

الكافي

AL-KAFI

ج 5

Volume 5

للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة
الإسلام الكليني المتوفى سنة 329 هجرية

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 (2)

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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.

باب الرِّفْقِ بِالْأَسِيرِ وَ إِطْعَامِهِ

Chapter 13 – The Kindness with the prisoner and feeding him

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنِ عَيْسَى بْنِ يُونُسَ عَنِ الْأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) قَالَ إِذَا أَخَذْتَ أَسِيرًا فَعَجِّزْ عَنِ الْمَشْيِ وَ لَيْسَ مَعَكَ مَحْمَلٌ فَأَرْسِلْهُ وَ لَا تَقْتُلْهُ فَإِنَّكَ لَا تَدْرِي مَا حُكْمُ الْإِمَامِ فِيهِ

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Miqary, from Isa Bin Yunus, from Al Awzary, from al Zuhry,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'Whenever you take a prisoner, so he is frustrated from the walking and there is no carrier with you, so send him (back home) and do not kill him, for you do not know what is the decision of the Imam^{asws} regarding him'.

قَالَ وَ قَالَ الْأَسِيرُ إِذَا أَسْلَمَ فَقَدْ حَقَّ دَمُهُ وَ صَارَ فَيِّنًا .

He (the narrator) said, 'And he^{asws} said: 'The prisoner, when he becomes a Muslim, so he has saved his blood and becomes one of us'.¹

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

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Zurara,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Feeding the prisoner is a right upon the one who imprisoned him, and even if he intended killing him in the next day. So it is befitting that he feeds him, and quenches him, and shades him and is kind with him, whether he was an Infidel or someone else'.²

أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ حَمْدَانَ الْقَلَابِيسِيِّ عَنِ مُحَمَّدِ بْنِ الْوَلِيدِ عَنِ أَبَانَ بْنِ عُثْمَانَ عَنِ مَنْصُورِ بْنِ حَازِمٍ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْأَسِيرُ طَعَامُهُ عَلَى مَنْ أَسْرَهُ حَقٌّ عَلَيْهِ وَ إِنْ كَانَ كَافِرًا يُقْتَلُ مِنَ الْعَدُوِّ فَإِنَّهُ يَنْبَغِي لَهُ أَنْ يَرْوَفَهُ وَ يُطْعَمَهُ وَ يُسْقَى .

Ahmad Bin Muhammad Al Kufy, from Hamdan Al qalanasy, from Muhammad Bin Al Waleed, from Aban Bin Usman, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The prisoner, his meals are upon the one who imprisons him, a right upon him, and even he was an Infidel to

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

² Al Kafi – V 5 – The Book of Jihaad Ch 12 H 2

be killed the next day, for it is befitting for him that he is kind to him, and feeds him, and quenches him'.³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُويْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جِرَّاحِ الْمَدَائِنِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي طَعَامِ الْأَسِيرِ فَقَالَ إِطْعَمُهُ حَقٌّ عَلَى مَنْ أَسْرَهُ وَإِنْ كَانَ يُرِيدُ قَتْلَهُ مِنْ أَلَدٍ فَإِنَّهُ يَنْبَغِي أَنْ يُطْعَمَ وَيُسْقَى وَيُظَلَّ وَيُرْفَقَ بِهِ كَافِرًا كَانَ أَوْ غَيْرَهُ .

Ali Bin Ibrahim, from his father, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah Al Madainy who said,

‘Abu Abdullah^{asws} said regarding feeding the prisoner, so he^{asws} said: ‘Feeding him is a right upon the one who imprisons him, and even if he wanted to kill him the next day, for it is befitting that he feeds him, and quenches him, and shades him and is kind with him, whether he was an Infidel or someone else’.⁴

باب الدُّعَاءِ إِلَى الْإِسْلَامِ قَبْلَ الْقِتَالِ

Chapter 14 – The calling to Al-Islam before the fighting

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنِ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ الزُّهْرِيِّ قَالَ دَخَلَ رَجُلٌ مِنْ قُرَيْشٍ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) فَسَأَلُوهُ كَيْفَ الدَّعْوَةَ إِلَى الدِّينِ قَالَ تَقُولُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَدْعُوكُمْ إِلَى اللَّهِ عَزَّ وَجَلَّ وَ إِلَى دِينِهِ وَ جِمَاعِهِ أَمْرَانِ أَحَدُهُمَا مَعْرِفَةُ اللَّهِ عَزَّ وَجَلَّ وَ الْآخَرُ الْعَمَلُ بِرِضْوَانِهِ

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Sufyan Bin Uyayna, from Al Zahry who said,

‘A man from Qureysh came over to Ali^{asws} Bin Al-Husayn^{asws}, so he asked him^{asws} how the calling to the Religion is to be. He^{asws} said: ‘You should be saying, ‘In the Name of Allah^{azwj} the Beneficent, the Merciful. I hereby call you all to Allah^{azwj} Mighty and Majestic, and to His^{azwj} Religion’, and the whole of it is of two matters, one of them being the recognition of Allah^{azwj} Mighty and Majestic, and the other one acting in accordance with His^{azwj} Pleasure.

وَ إِنَّ مَعْرِفَةَ اللَّهِ عَزَّ وَجَلَّ أَنْ يُعْرَفَ بِالْوَحْدَانِيَّةِ وَ الرَّأْفَةِ وَ الرَّحْمَةِ وَ الْعِزَّةِ وَ الْعِلْمِ وَ الْقُدْرَةِ وَ الْعُلُوِّ عَلَى كُلِّ شَيْءٍ وَ أَنَّهُ النَّافِعُ الضَّارُّ الْفَاهِرُ لِكُلِّ شَيْءٍ الَّذِي لَا تُدْرِكُهُ الْأَبْصَارُ وَ هُوَ يُدْرِكُ الْأَبْصَارَ وَ هُوَ اللَّطِيفُ الْخَبِيرُ وَ أَنْ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَنْ مَا جَاءَ بِهِ هُوَ الْحَقُّ مِنْ عِنْدِ اللَّهِ عَزَّ وَجَلَّ وَ مَا سِوَاهُ هُوَ الْبَاطِلُ فَإِذَا أَجَابُوا إِلَى ذَلِكَ فَلَهُمْ مَا لِلْمُسْلِمِينَ وَ عَلَيْهِمْ مَا عَلَى الْمُسْلِمِينَ .

The recognition of Allah^{azwj} Mighty and Majestic is that he recognises by the Oneness, and the Compassion, and the Mercy, and the Honour, and the Knowledge, and the Power, and the Exaltedness over everything, and that He^{azwj} Benefits and Punishes, the Dominant over everything, the visions cannot visualise Him^{azwj} and He^{azwj} Sees all, and He^{azwj} is the Gentle, the All Knowing, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, and that whatever he^{saww} came with, it is the Truth from the Presence of Allah^{azwj} Mighty and Majestic, and whatever is besides it

³ Al Kafi – V 5 – The Book of Jihaad Ch 12 H 3

⁴ Al Kafi – V 5 – The Book of Jihaad Ch 12 H 4

is the falsity. So when they respond to that, then for them would be what is for the Muslims, and upon them would be whatever is upon the Muslims'.⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شُمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مَسْمَعِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) لَمَّا وَجَّهَنِي رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِلَى الْيَمَنِ قَالَ يَا عَلِيُّ لَا تُقَاتِلْ أَحَدًا حَتَّى تَدْعُوهُ إِلَى الْإِسْلَامِ وَ إِنَّمِ اللَّهُ لَأَنْ يَهْدِيَ اللَّهُ عَزَّ وَجَلَّ عَلَى يَدَيْكَ رَجُلًا خَيْرٌ لَكَ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَ غَرَبَتْ وَ لَكَ وَ لَأُوهُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'When Rasool-Allah^{saww} directed me^{asws} to Al-Yemen, he^{saww} said: 'O Ali^{asws}! Do not face anyone (in battle) until you^{asws} call him to Al-Islam, and I^{saww} swear by Allah^{azwj}, if Allah^{azwj} Mighty and Majestic were to Guide one man upon your^{asws} hands, it would be better for you^{asws} than what the sun emerges upon and set, and for him would be your^{asws} Wilayah'.⁶

بَاب مَا كَانَ يُوصِي أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) بِهِ عِنْدَ الْقِتَالِ

Chapter 15 – What Amir Al-Momineen^{asws} advised with during the fighting

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي حَمْزَةَ عَنْ عَقِيلِ الْخُزَاعِيِّ أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) كَانَ إِذَا حَضَرَ الْحَرْبَ يُوصِي لِلْمُسْلِمِينَ بِكَلِمَاتٍ يَقُولُ تَعَاهَدُوا الصَّلَاةَ وَ حَافِظُوا عَلَيْهَا وَ اسْتَكْبَرُوا مِنْهَا وَ تَقَرَّبُوا بِهَا فَإِنَّهَا كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا وَ قَدْ عَلِمَ ذَلِكَ الْكُفَّارُ حِينَ سئِلُوا مَا سَأَلْتُمْ فِي سَفَرٍ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ وَ قَدْ عَرَفَتْ حَقَّهَا مَنْ طَرَفَهَا وَ أَكْرَمَ بِهَا مِنَ الْمُؤْمِنِينَ الَّذِينَ لَا يَشْغَلُهُمْ عَنْهَا زِينٌ مَتَاعٍ وَ لَا قَرَّةٌ عَيْنٍ مِنْ مَالٍ وَ لَا وَلَدٍ

Ali Bin Ibrahim, from his father, from one of his companions, from Abu Hamza, from Aqeel Al Khuzai'e that,

'Amir Al-Momineen^{asws}, whenever the war presented itself, advised the Muslims with certain words, so he^{asws} was saying: 'Be committed to the Prayer and be maintained upon it, and be frequent from it, and get closer (to Allah^{azwj}) by it, **[4:103] surely Prayer is a timed ordinance for the Believers**. And the Infidels knew that where they would be asked (in the Hereafter) **[74:42] What has brought you into Hell? [74:43] They shall say: We were not of those who Praying ones**. So they have recognised its rightfulness from its neglect. And the Believers have been Honoured by it those who are not too pre-occupied from it by the adornments of the belonging, nor delight of the eyes from wealth, nor children.

يَقُولُ اللَّهُ عَزَّ وَجَلَّ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَ لَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَ إِقَامِ الصَّلَاةِ وَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مُنْصَبًا لِنَفْسِهِ بَعْدَ الْبَشَرِيِّ لَهُ بِالْجَنَّةِ مِنْ رَبِّهِ فَقَالَ عَزَّ وَجَلَّ وَ أَمْرٌ أَهْلَكَ بِالصَّلَاةِ وَ اصْطَبِرْ عَلَيْهَا الْآيَةَ فَكَانَ يَأْمُرُ بِهَا أَهْلَهُ وَ يُصَبِّرُ عَلَيْهَا نَفْسَهُ

Allah^{azwj} Mighty and Majestic is Saying **[24:37] Men whom neither merchandise nor selling diverts from the Remembrance of Allah and the keeping up of Prayer**. And Rasool-Allah^{saww} has linked it to himself^{saww} after the good news for him

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

⁶ Al Kafi – V 5 – The Book of Jihaad Ch 13 H 2

with the Paradise from his^{saww} Lord^{azwj}. So Allah^{azwj} Mighty and Majestic Said **[20:132] And enjoin Prayer upon your family, and be constant at it – the Verse.** Thus he^{saww} used to order his^{saww} family with it and would be patient upon it himself^{saww}.

ثُمَّ إِنَّ الزَّكَاةَ جُعِلَتْ مَعَ الصَّلَاةِ فُرْبَانًا لِأَهْلِ الْإِسْلَامِ عَلَى أَهْلِ الْإِسْلَامِ وَمَنْ لَمْ يُعْطِهَا طَيَّبَ النَّفْسَ بِهَا يَرْجُو بِهَا مِنَ التَّامَنِ مَا هُوَ أَفْضَلُ مِنْهَا فَإِنَّهُ جَاهِلٌ بِالسُّنَّةِ مَغْبُوثُ الْأَجْرِ ضَالُّ الْعُمُرِ طَوِيلُ النَّدَمِ بِتَرْكِ أَمْرِ اللَّهِ عَزَّ وَجَلَّ وَ الرَّغْبَةِ عَمَّا عَلَيْهِ صَالِحُو عِبَادِ اللَّهِ

Then the *Zakat* was Made to be with the Prayer as an offering for the people of Al-Islam, upon the people of Al Islam, and the one who does not give it to clean the self by it, hoping by it from the price what is better than it, so he is ignorant of the Sunnah, and would have cheated himself of the Recompense, having strayed in the affairs, and be of intense regret, by neglecting the Command of Allah^{azwj} Mighty and Majestic, and the turning away from what the righteous servants of Allah^{azwj} are upon.

يَقُولُ اللَّهُ عَزَّ وَجَلَّ وَمَنْ ... يَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى مِنَ الْأَمَانَةِ فَقَدْ خَسِرَ مَنْ لَيْسَ مِنْ أَهْلِهَا وَ ضَلَّ عَمَلُهُ عَرْضَتْ عَلَى السَّمَاوَاتِ الْمُبِينَةِ وَ الْأَرْضِ الْمِهَادِ وَ الْجِبَالِ الْمُنْصُوبَةِ فَلَا أَطْوَلَ وَ لَا أَعْرَضَ وَ لَا أَعْلَى وَ لَا أَعْظَمَ لَوْ امْتَنَعَنْ مِنْ طَوْلٍ أَوْ عَرْضٍ أَوْ عِظَمٍ أَوْ قُوَّةٍ أَوْ عِزَّةٍ امْتَنَعَنْ وَ لَكِنْ أَشْفَقَنْ مِنَ الْعُقُوبَةِ

Allah^{azwj} Mighty and Majestic is Saying **[4:115] And whoever (is hostile to the Rasool after the Guidance has become manifest to him), and follows other than the way of the Believers, We will Turn him to that to which he has (himself) turned** away from the safety, so he has incurred loss, the one is not rightful of it, and his deeds would be lost. It (Wilayah) was presented upon the clear skies and the flat land and the entrenched mountains. Thus, there was nothing longer, nor flatter, nor higher, nor greater. Had there been for the entrustment anything longer, or flatter, or greater, or stronger, or more honourable, they would have been entrusted, but they were concerned about the Punishment.

ثُمَّ إِنَّ الْجِهَادَ أَشْرَفَ الْأَعْمَالِ بَعْدَ الْإِسْلَامِ وَ هُوَ قِوَامُ الدِّينِ وَ الْأَجْرُ فِيهِ عَظِيمٌ مَعَ الْعِزَّةِ وَ الْمَنَعَةِ وَ هُوَ الْكِرَّةُ فِيهِ الْحَسَنَاتُ وَ الْبِئْسَرَى بِالْجَنَّةِ بَعْدَ الشَّهَادَةِ وَ بِالرِّزْقِ غَدًا عِنْدَ الرَّبِّ وَ الْكِرَامَةِ يَقُولُ اللَّهُ عَزَّ وَجَلَّ وَ لَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ الْآيَةَ

Then the Jihad is the noblest of the deeds after Al-Islam, and it is a foundation of the Religion, and the Recompense regarding it is great, along with the honour, and the Strength, and it is the campaign where are the Rewards and the good news of the Paradise after the martyrdom and with the sustenance tomorrow in the Presence of the Lord^{azwj} and the Prestige. Allah^{azwj} Mighty and Majestic is Saying **[3:169] And reckon not those who are killed in Allah's Way (as dead; but, they are alive (and) are being provided sustenance from their Lord).**

ثُمَّ إِنَّ الرُّعْبَ وَ الخَوْفَ مِنْ جِهَادِ الْمُسْتَحِقِّ لِلْجِهَادِ وَ الْمُتَوَازِرِينَ عَلَى الضَّلَالِ فِي الدِّينِ وَ سَلْبُ لِلدُّنْيَا مَعَ الدَّلِّ وَ الصَّغَارِ وَ فِيهِ اسْتِجَابُ النَّارِ بِالْفِرَارِ مِنَ الرَّحْفِ عِنْدَ حَضْرَةِ الْقِتَالِ يَقُولُ اللَّهُ عَزَّ وَجَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا زَحْفًا فَلَا تُولُوهُمْ الْأَدْبَارَ

The awe and the fear from the Jihad which is due to the Jihad, and being harmonious upon the straying, is straying in the Religion, and the spoilage for the world along with the humiliation and the lowliness, and in it is being Obligated the

Fire due to the fleeing from the army during the inception of the fighting. Allah^{azwj} Mighty and Majestic is Saying [8:15] **O you who believe! When you meet those who disbelieve marching for war, then turn not your backs to them.**

فَحَافِظُوا عَلَىٰ أَمْرِ اللَّهِ عَزَّ وَجَلَّ فِي هَذِهِ الْمَوَاطِنِ الَّتِي الصَّبْرُ عَلَيْهَا كَرَمٌ وَ سَعَادَةٌ وَ نَجَاةٌ فِي الدُّنْيَا وَ الْآخِرَةِ مِنْ فَطْيَعِ الْهُولِ وَ الْمَخَافَةِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَعْزُبُ بِمَا الْعِبَادُ مُقْتَرِفُونَ لَيْلَهُمْ وَ نَهَارَهُمْ لَطْفَ بِهِ عِلْمًا وَ كُلُّ ذَلِكَ فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَ لَا يَنْسَى

Therefore be maintained upon the Command of Allah^{azwj} Mighty and Majestic in these places which the observance of the patience upon it is an honour, and a happiness, and a salvation in the world and in the Hereafter from terrible horrors and the fears, for Allah^{azwj} Mighty and Majestic does not Care with what the servants are committing during their nights and their days, (although) being Knowledgeable of its subtleties (sensitivities), and all of that is in a Book. My Lord^{azwj} neither gets confused nor does He^{azwj} forget.

فَاصْبِرُوا وَ صَابِرُوا وَ اسْأَلُوا النَّصْرَ وَ وَطَّنُوا أَنْفُسَكُمْ عَلَى الْقِتَالِ وَ اتَّقُوا اللَّهَ عَزَّ وَجَلَّ فَإِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَ الَّذِينَ هُمْ مُحْسِنُونَ .

Therefore, be patient and endure, and ask for the victory and resign yourselves for the fighting, and fear Allah^{azwj} Mighty and Majestic, for Allah^{azwj} is with those who fear and those who are doing good deeds'.⁷

وَ فِي حَدِيثِ يَزِيدَ بْنِ إِسْحَاقَ عَنِ أَبِي صَادِقٍ قَالَ سَمِعْتُ عَلِيًّا (عَلَيْهِ السَّلَامُ) يُحَرِّضُ النَّاسَ فِي ثَلَاثَةِ مَوَاطِنَ الْجَمَلِ وَ صَيْفِينَ وَ يَوْمَ النَّهْرِ يَقُولُ عِبَادَ اللَّهِ اتَّقُوا اللَّهَ وَ غَضُّوا الْأَبْصَارَ وَ اخْفِضُوا الْأَصْوَاتَ وَ أَقْلُوا الْكَلَامَ وَ وَطَّنُوا أَنْفُسَكُمْ عَلَى الْمُنَازَلَةِ وَ الْمُجَادَلَةِ وَ الْمُبَارَزَةِ وَ الْمُنَاضَلَةِ وَ الْمُنَابَذَةِ وَ الْمُعَانِقَةَ وَ الْمُكَادِمَةَ وَ فَاتَّبِعُوا وَ اذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ... وَ لَا تَنَازَعُوا فَتَفْشَلُوا وَ تَذْهَبَ رِيحُكُمْ وَ اصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ .

