islam to the people. For ten years they refused to accept until He^{azwj} Commanded him^{saww} with the fighting. Thus, the goodness is in the sword, and beneath the sword, and the matter will return just as it had begun'.⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِي الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ جِبْرِيلَ أَخْبَرَنِي بِأَمْرِ قَرَّتْ بِهِ عَيْنِي وَ فَرِحَ بِهِ قَلْبِي قَالَ يَا مُحَمَّدُ مَنْ غَزَا غَزَاةً فِي سَبِيلِ اللَّهِ مِنْ أُمَّتِكَ فَمَا أَصَابَهُ قَطْرَةٌ مِنَ السَّمَاءِ أَوْ صَدَاعٌ إِلَّا كَانَتْ لَهُ شَهَادَةٌ يَوْمَ الْقِيَامَةِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Abu Al Bakhtary,

⁶ Al Kafi – V 5 – The Book of Jihaad Ch 1 H 6

⁷ Al Kafi – V 5 – The Book of Jihaad Ch 1 H 7

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Jibraeel^{as} informed me^{saww} with such a matter, my^{saww} eyes were delighted by it, and my^{saww} heart was happy by it. He^{as} said: 'O Muhammad^{saww}! The one from your^{saww} community who battles is a battle in the Way of Allah^{azwj}, so no drop would hit him from the sky or a headache except that there would be (status of) martyrdom for him on the Day of Judgement'.⁸

وَبِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ بَلَغَ رِسَالَةَ غَازٍ كَانَ كَمَنْ أَعْتَقَ رَقَبَةً وَهُوَ شَرِيكُهُ فِي ثَوَابِ غَزْوَتِهِ

And by this chain, said,

'Rasool-Allah^{saww} said: 'The one who delivers a message of a combatant is like the one who freed a neck and he would be his participant in the Rewards of his battle'.⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ النَّبِيُّ (صلى الله عليه وآله) مَنْ اغْتَابَ مُؤْمِنًا غَازِيًا أَوْ آذَاهُ أَوْ خَلْفَهُ فِي أَهْلِهِ بِسُوءٍ نُصِبَ لَهُ يَوْمَ الْقِيَامَةِ فَيَسْتَعْرِقُ حَسَنَاتِهِ تَمَّ يَرْكُسُ فِي النَّارِ إِذَا كَانَ الْغَازِي فِي طَاعَةِ اللَّهِ عَزَّ وَجَلَّ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Prophet^{saww} said: 'The one who backbites a Believer combatant, or harms him, or behind him in his family with evil, (Scale) would be set up for him on the Day of Judgement, so his Rewards would be drowned, then he would be responded to be in the Fire, when the combatant was in the obedience of Allah^{azwj} Mighty and Majestic'.¹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَجْبُوبٍ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) إِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَضَ الْجِهَادَ وَ عَظَّمَهُ وَ جَعَلَهُ نَصْرَهُ وَ نَاصِرَهُ وَ اللَّهُ مَا صَلَحَتْ دُنْيَا وَ لَا دِينٌ إِلَّا بِهِ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, raising it, said,

'Amir Al-Momineen^{asws} said: 'Allah^{azwj} Mighty and Majestic Obligated the Jihad and Magnified it, and Made it as His^{azwj} Victory and His^{azwj} Helper. By Allah^{azwj}! Neither the world nor the Religion can be correct except by it'.¹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ النَّبِيُّ (صلى الله عليه وآله) اغْزُوا تُورَثُوا أَبْنَاءَكُمْ مَجْدًا .

Ali Bin Ibrahim, from his father, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Prophet^{saww} said: 'Fight battles, for your children to inherit glory'.¹²

⁸ Al Kafi – V 5 – The Book of Jihaad Ch 1 H 8

⁹ Al Kafi – V 5 – The Book of Jihaad Ch 1 H 9

¹⁰ Al Kafi – V 5 – The Book of Jihaad Ch 1 H 10

¹¹ Al Kafi – V 5 – The Book of Jihaad Ch 1 H 11

¹² Al Kafi – V 5 – The Book of Jihaad Ch 1 H 12

وَبِهَذَا الْإِسْنَادِ أَنَّ أَبَا دُجَانَةَ الْأَنْصَارِيَّ اعْتَمَّ يَوْمَ أُحُدٍ بِعِمَامَةٍ لَهُ وَارْخَى عَذْبَةَ الْعِمَامَةِ بَيْنَ كَتْفَيْهِ حَتَّى جَعَلَ يَتَبَخَّرُ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ هَذِهِ لَمَشِيَّةٌ يُبْغِضُهَا اللَّهُ عَزَّ وَجَلَّ إِلَّا عِنْدَ الْقِتَالِ فِي سَبِيلِ اللَّهِ .

And by this chain, that,

‘Abu Dajjana Al-Ansary wore a turban on the Day of Ohad and loosened his turban to be between his shoulders until he started swaggering (boastful). So Rasool-Allah^{saww} said: ‘This is the walking which Allah^{azwj} Mighty and Majestic Hates, except during the fighting in the Way of Allah^{azwj}’.¹³

عَلِيُّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) جَاهِدُوا تَعَنَّمُوا .

Ali, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Do Jihad, you would acquire’.¹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنْ ثَعْلَبَةَ عَنْ مَعْمَرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ الْخَيْرُ كُلُّهُ فِي السَّيْفِ وَتَحْتِ السَّيْفِ وَفِي ظِلِّ السَّيْفِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hajjal, form Sa'alba, from Ma'mar,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘The goodness, all of it is in the sword, and beneath the sword, and in the shade of the sword’.

قَالَ وَ سَمِعْتُهُ يَقُولُ إِنَّ الْخَيْرَ كُلَّ الْخَيْرِ مَعْقُودٌ فِي نَوَاصِي الْخَيْلِ إِلَى يَوْمِ الْقِيَامَةِ .

He (the narrator) said, ‘And I heard him^{asws} saying: ‘The goodness, all the goodness is tied to the foreheads of the cavalry horses up to the Day of Judgement’.¹⁵

باب جِهَادِ الرَّجُلِ وَالْمَرْأَةِ

Chapter 2 – Jihad of the man and the woman

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي الْجَوَزَاءِ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) كَتَبَ اللَّهُ الْجِهَادَ عَلَى الرَّجَالِ وَالنِّسَاءِ فَجِهَادُ الرَّجُلِ بَدَلُ مَالِهِ وَنَفْسِهِ حَتَّى يُقْتَلَ فِي سَبِيلِ اللَّهِ وَ جِهَادُ الْمَرْأَةِ أَنْ تَصْبِرَ عَلَى مَا تَرَى مِنْ أَدَى رَوْحِهَا وَ غَيْرَتِهِ .

Ali Bin Ibrahim, from his father, from Abu Al Jaroud, from Al Husayn Bin Ulwan, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubata who said,

‘Amir Al-Momineen^{asws} said: ‘Allah^{azwj} has Prescribed the Jihad upon the men and the women, so the man would do Jihad by exerting his wealth and his self until he is killed in the Way of Allah^{azwj}; and the Jihad of the woman is that she would be patient upon what harm she sees from her husband and his self-esteem’.

¹³ Al Kafi – V 5 – The Book of Jihaad Ch 1 H 13

¹⁴ Al Kafi – V 5 – The Book of Jihaad Ch 1 H 14

¹⁵ Al Kafi – V 5 – The Book of Jihaad Ch 1 H 15

و فِي حَدِيثٍ آخَرَ جِهَادُ الْمَرْأَةِ حُسْنُ التَّبَعْلِ

And in another Hadeeth: 'The Jihad of the woman is goodness with the husband'.¹⁶

بَابُ وُجُوهِ الْجِهَادِ

Chapter 3 – Aspects of the Jihad

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ جَمِيعًا عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمَنْقَرِيِّ عَنْ فَضَيْلِ بْنِ عِيَّاضٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْجِهَادِ سُنَّةٌ أَمْ فَرِيضَةٌ فَقَالَ الْجِهَادُ عَلَى أَرْبَعَةٍ أَوْجُهُ فَجِهَادَانِ فَرِيضٌ وَ جِهَادٌ سُنَّةٌ لَا يُقَامُ إِلَّا مَعَ الْفَرِيضِ

Ali Bin Ibrahim, from his father and Ali Bin Muhammad Al Qasimy together, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, form Fuzayl Bin Iyaz who said,

'I asked Abu Abdullah^{asws} about the Jihad, is it a Sunnah or an Obligation?' So he^{asws} said: 'The Jihad is upon four aspects, so two Jihads are Obligatory and one Jihad is Sunnah which cannot be established except by the Obligatory (Jihad).

فَأَمَّا أَحَدُ الْفَرِيضَيْنِ فَمُجَاهَدَةُ الرَّجُلِ نَفْسَهُ عَنْ مَعَاصِي اللَّهِ عَزَّ وَ جَلَّ وَ هُوَ مِنْ أَعْظَمِ الْجِهَادِ وَ مُجَاهَدَةُ الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ فَرِيضٌ وَ أَمَّا الْجِهَادُ الَّذِي هُوَ سُنَّةٌ لَا يُقَامُ إِلَّا مَعَ فَرِيضٍ فَإِنَّ مُجَاهَدَةَ الْعَدُوِّ فَرِيضٌ عَلَى جَمِيعِ الْأُمَّةِ وَ لَوْ تَرَكَوْا الْجِهَادَ لِأَتَاهُمْ الْعَذَابُ وَ هَذَا هُوَ مِنْ عَذَابِ الْأُمَّةِ وَ هُوَ سُنَّةٌ عَلَى الْإِمَامِ وَحْدَهُ أَنْ يَأْتِيَ الْعَدُوَّ مَعَ الْأُمَّةِ فَيُجَاهِدَهُمْ

So as for one of the two Obligatory ones, so the man strives himself not to disobey Allah^{azwj} Mighty and Majestic, and it is the greatest of the Jihads, and a Jihad against the Infidels who are nearby you is an Obligation. And as for the Jihad which is Sunnah which cannot be established except with the Obligatory (Jihad), so it is striving against the enemies necessitated upon the entire community, and if the Jihad were to be neglected the Punishment would come to them; and this is from the Punishment of the community, and it is a Sunnah upon the Imam^{asws} alone, if the enemy comes to the community, so he^{asws} fights the enemies along with them.

وَ أَمَّا الْجِهَادُ الَّذِي هُوَ سُنَّةٌ فَكُلُّ سُنَّةٍ أَقَامَهَا الرَّجُلُ وَ جَاهَدَ فِي إِقَامَتِهَا وَ بُلُوغِهَا وَ إِحْيَائِهَا فَالْعَمَلُ وَ السَّعْيُ فِيهَا مِنْ أَفْضَلِ الْأَعْمَالِ لِأَنَّهَا إِحْيَاءٌ سُنَّةٌ وَ قَدْ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) مَنْ سَنَّ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَ أَجْرُ مَنْ عَمِلَ بِهَا إِلَى يَوْمِ الْقِيَامَةِ مِنْ غَيْرِ أَنْ يُنْقَصَ مِنْ أَجْرِهَا شَيْءٌ .

And as for the Jihad which is Sunnah, so it is every Sunnah which the man establishes and strives for in its establishment, and accomplishes it, and revives it, and the working with regards to it is from the most superior of deeds, because it revives a Sunnah, and Rasool-Allah^{saww} has said: 'The one who (revives) a Sunnah from the best Sunnahs, so for him would be its Recompense and a Recompense of the ones who abide by it up to the Day of Judgement, without there being any reduction from their Recompenses'.¹⁷

وَ بِإِسْنَادِهِ عَنِ الْمَنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلَ رَجُلٌ أَبِي (صَلَوَاتُ اللَّهِ عَلَيْهِ) عَنْ حُرُوبِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) وَ كَانَ السَّائِلُ مِنْ مُحِبِّينَا فَقَالَ لَهُ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) بَعَثَ اللَّهُ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) بِخَمْسَةِ أَسْيَافٍ ثَلَاثَةٌ مِنْهَا شَاهِرَةٌ فَلَا تُعْمَدُ حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا وَ لَنْ تَضَعَ الْحَرْبُ أَوْزَارَهَا حَتَّى

¹⁶ Al Kafi – V 5 – The Book of Jihaad Ch 2 H 1

¹⁷ Al Kafi – V 5 – The Book of Jihaad Ch 3 H 1

تَطَّلَعَ الشَّمْسُ مِنْ مَغْرِبِهَا فَإِذَا طَلَعَتِ الشَّمْسُ مِنْ مَغْرِبِهَا آمَنَ النَّاسُ كُلُّهُمْ فِي ذَلِكَ الْيَوْمِ فَيَوْمَئِذٍ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ
أَمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا وَ سَيْفٌ مِنْهَا مَكْفُوفٌ وَ سَيْفٌ مِنْهَا مَعْمُودٌ سَلَّهُ إِلَى غَيْرِنَا وَ حُكْمُهُ إِلَيْنَا

And by his chain, form Al Minqary, from Hafs Bin Giyas,

(It has been narrated) from Abu Abdullah^{asws} who said, 'A man asked my^{asws} father^{asws} about the wars of Amir Al-Momineen^{asws}, and the questioner was from those that love us^{asws}, so Abu Ja'far^{asws} said to him: 'Allah^{azwj} Sent Muhammad^{saww} with five swords, three of these were brandished (waved), so they would not be sheathed until the wars come to an end, and the wars will never come to an end until the sun emerges from its west. So when the sun emerges from its west, the people would be in safety, all of them, during that day. So in those days no soul would benefit from its Belief if it had not believed from beforehand, or goodness achieved from its belief; and a sword from these is restrained, and a sword from these is sheathed and would be unsheathed to other than us^{asws}, and its decision is for us^{asws} (to make).'

وَ أَمَّا السُّيُوفُ الثَّلَاثَةُ الشَّاهِرَةُ فَسَيْفٌ عَلَى مُشْرِكِي الْعَرَبِ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَ خَذُوهُمْ
وَ أَحْصِرُوهُمْ وَ أَقْعِدُوا لَهُمْ كُلَّ مَرْصِدٍ فَإِنْ تَابُوا يُعْطُوا وَ آمَنُوا وَ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ فَأَخْوَانَكُمْ فِي الدِّينِ فَهَوْلَاءَ لَا
يُقْبَلُ مِنْهُمْ إِلَّا الْقَتْلُ أَوْ الدُّخُولُ فِي الْإِسْلَامِ وَ أَمْوَالُهُمْ وَ ذُرَارِيُّهُمْ سَبِيٌّ عَلَى مَا سَنَّ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَإِنَّهُ
سَبِيٌّ وَ عَقَا وَ قَبِلَ الْفِدَاءَ

And as for the three brandished (waved/displayed) swords, so a sword is upon the Arab Polytheists. Allah^{azwj} Mighty and Majestic Says **[9:5] then fight the Polytheists wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush, then if they repent and establish Prayer and pay the Zakat, leave their way free for them; surely Allah is Forgiving, Merciful [9:11] then they are your brethren in the Religion.** So they are the ones from whom nothing would be accepted except for the killing or their entry into Al-Islam, and their wealth and their offspring would be made captives upon what was a Sunnah of Rasool-Allah^{saww}, for he^{saww} made captives, and forgave, and accepted the ransom.

وَ السَّيْفُ الثَّانِي عَلَى أَهْلِ الذِّمَّةِ قَالَ اللَّهُ تَعَالَى وَ قُولُوا لِلنَّاسِ حُسْنًا نَزَلَتْ هَذِهِ الْآيَةُ فِي أَهْلِ الذِّمَّةِ ثُمَّ نَسَخَهَا قَوْلُهُ عَزَّ وَ جَلَّ
قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَ لَا بِالْيَوْمِ الْآخِرِ وَ لَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَ رَسُولُهُ وَ لَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا
الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَ هُمْ صَاغِرُونَ

And the second sword is upon the people under the responsibility (Ahl Al-Zimma). Allah^{azwj} the Exalted Says **[2:83] and you shall speak to the people good words.** This Verse was Revealed regarding the Ahl Al-Zimma, then it was Abrogated by the Words of the Mighty and Majestic **[9:29] Fight those who do not believe in Allah, nor in the Last Day, nor do they sanctify what Allah and His Rasool have sanctified, nor do they make the Religion of Truth to be their Religion, out of those who have been Given the Book, until they pay the tax in acknowledgment of their lowness.**

فَمَنْ كَانَ مِنْهُمْ فِي دَارِ الْإِسْلَامِ فَلَنْ يُقْبَلَ مِنْهُمْ إِلَّا الْجِزْيَةُ أَوْ الْقَتْلُ وَ مَا لَهُمْ فِيَّ وَ ذُرَارِيُّهُمْ سَبِيٌّ وَ إِذَا قَبِلُوا الْجِزْيَةَ عَلَى
أَنْفُسِهِمْ حَرَّمَ عَلَيْنَا سَبْيَهُمْ وَ حَرَّمَتْ أَمْوَالُهُمْ وَ حَلَّتْ لَنَا مَنَآكِحُهُمْ وَ مَنْ كَانَ مِنْهُمْ فِي دَارِ الْحَرْبِ حَلَّ لَنَا سَبْيَهُمْ وَ أَمْوَالُهُمْ وَ
لَمْ تَحِلَّ لَنَا مَنَآكِحُهُمْ وَ لَمْ يُقْبَلْ مِنْهُمْ إِلَّا الدُّخُولُ فِي دَارِ الْإِسْلَامِ أَوْ الْجِزْيَةُ أَوْ الْقَتْلُ

So as for the ones who were from them in the house of Al-Islam, nothing would be accepted from him except for the taxation, or the killing, and their wealth would be *Fey* (war booty), and their offspring would be made captives. So when they accept the taxation upon themselves, their captives would be Prohibited unto us, and their wealth would be Prohibited, and marrying them would be Permissible for us. And the ones from them who were in the house of the war, it would be Permissible for us to make them captives, and their wealth, and it would not be Permissible for us to marry them, and nothing would be accepted from them except for the entry into the house of Al-Islam, or the taxation, or the killing.

وَ السَّيْفُ الثَّلَاثُ سَيْفٌ عَلَى مُشْرِكِي الْعَجَمِ يَعْنِي التُّرْكُ وَ الدَّبْلَمُ وَ الْخَزَرَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي أَوَّلِ السُّورَةِ الَّتِي يُذَكَّرُ فِيهَا الَّذِينَ كَفَرُوا فَفَصَّصَ قِصَّتَهُمْ ثُمَّ قَالَ فَضَرْبِ الرِّقَابِ حَتَّى إِذَا أَتَخْتَنُمُوهُمْ فَشُدُّوا الْوَتَاقَ فَإِمَّا مَنَا بَعْدَ وَ إِمَّا فِدَاءً حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا

And the third sword is a sword upon the non-Arab Polytheists, meaning the Turks, and Al-Daylam, and Al-Khazar. Allah^{azwj} Mighty and Majestic Says in the beginning of the Chapter in which He^{azwj} Mentioned those who disbelieved, so He^{azwj} Related their story, then Said **[47:4] So when you meet in battle those who disbelieve, then smite the necks until when you have overcome them, then make (them) prisoners, and afterwards either set them free as a favour or let them ransom (themselves) until the war terminates.**

فَأَمَّا قَوْلُهُ فَإِمَّا مَنَا بَعْدَ يَعْنِي بَعْدَ السَّبْيِ مِنْهُمْ وَ إِمَّا فِدَاءً يَعْنِي الْمَفَادَاةَ بَيْنَهُمْ وَ بَيْنَ أَهْلِ الْإِسْلَامِ فَهَوَ لَاءِ لَنْ يُقْبَلَ مِنْهُمْ إِلَّا الْقَتْلُ أَوْ الدُّخُولُ فِي الْإِسْلَامِ وَ لَا يَجِلُّ لَنَا مَنَاكَحُهُمْ مَا دَامُوا فِي دَارِ الْحَرْبِ

So, as for His^{azwj} Words **and afterwards** Meaning after taking captives from them, and **or let them ransom (themselves)** Meaning the ransoming between them and the people of Al-Islam. So they are the ones from whom nothing would be accepted except for the killing, or the entry into Al-Islam, and marrying them would not be Permissible for us for as long as they are in the house of the war.

