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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{-asws}**

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TABLE OF CONTENTS

THE BOOK OF JIHAD	3
CHAPTER 73 – OBLIGATION OF THE JIHAD AND ITS MERITS	3
CHAPTER 74 – THE TYPES OF JIHAD AND ITS CONDITIONS AND ITS EITQUETTES (METHOD).....	25
CHAPTER 75 – RULINGS OF THE JIHAD, AND IN IT AS WELL IS SOME OF WHAT IS MENTIONED IN THE PREVIOUS CHAPTER.....	49
CHAPTER 76 – THE WEAPONS AND TOOLS OF WAR	72
CHAPTER 77 – THE PACT, AND THE AMNESTY, AND ITS LIKE.....	73
CHAPTER 78 – THE JIHAAD IN THE SANCTUARY AND IN THE SACRED MONTHS, AND MEANING OF THE SACRED MONTHS AND THE MONTHS OF WANDERING	84
CHAPTER 79 – METHOD OF DISTRIBUTION OF THE SPOILS OF WAR, AND RULING OF WEALTH OF THE POLYTHEISTS AND THE ADVERSARIES AND THE HOSTILE ONES (NASIBIS)	89
CHAPTER 80 – MERIT OF SUPPORTING THE FIGHTERS AND CONDEMNATION OF HARMING THEM	94
CHAPTER 81 – RULING OF THE LANDS.....	95
CHAPTER 82 – THE MISCELLANEOUS.....	99
CHAPTER 83 – GUARDING THE FRONTIER	101
CHAPTER 84 – THE TAX AND ITS RULINGS.....	103
CHAPTERS ON INSTRUCTING FOR ACTS OF KINDNESS (ENJOINING THE GOOD) AND FORBIDDING FROM THE EVIL AND WHAT RULINGS ARE RELATED WITH THESE	111
CHAPTER 85 – OBLIGATION OF INSTRUCTING WITH THE ACTS OF KINDNESS AND FORBIDDING FROM THE EVIL, AND THEIR MERITS	111
CHAPTER 86 – THE DUTY OF DISLIKING THE EVIL AND IMPERMISSIBILITY OF BEING PLEASED WITH THE DISOBEDIENCE, AND THE ONE WHO IS PLEASED WITH AN ACTION, HE IS LIKE THE ONE WHO COMMITTED IT	154
CHAPTER 87 – THE FORBIDDANCE FROM SITTING WITH THE DISOBEDIENT PEOPLE AND ONE WHO SAYS OTHER THAN THE TRUTH	158
CHAPTER 88 – OBLIGATION OF THE MIGRATION AND ITS RULINGS.....	160

و قال تعالى وَ قَاتِلُوا فِي سَبِيلِ اللَّهِ وَ اعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

And the Exalted Said: **And fight in the Way of Allah, and know that Allah is Hearing, Knowing [2:244].**

و قال تعالى قَالَ الَّذِينَ يُظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهَ كَمَ مِنْ فَتَةٍ قَلِيلَةٍ غَلَبَتْ فَتَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَ اللَّهُ مَعَ الصَّابِرِينَ

And the Exalted Said: **Those who were thinking that they would be meeting Allah said, 'How many times a small group has overcome a numerous group by the Permission of Allah, and Allah is with the patient ones [2:249].**

و قال تعالى وَ لَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَ لَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ

And the Exalted Said: **and had it not been for Allah Repelling the people, some with the others, the earth would be corrupted, but, Allah is with Grace upon the worlds [2:251].**

و قال تعالى لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

And the Exalted Said: **There is no compulsion in the Religion; the right way has been clarified from the error. [2:256].**

آل عمران و قال تعالى أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَ لَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَ يَعْلَمِ الصَّابِرِينَ

(Surah) Aal-e-Imran^{as}: And the Exalted Said: **Do you reckon that you would be entering the Paradise when Allah has not yet (Made) Known those who strive hard from among you, and (Made) Known the patient ones? [3:142].**

و قال وَ كَأَيِّنَ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رَبُّهُوَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَ مَا ضَعُفُوا وَ مَا اسْتَكَانُوا وَ اللَّهُ يُحِبُّ الصَّابِرِينَ

And Said: **And how many a Prophet has fought with whom were many battalions; so they did not languish due to what befell them in the Way of Allah, nor did they weaken, nor did they give up; and Allah Loves the patient [3:146].**

وَ مَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَ إِسْرَافَنَا فِي أَمْرِنَا وَ ثَبِّتْ أَقْدَامَنَا وَ انصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

And it was not their saying except that they were saying, 'Our Lord! Forgive our sins and our extravagance in our affairs, and Affirm our feet and Help us against the Kafir people [3:147].

فَاتَاهُمُ اللَّهُ نَوَابَ الدُّنْيَا وَ حُسْنَ نَوَابِ الْآخِرَةِ وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ

So Allah Gave them Rewards of the world and excellent Rewards of the Hereafter; and Allah Loves the good doers [3:148].

و قال تعالى يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَ قَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَ مَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَ اللَّهُ يُحْيِي وَ يُمِيتُ وَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

And the Exalted Said: **O you who believe! Do not become like those who are committing Kufir and are saying to the brethren whenever they travel in the land (for trade) or were in a military expedition, 'If only they were with us, they would not have died and would not have been killed', so Allah Caused that to be a regret in their hearts; and Allah Causes to live and die and Allah Sees what you are doing [3:156].**

وَلَيْنَ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِمَّا يَجْمَعُونَ

And whether you are slain in the Way of Allah or you die, Forgiveness from Allah and Mercy is better than what they are amassing [3:157].

وَلَيْنَ مُتُّمْ أَوْ قُتِلْتُمْ لِيَلَى اللَّهِ تَحْشُرُونَ

And whether you die or you are killed, it is to Allah you shall be Gathered [3:158].

وَقَالَ تَعَالَى وَ لَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْواتًا بَلْ أحياءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

And the Exalted Said: **And do not reckon those who are killed in Allah's Way as dead; but, they are alive being sustained in the Presence of their Lord [3:169].**

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَ يَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ

Rejoicing in what Allah has Given them from His Grace and they are receiving glad tidings of those whom have yet to join them from the ones they left behind. There would neither be fear upon them nor would they be grieving [3:170].

يَسْتَبْشِرُونَ بِنِعْمَةِ مِنَ اللَّهِ وَ فَضْلٍ وَ أَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ

They would be receiving glad tidings of the Bounties from Allah and Grace, and that Allah will not waste the Recompense of the Momineen [3:171].

وَقَالَ تَعَالَى فَالَّذِينَ هَاجَرُوا وَ أخرجوا مِنْ ديارِهِمْ وَ أودوا فِي سَبِيلِي وَ قاتلوا وَ قُتِلوا لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَ لأَدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَاباً مِنْ عِنْدِ اللَّهِ وَ اللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

And the Exalted Said: **so those who emigrated and were expelled from their homes and were persecuted in My Way and they fought and were killed, I will Cover their evils deeds from them and will Enter them into Gardens beneath which the rivers flow, as a Reward from the Presence of Allah; and Allah, with Him is the excellent Reward [3:195].**

النساء يَا أَيُّهَا الَّذِينَ آمَنُوا حُذُوا حُذْرَكُمْ فَانفِرُوا تُنَائِبًا أَوْ انْفِرُوا جَمِيعاً

(Surah) Al Nisaa: **O you who believe! Take your precaution, then go forth in detachments or go forth altogether [4:71].**

وَقَالَ تَعَالَى فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَ مَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْراً عَظِيماً

And the Exalted Said: ***So let them fight in the Way of Allah, those who are selling the life of the world for the Hereafter; and the one who fights in the Way of Allah, whether he is killed or overcomes, We will soon be Granting him a great Recompense [4:74].***

إلى قوله الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَ الَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفاً

Up to His^{-azwj} Words: ***Those who believe are fighting in the Way of Allah, and those who are disbelieving are fighting in the way of the tyrant. Therefore fight the friends of the Satan, surely the strategy of the Satan would always be weak [4:76].***

و قال تعالى لا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَ الْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَ كَلَّا وَ عَدَّ اللَّهُ الْحُسْنَى وَ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْراً عَظِيماً

And the Exalted Said: ***They are not equal, the ones from the Momineen sitting back, apart from the ones with injuries, and the fighters in the Way of Allah with their wealth and their selves. Allah Merited the fighters with their wealth and their selves over the ones sitting back, by a level; and to each Allah has Promised good; and Allah Merited the fighters over the ones sitting back by a mighty Recompense [4:95].***

دَرَجَاتٍ مِنْهُ وَ مَغْفِرَةً وَ رَحْمَةً وَ كَانَ اللَّهُ غَفُوراً رَحِيماً

(High) Levels from Him and Forgiveness and Mercy, and Allah was always Forgiving, Merciful [4:96].

المائدة وَ جَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

(Surah) Al Maidah: ***O you who believe! Fear Allah and seek the intermediary to Him and strive hard in His Way, perhaps you would be successful [5:35].***

و قال تعالى يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَ لا يَخَافُونَ لَوْمَةَ لَائِمٍ

And the Exalted Said: ***They would be fighting in the Way of Allah and they would not be fearing accusations of an accuser [5:54].***

الأنفال وَ مَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ

(Surah) Al Anfaal: ***and the victory is not except from the Presence of Allah, surely Allah is Mighty, Wise [8:10].***

و قال سبحانه فَلَمْ تَقْتُلُوهُمْ وَ لَكِنَّ اللَّهَ قَتَلَهُمْ وَ مَا رَمَيْتَ إِذْ رَمَيْتَ وَ لَكِنَّ اللَّهَ رَمَى

And the Glorious Said: ***So you did not kill them but Allah Killed them, and you did not throw when you threw, but Allah Threw, [8:17].***

و قال تعالى وَ قَاتِلُوهُمْ حَتَّى لا تَكُونَ فِتْنَةٌ وَ يَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ

And the Exalted Said: **And fight them until Fitna (strife) does not happen and the Religion, all of it happens to be for Allah. So if they desist, then Allah Sees what they are doing [8:39].**

التوبة قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَ يُخْزِهِمْ وَ يَنْصُرْكُمْ عَلَيْهِمْ وَ يَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ

(Surah) Al Tawbah: **Fight them, Allah will Punish them by your hands and Humiliate them and Help you against them, and He would Heal the chests of a Momineen people [9:14].**

وَ يُذْهِبَ غَيْظَ قُلُوبِهِمْ وَ يَتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ وَ اللَّهُ عَلِيمٌ حَكِيمٌ

And he would Remove the rage of their hearts; and Allah Turns (Mercifully) to whoever He so Desires to, and Allah is Knowing, Wise [9:15].

وَ قَالَ تَعَالَى أَ جَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ جَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

And the Exalted Said: **Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? They are not equal in the Presence of Allah; and Allah does not Guide the unjust people [9:19].**

الَّذِينَ آمَنُوا وَ هَاجَرُوا وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَ أُولَئِكَ هُمُ الْفَائِزُونَ

Those who believed and emigrated in the Way of Allah with their wealth and their selves are of a greater rank in the Presence of Allah. These, they are the achievers [9:20].

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَ رِضْوَانٍ وَ جَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُقِيمٌ خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

Their Lord Gives them Glad Tidings of Mercy from Him and Pleasure, and Gardens for them wherein is everlasting Bliss [9:21] Abiding therein for ever; surely Allah, in His Presence is a Mighty Recompense [9:22].

وَ قَالَ تَعَالَى وَ قَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً

And the Exalted Said: **and fight the Polytheists altogether just as they are fighting you altogether; [9:36].**

وَ قَالَ سُبْحَانَهُ يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ اتَّقَلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ

And the Glorious Said: **O you who believe! What is the matter with you when it is said to you: 'Advance in the Way of Allah', you cling heavily to the earth? Are you pleased with the life of the world rather than the Hereafter? So what is provision of the life of the world compared to the Hereafter except for a little? [9:38].**

إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَ يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَ لَا تَضُرُّوهُ شَيْئًا وَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

If you do not advance, He will Punish you with a painful Punishment and He will Replace you with a people other than you, and you will not (be able to) Harm him of anything; and Allah is Able upon all things [9:39].

إلى قوله تعالى اتفروا خفافاً وثقالاً وجاهدوا بأموالكم وأنفسكم في سبيل الله ذلكم خير لكم إن كنتم تعلمون

Up to His^{-azwj} Words: **Advance lightly and heavily, and fight with your wealth and your selves in the Way of Allah; that would be better for you if you were knowing [9:41].**

إلى قوله سبحانه قل هل تترصون بنا إلا إحدى الحسنيين ونحن نتريص بكم أن يصيبكم الله بعذاب من عنده أو بأيدينا فتريصوا إننا معكم مترصون

Up to Words of the Glorious: **Say: 'Are you waiting with us except for one of the two excellent things? And we are waiting with you that Allah would Afflict you with a Punishment from Him or by our hands. Therefore wait, we (too) are waiting along with you' [9:52].**

إلى قوله تعالى فرج المخلفون بمقعدهم خلاف رسول الله وكرهوا أن يجاهدوا بأموالهم وأنفسهم في سبيل الله وقالوا لا تنفروا في الحر قل ناز جهنم أشد حرًا لو كانوا يفقهون

Up to Words of Exalted: **Those who stayed behind rejoiced with their sitting back from Rasool-Allah and they were unwilling to fight with their wealth and their selves in the Way of Allah, and they said, 'We will not go out in the heat'. Say: 'The Fire of Hell is more intense in heat', if they had been pondering [9:81].**

إلى قوله تعالى لكن الرسول والذين آمنوا معه جاهدوا بأموالهم وأنفسهم وأولئك هم الخيرات وأولئك هم المفلحون

Up to Words of the Exalted: **But the Rasool and those who are believing in him are striving with their wealth and their selves. Those, for them would be the good things, and those, they are the successful ones [9:88].**

أعد الله لهم جنات تجري من تحتها الأنهار خالدين فيها ذلك الفوز العظيم

Allah has Prepared for them Gardens beneath which the rivers flow, to abide therein eternally; that is the mighty achievement [9:89].

و قال تعالى إن الله اشترى من المؤمنين أنفسهم وأموالهم بأن لهم الجنة يقاتلون في سبيل الله فيقتلون أو يقتلون وعداً عليه حقا في التوراة والإنجيل والقرآن ومن أوفى بعهده من الله فاستبشروا ببيعكم الذي بايعتم به وذلك هو الفوز العظيم

And the Exalted Said: **Surely Allah has Bought from the Momineen their own selves and their wealth that for them would be the Paradise, fighting in the Way of Allah, so they are killing and being killed, being a binding Promise upon Him in the Torah, and the Evangel and the Quran; and who would be more loyal with his promise than Allah? Therefore receive glad tidings with your sale, which you have sold for, and that, it is the mighty achievement [9:111].**

النائبون العابدون الحامدون السائحون الزاكعون الساجدون الامرون بالمعروف والنهي عن المنكر والحافظون لحدود الله وبشر المؤمنين

The penitent, the worshippers, the praisers, the wanderers, the Ruku performers, the Sajdah performers, the enjoiners of good and the forbidders from evil, the preservers of the Limits of Allah; and give glad tidings to the Momineen [9:112].

إلى قوله سبحانه ما كان لأهل المدينة و من حولهم من الأعراب أن يتخلفوا عن رسول الله و لا يزعجوا بأنفسهم عن نفسه ذلك بأنهم لا يصيبهم ظمأ و لا نصب و لا مخمصة في سبيل الله و لا يطؤون مططاً يعيظ الكفار و لا يبالون من عدو نبلاً إلا كتبت لهم به عمل صالح إن الله لا يضيع أجر المحسنين

Up to Words of the Glorious: **It was not for the people of Al Medina and those around them from the Bedouins, to stay behind from Rasool-Allah, nor should they be desiring their own selves over his self. That is because they would neither be hit by thirst, nor fatigue, nor hunger in the Way of Allah, nor be treading a path enraging the Kafirs, nor attaining an injury from an enemy, except it would be Written for them as a righteous deed; surely Allah does not Waste a Recompense of the good doers [9:120].**

و لا ينفقون نفقة صغيرة و لا كبيرة و لا يقطعون وادياً إلا كتبت لهم ليجزينهم الله أحسن ما كانوا يعملون

Nor would they be spending an expenditure, small or big, nor traverse a valley, except it would be Written for them for Allah to Recompense them goodly for what they had been doing [9:121].

و ما كان المؤمنون لينفروا كافة فلو لا نفر من كل فرقة منهم طائفة ليتفهموا في الدين و لينذروا قومهم إذا رجعوا إليهم لعلهم يحذرون

And it was not for the Momineen to go forth altogether, so why don't a group of them from every sect from them go forth to obtain understanding in the Religion and let them warn their people when they return to them, perhaps they would be cautious [9:122].

يا أيها الذين آمنوا قاتلوا الذين يلونكم من الكفار و ليجدوا فيكم غلظة و اعلموا أن الله مع المتقين

O you who believe! Fight those of the Kafirs who are near to you and let them find harshness in you all, and know that Allah is with the pious [9:123].

الحج أدن للذين يقاتلون بأنهم ظلموا و إن الله على نصرهم لقدير

(Surah) Hajj: **There is Permission (to fight) for those who are fought against because they are oppressed, and surely Allah is Able upon Helping them [22:39].**

الذين أخرجوا من ديارهم بغير حق إلا أن يقولوا ربنا الله و لو لا دفع الله الناس بعضهم ببعض لهدمت صوامع و بيع و صلوات و مساجد يذكر فيها اسم الله كثيراً و لئنصرن الله من ينصره إن الله لقوي عزيز

Those who are expelled from their homes without right only because they are saying, 'Our Lord is Allah'. And if Allah does not Repel the people, some of them by the others, the Monasteries and Churches, and Synagogues and Masjid would have been demolished, wherein the Name of Allah is mentioned a lot. And Allah will Help the one who Helps him, surely Allah is Strong, Mighty [22:40].

العنكبوت وَ مَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ

And one who strives, so he rather strives for himself. Surely, Allah is needless of the worlds [29:6].

محمد ذلك وَ لَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ وَ لَكِنْ لِيَبْلُوَا بَعْضَكُمْ بِبَعْضٍ وَ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ

(Surah) Muhammad^{-saww}: **That (shall be so), and if Allah so Desires He would Take Retribution from them, but He Tries some with others. And those who are killed in the Way of Allah, their deeds will never be lost [47:4].**

سَيَهْدِيهِمْ وَ يَصْلَحُ بِأَمْرِهِمْ وَ يُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ

He will be Guiding them and He will Correct their state [47:5] And Enter them into the Paradise, having Introduced it to them (before) [47:6].

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَ يَثِّبَ أقدامَكُمْ

O you those who believe! If you help (the Cause of) Allah, He will Help you and Affirm your feet [47:7].

و قال تعالى فَإِذَا أَنْزَلَتْ سُورَةٌ مُحْكَمَةٌ وَ ذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نُظْرَ الْمَعْشِي عَلَى مِنَ الْمَوْتِ فَأُولَئِكَ هُم طَاعَةٌ وَ قَوْلٌ مَعْرُوفٌ

And the Exalted: **But when a Decisive Chapter is Revealed, and fighting is mentioned therein, you see those in whose hearts is a disease looking at you with the look of one fainting from the death. Woe unto them! [47:20] Obedience and a gentle word (is better), [47:21].**

و قال وَ لَيَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَ الصَّابِرِينَ وَ نَبْلُوَا أحوالَكُمْ

And said: **And We will Test you until We Make known the striving ones from you and the patient ones, and We Test your affairs [47:31].**

و قال تعالى فَلَا تَهِنُوا وَ تَدْعُوا إِلَى السَّلْمِ وَ أَنْتُمْ الْأَعْلَوْنَ وَ اللَّهُ مَعَكُمْ وَ لَنْ يَزِيَكُمْ أَعْمَالَكُمْ

If He does Ask you for it and Press you, you would be stingy and your spite would come out [47:37].

الفتح وَ لِلَّهِ جُنُودُ السَّمَاوَاتِ وَ الْأَرْضِ وَ كَانَ اللَّهُ عَلِيمًا حَكِيمًا

(Surah) Al Fatah: **and for Allah are the armies of the skies and the earth, and Allah was always Knowing, Wise [48:4].**

الحجرات إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رَسُولِهِ ثُمَّ لَمْ يَتَنَابَوْا وَ جَاهَدُوا بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُم الصَّادِقُونَ

(Surah) Al Hujuraat: **But rather, the Momineen are those who believe in Allah and His Rasool, then they do not doubt, and they strive with their wealth and their selves in the Way of Allah. Those, they are the truthful [49:15].**

الصف إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًا كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ

(Surah) Al Saff: **Surely, Allah loves those who fight in His Way in rows as if they were like a solid structure [61:4].**

و قال تعالى يا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنَجِّيْكُمْ مِنْ عَذَابٍ أَلِيمٍ

And the Exalted Said: **O you those who believe! Shall I point you upon a trade rescuing you from a painful Punishment? [61:10].**

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

You should believe in Allah and His Rasool, and struggle in the Way of Allah with your wealth and your selves. That is better for you if only you knew [61:11].

يَغْفِرُ لَكُمْ ذُنُوبَكُمْ وَ يُدْخِلُكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَ مَسَاكِينٍ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ

He will Forgive your sins for you and Enter you into Gardens beneath which the rivers flow, and goodly dwellings in the Gardens of perpetuity. That is the mighty success [61:12].

وَ أُخْرَى تُحِبُّهَا نَصْرٌ مِنَ اللَّهِ وَ فَتْحٌ قَرِيبٌ وَ بَشِيرِ الْمُؤْمِنِينَ

And another thing you love – Help from Allah and a near victory. And give glad tidings to the Momineen [61:13].

يا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَأَمَنَتْ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَ كَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ.

O you those who believe! Become helpers of Allah, just as Isa Ibn Maryam said to the disciples: ‘Who are my helpers to Allah?’ The disciples said, ‘We are helpers of Allah!’ Then a party from the Children of Israel believed, and a party committed Kufr, so We Aided those who believed against their enemies, and they became prevalent [61:14].

1- **الْهُدَايَةُ الْجِهَادُ فَرِيضَةٌ وَاجِبَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ عَلَى خَلْقِهِ بِالنَّفْسِ وَ الْمَالِ مَعَ إِمَامٍ عَادِلٍ فَمَنْ لَمْ يَقْدِرْ عَلَى الْجِهَادِ مَعَهُ بِالنَّفْسِ وَ الْمَالِ فَلْيُخْرِجْ بِمَالِهِ مَنْ يُجَاهِدُ عَنْهُ وَ مَنْ لَمْ يَقْدِرْ عَلَى الْمَالِ وَ كَانَ قَوِيًّا لَيْسَتْ لَهُ عِلَّةٌ تَمْنَعُهُ فَعَلَيْهِ أَنْ يُجَاهِدَ بِنَفْسِهِ**

(The book) ‘Al Hidayah’ –

‘Jihad is a mandatory obligation from Allah^{-azwj} Mighty and Majestic upon His^{-azwj} creatures, with the selves and the wealth with a Just Imam^{-asws}. The one who is not able upon the Jihad with him^{-asws} with the self and the wealth, let him extract his wealth for the one who can do

Jihad on his behalf, and the one who is not able upon the wealth and he was strength, not having an illness for him preventing him, upon him is to do Jihad with his self.