And in a Hadeeth of Yazeed Bin Is'haq, from Abu Sadiq who said,

'I heard Ali^{asws} calling the people in three places – The (battles of the) Camel, and Siffeen and the day of Al-Nahr (Battle of Naharwaan), saying: 'Servants of Allah^{azwj}! Fear Allah^{azwj} and lower your eyes, and minimise your voices, and lessen your speeches, and resign yourselves upon the confrontation, and the arguments, and the duelling, and the struggling, and the claspings, and the advancing; and mention Allah^{azwj} a lot so that you may be successful, and do not dispute for you would become weary and your strength would depart, and be patient for [2:153] **surely Allah is with the patient.**'⁸

وَ فِي حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ جُنْدَبٍ عَنِ أَبِيهِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) كَانَ يَأْمُرُ فِي كُلِّ مَوْطِنٍ لَقِينَا فِيهِ عَدُوًّا يَقُولُ لَا تُقَاتِلُوا الْقَوْمَ حَتَّى يَبْدُؤَكُمْ فَإِنَّكُمْ بِحَمْدِ اللَّهِ عَلَى حُجَّةٍ وَ تَرْكُكُمْ إِيَّاهُمْ حَتَّى يَبْدُؤَكُمْ حُجَّةٌ لَكُمْ أُخْرَى فَإِذَا هَزَمْتُمُوهُمْ فَلَا تَقْتُلُوا مُدْبِرًا وَ لَا تُجْهِزُوا عَلَى جَرِيحٍ وَ لَا تَكْشِفُوا عَوْرَةَ وَ لَا تُمْتَلُوا بِقَتِيلٍ .

And in a Hadeeth of Abdul Rahman Bin Jundab, from his father that,

'Amir Al-Momineen^{asws} used to order in every place which we met our enemies, so he^{asws} was saying: 'Do not fight a people until they initiate (the battle), for you all are, by the Praise of Allah^{azwj}, upon a valid Cause. Leave them until they begin, thereby

⁷ Al Kafi – V 5 – The Book of Jihaad Ch 14 H 1

⁸ Al Kafi – V 5 – The Book of Jihaad Ch 14 H 2

being another cause for you (to fight). So when you defeat them, so neither kill the flee, nor attack the wounded, nor uncover any nakedness, nor mutilate the killed ones'.⁹

و فِي حَدِيثِ مَالِكِ بْنِ أَعْيَنَ قَالَ حَرَضَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) النَّاسَ بِصَفِيَيْنِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ دَلَّكُمْ عَلَى تِجَارَةٍ تُنَجِّيكُمْ مِنْ عَذَابِ أَلِيمٍ وَ تُشْفِي بِكُمْ عَلَى الْخَيْرِ الْإِيمَانِ بِاللَّهِ وَ الْجِهَادِ فِي سَبِيلِ اللَّهِ وَ جَعَلَ ثَوَابَهُ مَغْفِرَةً لِلذَّنْبِ وَ مَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ

And in a Hadeeth of Maalik Bin Ayn who said,

'Amir Al-Momineen^{asws} called the people at (the battle of) Siffeen, so he^{asws} said: 'Allah^{azwj} Mighty and Majestic Pointed you all to be upon a trade which would salvage you from the Painful Punishment, and Heal you to be upon the goodness of the belief in Allah^{azwj} and the Jihad in the Way of Allah^{azwj}, and Made its Rewards to be Forgiveness of the sins, and goodly dwellings in the Gardens of Eden'.

وَ قَالَ عَزَّ وَ جَلَّ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُفَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَهُمْ بُنْيَانٌ مَرصُوصٌ فَسُورُوا صُفُوفَكُمْ كَالْبُنْيَانِ الْمَرصُوصِ فَقَدِّمُوا الدَّارِعَ وَ أَخْرُوا الْحَاسِرَ وَ عَضُّوا عَلَى النَّوَاجِدِ فَإِنَّهُ أَنْبَأُ لِلسُّيُوفِ عَلَى الْهَامِ وَ التَّوَوُّا عَلَى اطَّرَافِ الرَّمَّاحِ فَإِنَّهُ أَمْرٌ لِلأَيْسَةِ وَ عَضُّوا الأَبْصَارَ فَإِنَّهُ أَرْبَطُ لِلجَاشِ وَ أَسْكُنُ لِلْقُلُوبِ وَ أَمِيثُوا الأَصْوَاتَ فَإِنَّهُ أَطْرَدُ لِلْفِشْلِ وَ أَوْلَى بِالْوَقَارِ وَ لَا تَمِيلُوا بِرَايَاتِكُمْ وَ لَا تَزِيلُوهَا وَ لَا تَجْعَلُوهَا إِلا مَعَ شُجْعَانِكُمْ فَإِنَّ المَانِعَ لِلذَّمَارِ وَ الصَّابِرَ عِنْدَ نَزُولِ الْحَفَاقِقِ هُمْ أَهْلُ الْحِفَاطِ

And the Mighty and Majestic Said **[61:4] Surely Allah loves those who fight in His way in rows as if they were a solid structure.** Therefore, even out your rows to be like a solid structure. So place the armoured ones in front and the unarmoured to be next, and grit your teeth for it is stronger for the swords upon the heads (of the enemies), and be quick in launching the sides of the spears for it is more violent for the spikes, and lower your eyes for it is linked to the composure and a tranquillity for the hearts, and deaden your voices for it drives out the failure and closer with the dignity. Neither incline your flags nor let them fall, and do not make these to be with any except for your bravest ones, for the defenders of the honour and the patient during the descent of the realities, they are the protecting people.

وَ لَا تَمْتَلُوا بِقَتِيلٍ وَ إِذَا وَصَلْتُمْ إِلَى رِجَالِ الْقَوْمِ فَلَا تَهَيِّجُوا سِنْرًا وَ لَا تَدْخُلُوا دَارًا وَ لَا تَأْخُذُوا شَيْئًا مِنْ أَمْوَالِهِمْ إِلا مَا وَجَدْتُمْ فِي عَسْكَرِهِمْ وَ لَا تَهَيِّجُوا امْرَأَةً بَأْدَى وَ إِنْ شَتَمْنَ أَعْرَاضَكُمْ وَ سَبَبْنَ أَمْرَأَكُمْ وَ صَلَحَاءَكُمْ فَانْهِنَّ ضِعَافَ الْقُوَى وَ الأَنْفُسِ وَ الْعُقُولِ وَ قَدْ كُنَّا نُؤْمَرُ بِالْكَفِّ عَنْهُمْ وَ هُنَّ مُشْرِكَاتٌ وَ إِنْ كَانَ الرَّجُلُ لَيَتَنَاوَلُ الْمَرْأَةَ فَيَعْبُرُ بِهَا وَ عَقِبُهُ مِنْ بَعْدِهِ

And do not mutilate the killed ones, and whenever you arrive to the men of the people, so do not tear down a veil, nor enter a house, and do not take anything from their wealth except what you find among their soldiers, and do not agitate a woman with harm. And if they (women) insult your honour and swear at your leaders and your righteous ones, so (it is because) they are weak of strength, and soul, and intellect. And we have been ordered with the restraining from them, and they were Polytheist women, and if the man had grabbed the woman, so he would be reproached for it, and his posterity (descendants) from after him.

وَ اعْلَمُوا أَنَّ أَهْلَ الْحِفَاطِ هُمُ الَّذِينَ يَحْفُونَ بِرَايَاتِهِمْ وَ يَكْتَفُونَهَا وَ يَصِيرُونَ حَفَاقِقَهَا وَ وَرَاءَهَا وَ أَمَامَهَا وَ لَا يُضَيِّعُونَهَا وَ لَا يَتَأَخَّرُونَ عَنْهَا فَيَسْلُمُوهَا وَ لَا يَتَقَدَّمُونَ عَلَيْهَا فَيَفْرُدُوهَا

⁹ Al Kafi – V 5 – The Book of Jihaad Ch 14 H 3

And know, that the defenders, they are those who are holding firmly their flags, and they are surrounding it, and going by its sides, and behind it, and in front of it, and they are not losing it nor are they staying back from it. So they are safeguarding it and are not moving ahead of it nor are they getting separated from it.

رَحِمَ اللَّهُ امْرَأً وَأَسَىٰ أَخَاهُ بِنَفْسِهِ وَ لَمْ يَكِلْ قِرْنَهُ إِلَىٰ أَخِيهِ فَيَجْتَمِعَ قِرْنُهُ وَ قِرْنُ أَخِيهِ فَيَكْتَسِبَ بِذَلِكَ اللَّائِمَةَ وَ يَأْتِي بِنَاءَةَ وَ كَيْفَ لَا يَكُونُ كَذَلِكَ وَ هُوَ يُقَاتِلُ الْإِثْنَيْنِ وَ هَذَا مُمْسِكٌ يَدُهُ قَدْ خَلَىٰ قِرْنَهُ عَلَىٰ أَخِيهِ هَارِباً مِنْهُ يَنْظُرُ إِلَيْهِ وَ هَذَا فَمَنْ يَفْعَلُهُ يَمُقِّنُهُ اللَّهُ فَلَا تَعَرَّضُوا لِمَقْتِ اللَّهِ عَزَّ وَ جَلَّ فَإِنَّمَا مَمْرُكُمْ إِلَى اللَّهِ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوْ الْقَتْلِ وَ إِذَا لَا تُمْتَعُونَ إِلَّا قَلِيلًا

May Allah^{azwj} have Mercy on a man who consoles his brother by himself and does not get weary of being paired to his brother. So his head meets the head of his brother, and he acquires the blame and becomes lowly. And how can he not become like that, and he was fighting as two, and this one restrains his hand, so he has isolated his pair upon his brother, fleeing from him looking on at him and this. So the one who does it, Allah^{azwj} would Abhor him. Therefore, do not expose yourselves to the Loathing of Allah^{azwj} Mighty and Majestic. But rather, you all would be making your way to Allah^{azwj}, and Allah^{azwj} Mighty and Majestic has Said **[33:16] Say: Fleeing shall not benefit you if you flee from death or killing, and (if you do) you will not be enjoying except for a little while.**

وَ اِيْمُ اللَّهِ لَئِنْ فَرَرْتُمْ مِنْ سِيُوفِ الْعَاجِلَةِ لَا تَسْلَمُونَ مِنْ سِيُوفِ الْأَجَلَةِ فَاسْتَعِينُوا بِالصَّبْرِ وَ الصِّدْقِ فَإِنَّمَا يَنْزِلُ النَّصْرُ بَعْدَ الصَّبْرِ فَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And I^{asws} swear by Allah^{azwj}, if you were to flee from the swords of the present, you would not be safe from the swords of the future. Therefore, seek assistance with the patient and the truthfulness, for rather the victory would descend upon who are the patience. So fight for Allah^{azwj} which a deserving Jihad, and there is no strength except with Allah^{azwj}.

وَ قَالَ (عَلَيْهِ السَّلَامُ) حِينَ مَرَّ بِرَأْيَةِ لِأَهْلِ الشَّامِ أَصْحَابَهَا لَا يَزُولُونَ عَنْ مَوَاضِعِهِمْ فَقَالَ (عَلَيْهِ السَّلَامُ) إِنَّهُمْ لَنْ يَزُولُوا عَنْ مَوَاقِفِهِمْ دُونَ طَعْنِ دِرَاكِ يَخْرُجُ مِنْهُ النَّسِيمُ وَ ضَرْبٍ يَفْلِقُ الْهَامَ وَ يُطِيحُ الْعِظَامَ وَ يَسْقُطُ مِنْهُ الْمَعَاصِمُ وَ الْأَكْفُ حَتَّى تَصَدَّعَ جِبَاهُهُمْ بِعَمْدِ الْحَدِيدِ وَ تَنْتَرَّ حَوَاجِبُهُمْ عَلَى الصُّدُورِ وَ الْأَنْقَانِ أَيْنَ أَهْلُ الصَّبْرِ وَ طَلَابُ الْأَجْرِ

And he^{asws} said when he^{asws} passed by a flag of the people of Syria whose owners were not moving from their places, so he^{asws} said: 'They would not be moving from their places without the stabbing of your armour which would extract the soul, and a strike which splits the head and breaks the bones, and the wrists and the palms fall off, until their foreheads are cracked with the force of the iron, and their eyelids scatter upon their chests and the chins. Where are the people and the seekers of the Recompense?'

فَسَارَتْ إِلَيْهِ عَصَابَةٌ مِنَ الْمُسْلِمِينَ فَعَادَتْ مَيْمَنَتُهُ إِلَى مَوْقِفِهَا وَ مَصَافِهَا وَ كَشَفَتْ مَنْ بَارَأَهَا فَأَقْبَلَ حَتَّى أَنْتَهَى إِلَيْهِمْ وَ قَالَ (عَلَيْهِ السَّلَامُ) إِنِّي قَدْ رَأَيْتُ جَوْلَتَكُمْ وَ انْحِيَارَكُمْ عَنْ صُوفِيكُمْ تَحُورُكُمْ الْجَفَاءُ وَ الطَّعَاءُ وَ أَعْرَابُ أَهْلِ الشَّامِ وَ أَنْتُمْ لَهَا مِيمُ الْعَرَبِ وَ السَّنَامِ الْأَعْظَمُ وَ عَمَارُ اللَّيْلِ بِتِلَاوَةِ الْقُرْآنِ وَ دَعْوَةِ أَهْلِ الْحَقِّ إِذْ ضَلَّ الْخَاطِئُونَ

So a band of Muslims marched, and its right wing returned back to its place and its centre wing, and exposed those facing them. So he^{asws} returned until he^{asws} ended up to them, and said: 'I^{asws} had seen your visitation and your retreating from your ranks giving an opportunity to the unjust and the tyrants, and the Bedouins of the

people of Syria, and you are the top ones of the Arabs, and the great peak, and enduring ones of the night by the recitation of the Quran and the callers from the people of the Truth when the erroneous go astray.

فَلَوْ لَا إِقْبَالُكُمْ بَعْدَ إِدْبَارِكُمْ وَ كَرُّكُمْ بَعْدَ انْحِيَاظِكُمْ لَوَجِبَ عَلَيْكُمْ مَا يَجِبُ عَلَى الْمُؤَلَّى يَوْمَ الرَّحْفِ دُبْرَهُ وَ كُنْتُمْ فِيمَا أَرَى مِنْ
الْهَالِكِينَ وَ لَقَدْ هَوَّنَ عَلَيَّ بَعْضَ وَجْدِي وَ سَفَى بَعْضَ حَاجِ صَدْرِي إِذَا رَأَيْتُكُمْ حَزَنْتُمُوهُمْ كَمَا حَازُوكُمْ فَأَزَلْتُمُوهُمْ عَنْ
مَصَافِهِمْ كَمَا أَزَلْتُمُوهُمْ وَ أَنْتُمْ تَضْرِبُونَهُمْ بِالسُّيُوفِ حَتَّى رَكِبَ أَوْلَهُمْ آخِرُهُمْ كَالْإِبِلِ الْمَطْرُودَةِ الْهَيْمِ

Had it not been for your facing them after your turning your backs on them, and your regrouping after your retreating, there would have Obligated upon you what gets Obligated upon the turner of his back on the day of the battle, and you would be in what I^{asws} view as the destroyed ones. And it is comforting upon me^{asws} part of what I^{asws} find, and a healing for part of the concerns of my^{asws} chest, when I^{asws} saw you defeating them just as they had defeated you (beforehand), and you dislodged them from their rows just as they had dislodged you (beforehand), and you were striking them with the swords to the extent that their first ones rode upon their last ones like the camel driven away.

الآن فَاصْبِرُوا نَزَلَتْ عَلَيْكُمُ السَّكِينَةُ وَ تَبَنَّكَ اللَّهُ بِالْيَقِينِ وَ لِيَعْلَمَ الْمُنْهَرَمُ بَأَنَّهُ مُسَخِّطُ رَبِّهِ وَ مُؤَبِّقُ نَفْسِهِ إِنَّ فِي الْفِرَارِ مُوجِدَةَ
اللَّهِ وَ الذَّلَّ اللَّازِمَ وَ الْعَارَ الْبَاقِيَّ وَ فِسَادَ الْعَيْشِ عَلَيْهِ وَ إِنَّ الْفَارَّ لَعَزِيزٌ مَرِيدٌ فِي عُمُرِهِ وَ لَا مَحْجُوزٌ بَيْنَهُ وَ بَيْنَ يَوْمِهِ وَ لَا
يَرْضَى رَبُّهُ وَ لَمَوْتُ الرَّجُلِ مَحَقًّا قَبْلَ إِثْبَانِ هَذِهِ الْخِصَالِ خَيْرٌ مِنَ الرِّضَا بِالتَّلْبِيسِ بِهَا وَ الْإِقْرَارِ عَلَيْهَا

As for now, so be patient and tranquillity would descend upon you, and Allah^{azwj} will Affirm you with the conviction, and the defeated one would know that he has Angered his Lord^{azwj} and would rebuke himself. In the fleeing is the Fury of Allah^{azwj}, and the humiliation is necessitated, and the remaining stigma, and spoiling of the life over it. And the flee is without an increase in his age, and there is no barrier between him and between his day (of death), nor would his Lord^{azwj} be Pleased with him, and for a death to come to the man before he indulges in such characteristics is better than the pleasure of being clothed by these (characteristics) and agreeing over it'.

وَ فِي كَلَامٍ لَهُ آخَرَ وَ إِذَا لَقَيْتُمْ هَؤُلَاءِ الْقَوْمَ عَدَاً فَلَا تَقَاتِلُوهُمْ حَتَّى يُفَاتِلُوكُمْ فَإِذَا بَدَعُوا بِكُمْ فَانْهَدُوا إِلَيْهِمْ وَ عَلَيْكُمُ السَّكِينَةُ وَ
الْوَقَارَ وَ عَضُّوا عَلَيَّ الْأَضْرَاسَ فَإِنَّهُ أَنْبَأَ لِلْسُّيُوفِ عَنِ الْهَامِ وَ غَضُّوا الْأَبْصَارَ وَ مَدُّوا جِبَاهَ الْخَيُْولِ وَ وُجُوهُ الرِّجَالِ وَ
أَقْبَلُوا الْكَلَامَ فَإِنَّهُ أَطْرَدَ لِفَسْلٍ وَ أَذْهَبَ بِالْوَهْلِ وَ وَطَّنُوا أَنْفُسَكُمْ عَلَى الْمُبَارَاةِ وَ الْمُنَازَلَةِ وَ الْمَجَادَلَةِ وَ اثْبَنُوا وَ اذْكُرُوا اللَّهَ
عَزَّ وَ جَلَّ كَثِيرًا

And in another speech of his^{asws}: 'And when you meet these people (in battle) tomorrow, so do not fight them until they fight you. So when they initiate (the fighting) with you, then break them down and upon you would be tranquillity and the dignity. And grit your teeth for it is strength for the swords on the heads (of the enemies), and lower your eyes, and keep your eyes upon the foreheads of the cavalry horses and the forces of the men. And minimise your speech for it drives away the failure, and resign yourselves upon the duelling, and the confrontation, and the argumentation, and be steadfast and mention Allah^{azwj} Mighty and Majestic frequently.