وَ أَمَّا السَّيْفُ الْمَكْفُوفُ فَسَيْفٌ عَلَى أَهْلِ الْبَغْيِ وَ التَّأْوِيلُ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ إِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) إِنْ مِنْكُمْ مَنْ يُقَاتِلُ بَعْدِي عَلَى التَّأْوِيلِ كَمَا قَاتَلْتُ عَلَى التَّنْزِيلِ فَسَيَلِ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) مَنْ هُوَ فَقَالَ خَاصِيفُ النَّعْلِ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ)

And as for the restrained sword, so it is a sword upon the people of the rebellion and the interpretation (of the Quran). Allah^{azwj} Mighty and Majestic Says **[49:9] And if two parties of the believers quarrel, make reconciliation between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's Command.** So when this Verse was Revealed, Rasool-Allah^{saww} said: 'After me^{saww}, there would be one among you who would be fighting upon the interpretation (of the Quran) just as I^{saww} fought upon the Revelation'. So the Prophet^{saww} was asked, 'Who is he?' So he^{saww} said: 'The repairer of the sandal', meaning Amir Al-Momineen^{asws}.

فَقَالَ عَمَّارُ بْنُ يَاسِرٍ قَاتَلْتُ بِهَذِهِ الرَّايَةِ مَعَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) ثَلَاثًا وَ هَذِهِ الرَّايَةُ وَ اللَّهُ لَوْ ضَرَبُونَا حَتَّى يَبْلُغُوا بِنَا السَّعَفَاتِ مِنْ هَجَرَ لَعَلِمْنَا أَنَا عَلَى الْحَقِّ وَ أَنَّهُمْ عَلَى الْبَاطِلِ وَ كَانَتْ السَّيْرَةُ فِيهِمْ مِنْ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) مَا كَانَ مِنْ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) فِي أَهْلِ مَكَّةَ يَوْمَ فَتَحَ مَكَّةَ فَإِنَّهُ لَمْ يَسِبْ لَهُمْ ذَرْيَةً وَ قَالَ مَنْ أَعْلَقَ بَابَهُ فَهُوَ آمِنٌ وَ مَنْ أَلْفَى سِلَاحَهُ فَهُوَ آمِنٌ

So Ammar Bin Yasser said, 'I fought by this flag along with Rasool-Allah^{saww} three (times), and this is the fourth. By Allah^{azwj}! If they were to strike us until they make us reach the palm leaves due to emigration, we would know that we are upon the Truth and they are upon the falsehood. And the way among them was from Amir Al-Momineen^{asws} what was from Rasool-Allah^{saww} with regards to the people of Makkah on the day Makkah was conquered, for he^{saww} did not make captives of their offspring, and said: 'The one who locks his door, so he is safe, and the one who lays down his weapon, so he is safe'.

وَكَذَلِكَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) يَوْمَ الْبَصْرَةِ نَادَى فِيهِمْ لَا تَسْبُوا لَهُمْ ذُرِّيَّةً وَلَا تَجْهَرُوا عَلَى جَرِيحٍ وَلَا تَنْبَعُوا مُدْبِرًا وَمَنْ أَعْلَقَ بَابَهُ وَأَلْقَى سِلَاحَهُ فَهُوَ آمِنٌ

And similar to that is what Amir Al-Momineen^{asws} said on the Day of Al-Basra (The battle of the camel). He^{asws} called out among them: 'Do not take their offspring as captives, nor attack the injured, nor pursue a fleeing one. And the one who locks his door and lays down his weapon, so he is safe'.

وَأَمَّا السَّيْفُ الْمَعْمُودُ فَالسَّيْفُ الَّذِي يُقَوْمُ بِهِ الْقِصَاصُ قَالَ اللَّهُ عَزَّ وَجَلَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ فَسَلُّهُ إِلَى أَوْلِيَاءِ الْمَقْتُولِ وَحُكْمُهُ إِلَيْنَا

And as for the sheathed sword, so it is the sword by which the retaliation is established. Allah^{azwj} Mighty and Majestic Said **[5:45] And We prescribed to them in it that a life is for a life, and an eye for an eye.** So it was left upon the guardians of the killed one, and its decision (for the authorization of an action) is up to us^{asws}.

فَهَذِهِ السُّيُوفُ الَّتِي بَعَثَ اللَّهُ بِهَا مُحَمَّدًا (صلى الله عليه وآله) فَمَنْ جَدَّهَا أَوْ جَدَّ وَاحِدًا مِنْهَا أَوْ شَيْئًا مِنْ سَبْرِهَا وَ أَحْكَامَهَا فَقَدْ كَفَرَ بِمَا أَنْزَلَ اللَّهُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) .

So these are the swords which Allah^{azwj} Sent Muhammad^{saww} with. So the one who fights against these, or fights against one of these, or something from its ways and its decisions, so he has disbelieve with what Allah^{azwj} Revealed upon Muhammad^{saww}.¹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ النَّبِيَّ (صلى الله عليه وآله) بَعَثَ بِسَرِيَّةٍ فَلَمَّا رَجَعُوا قَالَ مَرْحَبًا بِقَوْمٍ قَضَوْا الْجِهَادَ الْأَصْغَرَ وَ بَقِيَ الْجِهَادُ الْأَكْبَرُ قِيلَ يَا رَسُولَ اللَّهِ (صلى الله عليه وآله) وَ مَا الْجِهَادُ الْأَكْبَرُ قَالَ جِهَادُ النَّفْسِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} that the Prophet^{saww} sent a brigade. So when they returned, he^{saww} said: 'Welcome to the people who have accomplished the smallest Jihad and there remains the greatest Jihad'. It was said, 'O Rasool-Allah^{saww}! And what is the greatest Jihad?' He^{saww} said: 'Jihad of the self'.¹⁹

¹⁸ Al Kafi – V 5 – The Book of Jihaad Ch 3 H 2

¹⁹ Al Kafi – V 5 – The Book of Jihaad Ch 3 H 3

بَاب مَنْ يَجِبُ عَلَيْهِ الْجِهَادُ وَ مَنْ لَا يَجِبُ

Chapter 4 – The one upon whom the Jihad is Obligated and the one (upon whom) it is not Obligated

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ عَنْ أَبِي عَمْرٍو الزُّبَيْرِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ أَخْبِرْنِي عَنِ الدُّعَاءِ إِلَى اللَّهِ وَالْجِهَادِ فِي سَبِيلِهِ أَمْ هُوَ لِقَوْمٍ لَا يَحِلُّ إِلَّا لَهُمْ وَ لَا يَقُومُ بِهِ إِلَّا مَنْ كَانَ مِنْهُمْ أَمْ هُوَ مُبَاحٌ لِكُلِّ مَنْ وَحَدَّ اللَّهُ عَزَّ وَ جَلَّ وَ آمَنَ بِرَسُولِهِ (صلى الله عليه وآله) وَ مَنْ كَانَ كَذَا فَلَهُ أَنْ يَدْعُوَ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ إِلَى طَاعَتِهِ وَ أَنْ يَجَاهِدَ فِي سَبِيلِهِ

Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd, from Abu Amro Al Zabeyr,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'Inform me about the calling to Allah^{azwj} and the Jihad in His^{azwj} Way, is it for a (particular) people not being Permissible except for them and it cannot be established by any except for the one who was from them, or is it Permissible for every one who professes to the Oneness of Allah^{azwj} Mighty and Majestic and believes in His^{azwj} Rasool^{saww}? And the one who was that, so for him is that he can call to Allah^{azwj} Mighty and Majestic to His^{azwj} obedience and that he can strive in His^{azwj} Way?'

فَقَالَ ذَلِكَ لِقَوْمٍ لَا يَحِلُّ إِلَّا لَهُمْ وَ لَا يَقُومُ بِذَلِكَ إِلَّا مَنْ كَانَ مِنْهُمْ قُلْتُ مَنْ أَوْلَيْكَ قَالَ مَنْ قَامَ بِشَرَائِطِ اللَّهِ عَزَّ وَ جَلَّ فِي الْقِتَالِ وَ الْجِهَادِ عَلَى الْمَجَاهِدِينَ فَهُوَ الْمَأْدُونُ لَهُ فِي الدُّعَاءِ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ لَمْ يَكُنْ قَائِمًا بِشَرَائِطِ اللَّهِ عَزَّ وَ جَلَّ فِي الْجِهَادِ عَلَى الْمَجَاهِدِينَ فَلَيْسَ بِمَأْدُونٍ لَهُ فِي الْجِهَادِ وَ لَا الدُّعَاءِ إِلَى اللَّهِ حَتَّى يَحْكُمَ فِي نَفْسِهِ مَا أَخَذَ اللَّهُ عَلَيْهِ مِنْ شَرَائِطِ الْجِهَادِ قُلْتُ فَبَيِّنْ لِي يَرْحَمَكَ اللَّهُ

So he^{asws} said: 'That (Jihad) is for a (particular) people, not being Permissible except for them, and none can establish that except for the one who was from them'. I said, 'Who are they?' He^{asws} said: 'The one who stands by the Stipulations (Conditions) of Allah^{azwj} Mighty and Majestic with regards to the killing, and the Jihad is upon the combatants. So it is Permissible for him regarding the calling to Allah^{azwj} Mighty and Majestic, but the one who does not happen to be standing by the Stipulations of Allah^{azwj} Mighty and Majestic with regards to the Jihad upon the combatants, so there is no Permissibility for him regarding the Jihad, and he cannot call to Allah^{azwj} until he decides with regards to himself what Allah^{azwj} has Taken upon him from the Stipulations of the Jihad'. I said, 'So explain it to me, may Allah^{azwj} have Mercy on you^{asws}'.

قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَخْبَرَ [نَبِيِّهِ] فِي كِتَابِهِ الدُّعَاءَ إِلَيْهِ وَ وَصَفَ الدُّعَاءَ إِلَيْهِ فَجَعَلَ ذَلِكَ لَهُمْ دَرَجَاتٍ يُعْرَفُ بِبَعْضِهَا بَعْضًا وَ يُسْتَدَلُّ بِبَعْضِهَا عَلَى بَعْضٍ فَأَخْبَرَ أَنَّهُ تَبَارَكَ وَ تَعَالَى أَوْلُ مَنْ دَعَا إِلَى نَفْسِهِ وَ دَعَا إِلَى طَاعَتِهِ وَ اتَّبَاعِ أَمْرِهِ فَبَدَأَ بِنَفْسِهِ فَقَالَ وَ اللَّهُ يَدْعُوا إِلَى دَارِ السَّلَامِ وَ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

He^{asws} said: 'Allah^{azwj} Blessed and High Informed His^{azwj} Prophet^{saww} in His^{azwj} Book to call to Him^{azwj}, and Described the calling to him. Thus, He^{azwj} Made Levels for them to recognise one of it by the other, and Evidenced one upon the other. So He^{azwj} Informed that He^{azwj} the Blessed and High is the First One Who Calls to Himself^{azwj}, and Calls to His^{azwj} obedience, and the following of His^{azwj} Commands. Thus, He^{azwj} Began with Himself^{azwj}, so He^{azwj} Said [10:25] **And Allah Invites to the House of Al-Salaam and Guides whomsoever He so Desires to the Straight Path.**

ثُمَّ تَنَى بِرَسُولِهِ فَقَالَ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ يُعْنِي بِالْقُرْآنِ وَ لَمْ يَكُنْ دَاعِيًا إِلَى اللَّهِ عَزَّ وَ جَلَّ مَنْ خَالَفَ أَمْرَ اللَّهِ وَ يَدْعُو إِلَيْهِ بِغَيْرِ مَا أَمَرَ [بِهِ] فِي كِتَابِهِ وَ الَّذِي أَمَرَ أَنْ لَا يُدْعَى إِلَّا بِهِ وَ قَالَ فِي نَبِيِّهِ (صلى الله عليه وآله) وَ إِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ يَقُولُ تَدْعُو

Then He^{azwj} Seconded by His^{azwj} Rasool^{saww} so He^{azwj} Said **[16:125] Call to the Way of your Lord with the wisdom and goodly exhortation, and have disputations with them by that which is best**, Meaning by the Quran, and there has never been a caller to Allah^{azwj} Mighty and Majestic, the one who opposed the Commands of Allah^{azwj} and called to Him^{azwj} without what He^{azwj} has Commanded with in His^{azwj} Book, and that which He^{azwj} Commanded was that he (the caller) should not call except by it (the Quran). And He^{azwj} Said regarding His^{azwj} Prophet^{saww} **[42:52] and most surely you guide the way to the Straight Path**, Saying 'You^{saww} call'.

ثُمَّ تَلَّتْ بِالدُّعَاءِ إِلَيْهِ بِكِتَابِهِ أَيْضًا فَقَالَ تَبَارَكَ وَ تَعَالَى إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ أَيَّ يَدْعُو وَ يُبَشِّرُ الْمُؤْمِنِينَ

Then thirdly by the calling to Him^{azwj} by His^{azwj} Book, as well, so the Blessed and High Said **[17:9] Surely this Quran Guides to that which is most upright**, i.e., calling and giving good news to the Believers.

ثُمَّ ذَكَرَ مَنْ أَذِنَ لَهُ فِي الدُّعَاءِ إِلَيْهِ بَعْدَهُ وَ بَعْدَ رَسُولِهِ فِي كِتَابِهِ فَقَالَ وَ لَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَ يَأْمُرُونَ بِالْمَعْرُوفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ وَ أُولَئِكَ هُمُ الْمُفْلِحُونَ

Then He^{azwj} Mentioned the ones for whom is the Permission to call to Him^{azwj} after Himself^{azwj}, and His^{azwj} Rasool^{saww} in His^{azwj} Book, so He^{azwj} Said **[3:104] And from among you there should be a community inviting to the better and enjoin what is good and forbid the evil, and these are the ones who shall be successful**.

ثُمَّ أَخْبَرَ عَنِ هَذِهِ الْأُمَّةِ وَ مِمَّنْ هِيَ وَ أَنَّهَا مِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَ مِنْ ذُرِّيَّةِ إِسْمَاعِيلَ مِنْ سُكَّانِ الْحَرَمِ مِمَّنْ لَمْ يَعْبُدُوا غَيْرَ اللَّهِ قَطُّ الَّذِينَ وَجِبَتْ لَهُمُ الدَّعْوَةُ دَعْوَةُ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ مِنْ أَهْلِ الْمَسْجِدِ الَّذِينَ أَخْبَرَ عَنْهُمْ فِي كِتَابِهِ أَنَّهُ أَذْهَبَ عَنْهُمْ الرَّجْسَ وَ طَهَّرَهُمْ تَطْهِيرًا الَّذِينَ وَصَفْنَاهُمْ قَبْلَ هَذَا فِي صِفَةِ أُمَّةِ إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) الَّذِينَ عَنَاهُمْ اللَّهُ تَبَارَكَ وَ تَعَالَى فِي قَوْلِهِ ادْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَ مَنْ اتَّبَعَنِي يُعْنِي أَوْلَ مَنْ اتَّبَعَهُ عَلَى الْإِيمَانِ بِهِ وَ التَّصَدِيقِ لَهُ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ مِنَ الْأُمَّةِ الَّتِي بُعِثَ فِيهَا وَ مِنْهَا وَ إِلَيْهَا قَبْلَ الْخَلْقِ مِمَّنْ لَمْ يُشْرِكْ بِاللَّهِ قَطُّ وَ لَمْ يَلْبَسْ إِيْمَانَهُ بِظُلْمٍ وَ هُوَ الشِّرْكَ

Then He^{azwj} Informed about this community and from whom it is, and rather it is from the offspring of Ibrahim^{as}, and from the offspring of Ismail^{as} from the dwellers of the Sanctuary, from the ones^{asws} who had not worshipped other than Allah^{azwj} at all; those for whom^{asws} the calling is Obligated, the calling of Ibrahim^{as} and Ismail^{as}, from the people of the Masjid whom He^{azwj} Informed about them^{asws} in His^{azwj} Book that He^{azwj} Kept-away the uncleanness from them^{asws} and Purified them^{asws} with a thorough Pufirication (33:33), those^{asws} who had been described before this in the description of the community of Ibrahim^{as}, those^{asws} whom are Meant by Allah^{azwj} Blessed and High in His^{azwj} Words **[12:108] Say: This is my way: I call to Allah, I and the ones who follow me having insight**, meaning the first one who follows him^{saww} upon the belief in it, and the raitification for him^{saww} with what he^{saww} came with from the presence of Allah^{azwj} Mighty and Majestic from the community in which he^{saww} was Sent, and being from it, and to it, before the (rest of the) people, from the ones^{asws} who did no associate with Allah^{azwj} at all, and the one^{asws} who did not cloth his^{asws} belief with the *injustice*, and it is the association (*Shirk*).

ثُمَّ ذَكَرَ أَتْبَاعَ نَبِيِّهِ (صلى الله عليه وآله) وَ أَتْبَاعَ هَذِهِ الْأُمَّةِ الَّتِي وَصَفَهَا فِي كِتَابِهِ بِالْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ جَعَلَهَا دَاعِيَةً إِلَيْهِ وَ أَدْنَى لَهَا فِي الدُّعَاءِ إِلَيْهِ فَقَالَ يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَ مَنْ أَتْبَعَكَ مِنَ الْمُؤْمِنِينَ

Then He^{azwj} Mentioned the following of His^{azwj} Prophet^{saww} and the following of this community which He^{azwj} Described in His^{azwj} Book with the enjoining of the good and the forbidding from the evil and Made it to be the callers to Him^{azwj}, and Permitted for it with regards to the calling to Him^{azwj}, so He^{azwj} Said **[8:64] O Prophet! Allah is Sufficient for you and such of the Believers as follow you.**

ثُمَّ وَصَفَ أَتْبَاعَ نَبِيِّهِ (صلى الله عليه وآله) مِنَ الْمُؤْمِنِينَ فَقَالَ عَزَّ وَ جَلَّ مُحَمَّدٌ رَسُولُ اللَّهِ وَ الَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَ رِضْوَانًا سِيَّمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَ مَثَلُهُمْ فِي الْإِنْجِيلِ

Then He^{azwj} Described the followers of His^{azwj} Prophet^{saww} from the Believers, so the Mighty and Majestic Said **[48:29] Muhammad is Rasool-Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves; you will see them bowing down, prostrating themselves, seeking Grace from Allah and Pleasure; their marks are in their faces because of the effect of prostrations; that is their example in the Torah and their example in the Evangel.**

وَ قَالَ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَ الَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَ بَأْيَمَانِهِمْ يَعْنِي أُولَئِكَ الْمُؤْمِنِينَ وَ قَالَ قَدْ أَفْلَحَ الْمُؤْمِنُونَ

And He^{azwj} Said **[66:8] on the Day on which Allah will not Abase the Prophet and those who believe with him; their Light shall run on in front of them and on their right** – Meaning they^{asws} are the Believers. And He^{azwj} Said **[23:1] Successful indeed are the Believers.**

ثُمَّ حَلَّاهُمْ وَ وَصَفَهُمْ كَيْ لَا يَطْمَعَ فِي اللَّحَاقِ بِهِمْ إِلَّا مَنْ كَانَ مِنْهُمْ فَقَالَ فِيمَا حَلَّاهُمْ بِهِ وَ وَصَفَهُمُ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ وَ الَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ إِلَى قَوْلِهِ أُولَئِكَ هُمُ الْوَارِثُونَ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

Then He^{azwj} Extolled them^{asws} and Described them^{asws} **[23:2] Who are humble in their Prayers [23:3] And who turn aside from the vanities [23:4] And who are givers of the Zakat [23:5] And who guard their private parts [23:6] Except before their mates or those whom their right hands possess, for they surely are not blameable [23:7] So the one who seeks to go beyond that, these are they that exceed the limits [23:8] And those who are keepers of their trusts and their covenant [23:9] And those who preserve their Prayers [23:10] These are they who are the inheritors [23:11] Who shall inherit the Firdows; they shall abide therein eternally.**

وَ قَالَ فِي صِفَتِهِمْ وَ حِلْبَتِهِمْ أَيْضاً الَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَ لَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَ لَا يَزْنُونَ وَ مَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَ يَخْلُدْ فِيهِ مُهَانًا

And He^{azwj} Said in their^{asws} Description and their^{asws} Extolling as well **[25:68] And they who do not call upon another god with Allah and do not slay the soul, which Allah has Forbidden except with the right, nor are they adulterous, and the one who does that would be in sin [25:69] The Punishment shall be**

doubled to him on the Day of Resurrection, and he shall abide therein eternally in disgrace.