وَالْجِهَادُ عَلَى أَرْبَعَةٍ أَوْجُهُ فَجِهَادَانِ فَرَضٌ وَجِهَادٌ سُنَّةٌ لَا يُقَامُ إِلَّا مَعَ فَرَضٍ وَجِهَادٌ سُنَّةٌ

And the Jihad is based upon four aspects – two Jihads are obligatory, and a Sunnah Jihad not standing except with an obligation, and a Sunnah Jihad.

فَأَمَّا أَحَدُ الْفَرَضَيْنِ فَمُجَاهَدَةُ نَفْسِهِ عَنِ مَعَاصِي اللَّهِ وَهُوَ مِنْ أَعْظَمِ الْجِهَادِ وَجُجَاهَدَةُ الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ فَرَضٌ

As for one of the two obligatory (Jihads), it is fighting his own self from disobeying Allah^{-azwj}, and it is mightiest of the Jihad; and fighting the Kafirs who are around you is an obligation.

وَأَمَّا الْجِهَادُ الَّذِي هُوَ سُنَّةٌ لَا يُقَامُ إِلَّا مَعَ فَرَضٍ فَإِنَّ مُجَاهَدَةَ الْعَدُوِّ فَرَضٌ عَلَى جَمِيعِ الْأُمَّةِ وَ لَوْ تَرَكَتِ الْجِهَادَ لَأَنَابَهُمُ الْعَذَابُ وَ هَذَا هُوَ مِنْ عَذَابِ الْأُمَّةِ وَ هُوَ سُنَّةٌ عَلَى الْإِمَامِ أَنْ يَأْتِيَ الْعَدُوَّ مَعَ الْأُمَّةِ فَيُجَاهِدَهُمْ

As for the Jihad which is Sunnah, not standing except with an obligation, so fighting the enemy is an obligation upon the entire community, and if the Jihad is neglected the punishment will come to them, and this is from punishment of the community, and it is Sunnah upon the Imam^{-asws} that he^{-asws} goes to the enemy with the community and fights them.

وَأَمَّا الْجِهَادُ الَّذِي هُوَ سُنَّةٌ فَكُلُّ سُنَّةٍ أَقَامَهَا الرَّجُلُ وَ جَاهَدَ فِي إِقَامَتِهَا وَ بُلُوغِهَا وَ إِحْيَائِهَا فَالْعَمَلُ وَ السَّعْيُ فِيهَا مِنْ أَفْضَلِ الْأَعْمَالِ لِأَنَّهُ إِحْيَاءُ سُنَّةٍ.

And as for the Jihad which is Sunnah, it is every Sunnah the man establishes, and fights in establishing it, and delivering it, and reviving it. The work and the striving in it, is from the best of the deeds because it revives the Sunnah”.¹

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَنَّ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَ أَجْرُ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يَنْتَقِصَ مِنْ أَجْرِهِمْ شَيْءٌ.

And the Prophet^{-saww} said: ‘One who established a good Sunnah for him is its Reward of the one who works it from without there being any reduction of anything from their Rewards’.²

وَقَدْ رُوِيَ أَنَّ الْكَادَّ عَلَى عِيَالِهِ مِنْ خَلَالِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ.

And it has been reported that the striver for his dependants from Permissible means is like the fighter in the way of Allah^{-azwj}”.³

وَرُوِيَ أَنَّ جِهَادَ الْمَرْأَةِ حُسْنُ التَّبَعْلِ.

And it is reported that Jihad of the woman is being a good wife’.⁴

¹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 1 a

² Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 1 b

³ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 1 c

⁴ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 1 d

وَرُوي أَنَّ الْحَجَّ جِهَادٌ كُلِّ ضَعِيفٍ.

And it is reported that the Hajj is a Jihad of every weak one'.⁵

2- نَهَجُ الْبَالَاغَةِ، مِنْ حُطْبَةِ لِأَمِيرِ الْمُؤْمِنِينَ عَ أَمَّا بَعْدُ فَإِنَّ الْجِهَادَ نَابَتْ مِنْ أَبْوَابِ الْجَنَّةِ فَتَحَهُ اللَّهُ لِخَاصَّةِ أَوْلِيَائِهِ وَ هُوَ لِيَأْسُ التَّقْوَى وَ دِرْعُ اللَّهِ الْحَصِينَةُ وَ جُنَّةُ الْوَيْثِقَةِ

(The book) 'Nahj Al Balagah' –

'From a sermon of Amir Al-Momineen^{-asws}: 'As for after, the Jihad is a door from the doors of the Paradise Allah^{-azwj} the Exalted has Opened it for His^{-azwj} special friends, and it is an apparent of piety, and the fortified armour of Allah^{-azwj}, and his trustworthy shield.

فَمَنْ تَرَكَهُ رَغِبَهُ عَنْهُ أَلْبَسَهُ اللَّهُ ثُوبَ الدَّلِّ وَ شَمْلَةَ الْبَلَاءِ وَ دُيْتِ بِالصَّعَارِ وَ الْقَمَاءِ- وَ ضَرَبَ عَلَى قَلْبِهِ بِالْأَسَدَادِ وَ أُدِيلَ الْحَقُّ مِنْهُ بِتَضْيِيعِ الْجِهَادِ وَ سِيمِ الْحَسَفِ وَ مُنِعَ التَّصَفِّ.

The one who neglects it, Allah^{-azwj} would Clothe him with the apparel of disgrace, and Cover him with the afflictions, and Make him suffer with the humiliation and the scorn, and Strike the clogging upon this heart, and remove the truth from him due to his wasting the Jihad, and the ignominy covers him and he is prevented the fairness".⁶

3 لي، الأمايلي للصدوق علي بن عيسى عن علي بن محمد ماجيلويه عن البرقي عن أبيه عن الحسين بن علوان عن عمرو بن ثابت عن زيد بن علي عن أبيه عن جده ع قال قال أمير المؤمنين علي بن أبي طالب ع فإن في الجنة لشجرة يخرج من أعلاها الخليل و من أسفلها خيل بلق مسرجة ملجمة ذوات أجنحة لا تزوث و لا تبول فيركبها أولياء الله فتطير بهم في الجنة حيث شاءوا

(The book) 'Al Amaali' of Al Sadouq – Ali Bin Isa, from Ali Bin Muhammad Majaylawiya, from Al Barqy, from his father, from Al-Husayn Bin Ulwan, from Amro Bin Sabit,

'From Zayd son of Ali (Bin Al-Husayn^{-asws}), from his grandfather^{-asws} having said: 'Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} said: 'In the Paradise there is a tree, rom which garments emerge from its top, and from its bottom emerge saddled and bridled dappled horses with wings come forth. They neither defecate nor urinate. The friends of Allah will ride them, and they will fly with them in the Paradise wherever they wish.

فَيَقُولُ الَّذِي أَسْفَلَ مِنْهُمْ يَا رَبَّنَا مَا بَلَغَ بَعِبَادَكَ هَذِهِ الْكَرَامَةَ

Then, those who are at a lower rank will say, 'O Our Lord^{-azwj}! What led Your^{-azwj} servants to attain this prestige?'

فَيَقُولُ اللَّهُ جَلَّ جَلَالُهُ إِنَّهُمْ كَانُوا يَقُومُونَ اللَّيْلَ وَ لَا يَنَامُونَ وَ يَصُومُونَ النَّهَارَ وَ لَا يَأْكُلُونَ وَ يُجَاهِدُونَ الْعَدُوَّ وَ لَا يَجْتَنِبُونَ وَ لَا يَتَصَدَّقُونَ وَ لَا يَبْحَلُونَ.

⁵ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 1 e

⁶ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 2

Allah^{-azwj}, Majestic is His^{-azwj} Majesty will Say: “They used to stand in Salat at night and not sleep, fasted during the day and did not eat, strived against the enemy and did not show cowardice, and gave charity without being miserly!”⁷

4- لي، الأماالي للصدوق عن الصادق ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَشْرَفُ الْمَوْتِ قَتْلُ الشَّهَادَةِ.

(The book) ‘Al Amaali’ of Al Sadouq –

‘From Al-Sadiq^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Noblest of the deaths is being killed as a martyr’⁸.

5- لي، الأماالي للصدوق بالإسناد المتقدّم عن النبي عن أبيه عن وهب بن وهب عن الصادق عن أبيه عن جدّه ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ جِبْرِيلَ ع أَحْبَبَنِي بِأَمْرِ قَرَّتْ بِهِ عَيْنِي وَ فَرِحَ بِهِ قَلْبِي قَالَ يَا مُحَمَّدُ مَنْ غَزَا غَزْوَةً فِي سَبِيلِ اللَّهِ مِنْ أُمَّتِكَ فَمَا أَصَابَتْهُ قَطْرَةٌ مِنَ السَّمَاءِ أَوْ صَدَاعٌ إِلَّا كَانَتْ لَهُ شَهَادَةٌ يَوْمَ الْقِيَامَةِ.

(The book) ‘Al Amaali’ of Al Sadouq – By the previous chain from Al Barqy, from his father, from Wahb Bin Wahb,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Jibraeel^{-as} informed me with a matter my^{-saww} eyes were delighted by it and my^{-saww} heart was relieved by it! He^{-as} said: ‘O Muhammad^{-saww}! One from your^{-saww} community who goes out for battle in the way of Allah^{-azwj}, a drop from the sky will not hit him, or headache except for him would be (status of) martyrdom on the Day of Qiyamah!’⁹

6- لي، الأماالي للصدوق وَ بَحْدًا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص لِلْحَنَّةِ بَابٌ يُقَالُ لَهُ بَابُ الْمُجَاهِدِينَ يَمْضُونَ إِلَيْهِ فَإِذَا هُوَ مُفْتُوخٌ وَ هُمْ مُتَقَلِّدُونَ سُيُوفَهُمْ وَ الْجُنُوعُ فِي الْمَوْقِفِ وَ الْمَلَائِكَةُ تُرْحَبُ بِهِمْ

(The book) ‘Al Amaali’ of Al Sadouq, and by this chain,

He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘For the Paradise there is a door called ‘The door of Mujahideen’ (holy fighters). They will be coming to it and behold, it will be open, and they will be collared with their swords, and the ones gathered in the pausing and the Angels will be welcoming them.

فَمَنْ تَرَكَ الْجِهَادَ أَلْبَسَهُ اللَّهُ ذُلًا فِي نَفْسِهِ وَ فَقْرًا فِي مَعِيشَتِهِ وَ خُفَاً فِي دِينِهِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَعَزُّ أُمَّتِي بِسَنَابِكِ خَيْلِهَا وَ مَرَازِرِ رِمَاحِهَا.

The one who neglects the Jihad, Allah^{-azwj} will Clothe him with the disgrace regarding himself and poverty in his livelihood, and deterioration in his religion. Allah^{-azwj} Blessed and Exalted has Granted honour to my^{-saww} community with the hooves of their horses and tips of their spears!’¹⁰

7- لي، الأماالي للصدوق بَحْدًا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ بَلَغَ رِسَالَةَ غَازٍ كَانَ كَمَنْ أَعْتَقَ رَقَبَةً وَ هُوَ شَرِيكُهُ فِي بَابِ غَزْوَتِهِ.

⁷ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 3

⁸ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 4

⁹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 5

¹⁰ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 6

(The book) 'Al Amaali' of Al Sadouq, by this chain,

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'One who delivers a message to a fighter would be like the one who has freed a neck (slave), and he would participate with him in his participation of the battle''.¹¹

8- ثواب الأعمال ابنُ المُعَيَّرَةِ عَنْ جَدِّهِ عَنْ جَدِّهِ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص خِيُولُ الْعُزَاةِ هِيَ خِيُولُهُمْ فِي الْجَنَّةِ.

(The book) 'Sawaab Al Amaal' – Ibn Al Mugheira, from his grandfather, from his grandfather, from Al Sakuni,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The horses of the fighter, these are their horses in the Paradise!''¹²

9- ثواب الأعمال ابنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ أَبِي هَتَّامٍ عَنْ مُحَمَّدِ بْنِ عَزْوَانَ عَنِ السَّكُونِيِّ مِثْلَهُ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Abu Hammam, from Muhammad Bin Gazwan, from Al Sakuni – similar to it.¹³

10- ثواب الأعمال لي، الأمامي للصدوق ماجيلويه عن محمد العطار عن الأشعري عن محمد بن إسماعيل عن علي بن الحكم عن عمر بن أبان عن أبي عبد الله عن آتائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْخَيْرُ كُلُّهُ فِي السَّيْفِ وَ تَحْتَ ظِلِّ السَّيْفِ وَ لَا يُقِيمُ النَّاسَ إِلَّا السَّيْفُ وَ السُّيُوفُ مَقَالِيدُ الْجَنَّةِ وَ النَّارِ.

(The books) 'Sawaab Al Amaal', (and) 'Al Amaali' of Al Sadouq – Majaylawiya, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from Umar Bin Aban,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The goodness, all of it is in the sword and beneath the shade of the sword, and nothing can correct the people except the sword, and the swords are the keys of Paradise and the Hellfire!''¹⁴

11- ب، قرب الإسناد أبو البختري عن جعفر عن أبيه عن علي ع أَنَّهُ قَالَ: الْقَتْلُ قَتْلَانِ قَتْلُ كَفَّارَةٍ وَ قَتْلُ دَرْجَةٍ وَ الْقِتَالُ قِتَالَانِ قِتَالُ الْفِئَةِ الْكَافِرَةِ حَتَّى يُسْلِمُوا وَ قِتَالُ الْفِئَةِ الْبَاغِيَةِ حَتَّى يَفِيئُوا.

(The book) 'Qurb Al Isnaad' – Abu Al Bakhtari,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws}, he^{-asws} said: 'The killing is two types of killing – killing as an expiation and killing (to achieve) rank; and the battles are two types of battles – battling a group of Kafirs until they become Muslims, and battling the rebellious group until they return (to obedience)''.¹⁵

12- ل، الخصال أبي عن سعد عن البرقي عن أبيه عن أبي البختري مِثْلَهُ.

¹¹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 7

¹² Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 8

¹³ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 9

¹⁴ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 10

¹⁵ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 11

(The book) 'Al-Khisaal' – My father, from Sa'ad, from Al-Barqi, from his father, from Abu Al-Bakhtari – similar to it.¹⁶

13- ع، علل الشرائع ل، الخصال ابن الوليد عن الصقار عن ابن معروف عن ابن محبوب عن حنان بن سدير عن أبيه عن أبي جعفر ع قال: كُلُّ ذَنْبٍ يَكْفِرُهُ الْقَتْلُ فِي سَبِيلِ اللَّهِ إِلَّا الدَّيْنَ فَإِنَّهُ لَا كَفَّارَةَ لَهُ إِلَّا أَدَاؤُهُ أَوْ يَفْضِي صَاحِبَهُ أَوْ يَغْفِرَ الَّذِي لَهُ الْحَقُّ.

(The books) 'Ilal Al Sharaie', (and) 'Al Khisaal' – From Al Saffar, from Ibn Marouf, from Ibn Mahboub, from Hanan Bin Sadey, from his father,

'From Abu Ja'far^{-asws} having said: 'Every sin is expiated by the killing in the way of Allah^{-azwj} except the debts, for there is no expiation (atonement) for it except its being paid off. Either its owner (borrow) fulfils it or the one who has the right for him (lender) pardons''.¹⁷

14- ل، الخصال ابن الوليد عن الصقار عن ابن معروف عن ابن همام عن ابن عروان عن السكوي عن الصادق عن آبائه ع أنَّ النَّبِيَّ ص قَالَ: فَوْقَ كُلِّ بَرٍّ بِرٌّ حَتَّى يُقْتَلَ الرَّجُلُ فِي سَبِيلِ اللَّهِ فَإِذَا قُتِلَ فِي سَبِيلِ اللَّهِ عَزَّ وَ جَلَّ فَلَيْسَ فَوْقَهُ بَرٌّ وَ فَوْقَ كُلِّ عُمُوقٍ عُمُوقٌ حَتَّى يُقْتَلَ الرَّجُلُ أَحَدًا وَالِدَيْهِ فَإِذَا قُتِلَ أَحَدُهُمَا فَلَيْسَ فَوْقَهُ عُمُوقٌ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Hammam, from Ibn Gazwan, from Al Sakuni,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}: 'The Prophet^{-saww} said: 'Above every righteous act there is a righteous act until the man kills in the way of Allah^{-azwj}! When he kills in the way of Allah^{-azwj} Mighty and Majestic, there isn't any righteous act above it; and above every disloyalty there is a disloyalty until the man kills one of his parents. When he kills one of them, there isn't any disloyalty above it''.¹⁸

15- كِتَابُ الْعَايَاتِ، قَالَ النَّبِيُّ ص وَ ذَكَرَ مِثْلَهُ.

(The book) 'Kitab Al Gayaat' –

'The Prophet^{-saww} said' – and he mentioned similar to it.¹⁹

16- ل، الخصال أبي عن سعد عن ابن عيسى عن الحسين بن سعيد عن ابن أبي عمير عن منصور بن يونس عن الثمالي عن علي بن الحسين ع قال: مَا مِنْ قَطْرَةٍ أَحَبَّ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ قَطْرَتَيْنِ قَطْرَةَ دَمٍ فِي سَبِيلِ اللَّهِ وَ قَطْرَةَ دَمْعَةٍ فِي سَوَادِ اللَّيْلِ لَا يُرِيدُ بِمَا عَبْدٌ إِلَّا اللَّهُ عَزَّ وَ جَلَّ.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Isa, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Al Sumali,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'There is no drop more Beloved to Allah^{-azwj} Mighty and Majestic than two (types of) drops – a drop of blood in the way of Allah^{-azwj} and a

¹⁶ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 12

¹⁷ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 13

¹⁸ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 14

¹⁹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 15

drop of tear in the darkness, a servant not intending by it except Allah^{-azwj} Mighty and Majestic”.²⁰

17- ل، الخصال أبي عن سعد بن البرقي عن أبيه عن ابن أبي عمير عن عبد الله بن سينان قال قال أبو عبد الله ع ثلاث من كن فيه روجه الله من الحور العين كيف شاء كظم الغيظ و الصبر على السؤوف لله عز وجل و رجل أشرف على مال حرام فتركه لله عز وجل.

(The book) ‘Al Khisaal’ – My father, from Sa’ad, from Al Barqy, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan who said,

‘Abu Abdullah^{-asws} said: ‘Three (characteristics), one has these in him, Allah^{-azwj} will get him married to the maiden Hourie however he so desires to – swallowing the anger, and the patience upon the swords for (the Sake of) Allah^{-azwj} Mighty and Majestic, and a man looks at prohibited wealth but he neglects is for (the Sake of) Allah^{-azwj} Mighty and Majestic’.²¹

18- ل، الخصال الخليل عن أبي القاسم البغوي عن علي بن الجعد عن شعبة بن الوليد بن العيزان [الغبروان] عن أبي عمرو الشيباني عن عبد الله بن مسعود قال سألت النبي ص أي الأعمال أحب إلى الله عز وجل

(The book) ‘Al Khisaal’ – Al Khaleel, from Abu Al Qasim Al Bagaqy, from Ali Bin Al Ja’ad, from Shu’ba, from Al Waleed Bin Al Geyzan, from Abu Amro Al Shaybani, from Abdullah Bin Masoud who said,

‘I asked the Prophet^{-saww}, ‘Which of the deeds is most Beloved to Allah^{-azwj} Mighty and Majestic?’

قَالَ الصَّلَاةُ لَوْ قَتَبَتْهَا

He^{-saww} said: ‘The Salat (prayed) at its timing’.

قُلْتُ ثُمَّ أَيُّ شَيْءٍ

I said, ‘Then which thing?’

قَالَ بِرُّ الْوَالِدَيْنِ

He^{-saww} said: ‘A righteous acts with the parents’.

قُلْتُ ثُمَّ أَيُّ شَيْءٍ

I said, ‘Then which thing?’

قَالَ الْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ

He^{-saww} said: ‘The Jihad in the way of Allah^{-azwj} Mighty and Majestic’.

²⁰ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 16

²¹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 17

قَالَ فَحَدَّثَنِي بِهَذَا وَ لَوْ اسْتَزِدُّهُ لَزَادَنِي .

He (Ibn Masoud) said, 'He^{-saww} narrated to me with this, and had I sought additional, he^{-saww} would have increased it for me'.²²

19- ل، الخصال بِهَذَا الْإِسْنَادِ عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ص قَالَ: إِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَ جَلَّ الصَّلَاةُ وَ الْبِرُّ وَ الْجِهَادُ.

(The book) 'Al Khisaal' – By this chain, from Ibn Masoud,

'From the Prophet^{-saww} having said: 'The deed most Beloved to Allah^{-azwj} Mighty and Majestic is the Salat (prayed on time) and the righteous act (with the parents), and the Jihad (in the way of Allah^{-azwj})'.²³

20- مع، معاني الأخبار ل، الخصال فِي حَتْرِ أَبِي ذَرٍّ أَنَّهُ سَأَلَ النَّبِيَّ ص أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَ جَلَّ

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

'In a Hadeeth by Abu Zarr^{-ra}, he^{-ra} asked the Prophet^{-saww}, 'Which of the deeds is most Beloved to Allah^{-azwj} Mighty and Majestic?'

فَقَالَ إِيْمَانٌ بِاللَّهِ وَ جِهَادٌ فِي سَبِيلِهِ

He^{-saww} said: 'Eman in Allah^{-azwj} and Jihad in His^{-azwj} Way'.

قَالَ قُلْتُ فَأَيُّ الْجِهَادِ أَفْضَلُ

He^{-ra} said, 'I^{-ra} said, 'Which Jihad is most superior?'

قَالَ مَنْ عَقَرَ جَوَادَهُ وَ أَهْرَيْقَ دَمَهُ فِي سَبِيلِ اللَّهِ.