فَإِنَّ الْمَنَاعَ لِلذَّمَّارِ عِنْدَ نُزُولِ الْحَقَائِقِ هُمْ أَهْلُ الْحِفَاظِ الَّذِينَ يَحْفُونَ بِرَأْيَاتِهِمْ وَ يَضْرِبُونَ حَافَتَيْهَا وَ أَمَامَهَا وَ إِذَا حَمَلْتُمْ
فَأَفْعَلُوا فِعْلَ رَجُلٍ وَاحِدٍ وَ عَلَيْكُمْ بِالتَّحَامِي فَإِنَّ الْحَرْبَ سَجَالٌ لَا يَسْتَدُونَ عَلَيْكُمْ كَرَّةً بَعْدَ فَرَّةٍ وَ لَا حَمَلَةً بَعْدَ جَوْلَةٍ وَ مَنْ أَلْقَى

إِيَّكُمْ السَّلَامَ فَاقْبَلُوا مِنْهُ وَاسْتَعِينُوا بِالصَّبْرِ فَإِنَّ بَعْدَ الصَّبْرِ النَّصْرَ مِنَ اللَّهِ عَزَّ وَجَلَّ إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَ الْعَاقِبَةُ لِلْمُتَّقِينَ .

So the defenders of the honour during the descent of the realities, they are the protecting people whom are surrounding their flag, and the they are striking around it, and in front of it, and when you are carrying it, so do the deed of one man (in unison), and upon you is being protective (of each other), for the war is a competition. Do not let yourselves be pulled by an attack after the fleeing, nor an advance after a retreat. And the one who throws (down the weapons) to you for the peace, so accept it from him, and seek Assistance by the patience, for after the patience is the Consideration from Allah^{azwj} Mighty and Majestic. **[7:128] surely the earth is Allah's; He Causes such of His servants to inherit it as He so Desires, and the end is for those who are pious'**¹⁰

أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ ابْنِ جُمُهورٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مفضلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَعَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ حَرِيزِ بْنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) لِأَصْحَابِهِ إِذَا لَقِيتُمْ عَدُوَّكُمْ فِي الْحَرْبِ فَأَقْلُوا الْكَلَامَ وَ اذْكُرُوا اللَّهَ عَزَّ وَجَلَّ وَ لَا تُولُوهُمْ الْأَدْبَارَ فَتَسْخَطُوا اللَّهَ تَبَارَكَ وَ تَعَالَى وَ تَسْتَوْجِبُوا غَضَبَهُ وَ إِذَا رَأَيْتُمْ مِنْ إِخْوَانِكُمُ الْمَجْرُوحَ وَ مَنْ قَدْ نُكِلَ بِهِ أَوْ مَنْ قَدْ طَمِعَ عَدُوَّكُمْ فِيهِ فَقُوهُ بِأَنْفُسِكُمْ .

Ahmad Bin Muhammad Al Kufy, from Ibn Jamhour, from his father, from Muhammad Bin Sinan, from Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah^{asws},

and from Abdullah Bin Abdul Rahman Al Asamma, from Hareyz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said to his^{asws} companions: 'Whenever you meet your enemies during the war, so minimise your speech, and mention Allah^{azwj} Mighty and Majestic frequently, and do not turn back on them, for Allah^{azwj} Blessed and High would be Angered, and His^{azwj} Anger would be Obligated upon you. And whenever you see one of your brethren been injured, or being tortured, or one who has been captured by your enemies therein, so protect him with yourself (life)'¹¹

باب

Chapter 16 – A Chapter

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ بَعْضِ أَصْحَابِ أَبِي عَبْدِ اللَّهِ (عليه السلام) عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي السَّبْيِ يَأْخُذُهُ الْعَدُوُّ مِنَ الْمُسْلِمِينَ فِي الْقِتَالِ مِنْ أَوْلَادِ الْمُسْلِمِينَ أَوْ مِنْ مَمَالِكِهِمْ فَيُخَوِّزُونَهُمْ ثُمَّ إِنَّ الْمُسْلِمِينَ بَعْدُ قَاتَلُوهُمْ فَظَفَرُوا بِهِمْ وَ سَبَوْهُمْ وَ أَخَذُوا مِنْهُمْ مَا أَخَذُوا مِنْ مَمَالِكِ الْمُسْلِمِينَ وَ أَوْلَادِهِمْ الَّذِينَ كَانُوا أَخَذَهُ مِنَ الْمُسْلِمِينَ كَيْفَ يُصْنَعُ بِمَا كَانُوا أَخَذَهُ مِنْ أَوْلَادِ الْمُسْلِمِينَ وَ مَمَالِكِهِمْ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Hisham Bin Salim,

¹⁰ Al Kafi – V 5 – The Book of Jihaad Ch 14 H 4

¹¹ Al Kafi – V 5 – The Book of Jihaad Ch 14 H 5

(It has been narrated) from one of the companions of Abu Abdullah^{asws}, from Abu Abdullah^{asws} with regards to the captives taken from the Muslims during the fighting, from the children of the Muslims, or from their owned slaves, so they (enemies) hold them. Then Muslims, afterwards fight with them and capture them, and take from them, what they had taken, from the owned slaves of the Muslims and their children whom they (enemies) had taken from the Muslim, how should they be dealt with, from the children of the Muslims and their owned slaves.

قَالَ فَقَالَ أَمَا أَوْلَادُ الْمُسْلِمِينَ فَلَا يُقَامُونَ فِي سِبْهَامِ الْمُسْلِمِينَ وَ لَكِنْ يُرَدُّونَ إِلَى آبَائِهِمْ أَوْ أَخِيهِمْ أَوْ إِلَى وَلِيِّهِمْ بِشُهُودٍ وَ أَمَا الْمَمَالِكُ فَإِنَّهُمْ يُقَامُونَ فِي سِبْهَامِ الْمُسْلِمِينَ فَيُبَاعُونَ وَ يُعْطَى مَوَالِيهِمْ قِيَمَةً أَثْمَانِهِمْ مِنْ بَيْتِ مَالِ الْمُسْلِمِينَ .

He (the narrator) said, ‘So he^{asws} said: ‘As for the children of the Muslim, so they would not be evaluated in the share of the Muslims, but they would be returned to their fathers, or their brothers, or to their guardians with a witness. And as for the owned slaves, so they would be evaluated in the share of the Muslims, so they would be sold and their masters would be given their price from the Public Treasury of the Muslims’.¹²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ لَقِيَهُ الْعَدُوُّ وَ أَصَابَ مِنْهُ مَالًا أَوْ مَتَاعًا ثُمَّ إِنَّ الْمُسْلِمِينَ أَصَابُوا ذَلِكَ كَيْفَ يُصْنَعُ بِمَتَاعِ الرَّجُلِ فَقَالَ إِذَا كَانَ أَصَابُوهُ قَبْلَ أَنْ يَحُوزُوا مَتَاعَ الرَّجُلِ رُدَّ عَلَيْهِ وَ إِنْ كَانَ أَصَابُوهُ بَعْدَ مَا حَازُوهُ فَهُوَ فِيَّ لِلْمُسْلِمِينَ وَ هُوَ أَحَقُّ بِالشُّفْعَةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I asked him^{asws} about a man whose enemy met him and acquired wealth from him, or chattels (belongings), then the Muslims acquired that. How should one deal with the chattels of the man?’ So he^{asws} said: ‘If that was acquired before they had possessed the chattels of the man, these would be returned to him, and if they were acquired after having possessed by them, so it is war booty of the Muslims, and he would have a right with being the first one (to buy it back)’.¹³

بَابُ أَنَّهُ لَا يَحِلُّ لِلْمُسْلِمِ أَنْ يَنْزِلَ دَارَ الْحَرْبِ

Chapter 17 – It is not Permissible for the Muslim that he lodges in the field of war

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ بَعَثَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حَيْشًا إِلَى خَنْعَمَ فَلَمَّا عَشِيهِمْ اسْتَعْصَمُوا بِالسُّجُودِ فَقَتِلَ بَعْضُهُمْ فَبَلَغَ ذَلِكَ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ أَعْطُوا الْوَرِثَةَ نِصْفَ الْعَقْلِ بِصَلَاتِهِمْ وَ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَلَا إِنِّي بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ نَزَلَ مَعَ مُشْرِكٍ فِي دَارِ الْحَرْبِ .

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} sent an army to Khas’am. So when they overcame them, they exempted themselves by (performing) the Prostration. So some of them were killed, and (the news of) that

¹² Al Kafi – V 5 – The Book of Jihaad Ch 15 H 1

¹³ Al Kafi – V 5 – The Book of Jihaad Ch 15 H 2

reach the Prophet^{saww}. So he^{saww} said: 'Give to the inheritors half the compensation due to their Prayer'. And the Prophet^{saww} said: 'Indeed! I^{saww} disavow from every Muslim who lodges with a Polytheist in the battlefield'.¹⁴

بَابِ قِسْمَةِ الْغَنِيمَةِ

Chapter 18 – Distribution of the war booty

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) السَّرِيَّةُ يَبْعَثُهَا الْإِمَامُ فَيُصِيبُونَ غَنَائِمَ كَيْفَ تُقَسَّمُ قَالَ إِنْ قَاتَلُوا عَلَيْهَا مَعَ أَمِيرٍ أَمْرَهُ الْإِمَامُ عَلَيْهِمْ أُخْرِجَ مِنْهَا الْخُمْسُ لِلَّهِ وَ لِلرَّسُولِ وَ قُسِمَ بَيْنَهُمْ أَرْبَعَةَ أَخْمَاسٍ وَ إِنْ لَمْ يَكُونُوا قَاتِلُوا عَلَيْهَا الْمُشْرِكِينَ كَانَ كُلُّ مَا غَنِمُوا لِلْإِمَامِ يَجْعَلُهُ حَيْثُ أَحَبَّ .

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muawiya Bin Wahab who said,

'I said to Abu Abdullah^{asws}, 'The battalion which the Imam^{asws} sends, so they acquire war booty, would it be distributed?' He^{asws} said: 'If they fought over it with a commander whom the Imam^{asws} appointed as a commander over them, one-fifth would be taken out from it for Allah^{azwj}, and for the Rasool^{saww}, and four-fifths would be distributed between them. And if they did not happen to have fought the Polytheists over it, everything which they have acquired would be for the Imam^{asws}. He^{asws} would make it to be wherever he^{asws} likes to'.¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ حَفْصِ بْنِ غِيَاثٍ قَالَ كَتَبْتُ إِلَيْ بَعْضِ إِخْوَانِي أَنْ أَسْأَلَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ مَسَائِلَ مِنَ السُّنَنِ فَسَأَلْتُهُ أَوْ كَتَبْتُ بِهَا إِلَيْهِ فَكَانَ فِيهَا سَأَلْتُهُ أَخْبِرْنِي عَنِ الْجَيْشِ إِذَا غَزَا أَرْضَ الْحَرْبِ فَغَنِمُوا غَنِيمَةً ثُمَّ لَحِقَهُمْ جَيْشٌ آخَرَ قَبْلَ أَنْ يَخْرُجُوا إِلَى دَارِ السَّلَامِ وَ لَمْ يَلْقُوا عَدُوًّا حَتَّى خَرَجُوا إِلَى دَارِ السَّلَامِ هَلْ يُشَارِكُونَهُمْ فَقَالَ نَعَمْ

Ali Bin Ibrahim, from his father and Ali Bin Muhammad, altogether from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Hafs Bin Giyas who said,

'One of my brothers wrote to me that I should ask Abu Abdullah^{asws} certain questions from the Sunnah. So I asked him^{asws}, or wrote to him with it. So among what I asked him^{asws} was, 'Inform me about the army when it battles in a battlefield, so they acquire war booty. Then another army meets them (to join it) before they go out to the house of Al-Islam, and they (the second army) did not face an enemy until they all go out to the house of Al-Islam. Would they (the second army) be their participants (in the war booty)?' So he^{asws} said: 'Yes'.

وَ عَنْ سَرِيَّةٍ كَانُوا فِي سَفِينَةٍ وَ لَمْ يَرْكَبْ صَاحِبُ الْفَرَسِ فَرَسَهُ كَيْفَ تُقَسَّمُ الْغَنِيمَةُ بَيْنَهُمْ فَقَالَ لِلْفَارِسِ سَهْمَانِ وَ لِلرَّاجِلِ سَهْمٌ فَقُلْتُ وَ إِنْ لَمْ يَرْكَبُوا وَ لَمْ يُقَاتِلُوا عَلَى أَفْرَاسِهِمْ فَقَالَ أَرَأَيْتَ لَوْ كَانُوا فِي عَسْكَرٍ فَتَقَدَّمَ الرَّجَالُ فَقَاتَلُوا وَ غَنِمُوا كَيْفَ كَانَ يُقَسَّمُ بَيْنَهُمْ أَلَمْ أَجْعَلْ لِلْفَارِسِ سَهْمَيْنِ وَ لِلرَّاجِلِ سَهْمًا وَ هُمُ الَّذِينَ غَنِمُوا دُونَ الْفَرَسَانِ .

And about a battalion in a ship and the owner of the horse did not ride his horse, how would the war booty be distributed between them?' So he^{asws} said: 'For the horse-rider would be two shares, and for the infantry would be one share'. So I said, 'And if they did not ride and did not fight upon their horses?' So he^{asws} said: 'What is your view if they had been in an army, so the infantry had preceded and they had fought and acquired war booty, how would that have been distributed between them?'

¹⁴ Al Kafi – V 5 – The Book of Jihaad Ch 16 H 1

¹⁵ Al Kafi – V 5 – The Book of Jihaad Ch 16 H 1

Would there not be two shares for the cavalry and one share for the infantry, they had acquired the war booty without the cavalry?¹⁶

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ حُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) إِذَا كَانَ مَعَ الرَّجُلِ أَقْرَاسٌ فِي الْعَزْوِ لَمْ يُسْهِمَ لَهُ إِلَّا لِفَرَسَيْنِ مِنْهَا .

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Husayn Bin Abdullah, from his father, from his grandfather who said,

‘Amir Al-Momineen^{asws} said: ‘When there were (many) horses for the man during a military expedition, there would not be distributed to him except for the two horses from these’.¹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ يُؤْخَذُ الْخُمْسُ مِنَ الْعَنَائِمِ فَيُجْعَلُ لِمَنْ جَعَلَهُ اللَّهُ عَزَّ وَجَلَّ وَ يُفَسَّمُ أَرْبَعَهُ أَخْمَاسٍ بَيْنَ مَنْ قَاتَلَ عَلَيْهِ وَ وَلِيِّ ذَلِكَ

Ali Bin Ibrahim, from his father, from Hammad, from one of his companions,

(It has been narrated) from Abu Al-Hassan^{asws} having said: ‘The fifth would be taken from the war booty and it would be made to be for the one whom Allah^{azwj} Mighty and Majestic Made it to be for, and four-fifths would be distributed between the ones who fought over it, and they would be the owners of that’.

قَالَ وَ لِلْإِمَامِ صَفْوُ الْمَالِ أَنْ يَأْخُذَ الْجَارِيَةَ الْفَارِهَةَ وَ الدَّابَّةَ الْفَارِهَةَ وَ الثَّوْبَ وَ الْمَتَاعَ مِمَّا يُحِبُّ وَ يَشْتَهِي فَذَلِكَ لَهُ قَبْلَ قِسْمَةِ الْمَالِ وَ قَبْلَ إِخْرَاجِ الْخُمْسِ

He^{asws} said: ‘And for the Imam^{asws} would be the cleanest of the wealth if he^{asws} were to like to take a slave girl, and the fancy animal, and the clothes, and the chattels from whatsoever he^{asws} so loves and desires to, so that is for him^{asws} before the distribution of the wealth, and before the extraction of the one-fifth’.

قَالَ وَ لَيْسَ لِمَنْ قَاتَلَ شَيْءٌ مِنَ الْأَرْضِيِّينَ وَ لَا مَا غَلَبُوا عَلَيْهِ إِلَّا مَا احْتَوَى عَلَيْهِ الْعَسْكَرُ وَ لَيْسَ لِلْأَعْرَابِ مِنَ الْغَنِيمَةِ شَيْءٌ وَ إِنْ قَاتَلُوا مَعَ الْإِمَامِ لِأَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) صَالَحَ الْأَعْرَابَ أَنْ يَدْعَهُمْ فِي دِيَارِهِمْ وَ لَا يُهَاجِرُوا عَلَى أَنَّهُ إِنْ دَهَمَ رَسُولَ اللَّهِ (صلى الله عليه وآله) مِنْ عَدُوِّهِ دَهْمٌ أَنْ يَسْتَفِزَّهُمْ فَيَقَاتِلَ بِهِمْ وَ لَيْسَ لَهُمْ فِي الْغَنِيمَةِ نَصِيبٌ وَ سُنَّةٌ جَارِيَةٌ فِيهِمْ وَ فِي غَيْرِهِمْ

He^{asws} said: ‘And there would be nothing for the fighters from the lands, nor what they overcome over it, except what the soldiers possess, and there would not be anything from the war booty for the Bedouins, even if they had fought alongside the Imam^{asws}, because Rasool-Allah^{saww} had a treaty with the Bedouins that he^{saww} would leave them in their houses and would not make them emigrate upon (the stipulation) that if Rasool-Allah^{saww} is raided upon from his^{saww} enemies by a raid, they would be provoked and would fight with them, and there would not be a share for them in the war booty, and it is a flowing Sunnah with regards to them and others.

وَ الْأَرْضُ النَّبِيَّ أُخِذَتْ عَنْهُ بَحِيلٌ أَوْ رِكَابٍ فَهِيَ مَوْفُوقَةٌ مَنْرُوكَةٌ فِي يَدِي مَنْ يَعْمُرُهَا وَ يُحْيِيهَا وَ يَقُومُ عَلَيْهَا عَلَى مَا يُصَالِحُهُمُ الْوَالِي عَلَى قَدْرِ طَاقَتِهِمْ مِنَ الْحَقِّ النَّصْفِ وَ الثُّلُثِ وَ الثُّلُثَيْنِ عَلَى قَدْرِ مَا يَكُونُ لَهُمْ صَالِحًا وَ لَا يَضُرُّهُمْ .