ثُمَّ أَخْبَرَ أَنَّهُ اشْتَرَى مِنْ هَؤُلَاءِ الْمُؤْمِنِينَ وَمَنْ كَانَ عَلَى مِثْلِ صِفَتِهِمْ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدَاً عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ

Then He^{azwj} Informed that He^{azwj} had Bought from these Believers and the ones who were upon a similar description **[9:111] their own selves and their wealth for this, that they shall have the Paradise; they are fighting in Allah's Way, so they kill and are killed; a Promise which is binding on Him in the Torah and the Evangel and the Quran.**

ثُمَّ ذَكَرَ وِفَاءَهُمْ لَهُ بِعَهْدِهِ وَمُبَايَعَتِهِ فَقَالَ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَنْبِشُوا بَيْنَكُمْ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Then He^{azwj} Mentioned loyalty to be for them^{asws}, and covenant and allegiance, so He^{azwj} Said **and who is more loyal to his Covenant than Allah? Rejoice therefore in the pledge which you have made; and that is the mighty achievement.**

فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ قَامَ رَجُلٌ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ يَا نَبِيَّ اللَّهِ أَرَأَيْتَكَ الرَّجُلُ يَأْخُذُ سَيْفَهُ فَيُقَاتِلُ حَتَّى يُقْتَلَ إِلَّا أَنَّهُ يَقْتَرِفُ مِنْ هَذِهِ الْمَحَارِمِ أَشْهيدٌ هُوَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَى رَسُولِهِ النَّبِيِّ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّكَعُونَ السَّاجِدُونَ الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ

So when this Verse was Revealed that **[9:111] Surely Allah has Bought from the Believers their own selves and their wealth for this, that they shall have the Paradise**, a man stood up to the Prophet^{saww}, so he said, 'O Prophet^{saww} of Allah^{azwj}! Do you^{saww} view that the man who takes his sword, so he fights until he is killed, except if he were to commit these Prohibition, he would be a martyr?' So Allah^{azwj} Mighty and Majestic Revealed unto His^{azwj} Rasool^{saww} **[9:112] The penitent, the worshippers, the praisers, the fasters, the powers, the prostraters, the enjoiners of good and the forbidders of evil, the preservers of the Limits of Allah; and give good news to the Believers.**

فَفَسَّرَ النَّبِيُّ (صلى الله عليه وآله) الْمَجَاهِدِينَ مِنَ الْمُؤْمِنِينَ الَّذِينَ هَذِهِ صِفَتُهُمْ وَحَلَّتْهُمْ بِالشَّهَادَةِ وَالْجَنَّةِ وَقَالَ النَّبِيُّ مِنَ الذَّنُوبِ الْعَابِدُونَ الَّذِينَ لَا يَعْبُدُونَ إِلَّا اللَّهَ وَلَا يُشْرِكُونَ بِهِ شَيْئاً الْحَامِدُونَ الَّذِينَ يَحْمَدُونَ اللَّهَ عَلَى كُلِّ حَالٍ فِي الشَّدَةِ وَالرَّخَاءِ السَّائِحُونَ وَهُمْ الصَّائِمُونَ الرَّكَعُونَ السَّاجِدُونَ الَّذِينَ يُؤَاطِبُونَ عَلَى الصَّلَوَاتِ الْخَمْسِ وَالْحَافِظُونَ لَهَا وَالْمَحَافِظُونَ عَلَيْهَا بِرُكُوعِهَا وَسُجُودِهَا وَفِي الْخُشُوعِ فِيهَا وَفِي أَوْقَاتِهَا الْأَمْرُونَ بِالْمَعْرُوفِ بَعْدَ ذَلِكَ وَالْعَامِلُونَ بِهِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْمُنْتَهُونَ عَنْهُ

So the Prophet^{saww} interpreted, the combatants from the Believer who are of this being their description and their appearance, with the martyrdom, and the Paradise, and said: 'The **penitent** from the sins, the **worshippers** who are not worshipping except for Allah^{azwj} and not associating anything with Him^{azwj}, the **praisers** who are praising Allah^{azwj} upon every state, during the difficulties and the ease; and the ones who go forth, and they are the **fasters**, the **bowers**, the **prostrators** who are adhering upon the five Prayers, and the **preservers** of these, and the preserving upon these by their bowings and their prostrations, and are being humble during these, and with regards to their timing, the enjoiners of the good after that, and the acting by it, and the fobidders from the evil and preventers from it.

قَالَ فَيَسِّرْ مَنْ قُتِلَ وَ هُوَ قَائِمٌ بِهَذِهِ الشَّرُوطِ بِالشَّهَادَةِ وَ الْحِنَّةِ ثُمَّ أَخْبَرَ تَبَارَكَ وَ تَعَالَى أَنَّهُ لَمْ يَأْمُرْ بِالْقِتَالِ إِلَّا أَصْحَابَ هَذِهِ الشَّرُوطِ فَقَالَ عَزَّ وَ جَلَّ أذنٌ لِلَّذِينَ يُفَاتِلُونَ بِأَنَّهُمْ ظَلَمُوا وَ إِنَّ اللهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللهُ

He^{asws} said: 'So the good news and the Paradise is for the one who is killed and he is established by these Stipulations. Then the Blessed and high Informed that he would order for the fighting except the one who is the one upon these Stipulations, so the Mighty and Majestic Said **[22:39] Permission (to fight) is given to those upon whom war is made because they are oppressed, and Allah is well Able to Assist them [22:40] Those who have been expelled from their homes without right except that they say: Our Lord is Allah.**

وَ ذَلِكَ أَنْ جَمِيعَ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ 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 اللهِ (صلى الله عليه وآله) وَ الْمَوْلَى عَنْ طَاعَتِهِمَا مِمَّا كَانَ فِي أَيْدِيهِمْ ظَلَمُوا فِيهِ الْمُؤْمِنِينَ مِنْ أَهْلِ هَذِهِ الصِّفَاتِ وَ غَلَبُوهُمْ عَلَيْهِ

And that is because the entirety of what is between the sky and the earth is for Allah^{azwj} Mighty and Majestic, and for His^{azwj} Rasool^{saww}, and the followers of the two, from the Believers from the rightful ones of these descriptions. So whatever was from the world in the hands of the Polytheists, and the Infidels, and the unjust, and the immoral from the people of the adversaries to Rasool-Allah^{saww} and the ones turned away from the obedience of them both (Allah^{azwj} and Rasool^{saww}), from whatever was in their hands is due to them being unjust to the Believers with regards to it, the ones rightful of these descriptions, and their overcoming them^{asws}.

مِمَّا أَقَاءَ اللهُ عَلَى رَسُولِهِ فَهُوَ حَقُّهُمُ أَقَاءَ اللهُ عَلَيْهِمْ وَ رَدَّهُ إِلَيْهِمْ وَ إِنَّمَا مَعْنَى الْفِيءِ كُلُّ مَا صَارَ إِلَى الْمُشْرِكِينَ ثُمَّ رَجَعَ مِمَّا كَانَ قَدْ غَلَبَ عَلَيْهِ أَوْ فِيهِ فَمَا رَجَعَ إِلَى مَكَانِهِ مِنْ قَوْلٍ أَوْ فِعْلٍ فَقَدْ فَأَاءَ مِثْلُ قَوْلِ اللهِ عَزَّ وَ جَلَّ لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَؤُا فَإِنَّ اللهُ عَفُورٌ رَحِيمٌ أَوْ رَجَعُوا ثُمَّ قَالَ وَ إِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللهَ سَمِيعٌ عَلِيمٌ

From what Allah^{azwj} had Bestowed upon His^{azwj} Rasool^{saww}, so it is their^{asws} right. Allah^{azwj} has Bestowed it upon them^{asws}, and Returned it to them, and rather the meaning of *Al-Fey* (war booty) is everything what went to the Polytheists, then returns from what they had overcome upon, or regarding it. Thus, whatever returns to its place, from words or deeds, so it is Bestowed, like the Words of Allah^{azwj} Mighty and Majestic **[2:226] Those who swear that they will not go in to their wives should wait four months; so if they go back, then Allah is surely Forgiving, Merciful**, i.e. returning (فأؤ). Then He^{azwj} Said **[2:227] And if they have resolved upon the divorce, then Allah is surely Hearing, Knowing.**

وَ قَالَ وَ إِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتَ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللهِ أَوْ تَرْجِعَ فَإِنْ فَأَاءَتْ أَوْ رَجَعَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَ أفسطوا إِنَّ اللهَ يُحِبُّ الْمُفْسِدِينَ بِعَنْي بِقَوْلِهِ تَفِيءَ تَرْجِعَ فَذَلِكَ الدَّلِيلُ عَلَى أَنَّ الْفِيءَ كُلُّ رَاجِعٍ إِلَى مَكَانٍ قَدْ كَانَ عَلَيْهِ أَوْ فِيهِ وَ يُقَالُ لِلشَّمْسِ إِذَا رَأَتْ قَدْ فَأَاءَتْ الشَّمْسُ حِينَ يَفِيءُ الْفِيءُ عِنْدَ رُجُوعِ الشَّمْسِ إِلَى زَوَالِهَا

And He^{azwj} Said **[49:9] And if two parties of the believers quarrel, make reconciliation between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's Command**, i.e., returns (تفيء). So if he (فأءت), i.e., **then if it returns, make reconciliation between them with justice and act equitably; surely Allah loves the equitable people** – Meaning by His^{azwj} Word 'Fey' to Mean return. So that is the proof upon the fact that

Al-Fey is everything returning to its place which it was upon or in. And it is said to the sun when it declines, 'The sun has returned (فَاءَتْ) where the word (الْفَيْءُ) is *Al-Fey* (الْفَيْءُ) upon the returning of the sun to its setting.

وَكَذَلِكَ مَا أَفَاءَ اللَّهُ عَلَى الْمُؤْمِنِينَ مِنَ الْكُفَّارِ فَإِنَّمَا هِيَ حُقُوقُ الْمُؤْمِنِينَ رَجَعَتْ إِلَيْهِمْ بَعْدَ ظُلْمِ الْكُفَّارِ إِيَّاهُمْ فَذَلِكَ قَوْلُهُ أُذُنٌ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا مَا كَانَ مِنَ الْمُؤْمِنُونَ أَحَقَّ بِهِ مِنْهُمْ

And similar to that is what Allah^{azwj} Bestowed upon the Believers from the Infidels. These are the rights of the Believers which are returning to them after the injustices of the Infidels upon them. So these are His^{azwj} Words **[22:39] Permission (to fight) is given to those upon whom war is made because they are oppressed** over what the Believers were more rightful with it than them.

وَ إِنَّمَا أُذُنٌ لِلْمُؤْمِنِينَ الَّذِينَ قَامُوا بِشَرَائِطِ الْإِيمَانِ الَّتِي وَصَفْنَاهَا وَ ذَلِكَ أَنَّهُ لَا يَكُونُ مَأْذُونًا 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

But rather, it is Permitted for the Believers who stand by the Stipulations of the belief which we^{asws} have described, and that is that they are not Permitted for it regarding the fighting until they happen to be oppressed, and they cannot happen to be oppressed until they happen to be Believers, and they cannot happen to be Believers until they are established upon the Stipulations of the belief which Allah^{azwj} Mighty and Majestic has stipulated upon the Believers and the combatants.

فَإِذَا تَكَامَلَتْ فِيهِ شَرَائِطُ اللَّهِ عَزَّ وَ جَلَّ كَانَ مُؤْمِنًا وَ إِذَا كَانَ مُؤْمِنًا كَانَ مَظْلُومًا وَ إِذَا كَانَ مَظْلُومًا كَانَ مَأْذُونًا لَهُ فِي الْجِهَادِ لِقَوْلِهِ عَزَّ وَ جَلَّ أُذُنٌ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَ إِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ

So when the Stipulations of Allah^{azwj} Mighty and Majestic is completed in him, so he would be a Believer, and when he was a Believer so he would be an oppressed one, and when he was an oppressed one, he would be one with a Permission for him regarding the Jihad due to the Words of the Mighty and Majestic **[22:39] Permission (to fight) is given to those upon whom war is made because they are oppressed and Allah is well Able to Assist them.**

وَ إِنْ لَمْ يَكُنْ مُسْتَكْمَلًا لِشَرَائِطِ الْإِيمَانِ فَهُوَ ظَالِمٌ مِمَّنْ يَبْغِي وَ يَجِبُ جِهَادُهُ حَتَّى يَتُوبَ وَ لَيْسَ مِثْلُهُ مَأْذُونًا لَهُ فِي الْجِهَادِ وَ الدُّعَاءِ إِلَى اللَّهِ عَزَّ وَ جَلَّ لِأَنَّهُ لَيْسَ مِنَ الْمُؤْمِنِينَ الْمَظْلُومِينَ الَّذِينَ أُذُنٌ لَهُمْ فِي الْقُرْآنِ فِي الْقِتَالِ

And if he does not happen to be completely upon the Stipulations of the belief, so he is an oppressor from the ones who have rebelled and Jihad against him is Obligated until he repents, and the likes of him are not with Permission regarding the Jihad, and the calling to Allah^{azwj} Mighty and Majestic because he is not from the Believers, the oppressed ones for whom there is Permission for them in the Quran regarding the fighting.

فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ أُذُنٌ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا فِي الْمُهَاجِرِينَ الَّذِينَ أَخْرَجَهُمْ أَهْلُ مَكَّةَ مِنْ دِيَارِهِمْ وَ أَمْوَالِهِمْ أُجِّلَ لَهُمْ جِهَادُهُمْ بِظُلْمِهِمْ إِيَّاهُمْ وَ أُذُنٌ لَهُمْ فِي الْقِتَالِ فَقُلْتُ فَهَذِهِ نَزَلَتْ فِي الْمُهَاجِرِينَ بِظُلْمِ مُشْرِكِي أَهْلِ مَكَّةَ لَهُمْ فَمَا بِالْأَهْلِ فِي قِتَالِهِمْ كِسْرَى وَ قَيْصَرَ وَ مَنْ دُونَهُمْ مِنْ مُشْرِكِي قَبَائِلِ الْعَرَبِ

So when this Verse was Revealed **[22:39] Permission (to fight) is given to those upon whom war is made** regarding the Emigrants who were thrown out by the

people of Makkah from their houses and their wealth, their Jihad was Permissible for them due to their (Polytheists) oppressing them, and there was Permission for them regarding the fighting'. So I said, 'So this was Revealed regarding the Emigrants due to the injustices of the Polytheists of the people of Makkah, so what was their situation regarding their fighting Chosroe and Caesar, and the ones besides them from the Polytheists of the Arab tribes?'

فَقَالَ لَوْ كَانَ إِنَّمَا أُذِنَ لَهُمْ فِي قِتَالِ مَنْ ظَلَمَهُمْ مِنْ أَهْلِ مَكَّةَ فَقَطَّ لَمْ يَكُنْ لَهُمْ إِلَى قِتَالِ جُمُوعِ كِسْرَى وَ قَيْصَرَ وَ غَيْرِ أَهْلِ مَكَّةَ مِنْ قِبَائِلِ الْعَرَبِ سَبِيلٌ لِأَنَّ الَّذِينَ ظَلَمُوهُمْ غَيْرُهُمْ وَ إِنَّمَا أُذِنَ لَهُمْ فِي قِتَالِ مَنْ ظَلَمَهُمْ مِنْ أَهْلِ مَكَّةَ لِإِخْرَاجِهِمْ إِيَّاهُمْ مِنْ دِيَارِهِمْ وَ أَمْوَالِهِمْ بِغَيْرِ حَقٍّ وَ لَوْ كَانَتْ الْآيَةُ إِنَّمَا عَنَتِ الْمُهَاجِرِينَ الَّذِينَ ظَلَمَهُمْ أَهْلُ مَكَّةَ كَانَتْ الْآيَةُ مُرْتَفَعَةً الْفَرَضِ عَمَّنْ بَعَدَهُمْ إِذَا لَمْ يَبْقَ مِنَ الظَّالِمِينَ وَ الْمَظْلُومِينَ أَحَدٌ وَ كَانَ فَرَضُهَا مَرْفُوعاً عَنِ النَّاسِ بَعْدَهُمْ [إِذَا لَمْ يَبْقَ مِنَ الظَّالِمِينَ وَ الْمَظْلُومِينَ أَحَدٌ]

So he^{asws} said: 'If it was rather a Permission for them regarding the fighting the ones who oppressed them from the people of Makkah only, there would not be any way for them to fight the multitudes of Chosroe and Caesar and other than the people of Makkah from the Arab tribes, because the ones who oppressed them were others, and rather Permission for them would have been regarding fighting the ones who oppressed them from the people of Makkah due to their expelling them from their houses and their wealth without right; and if the Verse had Meant the Emigrants whom the people of Makkah oppressed, the Verse would have Lifted the Obligation from the ones after them, when there did not remain any of the oppressors and the oppressed ones, and its Obligation would be Lifted from the people after them (when there did no remain anyone from the oppressors and the oppressed).

وَ لَيْسَ كَمَا ظَنَنْتَ وَ لَا كَمَا ذَكَرْتَ وَ لَكِنَّ الْمُهَاجِرِينَ ظَلَمُوا مِنْ جِهَتَيْنِ ظَلَمَهُمْ أَهْلُ مَكَّةَ بِإِخْرَاجِهِمْ مِنْ دِيَارِهِمْ وَ أَمْوَالِهِمْ فَقَاتَلُوهُمْ بِإِذْنِ اللَّهِ لَهُمْ فِي ذَلِكَ وَ ظَلَمَهُمْ كِسْرَى وَ قَيْصَرُ وَ مَنْ كَانَ دُونَهُمْ مِنْ قِبَائِلِ 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 الْآيَةِ يُعَاتِلُ مُؤْمِنُو كُلِّ زَمَانٍ

And it is not as you are thinking it to be, nor as I^{asws} mentioned, but the Emigrants were oppressed from two aspects. The people of Makkah oppressed them by their expelling them from their houses and their wealth, so they fought them by the Permission of Allah^{azwj} for them regarding that, and they were oppressed by Chosroe and Caesar, and the ones who were besides them from the Arab tribes, and the non-Arabs with what was in their hands from what the Believers were more rightful with it than them. So they fought them by the Permission of Allah^{azwj} Mighty and Majestic for them regarding that, and by the argument of this Verse (22:39) the Believers of every era can fight.

وَ إِنَّمَا أُذِنَ اللَّهُ عَزَّ وَ جَلَّ لِلْمُؤْمِنِينَ الَّذِينَ قَامُوا بِمَا وَصَفَهَا 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

And rather the Permission of Allah^{azwj} Mighty and Majestic is for the Believers who stand by what Allah^{azwj} Mighty and Majestic Described from the Stipulations which Allah^{azwj} Stipulated upon the Believers regarding the belief and the Jihad. And the one who was standing by these Stipulations so he is a Believer, and he is an oppressed, and there is Permission for him regarding the Jihad in that meaning.

وَ مَنْ كَانَ عَلَى خِلَافِ ذَلِكَ فَهُوَ ظَالِمٌ وَ لَيْسَ مِنَ الْمَظْلُومِينَ وَ لَيْسَ بِمَادُونٍ لَهُ فِي الْقِتَالِ وَ لَا بِالنَّهْيِ عَنِ الْمُنْكَرِ وَ الْأَمْرِ بِالْمَعْرُوفِ لِأَنَّهُ لَيْسَ مِنْ أَهْلِ ذَلِكَ وَ لَا مَادُونٍ لَهُ فِي الدُّعَاءِ إِلَى اللَّهِ عَزَّ وَ جَلَّ لِأَنَّهُ لَيْسَ يُجَاهِدُ مِثْلَهُ وَ أَمْرٌ بِدُعَائِهِ إِلَى اللَّهِ

And the one who was opposte to that, so he is an oppressor and is not from the oppressed ones, and would not be with Permission for him regarding the fighting, nor for forbidding from the evil and the enjoining of the good, because he would not be from the rightful ones of that, nor would there be a Permission for him regarding the calling to Allah^{azwj} Mighty and Majestic because he cannot fight against the likes of himself and order with calling others to Allah^{azwj}.