He^{-saww} said: 'One who hamstrings (disables) his horse and sheds his blood in the Way of Allah^{-azwj}'.²⁴

21- ن، عيون أخبار الرضا عليه السلام بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَفْضَلُ الْأَعْمَالِ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ إِيْمَانٌ لَا شَكَّ فِيهِ وَ عَزْوٌ لَا غُلُولَ فِيهِ وَ حَجٌّ مُتْرُورٌ وَ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ شَهِيدٌ وَ عَبْدٌ مَمْلُوكٌ أَحْسَنَ عِبَادَةَ رَبِّهِ وَ نَصَحَ لِسَيِّدِهِ وَ رَجُلٌ عَفِيفٌ مُتَعَفِّفٌ ذُو عِبَادَةٍ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', greeting be upon him^{-asws} – By the chain from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The most superior of deeds in the Presence Allah^{-azwj} Mighty and Majestic is Eman having no doubt in it, and battle not stealing from war booty in it, and an accomplished Hajj; and the first one to enter

²² Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 18

²³ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 19

²⁴ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 20

the Paradise will be a martyr, and an owned slave having done excellent worship of his Lord^{-azwj} and advised to his master, and a chaste man self-restrained with acts of worship".²⁵

أقول: قد مضى خطبة أمير المؤمنين صلوات الله عليه بالنخيلة في هذا المعنى مع تفسيره في أبواب تاريخه ع.

I say, 'There has passed a sermon of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, at Al-Nukheyla in this meaning along with its interpretation in chapters on his^{-asws} history'.

22- ما، الأماالي للشيخ الطوسي عن أمير المؤمنين ع قال: الموت طالِبٌ وَ مَطْلُوبٌ لَا يُعْجِزُهُ الْمُقِيمُ وَ لَا يَفُوتُهُ الْهَارِبُ فَقَدِمُوا وَ لَا تَتَّكِلُوا فَإِنَّهُ لَيْسَ عَنِ الْمَوْتِ حَيْصٌ إِنَّكُمْ إِنْ لَمْ تُفْتَلُوا تَمُوتُوا وَ الَّذِي نَفْسٌ عَلَيَّ يَبْدِيهِ لَأَلْفُ ضَرْبَةٍ بِالسَّيْفِ عَلَى الرَّأْسِ أَهْوَنُ مِنْ مَوْتٍ عَلَيَّ فِرَاشِي.

(The book) 'Al Amaali' of the Sheykh Al Tusi –

'From Amir Al-Momineen^{-asws} having said: 'The death is a seeker and a sought. Neither can a stayer frustrate it nor a fleer elude it. So advance forward and do not rely on anything else, for there is no escape from death. If you are not killed, you will still die. By the One in Whose hand is the soul of Ali^{-asws}! A thousand strikes of the sword on the head are easier than dying on a bed!''²⁶

23- ما، الأماالي للشيخ الطوسي عن أمير المؤمنين ع أفضل ما توسَّلَ بِهِ الْمُتَوَسِّلُونَ الْإِيمَانَ بِاللَّهِ وَ رَسُولِهِ وَ الْجِهَادُ فِي سَبِيلِ اللَّهِ الْحَيَّرَ.

(The book) 'Al Amaali' of the Sheykh Al Tusi –

'From Amir Al-Momineen^{-asws}: 'The best of what the seeker of means can seek a means with is the Eman in Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and the Jihad in the Way of Allah^{-azwj}!' – the Hadeeth''²⁷

24- ب، قرب الإسناد هارون عن ابن صدقة عن الصادق عن آبيه ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: ثَلَاثَةٌ يَشْفَعُونَ إِلَى اللَّهِ يَوْمَ الْقِيَامَةِ فَيَشْفَعُهُمُ الْأَنْبِيَاءُ ثُمَّ الْعُلَمَاءُ ثُمَّ الشُّهَدَاءُ.

(The book) 'Qurb Al Isnaad' – Haroun, from Ibn Sadaqa,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}: 'Rasool-Allah^{-saww} said: 'Three will (be sought for) intercession to Allah^{-azwj} on the Day of Qiyamah so the Prophets^{-as}, then the scholars, then the martyrs will intercede for them!''²⁸

25- ثو، ثواب الأعمال أبي عن سعد عن ابن هاشم عن التوفلي عن الشكوبي عن الصادق عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ اعْتَابَ مُؤْمِنًا غَارِبًا أَوْ آدَاهُ أَوْ خَلَفَهُ فِي أَهْلِهِ بِسُوءٍ نُصِبَ عَمَلُهُ يَوْمَ الْقِيَامَةِ لِيَسْتَعْرِقَ حَسَنَاتِهِ ثُمَّ يَرْكَسُ فِي النَّارِ رُكْسًا إِذَا كَانَ الْغَارِبِي فِي طَاعَةِ اللَّهِ عَزَّ وَ جَلَّ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ibn Hashim, from Al Nowfaly, from Al Sakuni,

²⁵ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 21

²⁶ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 22

²⁷ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 23

²⁸ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 24

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who backbites a Momin who is a warrior, harms him, or leaves him in a bad situation with his family, his deeds will be presented on the Day of Qiyamah in such a way that they will consume his good deeds, and then he will be cast into the Hellfire if the warrior was in the obedience of Allah^{-azwj} Mighty and Majestic’’.²⁹

26- سن، المحاسن أبي رفاعه قال قال أبو عبد الله ع ثلاث من كن فيه زوجة الله من الحور العين كيف شاء كظم الغيظ والصبر على السبوف لله عز وجل ورجل أشرف على مال حرام فتركه لله.

(The book) ‘Al Mahasin’ – My father raising it, said,

‘Abu Abdullah^{-asws} said: ‘Three (characteristics), one who has these in him, Allah^{-azwj} will get him married to the maiden Hourie however he desires – swallowing the anger, and the patient upon the swords for (the Sake of) Allah^{-azwj} Mighty and Majestic, and a man looking at forbidden wealth but he neglects it for (the Sake of) Allah^{-azwj}’.³⁰

27- صح، صحيفة الرضا عليه السلام عن الرضا عن أبيه عن علي بن الحسين ع قال: بينما أمير المؤمنين علي بن أبي طالب ع يخطب الناس و يحضهم على الجهاد إذ قام إليه شاب فقال يا أمير المؤمنين أخبرني عن فضل العزاة في سبيل الله

(The book) ‘Saheefa Al-Reza^{-asws}, may the greeting be upon him^{-asws}, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} Bin Al-Husayn^{-asws} having said: ‘While Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} was addressing the people and urging them upon the Jihad, when a youth stood up to him^{-asws}. He said, ‘O Amir Al-Momineen^{-asws}! Inform me about merits of the battling in the Way of Allah^{-azwj}’.

فقال علي ع كنت رديف رسول الله ص - على ناقته العصابة و نحن فافلون من عزوة ذات السلاسل فسألته عما سألتني عنه فقال إن العزاة إذا هموا بالعزوة كتب الله لهم براءة من النار فإذا تجهزوا لعزوتهم باهى الله تعالى بهم الملائكة

Ali^{-asws} said: ‘I^{-asws} was riding behind Rasool-Allah^{-saww} upon his^{-saww} she-camel (called) Al-Azba’a and we were a caravan from the military expedition of Zat Al-Salasil. I^{-asws} asked him^{-saww} about what you asked me^{-asws} about. He^{-saww} said: ‘The fighters, when they think of the battle, Allah^{-azwj} Writes for them freedom from the Hellfire. When they prepare for their battle, Allah^{-azwj} the Exalted Boasts with them to the Angels.

فإذا ودعهم أهلهم بكت عليهم الشياطين والبيوت ويخرجون من ديوهم كما تخرج الحية من سلعها ويؤكل الله عز وجل بهم بكل رجل منهم أربعين ألف ملك يحفظونه من بين يديه ومن خلفه وعن يمينه وعن شماله ولا يعمل حسنة إلا صغرت له ويكتب له كل يوم عبادة ألف رجل يعبدون الله ألف سنة كل سنة ثلاث مائة وستون يوماً واليوم مثل عمر الدنيا

When their families bid farewell to them, the walls and the houses weep upon them, and they exit from their sins just as the snake comes out from its skin, and Allah^{-azwj} Mighty and Majestic will Allocate with them, with every man from them, forty thousand Angels protecting him from his front, and from behind him, and on his right and on his left, and he does not do a good deed except it is multiplied for him, and it is written for him every day worship of a

²⁹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 25

³⁰ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 26

thousand men worshipping Allah^{-azwj} for a thousand years every year, three hundred and sixty days, and the day is like age of the world.

وَ إِذَا صَاوُوا بِحَضْرَةِ عَدُوِّهِمْ انْقَطَعَ عِلْمُ أَهْلِ الدُّنْيَا عَنْ ثَوَابِ اللَّهِ إِيَّاهُمْ فَإِذَا بَرَزُوا لِعَدُوِّهِمْ وَ أَشْرَعَتِ الْأَسِنَّةُ وَ فُوقَتِ السِّهَامُ وَ تَقَدَّمَ الرَّجُلُ إِلَى الرَّجُلِ حَفَّتُهُمُ الْمَلَائِكَةُ بِأَجْبَحَتِهِمْ وَ يَدْعُونَ اللَّهَ لَهُمْ بِالنَّصْرِ وَ التَّثْبِيثِ

And when they come to be in the presence of their enemies, the knowledge of the people of the world falls short of comprehending the Reward that Allah has Prepared for them. When they advance toward their enemy, and the spears are pointed, and the arrows are set, and one man confronts another, the Angels surround them with their wings and pray to Allah^{-azwj} for their victory and the steadfastness.

فَيَنَادِي مُنَادٍ الْجَنَّةُ تَحْتَ ظِلَالِ السُّيُوفِ فَتَكُونُ الطَّعْنَةُ وَ الضَّرْبَةُ عَلَى الشَّهِيدِ أَهْوَنَ مِنْ شُرْبِ الْمَاءِ الْبَارِدِ فِي الْيَوْمِ الصَّائِفِ وَ إِذَا زَالَ الشَّهِيدُ عَنْ فَرَسِهِ بِطَعْنَةٍ أَوْ ضَرْبَةٍ لَمْ يَصِلْ إِلَى الْأَرْضِ حَتَّى يَبْعَثَ اللَّهُ عَزَّ وَ جَلَّ زَوْجَتَهُ مِنَ الْحُورِ الْعِينِ فَتُبَشِّرُهُ بِمَا أَعَدَّ اللَّهُ لَهُ مِنَ الْكِرَامَةِ

Then a caller calls out: 'The Paradise is beneath the shades of the swords!' So, the stabs and the strikes upon the martyr becomes easier than drinking the cool water during the scorching day, and when the martyr falls from his horse due to a stab or a strike, he does not fall to the ground until Allah^{-azwj} Mighty and Majestic Dispatches his wife from the maiden Houries, so she indicates to him with what prestige Allah^{-azwj} has Prepared for him.

فَإِذَا وَصَلَ إِلَى الْأَرْضِ تَقُولُ لَهُ مَرْحَبًا بِالرُّوحِ الطَّيِّبَةِ الَّتِي أُخْرِجَتْ مِنَ الْبَدَنِ الطَّيِّبِ أَبْتَشِّرُ فَإِنَّ لَكَ مَا لَا عَيْنٌ رَأَتْ وَ لَا أذنٌ سَمِعَتْ وَ لَا حَظَرَ عَلَى قَلْبٍ بَشَرٍ

When he arrives to the ground, she says to him, 'Welcome to the good soul which has come out from the good body! Receive glad tidings, for you is what neither an eye has seen nor has an ear heard nor occurred upon the heart of a mortal!'

وَ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ أَنَا خَلِيفَتُهُ فِي أَهْلِهِ وَ مَنْ أَرْضَاهُمْ فَقَدْ أَرْضَانِي وَ مَنْ أَسْخَطَهُمْ فَقَدْ أَسْخَطَنِي

And Allah^{-azwj} Mighty and Majestic Says: "I^{-saww} am his replacement in his family, and the one who pleases them has pleased Me^{-azwj} and the one who angers them has angered Me^{-azwj}!"

وَ يَجْعَلُ اللَّهُ رُوحَهُ فِي حَوَاصِلِ طَيْرٍ حَضْرٍ تَسْرُحُ فِي الْجَنَّةِ حَيْثُ نَشَاءُ تَأْكُلُ مِنْ ثَمَارِهَا وَ تَأْوِي إِلَى قَنَادِيلٍ مِنْ ذَهَبٍ مُعَلَّقَةٍ بِالْعَرْشِ وَ يُعْطَى الرَّجُلُ مِنْهُمْ سَبْعِينَ عُرْفَةً مِنْ عُرْفِ الْفِرْدَوْسِ مَا بَيْنَ صَنْعَاءَ وَ الشَّامِ بِمَلَأَ نُورُهَا مَا بَيْنَ الْحَافِقَيْنِ

And Allah^{-azwj} Makes his soul to be in the bodies of green birds that roam freely in Paradise wherever they wish, eating from its fruits and resting in golden lanterns hanging from the Throne. Each of them is granted seventy chambers in the gardens of Al-Firdows, stretching between Sana'a (Yemen) and Syria, and their light fills the space between the skies and the earth.

فِي كُلِّ عُرْفَةٍ سَبْعُونَ بَاباً عَلَى كُلِّ بَابٍ سَبْعُونَ مِصْرَاعاً مِنْ ذَهَبٍ عَلَى كُلِّ بَابٍ سِتُّونَ مُسْبَلَةً فِي كُلِّ عُرْفَةٍ سَبْعُونَ خِيَمَةً فِي كُلِّ خِيَمَةٍ سَبْعُونَ سَريراً مِنْ ذَهَبٍ قَوَائِمُهَا الدُّرُّ وَ الرِّبْرَجُ مَوْصُولَةٌ بِقُضْبَانٍ مِنْ زُمْرٍ عَلَى كُلِّ سَرِيرٍ أَرْبَعُونَ فَرْشاً غَلَطُ كُلِّ فِرَاشٍ أَرْبَعُونَ ذِرَاعاً عَلَى كُلِّ فِرَاشٍ زَوْجَةٌ مِنَ الْخَوَرِ الْعِينِ عُرْباً أَتْرَاباً

Each chamber has seventy doors, with seventy golden panels on each door, and curtains hanging over them. Inside every chamber are seventy tents, in each tent seventy golden beds, whose legs are made of pearls and emeralds, connected by rods of green sapphire. On each bed are forty layers of bedding, each forty cubits thick, and on every bed is a wife from among the maiden Houries, devoted and of equal age’.

فَقَالَ الشَّابُّ يَا أَمِيرَ الْمُؤْمِنِينَ أَحْبَبْتَنِي عَنِ الْعَرَبَةِ قَالَ هِيَ الْعَبْدَةُ الرِّضِيَّةُ الْمَرْضِيَّةُ الشَّهِيَّةُ لَهَا سَبْعُونَ أَلْفَ وَصِيفٍ وَ سَبْعُونَ أَلْفَ وَصِيفَةٍ ضَمُّرُ الْحَلِيِّ بِيضُ الْوُجُوهِ عَلَيْهِمْ تِيحَانُ اللَّؤْلُؤِ عَلَى رِقَابِهِمُ الْمَنَادِيلُ بِأَيْدِيهِمْ الْأَكْوَابُ وَالْأَبَارِيقُ

The youth asked, ‘O Amir Al-Momineen^{-asws}! Tell me about the ‘devoted’. He^{-asws} replied, ‘She is the affectionate, pleasing, and beloved one, whose beauty is captivating. She has seventy thousand servant boys and seventy thousand servant girls, adorned in golden ornaments with radiant faces, wearing crowns of pearls. Around their necks are scarves, and in their hands are cups and pitchers.

وَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُخْرُجُ مِنْ قَبْرِهِ شَاهِراً سَيْفُهُ تَشْحُبُ أَوْدَاجُهُ دَمًا اللَّوْنُ لَوْنُ الدِّمِّ وَ الرَّائِحَةُ رَائِحَةُ الْمِسْكِ يَخْطُو فِي عَرَصَةِ الْقِيَامَةِ فَوَ الَّذِي نَفْسِي بِيَدِهِ لَوْ كَانَ الْأَنْبِيَاءُ عَلَى طَرِيقِهِمْ لَتَرَجَّلُوا لَهُمْ لِمَا بَرَّوْا مِنْ مَهَائِهِمْ حَتَّى يَأْتُوا إِلَى مَوَائِدِ مِنَ الْجَوَاهِرِ فَيَقْعُدُونَ عَلَيْهَا وَ يَشْفَعُ الرَّجُلُ مِنْهُمْ سَبْعِينَ أَلْفاً مِنْ أَهْلِ بَيْتِهِ وَ جِبرِيته حَتَّى إِنَّ الْحَارِثِينَ يَخْتَصِمَانِ أُبُيْهُمَا أَقْرَبُ فَيَقْعُدُونَ مَعَهُ وَ مَعَ إِبْرَاهِيمَ عَلَى مَائِدَةِ الْخُلْدِ فَيَنْظُرُونَ إِلَى اللَّهِ تَعَالَى فِي كُلِّ بُكْرَةٍ وَ عَشِيَّةٍ.

And when it will be the Day of Qiyamah, he will rise from his grave with his sword drawn, his veins flowing with blood. His colour will be that of blood, but his fragrance will be that of musk. He will walk through the gathering place of Resurrection. And by the One in Whose Hand is my^{-asws} soul! If the prophets^{-as} were on his path, they would dismount in honour of his splendour, until he will proceed to tables made of jewels, sit upon them, and intercede for seventy thousands of his family and neighbours, even two neighbours will argue over who is closer to him^{-saww} so they can sit with him^{-as} and with Ibrahim^{-as} at the Table of Eternity, where they will behold Allah^{-azwj} the Exalted, every morning and evening”^{.31}

28- شا، الإرشاد قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ الْمَوْتُ طَالِبٌ حَيْثُ وَ مَطْلُوبٌ لَا يُعْجِزُهُ الْمُقِيمُ وَ لَا يَفُوتُهُ الْهَارِبُ فَأَقْدِمُوا وَ لَا تَتَكَلَّمُوا فَإِنَّهُ لَيْسَ عَنِ الْمَوْتِ حَيْضٌ إِنَّكُمْ إِنْ لَا تُقْتَلُوا تَمُوتُوا وَ الَّذِي نَفْسُ عَلِيٍّ بِيَدِهِ لِأَلْفِ ضَرْبَةٍ بِالسَّيْفِ عَلَى الرَّأْسِ أُيَسَّرُ مِنْ مَوْتِهِ عَلَى فِرَاشٍ.

(The book) ‘Al Irshad’ –

‘Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘Death is a relentless pursuer and an inevitable fate. Neither the one who remains can frustrate it, nor can the one who flees outrun it. So, move forward and do not rely on false hopes, for there is

³¹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 27

no refuge from death. If you are not killed, you will still die. By the One in Whose Hand is the soul of Ali^{asws}, a thousand sword strikes to the head are easier than dying in bed!”³²

29- شي، تفسير العياشي عن جابر عن أبي جعفر ع قال: أتى رجل رسول الله ص فقال إني راغب في الجهاد

(The book) ‘Tafseer Al Ayyashi’ – From Jabir,

‘From Abu Ja’far^{asws} having said: ‘A man came to Rasool-Allah^{saww}. He said, ‘I am desirous to be active regarding the Jihad!’

قَالَ فَجَاهِدْ فِي سَبِيلِ اللَّهِ فَإِنَّكَ إِنْ قُتِلْتَ كُنْتَ حَيًّا عِنْدَ اللَّهِ تُرْزَقُ وَإِنْ مِتَّ فَقَدْ وَقَعَ أَجْرُكَ عَلَى اللَّهِ وَإِنْ رَجَعْتَ حَرَجْتَ مِنَ الذُّنُوبِ إِلَى اللَّهِ هَذَا تَفْسِيرُهُ
وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا.

He^{saww} said: ‘Then fight in the way of Allah^{azwj}, for if you were to be killed you will be alive in the Presence of Allah^{azwj} being sustained, and if you were to die your Recompense will fall upon Allah^{azwj}, and if you return you will have come out from the sins to Allah^{azwj}. This is interpretation of: **And do not reckon those who are killed in Allah's Way as dead; [3:169]**’³³

30- شي، تفسير العياشي عن أبي الجارود عن زيد بن علي في قول الله و اجعل لي من لذنك سلطاناً نصيراً قال السيف.

(The book) ‘Tafseer Al Ayyashi’ – From Abu Al Jaroud,

‘From Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}) regarding Words of Allah^{azwj}: **and Make for me from Yourself a (Divine) Authority, a persistent helper [17:80]**. He said, ‘The sword’³⁴

31- ين، كتاب حسين بن سعيد و النوادر فضالة عن الحسين بن عثمان عن رجل عن الثمالي عن أبي جعفر ع قال: قال ما من قطرة أحب إلى الله من قطرة دم في سبيل الله أو قطرة من دموع عين في سواد الليل من خشية الله و ما من قدم أحب إلى الله من خطوة إلى ذي رحم أو خطوة نيم بها زحفاً في سبيل الله و ما من جرعة أحب إلى الله من جرعة غيظ أو جرعة ترد [يرد] بها العبد مُصيبتُهُ.

The book of Haseen Bin Saeed, and ‘Al Nawadir’ – Fazalat, from Al-Husayn Bin Usman, from A man from Al Sumali,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘He^{asws} said: ‘There is none from a drop more Beloved to Allah^{azwj} than a drop of blood in the way of Allah^{azwj}, or a drop of tear from an eye in the darkness of the night from fearing Allah^{azwj}, and there is none from a step is more Beloved to Allah^{azwj} than a step taken to one with kinship, or a step to complete a battle march with it in the way of Allah^{azwj}, and there is none from a gulp more Beloved to Allah^{azwj} than a gulp of anger, or a gulp the servants endures his calamities with’³⁵

32- نوادر الراوندي، بإسناده عن موسى بن جعفر عن أبيه ع قال قال رسول الله ص إن فوق كل بريراً حتى يقتل الرجل شهيداً في سبيل الله و فوق كل عقوق عقوقاً حتى يقتل الرجل أحد والديه.

³² Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 28

³³ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 29

³⁴ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 30

³⁵ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 31

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Above every righteous act there is a righteous act until the man is killed as a martyr in the way of Allah^{-azwj}; and above every disloyalty there is a disloyalty until the man kills one of his parents''.³⁶

33- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص حُبُولُ الْعُرَاةِ فِي الدُّنْيَا هِيَ حُبُولُهُمْ فِي الْجَنَّةِ.

And by this chain,

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'Horses of the fighters in the world, these will be their horses in the Paradise''.³⁷

34- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص حَمَلَةُ الْقُرْآنِ عُرَفَاءُ أَهْلِ الْجَنَّةِ وَ الْمُجَاهِدُونَ فِي اللَّهِ تَعَالَى قَوَادِ أَهْلِ الْجَنَّةِ وَ الرُّسُلُ سَادَاتُ أَهْلِ الْجَنَّةِ.

And by this chain,

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'Bearers of the Quran are the high ones of the people of Paradise, and the fighters for the Sake of Allah^{-azwj} the Exalted are leaders of the people of Paradise, and the Messengers^{-as} are chiefs of the people of Paradise''.³⁸

35- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص دَعَا مُوسَى وَ أَمَّنْ هَارُونَ وَ أَمَّتِ الْمَلَائِكَةُ فَقَالَ اللَّهُ سُبْحَانَهُ اسْتَقِيمَا فِ قَدْ أُجِيبَتْ دَعْوَتُكُمَا وَ مَنْ غَزَا فِي سَبِيلِي اسْتَجَبْتُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ.