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

¹⁷ Al Kafi – V 5 – The Book of Jihaad Ch 16 H 3

And the land which is taken forcibly by a cavalry or riders, so it is dedicated to be left in the hands of the one who would fill it and revive it, and the governor would establish over it what would be correct for them in accordance to their (financial) strength from the right, the half and the third and the two-thirds, upon a measurement of whatever happens to be correct for them, and would not harm them'.¹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ مَنْصُورٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْأَعْرَابِ عَلَيْهِمْ جِهَادٌ قَالَ لَا إِلَّا أَنْ يُخَافَ عَلَى الْإِسْلَامِ فَيَسْتَعَانَ بِهِمْ قُلْتُ فَلَهُمْ مِنَ الْجَزِيَةِ شَيْءٌ قَالَ لَا .

Muhamad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Isa, from Mansour, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Bedouins, it there Jihaad upon them?' He^{asws} said: 'No, except if there is a fear upon Al-Islam, so assistance would be sought by them'. I said, 'So would there be anything from the taxation for them?' He^{asws} said: 'No'.¹⁹

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ (عَلَيْهِمُ السَّلَامُ) عَنْ عَلِيٍّ (عَلَيْهِ السَّلَامُ) فِي الرَّجُلِ يَأْتِي الْقَوْمَ وَ قَدْ غَنِمُوا وَ لَمْ يَكُنْ شَهِدَ الْقِتَالَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) هُوَ لِأَيِّ الْمَحْرُومُونَ وَ أَمْرٌ أَنْ يُقَسَّمَ لَهُمْ .

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

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} regarding the man who comes to the people (combatants), and they had acquired war booty, and he had not been present for the fighting. So Amir Al-Momineen^{asws} said: 'They are the deprives ones', and (but still) he^{asws} ordered that it should be distributed to them'.²⁰

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْغَنِيمَةِ فَقَالَ يُخْرَجُ مِنْهَا خُمْسٌ لِلَّهِ وَ خُمْسٌ لِلرَّسُولِ وَ مَا بَقِيَ فَيُسَمُّ بَيْنَ مَنْ قَاتَلَ عَلَيْهِ وَ وَلِيٍّ ذَلِكَ .

Muhammad, from Ahmad Bin Muhammad Bin Isa, from Mansour Bin Hazim, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the war booty, so he^{asws} said: 'One-fifth would be taken out from it for Allah^{azwj}, and a fifth for the Rasool^{saww}, and whatever remains would be distributed between the ones who fought over it, and be the guardians of that'.²¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ جَمِيعاً عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) خَرَجَ بِالنِّسَاءِ فِي الْحَرْبِ حَتَّى يُدَاوِينَ الْجَرْحَى وَ لَمْ يُقَسِّمْ لَهُنَّ مِنَ الْفَيْءِ شَيْئاً وَ لَكِنَّهُ نَفَّلَهُنَّ .

Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, form Muhammad Bin Al Husayn, altogether from Usman Bin Isa, from Sama'at,

¹⁸ Al Kafi – V 5 – The Book of Jihaad Ch 16 H 4

¹⁹ Al Kafi – V 5 – The Book of Jihaad Ch 16 H 5

²⁰ Al Kafi – V 5 – The Book of Jihaad Ch 16 H 6

²¹ Al Kafi – V 5 – The Book of Jihaad Ch 16 H 7

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said that Rasool-Allah^{saww} went out with the women during the war until they would treat the wounded, and did not distribute for them anything from the war booty, but gifted it voluntarily for them'.²²

باب

Chapter 19 – A Chapter

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مِهْرَانَ بْنِ مُحَمَّدٍ عَنْ عَمْرِو بْنِ أَبِي نَصْرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ خَيْرُ الرَّفَقَاءِ أَرْبَعَةٌ وَخَيْرُ السَّرَايَا أَرْبَعُمِائَةٍ وَخَيْرُ الْعَسَاكِرِ أَرْبَعَةُ آلَافٍ وَلَا يُغْلَبُ عَشْرُ آلَافٍ مِنْ قَلَّةٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Mihran Bin Muhammad, form Amro Bin Abu Nasr who said,

'I heard Abu Abdullah^{asws} saying, 'The best of the friends (circle) is the four, and the best of the battalions is four hundred, and the best of the armies is four thousand; and ten thousand would not be overcome due to scarcity (of numbers)'.²³

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ فَضِيلِ بْنِ خَيْثَمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا يُهْرَمُ جَيْشٌ عَشْرَةَ آلَافٍ مِنْ قَلَّةٍ .

Muhammad, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Fuzayl Bin Khaysam,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'An army of ten thousand would not be defeated due to scarcity (of numbers)'.²⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمَنْقَرِيِّ قَالَ أَخْبَرَنِي النَّضْرُ بْنُ إِسْمَاعِيلَ الْبَلْخِيُّ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ قَالَ لِي الْحَجَّاجُ وَ سَأَلَنِي عَنْ خُرُوجِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِلَى مَشَاهِدِهِ فَقُلْتُ شَهِدَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بَدْرًا فِي ثَلَاثِمِائَةٍ وَ ثَلَاثَةَ عَشَرَ وَ شَهِدَ أَحَدًا فِي سِتِّمِائَةٍ وَ شَهِدَ الْخَنْدَقَ فِي تِسْعِمِائَةٍ فَقَالَ عَمَّنْ قُلْتُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ (عَلَيْهِ السَّلَامُ) فَقَالَ ضَلَّ وَ اللَّهُ مِنْ سَلَاكَ غَيْرِ سَبِيلِهِ

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Ismail Al Balkhy, from Abu Hamza Al Sumaly, from Shahr Bin Howshab who said,

'Al-Hajjaj said to me and asked me about the going out of the Prophet^{saww} to his^{saww} overseeing it (the battles), so I said, 'Rasool-Allah^{saww} oversaw (the battle of) Badr among three hundred and thirteen (combatants), and oversaw (the battle of) Ohad among six hundred (combatants), and oversaw (the battle of) Khandaq among nine hundred (combatants)'. He said, 'From whom are you saying it, from Ja'far^{asws} Bin Muhammad^{asws}?' So I said, 'Strayed is the one, by Allah^{azwj}, who walks upon other than his^{asws} way'.²⁵

²² Al Kafi – V 5 – The Book of Jihaad Ch 16 H 8

²³ Al Kafi – V 5 – The Book of Jihaad Ch 17 H 1

²⁴ Al Kafi – V 5 – The Book of Jihaad Ch 17 H 2

²⁵ Al Kafi – V 5 – The Book of Jihaad Ch 17 H 3

Chapter 20– A Chapter

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ ابْنِ الْقَدَّاحِ عَنْ أَبِيهِ مَيْمُونٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) كَانَ إِذَا أَرَادَ الْقِتَالَ قَالَ هَذِهِ الدَّعَوَاتُ اللَّحْمُ إِنَّكَ أَعْلَمْتَ سَبِيلًا مِنْ سُبُلِكَ جَعَلْتَ فِيهِ رِضَاكَ وَ نَدَبْتَ إِلَيْهِ أَوْلِيَاءَكَ وَ جَعَلْتَهُ أَشْرَفَ سُبُلِكَ عِنْدَكَ ثَوَابًا وَ أَكْرَمَهَا لَدَيْكَ مَابًا وَ أَحَبَّهَا إِلَيْكَ مَسْلَكًا

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad, from Ibn Al Qaddah, from his father Maymoun,

(It has been narrated) from Abu Abdullah^{asws} that whenever Amir Al-Momineen^{asws} intended the fighting, said: 'This is the supplication, 'O Allah^{azwj}! You^{azwj} Notified a Way from Your^{azwj} Ways (and) Made Your^{azwj} Pleasure to be therein, and Authorised Your^{azwj} Guardians^{asws} upon it, and Made it the noblest of Your^{azwj} Ways with Rewards in Your^{azwj} Presence, and most honourable of it as an ending, and the most Beloved it to You^{azwj} as a pathway.

ثُمَّ اسْتَرَيْتَ فِيهِ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَ أَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَ يُقْتَلُونَ وَ عَدَاً عَلَيْكَ حَقًّا فَاجْعَلْنِي مِمَّنْ اسْتَرَى فِيهِ مِنْكَ نَفْسَهُ ثُمَّ وَفَى لَكَ بِبَيْعِهِ الَّذِي بَايَعَكَ عَلَيْهِ غَيْرَ نَاكِثٍ وَ لَا نَاقِضٍ عَهْدًا وَ لَا مُبَدِّلًا تَبْدِيلًا

Then You^{azwj} Bought from the Believers, their own souls and their wealth with the (price) that the Paradise would be for them, fighting in the Way of Allah^{azwj}. So they are killing and are being killed based on a promise upon You^{azwj} which is true. Therefore, Make me to be from the ones whom You^{azwj} have Bought their own selves, then they fulfil the pledge which You^{azwj} Pledged upon it, not being from the breaker and contradictors of an oath, nor Replace me with a replacement.

بَلِ اسْتِجَابًا لِمَحَبَّتِكَ وَ تَقَرُّبًا بِه إِلَيْكَ فَاجْعَلْهُ خَاتِمَةَ عَمَلِي وَ صَيِّرْ فِيهِ فَنَاءَ عُمْرِي وَ ارْزُقْنِي فِيهِ لَكَ وَ بِهِ مَشْهُدًا تُوجِبُ لِي بِهِ مِنْكَ الرِّضَا وَ تَحُطُّ بِهِ عَنِّي الْخَطَايَا

But, (Make me) as a responder to Your^{azwj} Love, and to be closer to You^{azwj} by it. Therefore, Make it a conclusion of my deeds, and Make therein an annihilation of my lifetime, and Grace me in it and by it, a martyrdom for You^{azwj}, and Obligate to me by it, the Pleasure from you, and Delete from me, the errors by it.

وَ تَجْعَلْنِي فِي الْأَحْيَاءِ الْمَرْزُوقِينَ بِأَيْدِي الْعُدَاةِ وَ الْعُصَاةِ تَحْتَ لَوَاءِ الْحَقِّ وَ رَايَةِ الْهُدَى مَاضِيًا عَلَى نُصْرَتِهِمْ قُدَمًا غَيْرَ مُؤَلَّذِيرًا وَ لَا مُحِيطًا شَكًّا

And Make me to be among the living Sustained ones (martyred) by the hands of the enemies and the disobedient ones, beneath the flag of the Truth and a flag of the Guidance, going to their (Believers) for their help, forward without turning backwards, nor encountering any doubts.

اللَّهُمَّ وَ أَعُوذُ بِكَ عِنْدَ ذَلِكَ مِنَ الْجُبْنِ عِنْدَ مَوَارِدِ الْأَهْوَالِ وَ مِنَ الضَّعْفِ عِنْدَ مُسَاوَرَةِ الْأَبْطَالِ وَ مِنَ الذَّنْبِ الْمُحِيطِ لِلْأَعْمَالِ فَاجْعَمْ مِنْ شَكِّ أَوْ مَضَى بِغَيْرِ يَقِينٍ فَيَكُونُ سَعْيِي فِي تَبَابٍ وَ عَمَلِي غَيْرَ مَقْبُولٍ .

O Allah^{azwj}! And I seek Refuge with You^{azwj} during that, from the cowardice during the turning conditions, and from the weakness during encounters with the champions (of the enemies), and from the sins which frustrate the deeds so I can refrain from

doubts, or die without conviction in my quest in ruination, and my deeds would be without Acceptance'.²⁶

باب الشعار

Chapter 21 – The Slogan (Battle-cry)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ شِعَارُنَا يَا مُحَمَّدُ يَا مُحَمَّدُ وَ شِعَارُنَا يَوْمَ بَدْرٍ يَا نَصْرَ اللَّهِ اقْتَرِبْ اقْتَرِبْ

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu nasr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Our^{asws} slogan is 'O Muhammad^{saww}! O Muhammad^{saww}!' and our^{asws} slogan on the Day of Badr was, 'O victory of Allah^{azwj}! Draw nearer! Draw nearer!'

وَ شِعَارُ الْمُسْلِمِينَ يَوْمَ أُحُدٍ يَا نَصْرَ اللَّهِ اقْتَرِبْ وَ يَوْمَ بَنِي النَّضِيرِ يَا رُوحَ الْقُدْسِ أَرْحِ وَ يَوْمَ بَنِي قَيْنِقَاعٍ يَا رَبَّنَا لَا يَغْلِبَنَّكَ وَ يَوْمَ الطَّائِفِ يَا رِضْوَانُ

And a slogan of the Muslims on the Day of Ohad was, 'O Victory of Allah^{azwj}, draw nearer!'; and on the Day of the Clan of Nazeer, 'O Holy Spirit, Grant rest!'; and on the Day of the Clan of Qaynuqa, 'O our Lord^{azwj}, You^{azwj} will not be overcome!'; and on the Day of Al-Ta'if, 'O Rizwaan!'

وَ شِعَارُ يَوْمِ حُنَيْنٍ يَا بَنِي عَبْدِ اللَّهِ [يَا بَنِي عَبْدِ اللَّهِ] وَ يَوْمَ الْأَحْزَابِ حَمَّ لَا يُبْصِرُونَ وَ يَوْمَ بَنِي فُرَيْطَةَ يَا سَلَامَ أَسْلَمَهُمْ وَ يَوْمَ الْمُرَيْسِيعِ وَ هُوَ يَوْمُ بَنِي الْمُصْطَلِقِ أَلَا إِلَى اللَّهِ الْأَمْرُ

And a slogan on the Day of Hunayn, 'O Clan of Abdullah! O Clan of Abdullah!' and on the Day of Al-Ahzaab, 'Ha Meem! They shall not be visualising!', and on the Day of the Clan of Qureyza, 'O Salaam! Make them submit!' and on the Day of Al-Muraysi'e and it is the Day of the Clan of Al-Mustalaq, 'Indeed! To Allah^{azwj} (return) the matters!'

وَ يَوْمَ الْحُدَيْبِيَّةِ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ وَ يَوْمَ خَيْبَرَ يَوْمَ الْقَمُوصِ يَا عَلِيُّ آتِهِمْ مِنْ عَلٍ وَ يَوْمَ الْفَتْحِ نَحْنُ عِبَادُ اللَّهِ حَقًّا حَقًّا وَ يَوْمَ تَبُوكَ يَا أَحَدُ يَا صَمَدُ وَ يَوْمَ بَنِي الْمَلُوحِ أَمْتُ أُمَّتٍ وَ يَوْمَ صِفِّينَ يَا نَصْرَ اللَّهِ

And on the Day of Hodaybiya, 'Indeed! Curse of Allah^{azwj} is upon the unjust'; and on the Day of Khyber (also known as) the Day of Al-Qamous, 'O Ali^{asws}! Come upon them from the heights!'; and on the Day of Al-Fat'h, 'We are servants of Allah^{azwj}, truly, truly!'; and on the Day of Tabuk, 'O One! O Self-Sufficient!' and on the Day of Al-Malouh, 'Kill! Kill (Cause to die)!' and on the Day of Siffeen, 'O Victory of Allah^{azwj}!';

وَ شِعَارُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) يَا مُحَمَّدُ وَ شِعَارُنَا يَا مُحَمَّدُ .

And a slogan of Al-Husayn^{asws}, 'O Muhammad^{saww}!'; and our^{asws} slogan is, 'O Muhammad^{saww}!'²⁷

²⁶ Al Kafi – V 5 – The Book of Jihaad Ch 18 H 1

عَلِيٌّ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَدِمَ أَنَسٌ مِنْ مُرَيْنَةَ عَلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ مَا شِعَارُكُمْ قَالُوا حَرَامٌ قَالَ بَلْ شِعَارُكُمْ حَلَالٌ .

Ali, from his father, from one of his companions, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Some people proceeded from Muzayna to the Prophet^{saww}, so he^{saww} said: 'What is your slogan (battle-cry)?' They said, 'Prohibited'. He^{asws} said: 'But, your slogan is Permissible'.

وَ رُوِيَ أَيْضاً أَنَّ شِعَارَ الْمُسْلِمِينَ يَوْمَ بَدْرٍ يَا مَنْصُورُ أَمِنْتُ وَ شِعَارَ يَوْمِ أُحُدٍ لِلْمُهَاجِرِينَ يَا بَنِي عَبْدِ اللَّهِ يَا بَنِي عَبْدِ الرَّحْمَنِ وَ لِلْأَوْسِ يَا بَنِي عَبْدِ اللَّهِ .

And it has been reported as well that a slogan (battle-cry) on the Day of Badr, 'O Aided ones, Kill!'; and a slogan of the Emigrants on the Day of Ohad, 'O Clan of Abdullah! O Clan of Abdul Rahman!'; and for the Aws (a tribe), 'O Clan of Abdullah!'.²⁸

باب فَضْلِ ارْتِبَاطِ الْخَيْلِ وَ إِجْرَائِهَا وَ الرَّمْيِ

Chapter 22 – Merits of bridling the cavalry horses and injuring them, and the throwing (Archery)

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ الْخَيْلَ كَانَتْ وَحُوشاً فِي بِلَادِ الْعَرَبِ فَصَعِدَ إِبْرَاهِيمُ وَ إِسْمَاعِيلُ (عَلَيْهِمَا السَّلَام) عَلَى جَبَلِ جِيَادٍ تَمَّ صَاحَاً أَلَا هَلَا أَلَا هَلْ قَالَ فَمَا بَقِيَ فَرَسٌ إِلَّا أُعْطَاهُمَا بِيَدِهِ وَ أَمَكَّنَ مِنْ نَاصِيَتَيْهِ .

A number of our companions, from Ahmad Bin Muhammad, from someone else, from Aban, from Zurara,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The cavalry horses used to be wild in the Arab countries, so Ibrahim^{as} and Ismail^{as} ascended upon mount Jiyad, then they both^{as} shouted: 'Do not be loose, do not be loose!' He^{asws} said: 'So there did not remain a horse except that it gave its hand (front leg) to both of them^{as}, and enabled its forelock (to be touched by them both^{as})'.²⁹

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْخَيْلُ مَعْفُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ .

From him, from Ali Bin Al Hakam, from Umar Bin Aban,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The cavalry horse, the goodness is tied up in its forelocks up to the Day of Judgement'.³⁰

عَنْهُ عَنْ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ عَنْ مَعْمَرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ الْخَيْرُ كُلُّهُ مَعْفُودٌ فِي نَوَاصِي الْخَيْلِ إِلَى يَوْمِ الْقِيَامَةِ .