وَلَا يَكُونُ مُجَاهِدًا مَنْ قَدْ أَمَرَ الْمُؤْمِنِينَ بِجِهَادِهِ وَحَظَرَ الْجِهَادَ عَلَيْهِ وَ مَنَعَهُ مِنْهُ وَ لَا يَكُونُ دَاعِيًا إِلَى اللَّهِ عَزَّ وَ جَلَّ مَنْ أَمَرَ بِدُعَاءٍ مِثْلِهِ 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 يُنْهَى عَنْهُ

And he cannot become a combatant, the one who had ordered the Believers to his Jihad, and Jihad presets itself upon him, and prevents him from it, nor can he become a caller to Allah^{azwj} Mighty and Majestic the one who calls the likes of himself to the repentance, and the Truth, and the enjoining of the good, and the forbidding from the evil. And he cannot enjoin the with good, the one who himself had been ordered with it, nor can he forbid from the evil the one who himself had been ordered to be prevented from it.

فَمَنْ كَانَتْ قَدْ تَمَّتْ فِيهِ شَرَائِطُ اللَّهِ عَزَّ وَ جَلَّ الَّتِي وَصَفَ بِهَا أَهْلَهَا مِنْ أَصْحَابِ النَّبِيِّ (صلى الله عليه وآله) وَ هُوَ مَظْلُومٌ فَهُوَ مَأْذُونٌ لَهُ فِي الْجِهَادِ كَمَا أُذِنَ لَهُمْ فِي الْجِهَادِ لِأَنَّ حُكْمَ اللَّهِ عَزَّ وَ جَلَّ فِي الْأَوَّلِينَ وَ الْآخِرِينَ وَ فَرَائِضُهُ عَلَيْهِمْ سَوَاءٌ إِلَّا مِنْ عِلَّةٍ أَوْ حَادِثٍ يَكُونُ

So the one in whom the Stipulations of Allah^{azwj} Mighty and Majestic were complete, the ones which He^{azwj} has Described as being its rightful ones from the companions of the Prophet^{saww}, and he is an oppressed one, so there is Permission for him regarding the Jihad just as it was Permitted for them regarding the Jihad, because the Decision of Allah^{azwj} Mighty and Majestic is for the former ones and the later ones, and His^{azwj} Obligations upon them is the same, except from a reason, or an event taking place.

وَ الْأَوَّلُونَ وَ الْآخِرُونَ أَيْضًا فِي مَنَعِ الْحَوَادِثِ شُرَكَاءُ وَ الْفَرَائِضُ عَلَيْهِمْ وَاحِدَةٌ يُسْأَلُ الْآخِرُونَ عَنْ آدَاءِ الْفَرَائِضِ عَمَّا يُسْأَلُ عَنْهُ الْأَوَّلُونَ وَ يُحَاسَبُونَ عَمَّا بِهِ يُحَاسَبُونَ وَ مَنْ لَمْ يَكُنْ عَلَى صِفَةٍ مِنْ أُذُنِ اللَّهِ لَهُ فِي الْجِهَادِ مِنَ الْمُؤْمِنِينَ فَلَيْسَ مِنْ أَهْلِ الْجِهَادِ وَ لَيْسَ بِمَأْذُونٍ لَهُ فِيهِ حَتَّى يَفِيءَ بِمَا شَرَطَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ

And the former ones and the later ones as well, with regards to the prevention of the events, are participants, and the Obligations upon them is one. The later ones would be Questioned about the fulfillment of the Obligations about what the former ones would be Questioned with, and these ones would be Reckoned with what those ones would be Reckoned with. And the one who does not happen to be upon the description of the ones Allah^{azwj} has Permitted for him regarding the Jihad from the Believers, so he is not the rightful of the Jihad, and he is not with a Permission for him with regards to it until he fulfills with what Allah^{azwj} Mighty and Majestic has Stipulated upon him.

فَإِذَا تَكَامَلَتْ فِيهِ شَرَائِطُ اللَّهِ عَزَّ وَ جَلَّ عَلَى الْمُؤْمِنِينَ وَ الْمُجَاهِدِينَ فَهُوَ مِنَ الْمَأْذُونِينَ لَهُمْ فِي الْجِهَادِ فَلْيَتَّقِ اللَّهَ عَزَّ وَ جَلَّ عَبْدٌ وَ لَا يَغْتَرَّ بِالْأَمَانِيِّ الَّتِي نَهَى اللَّهُ عَزَّ وَ جَلَّ عَنْهَا مِنْ هَذِهِ الْأَحَادِيثِ الْكَادِبَةِ عَلَى اللَّهِ الَّتِي يُكذِّبُهَا الْقُرْآنُ وَ يَتَّبِرُ مِنْهَا وَ مِنْ حَمَلَتِهَا وَ رَوَاتِهَا

So when these are completed in him, the Stipulations of Allah^{azwj} Mighty and Majestic upon the Believers and the combatants, so he is from the Permitted ones regarding the Jihad. Therefore, let a servant fear Allah^{azwj} Mighty and Majestic and he should not be deceived by the aspirations which Allah^{azwj} Mighty and Majestic has Forbidden from, from these false Ahadeeth (forged) against Allah^{azwj} which belie the Quran, and he should disavow from these, and from bearing these, and reporting these.

وَلَا يَفْتَدِمُ عَلَى اللَّهِ عَزَّ وَجَلَّ بِشُبُهَةٍ لَا يُعْتَدِرُ بِهَا فَإِنَّهُ لَيْسَ وَرَاءَ الْمُتَعَرِّضِ لِلْقَتْلِ فِي سَبِيلِ اللَّهِ مَنْزِلَةٌ يُؤْتِي اللَّهُ مِنْ قِبَلِهَا وَ هِيَ غَايَةُ الْأَعْمَالِ فِي عِظَمِ قَدْرِهَا فَلْيُحْكَمْ أَمْرٌ لِنَفْسِهِ وَ لِيُرَهَا كِتَابَ اللَّهِ عَزَّ وَجَلَّ وَ يَعْرِضَهَا عَلَيْهِ فَإِنَّهُ لَا أَحَدٌ أَعْرَفُ بِالْمَرْءِ مِنْ نَفْسِهِ فَإِنْ وَجَدَهَا قَائِمَةً بِمَا شَرَطَ اللَّهُ عَلَيْهِ فِي الْجِهَادِ فَلْيُقَدِّمْ عَلَى الْجِهَادِ

And he should not present upon Allah^{azwj} Mighty and Majestic with doubt. He would not be excused for it, for it would not have any status for the fighting in the Way of Allah^{azwj}, in front of what Allah^{azwj} has Given out, and it (the Jihad) is the pinnacle of the deeds with the greatest of worth. Therefore, let him decide the matter for himself, and let he see the Book of Allah^{azwj} Mighty and Majestic and present it (his decision) upon it, for there is no one who recognises the personality than his own self. So if he were to find it as having standing with what Allah^{azwj} has Stipulated upon him regarding the Jihad, so let him proceed upon the Jihad.

وَ إِنْ عَلِمَ تَفْصِيرًا فَلْيُصْلِحْهَا وَ لِيُقِمَهَا عَلَى مَا فَرَضَ اللَّهُ عَلَيْهَا مِنَ الْجِهَادِ ثُمَّ لِيُقَدِّمْ بِهَا وَ هِيَ طَاهِرَةٌ مُطَهَّرَةٌ مِنْ كُلِّ دَنَسٍ يَحُولُ بَيْنَهَا وَ بَيْنَ جِهَادِهَا

And if he knows (himself) as being deficient, so let him correct it, and let him straighter upon what Allah^{azwj} Obligated upon him from the Jihad. Then let him proceed with it, and it is purer, purified from every filth which surrounds between him and between his Jihad.

وَ لَسْنَا نَقُولُ لِمَنْ أَرَادَ الْجِهَادَ وَ هُوَ عَلَى خِلَافِ مَا وَصَفْنَا مِنْ شَرَائِطِ اللَّهِ عَزَّ وَجَلَّ عَلَى الْمُؤْمِنِينَ وَ الْمُجَاهِدِينَ لَا تُجَاهِدُوا وَ لَكِنْ نَقُولُ قَدْ عَلَّمْنَاكُمْ مَا شَرَطَ اللَّهُ عَزَّ وَجَلَّ عَلَى أَهْلِ الْجِهَادِ الَّذِينَ بَايَعَهُمْ وَ اشْتَرَى مِنْهُمْ أَنْفُسَهُمْ وَ أَمْوَالَهُمْ بِالْجَنَّةِ

And we^{asws} are not talking about the one who intends the Jihad, and he is opposite to what we^{asws} have described from the Stipulations of Allah^{azwj} Mighty and Majestic upon the Believers and the combatants, that he should not do Jihad, but we^{asws} are saying that we^{asws} have taught you all what Allah^{azwj} Mighty and Majestic has Stipulated upon the rightful ones of the Jihad, to whom He^{azwj} has Sold them the Paradise and Bought from them their own selves and their wealth.

فَلْيُصْلِحْ أَمْرٌ 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 وَجَلَّ لَهُ فِي الْجِهَادِ

So let the person correct what he knows from himself, from the deficiencies from that, and let him present his self upon the Stipulations of Allah^{azwj}. So if he were to see that he has fulfilled by it, and these are complete in him, so he would be from the ones Allah^{azwj} Mighty and Majestic has Permitted for him regarding the Jihad.

فَإِنْ أَبَى أَنْ لَا يَكُونَ مُجَاهِدًا عَلَى مَا فِيهِ مِنَ الْإِصْرَارِ عَلَى الْمَعَاصِي وَالْمَحَارِمِ وَالْإِقْدَامِ عَلَى الْجِهَادِ بِالتَّخْيِيطِ وَالْعَمَى وَالْقُدُومِ عَلَى اللَّهِ عَزَّ وَجَلَّ بِالْجَهْلِ وَالرَّوَايَاتِ الْكَاذِبَةَ فَلَقَدْ لَعَمْرِي جَاءَ الْأَثَرُ فِيمَنْ فَعَلَ هَذَا الْفِعْلَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْصُرُ هَذَا الذِّينَ بِأَقْوَامٍ لَا خَلَاقَ لَهُمْ

So if he refuses that he would not become a combatant upon what is therein from the persistence upon the disobedience, and the Prohibitions, and the proceeding upon the Jihad by the barging and the blindness and the proceeding upon Allah^{azwj} Mighty and Majestic by the ignorance, and the false reports, so he has, by my^{asws} life, has come with the Hadeeth. So the ones who did this deed, Allah^{azwj} Mighty and Majestic would Help this Religion with people^{asws} who have no (come up with) innovations for them.

فَلْيَتَّقِ اللَّهَ عَزَّ وَجَلَّ امْرُؤٌ وَ لِيُحْذَرُ أَنْ يَكُونَ مِنْهُمْ فَقَدْ بَيَّنَّ لَكُمْ وَ لَا عُدْرَ لَكُمْ بَعْدَ الْبَيَانِ فِي الْجَهْلِ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ حَسْبُنَا اللَّهُ عَلَيْهِ تَوَكَّلْنَا وَ إِلَيْهِ الْمَصِيرُ .

So let a person fear Allah^{azwj} Mighty and Majestic and be cautious that he would become from them, for I^{asws} have clarified for you all, and there is no excuse for you all after the clarification, regarding the ignorance. And there is no Strength except with Allah^{azwj} and Allah^{azwj} is Sufficient for us^{asws}; upon Him^{azwj} do we^{asws} rely, and to Him^{azwj} is the eventual return.²⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَكَمِ بْنِ مَسْكِينٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمْرٍو قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَا عَبْدَ الْمَلِكِ مَا لِي لَا أَرَاكَ تَخْرُجُ إِلَى هَذِهِ الْمَوَاضِعِ الَّتِي يَخْرُجُ إِلَيْهَا أَهْلُ بِلَادِكَ قَالَ قُلْتُ وَ أَيْنَ فَقَالَ جَدَّةٌ وَ عَبَادَانُ وَ الْمَصْبِصَةَ وَ قَرْوِينَ فَقُلْتُ أَنْتَظِرُكَ لِأَمْرِكُمْ وَ الْإِقْتِدَاءِ بِكُمْ فَقَالَ إِي وَ اللَّهُ لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ قَالَ قُلْتُ لَهُ فَإِنَّ الزُّبَيْدِيَّةَ يَقُولُونَ لَيْسَ بَيْنَنَا وَ بَيْنَ جَعْفَرٍ خِلَافٌ إِلَّا أَنَّهُ لَا يَرَى الْجِهَادَ فَقَالَ أَنَا لَا أَرَاهُ بَلَى وَ اللَّهُ إِي لَأَرَاهُ وَ لَكِنْ أَكْرَهُ أَنْ أَدْعَ عِلْمِي إِلَى جَهْلِهِمْ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Hakam Bin Miskeen, from Abdul Malik Bin Amro who said,

‘Abu Abdullah^{asws} said to me: ‘O Abdul Malik! What is the matter I^{asws} do not see you going out to these places which the people of your city have gone out to?’ I said, ‘And where?’ So he^{asws} said: ‘Jeddah, and Abadan, and Maseya, and Qazween’. I said, ‘I am awaiting your^{asws} orders and emulate by you^{asws}’. So he^{asws} said: ‘Yes, by Allah^{azwj}! If there was any good in it they would not have preceded us^{asws} to it’. I said to him^{asws}, ‘The Zaydiites are saying, ‘There is no differing between us and Ja’far^{asws}, except that he^{asws} does not consider the Jihad’. So he^{asws} said: ‘I^{asws} do not consider it? Yes, by Allah^{azwj}, I^{asws} do consider it, but I^{asws} abhor it that I^{asws} should be invited to their ignorance and (leave aside) my^{asws} knowledge.²¹

²⁰ Al Kafi – V 5 – The Book of Jihaad Ch 4 H 1

²¹ Al Kafi – V 5 – The Book of Jihaad Ch 4 H 2

بَابُ الْغَزْوِ مَعَ النَّاسِ إِذَا خِيفَ عَلَى الْإِسْلَامِ

Chapter 5 – The (military) expedition with the people when there is fear upon Al-Islam

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي عَمْرَةَ السُّلَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلَهُ رَجُلٌ فَقَالَ إِنِّي كُنْتُ أَكْثِرُ الْغَزْوِ وَأَبْعُدُ فِي طَلَبِ الْأَجْرِ وَأَطِيلُ الْعَيْبَةَ فَحَجَرَ ذَلِكَ عَلَيَّ فَقَالُوا لَا غَزْوَ إِلَّا مَعَ إِمَامٍ عَادِلٍ فَمَا تَرَى أَصْلَحَكَ اللَّهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abu Amara Al Salmi,

(It has been narrated) from Abu Abdullah^{asws}, said, 'A man asked him^{asws}, so he said, 'I used to be frequent in the military expeditions, and go far in seeking the Recompense, and long absences, so that was prohibited unto me, and they (people) said, 'Do not go on military expeditions except with a Just Imam^{asws}. So what is your^{asws} view, may Allah^{saww} Keep you^{asws} well?.'

فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ شِئْتَ أَنْ أُجْمَلَ لَكَ أَجْمَلْتُ وَإِنْ شِئْتَ أَنْ أُلْحَصَ لَكَ لَحْصَتُ فَقَالَ بَلْ أَجْمَلُ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَحْشُرُ النَّاسَ عَلَى نِيَّاتِهِمْ يَوْمَ الْقِيَامَةِ

So Abu Abdullah^{asws} said: 'If you so desire, that I^{asws} should generalise it for you, I^{asws} will generalise, and if you so desire to I^{asws} particularise it for you, I^{asws} will particularise'. So he said, 'But, generalise'. He^{asws} said: 'Allah^{azwj} Mighty and Majestic would Resurrect the people upon their intentions, on the Day of Judgement'.

قَالَ فَكَأَنَّهُ اسْتَهَى أَنْ يُلْحَصَ لَهُ قَالَ فَلَخَّصَ لِي أَصْلَحَكَ اللَّهُ فَقَالَ هَاتِ الرَّجُلُ غَزَوْتُ فَوَاقَعْتُ الْمُشْرِكِينَ فَيَنْبَغِي قِتَالُهُمْ قَبْلَ أَنْ أَدْعُوهُمْ فَقَالَ إِنَّ كَانُوا غَزَوْا وَفُوتُوا وَقَاتَلُوا فَإِنَّكَ تَجْتَرِي بِذَلِكَ وَإِنْ كَانُوا قَوْمًا لَمْ يَغْزُوا وَ لَمْ يُقَاتِلُوا فَلَا يَسْعُكَ قِتَالُهُمْ حَتَّى تَدْعُوهُمْ

He (the narrator) said, 'So it was as if he^{asws} wanted to summarise it for him'. He said, 'So particularise it for me, may Allah^{azwj} Keep you^{asws} well'. So he^{asws} said: 'Give me^{asws} (a particular instance)'. So the man said, 'I go on a military expedition and I come across the Polytheists, so is it befitting for me to fight them before I invite them (to Al-Islam)?' So he^{asws} said: 'If they had attacked you and fought and killed, so you go by that, and if they were a people who did not attack and did not kill, so there is no leeway for you to fight them until you invite them'.

قَالَ الرَّجُلُ فَدَعَوْتُهُمْ فَأَجَابَنِي مُجِيبٌ وَأَقْرَبُ بِالْإِسْلَامِ فِي قَلْبِهِ وَكَانَ فِي الْإِسْلَامِ فَجِيرَ عَلَيْهِ فِي الْحُكْمِ وَ انْتَهَكَتْ حُرْمَتُهُ وَأَخَذَ مَالَهُ وَ اعْتَدَى عَلَيْهِ فَكَتَيْتُ بِالْمَخْرَجِ وَأَنَا دَعَوْتُهُ فَقَالَ إِنَّكُمْ مَأْجُورَانِ عَلَى مَا كَانَ مِنْ ذَلِكَ وَ هُوَ مَعَكَ يَحُوطُكَ مِنْ وَرَاءِ حُرْمَتِكَ وَ يَمْنَعُ قِبْلَتَكَ وَ يَدْفَعُ عَنْ كِتَابِكَ وَ يَحْفَظُ دِمَكَ خَيْرٌ مِنْ أَنْ يَكُونَ عَلَيْكَ يَهُدْمُ قِبْلَتَكَ وَ يَنْتَهَكَ حُرْمَتَكَ وَ يَسْفِكُ دِمَكَ وَ يُحْرِقُ كِتَابَكَ .

The man said, 'Supposing I invite them, and one of them responds to me with a (positive) answer and agrees with Al-Islam in his heart, and injustice was done upon him in the decision, and his sanctity was violated, and his wealth was taken, and he was transgressed upon, so how would it be with the going out (for Jihad), and I had invited him?' So he^{asws} said: 'Both of you would be Recompensed upon whatever was from that, and he was with you protecting your sanctity behind you, and defending your Qiblah, and safeguarding your Book, and saving your blood. This is

better than if he happened to be against you demolishing your Qiblah, and violating your sanctity, and shedding your blood, and burning your Book'.²²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّ رَجُلًا مِنْ مَوَالِيكَ بَلَغَهُ أَنَّ رَجُلًا يُعْطِي السَّيْفَ وَالْفَرَسَ فِي سَبِيلِ اللَّهِ فَاتَاهُ فَأَخَذَهُمَا مِنْهُ وَهُوَ جَاهِلٌ بِوَجْهِ السَّبِيلِ ثُمَّ لَقِيَهُ أَصْحَابُهُ فَأَخْبَرُوهُ أَنَّ السَّبِيلَ مَعَ هَؤُلَاءِ لَا يَجُوزُ وَ أَمْرُهُ بِرَدِّهِمَا فَقَالَ فَلْيَفْعَلْ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! A man from the ones in your^{asws} Wilayah, news reached him that a man is giving away the sword and the horse in the Way of Allah^{azwj}. So he went over to him and took these two from him, and he was ignorant of the aspects of the Way (Jihad). Then he met his companion who informed him that the Way (Jihad) with them is not allowed, and instructed him with returning these two'. So he^{asws} said: 'So let him do it'.