And by this chain,

He^{-asws} said: 'Rasool-Allah^{-saww} said: 'Musa^{-as} supplicated and Haroun^{-as} said: 'Ameen', and the Angels said: 'Ameen'. Allah^{-azwj} the Glorious Said: "Be steadfast, for I^{-azwj} have Answered your^{-as} supplications, and the one who fights in My^{-azwj} Way, I^{-azwj} will Answer for him up to the Day of Qiyamah''.³⁹

36- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص كُلُّ نَعِيمٍ مَسْئُولٌ عَنْهُ يَوْمَ الْقِيَامَةِ إِلَّا مَا كَانَ فِي سَبِيلِ اللَّهِ تَعَالَى.

And by this chain,

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'Every bounty will be questioned about on the Day of Qiyamah except what had happened in the Way of Allah^{-azwj} the Exalted''.⁴⁰

37- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَجَلَ النَّاسِ مِنْ بَحْلِ بِالسَّلَامِ وَ أَجْوَدَ النَّاسِ مَنْ جَادَ بِنَفْسِهِ وَ مَالِهِ فِي سَبِيلِ اللَّهِ.

³⁶ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 32

³⁷ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 33

³⁸ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 34

³⁹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 35

⁴⁰ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 36

And by this chain,

He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘The stingiest of the people who is stingy with Al-Islam, and the most generous of the people is one who is generous with himself and his wealth in the Way of Allah^{-azwj}’.⁴¹

38- وَ يَهْدَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص أُوصِي أُمَّتِي بِخَمْسٍ بِالسَّمْعِ وَ الطَّاعَةِ وَ الْهِجْرَةِ وَ الْجِهَادِ وَ الْجَمَاعَةِ وَ مَنْ دَعَا بِدُعَاءِ الْجَاهِلِيَّةِ فَلَهُ حَنْوَةٌ مِنْ حَتَّى جَهَنَّمَ.

And by this chain,

He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘I^{-saww} advise my^{-saww} community with five – the listening, and the obedience, and the emigrating, and the Jihad, and the congregation, and the one who supplicates with a supplication of the Pre-Islamic period, for him would be a handful of dust of Hell’.⁴²

39- وَ يَهْدَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَوَّلَ مَنْ قَاتَلَ فِي سَبِيلِ اللَّهِ إِبْرَاهِيمَ الْحَلِيلُ ع حَيْثُ أَسْرَتِ الرُّومَ لوطاً ع فَتَفَرَّ إِبْرَاهِيمُ ع وَ اسْتَنْقَذَهُ مِنْ أَيْدِيهِمْ.

And by this chain,

‘He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘The first one to battle in the Way of Allah^{-azwj} was Ibrahim^{-as} the friend (of the Beneficent). When the Romans captured Lut^{-as}, Ibrahim^{-as} went and saved him^{-as} from their hands’.⁴³

باب 74 أقسام الجهاد و شرائطه و آدابه

CHAPTER 74 – THE TYPES OF JIHAD AND ITS CONDITIONS AND ITS EITQUETTES (METHOD)

الآيات الحجرات وَ إِنَّ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَنْفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنَّ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَ أَقْسَطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ.

The Verses – (Surah) Al Hujaraat: **And if two parties from the Momineen fight, then reconcile between them. But, if one of them were to oppress the other, then fight the one which oppresses until it returns to the Command of Allah. So, when it does return, then reconcile between them with the justice and the fairness. Surely, Allah Loves the (people of) fairness [49:9].**

⁴¹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 37

⁴² Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 38

⁴³ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 73 H 39

1- فس، تفسير القمي أبي عن الأصهباني عن المنقري عن حفص عن أبي عبد الله ع قال: سأل رجل أبي عن حروب أمير المؤمنين ع وكان السائل من حبيتنا فقال له أبو جعفر ع بعث الله محمداً ص بخمسة أسياف ثلاثة منها شاهرة لا تُعمد إلى أن تضع الحرب أوزارها وكن تضع الحرب أوزارها حتى تطلع الشمس من مغربها

(The book) 'Tafseer Al Qummi' – My father, from Al Asbahany, from Al Minqary, from Hafs,

'From Abu Abdullah^{-asws} having said: 'A man asked my^{-asws} father^{-asws} about battles of Amir Al-Momineen^{-asws}, and the questioner was from the ones who loved us^{-asws}. Abu Ja'far^{-asws} said to him: 'Allah^{-azwj} Sent Muhammad^{-saww} with five swords – three of these were brandished (waved). These will not be sheathed **until the war places its burden (terminates) [47:4]**, and the war will not place down its burdens until the sun emerges from its west.

فإذا طلعت الشمس من مغربها آمن الناس كلهم في ذلك اليوم فيؤمنون لا ينفع نفوساً إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيراً

When the sun does emerge from its west, the people will believe, all of them, during that day. On that day, **The day some of the Signs of your Lord do come, a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman [6:158]**.

و سيف منها ملفوف و سيف منها مغمود سله إلى غيرنا و حكمه إلينا

And a sword from these is wrapped and a sword from these is sheathed. It will be unsheathed to others and its decision is up to us^{-asws}.

فأما السيف الثلاثة الشاهرة فسيف على مشركي العرب قال الله عز و جل فاقبلوا المشركين حيث وجدتموهم و خذوهم و احصروهم و اقعدها لهم كل مرصد فإن تابوا يعني آمنوا فإحواؤكم في الدين فهؤلاء لا يقبل منهم إلا القتل أو الدحول في الإسلام و أموالهم و ذراتهم سبي على ما سبي رسول الله ص فإنه سبي و عفا و قبل الفداء

A for the three brandished swords, a sword is upon the Arab Polytheists. Allah^{-azwj} Mighty and Majestic Said: **then kill the Polytheists wherever you find them, and take them as captives and sit waiting for them in every ambush. So, if they repent [9:5]** – meaning believe, then they are your brothers in the religion. These, no one from them will accept except a few, or the entering into Al-Islam and their wealth and their offspring will be captured based upon what Rasool-Allah^{-saww} had captured. He^{-saww} had captured, and pardoned, and accepted the ransom.

و السيف الثاني على أهل الذمة قال الله جل ثناؤه و قولوا للناس حسناً نزلت في أهل الذمة ثم نسحها قوله قاتلوا الذين لا يؤمنون بالله و لا باليوم الآخر و لا يحرمون ما حرم الله و رسوله و لا يدينون دين الحق من الذين أوتوا الكتاب حتى يُعطوا الجزية عن يد و هم صاغرون

And the second sword is upon the people of responsibility (of the government). Allah^{-azwj}, Majestic is His^{-azwj} Laudation, Said: **and say to the people good words, [2:83]**. It was Revealed regarding the people under the responsibility. The it was Abrogated by His^{-azwj} Words: **Fight those who are not believing in Allah, nor in the Last Day, nor are they sanctifying what Allah and His Rasool Sanctified, nor are they making it to be a religion, the Religion of the Truth, from those Given the Book, until they give the tribute by hand and they are belittled [9:29]**.

فَمَنْ كَانَ مِنْهُمْ فِي دَارِ الْإِسْلَامِ فَلَنْ يُقْبَلَ مِنْهُمْ إِلَّا الْحَرْبُ أَوْ الْقَتْلُ أَوْ مَا لَهُمْ وَ ذُرَارِيَّتُهُمْ سِجِّي فَإِذَا قَبِلُوا الْحَرْبَ حَرَّمَ عَلَيْنَا سَبْيَهُمْ وَ حَزَمَتْ أَمْوَالُهُمْ وَ حَلَّتْ لَنَا مَنَاسِكُهُمْ وَ مَنْ كَانَ مِنْهُمْ فِي دَارِ الْحَرْبِ حَلَّ لَنَا سَبْيَهُمْ وَ أَمْوَالَهُمْ وَ لَمْ يَحِلَّ لَنَا نِكَاحُهُمْ وَ لَمْ يُقْبَلْ مِنْهُمْ إِلَّا الْقَتْلُ أَوْ الدُّخُولُ فِي الْإِسْلَامِ

So, the one from them who was in the realm of Al-Islam, it will never be accepted from them except the tax or the killing, and their wealth and their offspring to be captured. When they accept the tax, their offspring will be prohibited unto us (Muslims), and their wealth will be prohibited, and it will be Permissible for us to marry them; and the one from them in the realm of the war, their captives and their wealth will be Permissible for us, and it will not be Permissible for us to marry them, and it will not be accepted from them except the killing or the entering into Al-Islam.

وَ السَّيْفُ الثَّلَاثُ عَلَى مُشْرِكِي الْعَجَمِ يَعْنِي التُّرْكَ وَ الدَّيْلَمَ وَ الْحَزَرَ قَالَ اللَّهُ جَلَّ تَنَائُؤُهُ فِي أَوَّلِ السُّورَةِ الَّتِي يَذْكُرُ فِيهَا الَّذِينَ كَفَرُوا فَقَصَّ قِصَّتَهُمْ قَالَ فَإِذَا لَقَيْتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّى إِذَا أَتَخْتَمُوهُمْ فَشُدُّوا الْوَتَاقَ فَإِمَّا مَأْتًا بَعْدَ بَعْثٍ يَعْنِي بَعْدَ السَّبْيِ مِنْهُمْ وَ إِمَّا فِدَاءً يَعْنِي الْمُقَادَاةَ بَيْنَهُمْ وَ بَيْنَ أَهْلِ الْإِسْلَامِ فَهَوْلَاءُ لَا يُقْبَلُ مِنْهُمْ إِلَّا الْقَتْلُ أَوْ الدُّخُولُ فِي الْإِسْلَامِ وَ لَا يَحِلُّ لَنَا نِكَاحُهُمْ مَا دَامُوا فِي الْحَرْبِ

And the third sword is upon the non-Arab Polytheists, meaning the Turks and Al-Daylam and Al-Khazar. Allah^{-azwj}, Majestic is His^{-azwj} Laudation, Said in the first Chapter in which He^{-azwj} Mentioned those who disbelieved. He^{-azwj} Narrated their story. He^{-azwj} Said: **So when you meet (in battle) those who are committing Kufr, then strike the necks until when you have captured them, so tighten the bond. Then either a favour (set free) afterwards** – meaning after capturing them - **or a ransom, [47:4]** – meaning exchange (of prisoners) between them and the people of Al-Islam. So, these ones, it will not be accepted from them except the killing, or the entering into Al-Islam, and it is not Permissible for us to marry them for as long as they are in (a state of) war.

وَ أَنَا السَّيْفُ الْمَلْفُوفُ فَسَيْفٌ عَلَى أَهْلِ الْبَغْيِ وَ التَّأْوِيلُ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ إِنَّ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَنْفِيءَ إِلَى أَمْرِ اللَّهِ

And as for the wrapped sword, it is a sword upon the rebellious people, and the interpretation, Allah^{-azwj} Mighty and Majestic Said: **And if two parties from the Momineen fight, then reconcile between them. But, if one of them were to oppress the other, then fight the one which oppresses until it returns to the Command of Allah. [49:9].**

فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ قَالَ رَسُولُ اللَّهِ ص وَ إِنَّ مِنْكُمْ مَنْ يُقَاتِلُ بَعْدِي عَلَى التَّأْوِيلِ كَمَا قَاتَلْتُ عَلَى التَّنْزِيلِ

When this Verse was Revealed, Rasool-Allah^{-saww} said: ‘And surely there is someone from you who will be fighting after me upon the interpretation just as I^{-saww} have fought upon the Revelation!’

فَسُئِلَ النَّبِيُّ ص مَنْ هُوَ

The Prophet^{-saww} was asked: ‘Who is he?’

فَقَالَ خَاصِصُ النَّعْلِ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ ع

He^{-saww} said: 'Repairer of the slipper', meaning Amir Al-Momineen^{-asws}.

وَقَالَ عَمَّارُ بْنُ يَاسِرٍ قَاتَلْتُ تَحْتَ هَذِهِ الرَّايَةِ مَعَ رَسُولِ اللَّهِ ص ثَلَاثًا وَ هَذِهِ الرَّايَةُ وَ اللَّهُ لَوْ ضَرَبُونَا حَتَّى بَلَغُوا بِنَا سَعَمَاتِ هَجَرَ لَعَلِمْنَا أَنَّ عَلَى الْحَقِّ وَ أَهْمٌ عَلَى الْبَاطِلِ

And Ammar Bin Yasir^{-ra} said: 'We fought under this flag along with Rasool-Allah^{-azwj} three (times), and this is the fourth. By Allah^{-azwj}, even if they were to strike up until they reach with us the palm branches of Hajar, we will (still) know we are upon the truth and they are upon the falsehood!'

فَكَانَتْ السَّيْرَةُ فِيهِمْ مِنْ أَمِيرِ الْمُؤْمِنِينَ صَلَّى اللَّهُ عَلَيْهِ مَا كَانَتْ مِنْ رَسُولِ اللَّهِ ص فِي أَهْلِ مَكَّةَ يَوْمَ فَتَحَ مَكَّةَ فَإِنَّهُ لَمْ يَسْبِ لَهُمْ ذُرِّيَّةً وَ قَالَ مَنْ أَعْلَقَ بَابَهُ فَهُوَ آمِنٌ وَ مَنْ أَلْقَى سِلَاحَهُ فَهُوَ آمِنٌ وَ مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ

So the conduct from Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, transpired regarding them what had happened from Rasool-Allah^{-saww} regarding the people of Makkah on the day of the conquest, for he^{-asws} did not capture any offspring of theirs, and he^{-saww} said: 'The one who locks his door, he is safe, and the one who throws down his weapon, he is safe, and the one who enters the house of Abu Sufyan, he is safe!'

وَ كَذَلِكَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِيهِمْ يَوْمَ الْبُصْرَةِ لَا تَسْبُوا لَهُمْ ذُرِّيَّةً وَ لَا تُجْهِزُوا عَلَى جَرِيحٍ وَ لَا تَتَّبِعُوا مُدْبِرًا وَ مَنْ أَعْلَقَ بَابَهُ وَ أَلْقَى سِلَاحَهُ فَهُوَ آمِنٌ

And Amir Al-Momineen^{-asws} said like that regarding them on the day of Basra (battle of the camel): 'Neither capture their offspring nor attack upon the injured, nor pursue a fleeing one, and the one who locks his door and throws down his weapon, he is safe!'

وَ أَمَّا السَّيْفُ الْمَعْمُودُ فَالسَّيْفُ الَّذِي يُقَامُ بِهِ الْإِصْصَاحُ قَالَ اللَّهُ النَّفْسُ بِالنَّفْسِ ... وَ الْجُرُوحُ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ فَسَلِّهُ إِلَى أَوْلِيَاءِ الْمُقْتُولِ وَ حُكْمُهُ إِلَيْنَا

And as for the sheathed sword, it is the sword which the retaliation is established with. Allah^{-azwj} Said: **the soul is for the soul, . . . and the eye for the eye, and the injuries are subject to retaliation. So the one who forgoes with it, then it would be an expiation for him. [5:45].** It will be unsheathed to the guardians of the killed ones, and its decision is up to us^{-asws}.

فَهَذِهِ السُّيُوفُ الَّتِي بَعَثَ اللَّهُ بِهَا نَبِيَّهُ ص فَمَنْ جَحَدَهَا أَوْ جَحَدَ وَاحِدًا مِنْهَا أَوْ شَيْعًا مِنْ سِيرَتِهَا وَ أَحْكَامِهَا فَقَدْ كَفَرَ بِمَا أَنْزَلَ اللَّهُ عَلَى مُحَمَّدٍ ص.

So, these are the sword which Allah^{-azwj} had Sent His^{-azwj} Prophet^{-saww} with. The one who rejects these, or rejects one of these, or something from its conducts and its ruling, so he has disbelieved in what Allah^{-azwj} had Revealed unto Muhammad^{-saww}!''⁴⁴

2- ل، الخصال أبي عن سعدٍ عن الأصْبَهَائِيِّ عَنِ الْمُنْقَرِيِّ عَنِ حَفْصِ مِثْلَهُ.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Asbahany, from Al Minqary, from Hafs – similar to it.⁴⁵

3- ف، تحف العقول مُرْسَلًا مِثْلَهُ.

(The book) 'Tohaf Al Uqool' – With an unbroken chain, similar to it.⁴⁶

4- ج، الإحتجاج لِقِيَّ عَبَّادِ الْبَصْرِيِّ عَلِيِّ بْنِ الْحُسَيْنِ ع فِي طَرِيقِ مَكَّةَ فَقَالَ لَهُ يَا عَلِيُّ بْنُ الْحُسَيْنِ تَرَكْتَ الْجِهَادَ وَصُعُوبَتَهُ وَ أَقْبَلْتَ عَلَى الْحَجِّ وَ لِيْنِهِ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَ أَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُعْمَلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَ يُقْتَلُونَ إِلَى قَوْلِهِ وَ بَشِّرِ الْمُؤْمِنِينَ

(The book) 'Al Ihtijaj' –

'Abbad Al-Basry met Ali^{-asws} Bin Al-Husayn^{-asws} in a street of Makkah. He said to him^{-asws}, 'O Ali^{-asws} Bin Al-Husayn^{-asws}! You^{-asws} have neglected the Jihad and the difficulties and you^{-asws} had come to the Hajj and its gentleness, and Allah^{-azwj} Mighty and Majestic Says: **Surely Allah has Bought from the Momineen their own selves and their wealth that for them would be the Paradise, fighting in the Way of Allah, so they are killing and being killed [9:111]** - up to His^{-azwj} Words - **and give glad tidings to the Momineen [9:112]**.

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِذَا رَأَيْتَنَا هَؤُلَاءِ الَّذِينَ هَذِهِ صِفَتُهُمْ فَالْجِهَادُ مَعَهُمْ أَفْضَلُ مِنَ الْحَجِّ.

Ali^{-asws} Bin Al-Husayn^{-asws} said: 'When we^{-asws} see them being with these characteristics, then the Jihad alongside them is better than the Hajj'.⁴⁷

5- فس، تفسير القمي أَبِي عَنْ بَعْضِ رِجَالِهِ قَالَ: لَقِيَ الرَّهْرِيُّ عَلِيَّ بْنَ الْحُسَيْنِ ع فِي طَرِيقِ الْحَجِّ وَ سَأَقَ الْحَدِيثَ إِلَى آخِرِ مَا نَقَلْنَا.

(The book) 'Tafseer Al Qummi – My father, from one of his men (narrators), said,

'Al-Zuhry met Ali^{-asws} Bin Al-Husayn^{-asws} in a street of Makkah' – and he continued the Hadeeth up to the end of what we have transmitted".⁴⁸

6- ج، الإحتجاج عَبْدُ الْكَرِيمِ بْنُ عُثْبَةَ الْهَاشِمِيُّ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع بِمَكَّةَ إِذْ دَخَلَ عَلَيْهِ أَنَاسٌ مِنَ الْمُعْتَرِلَةِ فِيهِمْ عَمْرُو بْنُ عُبَيْدٍ وَ وَاصِلُ بْنُ عَطَاءٍ وَ حَفْصُ بْنُ سَالِمٍ وَ أَنَاسٌ مِنْ رُؤَسَائِهِمْ وَ ذَلِكَ جِئْنَ قُبَلِ الْوَلِيدِ وَ اِخْتَلَفَ أَهْلُ الشَّامِ بَيْنَهُمْ فَتَكَلَّمُوا فَأَكْثَرُوا وَ حَبَطُوا فَأَطَالُوا

(The book) 'Al Ihtijaj' – Abdul Kareem Bin Utba Al Hashimy who said,

'I was in the presence of Abu Abdullah at Makkah when some people from the Mu'tazilites entered to see him^{-asws}. Among them was Amro Bin Ubeyd, and Wasil Bin Ata'a, and Hafs Bin Salim, and some people from their chiefs, and that was when Al-Waleed had been killed and the people of Syria differed between them. They spoke a lot and rambled for long.

⁴⁵ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 2

⁴⁶ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 3

⁴⁷ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 4

⁴⁸ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 5

فَقَالَ لَهُمْ أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ ع- إِنْكُمْ قَدْ أَكْثَرْتُمْ عَلَيَّ وَ أَطْلَيْتُمْ فَأَسْنِدُوا أَمْرَكُمْ إِلَى رَجُلٍ مِنْكُمْ فَلْيَتَكَلَّمْ بِحُجَّتِكُمْ وَ لِيُوجِزْ

Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} said to them: 'You have (talked) a lot to me and have been lengthy, so attribute your matter to one man from you. Let him talk with your arguments and let him be brief!'

فَأَسْنَدُوا أَمْرَهُمْ إِلَى عَمْرِو بْنِ عُبَيْدٍ فَأَبْلَغَ وَ أَطَالَ فَكَانَ فِيمَا قَالَ أَنْ قَالَ قَتَلَ أَهْلُ الشَّامِ خَلِيفَتَهُمْ وَ ضَرَبَ اللَّهُ بَعْضَهُمْ بِبَعْضٍ وَ شَتَّتْ أُمُورَهُمْ فَظَنَرْنَا فَوَجَدْنَا رَجُلًا لَهُ دِينٌ وَ عَقْلٌ وَ مُرُوءَةٌ وَ مَعْدِنٌ لِلْخِلَافَةِ وَ هُوَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَسَنِ فَأَرَدْنَا أَنْ نَجْتَمِعَ مَعَهُ فَنُبَايَعَهُ

They attributed their matter to Amro Bin Ubeyd. He delivered and he prolonged. Among what he said was that he said, 'The people of Syria have killed their caliph and Allah^{-azwj} has Struck some of them with others, and their affairs are scattered. We looked and found a man who had religion for him, and intellect, and personality, and potential for the caliphate, and he is Muhammad Bin Abdullah Bin Al-Hassan. We wanted to gather with him and pledge allegiance to him.

ثُمَّ نَظَهَرْنَا أَمْرَنَا مَعَهُ وَ نَدَعُو النَّاسَ إِلَيْهِ فَمَنْ بَايَعَهُ كُنَّا مَعَهُ وَ كَانَ مِنَّا وَ مَنْ اعْتَزَلَنَا كَفَفْنَا عَنْهُ وَ مَنْ نَصَبَ لَنَا جَاهِدَنَا وَ نَصَبْنَا لَهُ عَلَى بَغْيِهِ وَ نَزَدَهُ إِلَى الْحَقِّ وَ أَهْلِهِ وَ قَدْ أَحْبَبْنَا أَنْ نَعْرِضَ ذَلِكَ عَلَيْكَ فَإِنَّهُ لَا عَنَاءَ بِنَا عَنْ مِثْلِكَ لِفَضْلِكَ وَ كَثْرَةِ شِيعَتِكَ

Then our matter prevailed with him and we call the people to him. The one who pledged allegiance to him, we were with him and he was with us, and the one who isolated us we refrained from him, and the one who was hostile to us we fought him and were hostile to him upon his rebellion, and we returned him to the truth and its people and we have loved to present that to you^{-asws}, for there is no sufficiency with us away from the likes of you^{-asws} due to your^{-asws} merit and the large numbers of your^{-asws} Shias!'