²⁷ Al Kafi – V 5 – The Book of Jihaad Ch 19 H 1

²⁸ Al Kafi – V 5 – The Book of Jihaad Ch 19 H 2

²⁹ Al Kafi – V 5 – The Book of Jihaad Ch 20 H 1

³⁰ Al Kafi – V 5 – The Book of Jihaad Ch 20 H 2

From him, from Ibn Fazzal, from Sa'alba, from Ma'mar,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'The goodness, all of it is tied up in the forelocks of the cavalry horse, up to the Day of Judgement'.³¹

عَنْهُ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ يَعْقُوبَ بْنِ جَعْفَرِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَنْ رَبَطَ فَرَسًا عَنِيْقًا مُحَبِّتًا عَنْهُ ثَلَاثَ سِنِيَّاتٍ فِي كُلِّ يَوْمٍ وَكُتِبَ لَهُ إِحْدَى عَشْرَةَ حَسَنَةً وَ مَنْ ارْتَبَطَ هَجِيْنًا مُحَبِّتًا عَنْهُ فِي كُلِّ يَوْمٍ سِنِيَّتَانِ وَ كُتِبَ لَهُ سَبْعُ حَسَنَاتٍ وَ مَنْ ارْتَبَطَ بِرِدْوَانٍ يُرِيدُ بِهِ جَمَالًا أَوْ قَضَاءَ حَوَائِجٍ أَوْ دَفْعَ عَدُوِّ عَنْهُ مُحَبِّتًا عَنْهُ كُلَّ يَوْمٍ سِنِيَّةً وَاحِدَةً وَ كُتِبَ لَهُ سِتُّ حَسَنَاتٍ .

From him, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Yaqoub Bin Ja'far Bin Ibrahim Al Ja'fary who said,

'I heard Abu Al-Hassan^{asws} saying: 'The one who bridles an old horse, three sins are deleted from him during every days and there would be written for him eleven good deeds; and the one who bridles a hybrid (horse) there would be deleted from him two sins during every day and there would be written seven good deeds for him; and the one who bridles a work horse intending beauty by it, or fulfilment of needs, or repelling an enemy from him, there would be deleted one sin from him during every day, and there would be written six good deeds for him'.³²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ أَبِيهِ (عَلَيْهِ السَّلَامُ) أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَجْرَى الْخَيْلَ الَّتِي أُضْمِرَتْ مِنَ الْحَفِيَاءِ إِلَى مَسْجِدِ بَيْتِي زُرَيْقٍ وَ سَبَفَهَا مِنْ ثَلَاثِ نَخْلَاتٍ فَأَعْطَى السَّابِقَ عَذْقًا وَ أَعْطَى الْمُصَلِّيَّ عَذْقًا وَ أَعْطَى الثَّالِثَ عَذْقًا .

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

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws} that Rasool-Allah^{saww} raced the cavalry horse which were harboured, from Al-Hafya to the Masjid of the Clan of Zureyq, and awarded there from three palm trees (clusters of dates). So he^{saww} gave the first one a cluster, and gave the second one a cluster, and gave the third one a cluster'.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مِثْلَهُ سِوَاءً .

Ali Bin Ibrahim, from his father, from Muhammad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws} – just about the same.³³

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُعَلَّى عَنْ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ لَا سَبَقَ إِلَّا فِي خُفٍّ أَوْ حَافِرٍ أَوْ نَصَلٍ يَعْنِي النَّضَالَ .

Al Husayn Bin Muhammad Al Ashary, from Moala Bin Muhammad, from Al Washa, from Abdullah Bin Sinan,

³¹ Al Kafi – V 5 – The Book of Jihaad Ch 20 H 3

³² Al Kafi – V 5 – The Book of Jihaad Ch 20 H 4

³³ Al Kafi – V 5 – The Book of Jihaad Ch 20 H 5

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'There shall be no (coming) first except in (racing) a camel-hoof, or a horse hoof, or an arrow-head, meaning archery'.³⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَجْرَى الْخَيْلَ وَجَعَلَ سَبْقَهَا أَوْاقِي مِنْ فِضَّةٍ .

Muhammad Bin Yahya, from Giyad Bin Ibrahim,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws}, from Ali^{asws} Bin Al-Husayn^{asws} that Rasool-Allah^{saww} raced the cavalry horses, the first (prize) being an *Awqiya* (unit of measurement) of silver'.³⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا حَرَنْتَ عَلَى أَحَدِكُمْ دَابَّةً يَعْني أَقَامَتْ فِي أَرْضِ الْعَدُوِّ أَوْ فِي سَبِيلِ اللَّهِ فَلْيَدْبَحْهَا وَلَا يُعْرِقْهَا .

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: 'If an animal balks to one of your, meaning it stand in the land of the enemy, or in the Way of Allah^{azwj}, so let him slaughter it and not hamstring it'.³⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَيْسَ شَيْءٌ تَحْضُرُهُ الْمَلَائِكَةُ إِلَّا الرَّهَانَ وَ مَلَاعِبَةَ الرَّجُلِ أَهْلُهُ .

Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'dan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is nothing which the Angels which the Angels attend except for the (horse-racing) contest, and playing of the man with his wife'.³⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ (عَلَيْهِمُ السَّلَام) قَالَ الرَّمْيُ سَهْمٌ مِنْ سَهَامِ الْإِسْلَامِ

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^{asws} forefathers^{asws} having said: 'The throwing of arrows (archery) is from the arrows of Al-Islam'.³⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ عِمْرَانَ بْنِ مُوسَى عَنِ الْحَسَنِ بْنِ طَرْيْفٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ أَعْدُوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَ مِنْ رِبَاطِ الْخَيْلِ قَالَ الرَّمْيُ .

Muhammad Bin Yahya, from Imran Bin Musa, from Al Hassan Bin Tareyf, from Abdullah Bin Al Mugheira, raising it, said,

³⁴ Al Kafi – V 5 – The Book of Jihaad Ch 20 H 6

³⁵ Al Kafi – V 5 – The Book of Jihaad Ch 20 H 7

³⁶ Al Kafi – V 5 – The Book of Jihaad Ch 20 H 8

³⁷ Al Kafi – V 5 – The Book of Jihaad Ch 20 H 9

³⁸ Al Kafi – V 5 – The Book of Jihaad Ch 20 H 10

'Rasool-Allah^{saww} said regarding the Words of Allah^{azwj} Mighty and Majestic [8:60] **And prepare against them whatever force you can and horses tied at the frontier.** 'The archery'.³⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) ارْكَبُوا وَارْمُوا وَإِنْ تَرْمُوا أَحَبُّ إِلَيَّ مِنْ أَنْ تَرْكَبُوا

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ali Bin Ismail, raising it, said,

'Rasool-Allah^{saww} said: 'Ride (horses) and throw (arrows – i.e., archery), and that archery is more beloved to me^{saww} than if your ride (horses)'.³⁹

ثُمَّ قَالَ كُلُّ لَهْوِ الْمُؤْمِنِ بَاطِلٌ إِلَّا فِي ثَلَاثٍ فِي تَأْدِيبِ الْفَرَسِ وَرَمِيهِ عَن قَوْسِهِ وَ مَلَاعَتِيهِ أَمْرَانَهُ فَإِنَّهُنَّ حَقٌّ إِلَّا إِنَّ اللَّهَ عَزَّ وَجَلَّ لَيَدْخُلُ فِي السَّهْمِ الْوَاحِدِ الثَّلَاثَةَ الْجَنَّةَ عَامِلَ الْخَشْبَةِ وَ الْمُقْوِي بِهِ فِي سَبِيلِ اللَّهِ وَ الرَّامِي بِهِ فِي سَبِيلِ اللَّهِ .

Then he^{saww} said: 'Every amusement of the Believer is false except regarding three – disciplining the horse, and throwing (arrows) from his bow, and his playing with his wife, for these are rightful. Indeed! Allah^{azwj} Mighty and Majestic would Enter (each) one of the three into Paradise with regards to the arrow – the maker of the wood, and the one who strengthens it in the Way of Allah^{azwj}, and the shooter with it in the Way of Allah^{azwj}'.⁴⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا سَبَقَ إِلَّا فِي خُفٍّ أَوْ حَافِرٍ أَوْ نَصْلٍ يَعْغِي النَّضَالَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'There shall be no (coming) first except in (racing) a camel-hoof, or a horse hoof, or an arrow-head, meaning archery'.⁴¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ كَانَ يَحْضُرُ الرَّمِيَّ وَ الرَّهَانَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafsa Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah^{asws} that he^{asws} used to attend the archery and the horse-racing contest'.⁴²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَغَارَ الْمُشْرِكُونَ عَلَى سَرْجِ الْمَدِينَةِ فَنَادَى فِيهَا مُنَادٍ يَا سَوْءَ صَبَاحَاهُ فَسَمِعَهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي الْخَيْلِ فَرَكِبَ فَرَسَهُ فِي طَلَبِ الْعُدُوِّ وَ كَانَ أَوْلَ أَصْحَابِهِ لِحَقِّهِ أَبُو قَتَادَةَ عَلَى فَرَسٍ لَهُ وَ كَانَ تَحْتَ رَسُولِ اللَّهِ (صلى الله عليه وآله) سَرْجٌ دَفَّتَاهُ لَيْفٌ لَيْسَ فِيهِ أَشْرٌ وَ لَا بَطْرٌ

Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Talha Bin Zayd,

³⁹ Al Kafi – V 5 – The Book of Jihaad Ch 20 H 11

⁴⁰ Al Kafi – V 5 – The Book of Jihaad Ch 20 H 12

⁴¹ Al Kafi – V 5 – The Book of Jihaad Ch 20 H 13

⁴² Al Kafi – V 5 – The Book of Jihaad Ch 20 H 14

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Polytheists raided upon a free-pasture land of Al-Medina, so a caller among it called out, 'O evil morning'. So Rasool-Allah^{saww} heard it among the cavalry, so he^{saww} rode out on his^{saww} horse in seeking of the enemy, and the first of his^{saww} companions to catch up with him^{saww} was Abu Qatada upon a horse of his. And there was a saddle of palm leaves beneath him^{saww}, not having anything superficial or pride-worthy.

فَطَلَبَ الْعَدُوَّ فَلَمْ يَلْقُوا أَحَدًا وَتَتَابَعَتِ الْخَيْلُ فَقَالَ أَبُو قَتَادَةَ يَا رَسُولَ اللَّهِ إِنَّ الْعَدُوَّ قَدِ انْصَرَفَ فَإِنْ رَأَيْتَ أَنْ نَسْتَبِقَ فَقَالَ نَعَمْ فَاسْتَبَقُوا فَخَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) سَابِقًا عَلَيْهِمْ ثُمَّ أَقْبَلَ عَلَيْهِمْ فَقَالَ أَنَا ابْنُ الْعَوَاتِكِ مِنْ فُرَيْشٍ إِنَّهُ لَهُو الْجَوَادُ الْبَحْرُ يُعْنِي فَرَسُهُ .

So he^{saww} sought the enemy but did not come across any, and the (Muslim) cavalry followed him^{saww} up. So Abu Qatada said, 'O Rasool-Allah^{saww}! The enemy has disperse, so I think we should race back'. So he^{saww} said: 'Yes'. So they raced back and Rasool-Allah^{saww} came first over them all. Then he^{saww} turned towards them, so he^{saww} said: 'I^{saww} am a son^{saww} of the 'Awateek' from Qureysh. It is steed of the ocean', meaning his^{saww} horse'.⁴³

باب الرَّجُلِ يَدْفَعُ عَن نَفْسِهِ اللَّصَّ

Chapter 23 – The man fends off the thief from himself

أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنِ مُحَمَّدِ بْنِ أَحْمَدَ الْقَلَانِسِيِّ عَنِ أَحْمَدَ بْنِ الْفَضْلِ عَنِ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنِ فَرَارَةَ عَنِ أَنَسِ أَوْ هَيْثِمِ بْنِ الْبَرَاءِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) اللَّصُّ يَدْخُلُ فِي بَيْتِي يُرِيدُ نَفْسِي وَ مَالِي قَالَ أَقْتُلْ فَأَشْهَدُ اللَّهَ وَ مَنْ سَمِعَ أَنَّ دَمَهُ فِي عُنُقِي .

Ahmad Bin Muhammad Al Kufy, from Muhammad Bin Ahmad Al Qalanisy, from Ahmad Bin Al Fazl, from Abdullah Bin Jabala, from Farara, from Anas, or Haysam Bin Al Bara'a who said,

'I said to Abu Ja'far^{asws}, 'The thief enters into my house wanting my soul (murder me) and my wealth'. He^{asws} said: 'Kill, for I^{asws} bear witness to Allah^{azwj} and the one who hears that his blood is in my^{asws} neck (responsibility)'.⁴⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَيَمْفُتُ الرَّجُلَ يَدْخُلُ عَلَيْهِ اللَّصُّ فِي بَيْتِهِ فَلَا يُحَارِبُ .

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: 'Allah^{azwj} Mighty and Majestic Detests the man upon whom the thief enters into his house, so he does not fight'.⁴⁵

وَ بِإِسْنَادِهِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) أَنَّهُ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ لِي صَاحِبًا دَخَلَ عَلَيَّ امْرَأَتِي فَسَرَقَ خُلِيَّهَا فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) أَمَا إِنَّهُ لَوْ دَخَلَ عَلَيَّ ابْنُ صَفِيَّةَ لَمَا رَضِي بِذَلِكَ حَتَّى يُعَمَّهُ بِالسَّيْفِ .

And by his chain that,

⁴³ Al Kafi – V 5 – The Book of Jihaad Ch 20 H 15

⁴⁴ Al Kafi – V 5 – The Book of Jihaad Ch 21 H 1

⁴⁵ Al Kafi – V 5 – The Book of Jihaad Ch 21 H 2

'Amir Al-Momineen^{asws}, a man came over to him^{asws} so he said, 'O Amir Al-Momineen^{asws}! A robber came and stole my wife's ornaments'. So Amir Al-Momineen^{asws} said: 'But if he had come over to a son of a righteous woman, he would not have been pleased with that until he had driven him away with the sword'.⁴⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ رَجُلٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) إِذَا دَخَلَ عَلَيْكَ اللَّصُّ الْمُحَارِبُ فَأَقْتُلْهُ فَمَا أَصَابَكَ فَدَمُهُ فِي عُنُقِي .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Aban Bin Usman, from a man, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'When a robber comes over to you, so kill him. So whatever faces you, his blood would be upon my^{asws} neck'.⁴⁷

بَابُ مَنْ قُتِلَ دُونَ مَظْلَمَتِهِ

Chapter 24 – The one who is killed confronting his oppression

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ قُتِلَ دُونَ مَظْلَمَتِهِ فَهُوَ شَهِيدٌ .

Muhammad in Yahya, from Ahmad Bin Muhammad Bin Isa, from Abdul Rahman Bin Abu Najran, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who dies confronting his attacker, so he is a martyr'.⁴⁸

وَ يَهَذَا الْإِسْنَادِ عَنْ أَبِي مَرْيَمَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ قُتِلَ دُونَ مَظْلَمَتِهِ فَهُوَ شَهِيدٌ ثُمَّ قَالَ يَا أَبَا مَرْيَمَ هَلْ تَدْرِي مَا دُونَ مَظْلَمَتِهِ قُلْتُ جُعِلْتُ فِدَاكَ الرَّجُلُ يُقْتَلُ دُونَ أَهْلِهِ وَ دُونَ مَالِهِ وَ أَشْبَاهِ ذَلِكَ فَقَالَ يَا أَبَا مَرْيَمَ إِنَّ مِنَ الْفَقْهِ عِرْفَانَ الْحَقِّ

And by this chain, from Abu Maryam,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The one being killed facing his attacker, so he is a martyr'. Then he^{asws} said: 'O Abu Maryam! Do you know what is 'facing oppression'? I said, 'May I be sacrificed for you^{asws}! The man who is killed instead of his family, and instead of his wealth and like that'. So he^{asws} said: ' O Abu Maryam! It is from the jurisprudence, recognition of the truth'.⁴⁹

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَالِيٍّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يُقَاتِلُ دُونَ مَالِهِ فَقَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ بِمَنْزِلَةِ الشَّهِيدِ قُلْتُ أ يُقَاتِلُ أَفْضَلُ أَوْ لَمْ يُقَاتِلْ قَالَ أَمَا أَنَا لَوْ كُنْتُ لَمْ أَقَاتِلْ وَ تَرَكْتُهُ .

⁴⁶ Al Kafi – V 5 – The Book of Jihaad Ch 21 H 3

⁴⁷ Al Kafi – V 5 – The Book of Jihaad Ch 21 H 4

⁴⁸ Al Kafi – V 5 – The Book of Jihaad Ch 21 H 1

⁴⁹ Al Kafi – V 5 – The Book of Jihaad Ch 21 H 2

From him, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala who said,

'I asked Abu Abdullah^{asws} about the man who was killed instead of his wealth. So he^{asws} said: 'Rasool-Allah^{saww} said: 'The one who is killed instead of his wealth, so he is at the status of the martyr'. I said, 'Is his fighting better, or not fighting?' He^{asws} said: 'But, if it was me^{asws}, I^{asws} would not fight and leave him'.⁵⁰

عَنْهُ عَنِ أَحْمَدَ عَنِ الْوَشَاءِ عَنِ صَفْوَانَ بْنِ يَحْيَى عَنِ أَرْطَاةَ بْنِ حَبِيبِ الْأَسَدِيِّ عَنِ رَجُلٍ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) قَالَ مَنْ أَعْتَدِي عَلَيْهِ فِي صَدَقَةٍ مَالِهِ فَقَاتَلَ فَقُتِلَ فَهُوَ شَهِيدٌ

From him, from Ahmad, from Al Washa, from Safwan Bin Yahya, from Artaat Bin Habeeb Al Asady, from a man,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'The one who is exceeded against with regards to a charity of his wealth, so he fights and is killed, so he is a martyr'.⁵¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنِ الرَّضَا (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يَكُونُ فِي السَّفَرِ وَمَعَهُ جَارِيَةٌ لَهُ فَيَجِيءُ قَوْمٌ يُرِيدُونَ أَخَذَ جَارِيَتِهِ أَوْ يَمْنَعُ جَارِيَتَهُ مِنْ أَنْ تُؤْخَذَ وَإِنْ خَافَ عَلَى نَفْسِهِ الْقَتْلَ قَالَ نَعَمْ قُلْتُ وَكَذَلِكَ إِنْ كَانَتْ مَعَهُ امْرَأَةٌ قَالَ نَعَمْ قُلْتُ وَكَذَلِكَ الْأُمُّ وَالْبِنْتُ وَابْنَةُ الْأَعْمِّ وَالْقَرَابَةُ يَمْنَعُهُنَّ وَإِنْ خَافَ عَلَى نَفْسِهِ الْقَتْلَ قَالَ نَعَمْ قُلْتُ [وَكَذَلِكَ الْمَالُ يُرِيدُونَ أَخْذَهُ فِي سَفَرٍ فَيَمْنَعُهُ وَإِنْ خَافَ الْقَتْلَ قَالَ نَعَمْ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from the one who mentioned it,

(It has been narrated) from Al-Reza^{asws} about the man who happens to be in the journey and with him is a slave girl, and a group comes over intending to take his slave girl. Should he prevent his slave girl from being taken if he were to fear upon his self to be killed?' He^{asws} said: 'Yes'. I said, 'And similar to that is if it was his wife with him?' He^{asws} said: 'Yes'. I said, 'And similar to that is the mother, and the daughter, and the daughter of the paternal uncle, and the relatives, should he prevent (from) them if he were to fear upon his self being killed?' He^{asws} said: 'Yes'. I said, 'And similar to that is the wealth, they (thieves) intending to take it during a journey, so he prevents it even if he fears being killed?' He^{asws} said: 'Yes'.⁵²

باب فَضْلِ الشَّهَادَةِ

Chapter 25 – Merits of the Martyrdom

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ سَعْدِ بْنِ سَعْدٍ عَنِ أَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَآلِهِ لِأَلْفِ ضَرْبَةٍ بِالسَّيْفِ أَهْوَنُ مِنْ مَوْتٍ عَلَى فِرَاشٍ قَالَ فِي سَبِيلِ اللَّهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Sa'ad Bin Sa'ad,

⁵⁰ Al Kafi – V 5 – The Book of Jihaad Ch 21 H 3

⁵¹ Al Kafi – V 5 – The Book of Jihaad Ch 21 H 4

⁵² Al Kafi – V 5 – The Book of Jihaad Ch 21 H 5

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, said, 'I asked him^{asws} about the words of Amir Al-Momineen^{asws}: 'By Allah^{azwj}! A thousand strikes with the sword is easier than death upon a bed'. He^{asws} said: 'In the Way of Allah^{azwj}'⁵³.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَوْقَ كُلِّ ذِي بَرٍّ بَرٌّ حَتَّى يُقْتَلَ فِي سَبِيلِ اللَّهِ فَإِذَا قُتِلَ فِي سَبِيلِ اللَّهِ فَلَيْسَ فَوْقَهُ بَرٌّ .