قَالَ قَدْ طَلَبَ الرَّجُلُ فَلَمْ يَجِدْهُ وَ قِيلَ لَهُ قَدْ شَخَّصَ الرَّجُلُ قَالَ فَلْيُرَابِطْ وَ لَا يُقَاتِلْ قَالَ فَفِي مِثْلِ قَرْوَبِينَ وَ الدَّيْلَمِ وَ عَسْقَلَانَ وَ مَا أَشْبَهَ هَذِهِ النُّعُورَ فَقَالَ نَعَمْ فَقَالَ لَهُ يُجَاهِدُ قَالَ لَا إِلَّا أَنْ يَخَافَ عَلَى ذُرَارِي الْمُسْلِمِينَ [فَقَالَ] أَرَأَيْتَكَ لَوْ أَنَّ الرُّومَ دَخَلُوا عَلَى الْمُسْلِمِينَ لَمْ يَنْبَغْ لَهُمْ أَنْ يَمْنَعُوهُمْ قَالَ يُرَابِطُ وَ لَا يُقَاتِلُ وَ إِنْ خَافَ عَلَى بَيْضَةِ الْإِسْلَامِ وَ الْمُسْلِمِينَ قَاتِلٌ فَيَكُونُ قِتَالُهُ لِنَفْسِهِ وَ لَيْسَ لِلسُّلْطَانِ

He said, 'He sought the man, but did not find him, and it was said to him, 'The man has left'. He^{asws} said: 'So let him be stationed (somewhere) and he should not fight'. He said, 'So in (places) similar to Qazween, and Al-Daylam, and Asqalaan, and what resembles these border areas'. So he^{asws} said: 'Yes'. So he said to him^{asws}, 'Can he fight?' He^{asws} said: 'No, except if there is a fear upon the Muslim offsprings'. So he said, 'What is your^{asws} view, if the Romans were to enter upon (attack) the Muslims, would it not be befitting for him to prevent them?' He^{asws} said: 'He should be stationed there and he should not fight. And if he were to fear upon the assets of Al-Islam and the Muslims, he can fight, so his fighting would happen to be for himself, and it would not be for the ruling authorities (i.e., a king or a caliph)'.

قَالَ قُلْتُ فَإِنْ جَاءَ الْعَدُوُّ إِلَى الْمَوْضِعِ الَّذِي هُوَ فِيهِ مُرَابِطٌ كَيْفَ يَصْنَعُ قَالَ يُقَاتِلُ عَنْ بَيْضَةِ الْإِسْلَامِ لَا عَنْ هَؤُلَاءِ لِأَنَّ فِي دُرُوسِ الْإِسْلَامِ دُرُوسَ دِينِ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

He (the narrator) said, 'I said, 'Supposing if the enemies were to come over to the place in which he was stationed, how should he react?' He^{asws} said: 'He should fight about the eggs (assets) of Al-Islam, not about them, because in the extinction of Al-Islam is the extinction of the Religion of Muhammad^{saww},²³

عَلِيٌّ عَنْ أَبِيهِ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ عَنِ الرِّضَا (عَلَيْهِ السَّلَام) نَحْوَهُ .

Ali, from his father, from Yahya Bin Abu Imran, form Yunus,

(It has been narrated) from Al-Reza^{asws}, approximate to it'.

²² Al Kafi – V 5 – The Book of Jihaad Ch 5 H 1

²³ Al Kafi – V 5 – The Book of Jihaad Ch 5 H 2

باب الْجِهَادِ الْوَاجِبِ مَعَ مَنْ يَكُونُ

Chapter 6 – The one with whom the Jihad is Obligated

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَقِيَ عَبَادَ الْبَصْرِيِّ عَلِيَّ بْنَ الْحُسَيْنِ (صلوات الله عليه) فِي طَرِيقِ مَكَّةَ فَقَالَ لَهُ يَا عَلِيُّ بْنُ الْحُسَيْنِ تَرَكْتَ الْجِهَادَ وَصُعُوبَتَهُ وَأَقْبَلْتَ عَلَيَّ الْحَجَّ وَ لِيْنَتِهِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِنَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Ali Bin Ibrahim, from his father, from Usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Abbad Al-Basry met Ali Bin Al-Husayn^{asws} in a street of Makkah, so he said to him^{asws}, 'O Ali^{asws} Bin Al-Husayn^{asws}! You^{asws} neglect the Jihad (due to) its difficulties, and you^{asws} come upon the Hajj and its gentleness. Surely Allah^{azwj} Mighty and Majestic is Saying **[9:111] Surely Allah has Bought from the Believers their own selves and their wealth for this, that they shall have the Paradise; they are fighting in Allah's Way, so they kill and are killed; a Promise which is binding on Him in the Torah and the Evangel and the Quran; and who is more loyal to his Covenant than Allah? Rejoice therefore in the pledge which you have made; and that is the mighty achievement**'.

فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) أَيْمَ الْآيَةِ فَقَالَ النَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّكَعُونَ السَّاجِدُونَ الْأَمْرُونَ بِالْمَعْرُوفِ وَ النَّاهُونَ عَنِ الْمُنْكَرِ وَ الْحَافِظُونَ لِحُدُودِ اللَّهِ وَ بَشَرِ الْمُؤْمِنِينَ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) إِذَا رَأَيْنَا هَؤُلَاءِ الَّذِينَ هَذِهِ صِفَتُهُمْ فَالْجِهَادُ مَعَهُمْ أَفْضَلُ مِنَ الْحَجِّ .

So Ali^{asws} Bin Al-Husayn^{asws} said to him: 'Complete the Verse'. So he said, '**[9:112] The Penitent, the worshippers, the Praisers, the Fasters, the Bowers, the Prostraters, the enjoiners of good and the forbidders of evil, the preservers of the Limits of Allah; and give good news to the Believers**'. So Ali^{asws} Bin Al-Husayn^{asws} said: 'When we^{asws} see them, those with these characteristics, so the Jihad along with them would be superior than the Hajj'.²⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ وَ مُحَمَّدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ قَالَ قَالَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ لِلرُّضَا (صلوات الله عليه) وَ أَنَا أَسْمَعُ حَدِيثِي أَبِي عَنْ أَهْلِ بَيْتِهِ عَنْ أَبِيهِ (عليهم السلام) أَنَّهُ قَالَ لِبَعْضِهِمْ إِنَّ فِي بِلَادِنَا مَوْضِعَ رِبَاطٍ يُقَالُ لَهُ قَرْوِينٌ وَ عَدُوٌّ يُقَالُ لَهُ الدَّيْلَمُ فَهَلْ مِنْ جِهَادٍ أَوْ هَلْ مِنْ رِبَاطٍ فَقَالَ عَلَيْنَكُمْ بِهَذَا النَّبَيْتِ فَحُجُّهُ

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Bin Abdullah and Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Abbas Bin Marouf, from Safwan Bin Yahya, from Abdullah Bin Al Mugheira who said,

'Muhammad Bin Abdullah said to Al-Reza^{asws} and I was listening, 'My father narrated to me, from his family, from his forefathers (may peace be upon them) that they said to one of them, 'In our city is a garrison called Qazween, and an enemy called Al-Daylam. So is it Permissible for one to do Jihad or is it permissible to be stationed there?' So he said, 'It is upon you with this House (Kabah), so perform its Hajj'.

²⁴ Al Kafi – V 5 – The Book of Jihaad Ch 6 H 1

فَأَعَادَ عَلَيْهِ الْحَدِيثَ فَقَالَ عَلَيْكُمْ بِهَذَا النَّبِيِّ فَحُجُّهُ أَمَا يَرْضَى أَحَدُكُمْ أَنْ يَكُونَ فِي بَيْتِهِ يُنْفِقُ عَلَى عِيَالِهِ مِنْ طَوْلِهِ يَنْتَظِرُ أَمْرًا فَإِنْ أَدْرَكَهُ كَانَ كَمَنْ شَهِدَ مَعَ رَسُولِ اللَّهِ (صلى الله عليه وآله) بَدْرًا وَ إِنْ مَاتَ مُنْتَظِرًا لِأَمْرِنَا كَانَ كَمَنْ كَانَ مَعَ قَائِمِنَا (عليه السلام) هَكَذَا فِي فَسْطَاطِهِ وَ جَمَعَ بَيْنَ السَّبَابَتَيْنِ وَ لَا أَقُولُ هَكَذَا وَ جَمَعَ بَيْنَ السَّبَابَةِ وَ الْوَسْطَى فَإِنَّ هَذِهِ أَصُولٌ مِنْ هَذِهِ فَقَالَ أَبُو الْحَسَنِ (عليه السلام) صَدَقَ .

So I repeated the Hadeeth to him^{asws}, so he^{asws} said: 'It is upon you with this House (Kabah), so perform its Hajj. Is one of you not pleased that he happens to be in his house, spending upon his family from his gains, awaiting our^{asws} matter (Rising of Al-Qaim^{asws})? So if he were to see it, it would be as if he was present with Rasool-Allah^{saww} at Badr. And if he were to die awaiting for our^{asws} matter (Rising of Al-Qaim^{asws}), it would be as if he was with our^{asws} Qaim^{asws} like it, in his^{asws} tent', and he^{asws} gathered his^{asws} two index fingers together', 'and I^{asws} am not saying like this', and he^{asws} gathered between his^{asws} index and middle finger, 'for this one is longer than this'. So Abu Al-Hassan^{asws} said: 'He spoke the truth'.²⁵

مُحَمَّدُ بْنُ الْحَسَنِ الطَّاطِرِيُّ عَمَّنْ ذَكَرَهُ عَنْ عَلِيِّ بْنِ النَّعْمَانَ عَنْ سُؤَيْدِ الْقَلَانِسِيِّ عَنْ بَشِيرِ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ إِنِّي رَأَيْتُ فِي الْمَنَامِ أَنِّي قُلْتُ لَكَ إِنَّ الْقِتَالَ مَعَ غَيْرِ الْإِمَامِ الْمَقْرُوضِ طَاعَتُهُ حَرَامٌ مِثْلَ الْمَيْتَةِ وَ الدَّمِ وَ لَحْمِ الْخَنزِيرِ فَقُلْتُ لِي هُوَ كَذَلِكَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) هُوَ كَذَلِكَ هُوَ كَذَلِكَ .

Muhammad Bin Al Hassan Al Tatary, from the one who mentioned it, from Ali Bin Al No'man, from Suweyd Al Qalanasy, from Bashir Al Dahhan,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'I saw in the dream that I said to you^{asws} that the fighting alongside other than the Imam^{asws}, the obedience to whom is Obligatoty, is Prohibited like the (consumption of) the dead, and the blood, and flesh of the swine, so you^{asws} said to me: 'It is like that'. So Abu Abdullah^{asws} said: 'It is like that, it is like that'.²⁶

باب دُخُولِ عَمْرُو بْنِ عُبَيْدٍ وَ الْمُعْتَزَلَةِ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام)

Chapter 7 – The visiting of Amro Bin Ubeydullah, and the Al-Mu'tazilites to Abu Abdullah^{asws}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدْبِيَةَ عَنْ زُرَّارَةَ عَنْ عَبْدِ الْكَرِيمِ عُنْبَةَ الْهَاشِمِيِّ قَالَ كُنْتُ قَاعِدًا عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) بِمَكَّةَ إِذْ دَخَلَ عَلَيْهِ أَنَاسٌ مِنَ الْمُعْتَزَلَةِ فِيهِمْ عَمْرُو بْنُ عُبَيْدٍ وَ وَاصِلُ بْنُ عَطَاءٍ وَ حَفْصُ بْنُ سَالِمٍ مَوْلَى ابْنِ هُبَيْرَةَ وَ نَاسٌ مِنْ رُؤَسَائِهِمْ وَ ذَلِكَ حِثَّانُ قَتْلِ الْوَلِيدِ وَ اخْتِلَافِ أَهْلِ الشَّامِ بَيْنَهُمْ فَتَكَلَّمُوا وَ أَكْثَرُوا وَ خَطَبُوا قَاطِلُوا

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara, form Abdul Kareem Utba Al Hashimy who said,

'I was seated in the presence of Abu Abdullah^{asws} at Makkah when some people from the Mu'tazilites came over to him^{asws}, among them was Amro Bin Ubeyd, and Washil Bin Ata'a, and Hafs Bin Salim a slave of Ibn Hubeyra, and some people for their chiefs. That took place on the occurrence of the murder of Al-Waleed, and the people of Syria differed between them, so they spoke a lot, and were concerned, and it was prolonged (discussion).

²⁵ Al Kafi – V 5 – The Book of Jihaad Ch 6 H 2

²⁶ Al Kafi – V 5 – The Book of Jihaad Ch 6 H 3

فَقَالَ لَهُمْ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّكُمْ قَدْ أَكْثَرْتُمْ عَلَيَّ فَاسْتَبَدُّوا أَمْرَكُمْ إِلَيَّ رَجُلٍ مِنْكُمْ وَ لَيْتَكُمْ بِحُجَجِكُمْ وَ يُوجِزُ فَاسْتَبَدُّوا أَمْرَهُمْ إِلَيَّ عَمْرُو بْنُ عَبْدِ اللَّهِ فَتَكَلَّمُ فَأَبْلَغُ وَ أَطَالَ فَكَانَ فِيهَا قَالَ أَنْ قَالَ قَدْ قَتَلَ أَهْلُ الشَّامِ خَلِيفَتَهُمْ وَ ضَرَبَ اللَّهُ عَزَّ وَ جَلَّ بَعْضَهُمْ بِبَعْضٍ وَ شَتَّتَ اللَّهُ أَمْرَهُمْ فَتَنَظَرْنَا فَوَجَدْنَا رَجُلًا لَهُ دِينٌ وَ عَقْلٌ وَ مَرُوءَةٌ وَ مَوْضِعٌ وَ مَعِينٌ لِلْخِلَافَةِ وَ هُوَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَسَنِ فَأَرَدْنَا أَنْ نَجْتَمِعَ عَلَيْهِ فَنُبَايِعَهُ

So Abu Abdullah^{asws} said to them: 'You all have exceeded upon me^{asws}, therefore appoing your matter to one man from among you, and let him speak with your argumentations, and he should be brief'. So they allocated their matter to Amro Bin Ubeyd, and he spoke, but he was constant and lengthy. So among what he said was that he said, 'The people of Syria have killed their Caliph and Allah^{azwj} has Struck them against seach other, and Scattered their affairs. So we considered and we found a man of Religion, and intellect, and manliness, and status, and resource for the Caliphate, and he is Muhammad Bin Abdullah Bin Al-Hassan. So we wanted to form a consensus over him, so we pledged our allegiances to him.

ثُمَّ نَظَهَرَ مَعَهُ فَمَنْ كَانَ بَايَعَنَا فَهُوَ مِنَّا وَ كُنَّا مِنْهُ وَ مَنْ اعْتَزَلَنَا كَفَفْنَا عَنْهُ وَ مَنْ نَصَبَ لَنَا جَاهِدْنَاهُ وَ نَصَبْنَا لَهُ عَلَى بَعْضِهِ وَ رَدَّهُ إِلَى الْحَقِّ وَ أَهْلِهِ وَ قَدْ أَحْبَبْنَا أَنْ نَعْرِضَ ذَلِكَ عَلَيْكَ فَتَدْخُلَ مَعَنَا فَإِنَّهُ لَا غِنَى بِنَا عَنْ مِثْلِكَ لِمَوْضِعِكَ وَ كَثْرَةِ شِيعَتِكَ

Then we manifested ourselves to be with him, so the one who pledges allegiance with us, so he is from us, and we would be from him, and the one who renounces us so we would refrain ourselves from him, and the one who establishes (hostility) towards us, we will fight against him, and establish (hostility) to him upon his rebellion, and return him to the Truth and its rightful ones. And we loved to present that to you^{asws}, so you^{asws} can include yourself^{asws} with us, for there is none who can be sufficient for us like you^{asws} can, due to your position, and the abundance of your^{asws} Shiah'.

فَلَمَّا فَرَغَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَمْ كُلُّكُمْ عَلَيَّ مِثْلِي مَا قَالَ عَمْرُو قَالَوا نَعَمْ فَحَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ثُمَّ قَالَ إِنَّمَا نَسَخَطُ إِذَا عُصِيَ اللَّهُ فَأَمَّا إِذَا أَطِيعَ رَضِينَا

So when he was free (from speaking), Abu Abdullah^{asws} said: 'Are all of you upon similar to what Amro has said?' They said, 'Yes'. So he^{asws} Praised Allah^{azwj} and Extolled Him^{azwj} and sent Blessings upon the Prophet^{saww}, then said: 'But rather, we^{asws} are angered when Allah^{azwj} is disobeyed, so when He^{azwj} is obeyed, we^{asws} are pleased.

أَخْبَرَنِي يَا عَمْرُو لَوْ أَنَّ الْأُمَّةَ قَلَدَتْكَ أَمْرَهَا وَ وَلَّتْكَ بِغَيْرِ قِتَالٍ وَ لَا مَتُونَةَ وَ قِيلَ لَكَ وَ لَهَا مَنْ شِئْتَ مَنْ كُنْتَ تُؤَلِّيَهَا قَالَ كُنْتُ أَجْعَلُهَا سُورَى بَيْنَ الْمُسْلِمِينَ قَالَ بَيْنَ الْمُسْلِمِينَ كُلِّهِمْ قَالَ نَعَمْ قَالَ بَيْنَ فَفَقَاهِهِمْ وَ خِيَارِهِمْ قَالَ نَعَمْ قَالَ قُرَيْشٍ وَ غَيْرِهِمْ قَالَ نَعَمْ قَالَ وَ الْعَرَبِ وَ الْعَجَمِ قَالَ نَعَمْ

Inform me^{asws}, O Amro! If the community collars you with its affairs, and authorizes you without any fighting and no expenditure, and says to you, 'It is up to you whomsoever you so desire for it, who would you make to be its ruler?' He said, 'I would make it to be a consultation between the Muslims'. He^{asws} said: 'Between the Muslims, all of them?' He said, 'Yes'. He^{asws} said: 'Between their jurists, and their best ones?' He said, 'Yes'. He^{asws} said: 'Qureysh, and others?' He said, 'Yes'. He^{asws} said: 'And the Arabs and the non-Arabs?' He said, 'Yes'.

قَالَ أَخْبِرْنِي يَا عَمْرُو أ تَتَوَلَّى أَبَا بَكْرٍ وَ عَمْرَ أَوْ تَتَبَرَّأُ مِنْهُمَا قَالَ أَتَوَلَّاهُمَا فَقَدْ خَالَفْتُهُمَا مَا تَقُولُونَ أَنْتُمْ تَتَوَلَّوْنَهُمَا أَوْ تَتَبَرَّأُونَ مِنْهُمَا قَالُوا نَتَوَلَّاهُمَا قَالَ يَا عَمْرُو إِنْ كُنْتَ رَجُلًا تَتَبَرَّأُ مِنْهُمَا فَإِنَّهُ يَجُوزُ لَكَ الْخِلَافُ عَلَيْهِمَا وَ إِنْ كُنْتَ تَتَوَلَّاهُمَا فَقَدْ خَالَفْتُهُمَا

He^{asws} said: 'Inform me, O Amro! Do you befriend Abu Bakr and Umar, or do you disavow from them both?' He said, 'I befriend them both'. So he^{asws} said: 'So you have opposed both of them. What are you all saying, are you befriending them or disavowing from them both?' They said, 'We befriend them both'. He^{asws} said: 'O Amro! If you are a man who was disavowing from them both, so it would be allowed for you to oppose both of them, and if you are a man who befriends both of them, so you are opposing them both.