فَلَمَّا فَرَّغَ قَالَ أَبُو عَبْدِ اللَّهِ ع- أَكُلُّكُمْ عَلَيَّ مِثْلَ مَا قَالَ عَمْرُو

When he was free, Abu Abdullah^{-asws} said: 'Are all of you upon similar to what Amro has said?'

قَالُوا نَعَمْ

They said, 'Yes!'

فَحَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ ص- ثُمَّ قَالَ إِنَّمَا نَسْخَطُ إِذَا عُصِيَ اللَّهُ فَإِذَا أُطِيعَ اللَّهُ رَضِينَا أَحِبْرِي يَا عَمْرُو لَوْ أَنَّ الْأُمَّةَ قَلَّدَتْكَ أَمْرَهَا فَمَلَكَتَهُ بِغَيْرِ قِتَالٍ وَ لَا مَثُونَةَ فِقِيلٍ لَكَ وَ لَهَا مِنْ شَيْءٍ مَنْ كُنْتَ تُوَلِّي

He^{-asws} praised Allah^{-azwj} and lauded upon Him^{-azwj} and sent Salawaat upon the Prophet^{-saww}, then said: 'But rather, we^{-asws} are angered when Allah^{-azwj} is disobeyed. When Allah^{-azwj} is obeyed, we^{-asws} are pleased. Inform me, O Amro, if the community were to collar you with its affairs and you rule us without fighting nor hardship, so it is said to you, 'Place in charge the one you desire to!' Whom would you place in charge?'

قَالَ كُنْتُ أَجْعَلُهَا شُورَى بَيْنَ الْمُسْلِمِينَ

He said, 'I would make it a consultation (council) between the Muslims'.

قَالَ بَيْنَ كُلِّهِمْ

He^{-asws} said: 'Between all of them?'

قَالَ نَعَمْ

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

قَالَ بَيْنَ فُجَّهَائِهِمْ وَ خِيَارِهِمْ

He said, 'Between their jurists and their good ones?'

قَالَ نَعَمْ

He said, 'Yes'.

قَالَ قُرَيْشٍ وَ غَيْرِهِمْ

He^{-asws} said: 'Qureysh and others?'

قَالَ نَعَمْ

He said, 'Yes'.

قَالَ الْعَرَبِ وَ الْعَجَمِ

He^{-asws} said: 'The Arabs and the non-Arabs?'

قَالَ نَعَمْ

He said, 'Yes'.

قَالَ الْحَبْرِيُّ يَا عَمْرُو أَ تَتَوَلَّى أَبَا بَكْرٍ وَ عُمَرَ أَوْ تَتَبَرَّأُ مِنْهُمَا

He^{-asws} said: 'Inform me, O Amro! Do you befriend Abu Bakr and Umar, or do you disavow from them?'

قَالَ أَتَوَلَّاهُمَا

He said, 'I befriend them'.

قَالَ يَا عَمْرُو إِنَّ كُنْتَ رَجُلًا تَتَبَرُّ مِنْهُمَا فَإِنَّهُ يَجُوزُ لَكَ الْخِلَافُ عَلَيْهِمَا وَإِنْ كُنْتَ تَتَوَلَّاهُمَا فَقَدْ خَالَفْتَهُمَا قَدْ عَاهَدَ عُمَرُ إِلَى أَبِي بَكْرٍ فَبَايَعَهُ وَ لَمْ يُشَاوِرْ أَحَدًا ثُمَّ رَدَّهَا أَبُو بَكْرٍ عَلَيْهِ وَ لَمْ يُشَاوِرْ أَحَدًا ثُمَّ جَعَلَهَا عُمَرُ شُورَى بَيْنَ سِتَّةٍ فَأَخْرَجَ مِنْهَا الْأَنْصَارَ غَيْرَ أَوْلِيكَ السِّتَّةِ مِنْ قُرَيْشٍ ثُمَّ أَوْصَى النَّاسَ فِيهِمْ بِشَيْءٍ مِمَّا [لَا] أَرَاكَ تَرْضَى بِهِ أَنْتَ وَ لَا أَصْحَابُكَ

He^{-asws} said: 'O Amro! Had you been a man disavowing from them, it would be allowed for you to oppose them, and since you are befriending them, you have opposed them. Umar had made a pact to Abu Bakr and pledged allegiance to him, and he did not consult anyone. Then Abu Bakr returned it to him and did not consult anyone. Then Umar made it a consultation between six (people), so he expelled the Helpers from it apart from those six from Qureysh. Then he bequeathed to the people regarding them with something from what I^{-asws} don't see you agreeing with it, nor your companions'.

قَالَ وَ مَا صَنَعَ

He said, 'And what did he do?'

قَالَ أَمَرَ صُهَيْبًا أَنْ يُصَلِّيَ بِالنَّاسِ ثَلَاثَةَ أَيَّامٍ وَ أَنْ يَتَشَاوَرُوا أَوْلِيكَ السِّتَّةِ لَيْسَ فِيهِمْ أَحَدٌ سِوَاهُمْ إِلَّا ابْنُ عُمَرَ يُشَاوِرُونَهُ وَ لَيْسَ لَهُ مِنَ الْأَمْرِ شَيْءٌ وَ أَوْصَى مَنْ بِحَضْرَتِهِ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ أَنْ مَضَتْ ثَلَاثَةُ أَيَّامٍ قَبْلَ أَنْ يَفْرَعُوا وَ يُبَايَعُوا أَنْ تُضْرَبَ أَعْنَاقُ السِّتَّةِ جَمِيعًا وَ إِنْ اجْتَمَعَ أَرْبَعَةٌ قَبْلَ أَنْ تَمْضِيَ ثَلَاثَةُ أَيَّامٍ وَ خَالَفَ اثْنَانِ أَنْ يُضْرَبَ أَعْنَاقُ الْإِثْنَيْنِ أَوْ فَتَرْضَوْنَ بِدَا فِيمَا يَجْعَلُونَ مِنَ الشُّورَى فِي الْمُسْلِمِينَ

He^{-asws} said: 'He ordered Suheyb to pray Salat with the people for three day, and these six should consult, there not being anyone among them apart from them, except for Ibn Umar. They should consult him and there wouldn't be anything for him from the matter, and he bequeathed the ones from the Emigrants and the Helpers who were present, if three days were to pass before they are free and have pledged allegiance (to one of the six), the necks of all six of them should be struck off; and if our were to unite before the passing of three days and two oppose, the necks of the two should be struck off. Are you agreeing with that regarding what you are making from the consultation council among the Muslims?'

قَالُوا لَا

They said, 'No'.

قَالَ يَا عَمْرُو دَعُ ذَا أَرَأَيْتَ لَوْ بَايَعْتَ صَاحِبَكَ هَذَا الَّذِي تَدْعُو إِلَيْهِ ثُمَّ اجْتَمَعَتْ لَكُمْ الْأُمَّةُ وَ لَمْ يَخْتَلِفْ عَلَيْكُمْ فِيهَا رَجُلَانِ فَأَفْضَيْتُمَا إِلَى الْمُشْرِكِينَ الَّذِينَ لَمْ يُسَلِّمُوا وَ لَمْ يُؤَدُّوا الْحِزْبَةَ كَانَ عِنْدَكُمْ وَ عِنْدَ صَاحِبِكُمْ مِنَ الْعِلْمِ مَا تَسِيرُونَ بِسِيرَةِ رَسُولِ اللَّهِ ص - فِي الْمُشْرِكِينَ فِي حَرْبِهِمْ

He^{-asws} said: 'O Amro, leave that! What is your view if you pledged allegiance to your companion whom you are calling for, and then the community united under you without any two men in it opposing you, and you then faced the Polytheists who neither embraced Islam nor paid the tax, would you and your companion have the knowledge to deal with them as Rasool-Allah^{-saww} had dealt with the Polytheists in their wars?'

قَالُوا نَعَمْ

They said, 'Yes'.

قَالَ فَتَصْنَعُونَ مَاذَا

He^{-asws} said: 'So what is it that you would be doing?'

قَالُوا نَدْعُوهُمْ إِلَى الْإِسْلَامِ فَإِنْ أَبَوْا دَعَوْنَاهُمْ إِلَى الْجِزْيَةِ

They said, 'We shall call them to Al-Islam. If they refuse, we will call them to pay the tax'.

قَالَ وَ إِنْ كَانُوا مَجُوسًا وَ أَهْلَ كِتَابٍ

He^{-asws} said: 'And even if they were Magians and people of the Book?'

قَالُوا وَ إِنْ كَانُوا مَجُوسًا وَ أَهْلَ كِتَابٍ

They said, 'And even if they were Magians and people of the Book!'

قَالَ وَ إِنْ كَانُوا أَهْلَ الْأَوْثَانِ وَ عَبَدَةَ التَّيْرَانِ وَ الْبَهَائِمِ وَ لَيْسُوا بِأَهْلَ كِتَابٍ

He^{-asws} said: 'And even if there were the people of idolatry and worshippers of the fires and the beasts, and they aren't people of the Book?'

قَالُوا سَوَاءٌ

They said, 'Same!'

قَالَ فَأَخْبِرْنِي عَنِ الْقُرْآنِ أَ تَقْرَأُوهُ

He^{-asws} said: 'Inform me^{-asws} about the Quran, are you reading it?'

قَالَ نَعَمْ

He said, 'Yes'.

قَالَ أَفَرَأَيْتُمْ قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَ لَا بِالْيَوْمِ الْآخِرِ وَ لَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَ رَسُولُهُ وَ لَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَ هُمْ صَاغِرُونَ

He^{-asws} said: 'Have you read: **Fight those who are not believing in Allah, nor in the Last Day, nor are they sanctifying what Allah and His Rasool Sanctified, nor are they making it to be a religion, the Religion of the Truth, from those Given the Book, until they give the tribute by hand and they are belittled [9:29]?**'

قَالَ فَاسْتَنْتَى اللَّهُ عَزَّ وَ جَلَّ وَ اشْتَرَطَ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ فَهُمْ وَ الَّذِينَ لَمْ يُؤْتُوا الْكِتَابَ سَوَاءٌ

He^{-asws} said, 'Allah^{-azwj} Mighty and Majestic has Made an exception and Set a condition from those who have been Given the Book. Thus, they and those who have not been Given the Book are the same?'

قَالَ نَعَمْ

He said: 'Yes'.

قَالَ ع عَمَّنْ أَخَذْتَ هَذَا

He^{-asws} said: 'From whom have you taken this?'

قَالَ سَمِعْتُ النَّاسَ يَقُولُونَهُ

He said, 'I heard the people saying it'.

قَالَ فِدَعْ ذَا فَإِنَّهُمْ إِنْ أَبَوْا الْجِزْيَةَ فَقَاتَلْتُهُمْ وَظَهَرْتَ عَلَيْهِمْ كَيْفَ تَصْنَعُ بِالْغَنِيمَةِ

He^{-asws} Leave that! If they were to refuse to pay the tax, so you fight them and prevail upon them, how will you deal with the war booty?'

قَالَ أُخْرِجُ الْخُمْسَ وَ أَقْسِمُ أَرْبَعَةَ أَخْمَاسٍ بَيْنَ مَنْ قَاتَلَ عَلَيْهَا

He said, 'I shall extract the fifth and distribute the four-fifths between the ones who had fought upon it'.

قَالَ تَقْسِمُهُ بَيْنَ جَمِيعِ مَنْ قَاتَلَ عَلَيْهَا

He^{-asws} said: 'Will you distribute it between entirety of the ones who had fought upon it?'

قَالَ نَعَمْ

He said, 'Yes'.

قَالَ فَقَدْ خَالَفْتَ رَسُولَ اللَّهِ ص - فِي فِعْلِهِ وَ فِي سِيرَتِهِ وَ بَنِي وَ بَيْتِكَ فِيهَا فُقَهَاءُ أَهْلِ الْمَدِينَةِ وَ مَشِيخَتُهُمْ فَسَلِّمْهُمْ فَإِنَّهُمْ لَا يَحْتَلِفُونَ وَ لَا يَتَنَازَعُونَ فِي أَنَّ رَسُولَ اللَّهِ ص إِذَا صَاحَ الْأَعْرَابَ عَلَى أَنْ يَدْعَهُمْ فِي دِيَارِهِمْ وَ أَنْ لَا يُهَاجِرُوا عَلَى أَنَّهُ إِنْ دَهَمَهُ مِنْ عَدُوِّهِ دَاهِمٌ فَيَسْتَنْفِرُهُمْ فَيَقَاتِلُ بِهِمْ وَ لَيْسَ لَهُمْ مِنَ الْغَنِيمَةِ نَصِيبٌ وَ أَنْتَ تَقُولُ بَيْنَ جَمِيعِهِمْ فَقَدْ خَالَفْتَ رَسُولَ اللَّهِ ص فِي سِيرَتِهِ فِي الْمُشْرِكِينَ

He^{-asws} said: 'Then you would have opposed Rasool-Allah^{-saww} in his^{-saww} actions and in his^{-saww} conduct, and between me and you regarding it are jurists of the people of Medina and their elders. Ask them, for they are neither opposing nor are they contending regarding that Rasool-Allah^{-saww} had rather reconciled with the Bedouins based upon that he^{-saww} will leave them in their houses and not emigrate, based upon that if an enemy attacked him^{-saww}, he^{-saww} would call upon them for support, and they would fight alongside him^{-saww} but they will have no share in the spoils of war. Yet you say it applies to all of them equally, so you have contradicted Rasool-Allah^{-saww}, in his dealings with the Polytheists.

وَ دَعِ ذَا مَا تَقُولُ فِي الصَّدَقَةِ

And leave that! What are you saying regarding the charities?’

قَالَ فَقرَأَ عَلَيْهِ هَذِهِ آيَةَ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسَاكِينِ وَ الْعَامِلِينَ عَلَيْهَا إِلَى آخِرِهَا قَالَ نَعَمْ فَكَيْفَ تُقْسِمُ بَيْنَهُمْ

He (the narrator) said, ‘He^{-asws} recited to him this Verse: **But rather, the charities are for the poor and the needy, and the office bearers upon it, [9:60]** – up to the end of the Verse. He^{-asws} said: ‘Yes, so how will you distribute upon them?’

قَالَ أَقْسِمُهَا عَلَى ثَمَانِيَةِ أَجْزَاءٍ فَأَعْطِي كُلَّ جُزْءٍ مِنَ الثَّمَانِيَةِ جُزْءاً

He said, ‘I will distribute upon eight segments. I will give each one a segment from the eight segments’.

قَالَ عَ إِذْ كَانَ صِنْفٌ مِنْهُمْ عَشْرَةَ آلَافٍ وَ صِنْفٌ رَجُلًا وَاحِدًا وَ رَجُلَيْنِ وَ ثَلَاثَةٌ جَعَلْتَ هَذَا الْوَاحِدِ مِثْلَ مَا جَعَلْتَ لِلْعَشْرَةِ آلَافٍ

He^{-asws} said: ‘If a group from these is of ten thousand men, and a group is of one man, and two men, and three, will you make for this one (man) similar to what you will make for the ten thousand?’

قَالَ نَعَمْ

He said, ‘Yes’.

قَالَ وَ مَا تَصْنَعُ بَيْنَ صَدَقَاتِ أَهْلِ الْحَضَرِ وَ أَهْلِ الْبُؤَادِي فَتَجْعَلُهُمْ فِيهَا سَوَاءً

He^{-asws} said: ‘And what will you do between the charities of the people present (townspeople) and people of the valleys (Bedouins)? Will you make them as the same in it?’

قَالَ نَعَمْ

He said, ‘Yes’.

قَالَ فَحَالَتْ رَسُولَ اللَّهِ ص فِي كُلِّ مَا أَتَى بِهِ فِي سَبِيْرِهِ كَانَ رَسُولُ اللَّهِ ص يَقْسِمُ صَدَقَةَ الْبُؤَادِي فِي أَهْلِ الْبُؤَادِي وَ صَدَقَةَ أَهْلِ الْحَضَرِ فِي أَهْلِ الْحَضَرِ وَ لَا يَقْسِمُهُ بَيْنَهُمْ بِالسَّوِيَّةِ إِنَّمَا يَقْسِمُ عَلَى قَدْرِ مَا يَحْضُرُهُ مِنْهُمْ وَ عَلَى مَا يَرَى وَ عَلَى قَدْرِ مَا يَحْضُرُهُ

He^{-asws} said: ‘Then you would have opposed Rasool-Allah^{-saww} in all what he^{-saww} have come with in his^{-saww} conduct. Rasool-Allah^{-saww} had distributed charities of the valleys among people of the valleys, and charities of the townspeople among the townspeople, and he^{-saww} did not distribute it between them with the equality. But rather, he^{-saww} had distributed based upon the ones from them who were present, and based upon what he^{-saww} viewed as proper, and based upon what was available.

فَإِنْ كَانَ فِي نَفْسِكَ شَيْءٌ مِمَّا قُلْتُ فَإِنَّ فُقَهَاءَ أَهْلِ الْمَدِينَةِ وَ مَشِيْخَتَهُمْ كُلَّهُمْ لَا يَحْتَلِفُونَ فِي أَنَّ رَسُولَ اللَّهِ ص كَذَا كَانَ يَصْنَعُ

So, if there was something (doubt) within yourself from what I^{-asws} have said, then the jurists of the people of Medina and their elders, all of them are not differing regarding that Rasool-Allah^{-saww} had done such!

ثُمَّ أَقْبَلَ عَلَى عَمْرٍو وَقَالَ اتَّقِ اللَّهَ يَا عَمْرُو وَأَنْتُمْ أَيُّهَا الرَّهْطُ فَاتَّقُوا اللَّهَ فَإِنَّ أَبِي حَدَّثَنِي وَكَانَ خَيْرَ أَهْلِ الْأَرْضِ وَأَعْلَمَهُمْ بِكِتَابِ اللَّهِ وَسُنَّةِ رَسُولِهِ أَنَّ رَسُولَ اللَّهِ ص - قَالَ مَنْ ضَرَبَ النَّاسَ بِسَيْفِهِ وَدَعَاهُمْ إِلَى نَفْسِهِ وَ فِي الْمُسْلِمِينَ مَنْ هُوَ أَعْلَمُ مِنْهُ فَهُوَ ضَالٌّ مُتَكَلِّفٌ.

Then he^{-saww} turned towards Amro and said: 'Fear Allah^{-azwj}, O Amro, and you (also), O group, fear Allah^{-azwj}, for my^{-asws} father^{-asws} had narrated to me^{-asws}, and he^{-asws} was best of the people of earth and their most knowledgeable of the Book of Allah^{-azwj} and Sunnah of His^{-azwj} Rasool^{-saww}, that Rasool-Allah^{-saww} had said: 'One who strike the people with his sword and calls them to himself, and among the Muslims there is someone who is more knowledgeable than him, so he is misguided, a pretender!''⁴⁹

7- ل، الخصال أبي عن سعد بن ابن عيسى عن ابن أبي عميرٍ و البرزطيِّ معاً عن أنان بن عثمان عن أبي عبد الله ع قال: أَرْبَعٌ لَا يُجِزْنَ فِي أَرْبَعَةِ الْحَيَاةِ وَالْعُلُولُ وَالسَّرِقَةُ وَالرِّبَا لَا تَجُوزُ فِي حَجٍّ وَلَا عُمْرَةٍ وَلَا جِهَادٍ وَلَا صَدَقَةٍ.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Isa, from Ibn Abu Umeyr and Al Bazanty, both together from Aban Bin Usman,

'From Abu Abdullah^{-asws} having said: 'Four are not allowed in four – the betrayal, and stealing from war booty, and the theft, and the usury are neither allowed in Hajj, nor Umrah, or Jihad, nor charity''.⁵⁰

8- ل، الخصال الأربعةمائة قال أمير المؤمنين ع إذا لقيتم عدوكم في الحرب فأقلوا الكلام و أحيوا ذكر الله عزَّ و جلَّ و لا تولوهم الأذبار فتنسخطوا الله ربكم و تستوجبوا غضبه و إذا رأيتم من إخوانكم في الحرب الرجل المجروح أو من قد نكل أو من قد طمع عدوكم فيه فقهو بأنفسكم.

(The book) 'Al Khisaal' –

'The Four Hundred (Ahadeeth) – Amir Al-Momineen^{-asws} said: 'When you meet your enemies in the war, then reduce the talking, and frequent the Zikr of Allah^{-azwj} Mighty and Majestic, and do not turn your backs for you will be Angering Allah^{-azwj} your Lord^{-azwj}, and His^{-azwj} Wrath will be obligated; and when you see the man from your brothers in the war having been injured, or one who has been hurt, or one your enemies have targeted in it, save him with yourselves!''⁵¹

9- و قال ع لا تجزئ المسلم في الجهاد مع من لا يؤمن على الحکم و لا يُنفذ في القيء أمر الله عزَّ و جلَّ فإنه إن مات في ذلك كان معيناً لعدونا في حبس حقناً و الإشاطة بدمائنا و ميثته ميثته جاهليَّة.

And he^{-asws} said: 'The Muslims should not go out in the Jihad with someone who cannot be trusted upon the judgment nor regarding the war booty in implementing the Commands of Allah^{-azwj} Mighty and Majestic, for the one who dies during that would have assisted our^{-asws}

⁴⁹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 6

⁵⁰ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 7

⁵¹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 8

enemies in withholding our^{-asws} rights and the shedding of our^{-asws} blood, and his death would be a death of the Pre-Islamic period”^{.52}

10- ع، علل الشرائع أَبِي عَنْ سَعْدٍ عَنْ أَبِي الْجَوْزَاءِ عَنِ الْحُسَيْنِ بْنِ عَلُوَانَ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا التَّقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا عَلَى غَيْرِ سُنَّةٍ فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ

(The book) ‘Ilal Al Sharaie’ – My father, from Sa’ad, from Abu Al Jowza’a, from Al-Husayn Bin Ulwan, from Amro Bin Khalid,

‘From Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), from his forefather^{-asws}, from Ali^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When two Muslims meet each other with their swords, not being upon Sunnah, then the killer and the killed would be in the Hellfire!’

فَقِيلَ يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ فَمَا بَأَلُ الْمَقْتُولِ

It was said, ‘O Rasool-Allah^{-saww}! This is the killer, so what is the matter with the killed?’

قَالَ لِأَنَّهُ أَرَادَ قِتْلًا.