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: 'Above every one with righteousness is a (more meritorious) righteous deed, until he is killed in the Way of Allah^{azwj}. So when he is killed in the Way of Allah^{azwj}, so there is no righteous deed above it'⁵⁴.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عُنَيْسَةَ عَنْ أَبِي حَمْرَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَام) كَانَ يَقُولُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا مِنْ قَطْرَةٍ أَحَبَّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ قَطْرَةٍ دَمٍ فِي سَبِيلِ اللَّهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Anbasa, from Abu Hamza who said,

'I heard Abu Ja'far^{asws} saying: 'Ali^{asws} Bin Al-Husayn^{asws} was saying: 'Rasool-Allah^{saww} said: 'There is none from a drop more beloved to Allah^{azwj} Mighty and Majestic than a drop of blood in 'سَبِيلِ اللَّهِ' the Way of Allah^{azwj}'⁵⁵.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ رَفَعَهُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) خَطَبَ يَوْمَ الْجَمَلِ فَحَمِدَ اللَّهَ وَآتَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنِّي أَنْتَيْتُ هَؤُلَاءِ الْقَوْمَ وَدَعَوْتُهُمْ وَاحْتَجَجْتُ عَلَيْهِمْ فَدَعَوْنِي إِلَى أَنْ أَصْبِرَ لِلْجَلَادِ وَابْرُزَ لِلطَّعَانِ فَلَأْمَهُمُ الْهَيْلُ وَ قَدْ كُنْتُ وَ مَا أَهْدُدُ بِالْحَرْبِ وَ لَا أَرْهَبُ بِالضَّرْبِ أَنْصَفَ الْقَارَةَ مِنْ رَامَاهَا

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

'Amir Al-Momineen^{asws} addressed on the Day of (the battle of) the Camel, so he^{asws} Praised Allah^{azwj} and Extolled Him^{azwj}, then said: 'O you people! I^{asws} went over to these people and invited them, an argued against them, so they invited me^{asws} that I^{asws} should wait for the executioner and duelling of the spears. So for their mothers is the bereavement (mourning), and I^{asws} have never been, and am not, threatened by the war, nor am I^{asws} scared by the beating with the strikes of the one who throws it.

فَلَعْبَرِي فَلْيُبْرِفُوا وَ لْيُبْرِعُوا فَأَنَا أَبُو الْحَسَنِ الَّذِي فَلَأْتُ حَدَّهُمْ وَ فَرَقْتُ جَمَاعَتَهُمْ وَ بِذَلِكَ الْقَلْبِ أَلْفَى عَدُوِّي وَ أَنَا عَلَى مَا وَعَدَنِي رَبِّي مِنَ النَّصْرِ وَ التَّايِيدِ وَ الظَّفَرِ وَ إِنِّي لَعَلَى يَقِينٍ مِنْ رَبِّي وَ غَيْرِ شُبُهَةٍ مِنْ أَمْرِي

So it is for others that they should be (scaring like) lightning and thundering, for I^{asws} am Abu Al-Hassan^{asws} who blunted their sharp ends and dispersed their groups, and with that I^{asws} face my^{asws} enemy. And I^{asws} am upon what my^{asws} Lord^{azwj} Promised me^{asws}, from the victory, and the support and the triumph. And I^{asws} am upon conviction from my^{asws} Lord^{azwj} and without any doubt from my^{asws} affairs.

⁵³ Al Kafi – V 5 – The Book of Jihaad Ch 22 H 1

⁵⁴ Al Kafi – V 5 – The Book of Jihaad Ch 22 H 2

⁵⁵ Al Kafi – V 5 – The Book of Jihaad Ch 22 H 3

أَيُّهَا النَّاسُ إِنَّ الْمَوْتَ لَا يَفُوتُهُ الْمُعَيَّمُ وَلَا يُعْجِزُهُ الْهَارِبُ لَيْسَ عَنِ الْمَوْتِ مَحِيصٌ وَ مَنْ لَمْ يَمُتْ يُقْتَلْ وَ إِنَّ أَفْضَلَ الْمَوْتِ الْقَتْلُ وَ الَّذِي نَفْسِي بِيَدِهِ لَأَلْفُ صَرْبَةٍ بِالسَّيْفِ أَهْوَنُ عَلَيَّ مِنْ مِئْتَةٍ عَلَيَّ فِرَاشٍ

O you people! The death does not miss the ones staying at home, nor does it frustrate the warrior. There is nothing unavoidable about the death, and the one who does not die is killed, and that the most superior of the deaths is being killed. By the One^{azwj} in Whose Hand is my^{asws} soul, a thousand strikes by the sword is easier upon me^{asws} than death upon a bed.

وَ عَجَبًا لَطَلْحَةَ أَلْبِ النَّاسِ عَلَيَّ ابْنِ عَفَّانٍ حَتَّى إِذَا قُتِلَ أَعْطَانِي صَفْقَتَهُ بِيَمِينِهِ طَائِعًا ثُمَّ نَكَتَ بِيَعْتِي اللَّهْمَّ خُذْهُ وَ لَا تُمَهِّلْهُ

And how strange of Talha, being the closest of the people to the son of Affan (Usman), until when he was killed, he came to me clasping with his right hand willingly (pledging allegiance). Then he broke his allegiance to me^{asws}. O Allah^{azwj}! Seize him and give him no respite!

وَ إِنَّ الزُّبَيْرَ نَكَتَ بِيَعْتِي وَ قَطَعَ رَجْمِي وَ ظَاهَرَ عَلَيَّ عَدُوِّي فَكَفَّنِيهِ الْيَوْمَ بِمَا شِئْتُ .

And Al-Zubayr broke his allegiance with me^{asws}, and cut off relationship with me^{asws}, and backed my^{asws} enemies against me, therefore Enshroud him today with whatever You^{azwj} so Desire to!⁵⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قِيلَ لِلنَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا بَالَ الشَّهِيدَ لَا يُفْتَنُ فِي قَبْرِهِ فَقَالَ [النَّبِيُّ] (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَفَى بِالْبَارِقَةِ فَوْقَ رَأْسِهِ قَتْنَةً .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was said to the Prophet^{saww}, 'What is the matter the martyr does not get Tried in his grave?' So the Prophet^{saww} said: 'The sword above his head sufficed as a Trial'.⁵⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ لَمْ يُعْرِفْهُ اللَّهُ شَيْئًا مِنْ سَيِّئَاتِهِ .

Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'dan, from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'The one who is killed in the Way of Allah^{azwj}, Allah^{azwj} would not introduce him to anything from his sins'.⁵⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ سُوَيْدِ الْقَلَانِسِيِّ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَيُّ الْجِهَادِ أَفْضَلُ قَالَ مَنْ عَقِرَ جَوَادُهُ وَ أَهْرِيقَ دَمُهُ فِي سَبِيلِ اللَّهِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Al Noman, from Suweyd Al qalanasy, from Sama'at, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'Which Jihad is the most superior?' He^{asws} said: 'The one whose horse is hamstrung and his blood is shed in the Way of Allah^{azwj}'.⁵⁹

⁵⁶ Al Kafi – V 5 – The Book of Jihaad Ch 22 H 4

⁵⁷ Al Kafi – V 5 – The Book of Jihaad Ch 22 H 5

⁵⁸ Al Kafi – V 5 – The Book of Jihaad Ch 22 H 6

باب**Chapter 26 – A Chapter**

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَضْحَكُ اللَّهُ عَزَّ وَجَلَّ إِلَى رَجُلٍ فِي كَتِيبَةٍ يَعْرِضُ لَهُمْ سَبْعَ أَوْ لِصًّا فَحَمَاهُمْ أَنْ يَجُوزُوا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from Abu Jameela, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubata who said,

'Amir Al-Momineen^{asws} said: 'Allah^{azwj} Mighty and Majestic is Pleased at a man in a battalion, where a predator or a thief comes over, so he defends them, allowing them (to carry on)' .⁶⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَوْنُكَ الضَّعِيفَ مِنْ أَفْضَلِ الصَّدَقَةِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Your helping the weak is from the most superior of the charity'.⁶¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُتَنَّى عَنْ فِطْرِ بْنِ خَلِيفَةَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ رَدَّ عَنْ قَوْمٍ مِنَ الْمُسْلِمِينَ عَادِيَةَ مَاءٍ أَوْ نَارٍ وَجَبَتْ لَهُ الْجَنَّةُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al hakam, from Musanna, from Fitr Bin Khaleefa,

(It has been narrated) from Muhammad son of Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Rasool-Allah^{saww} said: 'The one who repels from a group of Muslims, an adversity of water, or fire, the Paradise is Obligated for him'.⁶²

باب**Chapter 27 – A Chapter**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ يَحْيَى الطَّوِيلِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَا جَعَلَ اللَّهُ عَزَّ وَجَلَّ بَسَطَ اللِّسَانِ وَ كَفَّ الأَيْدِ وَ لَكِن جَعَلَهُمَا يُبْسَطَانِ مَعًا وَ يُكْفَانِ مَعًا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Yahya Al Taweel,

⁵⁹ Al Kafi – V 5 – The Book of Jihaad Ch 22 H 7

⁶⁰ Al Kafi – V 5 – The Book of Jihaad Ch 23 H 1

⁶¹ Al Kafi – V 5 – The Book of Jihaad Ch 23 H 2

⁶² Al Kafi – V 5 – The Book of Jihaad Ch 23 H 3

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic has not Made the tongue to extend and the hand to restrain, but He^{azwj} Made both of them to extend together, and restrain together (naturally)'.⁶³

بَابُ الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ

Chapter 28 – The Enjoining of the good and the Forbidding of the evil

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ بَشْرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عِصْمَةَ قَاضِي مَرَوْ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ يَكُونُ فِي آخِرِ الزَّمَانِ قَوْمٌ يَتَّبِعُ فِيهِمْ قَوْمٌ مُرَاءُونَ يَتَّقَرُّوْنَ وَ يَنْتَسِكُونَ حَدَثَاءُ سُفَهَاءُ لَا يُوجِبُونَ أَمْرًا بِمَعْرُوفٍ وَلَا نَهْيًا عَنِ مُنْكَرٍ إِلَّا إِذَا أَمِنُوا الصَّرَرَ يَطْلُبُونَ لِأَنْفُسِهِمُ الرُّخْصَ وَالْمَعَاذِيرَ يَتَّبِعُونَ زَلَّاتِ الْعُلَمَاءِ وَ فَسَادَ عَمَلِهِمْ يُقْبِلُونَ عَلَى الصَّلَاةِ وَالصِّيَامِ وَ مَا لَا يَكْلُمُهُمْ فِي نَفْسٍ وَ لَا مَالٍ وَ لَوْ أَضْرَبَتِ الصَّلَاةُ بِسَائِرِ مَا يَعْمَلُونَ بِأَمْوَالِهِمْ وَ أَبْدَانِهِمْ لَرَفَضُوا كَمَا رَفَضُوا أَسْمَى الْفَرَايِضِ وَ أَشْرَفَهَا

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of our companions, from Bashr Bin Abdullah, from Abu Isama, a judge of Merv, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'There would transpire at the end of the times, a people who would be followed by a show-off people. They would be reciting and performing the rituals of juvenile fools, not considering it an Obligation the enjoining of the good and the forbidding of the evil, except when they are safe from harm. They would be seeking for themselves the permission and the excuse of following the blunders of the scholars and their corrupt deeds. They would be coming upon the Prayer and the Fasts and whatever does not affect their lives or their wealth. And if the Prayer were to harm the rest of what they are doing with their wealth and their bodies, they would reject it just as they would reject the loftiest of the Obligations and its nobility.

إِنَّ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ فَرِيضَةٌ عَظِيمَةٌ بِهَا تُقَامُ الْفَرَايِضُ هُنَالِكَ يَنْمُ غَضَبُ اللَّهِ عَزَّ وَ جَلَّ عَلَيْهِمْ فَيَعْمَهُمْ بِعَقَابِهِ فَيَهْلِكُ الْأَبْرَارُ فِي دَارِ الْفَجَارِ وَالصَّعَارُ فِي دَارِ الْكِبَارِ

The enjoining of the good, and the forbidding of the evil is a great Obligation by which the (other) Obligation stand. Over there the Anger of Allah^{azwj} Mighty and Majestic is Completed upon them and they are engulfed by His^{azwj} Punishment. So the righteous ones end up being destroyed in the house of the immoral ones, and the young ones in the house of the older ones.

إِنَّ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ سَبِيلُ الْأَنْبِيَاءِ وَ مِنْهَاجُ الصُّلَحَاءِ فَرِيضَةٌ عَظِيمَةٌ بِهَا تُقَامُ الْفَرَايِضُ وَ تَأْمَنُ الْمَذَاهِبُ وَ تَجَلُّ الْمَكَاسِبُ وَ تُرَدُّ الْمَطَالِمُ وَ تُعْمَرُ الْأَرْضُ وَ يُنْتَصَفُ مِنَ الْأَعْدَاءِ وَ يَسْتَقِيمُ الْأَمْرُ

The enjoining of the good and the forbidding of the evil is a way of the Prophets^{as} and a manifesto of the righteous ones. (It is) a great Obligation by which the (other) Obligations stand, and the Doctrines are secured, and the earnings are made to be Permissible, and the injustices are repelled, and the lands are developed, and the justice is achieved from the enemies, and the matters are straightened.

⁶³ Al Kafi – V 5 – The Book of Jihaad Ch 24 H 1

فَاتَّكُرُوا بِقُلُوبِكُمْ وَ الْفُظُوا بِاللِّسَانِ وَ صُكُّوا بِهَا جِبَاهَهُمْ وَ لَا تَخَافُوا فِي اللَّهِ لَوْمَةً لَّائِمَةً فَإِنِ اتَّعَظُوا وَ إِلَى الْحَقِّ رَجَعُوا فَلَا سَبِيلَ عَلَيْهِمْ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ

Therefore, deny the evil by your hearts, and the words of your tongues, and slap it in the foreheads, and do not fear with regards to Allah^{azwj} an accusation of the accuser. So, if they heed advice (fine), and to the Truth they should return. So there is no way against them, but rather **[42:42] The way (to blame) is only against those who oppress men and rebel without the right, these shall have a painful Punishment.**

هَذَا لِكَ فَجَاهِدُوهُمْ بِأَيْدِيكُمْ وَ أَبْغُضُوهُمْ بِقُلُوبِكُمْ غَيْرَ طَالِبِينَ سُلْطَانًا وَ لَا بَاغِينَ مَالًا وَ لَا مُرِيدِينَ بَظْمٍ ظَفَرًا حَتَّى يَفِيئُوا إِلَى أَمْرِ اللَّهِ وَ يَمْضُوا عَلَى طَاعَتِهِ

So that is where you should be fighting them with your bodies, and hating them by your hearts without seeking any authority, nor gaining wealth, nor wanting a triumph by injustice, until they are loyal to the Command of Allah^{azwj} and go upon His^{azwj} obedience’.

قَالَ وَ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى شُعَيْبِ النَّبِيِّ (صلوات الله عليه) أَنِّي مُعَذِّبٌ مِنْ قَوْمِكَ مِائَةَ أَلْفٍ أَرْبَعِينَ أَلْفًا مِنْ شِرَارِهِمْ وَ سِتِّينَ أَلْفًا مِنْ خَيْرِهِمْ فَقَالَ (عليه السلام) يَا رَبِّ هُوَ لَاءِ الْأَشْرَارُ فَمَا بَالُ الْأَخْيَارِ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ دَاهَنُوا أَهْلَ الْمَعَاصِي وَ لَمْ يَعْضَبُوا لِعَضْبِي .

He^{asws} said: ‘And Allah^{azwj} Mighty and Majestic Revealed unto The Prophet Shuayb^{as}: “I^{azwj} will be Punishing, from your^{as} people, one hundred thousand, forty thousand being from their evil ones and sixty thousand being from their good ones”. So he^{as} said: ‘O Lord^{azwj}!’ They (the forty thousand) are evil, but what is the matter with the good ones?’ So Allah^{azwj} Mighty and Majestic Revealed unto him^{as}: “They sweet-talked the people of the disobedience and were not angry due to My^{azwj} Anger”⁶⁴.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمَاعَةٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا قُدِّسَتْ أُمَّةٌ لَمْ يُؤْخَذْ لِضَعْفِهَا مِنْ قَوْمِهَا بِحَقِّهِ غَيْرَ مُنْتَعِعٍ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from a group of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘A community cannot be sanctified, the one which does not take for its weak ones, its rights from its strong ones without stirring’⁶⁵.

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَرْفَةَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عليه السلام) يَقُولُ لِتَأْمُرَنَّ بِالْمَعْرُوفِ وَ لِتَنْهَى عَنِ الْمُنْكَرِ أَوْ لَيْسَتْ عَمَلَنَّ عَلَيْكُمْ شِرَارُكُمْ فَيَدْعُو خَيْرَكُمْ فَلَا يُسْتَجَابُ لَهُمْ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Isa, from Muhammad Bin Umar Bin Arafa who said,

‘I heard Abu Al-Hassan^{asws} saying: ‘You should be enjoining with the good and should be forbidding from the evil, or else your evil ones would become office

⁶⁴ Al Kafi – V 5 – The Book of Jihaad Ch 25 H 1

⁶⁵ Al Kafi – V 5 – The Book of Jihaad Ch 25 H 2

bearers upon you, then your good ones would be supplicating, but it would not be Answered for them'.⁶⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي سَعِيدٍ الرَّهْرِيِّ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ وَيْلٌ لِقَوْمٍ لَا يَدِينُونَ اللَّهَ بِالْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Noman, from Abdullah Bin Muskan, from Dawood Bin Farqad, from Abu Saeed Al Zuhry,

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws} having said: 'Woe be unto a people who are not considering it to be a Religion of Allah^{azwj}, the enjoining of the good and the forbidding from the evil'.⁶⁷

وَ بِإِسْنَادِهِ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) بئسَ القومُ قومٌ يعيبونَ الأمرَ بالمعروفِ وَ النهيَ عَنِ الْمُنْكَرِ .