قَدْ عَهَدَ عُمَرُ إِلَى أَبِي بَكْرٍ فَبَايَعَهُ وَ لَمْ يُشَاوِرْ فِيهِ أَحَدًا ثُمَّ رَدَّهَا أَبُو بَكْرٍ عَلَيْهِ وَ لَمْ يُشَاوِرْ فِيهِ أَحَدًا ثُمَّ جَعَلَهَا عُمَرُ سُورَى بَيْنَ سِتَّةٍ وَ أَخْرَجَ مِنْهَا جَمِيعَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ غَيْرَ أَوْلِيكَ السِّتَّةِ مِنْ قُرَيْشٍ وَ أَوْصَى فِيهِمْ شَيْئًا لَا أَرَاكَ تَرْضَى بِهِ أَنْتَ وَ لَا أَصْحَابُكَ إِذْ جَعَلْتَهَا سُورَى بَيْنَ جَمِيعِ الْمُسْلِمِينَ

Umar had pledged to Abu Bakr so he pledged his allegiance to him, and did not have consultations with regards to it with anyone. Then Abu Bakr returned it to him, and did not consult any with regards to it. Then Umar made it to a consultative council between six and exited from the the entirety of the Emigrants and the Helpers other than those six from Qureysh, and bequethed something among them which I do not see you being pleased with it, nor any of your companions if you were to make it a consultation between the entirety of the Muslims'.

قَالَ وَ مَا صَنَعَ قَالَ أَمَرَ صُهَيْبًا أَنْ يُصَلِّيَ بِالنَّاسِ ثَلَاثَةَ أَيَّامٍ وَ أَنْ يُشَاوِرَ أَوْلِيكَ السِّتَّةِ لَيْسَ مَعَهُمْ أَحَدٌ إِلَّا ابْنُ عُمَرَ يُشَاوِرُونَهُ وَ لَيْسَ لَهُ مِنَ الْأَمْرِ شَيْءٌ وَ أَوْصَى مَنْ بَحْضَرْتَهُ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ إِنْ مَضَتْ ثَلَاثَةُ أَيَّامٍ قَبْلَ أَنْ يَفْرُغُوا أَوْ يُبَايِعُوا رَجُلًا أَنْ يَضْرِبُوا أَعْنَاقَ أَوْلِيكَ السِّتَّةِ جَمِيعًا فَإِنْ اجْتَمَعَ أَرْبَعَةٌ قَبْلَ أَنْ تَمُضِيَ ثَلَاثَةُ أَيَّامٍ وَ خَالَفَ اثْنَانِ أَنْ يَضْرِبُوا أَعْنَاقَ الْإِثْنَيْنِ أَوْ قَتَرُصُونَ بِهِمَا أَنْتُمْ فِيمَا تَجْعَلُونَ مِنَ السُّورَى فِي جَمَاعَةٍ مِنَ الْمُسْلِمِينَ قَالُوا لَا

He said, 'So what did he do?' He^{asws} said: 'He ordered Suhayb that he should Pray with the people for three days, and those six would consult and there would not be anyone with them except for Ibn Umar for them to consult him and there would be nothing for him in the matter. And he bequeathed the ones who were present from the Emigrants and the Helpers that if three days were to pass by before they are free, or pledge their allgiances to one man, that they should strike the necks of those six altogether. So if four were to gather (on one) and three days pass by, and two oppose, that they should strike the necks of the two. Would you all be pleased with this what you are making it to be from the consultation among a group of the Muslims?' They said, 'No'.

ثُمَّ قَالَ يَا عَمْرُو دَعْ ذَا أَرَأَيْتَ لَوْ بَايَعْتُ صَاحِبِكَ الَّذِي تَدْعُونِي إِلَى بَيْعَتِهِ ثُمَّ اجْتَمَعَتْ لَكُمْ الْأُمَّةُ فَلَمْ يَخْتَلَفْ عَلَيْكُمْ رَجُلَانِ فِيهَا فَأَقَضْتُمْ إِلَى الْمُشْرِكِينَ الَّذِينَ لَا يُسْلِمُونَ وَ لَا يُؤَدُّونَ الْجَزِيَةَ أَمْ كَانَ عِنْدَكُمْ وَ عِنْدَ صَاحِبِكُمْ مِنَ الْعِلْمِ مَا تَسِيرُونَ بِسِيرَةِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فِي الْمُشْرِكِينَ فِي حُرُوبِهِ

Then he^{asws} said: 'O Amro, leave that. What is your view if Supposing I^{asws} were to pledge allegiance to your companion whom you are calling me^{asws} to pledge allegiance to him, then the community united for you, and no two of them oppose you with regards to it, so you mobilise them against the Polytheists who are not submitting, and are not paying the taxation, would there be with you and with your

companions the necessary knowledge what would make you walk upon the way of Rasool-Allah^{saww} regarding the Polytheists in his^{saww} wars?’

قَالَ نَعَمْ قَالَ فَتَضَعُ مَاذَا قَالَ نَدْعُوهُمْ إِلَى الْإِسْلَامِ فَإِنْ أَبَوْا دَعَوْنَاهُمْ إِلَى الْجَزِيَّةِ قَالَ وَ إِنْ كَانُوا مَجُوسًا لَيْسُوا بِأَهْلِ الْكِتَابِ قَالَ سِوَاءَ قَالَ وَ إِنْ كَانُوا مُشْرِكِي الْعَرَبِ وَ عِبْدَةَ الْأَوْثَانِ قَالَ سِوَاءَ

He said, ‘Yes’. He^{asws} said: ‘So what is that which you would do?’ He said, ‘We would call them to Al-Islam, so if they refuse, we would call them to the taxation’. He^{asws} said: ‘Supposing they were Magians, not being with the People of the Book?’ He said, ‘Same’. He^{asws} said: ‘So if they were Arab Polytheists and worshipped the idols?’ He said, ‘Same’.

قَالَ أَخْبَرَنِي عَنِ الْقُرْآنِ تَفَرُّوهُ قَالَ نَعَمْ قَالَ أَفَرَأَى قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَ لَا بِالْيَوْمِ الْآخِرِ وَ لَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَ رَسُولُهُ وَ لَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَ هُمْ صَاغِرُونَ فَاسْتِنَاءَ اللَّهُ عَزَّ وَ جَلَّ وَ اشْتَرَاطَهُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ فَهُمْ وَ الَّذِينَ لَمْ يُؤْتُوا الْكِتَابَ سِوَاءَ قَالَ نَعَمْ قَالَ عَمَّنْ أَخَذْتَ ذَلِكَ قَالَ سَمِعْتُ النَّاسَ يَقُولُونَ

(At that) He^{asws} (the Imam^{asws}) said: ‘Inform me about the Quran, do you recite it?’ He said, ‘Yes’. He^{asws} said: ‘**[9:29] Fight those who do not believe in Allah, nor in the Last Day, nor do they sanctify what Allah and His Rasool have sanctified, nor do they make the Religion of Truth to be their Religion, out of those who have been Given the Book, until they pay the tax in acknowledgment of their lowness.** So there is an Exclusion of Allah^{azwj} Mighty and Majestic and His^{azwj} Stipulation (Prerequisite) from those who have been Given the Book, so they and those who have not been Given the Book, are the same?’ He said, ‘Yes’. He^{asws} said: ‘From whom have you taken that?’ He said, ‘I heard the people saying it’.

قَالَ فَدَعُ مَا فَإِنْ هُمْ أَبَوْا الْجِزْيَةَ فَقَاتِلْتَهُمْ فَظَهَرَتْ عَلَيْهِمْ كَيْفَ تَضَعُ بِالْغَنِيمَةِ قَالَ أَخْرَجَ الْخُمْسَ وَ أَقْسِمُ أَرْبَعَةَ أَخْمَاسٍ بَيْنَ مَنْ قَاتَلَ عَلَيْهِ قَالَ أَخْبَرَنِي عَنِ الْخُمْسِ مَنْ تُعْطِيهِ قَالَ حَيْثُمَا سَمَى اللَّهُ

He^{asws} said: ‘So leave that. Supposing they were to refuse (to pay) the taxation, and you fight them and overcome against them, how would you deal with the war booty?’ He said, ‘I would extract the one-fifth and distribute the four-fifths between the ones who fought over it’. He^{asws} said: ‘Inform me^{asws} about the one-fifth, whom would you give it to?’ He said, ‘Whomsoever Allah^{azwj} has Named’.

قَالَ فَفَرَأَى وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ قَالَ الَّذِي لِلرَّسُولِ مَنْ تُعْطِيهِ وَ مَنْ ذُو الْقُرْبَى قَالَ قَدْ ائْتَتْ فِيهِ الْفُقَهَاءُ فَقَالَ بَعْضُهُمْ قَرَابَةُ النَّبِيِّ (صلى الله عليه وآله) وَ أَهْلُ بَيْتِهِ وَ قَالَ بَعْضُهُمْ الْخَلِيفَةُ وَ قَالَ بَعْضُهُمْ قَرَابَةُ الَّذِينَ قَاتَلُوا عَلَيْهِ مِنَ الْمُسْلِمِينَ قَالَ فَأَيُّ ذَلِكَ تَقُولُ أَنْتَ قَالَ لَا أَدْرِي قَالَ فَارَأَيْكَ لَا تَدْرِي فَدَعُ مَا

He (the narrator) said, ‘So he^{asws} recited **[8:41] And know that whatever war booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin and the orphans and the needy and the wayfarer.** He^{asws} said: ‘That which is for the Rasool^{saww}, whom would you give it to, and who are the near of kin?’ He said, ‘The jurists have differed with regards to it. So some of them said these are the near of kin of the Prophet^{saww} and the People^{asws} of his^{saww} Household, and some of them said it is the Caliph, and one of them said these are the near of kin from the Muslims who fought over it’. He^{asws} said: ‘So which of that are you saying it is?’ He said, ‘I do not know’. He^{asws} said: ‘So I^{asws} can see that you do not know, so leave that’.

ثُمَّ قَالَ أَرَأَيْتَ الْأَرْبَعَةَ أْخْمَاسَ تَقْسِمُهَا بَيْنَ جَمِيعِ مَنْ قَاتَلَ عَلَيْهَا قَالَ نَعَمْ قَالَ فَقَدَّ خَالَفْتَ رَسُولَ اللَّهِ (صلى الله عليه وآله) فِي سِيرَتِهِ بَيْنِي وَبَيْنَكَ فَقَهَاءُ أَهْلِ الْمَدِينَةِ وَشَيْخَتُهُمْ فَاسْأَلُهُمْ فَإِنَّهُمْ لَا يَخْتَلِفُونَ وَلَا يَنْتَازِعُونَ فِي أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) إِنَّمَا صَلَّحَ الْأَعْرَابَ عَلَى أَنْ يَدْعُهُمْ فِي دِيَارِهِمْ وَلَا يُهَاجِرُوا عَلَى إِنْ دَهَمَهُ مِنْ عَدُوِّهِ دَهْمٌ أَنْ يَسْتَنْفِرَهُمْ فَيَقَاتِلَ بِهِمْ وَ لَيْسَ لَهُمْ فِي الْعَنِيمَةِ نَصِيبٌ وَ أَنْتَ تَقُولُ بَيْنَ جَمِيعِهِمْ فَقَدَّ خَالَفْتَ رَسُولَ اللَّهِ (صلى الله عليه وآله) فِي كُلِّ مَا قُلْتَ فِي سِيرَتِهِ فِي الْمُشْرِكِينَ

Then he^{asws} said: 'What is your view of the four-fifths, would you distribute it between the entirety of the ones who fought over it?' He said, 'Yes'. He^{asws} said: 'So you would be opposing Rasool-Allah^{saww} in his^{saww} way, between me^{asws} and the jurists of Al-Medina, and their elders, so ask them for they are neither differing nor are they disputing that Rasool-Allah^{saww} rather reconciled the Bedouins upon (the stipulation) that he^{saww} would leave them in their houses and they would not emigrate upon (the stipulation) if they were to be raided from his^{saww} enemies with a raid they would be fending them off and they would be fighting with them, and there would be no share for them from the war booty, and you are saying it would be between all of them. So you have opposed Rasool-Allah^{saww} in everything what you said regarding his^{saww} way with regarding the Polytheists.

وَ مَعَ هَذَا مَا تَقُولُ فِي الصَّدَقَةِ فَقَرَأَ عَلَيْهِ الْآيَةَ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسَاكِينِ وَ الْعَامِلِينَ عَلَيْهَا إِلَى آخِرِ الْآيَةِ قَالَ نَعَمْ فَكَيْفَ تَقْسِمُهَا قَالَ أَقْسِمُهَا عَلَى ثَمَانِيَةِ أَجْزَاءٍ فَأَعْطِي كُلَّ جُزْءٍ مِنْ الثَّمَانِيَةِ جُزْءًا قَالَ وَ إِنْ كَانَ صِنْفٌ مِنْهُمْ عَشْرَةَ آلَافٍ وَ صِنْفٌ مِنْهُمْ رَجُلًا وَاحِدًا أَوْ رَجُلَيْنِ أَوْ ثَلَاثَةً جَعَلْتَ لِهَذَا الْوَاحِدِ مِثْلَ مَا جَعَلْتَ لِلْعَشْرَةِ آلَافٍ قَالَ نَعَمْ

And along with this is what you are saying regarding the charity'. So he^{asws} recited to him the Verse [9:60] **But rather, the charities are only for the poor and the needy, and the officials (appointed) over them** – up to the end of the Verse. He said, 'Yes'. (He^{asws} said): 'So how would you distribute it?' He said, 'I would distribute it upon eight parts, so I would give a part to each of the eight, one part'. He^{asws} said: 'And if one category from them were ten thousand, and one category from them was one man, or two men, or three, would you make for this one similar to what you would make for the ten thousand?' He said, 'Yes'.

قَالَ وَ تَجْمَعُ صَدَقَاتِ أَهْلِ الْحَضَرِ وَ أَهْلِ الْبَوَادِي فَتَجْعَلُهُمْ فِيهَا سَوَاءً قَالَ نَعَمْ قَالَ فَقَدَّ خَالَفْتَ رَسُولَ اللَّهِ (صلى الله عليه وآله) فِي كُلِّ مَا قُلْتَ فِي سِيرَتِهِ كَانَ رَسُولَ اللَّهِ (صلى الله عليه وآله) يَقْسِمُ صَدَقَةَ أَهْلِ الْبَوَادِي فِي أَهْلِ الْبَوَادِي وَ صَدَقَةَ أَهْلِ الْحَضَرِ فِي أَهْلِ الْحَضَرِ وَ لَا يَقْسِمُهُ بَيْنَهُمْ بِالسَّوِيَّةِ وَ إِنَّمَا يَقْسِمُهُ عَلَى قَدْرِ مَا يَحْضُرُهُ مِنْهُمْ وَ مَا يَرَى وَ لَيْسَ عَلَيْهِ فِي ذَلِكَ شَيْءٌ مَوْقِفٌ مُوظَّفٌ وَ إِنَّمَا يَصْنَعُ ذَلِكَ بِمَا يَرَى عَلَى قَدْرِ مَنْ يَحْضُرُهُ مِنْهُمْ

He^{asws} said: 'And you would gather the charities of the people of the urban areas and the people of the countryside, so you would make them to be the same in it?' He said, 'Yes'. He^{asws} said: 'So you would have opposed Rasool-Allah^{saww} in everything what you have said regarding his^{saww} way. Rasool-Allah^{saww} used to distribute charities of the people of the countryside in the countryside, and the charities of the urban areas in the urban areas, and he^{saww} did not distribute between them equally, but rather he^{saww} distributed it upon a measurement of what was present from them (in numbers), and what he^{saww} (found) fit (appropriate), and there was nothing upon it regarding that, any timing or portion. But rather, he^{saww} did that with what he^{saww} saw to be in accordance with the ones who were present from them.

فَإِنْ كَانَ فِي نَفْسِكَ مِمَّا قُلْتَ شَيْءٌ فَالِقُ فَقَهَاءُ أَهْلِ الْمَدِينَةِ فَإِنَّهُمْ لَا يَخْتَلِفُونَ فِي أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَذَا كَانَ يَصْنَعُ

Thus, if there is anything in yourself from what Rasool-Allah^{asws} have said, so meet the jurists of the people of Al-Medina, for they are not differing in (the fact) that Rasool-Allah^{saww}, that is how he^{saww} used to do’.

ثُمَّ أَقْبَلَ عَلَى عَمْرٍو بْنِ عُبَيْدٍ فَقَالَ لَهُ اتَّقِ اللَّهَ وَ أَنْتُمْ أَيُّهَا الرَّهْطُ فَاتَّقُوا اللَّهَ فَإِنَّ أَبِي حَدَّثَنِي وَ كَانَ خَيْرَ أَهْلِ الْأَرْضِ وَ أَعْلَمَهُمْ بِكِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ سُنَّةِ نَبِيِّهِ (صلى الله عليه وآله) (صلى الله عليه وآله) قَالَ مَنْ ضَرَبَ النَّاسَ بِسَيْفِهِ وَ دَعَاهُمْ إِلَى نَفْسِهِ وَ فِي الْمُسْلِمِينَ مَنْ هُوَ أَعْلَمُ مِنْهُ فَهُوَ ضَالٌّ مُتَكَلِّفٌ

Then he^{asws} turned towards Amro Bin Ubeyd, so he^{asws} said to him: ‘Fear Allah^{azwj} and you all, the group! So fear Allah^{azwj}, for my^{asws} father^{asws} narrated to me^{asws}, and he^{asws} was the best of the people of the earth, and the most knowledgeable of the Book of Allah^{azwj} Mighty and Majestic, and Sunnah of His^{azwj} Prophet^{saww}, that Rasool-Allah^{saww} said: ‘The one who strikes the people with his sword and calls them to himself, and among the Muslims there is one who is more knowledgeable than him, so he has strayed, and is a fake’.²⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ سُؤدِدِ الْقَلَانِسِيِّ عَنْ بَشِيرِ بْنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ إِنِّي رَأَيْتُ فِي الْمَنَامِ أَنِّي قُلْتُ لَكَ إِنَّ الْقِتَالَ مَعَ غَيْرِ الْإِمَامِ الْمُفْتَرَضِ طَاعَتُهُ حَرَامٌ مِثْلُ الْمَيْتَةِ وَ الدَّمِ وَ لَحْمِ الْخِنْزِيرِ فَقُلْتُ لِي نَعَمْ هُوَ كَذَلِكَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) هُوَ كَذَلِكَ هُوَ كَذَلِكَ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Al No'man, from Suweyd Al Qalanasy, from basher,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I said to him^{asws}, ‘I saw in the dream that I said to you^{asws} that the fighting along with other than the Imam^{asws} the obedience to whom is Obligatory, is Prohibited, like the (consumption of) the dead, and the blood, and the flesh of the swine. So you^{asws} said to me: ‘It is like that’. So Abu Abdullah^{asws} said: ‘It is like that! It is like that!’²⁸

بَابُ وَصِيَّةِ رَسُولِ اللَّهِ (صلى الله عليه وآله وسلم) وَ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) فِي السَّرَايَا

Chapter 8 – Advice of Rasool-Allah^{saww} and Amir Al-Momineen^{asws} regarding the battallions

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ أَظُنُّهُ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا أَرَادَ أَنْ يَبْعَثَ سَرِيَّةً دَعَاهُمْ فَأَجْلَسَهُمْ بَيْنَ يَدَيْهِ ثُمَّ يَقُولُ سِيرُوا بِسْمِ اللَّهِ وَ بِاللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ لَا تَغْلُوا وَ لَا تَمْتَلُوا وَ لَا تَغْدِرُوا وَ لَا تَقْتُلُوا شَيْخًا قَانِيًا وَ لَا صَبِيًّا وَ لَا امْرَأَةً وَ لَا تَقْطَعُوا شَجَرًا إِلَّا أَنْ تُضْطَرُّوا إِلَيْهَا وَ أَيُّمَا رَجُلٍ مِنْ أَدْنَى الْمُسْلِمِينَ أَوْ أَفْضَلِهِمْ نَظَرَ إِلَى رَجُلٍ مِنَ الْمُسْرِكِينَ فَهُوَ جَارٌ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ فَإِنْ تَبِعَكُمْ فَأُخْوَكُمْ فِي الدِّينِ وَ إِنْ أَبَى فَأَبْلَغُوهُ مَأْمَنَهُ وَ اسْتَعِينُوا بِاللَّهِ عَلَيْهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar, who thinks it was from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Whenever Rasool-Allah^{azwj} wanted to send a battallion, so he^{saww} would call them and have them seated in front of him^{saww}. Then he^{saww} would be saying to them: ‘March in the Name of Allah^{azwj}, and with Allah^{azwj}, and in the Way of Allah^{azwj}, and upon the Religion of Rasool-Allah^{saww}. Neither commit excesses, nor mutilate, nor be treacherous, nor kill the