He^{-saww} said: ‘Because he had intended to kill’^{.53}

11- ع، علل الشرائع ماجبلويه عَنْ عَلِيِّ عَنِ أَبِيهِ عَنْ يَحْيَى بْنِ عِمْرَانَ الْهَمْدَانِيِّ وَ ابْنِ بَرِيْعٍ مَعَا عَنْ يُونُسَ عَنِ عَبْدِ الرَّحْمَنِ عَنِ الْعِيصِ بْنِ قَاسِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ اتَّقُوا اللَّهَ وَ انظُرُوا لِأَنْفُسِكُمْ فَإِنَّ أَحَقَّ مَنْ نَظَرَ لَهَا أَنْتُمْ لَوْ كَانَ لِأَحَدِكُمْ نَفْسَانِ فَقَدَّمَ إِحْدَاهُمَا وَ جَرَّبَ بِهَا اسْتَقْبَلَ التَّوْبَةَ بِالْأُخْرَى كَانَ وَ لَكِنَّهَا نَفْسٌ وَاحِدَةٌ إِذَا دَهَبَتْ فَقَدْ وَ اللَّهُ دَهَبَتِ التَّوْبَةُ

(The book) ‘Ilal Al Sharaie’ – Majaylawiya, from Ali, from his father, from Yahya Bin Imran Al Hamdany and Ibn Bazie, both together, from Yunus from Abdul Rahman, from Al Ays Bin Qasim who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Fear Allah^{-azwj} and look at yourselves, for the most rightful of the ones to look at it are you (Shias). If one of you had two souls and chose to sacrifice one, using the other to make repentance, that would be acceptable. But it is only one soul, and when it is gone, by Allah^{-azwj}, repentance is gone with it!

If someone comes to you from us calling you to our approval, we bear witness that we do not accept it. He does not obey us today when he is alone; how will he obey us when the banners and flags are raised?’

إِنْ أَتَاكُمْ مِنَّا آتٍ يَدْعُوكُمْ إِلَى الرِّضَا مِنَّا فَنَحْنُ نَسْتَشْهَدُكُمْ أَنَّا لَا نَرْضَى إِنَّهُ لَا يُطِيعُنَا الْيَوْمَ وَ هُوَ وَخَدَهُ فَكَيْفَ يُطِيعُنَا إِذَا اِرْتَفَعَتِ الرِّايَاتُ وَ الْأَعْلَامُ.

If a comer from us comes to you calling you all to the approval from us, we^{-asws} keep you as witnesses that we do not agree. He does not obey us^{-asws} today while he is alone, so how will we obey us when the flags and the banners are raised?’⁵⁴

⁵² Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 9

⁵³ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 10

⁵⁴ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 11

12- ع، علل الشرائع ابن الوليد عن الصَّفَّارِ عَنِ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ عُثْمَانَ عَنِ يَحْيَى بْنِ أَبِي الْعَلَاءِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ عَلِيٌّ ع لَا يُفَاتِلُ حَتَّى تَزُولَ الشَّمْسُ وَ يَقُولُ تُفْتَحُ أَبْوَابُ السَّمَاءِ وَ تُقْبَلُ التَّوْبَةُ وَ يَنْزِلُ النَّصْرُ

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Muawiya Bin Hukeym, from Ibn Abu Umeyr, from Aban Bin Usman, from Yahya Bin Abu Al A'ala,

'From Abu Abdullah^{-asws} having said: 'Ali^{-asws} would not fight until the midday, and he^{-asws} said: 'Doors of the sky are open and the repentance is Accepted, and the Help descends!'

وَ يَقُولُ هُوَ أَقْرَبُ إِلَى اللَّيْلِ وَ أَجْدَرُ أَنْ يَقَالَ الْقَتْلُ وَ يَرْجِعَ الطَّالِبُ وَ يُغْلَبَ الْمَهْزُومُ.

And he^{-asws} said: 'It is the closest to the night and more likely that the killing would be reduced, and the seeker will return and the defeated one will escape'.⁵⁵

13- ع، علل الشرائع ابن الوليد عن الصَّفَّارِ عَنِ ابْنِ هَاشِمٍ عَنِ ابْنِ الْمُغْبِرَةِ عَنِ السَّكُونِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ أَبِيهِ ع قَالَ: ذُكِرَتِ الْحُرُورِيُّ عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ إِنَّ خَرَجُوا مِنْ جَمَاعَةٍ أَوْ عَلَى إِمَامٍ عَادِلٍ فَقَاتِلُوهُمْ وَ إِنْ خَرَجُوا عَلَى إِمَامٍ جَائِرٍ فَلَا تُقَاتِلُوهُمْ فَإِنَّ هُمْ فِي ذَلِكَ مَقَالًا.

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Ibn Al Mugheira, from Al Sakuni,

'From Ja'far Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'The Harouriyya (Kharijites) were mentioned in the presence of Ali Bin Abu Talib^{-asws}. He^{-asws} said: 'If they come out against a community or against a just Imam^{-asws}, fight them, and if they come out against a tyrannical imam, do not fight them for they will have words (an argument) for them in that'.⁵⁶

14- ع، علل الشرائع أَبِي عَنِ سَعْدِ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ يُوسُفَ عَنِ أَبِي الْحَسَنِ ع قَالَ: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّ رَجُلًا مِنْ مَوَالِيكَ بَلَغَهُ أَنَّ رَجُلًا يُعْطِي السَّيْفَ وَ الْفَرَسَ فِي السَّبِيلِ فَأَنَاهُ فَأَخَذَهَا مِنْهُ ثُمَّ لَقِيَهُ أَصْحَابُهُ فَأَخْبَرُوهُ أَنَّ السَّبِيلَ مَعَ هَؤُلَاءِ لَا يَجُوزُ وَ أَمْرُهُ بَرْدَاهِمَا

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

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

قَالَ فَلْيَفْعَلْ

He^{-asws} said: 'Let him do so'.

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

⁵⁵ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 12

⁵⁶ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 13

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

قَالَ فَلْيُرَابِطْ وَلَا يُقَاتِلْ

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

قَالَ قُلْتُ لَهُ فَنَجِي مِثْلَ قَرْوَيْنَ وَ الدَّيْلَمِ وَ عَسْمَقَلَانَ وَ مَا أَشْبَهَ هَذِهِ الثُّغُورَ

He (the narrator) said, 'I said to him^{-asws}, 'Regarding the likes of Qazween, and Al Daylam, and Asqalan, and what resembles it from the frontiers'.

فَقَالَ نَعَمْ

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

فَقَالَ لَهُ بِجَاهِدْ

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

فَقَالَ لَا إِلَّا أَنْ يَخَافَ عَلَى ذُرَارِيِّ الْمُسْلِمِينَ

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

أَرَأَيْتَكَ لَوْ أَنَّ الرُّومَ دَخَلُوا عَلَى الْمُسْلِمِينَ لَمْ يَنْبَغِ لَهُمْ أَنْ يَتَابِعُوهُمْ

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

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

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

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

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

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

He^{-asws} said: 'He should fight for the sanctity of Al-Islam, not for them, because in the decline of Al-Islam is decline of the mention of Muhammad^{-saww}'.⁵⁷

⁵⁷ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 14

15- ل، الخصال أبي عن سعد بن الأصهباني عن المنقري عن فضيل بن عياض عن أبي عبد الله ع قال: سألته عن الجهاد أ سنة هو أم فريضة

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Asbahany, from Al Minqay, from Fuzeyl Bin Iyaz,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the Jihad, 'Is it a Sunnah (recommended) or an obligation?'

فَقَالَ الْجِهَادُ عَلَى أَرْبَعَةٍ أَوْجُهُ فَجِهَادَانِ فَرَضٌ وَ جِهَادٌ سُنَّةٌ لَا يُقَامُ إِلَّا مَعَ فَرَضٍ وَ جِهَادٌ سُنَّةٌ

He^{-asws} said: 'The Jihad is based upon four aspects. Two Jihad(s) are obligatory and a Jihad is a Sunnah, not standing except with an obligation, and a Sunnah Jihad.

فَأَمَّا أَحَدُ الْفَرَضَيْنِ فَمُجَاهَدَةُ الرَّجُلِ نَفْسَهُ عَنِ مَعَاصِي اللَّهِ عَزَّ وَ جَلَّ وَ هُوَ مِنْ أَعْظَمِ الْجِهَادِ وَ مُجَاهَدَةُ الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ فَرَضٌ

As for one of the two obligation, the man fights against himself from disobeying Allah^{-azwj} Mighty and Majestic, and it is from the mightiest Jihad; and fighting **those of the Kafirs who are near to you [9:123]** is an obligation.

وَ أَمَّا الْجِهَادُ الَّذِي هُوَ سُنَّةٌ لَا يُقَامُ إِلَّا مَعَ فَرَضٍ فَإِنَّ مُجَاهَدَةَ الْعَدُوِّ فَرَضٌ عَلَى جَمِيعِ الْأُمَّةِ وَ لَوْ تَرَكُوا الْجِهَادَ لَأَتَاهُمُ الْعَذَابُ وَ هَذَا هُوَ مِنْ عَذَابِ الْأُمَّةِ وَ هُوَ سُنَّةٌ عَلَى الْإِمَامِ أَنْ يَأْتِيَ الْعَدُوَّ مَعَ الْأُمَّةِ فَيُجَاهِدَهُمْ

And as for the Jihad which is a Sunnah (recommended) not standing except with an obligation. Fighting the enemy is an obligation upon entirety of the community, and if they neglect the Jihad the Punishment will come to them, and this, it is from punishment of the community, and it is a Sunnah upon the Imam that he goes to the enemy with the community, so he fights them.

وَ أَمَّا الْجِهَادُ الَّذِي هُوَ سُنَّةٌ فَكُلُّ سُنَّةٍ أَقَامَهَا الرَّجُلُ وَ جَاهَدَ فِي إِقَامَتِهَا وَ بُلُوغِهَا وَ إِحْيَائِهَا فَالْعَمَلُ وَ السَّعْيُ فِيهَا مِنْ أَفْضَلِ الْأَعْمَالِ لِأَنَّهُ أَحْيَا سُنَّةً

And as for the Jihad which is a Sunnah, so every Sunnah the man establishes and fights in establishing it and delivers it and revives it, so the work and the striving in it is from the best of the deeds, because he is reviving a Sunnah'.

قَالَ النَّبِيُّ ص مَنْ سَنَّ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَ أَجْرُ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يَنْتَقِصَ مِنْ أَجْرِهِمْ شَيْءٌ.

The Prophet^{-saww} said: 'One who establishes practice of a Sunnah, for him would be its Reward, and Reward of the one working with it from without there being reduction from their Rewards by anything'.⁵⁸

16- أَقُولُ رَوَاهُ فِي كِتَابِ الْغَايَاتِ عَنْ فَضَيْلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع

I say, 'It is reported in the book 'Al Ghayaat', from Fuzeyl, from Abu Abdullah^{-asws} (similar to it).⁵⁹

⁵⁸ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 15

⁵⁹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 16

17- وَ فِي ف، تحف العقول عن الحسين صلوات الله عليه مرسلًا وَ فِيهِ وَ أَجْرٌ مَنْ عَمِلَ بِهَا إِلَى يَوْمِ الْقِيَامَةِ.

And in (the book) 'Tohf Al Uqoul' –

'From Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him, with an unbroken chain, and in it: 'And Reward of the one who works with it up to the Day of Qiyamah".⁶⁰

18- ل، الخصال فِي حَبْرِ الْأَعْمَشِ عَنِ الصَّادِقِ ع قَالَ: الْجِهَادُ وَاجِبٌ مَعَ إِمَامٍ عَادِلٍ وَ مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ وَ لَا يَجِلُّ قَتْلُهُ أَحَدٍ مِنَ الْكُفَّارِ وَ النَّصَابِ فِي دَارِ التَّقِيَّةِ إِلَّا قَاتِلٍ أَوْ سَاعٍ فِي فَسَادٍ وَ ذَلِكَ إِذَا لَمْ تَخَفْ عَلَى نَفْسِكَ وَ لَا عَلَى أَصْحَابِكَ.

(The book) 'Al Khisaal' – In a report by Al Amsh,

'From Al-Sadiq^{-asws} having said: 'The Jihad is obligatory along with a just Imam^{-asws}, and the one who killed for (protecting) his wealth, he is a martyr, and it is not Permissible to kill any one of the Kafirs and the Nasibis in the realm of Taqiyyah except a killer or one striving in corruption, and that is when you do not fear upon yourself nor upon your companions".⁶¹

19- ن، عيون أخبار الرضا عليه السلام فيما كتبه الرضا ع للمأمون مثله.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws}: 'Among what Al-Reza^{-asws} wrote for Al-Mamoun – similar to it".⁶²

20- ف، تحف العقول كتاب كتبه أمير المؤمنين صلوات الله عليه إلى زياد بن النضر حين أنفذه على مقدمته إلى صيفين اعلم أن مقدمته القوم عيونهم و عيون المقدمته طلائعهم

(The book) 'Tohf Al Uqool' –

'A letter Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} upon him^{-asws}, wrote to Ziyad Bin Al-Nazr when he^{-asws} dispatched him to the vanguard to Siffeen: 'Know that the vanguard of the people are their eyes and eyes of the vanguard are their scouts.

فَإِذَا أَنْتَ حَرَجْتَ مِنْ بِلَادِكَ وَ دَنَوْتَ مِنْ عَدُوِّكَ فَلَا تَسْأَمْ مِنْ تَوْجِيهِ الطَّلَاعِ فِي كُلِّ نَاحِيَةٍ وَ فِي بَعْضِ الشَّعَابِ وَ الشَّجَرِ وَ الْحِثْمِ وَ فِي كُلِّ جَانِبٍ حَتَّى لَا يُغَيِّرُكُمْ عَدُوُّكُمْ وَ يَكُونَ لَكُمْ كَمِيْنٌ وَ لَا تُسَيِّرِ الْكَتَائِبَ وَ الْقَبَائِلَ مِنْ لَدُنِ الصَّبَاحِ إِلَى الْمَسَاءِ إِلَّا تَعْبِيَةً فَإِنْ دَهَمَكَ أَمْرٌ أَوْ غَشِيَكَ مَكْرُوهٌ كُنْتُمْ قَدْ تَقَدَّمْتُمْ فِي التَّعْبِيَةِ

When you leave your land and approach your enemy, do not tire of sending out advance patrols in every direction, through mountain passes, and among trees, and in concealed areas on all sides, so that your enemy does not take you by surprise or set an ambush for you. Do not move the battalions and tribes from morning until evening except in a state of preparedness, so that if an unexpected event occurs or some harm befalls you, you will already be in a state of readiness.

⁶⁰ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 17

⁶¹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 18

⁶² Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 19

وَ إِذَا نَزَلْتُمْ بِعَدُوٍّ أَوْ نَزَلَ بِكُمْ فَلْيَكُنْ مَعَكُمْ الشَّرَافُ أَوْ فِي سَفْحِ الْجِبَالِ وَ أَتْنَاءِ الْأَهَارِ كَيْمَا تَكُونُ لَكُمْ رِءَاءً وَ دُونَكُمْ مَرَدًّا وَ لَتَكُنْ مُقَاتَلَتَكُمْ مِنْ وَجْهِ وَاحِدٍ أَوْ اثْنَيْنِ وَ اجْعَلُوا رُقْبَاءَكُمْ فِي صَيَاصِي الْجِبَالِ وَ بِأَعْلَى الشَّرَافِ وَ بِمَنَاجِبِ الْأَهَارِ يُرَبُّونَ لَكُمْ لِقَاءً يَأْتِيكُمْ عَدُوٌّ مِنْ مَكَانٍ مَخَافَةٍ أَوْ أَمْنٍ

When you encamp near an enemy or they encamp near you, let your camp be positioned at the foot of elevated terrain, along the slopes of mountains, or near riverbanks so that these natural barriers serve as your protection and provide a defensive retreat. Let your combat engagement be from one or two fronts only. Place your lookouts on mountain peaks, elevated areas, and riverbanks so they can observe for you, ensuring that the enemy does not approach you from an unexpected direction, whether from a place of danger or perceived safety.

وَ إِذَا نَزَلْتُمْ فَانزِلُوا جَمِيعًا وَ إِذَا رَحَلْتُمْ فَارْحَلُوا جَمِيعًا وَ إِذَا غَنَيْتُمْ اللَّيْلَ فَتَزَلْتُمْ فَحُفُّوا عَسْكَرَكُمْ بِالرِّمَاحِ وَ الرِّسَمَةِ وَ اجْعَلُوا رُمَاتِكُمْ يَلُونَ تَرَسَتَكُمْ كَيْلًا نَصَابَ لَكُمْ غِرَّةً وَ لَا تُلْقَى لَكُمْ غَفْلَةً وَ اخْرُسْ عَسْكَرَكَ بِنَفْسِكَ وَ إِيَّاكَ أَنْ تَوَقَّدَ [تَرْتَفِدًا] أَوْ تُصْبِحَ إِلَّا غِرَارًا أَوْ مَضْمُضَةً

When you settle in a location, do so together, and when you depart, depart together. If night falls upon you and you make camp, surround your encampment with spears and shields, and position your archers behind them so that you are not caught off guard or taken by surprise. Guard your camp personally, and beware of sleeping deeply or resting completely, sleep only lightly or briefly.

ثُمَّ لِيَكُنْ ذَلِكَ شَأْنَكَ وَ دَأْبَكَ حَتَّى تَنْتَهِيَ إِلَى عَدُوِّكُمْ وَ عَلَيْكَ بِالتَّوَدُّدِ فِي حَرْبِكَ وَ إِيَّاكَ وَ الْعَجَلَةَ إِلَّا أَنْ تُمَكِّنَكَ فُرْصَةً وَ إِيَّاكَ أَنْ تُقَاتِلَ إِلَّا أَنْ يَبْدُوكَ أَوْ يَأْتِيكَ أَمْرِي وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ.

Then let that be your practice consistently until you reach your enemy. Approach war with patience and deliberation, and avoid haste unless an opportunity clearly presents itself. Do not engage in battle unless the enemy initiates combat or you receive my command, and the greeting be upon you and Mercy of Allah^{-azwj!}63

21- ما، الأماالي للشيخ الطوسي بإسناد المَجَاشِعِيِّ عَنِ الصَّادِقِ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: عَلَيْكُمْ بِالْجِهَادِ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَ أَنْفُسِكُمْ فَإِنَّمَا يُجَاهِدُ فِي سَبِيلِ اللَّهِ رَجُلَانِ إِمَامٌ هُدَى أَوْ مُطِيعٌ لَهُ مُقْتَدٍ يَحْدَاهُ.

(The book) 'Al Amaali' of the sheykh Al Tusi – By the chain Al Mujashie,

'From Al-Sadiq^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Upon you all is with doing the Jihad in the Way of Allah^{-azwj} with your wealth and yourselves, for rather two men do Jihad in the Way of Allah^{-azwj} – either a just Imam^{-asws} or one obedient to him^{-asws} being led by his^{-asws} guidance'.⁶⁴

22- مل، كامل الزيارات ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ الْأَصَمِّ عَنِ حَيْدَرَةَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْجِهَادُ أَفْضَلُ الْأَشْيَاءِ بَعْدَ الْفَرَائِضِ فِي وَقْتِ الْجِهَادِ وَ لَا جِهَادَ إِلَّا مَعَ الْإِمَامِ.

(The book) 'Kamil Al Ziyaraat' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Al Asamma, from Haydara,

⁶³ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 20

⁶⁴ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 21

‘From Abu Abdullah^{-asws} having said: ‘The Jihad is best of the things are the obligation in the time of Jihad, and there is no Jihad except with the (just) Imam^{-asws}’.⁶⁵

23- سن، المحاسن الوشاء عن مُحَمَّدِ بْنِ حُمْرَانَ وَ جَمِيلِ بْنِ دَرَّاجٍ كِلَاهُمَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا بَعَثَ سَرِيَّةً بَعَثَ أَمِيرَهَا فَأَجْلَسَهُ إِلَى جَنْبِهِ وَ أَجْلَسَ أَصْحَابَهُ بَيْنَ يَدَيْهِ ثُمَّ قَالَ سِيرُوا بِسْمِ اللَّهِ وَ بِاللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ ص

(The book) ‘Al Mahasin’ – Al Washa, from Muhamad Bin Humran, and Jameel Bin Darraj, both of them,

‘From Abu Abdullah^{-asws} having said: ‘When Rasool-Allah^{-saww} sent a battalion, sent for its leader and made him sit to his^{-saww} side and seated his companions in front of him^{-saww}, then said: ‘Go forth in the Name of Allah^{-azwj}, with Allah^{-azwj}, and in the way of Allah^{-azwj}, and upon the religion of Rasool-Allah^{-saww}!

لَا تَعْدُوا وَ لَا تَعْلُوا وَ لَا تُمْتَلُوا وَ لَا تَقْطَعُوا شَجَرًا إِلَّا أَنْ تُضْطَرُّوا إِلَيْهَا وَ لَا تَقْتُلُوا شَيْخًا قَانِيًا وَ لَا صَبِيًّا وَ لَا امْرَأَةً وَ أُمَّ رَجُلٍ مِنْ أَدْنَى الْمُسْلِمِينَ أَوْ أَقْصَاهُمْ نَظَرَ إِلَى أَحَدٍ مِنَ الْمُشْرِكِينَ فَهُوَ جَائِزٌ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ فَإِذَا سَمِعَ كَلَامَ اللَّهِ فَإِنْ تَبِعَكُمْ فَأَخُوكُمْ فِي دِينِكُمْ وَ إِنْ أَبَى فَاسْتَعِينُوا بِاللَّهِ عَلَيْهِ وَ أُبْلِغُوهُ إِلَى مَأْمَنِهِ.

Neither betray, nor steal from the spoils, nor mutilate bodies, nor cut down trees unless you are compelled to do so. Do not kill an elderly man, or a child, or a woman, and if any man, whether from the lowest or highest ranks of the Muslims, grants safety to any of the Polytheists, then he is under protection until he hears the Words of Allah^{-azwj}. If he accepts them, he becomes your brother in faith; but if he refuses, then seek the Help of Allah^{-azwj} against him and ensure he reaches a place of safety!”⁶⁶

24- سن، المحاسن التَّوْفَلِيُّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا حَزَنْتَ عَلَى أَحَدِكُمْ دَابَّةً يَعْني إِذَا قَامَتْ فِي أَرْضِ الْعَدُوِّ فِي سَبِيلِ اللَّهِ فَلْيَذْبَحْهَا وَ لَا يُعْرِضْهَا.

(The book) ‘Al Mahasin’ – Al Nowfaly, from Al Sakuni,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When a mount of one of you is stubborn with him, meaning when it stand in a land of the enemy in the Way of Allah^{-azwj}, let him slaughter it and not hamstring it”.⁶⁷

25- سن، المحاسن عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: لَمَّا كَانَ يَوْمَ مُؤْتَةِ كَانَ جَعْفَرٌ عَلَى فَرَسِهِ فَلَمَّا اتَّقَوْا نَزَلَ عَنْ فَرَسِهِ فَعَرَقَهَا بِالسِّنْفِ وَ كَانَ أَوَّلَ مَنْ عَرَقَ فِي الْإِسْلَامِ.