And by his chain, said,

'Abu Ja'far^{asws} said: 'The most evil of the people are the people who are faulting the enjoining of the good and the forbidding of the evil'.⁶⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْزَةَ عَنْ يَحْيَى بْنِ عَقِيلٍ عَنْ حَسَنِ قَالَ خَطَبَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) فَحَمِدَ اللَّهَ وَ أَتْنَى عَلَيْهِ وَ قَالَ أَمَا بَعْدُ فَإِنَّهُ إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ حَيْثُ مَا عَمِلُوا مِنَ الْمَعَاصِي وَ لَمْ يَنْهَهُمُ الرَّبَّائِيُونَ وَ الْأَحْبَارُ عَنْ ذَلِكَ وَ إِنَّهُمْ لَمَّا تَمَادَوْا فِي الْمَعَاصِي وَ لَمْ يَنْهَهُمُ الرَّبَّائِيُونَ وَ الْأَحْبَارُ عَنْ ذَلِكَ نَزَلَتْ بِهِمُ الْعُقُوبَاتُ

A number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin Abu Najran, from Aasim Bin Humeyd, from Abu Hamza, from Yahya Bin Uqeyl, from Hasan who said,

'Amir Al-Momineen^{asws} addressed, so he^{asws} Praised Allah^{azwj} and Extolled Him^{azwj}, and said: 'After this, so he rather they were destroyed, the ones who was before you where whatever they did from the acts of disobedience and their Rabbis and the Monks did not forbid them from that. And whenever they deliberated in their acts of disobedience and their Rabbis and the Monks did not forbid them from that, the Punishments descended unto them.

فَأْمُرُوا بِالْمَعْرُوفِ وَ انْهَوْا عَنِ الْمُنْكَرِ وَ اعْلَمُوا أَنَّ الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيَ عَنِ الْمُنْكَرِ لَمْ يَقْرَبَا أَجَلًا وَ لَمْ يَقْطَعَا رِزْقًا إِنَّ الْأَمْرَ يَنْزِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ كَقَطْرِ الْمَطَرِ إِلَى كُلِّ نَفْسٍ بِمَا قَدَّرَ اللَّهُ لَهَا مِنْ زِيَادَةٍ أَوْ نَقْصَانٍ فَإِنْ أَصَابَ أَحَدَكُمْ مُصِيبَةٌ فِي أَهْلِ أَوْ مَالٍ أَوْ نَفْسٍ وَ رَأَى عِنْدَ أَخِيهِ غَفِيرَةً فِي أَهْلِ أَوْ مَالٍ أَوْ نَفْسٍ فَلَا تَكُونَنَّ عَلَيْهِ فِتْنَةً فَإِنَّ الْمَرْءَ الْمُسْلِمَ لَبْرِيءٌ مِنَ الْخِيَانَةِ مَا لَمْ يَغْشَ دَنَاءَةً تَظْهَرُ

Therefore, enjoin with the good and forbid from the evil, and know that the enjoining of the good and the forbidding from the evil does not bring the term (death) any nearer and does not cut off the livelihood. The Command descends from the sky to the earth like drops of the rain to every soul with whatever Allah^{azwj} has Measured for it, from an increase or a decrease. So, if one of your were to be hit by a difficulty in a family, or wealth, or self, and sees in the presence of his brother abundance of family, or wealth, or self, so a tribulation (distress) should not occur upon him, for the

⁶⁶ Al Kafi – V 5 – The Book of Jihaad Ch 25 H 3

⁶⁷ Al Kafi – V 5 – The Book of Jihaad Ch 25 H 4

⁶⁸ Al Kafi – V 5 – The Book of Jihaad Ch 25 H 5

Muslim person is away from the treachery so long he does not let his lowliness to become apparent.

فَيَخْشَعُ لَهَا إِذَا ذُكِرَتْ وَ يُعْزَى بِهَا لِنَامِ النَّاسِ كَانَ كَالْفَالِجِ الْيَاسِرِ الَّذِي يَنْتَظِرُ أَوَّلَ فَوْزَةٍ مِنْ قِدَاحِهِ تُوجِبُ لَهُ الْمَغْنَمَ وَ يُدْفَعُ بِهَا عَنْهُ الْمَعْرَمُ وَ كَذَلِكَ الْمَرْءُ الْمُسْلِمُ الْبَرِيءُ مِنَ الْخِيَانَةِ يَنْتَظِرُ مِنَ اللَّهِ تَعَالَى إِحْدَى الْحُسْنَيْنِ إِمَّا دَاعِيَ اللَّهِ فَمَا عِنْدَ اللَّهِ خَيْرٌ لَهُ وَ إِمَّا رِزْقَ اللَّهِ

So he should fear it when it is mentioned, and be tempted by it like the generality of the people, like the one paralysed on the left who is awaiting the first success from his sitting back so that the war booty would be Obligated upon him, and the fines would be repulsed from him (too long) . And similar to that is the Muslim person who is free from the treachery, awaiting from Allah^{azwj} the Exalted, one of the two good deeds, either he supplicates to Allah^{azwj} for whatever is better for him in the Presence of Allah^{azwj}, or Allah^{azwj} Grants him sustenance.

فَإِذَا هُوَ ذُو أَهْلٍ وَ مَالٍ وَ مَعَهُ دِينُهُ وَ حَسْبُهُ إِنَّ الْمَالَ وَ الْبَنِينَ حَرْثُ الدُّنْيَا وَ الْعَمَلُ الصَّالِحُ حَرْثُ الْآخِرَةِ وَ قَدْ يَجْمَعُهُمَا اللَّهُ لِأَقْوَامٍ

So when he is with a family, and wealth, and with him is his religion, and it is sufficient for him that the wealth and the sons are a plantation of the world, and the righteous deeds are a plantation of the Hereafter, and Allah^{azwj} has Gathered both of these for a people.

فَاحْذَرُوا مِنَ اللَّهِ مَا حَذَرَكُمْ مِنْ نَفْسِهِ وَ اخْشَوْهُ خَشْيَةً لَيْسَتْ بِتَعْذِيرٍ وَ اعْمَلُوا فِي غَيْرِ رِيَاءٍ وَ لَا سُمْعَةٍ فَإِنَّهُ مَنْ يَعْمَلْ لِغَيْرِ اللَّهِ يَكِلْهُ اللَّهُ إِلَى مَنْ عَمِلَ لَهُ

Therefore, be cautious from Allah^{azwj} whatever He^{azwj} has Cautioned from Himself^{azwj}, and fear Him^{azwj} with a fear which is not with a pretext, and work without showing off nor to be heard (become famous), for the one who acts for other than Allah^{azwj}, He^{azwj} Allocates him to the one who he has acted for.

نَسْأَلُ اللَّهَ مَنَازِلَ الشُّهَدَاءِ وَ مُعَايِشَةَ السُّعَدَاءِ وَ مُرَافَقَةَ الْأَنْبِيَاءِ

We^{asws} hereby ask Allah^{azwj} for the status of the martyrs, and the happy living, and friendship of the Prophets^{as},⁶⁹

مُحَمَّدُ بْنُ يَحْيَى عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ دُرَيْسَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ بَعَثَ مَلَكََيْنِ إِلَى أَهْلِ مَدِينَةٍ لِيَقْلِبَاهَا عَلَى أَهْلِهَا فَلَمَّا انْتَهَيَا إِلَى الْمَدِينَةِ وَجَدَا رَجُلًا يَدْعُو اللَّهَ وَ يَتَضَرَّعُ فَقَالَ أَحَدُ الْمَلَكَائِنِ لِصَاحِبِهِ أ مَا تَرَى هَذَا الدَّاعِيَ فَقَالَ قَدْ رَأَيْتُهُ وَ لَكِنْ أَمْضِي لِمَا أَمَرَ بِهِ رَبِّي فَقَالَ لَا وَ لَكِنْ لَا أَحَدٌ شَيْئاً حَتَّى أُرَاجِعَ رَبِّي

Muhammad Bin Yahya, from Al Husayn Bin Iss'haq, from Ali Bin Mahziyar, from Al Nazar Bin Suweyd, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Sent two Angels to the people of a city in order to overthrow its inhabitants. So when they both ended up to the city, they found a man supplicating to Allah^{azwj}, and he was desperate. So one of the Angels said to his companion: 'But, do you not

⁶⁹ Al Kafi – V 5 – The Book of Jihaad Ch 25 H 6

see this supplicator?’ So he said: ‘I have seen him, but I must fulfil what my Lord^{azwj} has Commanded me with. So he said, ‘No, but I will not do anything until I refer it to Allah^{azwj}’.

فَعَادَ إِلَى اللَّهِ تَبَارَكَ وَتَعَالَى فَقَالَ يَا رَبِّ إِنِّي أَنْتَهَيْتُ إِلَى الْمَدِينَةِ فَوَجَدْتُ عَبْدَكَ فَلَانًا يَدْعُوكَ وَ يَتَضَرَّعُ إِلَيْكَ فَقَالَ امْضِ بِمَا أَمَرْتُكَ بِهِ فَإِنَّ ذَا رَجُلًا لَمْ يَتَمَعَّرْ وَجْهَهُ غَيْظًا لِي قَطُّ .

So he returned to Allah^{azwj} Bless and high, so he said: ‘O Lord^{azwj}! I ended up to the city, so I found Your^{azwj} so and so servant supplicating to You^{azwj} and he was desperate to You^{azwj}’. So He^{azwj} Said: “Fulfil with what I^{azwj} have Commanded you with, for that man did not even frown his face in anger for Me^{azwj} at all”.⁷⁰

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ رَجُلًا مِنْ خَنَعَمٍ جَاءَ إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا رَسُولَ اللَّهِ أَخْبِرْنِي مَا أَفْضَلُ الْإِسْلَامِ قَالَ الْإِيمَانُ بِاللَّهِ قَالَ ثُمَّ مَاذَا قَالَ ثُمَّ صَلَّةُ الرَّحِمِ قَالَ ثُمَّ مَاذَا قَالَ الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيُ عَنِ الْمُنْكَرِ

Humeyd Bin Ziyad, from Al Husayn Bin Muhammad, from Sama'at, from someone else, from Aban Bin Usman, from Abdullah Bin Muhammad,

(It has been narrated) from Abu Abdullah^{asws}: ‘A man from Khas'am came over to Rasool-Allah^{saww}, so he said, ‘O Rasool-Allah^{saww}! Inform me, what is the most superior of Al-Islam?’ He^{saww} said: ‘Belief in Allah^{azwj}’. He said, ‘Then, what?’ He^{saww} said: ‘Maintaining relationships’. He said, ‘Then what?’ He^{saww} said: ‘The enjoining of the good and the forbidding of the evil’.

قَالَ فَقَالَ الرَّجُلُ فَأَيُّ الْأَعْمَالِ أَبْغَضُ إِلَى اللَّهِ قَالَ الشِّرْكَ بِاللَّهِ قَالَ ثُمَّ مَاذَا قَالَ قَطِيعَةُ الرَّحِمِ قَالَ ثُمَّ مَاذَا قَالَ الْأَمْرُ بِالْمُنْكَرِ وَ النَّهْيُ عَنِ الْمَعْرُوفِ .

He (the narrator) said, ‘So the man said, ‘So which is the most Hateful of the deeds to Allah^{azwj}?’ He^{saww} said: ‘The association (Shirk) with Allah^{azwj}’. He said, ‘Then what?’ He^{saww} said: ‘Cutting-off of relationships’. He said, ‘Then what?’ He^{saww} said: ‘The enjoining of the evil and the forbidding from the good’.⁷¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) أَمَرَنَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنْ نُلْقَى أَهْلَ الْمَعَاصِي بِوُجُوهِ مَكْفَهْرَةٍ .

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} ordered us all what we should meet the people of disobedience with an unfriendly face’.⁷²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ يَزِيدَ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيُ عَنِ الْمُنْكَرِ خُلُقَانِ مِنْ خُلُقِ اللَّهِ فَمَنْ نَصَرَهُمَا أَعَزَّهُ اللَّهُ وَ مَنْ خَذَلَهُمَا خَذَلَهُ اللَّهُ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Yaqoub Bin Yazeed, raising it, said,

⁷⁰ Al Kafi – V 5 – The Book of Jihaad Ch 25 H 8

⁷¹ Al Kafi – V 5 – The Book of Jihaad Ch 25 H 9

⁷² Al Kafi – V 5 – The Book of Jihaad Ch 25 H 10

'Abu Abdullah^{asws} said: 'The enjoining of the good, and the forbidding from the evil are two creatures from the creatures of Allah^{azwj}. So the one who helps these two, Allah^{azwj} would Honour him, and the one who abandons these two, Allah^{azwj} would Abandon him'.⁷³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ قَالَ كَانَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِذَا مَرَّ بِجَمَاعَةٍ يَخْتَصِمُونَ لَا يَجُوزُ لَهُمْ حَتَّى يَقُولَ ثَلَاثًا اتَّقُوا اللَّهَ يَرْفَعُ بِهَا صَوْتَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Yahya, from Giyas Bin Ibrahim who said,

'Whenever Abu Abdullah^{asws} used to pass by a group quarrelling, he^{asws} would not pass by them until he^{asws} was saying three times: 'Fear Allah^{azwj}!' - raising his^{asws} voice with it'.⁷⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عَرَفَةَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَام) يَقُولُ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا يَمُرُّ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ فَلْيَأْتِنَا بِوَقَاعٍ مِنَ اللَّهِ تَعَالَى .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Isa, from Muhammad Bin Arafa who said,

'I heard Abu Al-Hassan Al-Reza^{asws} saying: 'Rasool-Allah^{saww} was saying: 'When my^{saww} community leave it upon each other for the enjoining of the good and the forbidding of the evil, so they would be authorising afflictions from Allah^{azwj} the Exalted'.⁷⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَيْفَ بَكُمْ إِذَا فَسَدَتْ نِسَاؤُكُمْ وَفَسَقَ شَبَابُكُمْ وَ لَمْ تَأْمُرُوا بِالْمَعْرُوفِ وَ لَمْ تَنْهَوْا عَنِ الْمُنْكَرِ فَقِيلَ لَهُ وَ يَكُونُ ذَلِكَ يَا رَسُولَ اللَّهِ فَقَالَ نَعَمْ وَ شَرٌّ مِنْ ذَلِكَ

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Prophet^{saww} said: 'How would it be with you all when your women become spoilt and your youth become immoral, and you would not be enjoining with the good and would not be forbidding the evil?' So it was said to him^{saww}, 'And would that happen, O Rasool-Allah^{saww}? So he^{saww} said: 'Yes, and more evil than that.

كَيْفَ بَكُمْ إِذَا أَمْرَتُم بِالْمُنْكَرِ وَ نَهَيْتُم عَنِ الْمَعْرُوفِ فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ وَ يَكُونُ ذَلِكَ قَالَ نَعَمْ وَ شَرٌّ مِنْ ذَلِكَ

How would it be with you all when you would be enjoining with the evil and forbidding from the good?' So it was said, 'O Rasool-Allah^{saww}! And would that happen?' He^{saww} said: 'Yes, and more evil than that.

كَيْفَ بَكُمْ إِذَا رَأَيْتُمُ الْمَعْرُوفَ مُنْكَرًا وَ الْمُنْكَرَ مَعْرُوفًا

⁷³ Al Kafi – V 5 – The Book of Jihaad Ch 25 H 11

⁷⁴ Al Kafi – V 5 – The Book of Jihaad Ch 25 H 12

⁷⁵ Al Kafi – V 5 – The Book of Jihaad Ch 25 H 13

How would it be with you all when you see the good as an evil and the evil as a good?⁷⁶

وَبِهَذَا الْإِسْنَادِ قَالَ قَالَ النَّبِيُّ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) إِنَّ اللَّهَ عَزَّ وَجَلَّ لَيُبْغِضُ الْمُؤْمِنَ الضَّعِيفَ الَّذِي لَا دِينَ لَهُ فَقِيلَ لَهُ وَ مَا الْمُؤْمِنُ الَّذِي لَا دِينَ لَهُ قَالَ الَّذِي لَا يَنْهَى عَنِ الْمُنْكَرِ

And by this chain, said, 'The Prophet^{saww} said: 'Allah^{azwj} Mighty and Majestic is Hateful to the weak Believer who does not have a religion for him'. So it was said to him^{saww}, 'And what is the believer who does not have a Religion for him?' He^{saww} said: 'The one who does not forbid from the evil'.⁷⁷

وَبِهَذَا الْإِسْنَادِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ وَ سُئِلَ عَنِ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ أَوْاجِبٌ هُوَ عَلَى الْأُمَّةِ جَمِيعًا فَقَالَ لَا فَقِيلَ لَهُ وَ لِمَ قَالَ إِنَّمَا هُوَ عَلَى الْقَوِيِّ الْمُطَاعِ الْعَالِمِ بِالْمَعْرُوفِ مِنَ الْمُنْكَرِ لَا عَلَى الضَّعِيفِ الَّذِي لَا يَهْتَدِي سَبِيلًا إِلَى أَيِّ مِنْ أَيِّ يَقُولُ مِنَ الْحَقِّ إِلَى الْبَاطِلِ وَ الدَّلِيلُ عَلَى ذَلِكَ كِتَابُ اللَّهِ عَزَّ وَجَلَّ قَوْلُهُ وَ لَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَ يَأْمُرُونَ بِالْمَعْرُوفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ

And by this chain, said,

'I heard Abu Abdullah^{asws} saying, and he^{asws} was asked about the enjoining with the good and the forbidding from the evil, 'Is it an Obligation upon the entire community?' So he^{asws} said: 'No'. So it was said to him^{asws}, 'And why not?' He^{asws} said: 'But rather it is upon the strongly followed one, knowledgeable of the good and the evil, not upon the weak who is not guided of the way, to which from which, he should be speaking from the truth to the falsehood, and the evidence upon that is the Book of Allah^{azwj} Mighty and Majestic, His^{azwj} Words [3:104] **And from among you there should be a community inviting to the better and enjoin what is good and forbid the evil.**

فَهَذَا خَاصٌّ غَيْرُ عَامٍّ كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ وَ مِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَ بِهِ يَْعْبُدُونَ وَ لَمْ يَقُلْ عَلَى أُمَّةٍ مُوسَى وَ لَا عَلَى كُلِّ قَوْمِهِ وَ هُمْ يَوْمِنِدْ أُمَّةٌ مُخْتَلِفَةٌ وَ الْأُمَّةُ وَاحِدَةٌ فَصَاعِدًا كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ يَقُولُ مُطِيعًا لِلَّهِ عَزَّ وَجَلَّ وَ لَيْسَ عَلَى مَنْ يَعْلَمُ ذَلِكَ فِي هَذِهِ الْهَدْنَةِ مِنْ حَرَجٍ إِذَا كَانَ لَا قُوَّةَ لَهُ وَ لَا عُذْرَ وَ لَا طَاعَةَ

Thus, these are particular ones and not the general public, just as Allah^{azwj} Mighty and Majestic Said [7:159] **And of Musa's people was a party who guided (people) with the truth, and thereby did they do justice.** And He^{azwj} did not Say: "And it is upon the people of Musa^{as}", nor "Upon every one of his^{as} people", and in those days they were different communities, and the community can be one (man), just as Allah^{azwj} Mighty and Majestic Said that [16:120] **Surely Ibrahim was a community, obedient to Allah.** He^{azwj} is Saying: "Obedient to Allah^{azwj} Mighty and Majestic". And it is not upon the one who knows that in these times of truce from danger, when there was not strength for him, nor an excuse, and do obedience'.