²⁷ Al Kafi – V 5 – The Book of Jihaad Ch 7 H 1

²⁸ Al Kafi – V 5 – The Book of Jihaad Ch 7 H 2

dying elderly nor children, nor the woman, nor cut down a tree except if you are desperate to it. And whichever man from the lowest of the Muslims or the most superior of them sympathises with a man from the Polytheists, so he is a neighbour (friend) until he hears the Speech of Allah^{azwj}. So if he were to follow you, so he is your brother in the Religion, and if he refuses, so deliver him to his safety, and seek Assistance with Allah^{azwj} against him'.²⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام)
(نَهَى رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنْ يُلْقَى السَّمُّ فِي بِلَادِ الْمُشْرِكِينَ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Rasool-Allah^{saww} forbade the throwing of the poison in the cities of the Polytheists'.³⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ بْنِ صُهَيْبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام)
يَقُولُ مَا بَيَّتَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَدُوًّا قَطُّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abbad Bin Suheyb who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} never planned (allowed) a night (attack) against an enemy at all'.³¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ
عَلَيْهِ بَعَثَنِي رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) 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 عَرَبَتْ وَ لَكَ وَ لَأُوْهُ يَا عَلِيُّ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Rasool-Allah^{saww} sent me^{asws} to Al-Yemen, and said to me^{asws}: 'O Ali^{asws}! Do not kill anyone until you^{asws} call him (to Al-Islam), and I^{saww} swear by Allah^{azwj} if Allah^{azwj} Guides one man upon your^{asws} hand, it would be better for you^{asws} than what the sun emerges upon and sets, and for him would be your^{asws} Wilayah, O Ali^{asws}'.³²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ يَحْيَى بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام)
قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) لَا يُقَاتِلُ حَتَّى تَزُولَ الشَّمْسُ وَ يَقُولُ تَفْتَحُ أَبْوَابُ السَّمَاءِ وَ تُقْبَلُ الرَّحْمَةُ وَ
يُنزَلُ النَّصْرُ وَ يَقُولُ هُوَ أَقْرَبُ إِلَيَّ اللَّيْلِ وَ أَجْدَرُ أَنْ يَقْتُلَ الْقَتْلُ وَ يَرْجِعَ الطَّالِبُ وَ يُفْلِتَ الْمُنْهَرَمُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Aban Bin usman, from Yahya Bin Abu Al A'ala,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} would never fight until the declining of the sun (after mid-day), and he^{asws} was saying: 'The gateways of the skies are open, and the Mercy is faced, and the victory

²⁹ Al Kafi – V 5 – The Book of Jihaad Ch 8 H 1

³⁰ Al Kafi – V 5 – The Book of Jihaad Ch 8 H 2

³¹ Al Kafi – V 5 – The Book of Jihaad Ch 8 H 3

³² Al Kafi – V 5 – The Book of Jihaad Ch 8 H 4

descends'. And he^{asws} was saying: 'It is nearer to the night, and the scarcity of the killing, and the pursuer would return, and the vanquished would disappear'.³³

عَلِيٌّ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنِ حَفْصِ بْنِ غِيَاثٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ مَدِينَةٍ مِنْ مَدَائِنِ أَهْلِ الْحَرْبِ هَلْ يَجُوزُ أَنْ يُرْسَلَ عَلَيْهِمُ الْمَاءُ وَ تُحْرَقَ بِالنَّارِ أَوْ تُرْمَى بِالْمَجَانِيقِ حَتَّى يُقْتَلُوا وَ فِيهِمُ النِّسَاءُ وَ الصِّبْيَانُ وَ الشَّيْخُ الْكَبِيرُ وَ الْأَسَارَى مِنَ الْمُسْلِمِينَ وَ التَّجَارُ فَقَالَ يُفْعَلُ ذَلِكَ بِهِمْ وَ لَا يُمَسَّكَ عَنْهُمْ لِهَوْلَاءِ وَ لَا دِيَّةَ عَلَيْهِمْ لِلْمُسْلِمِينَ وَ لَا كَفَّارَةَ

Ali, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Hafs Bin Giyas who said,

'I asked Abu Abdullah^{asws} about a city from the cities of the people of the war. Is it allowed, the diversion of the water towards them (to flood them), and the burning with the fire, or pelting with the catapults until they are killed, and among them would be the women and the children, and the elderly, and the captives from the Muslims, and the business people?' So he^{asws} said: 'You can do that with them, and do not withhold from the due to them, and there is no wergild against them for the Muslims, nor any expiation'.

وَ سَأَلْتُهُ عَنِ النِّسَاءِ كَيْفَ سَقَطَتِ الْجَزِيَّةُ عَنْهُنَّ وَ رُفِعَتْ عَنْهُنَّ فَقَالَ لِأَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) نَهَى عَنْ قِتَالِ النِّسَاءِ وَ الْوُلْدَانِ فِي دَارِ الْحَرْبِ إِلَّا أَنْ يُقَاتِلُوا فَإِنْ قَاتَلَتْ أَيْضاً فَأَمْسَكَ عَنْهَا مَا أَمَكْنَاكَ وَ لَمْ تَخَفْ خَلًّا فَلَمَّا نَهَى عَنْ قَتْلِهِنَّ فِي دَارِ الْحَرْبِ كَانَ فِي دَارِ الْإِسْلَامِ أَوْلَى وَ لَوْ أَمْتَعَتْ أَنْ تُؤَدِّيَ الْجَزِيَّةَ لَمْ يُمْكِنْ قَتْلُهَا فَلَمَّا لَمْ يُمْكِنْ قَتْلُهَا رُفِعَتْ الْجَزِيَّةُ عَنْهَا

And I asked him^{asws}, 'How was the taxation dropped from them (the women) and raised from them?' So he^{asws} said: 'Because Rasool-Allah^{saww} forbade from killing the women and the children in the field of war, except if they fight. So if they (women) fight as well, so withhold from them as much as possible, and do not fear the disturbance. So when it is forbidden from killing them in the field of the war, then in the house of Al-Islam it would be higher. And if they refuse to pay the taxation, it is not possible for killing her. So when it is not possible to kill her, the taxation is thereby lifted from her.

وَ لَوْ أَمْتَعَ الرَّجَالُ أَنْ يُؤَدُّوا الْجَزِيَّةَ كَانُوا نَاقِضِينَ لِلْعَهْدِ وَ حَلَّتْ دِمَاؤُهُمْ وَ قَتْلُهُمْ لِأَنَّ قَتْلَ الرَّجَالِ مُبَاحٌ فِي دَارِ الشِّرْكِ وَ كَذَلِكَ الْمُقْعَدُ مِنْ أَهْلِ الدِّمَةِ وَ الْأَعْمَى وَ الشَّيْخُ الْفَانِي وَ الْمَرْأَةُ وَ الْوُلْدَانُ فِي أَرْضِ الْحَرْبِ فَمِنْ أَجْلِ ذَلِكَ رُفِعَتْ عَنْهُمْ الْجَزِيَّةُ .

And if the men refuse to pay the taxation, they would be the breakers of the covenant, and their blood would be Permissible, and killing them because the killing the men is lawful in the house of the Polytheism, and similar to that (the woman) is the disabled from the people under the responsibility (*Ahl Al-Zimma*), and the blind, and the dying elderly, and the woman, and the child in the land of the war. Therefore, due to the reason of that, the taxation is lifted from them (women).³⁴

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ إِذَا بَعَثَ بِسَرِيَّةٍ دَعَا لَهَا.

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

³³ Al Kafi – V 5 – The Book of Jihaad Ch 8 H 5

³⁴ Al Kafi – V 5 – The Book of Jihaad Ch 8 H 6

(It has been narrated) from Abu Abdullah^{asws} that the Prophet^{saww}, when he^{saww} sent a battallion, supplicated for it'.³⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ إِذَا بَعَثَ أَمِيرًا لَهُ عَلَى سَرِيَّةٍ أَمَرَهُ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ فِي خَاصَّةِ نَفْسِهِ ثُمَّ فِي أَصْحَابِهِ عَامَّةً ثُمَّ يَقُولُ اغْرُ بِسْمِ اللَّهِ وَفِي سَبِيلِ اللَّهِ فَاتْلُوا مَنْ كَفَرَ بِاللَّهِ وَ لَا تَعْدِرُوا وَ لَا تَعْلُوا وَ تَمْتَلُوا وَ لَا تَقْتُلُوا وَ لَيْدًا وَ لَا مُتَبَتِّلًا فِي شَاهِقٍ وَ لَا تُحْرِقُوا النَّخْلَ وَ لَا تُغْرِقُوا بِالْمَاءِ وَ لَا تَقْطَعُوا شَجَرَةً مُثْمِرَةً وَ لَا تُحْرِقُوا زَرْعًا لِأَنَّكُمْ لَا تَدْرُونَ لَعَلَّكُمْ تَحْتَاجُونَ إِلَيْهِ وَ لَا تَعْقِرُوا مِنَ الْبَهَائِمِ مِمَّا يُؤْكَلُ لَحْمُهُ إِلَّا مَا لَا بُدَّ لَكُمْ مِنْ أَكْلِهِ

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the Prophet^{saww} sent a commander of his^{saww} upon a battallion, ordered him with fear of Allah^{azwj} Mighty and Majestic in particularly for himself, then regarding his companions in general. Then he^{saww} was saying: 'Attack in the Name of Allah^{azwj}, and in the Way of Allah^{azwj}. Fight the one who disbelieves in Allah^{azwj}, and neither be treacherous, nor commit excesses, nor mutilate, nor kill any child nor any meditator in the heights, nor burn the palm tree nor drown it with the water, nor cut down a fruit-bearing tree, nor burn down plantations because you all do not know perhaps you might be needy to it, and do not hamstring the animals from what its flesh can be eaten except what is inevitable for you for eating it.

وَ إِذَا لَقَيْتُمْ عَدُوًّا لِلْمُسْلِمِينَ فَادْعُوهُمْ إِلَى إِحْدَى ثَلَاثٍ فَإِنْ هُمْ أَجَابُوكُمْ إِلَيْهَا فَاقْبَلُوا مِنْهُمْ وَ كُفُّوا عَنْهُمْ اذْعُوهُمْ إِلَى الْإِسْلَامِ فَإِنْ دَخَلُوا فِيهِ فَاقْبَلُوهُ مِنْهُمْ وَ كُفُّوا عَنْهُمْ وَ اذْعُوهُمْ إِلَى الْهَجْرَةِ بَعْدَ الْإِسْلَامِ فَإِنْ فَعَلُوا فَاقْبَلُوا مِنْهُمْ وَ كُفُّوا عَنْهُمْ وَ إِنْ أَبَوْا أَنْ يُهَاجِرُوا وَ اخْتَارُوا دِيَارَهُمْ وَ أَبَوْا أَنْ يَدْخُلُوا فِي دَارِ الْهَجْرَةِ كَانُوا بِمَنْزِلَةِ أَعْرَابِ الْمُؤْمِنِينَ

And when you meet enemies of the Muslims, so call them upon to one of the three, so if they were to respond to you to it then accept from them and restrain yourselves from them – call them to Al-Islam, so if they were to enter into it, so accept it from them and restrain yourselves from them; and call them to the emigration after (the call to) Al-Islam, so if they were to do that, then accept it from them and restrain yourselves from them, and if they refuse to emigrate and choose their houses and refuse to enter into the house of the migration, they would be at the status of the Bedouin Believers.

يَجْرِي عَلَيْهِمْ مَا يَجْرِي عَلَى أَعْرَابِ الْمُؤْمِنِينَ وَ لَا يَجْرِي لَهُمْ فِي الْقَيْءِ وَ لَا فِي الْقِسْمَةِ شَيْءٌ إِلَّا أَنْ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ

There shall flow upon them what flows upon the Bedouin Muslims, and there shall not flow anything with regards to the war booty nor any distribution, except if they migrate in the Way of Allah^{azwj}.

فَإِنْ أَبَوْا هَاتَيْنِ فَادْعُوهُمْ إِلَى إِعْطَاءِ الْجَزِيَّةِ عَنْ يَدٍ وَ هُمْ صَاغِرُونَ فَإِنْ أَعْطَوْا الْجَزِيَّةَ فَاقْبَلْ مِنْهُمْ وَ كُفَّ عَنْهُمْ وَ إِنْ أَبَوْا فَاسْتَعِنَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِمْ وَ جَاهِدْهُمْ فِي اللَّهِ حَقَّ جِهَادِهِ

So if they refuse these two, so call them to the payment of the taxation by the hands and they are belittled. So if they were to pay the taxation, accept it from them and restrain yourselves from them, and if they refuse, so seek Assistance of Allah^{azwj}

³⁵ Al Kafi – V 5 – The Book of Jihaad Ch 8 H 7

Mighty and Majestic against them, and fight them regarding Allah^{azwj} with a rightful Jihad.

وَ إِذَا حَاصِرَتْ أَهْلَ حِصْنٍ فَأَرَادُوكَ عَلَى أَنْ يُنْزِلُوا عَلَى حُكْمِ اللَّهِ عَزَّ وَ جَلَّ فَلَا تَنْزِلْ لَهُمْ وَ لَكِنْ أَنْزِلْهُمْ عَلَى حُكْمِكَ ثُمَّ أَفْضْ فِيهِمْ بَعْدَ مَا شِئْتُمْ

And when the people of the fort are surrounded, so they respond that they would descend (come out) upon the Judgements of Allah^{azwj} Mighty and Majestic, so do not let them out except upon your decision, then judge among them afterwards whatever you so desire to.

فَأَنْتُمْ إِنْ تَرَكْتُمُوهُمْ عَلَى حُكْمِ اللَّهِ لَمْ تَدْرُوا تُصِيبُوا حُكْمَ اللَّهِ فِيهِمْ أَمْ لَا وَ إِذَا حَاصِرْتُمْ أَهْلَ حِصْنٍ فَإِنْ أَدْنُوكَ عَلَى أَنْ تُنْزِلَهُمْ عَلَى ذِمَّةِ اللَّهِ وَ ذِمَّةِ رَسُولِهِ فَلَا تُنْزِلَهُمْ وَ لَكِنْ أَنْزِلْهُمْ عَلَى ذِمَّتِكُمْ وَ ذِمَّةِ آبَائِكُمْ وَ إِخْوَانِكُمْ فَإِنَّكُمْ إِنْ تُخْفَرُوا ذِمَّتَكُمْ وَ ذِمَّةَ آبَائِكُمْ وَ إِخْوَانِكُمْ كَانَ أَيْسَرَ عَلَيْكُمْ يَوْمَ الْقِيَامَةِ مِنْ أَنْ تُخْفَرُوا ذِمَّةَ اللَّهِ وَ ذِمَّةَ رَسُولِهِ (صلى الله عليه وآله)

So if you all were to leave them upon the Judgement of Allah^{azwj}, you would not know whether you harmed the Judgement of Allah^{azwj} regarding them or not. And when you surround the people of the fort, so if they were to ask your permission upon them descending upon the responsibility of Allah^{azwj} and the responsibility of His^{azwj} Rasool^{saww}, so do not let them descend, but get them to descend upon your own responsibilities and the responsibility of your fathers and your brothers. So failing your responsibility and the responsibilities of your father and your brothers would be easier upon you on the Day of Judgement than if you were to fail the responsibility of Allah^{azwj} and the responsibility of His^{azwj} Rasool^{saww}, 36

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَائِ عَنِ مُحَمَّدِ بْنِ حُمْرَانَ وَ جَمِيلِ بْنِ دَرَّاجٍ كِلَاهُمَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا بَعَثَ سَرِيَّةً دَعَا بِأَمِيرِهَا فَأَجْلَسَهُ إِلَى جَنْبِهِ وَ أَجْلَسَ أَصْحَابَهُ بَيْنَ يَدَيْهِ ثُمَّ قَالَ سِيرُوا بِسْمِ اللَّهِ وَ بِاللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ (صلى الله عليه وآله) لَا تَغْدِرُوا وَ لَا تَغْلُوا وَ لَا تُمْتَلُوا وَ لَا تَقْطَعُوا شَجَرَةً إِلَّا أَنْ تُضْطَرُّوا إِلَيْهَا وَ لَا تَقْتُلُوا شَيْخًا قَانِيًا وَ لَا صَبِيًّا وَ لَا امْرَأَةً

A number of our companions, from Ahmad Bin Muhammad, from Al Washa, from Muhammad Bin Humran, and Jameel Bin Darraj, all of them,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever Rasool-Allah^{saww} sent a battallion, called its commander and made him sit by his^{saww} side, and his companions to sit in front of him^{asws}. Then he^{saww} would say: 'March in the Name of Allah^{azwj}, and with Allah^{azwj}, and in the Way of Allah^{azwj}, and upon the Religion of Rasool-Allah^{saww}. Neither be treacherous, nor commit excesses, nor mutilate, nor cut down a tree except if you are desperate to it, and do not kill a dying elder, nor a child, nor a woman.

وَ أَيُّمَا رَجُلٍ مِنْ أَدْنَى الْمُسْلِمِينَ وَ أَفْضَلِهِمْ نَظَرَ إِلَى أَحَدٍ مِنَ الْمُشْرِكِينَ فَهُوَ جَارٌ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ فَإِذَا سَمِعَ كَلَامَ اللَّهِ عَزَّ وَ جَلَّ فَإِنْ تَبِعْتُمْ فَأَخْرُكُمُ فِي دِينِكُمْ وَ إِنْ أَبِي فَاسْتَعِينُوا بِاللَّهِ عَلَيْهِ وَ أَبْلِغُوهُ مَا مَنَّهُ .

And whichever man from the lowest of the Muslims and their most superior of them pities anyone from the Polytheists, so he is a neighbour (friend) until he hears the Speech of Allah^{azwj}. So when he hears the Speech of Allah^{azwj} Mighty and Majestic

³⁶ Al Kafi – V 5 – The Book of Jihaad Ch 8 H 8

and if he follows you, so he is your brother in your Religion, and if he refuses, so seek Assistance of Allah^{azwj} against him, and deliver him to his safety’.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مِثْلَهُ إِلَّا أَنَّهُ قَالَ وَ أَيُّمَا رَجُلٍ مِنَ الْمُسْلِمِينَ نَظَرَ إِلَى رَجُلٍ مِنَ الْمُشْرِكِينَ فِي أَقْصَى الْعَسْكَرِ وَ أَدْنَاهُ فَهُوَ جَارٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel,

(It has been narrated) from Abu Abdullah^{asws}, similar to it except that he^{saww} said: ‘And whichever man from the Muslims pities a man from the Polytheists in the remoteness of the army and its lowest, so he is a neighbour (friend)’.³⁷

باب إعطاء الأمان

Chapter 9 – Granting the security

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ مَا مَعْنَى قَوْلِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَسْعَى بِذِمَّتِهِمْ أَدْنَاهُمْ قَالَ لَوْ أَنَّ جَيْشًا مِنَ الْمُسْلِمِينَ حَاصَرُوا قَوْمًا مِنَ الْمُشْرِكِينَ فَأَشْرَفَ رَجُلٌ فَقَالَ أَعْطُونِي الْأَمَانَ حَتَّى أَلْقَى صَاحِبَكُمْ وَ أَنْظِرُهُ فَأَعْطَاهُ أَدْنَاهُمْ الْأَمَانَ وَجَبَ عَلَيَّ أَفْضَلُهُمُ الْوَفَاءُ بِهِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I said to him^{asws}, ‘What is the meaning of the words of the Prophet^{saww}: ‘Take to their responsibilities of the lowest of them?’ He^{asws} said: ‘If an army of the Muslims surround a people from the Polytheists, so a man approaches and says, ‘Give me the security until I meet your companion and debate him’. So if the lowest of them (in the army rank) grants him the security, it is Obligatory upon the most superior of them to be loyal with it (to honour the words of the lower rank soldier)’.³⁸

عَلِيُّ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّ عَلِيًّا (عَلَيْهِ السَّلَام) أَجَازَ أَمَانَ عَدُوِّ مَمْلُوكٍ لِأَهْلِ حِصْنٍ مِنَ الْحِصُونِ وَ قَالَ هُوَ مِنَ الْمُؤْمِنِينَ .