(The book) ‘Al Mahasin’ –

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws} having said: ‘When it was the day of (battle of) Mota, Ja’far^{-ra} was upon his^{-ra} horse. When they met (in battle), he^{-ra} descended from his^{-ra} horse

⁶⁵ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 22

⁶⁶ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 23

⁶⁷ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 24

and hamstring it with the sword, and he^{-ra} was the first one to hamstring (his horse) in Al-Islam".⁶⁸

26- شي، تفسير العياشي عن أسباط بن سالم قال: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَجَاءَهُ رَجُلٌ فَقَالَ لَهُ أَحْبِرْنِي عَنْ قَوْلِ اللَّهِ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ

Tafseer Al Ayyashi – From Asbat Bin Salim who said,

'I was in the presence of Abu Abdullah^{-asws} and a man came to him^{-asws}. He said to him^{-asws}, 'Inform me about Words of Allah^{-azwj}: **And do not devour your wealth between yourselves by falsehood, [2:188].**

قَالَ عَنِّي بِذَلِكَ الْقَمَارَ وَ أَمَّا قَوْلُهُ وَ لَا تَقْتُلُوا أَنْفُسَكُمْ عَنِّي بِذَلِكَ الرَّجُلِ مِنَ الْمُسْلِمِينَ يَشُدُّ عَلَى الْمُشْرِكِينَ فِي مَنَازِلِهِمْ فَيَقْتُلُ فَنَهَاهُمْ اللَّهُ عَنْ ذَلِكَ.

He^{-asws} said: 'It means by that the gambling, and as for His^{-azwj} Words: **and do not kill your selves; [4:29]** – meaning by that the man from the Muslims being harsh upon the Polytheists in their houses and kills, so Allah^{-azwj} Prohibited them from that".⁶⁹

27- وَ قَالَ فِي رِوَايَةِ أَبِي عَلِيٍّ رَفَعَهُ قَالَ: كَانَ الرَّجُلُ يَجْمَلُ عَلَى الْمُشْرِكِينَ وَحَدَهُ حَتَّى يَقْتُلَ أَوْ يُقْتَلَ فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ وَ لَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا.

And he said in a report by Abu Ali raising it,

'He^{-asws} said: 'The man would attach upon the Polytheists alone until he kills or he is killed, so Allah^{-azwj} Revealed this Verse: **and do not kill your selves; Allah was always Merciful with you all [4:29]**'.⁷⁰

28- شي، تفسير العياشي عن مُحَمَّدِ بْنِ عَلِيٍّ عَن أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى وَ لَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا قَالَ كَانَ الْمُسْلِمُونَ يَدْخُلُونَ عَلَى عَدُوِّهِمْ فِي الْمَعَارِزِ فَيَتَمَكَّنُ مِنْهُمْ عَدُوُّهُمْ فَيَقْتُلُهُمْ كَيْفَ شَاءَ فَنَهَاهُمْ اللَّهُ أَنْ يَدْخُلُوا عَلَيْهِمْ فِي الْمَعَارِزِ.

Tafseer Al Ayyashi – from Muhammad Bin Ali,

'From Abu Abdullah^{-asws} regarding Words of Exalted: **and do not kill your selves; Allah was always Merciful with you all [4:29].** He^{-asws} said: 'The Muslims were entering upon their enemies in the caves, and their enemies were enabled from them and killed them however they desire to, so Allah^{-azwj} Prohibited them from entering into the caves upon them".⁷¹

29- شي، تفسير العياشي عن مُحَمَّدِ بْنِ يَحْيَى فِي قَوْلِهِ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ بَعْنِي الْإِيمَانَ لَا يَقْبَلُونَهُ إِلَّا وَ السَّيْفُ عَلَى رُءُوسِهِمْ.

⁶⁸ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 25

⁶⁹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 26

⁷⁰ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 27

⁷¹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 28

Tafseer Al-Ayyashi – from Muhammad Bin Yahya regarding His^{-azwj} Words: **(As for) they, it was not for them that they should be entering them except fearing; [2:114]** – meaning the Eman. They will not accept it except if the sword is upon their heads”.⁷²

30- شي، تفسير العياشي عن عبد الملك بن عتبة الهاشمي عن أبي عبد الله عن أبيه ع قال قال: من ضرب الناس بسيفه و دعاهم إلى نفسه و في المسلمين من هو أعلم منه فهو ضال متكلف

(The book) ‘Tafseer Al Ayyashi’ – From Abdul Malik Bin Utba Al Hashimy,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, he^{-asws} said: ‘He^{-asws} said: ‘One who strikes the people with his sword and calls them to himself, and among the Muslims there is someone who is more knowledgeable than him, so he has strayed, a pretender!’

قَالَ لِعَمْرُو بْنِ عُبَيْدٍ حَيْثُ سَأَلَهُ أَنْ يُبَايِعَ عَبْدَ اللَّهِ بْنَ الْحَسَنِ.

He^{-asws} said to it Amro Bin Ubeyd when he had asked him^{-asws} to pledge allegiance to Abdullah Bin Al-Hassan”.⁷³

31- شي، تفسير العياشي عن عبد الله بن ميمون القداح عن أبي عبد الله ع قال: كان علي إذا أراد القتال قال هذه الدعوات اللهم إني أعلمت سبيلاً من سبيلك جعلت فيه رضاك و نددت إليه أوليائك و جعلته أشرف سبيلك عندك ثواباً و أكرمها إليك مآباً و أحبها إليك مسلكاً

(The book) ‘Tafseer Al Ayyashi’ – From Abdullah Bin Maymoun Al Qaddah,

‘From Abu Abdullah^{-asws} having said: ‘When Ali^{-asws} wanted to fight, he^{-asws} would say this supplication: ‘O Allah^{-azwj}! You^{-azwj}! have Made a path among Your^{-azwj} paths in which You^{-azwj} have Placed Your^{-azwj} Pleasure, and You^{-azwj} have called Your^{-azwj} allies to it. You made it the most prestigious of Your^{-azwj} paths to You^{-azwj} in Reward, and the noblest return to You^{-azwj}, and the most beloved way to You^{-azwj}!

ثم اشترت فيه من المؤمنين أنفسهم و أموالهم بأن لهم الجنة يقاتلون في سبيل الله فيقتلون و يُقتلون و وعداً عليه حفاً فاجعلني ممن اشترت فيه منك نفسك-

Then, You^{-azwj} have **Bought from the Momineen their own selves and their wealth that for them would be the Paradise, fighting in the Way of Allah, so they are killing and being killed, being a binding Promise upon Him [9:111]**, so Make me from the ones You^{-azwj} have Bought their souls, then he will be loyal to You^{-azwj} with his pledge which he has pledge to You^{-azwj}, being upon it without violating or breaking a pact, and not altering with a replacement! – brief”.

ثم وفي لك ببيعته التي بايعك عليها غير ناكث و لا ناقض عهداً و لا يبدل تبديلاً مختصراً.

Then, he would fulfil his pledge to You^{-azwj}, the pledge that he made with You^{-azwj}, without violating it, without breaking any covenant, and without altering it in any way”.⁷⁴

⁷² Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 29

⁷³ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 30

⁷⁴ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 31

32- شي، تفسير العياشي عن حمران بن عبد الله التميمي عن جعفر بن محمد ع في قول الله تبارك و تعالی قاتلوا الذين يلونكم من الكفار قال الديلم.

(The book) 'Tafseer Al Ayyashi' – From Humran Bin Abdullah Al Tameemi,

'From Ja'far^{-asws} Bin Muhammad^{-asws} regarding Words of Allah^{-azwj} Blessed and Exalted: **those of the Kafirs who are near to you [9:123]**. He^{-asws} said: 'Al-Daylam''⁷⁵

33- شي، تفسير العياشي عدئي بن حاتم عن أمير المؤمنين ع قال يوم التقي هو و معاوية يصفين فرجع بها صوته يسمع أصحابه و الله لأقتل معاوية و أصحابه ثم يقول في آخر قوله إن شاء الله

(The book) 'Tafseer Al Ayyashi' – Aday Bin Hatim,

'From Amir Al-Momineen^{-asws}, he^{-asws} said on the day he^{-asws} and Muawiya met (in battle) at Siffeen. He^{-asws} raised his^{-asws} voice with it so his^{-asws} companions would hear him^{-asws}: 'By Allah^{-azwj}! I^{-asws} will kill Muawiya and his companions!' Then he^{-asws} said at the end of his^{-asws} words: 'If Allah^{-azwj} so Desires!'

يخفص بها صوته و كنت قريباً منه فقلت يا أمير المؤمنين إنك خلقت ما فعلت ثم استثنيت فما أردت بذلك

He^{-asws} lowered his^{-asws} voice with it, and I was near to him^{-asws}, so I said, 'O Amir Al-Momineen^{-asws}! You^{-azwj} swore what you^{-asws} will do, then you^{-asws} made an exception, so what did you^{-asws} intend with that?'

فقال إن الحرب خدعة و أنا عند المؤمن غير كدوب فأردت أن أحرص أصحابي عليهم لكيلاً يفسلوا و لكي يطمعوا فيهم فأفعلهم يتتبعوا بها بعد اليوم إن شاء الله.

He^{-asws} said: 'The war is a deception and I^{-asws} am not a liar in the view of the Momin, so I^{-asws} intended to urge upon my^{-asws} companions lest they become sluggish, and they would be eager regarding (fighting) them, so they will benefit by their actions after today if Allah^{-azwj} so Desires''⁷⁶

34- كش، رجال الكشي طاهر بن عيسى عن جعفر بن أحمد بن أيوب عن سهل بن زياد عن محمد بن علي الصيرفي عن عمرو بن عثمان عن محمد بن عذافر عن عتبة بن عتبة عن عبد الله بن شريك عن أبيه قال: لما هزم أمير المؤمنين علي بن أبي طالب ع الناس يوم الجمل قال لا تتبعوا مدبراً و لا تجهزوا على جرحى و من أعلق بابه فهو آمن فلما كان يوم صيبن قتل المدبر و أجهز على الجرحى

(The book) 'Rijal' of Al Kashi – Tahir Bin Isa, from Ja'far Bin Ahmad Bin Ayoub, from Sahl Bin Ziyad, from Muhammad Bin Ali Al Sayrafi, from Amro Bin Usman, from Muhammad Bin Uzafir, from Uqbah Bin Bashir, from Abdullah Bin Shareek, from his father who said,

'When Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} defeated the (enemy) people on the day of (battle of) the camel, he^{-asws} said: 'Neither pursue a fleer nor attack upon an injured, and the one who locks his door, he is safe!' When it was the day of (battle of) Siffeen, he^{-asws} killed the fleer and attacked upon the injured.

⁷⁵ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 32

⁷⁶ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 33

قَالَ أَبَانُ بْنُ تَغْلِبٍ قُلْتُ لِعَبْدِ اللَّهِ بْنِ شَرِيكِ مَا هَاتَانِ السَّيْرَتَانِ الْمُخْتَلِفَتَانِ

Aban Bin Taghlib said, 'I said to Abdullah Bin Shareek, 'What are these two differing conducts?'

قَالَ إِنَّ أَهْلَ الْجَمَلِ قُتِلَ طَلْحَةُ وَ الزُّبَيْرُ وَ إِنَّ مُعَاوِيَةَ كَانَ قَائِمًا بَعَيْنِهِ وَ كَانَ قَائِدَهُمْ.

He said, 'The people of the camel, Talha and Al Zubeyr were killed, and Muawiya was standing right there and was their guide''.⁷⁷

35- ختص، الإختصاص علي بن إبراهيم الجعفري عن مسلم مؤلى أبي الحسن ع قال: سأله رجل فقال له الترك خير أم هؤلاء

(The book) 'Al Ikhtisaas' – Ali Bin Ibrahim Al Ja'fari,

'From Muslim a slave of Abu Al-Hassan^{-asws}, said, 'A man asked him^{-asws}. He said to him^{-asws}, 'Are the Turks better or these people?'

قَالَ فَقَالَ إِذَا صِرْتُمْ إِلَى التُّرْكِ يُخَلُّونَ بَيْنَكُمْ وَ بَيْنَ دِينِكُمْ

He said, 'He^{-asws} said: 'When you come to the Turks, do they leave you alone and your religion?'

قَالَ قُلْتُ نَعَمْ جُعِلْتُ فِدَاكَ

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

قَالَ هَؤُلَاءِ يُخَلُّونَ بَيْنَكُمْ وَ بَيْنَ دِينِكُمْ

He^{-asws} said: 'Are they (people) leaving you and your religion?'

قَالَ قَالَتْ لَا بَلْ يَجْهَدُونَ عَلَيَّ قَتَلْنَا

He said, 'No, but they are making efforts upon killing us!'

قَالَ فَإِنْ غَزَوْهُمْ أَوْلَيْكَ فَاعْزُرْهُمْ مَعَهُمْ أَوْ أَعِينُوهُمْ عَلَيْهِمُ الشَّاكُ مِنْ أَبِي الْحَسَنِ ع.

He^{-asws} said: 'If they (Turks) fight them, then battle alongside them, or assist against them'. – the doubt is (the narrator) from Abu Al-Hassan^{-asws}'.⁷⁸

36- كِتَابُ صَيْفِ بْنِ لَنْصَرِ بْنِ مُزَاجِمٍ عَنْ عَمْرِ بْنِ سَعْدٍ عَنْ مَالِكِ بْنِ أَعْيَنَ عَنْ زَيْدِ بْنِ وَهْبٍ أَنَّ عَلِيًّا ع لَمَّا رَأَى يَوْمَ صَيْفِ بْنِ مَيْمَنَةَ قَدْ عَادَتْ إِلَى مَوَاقِفِهَا وَ مَصَافِهَا وَ كَشَفَ مِنْ بِلَازِئِهَا حَتَّى ضَارُّوهُمْ فِي مَوَاقِفِهِمْ وَ مَرَازِيهِمْ أَقْبَلَ حَتَّى انْتَهَى إِلَيْهِمْ

⁷⁷ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 34

⁷⁸ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 35

'Kitab Sifteen' of Nasr Bin Muzahim, from Umar Bin Sa'ad, from Malik Bin Ayn, from Zayd Bin Wahb,

'When Ali^{-asws} saw on the Day of Sifteen that his^{-asws} right flank had returned to its original positions and formations, and he^{-asws} had pushed those opposite him^{-asws} until they were engaged in fighting in their positions and ranks, he^{-asws} advanced until he^{-asws} ended to them.

فَقَالَ إِنِّي قَدْ رَأَيْتُ جَوْلَتَكُمْ وَانْحِيَارَكُمْ عَنْ صُفُوفِكُمْ تَحَوُّرَكُمْ الْجَفَاءَ الطَّعَامَ وَاعْرَابُ أَهْلِ الشَّامِ وَأَنْتُمْ لَهَا مِيمِ الْعَرَبِ وَالسَّنَامُ الْأَعْظَمُ وَعُمَارُ اللَّيْلِ بِنَالِوَةِ
الْقُرَّانِ وَأَهْلُ دَعْوَةِ الْحَقِّ إِذَا ضَلَّ الْحَاطِفُونَ فَلَوْ لَا إِفْبَالُكُمْ بَعْدَ إِذْ بَارَكْتُمْ وَكَرَّكُمْ بَعْدَ انْحِيَارِكُمْ وَجَبَ عَلَيْكُمْ مَا وَجَبَ عَلَى الْمُؤَيَّبِيِّ يَوْمَ الرَّحْفِ دُبْرُهُ وَكُنْتُمْ
فِي مَا أَرَى مِنَ الْهَالِكِينَ

He said: 'I^{-asws} have seen your retreat and your separation from your ranks, and you are being overrun by the rough uncultured Arabs of the people of Syria. You are the leaders of the Arabs, the highest among them, the ones who pray Salat at night reciting the Quran, and the people who answer the call of truth, while the wrongdoers have gone astray. Had it not been for your return after retreating and your charge after having turned away, it would have been upon you what befell the one who turns his back on the battlefield. I^{-asws} view you would have been among the destroyed.

وَلَقَدْ هَوَّنَ عَلَيَّ بَعْضَ وَجْدِي وَشَفَى بَعْضَ أَحْسَابِ صَدْرِي أَنِّي رَأَيْتُكُمْ بَاخِرَةً حُزْمُوهُمْ كَمَا حَارَوْكُمْ وَأَرْزَلْتُمُوهُمْ مِنْ مَصَافِهِمْ كَمَا أَرَّالُكُمْ تَحَوُّرُهُمْ بِالسُّيُوفِ
لِيَكْتَبَ أَوْهَمُ آخِرُهُمْ كَالِإِبِلِ الْمُطْرَدَةِ الْهَيْمِ فَالآنَ فَاصْبِرُوا أَنْزَلْتُ عَلَيْكُمْ السَّكِينَةَ وَتَبَتَّكُمْ اللَّهُ بِالْيَقِينِ

However, it eased some of my^{-asws} distress and calmed some of the pain in my^{-asws} chest to see that is in the end, you overtook them as they had overtaken you, and you displaced them from their ranks as they had displaced you. Now, hold fast, and may Allah^{-azwj} tranquillity be sent upon you, and may Allah^{-azwj} Strengthen you with certainty.

وَلْيَعْلَمِ الْمُتَنَهِّرُ أَنَّهُ مُسْحَطٌ لِرَبِّهِ وَ مُوْبِقٌ نَفْسِهِ وَ فِي الْفِرَارِ مَوْجِدَةٌ لِلَّهِ عَلَيْهِ وَ الدُّلُّ الْأَلْزَمُ وَ فَسَادُ الْعَيْشِ عَلَيْهِ وَ إِنَّ الْفَارَّ مِنْهُ لَا يَزِيدُ فِي عُمرِهِ وَ لَا يَرْضَى
رَبُّهُ فَيَمُوتُ [فَمَوْتٌ] الرَّجُلُ حَقًّا قَبْلَ إِتْيَانِ هَذِهِ الْحِصَالِ خَيْرٌ مِنَ الرِّضَا بِالتَّلْبُسِ بِهَا وَ الْإِفْرَارِ عَلَيْهَا.

Let the one who flees know that he is displeasing to his Lord^{-azwj} and ruining his soul. In fleeing, there is Wrath from Allah^{-azwj} upon him, humiliation, and destruction in his life. Indeed, the one who flees does not extend his life nor does he please his Lord^{-azwj}! The death of a man, when these things have not yet befallen him, is better than acquiescing to them and persisting upon these!"⁷⁹

⁷⁹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 74 H 36

[باب 75 أحكام الجهاد و فيه أيضا بعض ما ذكر في الباب السابق](#)

CHAPTER 75 – RULINGS OF THE JIHAD, AND IN IT AS WELL IS SOME OF WHAT IS MENTIONED IN THE PREVIOUS CHAPTER

الآيات البقرة وَ أَنْفِقُوا فِي سَبِيلِ اللَّهِ وَ لَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

The Verses – (Surah) Al Baqarah: **And spend in the Way of Allah and cast not yourselves to destruction with your own hands, [2:195].**

وَ قَالَ تَعَالَى وَ لَمَّا بَرَزُوا لِجَالُوتَ وَ جُنُودِهِ قَالُوا رَبَّنَا أفرغ عَلَيْنَا صَبْرًا وَ ثَبِّتْ أَقْدَامَنَا وَ انصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ

And the Exalted Said: **And when they went out to duel Goliath and his army, they said: 'O Lord! Pour upon us patience, and affirm our feet and Help us against the Kafir people [2:250] So they defeated them by the Permission of Allah [2:251].**

الأعراف وَ لِيَأْسُ التَّقْوَى ذَلِكَ خَيْرٌ

(Surah) Al A'raaf: **and the clothing of piety, that is better [7:26].**

الأنفال يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُؤَلُّوهُمْ الْاُدْبَارَ

(Surah) Al Anfaal: **O you who believe! When you meet those who are committing Kufr marching for war, then do not turn your backs to them [8:15].**

وَ مَنْ يُؤَلِّمِهِمْ يَوْمَئِذٍ دُبرُهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَرِّرًا إِلَى فِقَةٍ فَقَدْ بَاءَ بِعَصَابٍ مِنَ اللَّهِ وَ مَأْوَاهُ جَهَنَّمُ وَ بِئْسَ الْمَصِيرُ

And the one who turns his back to them on that day - except for a strategy of battle or retreating to a group – so he has incurred Wrath from Allah, and his abode is Hell, and the destination is evil [8:16].

وَ قَالَ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَ اذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

And the Exalted Said: **O you who believe! When you meet a party, then be firm, and remember Allah much, that you may be successful [8:45].**

وَ أَطِيعُوا اللَّهَ وَ رَسُولَهُ وَ لَا تَنَازَعُوا فَتَفْشَلُوا وَ تَذْهَبَ رِجَالُكُمْ وَ اصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

And obey Allah and His Rasool and do not quarrel for you will be weary and your force will depart, and be patient, surely Allah is with the patient ones [8:46].

وَ قَالَ تَعَالَى يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ وَ إِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

And the Exalted Said: **O you Prophet! Urge the Momineen upon the fighting. If there happen to be twenty patient ones from you, they would overcome two hundred, and if there happen to be two hundred of you, they would overcome a thousand from those who commit Kufr because they are a people not understanding [8:65].**

الآن خَفَّفَ اللهُ عَنْكُمْ وَ عَلَّمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللهِ وَاللهُ مَعَ الصَّابِرِينَ

For now, Allah has Lightened from you and Knows that among you there are weak ones. So if there happen to be one hundred patient ones form you, they would overcome two hundred, and if there happen to be a thousand from you, they would overcome two thousand by the Permission of Allah, and Allah is with the patient ones [8:66].

مَا كَانَ لَنَبِيِّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُثَخَّرَ فِي الْأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللهُ يُرِيدُ الْآخِرَةَ وَاللهُ عَزِيزٌ حَكِيمٌ

It was not for a Prophet that there happen to be captives for him until he triumphs in the land. You are wanting the display of the world and Allah Wants the Hereafter (for you), and Allah is Mighty, Wise [8:67].

وَقَالَ تَعَالَى يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَى إِنْ يَعْلَمِ اللهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِمَّا أُخِذَ مِنْكُمْ وَيَعْفُورَ لَكُمْ وَاللهُ غَفُورٌ رَحِيمٌ

And the Exalted Said: **O you Prophet! Say to the ones in your hand from the captives: 'If Allah Knows any goodness in your hearts, He would Give you better than what He Takes from you and He will Forgive you; and Allah is Forgiving, Merciful [8:70].**

التوبة وَ لَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً

(Surah) Al Towbah: **And had they intended the going forth, they would have prepared for it with a preparation, [9:46].**

وَقَالَ تَعَالَى لَيْسَ عَلَى الضُّعْفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللهُ غَفُورٌ رَحِيمٌ

And the Exalted Said: **There isn't any blame upon the weak, nor upon the sick, nor upon those who cannot find what they could be spending, when they are sincere to Allah and His Rasool. There is no way (to a blame) upon the good doers, and Allah is Forgiving, Merciful [9:91].**

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ

Nor upon those when they came to you that you might carry them. You said: 'I cannot find what I can carry you upon. They turned back and their eyes overflowed from the tears in grief of not finding what they could be spending [9:92].