قَالَ مَسْعَدَةُ وَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ وَ سُئِلَ عَنِ الْحَدِيثِ الَّذِي جَاءَ عَنِ النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) إِنَّ أَفْضَلَ الْجِهَادِ كَلِمَةٌ عَدْلٌ عِنْدَ إِمَامٍ جَائِرٍ مَا مَعْنَاهُ قَالَ هَذَا عَلَى أَنْ يَأْمُرَهُ بَعْدَ مَعْرِفَتِهِ وَ هُوَ مَعَ ذَلِكَ يُقْبَلُ مِنْهُ وَ إِلَّا فَلَا.

Mas'ada (the narrator) said,

⁷⁶ Al Kafi – V 5 – The Book of Jihaad Ch 25 H 14

⁷⁷ Al Kafi – V 5 – The Book of Jihaad Ch 25 H 15

'And I heard Abu Abdullah^{asws} saying, and he^{asws} was asked about the Hadeeth which came from the Prophet^{saww} that: 'The most superior of the Jihad is the just word in the presence of an unjust leader', what is its meaning?' He^{asws} said: 'This is upon a stipulation that he would enjoin him (with the good) after having recognised it (himself), and along with that, he (the leader) would accept it from him, or else, so no!'.⁷⁸

بَابُ إِتْكَارِ الْمُنْكَرِ بِالْقَلْبِ

Chapter 29 – Denying the evil by the heart

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ يَحْيَى الطَّوْبِيلِ صَاحِبِ الْمُنْفَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ حَسْبُ الْمُؤْمِنِ عِزًّا إِذَا رَأَى مُنْكَرًا أَنْ يَعْلَمَ اللَّهُ عَزَّ وَجَلَّ مِنْ قَلْبِهِ إِتْكَارَهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Yahya Al taweel Sahib Al Minqary,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The believer would be Reckoned with honourably when he sees an evil, if Allah^{azwj} Mighty and Majestic Knows of his denial of it in his heart'.⁷⁹

وَبِهَذَا الْإِسْنَادِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّمَا يُؤْمَرُ بِالْمَعْرُوفِ وَ يُنْهَى عَنِ الْمُنْكَرِ مُؤْمِنٌ قَيِّعِظُ أَوْ جَاهِلٌ قَيِّتَعَلَّمُ وَ أَمَّا صَاحِبُ سَوْطٍ أَوْ سَيْفٍ فَلَا .

And by this chain, said,

'Abu Abdullah^{asws} said: 'But rather, a Believer would be enjoined with the good and forbid from the evil, so he would heed advice, or if ignorant, so he would learn, and as for the owner of the whip or a sword, so no!'.⁸⁰

عَنْهُ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُفَضَّلِ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ لِي يَا مُفَضَّلُ مَنْ تَعَرَّضَ لِسُلْطَانٍ جَائِرٍ فَأَصَابَتْهُ بَلِيَّةٌ لَمْ يُوجَرْ عَلَيْهَا وَ لَمْ يُرْزَقِ الصَّبْرَ عَلَيْهَا .

From him, from his father, from Ibn Abu Umeyr, from Mufazzal Bin Yazeed,

(It has been narrated) from Abu Abdullah^{asws}, said, 'He^{asws} said to me: 'O Mufazal! The one who makes a representation to the unjust authorities, so an affliction hits him, he would not be Rewarded over it, and he would not be Granted the patience over it'.⁸¹

عَلِيُّ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ قَالَ كَانَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِذَا مَرَّ بِجَمَاعَةٍ يَخْتَصِمُونَ لَمْ يَجْرَهُمْ حَتَّى يَقُولَ ثَلَاثًا أَنْفُوا اللَّهُ أَنْفُوا اللَّهُ يَرْفَعُ بِهَا صَوْتَهُ .

Ali, from his father, from one of his companions, from Giyas Bin Ibrahim who said,

⁷⁸ Al Kafi – V 5 – The Book of Jihaad Ch 25 H 16

⁷⁹ Al Kafi – V 5 – The Book of Jihaad Ch 26 H 1

⁸⁰ Al Kafi – V 5 – The Book of Jihaad Ch 26 H 2

⁸¹ Al Kafi – V 5 – The Book of Jihaad Ch 26 H 3

'Whenever Abu Abdullah^{asws} used to pass by a group who were quarrelling, would not pass by then until he^{asws} was saying three times: 'Fear Allah^{azwj}' - raising his^{asws} voice with it'.⁸²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مَحْفُوظِ الْإِسْكَافِ قَالَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) رَمَى جَمْرَةَ الْعَقَبَةِ وَ انْصَرَفَ فَمَسْنَيْتُ بَيْنَ يَدَيْهِ كَالْمَطْرَقِ لَهُ فَاذَا رَجُلٌ أَصْفَرُ عَمْرَكِيٌّ قَدْ اَدْحَلَ عُوْدَةً فِي الْأَرْضِ شَبَّهَ السَّابِحَ وَ رَبَطَهُ إِلَى فُسْطَاطِهِ وَ النَّاسُ وَ قُوفٌ لَا يَقْدِرُونَ عَلَى أَنْ يَمْرُوا فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَا هَذَا اتَّقِ اللَّهَ فَإِنَّ هَذَا الَّذِي تَصْنَعُهُ لَيْسَ لَكَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Mahfouz Al Iskaaf who said,

'I saw Abu Abdullah^{asws} throwing pebbles at Al-Aqba Stone (a ritual of Hajj), and leave. So I walked in front of him^{asws} like a path clearer for him^{asws}, and there was a pale man (called) Amraky who had immersed his peg (of his tent) in the ground resembling the settler, and its link was up to his tent, and the people were pausing, not being able upon passing. So Abu Abdullah^{asws} said to him: 'O you, Fear Allah^{azwj}', for that which you are doing is not (appropriate) for you'.

قَالَ فَقَالَ لَهُ الْعَمْرَكِيُّ أَمَا تَسْتَطِيعُ أَنْ تَذْهَبَ إِلَى عَمَلِكَ لَا يَزَالُ الْمُكَلَّفُ الَّذِي لَا يُدْرَى مَنْ هُوَ يَجِيبُنِي فَيَقُولُ يَا هَذَا اتَّقِ اللَّهَ

He (the narrator) said, 'So Al-Amraky said to him^{asws}, 'Can't you^{asws} just go about your^{asws} work not ceasing to burden me with which you^{asws} do not know who is it that comes to me, so you^{asws} should be saying: 'O you, fear Allah^{azwj}?'

قَالَ فَرَفَعَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) بِخِطَامِ بَعِيرٍ لَهُ مَقْطُورًا فَطَاطَأَ رَأْسَهُ فَمَضَى وَ تَرَكَهُ الْعَمْرَكِيُّ الْأَسْوَدَ .

He (the narrator) said, 'So Abu Abdullah^{asws} raised the halter of a camel of his^{asws}, tugged it, lowered his^{asws} head (passing under the rope) and went on, and Al-Amraky the slave, left him'.⁸³

باب

Chapter 30 – A Chapter

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عُدَّافِرٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ يَا أَيُّهَا الَّذِينَ آمَنُوا فُؤَا أُنْفُسِكُمْ وَأَهْلِيكُمْ نَارًا جَلَسَ رَجُلٌ مِنَ الْمُسْلِمِينَ يَبْكِي وَ قَالَ أَنَا عَجَزْتُ عَنْ نَفْسِي كَلَّفْتُ أَهْلِي فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حَسْبُكَ أَنْ تَأْمُرَهُمْ بِمَا تَأْمُرُ بِهِ نَفْسُكَ وَ تَنْهَاهُمْ عَمَّا تَنْهَى عَنْهُ نَفْسُكَ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Uzafar, from Is'haq Bin Ammar, from Abdul A'ala a slave of the progeny of Saam,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When this Verse was Revealed [66:6] **O you who believe! Save yourselves and your families from a Fire**, a man from the Muslims sat down crying and said, 'I am frustrated from (saving) myself (and now) I am encumbered with my family (as well)'. So Rasool-Allah^{saww} said: 'It is sufficient for you that you should be enjoining them with what you

⁸² Al Kafi – V 5 – The Book of Jihaad Ch 26 H 4

⁸³ Al Kafi – V 5 – The Book of Jihaad Ch 26 H 5

enjoining yourself with, and forbid them from what your are forbidding yourself from'.⁸⁴

عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا قُلْتُ كَيْفَ أَقِيهِمْ قَالَ تَأْمُرُهُمْ بِمَا أَمَرَ اللَّهُ وَتَنْهَاهُمْ عَمَّا نَهَاَهُمُ اللَّهُ فَإِنْ أَطَاعُوكَ كُنْتَ قَدْ وَقَيْتَهُمْ وَإِنْ عَصَوْكَ كُنْتَ قَدْ قَضَيْتَ مَا عَلَيْكَ .

From him, from Usman Bin Isa, from Sama'at, from Abu Baseer,

'Regarding the Words of Allah^{azwj} Mighty and Majestic **[66:6] O you who believe! Save yourselves and your families from a Fire.** I said, 'How can one save them?' He^{asws} said: 'Enjoin with what Allah^{azwj} has Commanded with, and forbid them from what Allah^{azwj} has Forbidden them. So if they obey you, you would have save them, and if they disobey you, you would have fulfilled what is upon you'.⁸⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا كَيْفَ نَقِي أَهْلَانَا قَالَ تَأْمُرُونَهُمْ وَتَنْهَوْنَهُمْ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin usman, from Sama'at, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[66:6] Save yourselves and your families from a Fire**, how can we save our families?' He^{asws} said: 'You should be enjoining them (with the good) and forbidding them (with the evil)'.⁸⁶

بَابُ مَنْ أَسْخَطَ الْخَالِقَ فِي مَرْضَاةِ الْمَخْلُوقِ

Chapter 31 – The one who Angers the Creator for pleasing the creatures

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مَهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرِ بْنِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ طَلَبَ مَرْضَاةَ النَّاسِ بِمَا يُسْخِطُ اللَّهَ عَزَّ وَجَلَّ كَانَ حَامِدَهُ مِنَ النَّاسِ دَامًا وَمِنْ أَثَرِ طَاعَةِ اللَّهِ عَزَّ وَجَلَّ بِمَا يُغْضِبُ النَّاسَ كَفَاهُ اللَّهُ عَزَّ وَجَلَّ عَدَاوَةَ كُلِّ عَدُوٍّ وَحَسَدَ كُلِّ حَاسِدٍ وَبَغْيَ كُلِّ بَاغٍ وَكَانَ اللَّهُ لَهُ نَاصِرًا وَظَهِيرًا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Ameyra, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who seeks the pleasure of the people with what Angers Allah^{azwj} Mighty and Majestic, his praisers from the people would be condemners; and the one who prefers the obedience to Allah^{azwj} Mighty and Majestic with what abhors the people, Allah^{azwj} Mighty and Majestic would Suffice him with the enmity of every enemy, and envy of every envious one, and rebellion of every rebel, and Allah^{azwj} would be a Helper of his and a Backer'.⁸⁷

⁸⁴ Al Kafi – V 5 – The Book of Jihaad Ch 27 H 1

⁸⁵ Al Kafi – V 5 – The Book of Jihaad Ch 27 H 2

⁸⁶ Al Kafi – V 5 – The Book of Jihaad Ch 27 H 3

⁸⁷ Al Kafi – V 5 – The Book of Jihaad Ch 28 H 1

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ أَرْضَى سُلْطَانًا بِسَخَطِ اللَّهِ خَرَجَ عَنِ دِينِ الْإِسْلَامِ .

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: ‘The one who pleases an authority with something by Angering Allah^{azwj}, would exit from the Religion of Al-Islam’.⁸⁸

وَ بِهِذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ طَلَبَ مَرْضَاةَ النَّاسِ بِمَا يُسَخِطُ اللَّهَ عَزَّ وَ جَلَّ كَانَ حَامِدُهُ مِنَ النَّاسِ دَامًا .

And by this chain, said,

‘Rasool-Allah^{saww} said: ‘The one who seeks the pleasure of the people with what Angers Allah^{azwj} Mighty and Majestic, his praisers from the people would become his condemners’.⁸⁹

بَابُ كَرَاهَةِ التَّعَرُّضِ لِمَا لَا يُطِيقُ

Chapter 32 – Abhorrence of exposing oneself to what one cannot endure

مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَادٍ الْأَنْصَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي الْحَسَنِ الْأَحْمَسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ فَوَّضَ إِلَى الْمُؤْمِنِ أُمُورَهُ كُلَّهَا وَ لَمْ يَفُوضْ إِلَيْهِ أَنْ يَكُونَ دَلِيلًا أَوْ مَا تَسْمَعُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ يَقُولُ وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ فَأَلْمُؤْمِنُ يَكُونُ عَزِيزًا وَ لَا يَكُونُ دَلِيلًا

Muhammad Bin Al Husayn, from Ibrahim Bin Is'haq Al Ahmar, from Abdullah Bin Hammad Al Ansary, from Abdullah Bin Sinan, from Abu Al Hassan Al Ahmasy,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic has Authorised to the Believer, all of his affairs but did not Authorise for him that he suffers from humiliated. Have you not heard the Words of Allah^{azwj} Mighty and Majestic **[63:8] and to Allah belongs the Honour and to His Rasool and to the Believers**. So the Believer happens to be honourable and cannot happen to be humiliated’.

تَمَّ قَالَ إِنَّ الْمُؤْمِنَ أَعَزُّ مِنَ الْجَبَلِ إِنَّ الْجَبَلَ يُسْتَقَلُّ مِنْهُ بِالْمَعَاوِلِ وَ الْمُؤْمِنَ لَا يُسْتَقَلُّ مِنْ دِينِهِ شَيْءٌ .

Then he^{asws} said: ‘The Believer is more honourable than the mountain. The mountain, there can be a reduction from it with the pick-axes, and the Believer, nothing can be reduced from his Religion’.⁹⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ اللَّهَ عَزَّ وَ جَلَّ فَوَّضَ إِلَى الْمُؤْمِنِ أُمُورَهُ كُلَّهَا وَ لَمْ يَفُوضْ إِلَيْهِ أَنْ يُدَلَّ نَفْسَهُ أَوْ لَمْ تَسْمَعْ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ فَأَلْمُؤْمِنُ يَنْبَغِي أَنْ يَكُونَ عَزِيزًا وَ لَا يَكُونُ دَلِيلًا يُعْزَهُ اللَّهُ بِالْإِيمَانِ وَ الْإِسْلَامِ .

⁸⁸ Al Kafi – V 5 – The Book of Jihaad Ch 28 H 2

⁸⁹ Al Kafi – V 5 – The Book of Jihaad Ch 28 H 3

⁹⁰ Al Kafi – V 5 – The Book of Jihaad Ch 29 H 1

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at who said,

'Abu Abdullah^{asws} said: 'Allah^{azwj} Mighty and Majestic Authorised to the Believer, all of his affairs but did not Authorise to him that he may let himself to be humiliated. Have you not listened to the Words of Allah^{azwj} Mighty and Majestic **[63:8] and to Allah belongs the Honour and to His Rasool and to the Believers?** So the Believer, it is befitting for him to become honourable and not become humiliated. Allah^{azwj} Honours him with the belief and Al-Islam'.⁹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى فَوَضَّ إِلَى الْمُؤْمِنِ كُلِّ شَيْءٍ إِلَّا إِذْلالَ نَفْسِهِ .

Ali Bin Ibrahim, from his father, from Usman Bin Isa, from Abdullah Bin Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said that: 'Allah^{azwj} Blessed and High Authorised everything to the Believer except the humiliation of himself'.⁹²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ دَاوُدَ الرَّقِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ قِيلَ لَهُ وَ كَيْفَ يُذِلُّ نَفْسَهُ قَالَ يَتَعَرَّضُ لِمَا لَا يُطِيقُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Dawood Al Raqqy who said,

'I heard Abu Abdullah^{asws} saying: 'It is not befitting for the Believer that he humiliates himself'. It was said to him^{asws}, 'And how does he humiliate himself?' He^{asws} said: 'By exposing himself to what he cannot endure'.⁹³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ قُلْتُ بِمَا يُذِلُّ نَفْسَهُ قَالَ يَدْخُلُ فِيمَا يَنْعَدُّ مِنْهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan, from Mufazzal Bin Umar who said,

'Abu Abdullah^{asws} said: 'It is not befitting for the Believer that he humiliates himself'. I said, 'With what does he humiliate himself?' He^{asws} said: 'He indulges in what he cannot do from his (resources)'.⁹⁴

مُحَمَّدُ بْنُ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُونُسَ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ فَوَضَّ إِلَى الْمُؤْمِنِ أُمُورَهُ كُلَّهَا وَ لَمْ يُفَوِّضْ إِلَيْهِ أَنْ يُذِلَّ نَفْسَهُ أَلَمْ يَرَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ هَاهُنَا وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنُ يَنْبَغِي لَهُ أَنْ يَكُونَ عَزِيزًا وَ لَا يَكُونَ ذَلِيلًا .

Muhammad Bin Ahmad, from Abdullah Bin Al Salt, from Yunus, from Sama'at,

(It has been narrated) from Abu Abdullah^{asws} having said that: 'Allah^{azwj} Mighty and Majestic Authorise to the Believer, all of his affairs, but did not Authorise to him that he humiliates himself. Have you not seen the Words of Allah^{azwj} Mighty and Majestic

⁹¹ Al Kafi – V 5 – The Book of Jihaad Ch 29 H 2

⁹² Al Kafi – V 5 – The Book of Jihaad Ch 29 H 3

⁹³ Al Kafi – V 5 – The Book of Jihaad Ch 29 H 4

⁹⁴ Al Kafi – V 5 – The Book of Jihaad Ch 29 H 5

over here **[63:8] and to Allah belongs the Honour and to His Rasool and to the Believers?** And the Believer, it is befitting for him that he happens to be honourable and does not happen to be humiliated.⁹⁵

تَمَّ كِتَابُ الْجِهَادِ مِنَ الْكَافِي وَ يَتْلُوهُ كِتَابُ التَّجَارَةِ .

The Book of Jihad from Al-Kafi is completed, and it would be followed by the Book of Commerce.

⁹⁵ Al Kafi – V 5 – The Book of Jihaad Ch 29 H 6