Ali Bin Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah^{asws} that Ali^{asws} allowed the granting of security of an owned slave to the people of a fort from the forts, and said: ‘He is from the Believers’.³⁹

عَلِيُّ عَنْ أَبِيهِ عَنْ يَحْيَى بْنِ عَمْرَانَ عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ مَا مِنْ رَجُلٍ أَمَّنَ رَجُلًا عَلَى ذِمَّةٍ ثُمَّ قَتَلَهُ إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ يَحْمِلُ لَوَاءَ الْعُدْرِ .

Ali, from his father, from Yahya Bin Imran, from Yunus, from Abdullah Bin Suleyman who said,

‘I heard Abu Ja’far^{asws} saying: ‘There is none from a man who grants security to a man upon a responsibility, then kills him, except that he would come on the Day of Judgement bearing a banner of the treachery’.⁴⁰

³⁷ Al Kafi – V 5 – The Book of Jihaad Ch 8 H 9

³⁸ Al Kafi – V 5 – The Book of Jihaad Ch 9 H 1

³⁹ Al Kafi – V 5 – The Book of Jihaad Ch 9 H 2

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَوْ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ لَوْ أَنَّ قَوْمًا حَاصَرُوا مَدِينَةً فَسَأَلُوهُمْ الْأَمَانَ فَقَالُوا لَا فَظَنُوا أَنَّهُمْ قَالُوا نَعَمْ فَزَلُّوا إِلَيْهِمْ كَانُوا آمِنِينَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{asws}, or from Abu Al-Hassan^{asws} having said: 'If a people are surrounded in a city, so they ask them (Muslim army) for the security, so they say, 'No', and they (mistakenly) think that they said yes, and they descend to them, they would be the secured ones'.⁴¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) عَنْ أَبِيهِ (عليه السلام) قَالَ قَرَأْتُ فِي كِتَابِ لِعَلِيٍّ (عليه السلام) أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَتَبَ كِتَابًا بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَمَنْ لَجِقَ بِهِمْ مِنْ أَهْلِ يَثْرِبَ أَنْ كُلَّ غَازِيَةٍ عَزَّتْ بِمَا يُعَقَّبُ بَعْضُهَا بِأَلْمَعْرُوفِ وَالْقَسْطِ بَيْنَ الْمُسْلِمِينَ فَإِنَّهُ لَا يَجُوزُ حَرْبٌ إِلَّا بِإِذْنِ أَهْلِهَا وَإِنَّ الْجَارَ كَالنَّفْسِ غَيْرِ مُضَارٍّ وَلَا آئِمٍّ وَحُرْمَةُ الْجَارِ عَلَى الْجَارِ كَحُرْمَةِ أُمِّهِ وَأَبِيهِ لَا يُسَلِّمُ مُؤْمِنٌ نُونَ مُؤْمِنٍ فِي قِتَالٍ فِي سَبِيلِ اللَّهِ إِلَّا عَلَى عَدْلِ وَ سَوَاءٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws}, from his father^{asws} having said: 'I^{asws} read in the Book of Ali^{asws} that Rasool-Allah^{saww} wrote an ordinance between the Emigrants and the Helpers and the one who attaches with them from the people of Yasrab that: 'Every combatant who combats must be with step by step with the enjoining of the good and the equity between the Muslims, for a war is not allowed except by the permission of its rightful ones, and that the neighbour is like the self without harm and sin; and the sanctity of the neighbour upon the neighbour is like the sanctity of his own mother and his own father.

No Believer should make peace besides a Believer during the fighting in the Way of Allah^{azwj} except upon justice and equality'.⁴²

باب

Chapter 10 – A Chapter

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ كَانَ أَبِي (عليه السلام) يَقُولُ إِنَّ لِلْحَرْبِ حُكْمَيْنِ إِذَا كَانَتْ الْحَرْبُ قَائِمَةً لَمْ تَضَعْ أَوْزَارَهَا وَ لَمْ يَتَّخِضْ أَهْلُهَا فَكُلُّ أُسِيرٍ أَخَذَ فِي تِلْكَ الْحَالِ فَإِنَّ الْإِمَامَ فِيهِ بِالْخِيَارِ إِنْ شَاءَ ضَرْبَ عُنُقِهِ وَ إِنْ شَاءَ قَطَعَ يَدَهُ وَ رِجْلَهُ مِنْ خِلَافٍ بَعِيرٍ حَسَمٍ وَ تَرَكَهُ يَتَشَطُّ فِي دَمِهِ حَتَّى يَمُوتَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Talha Bin Zayd who said,

'I heard Abu Abdullah^{asws} saying: 'My^{asws} father^{asws} was saying that for the war are two decisions. When the war was established and its end had not yet come, and its people have not been defeated, so each prisoner taken during that state, so the Imam^{asws} would be with a choice regarding them. If he^{asws} so desires to he^{asws} strikes

⁴⁰ Al Kafi – V 5 – The Book of Jihaad Ch 9 H 3

⁴¹ Al Kafi – V 5 – The Book of Jihaad Ch 9 H 4

⁴² Al Kafi – V 5 – The Book of Jihaad Ch 9 H 5

his neck, and if he^{asws} so desires to he^{asws} cuts off his hand and his leg from opposite sides without stopping (the bleeding) and leave him drenched in his blood until he dies.

وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ أَلَا تَرَى أَنَّ الْمُخَيَّرَ الَّذِي خَيَّرَ اللَّهُ الْإِمَامَ عَلَى شَيْءٍ وَاحِدٍ وَهُوَ الْكُفْرُ وَ لَيْسَ هُوَ عَلَى أَشْيَاءَ مُخْتَلِفَةً

And these are the Words of Allah^{azwj} Mighty and Majestic [5:33] **But rather, the Recompense of those who wage war against Allah and His Rasool and strive to make mischief in the land is only this, that they should be murdered or crucified or their hands and their feet should be cut off on opposite sides or they should be banished from the land; this shall be as a disgrace for them in this world, and in the Hereafter they shall have a grievous Punishment**. Do you not see that the alternatives which Allah^{azwj} has Granted the Imam^{asws} upon one thing, and it is the Infidelity, and it is not upon different things’.

فَقُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَوْلُ اللَّهِ عَزَّ وَجَلَّ أَوْ يُنْفَوْا مِنَ الْأَرْضِ قَالَ ذَلِكَ الطَّلَبُ أَنْ تَطْلُبَهُ الْخَيْلُ حَتَّى يَهْرَبَ فَإِنَّ أَعْدَتَهُ الْخَيْلُ حَكِمَ عَلَيْهِ بِبَعْضِ الْأَحْكَامِ الَّتِي وَصَفْتَ لَكَ

So I said to Abu Abdullah^{asws}, ‘(What about) the Words of Allah^{azwj} Mighty and Majestic **or they should be banished from the land**?’ He^{asws} said: ‘That is the seeking, the pursuit of the cavalry until he escapes. So if the cavalry seizes him, a judgement would be passed upon him with the Judgements which have been Described for you.

وَالْحُكْمُ الْآخِرُ إِذَا وَضَعَتِ الْحَرْبُ أَوْزَارَهَا وَ أَنْجَنَ أَهْلُهَا فَكُلُّ أَسِيرٍ أُخِذَ فِي تِلْكَ الْحَالِ فَكَانَ فِي أَيْدِيهِمْ فَالْإِمَامُ فِيهِ بِالْخِيَارِ إِنْ شَاءَ مَنْ عَلَيْهِمْ فَأَرْسَلَهُمْ وَ إِنْ شَاءَ فَادَاهُمْ أَنْفُسَهُمْ وَ إِنْ شَاءَ اسْتَعْبَدَهُمْ فَصَارُوا عِبِيداً .

And the other decision is when the war comes to an end and its people are defeated, so every prisoner taken during that state, so he would be in their hands. So the Imam^{asws}, with regard to it would be with the choice, if he^{asws} so desires to, favours upon them so sends them (back home), and if he^{asws} so desires to he^{asws} lets them ransom their own selves, and if he^{asws} so desires to, he^{asws} can enslave them, so they would become slaves’.⁴³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ الْمُنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الطَّائِفَتَيْنِ مِنَ الْمُؤْمِنِينَ إِحْدَاهُمَا بَاغِيَةٌ وَ الْآخَرَى عَادِلَةٌ فَهَزَمَتِ الْعَادِلَةُ الْبَاغِيَةَ فَقَالَ لَيْسَ لِأَهْلِ الْعَدْلِ أَنْ يَنْبَعُوا مُدْبِرًا وَ لَا يَقْتُلُوا أَسِيرًا وَ لَا يُجْهَرُوا عَلَى جَرِيحٍ وَ هَذَا إِذَا لَمْ يَبْقَ مِنْ أَهْلِ الْبُغْيِ أَحَدٌ وَ لَمْ يَكُنْ لَهُمْ فِتْنَةٌ يَرْجِعُونَ إِلَيْهَا فَإِذَا كَانَ لَهُمْ فِتْنَةٌ يَرْجِعُونَ إِلَيْهَا فَإِنَّ أَسِيرَهُمْ يُقْتَلُ وَ مُدْبِرُهُمْ يُنْبَعُ وَ جَرِيحُهُمْ يُجْهَرُ.

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Suleyman Al Minqary, from Hafs Bin Giyas who said,

‘I asked Abu Abdullah^{asws} about two groups of the believers, one of them rebellious and the other one just, and the just one defeats the rebellious. So he^{asws} said: ‘It is not for the just group that they should pursue the fleers, nor kill the prisoners, nor attack the wounded; and this is when there does not remain anyone from the

⁴³ Al Kafi – V 5 – The Book of Jihaad Ch 10 H 1

rebellious people, and there does not happen to be a group they can return to. So if there was a group for them to be returning to, so its prisoners would be killed, and its fleers would be pursued, and their wounded would be attacked'.⁴⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبِي بَانَ بْنِ عُثْمَانَ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ قَالَ قُلْتُ لِعَلِيِّ بْنِ الْحُسَيْنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) إِنَّ عَلِيًّا (عَلَيْهِ السَّلَامُ) سَارَ فِي أَهْلِ الْفَيْلَةِ بِخِلَافِ سَبِيْرَةِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي أَهْلِ الشَّرْكِ قَالَ فَغَضِبَ ثُمَّ جَلَسَ ثُمَّ قَالَ سَارَ وَ اللَّهُ فِيهِمْ بِسَبِيْرَةِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَوْمَ الْفَتْحِ

Al Husayn Bin Muhammad Al Ashary, from Moala Bin Muhammad, from Al Washa, from Aban Bin usman, from Abu Hamza Al Sumaly who said,

'I said to Ali^{asws} Bin Al-Husayn^{asws} that Ali^{asws} dealt among the people of the Qiblah (Muslims) with opposite to the way of Rasool-Allah^{saww} among the people of the Polytheism'. So he^{asws} got angered, then said: 'By Allah^{azwj}! He^{asws} dealt among them with the way of Rasool-Allah^{saww} on the day of the victory.

إِنَّ عَلِيًّا (عَلَيْهِ السَّلَامُ) كَتَبَ إِلَى مَالِكٍ وَ هُوَ عَلَى مُقَدَّمَتِهِ يَوْمَ الْبَصْرَةِ بِأَنْ لَا يَطْعَنَ فِي غَيْرِ مُقْبِلٍ وَ لَا يَقْتُلَ مُدْبِرًا وَ لَا يُجْبِرَ عَلَى جَرِيحٍ وَ مَنْ أَعْلَقَ بَابَهُ فَهُوَ آمِنٌ

Ali^{asws} wrote to Maalik, and he was at the forefront on the day of Al-Basra, that he would not thrust among the ones who are not facing him, nor would he kill a fleeing one, nor would he attack upon the injured, and the one who locks his door, so he is safe.

فَأَخَذَ الْكِتَابَ فَوَضَعَهُ بَيْنَ يَدَيْهِ عَلَى الْقَرْبُوسِ مِنْ قَبْلِ أَنْ يَفْرَاهُ ثُمَّ قَالَ اقْتُلُوا فَفَتَلَهُمْ حَتَّى أَدْخَلَهُمْ سِكَكَ الْبَصْرَةِ ثُمَّ فَتَحَ الْكِتَابَ فَفَرَّاهُ ثُمَّ أَمَرَ مُنَادِيًا فَنَادَى بِمَا فِي الْكِتَابِ .

So he (Maalik) took the letter and placed it in front of him upon the saddle before reading it, then said, 'Fight'. So they fought them until they made them enter the markets of Al-Basra. Then he opened the letter, so he read it, then ordered a caller, so he called out with was was in the letter'.⁴⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلِ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ لَسَبِيْرَةِ عَلِيٍّ (عَلَيْهِ السَّلَامُ) فِي أَهْلِ الْبَصْرَةِ كَأَنَّ خَيْرًا لِشَبِيْعَتِهِ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ إِنَّهُ عَلِمَ أَنَّ لِلْقَوْمِ دَوْلَةَ فَلَوْ سَبَّاهُمْ لَسَبِيْتِ شَبِيْعَتِهِ

Ali Bin Ibrahim, from his father, form Ismail Bin Marrar, from Yunus, from Abu Bakr Al Hazramy who said,

'I heard Abu Abdullah^{asws} saying: 'The way of Ali^{asws} among the people of Al-Basra was what was better for his^{asws} Shiah from what the sun emerges upon. He^{asws} knew that for the people there would be a government (in the future), if he^{asws} were to make them captives, they would make captives of his^{asws} Shiah'.

قُلْتُ فَأَخْبَرَنِي عَنِ الْقَائِمِ (عَلَيْهِ السَّلَامُ) يَسْبِرُ بِسَبِيْرَتِهِ قَالَ لَا إِنَّ عَلِيًّا (صَلَوَاتُ اللَّهِ عَلَيْهِ) سَارَ فِيهِمْ بِالْمَنْ لِلْعُلَمِ مِنْ دَوْلَتِهِمْ وَ إِنَّ الْقَائِمَ عَجَلَ اللَّهُ فَرَجَهُ يَسْبِرُ فِيهِمْ بِخِلَافِ تِلْكَ السَبِيْرَةِ لِأَنَّهُ لَا دَوْلَةَ لَهُمْ .

⁴⁴ Al Kafi – V 5 – The Book of Jihaad Ch 10 H 2

⁴⁵ Al Kafi – V 5 – The Book of Jihaad Ch 10 H 3

I said, 'So inform me about Al-Qaim^{asws}, would his^{asws} way be his^{asws} (Ali^{asws}'s) way?' He^{asws} said: 'No. Ali^{asws} dealt among them with the favours due to the knowledge of their government, and Al-Qaim^{asws}, may Allah^{azwj} Hasten his^{asws} appearance, would deal among them with opposite to that manner because there would be no government for them (afterwards)'.⁴⁶

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرٍو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عُدَّافِرٍ عَنْ عُقْبَةَ بْنِ بَشِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكٍ عَنْ أَبِيهِ قَالَ لَمَّا هُزِمَ النَّاسُ يَوْمَ الْجَمَلِ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) لَا تَنْبَعُوا مَوْلِيًا وَلَا تُجَبِّزُوا عَلَيَّ جَرِيحٍ وَمَنْ أَعْلَقَ بَابَهُ فَهُوَ آمِنٌ

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Muhammad Bin Uzafar, from Uqba Bin Bashir, from Abdullah Bin Shareek, form his father who said,

'When the people were defeated on the Day of the Camel, Amir Al-Momineen^{asws} said: 'Do not pursue the fleers, nor attack upon the injured; and the one who locks his door, so he is secure'.

فَلَمَّا كَانَ يَوْمُ صَفِيْنٍ قَتَلَ الْمُقْبِلَ وَ الْمُدْبِرَ وَ أَجَاَزَ عَلَيَّ جَرِيحٍ فَقَالَ أَبَانُ بْنُ نَعْلَبٍ لِعَبْدِ اللَّهِ بْنِ شَرِيكٍ هَذِهِ سِيرَتَانِ مُخْتَلِفَتَانِ فَقَالَ إِنَّ أَهْلَ الْجَمَلِ قَتَلَ طَلْحَةَ وَ الزُّبَيْرَ وَ إِنَّ مُعَاوِيَةَ كَانَ قَائِمًا بَعَيْنِهِ وَ كَانَ قَائِدَهُمْ.

So when it was the Day of Siffeen, the facing ones and the fleeing ones were killed and the injured were attacked, so Aban Bin Taghlab said to Abdullah Bin Shareek, 'These are two opposite ways'. So he said, 'The people of the Camel killed Talha and Al-Zubeyr, and Muawiya was standing personally, and he was their leader'.⁴⁷

باب

Chapter 11 – A Chapter

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ مَحْبُوبٍ عَنِ الْحَسَنِ بْنِ صَالِحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ يَقُولُ مَنْ فَرَّ مِنْ رَجُلَيْنِ فِي الْقِتَالِ مِنَ الرَّحْفِ فَقَدْ فَرَّ وَمَنْ فَرَّ مِنْ ثَلَاثَةٍ فِي الْقِتَالِ مِنَ الرَّحْفِ فَلَمْ يَفِرَّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Al Hassan Bin Salih,

(It has been narrated) from Abu Abdullah^{asws}, said, 'He^{asws} was saying: 'The one from the soldiers who flees from two men during the fighting, so has fled; and the one from the soldiers who flees from three during the fighting, so he has not fled (he has retreated to regroup)'.⁴⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَمَّا بَعَثَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بَبْرَاءَةَ مَعَ عَلِيٍّ (عَلَيْهِ السَّلَام) بَعَثَ مَعَهُ أَنَسًا وَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ اسْتَأْذَرَ مِنْ غَيْرِ جِرَاحَةٍ مُتَقَلِّبَةٍ فَلَيْسَ مِنَّا .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman Al Asamma, from Mism'a Bin Abdul Malik,

⁴⁶ Al Kafi – V 5 – The Book of Jihaad Ch 10 H 4

⁴⁷ Al Kafi – V 5 – The Book of Jihaad Ch 10 H 5

⁴⁸ Al Kafi – V 5 – The Book of Jihaad Ch 11 H 1

(It has been narrated) from Abu Abdullah^{asws} having said: ‘When Rasool-Allah^{saww} sent with the disavowment (Chapter 9:1) along with Ali^{asws}, sent some people with him^{asws}, and Rasool-Allah^{saww} said: ‘Then one who lets himself be made a captive without having sustained any heavy injuries, so he is not from us^{saww}’.⁴⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) قَالَ مَنْ اسْتَأْسَرَ مِنْ غَيْرِ جِرَاحَةٍ مُنْقَلَةٍ فَلَا يُفْدَى مِنْ بَيْتِ الْمَالِ وَ لَكِنْ يُفْدَى مِنْ مَالِهِ إِنْ أَحَبَّ أَهْلُهُ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} that Amir Al-Momineen^{asws} said: ‘The one who lets himself be made a captive without having sustained a heavy injury, so he would not be ransomed from the Public Treasury, but he would be ransomed from his own wealth if his family so likes to’.⁵⁰

بَابُ طَلْبِ الْمُبَارَاةِ

Chapter 12 – Seeking the duel

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْخَشَّابِ عَنِ ابْنِ بَقَّاحٍ عَنْ مُعَاذِ بْنِ ثَابِتٍ عَنْ عَمْرِو بْنِ جُمَيْعٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سُئِلَ عَنِ الْمُبَارَاةِ بَيْنَ الصَّفِيْنِ بَعْدَ إِذْنِ الْإِمَامِ (عَلَيْهِ السَّلَام) قَالَ لَا بَأْسَ وَ لَكِنْ لَا يُطْلَبُ إِلَّا بِإِذْنِ الْإِمَامِ .

Humejd Bin Ziyad, from Al Khashab, from Ibn Baqqah, from Moaz Bin Sabit, from Amro Bin Jumi’e,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘He^{asws} was asked about the duel between two swords after the permission of the Imam^{asws}. He^{asws} said: ‘There is no problem, but do not seek it except by the permission of the Imam^{asws}’.⁵¹

⁴⁹ Al Kafi – V 5 – The Book of Jihaad Ch 11 H 2

⁵⁰ Al Kafi – V 5 – The Book of Jihaad Ch 11 H 3

⁵¹ Al Kafi – V 5 – The Book of Jihaad Ch 12 H 1