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَ هُمْ أَغْنِيَاءُ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَ طَبَعَ اللهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ

But rather, the way (to blame) is upon those who seek your permission and they are rich. They are pleased to be with the ones staying behind; and Allah Sealed upon their hearts, so they don't know [9:93].

النحل وَ سَرَابِيلَ تَقِيكُم بَأْسِكُمْ

(Surah) Al Nahl: **and garments to save you from your fighting [16:81].**

الأنبياء وَ عَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِتُحْصِنَكُم مِّنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ

(Surah) Al Anbiya: **And We Taught him the making of coats of mail for you, in order for you to protect yourselves from your fighting. Will you then be grateful? [21:80].**

محمد فَإِذَا لَقَيْتُمُ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ حَتَّىٰ إِذَا أَتَحْتُمُوهُمْ فَشُدُّوا الْوَتَانَ فِإِمَّا مَنًّا بَعْدُ وَ إِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَلِكَ وَ لَوْ يَشَاءُ اللَّهُ لَأُنْتَصَرَ مِنْهُمْ

(Surah) Muhammad^{-saww}: **So when you meet (in battle) those who are committing Kufr, then strike the necks until when you have captured them, so tighten the bond. Then either a favour (set free) afterwards or a ransom, until the war places its burden (terminates). That (shall be so), and if Allah so Desires He would Take Retribution from them, [47:4].**

الفتح لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَ لَا عَلَى الْأَعْرَجِ حَرْجٌ وَ لَا عَلَى الْمْرِيضِ حَرْجٌ.

(Surah) Al Fatah: **It isn't upon the blind to go out, nor a blame upon the lame, nor a blame upon the sick ones. [48:17].**

1- فس، تفسير القمي يا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ وَ إِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا

Tafseer Al Qummi - **O you Prophet! Urge the Momineen upon the fighting. If there happen to be twenty patient ones from you, they would overcome two hundred, and if there happen to be two hundred of you, they would overcome a thousand [8:65].**

قَالَ كَانَ الْحُكْمُ فِي أَوَّلِ النَّبُوءِ فِي أَصْحَابِ رَسُولِ اللَّهِ ص - أَنَّ الرَّجُلَ الْوَاحِدَ وَجِبَ عَلَيْهِ أَنْ يُقَاتِلَ عَشْرَةَ مِنَ الْكُفَّارِ فَإِنْ هَرَبَ مِنْهُمْ فَهُوَ الْفَارُّ مِنَ الرَّحْفِ وَ الْمِائَةُ يُقَاتِلُوا أَلْفًا

He said, 'The ruling in the beginning of the Prophet-hood regarding companions of Rasool-Allah^{-saww} – The one man, it is obligatory upon him that he fights ten of the Kafirs. If he flees from them, he is the 'fleeer from the battle march', and the hundred should fight a thousand.

ثُمَّ عَلِمَ اللَّهُ أَنَّ فِيهِمْ ضَعْفًا لَا يَقْدِرُونَ عَلَى ذَلِكَ فَأَنْزَلَ الْآنَ خَفَّفَ اللَّهُ عَنْكُمْ وَ عَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ

Then Allah^{-azwj} Knew that among there were weak ones not able upon that, so He^{-azwj} Revealed: **For now, Allah has Lightened from you and Knows that among you there are weak ones. So if there happen to be one hundred patient ones form you, they would overcome two hundred, [8:66].**

فَقَرَضَ اللَّهُ عَلَيْهِمْ أَنْ يُقَاتِلَ رَجُلًا مِنَ الْمُؤْمِنِينَ رَجُلَيْنِ مِنَ الْكُفَّارِ فَإِنْ فَرَّ مِنْهُمَا فَهُوَ الْفَارُّ مِنَ الرَّحْفِ وَإِنْ كَانُوا ثَلَاثَةً مِنَ الْكُفَّارِ وَوَاحِدًا مِنَ الْمُسْلِمِينَ فَفَرَّ الْمُسْلِمُ مِنْهُمْ فَلَيْسَ هُوَ الْفَارُّ مِنَ الرَّحْفِ.

So, Allah^{-azwj} Obligated upon them that a man from the believers would fight two men from the Kafirs. If he flees from them, he is the ‘flee from the battle march’, and if there were three from the Kafirs and one from the Muslims, so the Muslim flees from them, he isn’t the ‘flee from the battle march’.⁸⁰

أقول: قد مر مثله في تفسير النعماني في كتاب القرآن عن أمير المؤمنين ع ثم قال ع نسخ قوله وَ قُولُوا لِلنَّاسِ حُسْنًا يعني اليهود حين هادتهم رسول الله ص فلما رجع من غزاة تبوك أنزل الله تعالى قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ إِلَى قَوْلِهِ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ فنسخت هذه الآية تلك الهدنة.

*I say, ‘Similar to it has passed in Tafseer Al Numani in ‘the book of the Quran’, from Amir Al-Momineen^{-asws} – ‘Then he^{-asws} said: ‘His^{-azwj} Words: **and speak to the people good words, [2:83]**, meaning the Jews when Rasool-Allah^{-saww} had a truce with them. When he^{-saww} returned from the military expedition of Tabuk, Allah^{-azwj} Exalted Revealed: **Fight those who are neither believing in Allah nor in the Last Day nor are they sanctifying what Allah and His Rasool have sanctified, nor are they making the Religion of Truth to be their Religion, from those who have been Given the Book, until they are paying the tax by hand and they are humiliated [9:29]**. So this Verse Abrogated that truce’.*

2- ب، قرب الإسناد أبو البخاري عن الصادق ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يُقْتَلُ الرَّسُولُ وَ لَا الرَّهْنُ.

(The book) ‘Qurb Al Isnaad’ – Abu Al Bakhtari,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Neither kill the messengers nor the captives’.⁸¹

3- ب، قرب الإسناد بهذا الإسناد قَالَ: سُئِلَ عَلِيٌّ ع عَنْ أَجْعَالِ الْعُرْوِ فَقَالَ لَا بَأْسَ أَنْ يَغْرُوَ الرَّجُلُ عَنِ الرَّجُلِ وَ يَأْخُذَ مِنْهُ الْجُعْلُ.

(The book) ‘Qurb Al Isnaad’ – By this chain, he said,

‘Ali^{-asws} was asked about the Rewards of (participating in) the battle. He^{-asws} said: ‘There is no problem if a man were to battle on behalf of a man and takes the Reward from him’.⁸²

4- ب، قرب الإسناد بهذا الإسناد عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: الْحَرْبُ حُدْعَةٌ إِذَا حَدَّثْتُمْ عَنْ رَسُولِ اللَّهِ ص حَدِيثًا فَوَ اللَّهُ لَأَنْ أَحْرَجَ مِنَ السَّمَاءِ أَوْ تَخَطَّفَنِي الطَّيْرُ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَى رَسُولِ اللَّهِ ص

(The book) ‘Qurb Al Isnaad’ – By this chain,

‘From Ali^{-asws} having said: ‘The war is a deception! Whenever I^{-asws} narrated a Hadeeth to you from Rasool-Allah^{-saww}, by Allah^{-azwj}, if I^{-asws} were to fall from the sky or the bird were to kidnap me^{-asws}, it would be more beloved to me^{-asws} than if I^{-asws} were to lie upon Rasool-Allah^{-saww}!

⁸⁰ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 1

⁸¹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 2

⁸² Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 3

وَ إِذَا حَدَّثْتُمْ عَنِّي فَإِنَّمَا الْخُرْبُ خُدْعَةٌ فَإِنَّ رَسُولَ اللَّهِ ص بَلَغَهُ أَنَّ بَنِي قُرَيْظَةَ بَعَثُوا إِلَى أَبِي سُفْيَانَ أَنْتُمْ وَ مُحَمَّدٌ ص - أَمَدَدْنَاكُمْ وَ أَعَانَاكُمْ

And when I^{asws} narrate to you from myself^{asws}, so rather the war is a deception. It reached Rasool-Allah^{saww} that the clan of Qureyza had sent a message to Abu Sufyan, 'When you and Muhammad^{saww} were to meet in battle, we will help you and assist you!'

فَقَامَ النَّبِيُّ ص فَخَطَبَنَا فَقَالَ إِنَّ بَنِي قُرَيْظَةَ بَعَثُوا إِلَيْنَا أَنَّا إِذَا التَّقَيْنَا نَحْنُ وَ أَبُو سُفْيَانَ أَمَدَدُونَا [أَمَدُونَا] وَ أَعَانُونَا

The Prophet^{saww} stood up and addressed us. He^{saww} said: 'The clan of Qureyza have sent a message to us that when we and Abu Sufyan were to meet in battle, they will help us and assist us!'

فَبَلَغَ ذَلِكَ أَبَا سُفْيَانَ فَقَالَ عَدَرْتُ يَهُودَ فَارْتَحَلَّ عَنْهُمْ.

That reached Abu Sufyan. He said, 'The Jews have betrayed!' So, he departed from them".⁸³

5- ب، قرب الإسناد أبو البخاري عن الصادق عن أبيه ع أَنَّهُ قَالَ عَرَضَهُمْ رَسُولُ اللَّهِ ص يَوْمَئِذٍ يَغْنِي بَنِي قُرَيْظَةَ عَلَى الْعَانَاتِ فَمَنْ وَجَدَهُ أَنْبَتَ قَتَلَهُ وَ مَنْ لَمْ يَجِدْهُ أَنْبَتَ أَحَقَّهُ بِالذَّرَارِيِّ.

(The book) 'Qurb Al Isnaad' – Abu Al Bakhtari,

'From Al-Sadiq^{asws}, from his^{asws} father^{asws}, he^{asws} said: 'On that day Rasool-Allah^{azwj} them, meaning the clan of Qureyza upon the adulthood. The one who was found to be an adult, he^{saww} killed him, and the one who was not found to be an adult was joined with the captives (women and children)".⁸⁴

6- ل، الخصال ابن الوليد عن الصفار عن أحمد و عبد الله ابني محمد بن عيسى عن ابن أبي عمير عن حماد بن عثمان عن الحلبي عن أبي عبد الله ع قَالَ: إِنَّ نَجْدَةَ الْحُرُورِيِّ كَتَبَ إِلَى ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ يَسْأَلُهُ عَنْ أَرْبَعَةِ أَشْيَاءَ هَلْ كَانَ رَسُولُ اللَّهِ ص يَعُزُّ بِالنِّسَاءِ وَ هَلْ كَانَ يَفْسِمُ هُنَّ شَيْئاً وَ عَنْ مَوْضِعِ الْخُمْسِ وَ عَنْ الْيَتِيمِ مَتَى يَنْقَطِعُ يُتْمُهُ وَ عَنْ قَتْلِ الذَّرَارِيِّ

(The book) 'Al Khisaal' – From Al Saffar, from Ahmad and Abdullah two sons of Muhammad Bin Isa, from Ibn Abu Umeyr, from Hammad Bin Usman, from Al Halby,

'From Abu Abdullah^{asws} having said: 'Najdah Al-Haroury wrote to Ibn Abbas, may Allah^{azwj} be Pleased with him, asking him about four things – 'Did Rasool-Allah^{saww} go to battle with (taking) the women, and had he^{saww} distributed anything (from war booty) to them, and about the place of Al-Khums, and about the orphan, when is his orphanhood terminate, and about killing the offspring.

فَكَتَبَ إِلَيْهِ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ أَمَّا قَوْلُكَ فِي النِّسَاءِ فَإِنَّ رَسُولَ اللَّهِ ص كَانَ يُجَذِّبُهُنَّ وَ لَا يَفْسِمُ هُنَّ شَيْئاً وَ أَمَّا الْخُمْسُ فَإِنَّا نَزَعُمُ أَنَّهُ لَنَا وَ زَعَمَ قَوْمٌ أَنَّهُ لَيْسَ لَنَا فَصَبَرْنَا

⁸³ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 4

⁸⁴ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 5

Ibn Abbas, may Allah^{-azwj} be Pleased with him, wrote to him, 'As for your words regarding the women, Rasool-Allah^{-sawww} had taken them and did not distribute anything to them; and as for Al-Khums, he^{-sawww} contented with them that it was for us^{-asws}, and a group had alleged that it wasn't for us, so we^{-asws} observed patience.

وَأَمَّا النَّبِيُّ فَاَنْقَطَعَ يَتَمِّهِ أَشَدُّهُ وَهُوَ الْإِخْتِلَامُ إِلَّا أَنْ لَا تُؤْمِنَ مِنْهُ رُشْدًا فَيَكُونَ عِنْدَكَ سَفِيهَاً أَوْ ضَعِيفاً فَيَمْسِكُ عَلَيْهِ وَلِيَّهُ وَ أَمَّا الدَّرَارِيُّ فَلَمْ يَكُنِ النَّبِيُّ ص يَقْتُلُهَا وَ كَانَ الْخُضِرُ ع يَقْتُلُ كَافِرَهُمْ وَ يَتْرُكُ مُؤْمِنَهُمْ فَإِنْ كُنْتَ تَعْلَمُ مِنْهُمْ مَا يَعْلَمُ الْخُضِرُ فَأَنْتَ أَعْلَمُ.

And as for the orphan, his orphanhood is terminated at his adulthood, and it is the puberty except that rightful guidance is not perceived from him, so he would be either foolish or weak in your view, so his guardian would withhold upon him. And as for the offspring, the Prophet^{-sawww} did not kill them, and Al-Khizr^{-as} had kill their disbelievers and left their believers. So, if you were to know from that Al-Khizr^{-as} had known, then you are more knowing".⁸⁵

7- ما، الأمايلي للشيخ الطوسي أبو عمرو عن ابن عُفْدَةَ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ عَمْرٍو بْنِ شَعْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: أَمَّا حَلْفٌ كَانَ فِي الْجَاهِلِيَّةِ فَإِنَّ الْإِسْلَامَ لَمْ يَزِدْهُ وَ لَا حَلْفٌ فِي الْإِسْلَامِ الْمُسْلِمُونَ يَدُّ عَلَى مَنْ سَوَّاهُمْ يُجِيرُ عَلَيْهِمْ أَذْنَاهُمْ وَ يَزِدُّ عَلَيْهِمْ أَقْصَاهُمْ تُرَدُّ سَرَائِيَهُمْ عَلَى فُجْدِهِمْ

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Muhammad Bin Is'haq Bin Amro Bin Shueyb, from his father, from his grandfather,

'From the Prophet^{-sawww} having said: 'Any alliance that existed in the Pre-Islamic era, Islam does not revoke it. However, there is no alliance in Islam. The Muslims are one united hand against other. The least of them may grant protection on their behalf, and the farthest of them must honour it. Their military units return to support those who remain behind.

لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ وَ دِيَّةُ الْكَافِرِ نِصْفُ دِيَّةِ الْمُؤْمِنِ وَ لَا حَلْبٌ وَ لَا حَبَبٌ وَ لَا تُؤْخَذُ صَدَقَاتُهُمْ إِلَّا فِي دُورِهِمْ

A believer shall not be killed in retaliation for a disbeliever, and the blood money of a disbeliever is half that of a believer. There shall be no unfair exactions or restrictions, and their alms shall not be taken except from their own dwellings.

قَالَ رَسُولُ اللَّهِ ص هَذَا الْحَدِيثُ فِي حُطْبَةِ يَوْمِ الْجُمُعَةِ قَالَ يَا أَيُّهَا النَّاسُ.

Rasool-Allah^{-sawww} said this Hadeeth in a sermon on the day of Friday. He^{-sawww} said: 'O you people!'⁸⁶

8- ما، الأمايلي للشيخ الطوسي ابنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ نُصَيْرٍ عَنِ الْحُسَيْنِ بْنِ الْكُؤْمَيْتِ عَنِ الْمُعَلَّى بْنِ مَهْدِيٍّ عَنْ أَبِي شَهَابٍ عَنِ الْحُجَّاجِ بْنِ أَرْطَاةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمَرَ عَنْ عَطِيَّةَ رَجُلٍ مِنْ بَنِي فُرَيْظَةَ قَالَ: عَرَضْنَا رَسُولَ اللَّهِ ص فَمَنْ كَانَتْ لَهُ عَانَةٌ قَتَلَهُ وَ مَنْ لَمْ تَكُنْ لَهُ عَانَةٌ تَرَكَهُ فَلَمْ تَكُنْ لِي عَانَةٌ فَتَرَكَتَنِي.

⁸⁵ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 6

⁸⁶ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 7

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Makhlad, from Ja'far Bin Muhammad Bin Nuseyr, from Al-Husayn Bin Al Kumeiyt, from Al Moalla Bin Mahdy, from Abu Shihan, from Al Hajjaj Bin Artah, from Abdul Malik Bin Umar, from Atiya, a man from the clan of Qureyza said,

'Rasool-Allah^{-sawww} presented us. The one who had adulthood for him, he^{-sawww} killed him, and the one who did not have adulthood for him, he^{-sawww} left him. There did not happen to be adulthood for me, so he^{-sawww} left me'.⁸⁷

9- ب، قرب الإسناد عَنْهُمَا عَنْ حَنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ نُعِيْتُ إِلَى النَّبِيِّ ص نَفْسُهُ وَ هُوَ صَحِيحٌ لَيْسَ بِهِ وَجَعٌ

(The book) 'Qurb Al Isnaad' – From them both, from Hanan who said,

'I heard Abu Abdullah^{-asws} saying: 'The Prophet^{-sawww} was given the news of his^{-sawww} own death while he^{-sawww} was healthy, there being no pain (illness) with him^{-asws}'.

قَالَ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ فَنَادَى الصَّلَاةَ جَامِعَةً وَ نَادَى الْمُهَاجِرِينَ وَ الْأَنْصَارَ بِالسَّلَاحِ

He^{-asws} said: 'The Trustworthy Spirit (Jibraeel^{-as}) descended to him^{-sawww}. He^{-sawww} called for the congregational Salat and called the Emigrants and the Helpers with the weapons'.

قَالَ فَاجْتَمَعَ النَّاسُ فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ فَتَنَى إِلَيْهِمْ نَفْسَهُ ثُمَّ قَالَ أَدَّكَرُ اللَّهُ الْوَالِيَّ مِنْ بَعْدِي عَلَى أُمَّتِي إِلَّا بَرَحَمَ عَلَى جَمَاعَةِ الْمُسْلِمِينَ فَأَجَلَّ كِبَرَهُمْ وَ رَحِمَ صَغِيرَهُمْ وَ وَقَّرَ عَالِمَهُمْ وَ لَمْ يُضِرَّ بِحِمِّ قُبُذَتِهِمْ وَ لَمْ يُصْعِرْهُمْ فَيُكْفِرُهُمْ وَ لَمْ يُغْلِقْ بَابَهُ دُوْحَهُمْ فَيَأْكُلَ قُوِيَهُمْ ضَعِيفَتَهُمْ وَ لَمْ يُجْبِرْهُمْ فِي نُفُوسِهِمْ فَيَقْطَعَ نَسْلَ أُمَّتِي

He^{-asws} said: 'The people gathered. He^{-sawww} ascended the pulpit. He^{-sawww} praised Allah^{-azwj} and lauded upon Him^{-azwj}. He^{-sawww} gave to them the news of his^{-sawww} own death. Then he^{-sawww} said: 'I^{-sawww} remind of Allah^{-azwj} the ruler from after me^{-sawww} upon my^{-sawww} community! He should be merciful upon the community of Muslims. He should revere their old ones and mercy their young, and afford dignity to their scholar and not be harmful to them, and not belittle them so they would blaspheme, and not lock his door from them, so their strong ones would devour their weak ones, and not abandon them in their frontier posts so he would cut off the lineage of my^{-sawww} community!'

ثُمَّ قَالَ اللَّهُمَّ قَدْ بَلَّغْتُ وَ نَصَحْتُ فَاشْهَدْ

Then he^{-sawww} said: 'O Allah^{-azwj}! I^{-sawww} have delivered and advised, so Be Witness!'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع هَذَا آخِرُ كَلَامٍ تَكَلَّمُ بِهِ النَّبِيُّ ص عَلَى الْمِنْبَرِ.

Abu Abdullah^{-asws} said: 'This is the last speech the Prophet^{-sawww} spoke with upon the pulpit'.⁸⁸

10- ب، قرب الإسناد أَبُو الْبُخْتَرِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع أَنَّ عَلِيًّا ع كَانَ يَكْتُبُ إِلَى أَمْرَاءِ الْأَجْنَادِ أَنْشَدَكُمْ اللَّهُ فِي فَلَاحِي الْأَرْضِ أَنْ يُظَلِّمُوا قِبَلَكُمْ.

⁸⁷ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 8

⁸⁸ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 9

(The book) 'Qurb Al Isnaad' – Abu Al Bakhtari,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}: 'Ali^{-asws} had written to the commanders of the armed forces: 'I^{-asws} adjure you all of Allah^{-azwj} regarding farmers of the land not to be wronged in front of you!''⁸⁹

11- ب، قرب الإسناد ابن طريف عن ابن علوان عن الصادق عن أبيه ع قال قال ع إطعام الأسير والإحسان إليه حق واجب وإن قتلته من العبد.

(The book) 'Qurb Al Isnaad' – Ibn Tareyf, from Ibn Ulwan,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'He^{-asws} said: 'Feeding the captive and the favours to him is an obligatory right, and even if you kill him the next morning''⁹⁰

12- ب، قرب الإسناد علي عن أخيه ع قال: سألته عن رجل اشترى عبداً مشركاً وهو في أرض الشرك فقال العبد لا أستطيع المشي وخاف المسلمون أن يلحق العبد بالعدو أجل قتلته

(The book) 'Qurb Al Isnaad' –

'Ali, from his brother (Al-Kazim^{-asws}), said, 'I asked him^{-asws} about a man who buys a Polytheist slave while he is in the land of Polytheists. The slave said, 'I am not able to walk!', and the Muslims fear that he might join with the enemy, 'Is it Permissible to kill him?'

قال إذا خاف حل قتلته.

He^{-asws} said: 'When there is such fear, it is Permissible to kill him''⁹¹

13- ع، علل الشرائع أبي عن سعد عن الأصمعي عن المنقرعي عن عيسى بن يونس عن الأوزاعي عن الزهري عن علي بن الحسين ع قال: إن أخذت الأسير فعجز عن المشي ولم يكن معك محمل فأرسله ولا تقتله فإنك لا تدري ما حكم الإمام فيه

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Al Asbahany, from Al Minqary, from Isa Bin Yunus, from Al Awzaie, from Al Zuhry,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'If you take the prisoner and he is unable to walk and there does not happen to a carriage for you, release him and do not kill him, for you don't know what the ruling of the Imam^{-asws} is regarding him'.

وقال الأسير إذا أسلم فقد حقت دمه وصار قتيلاً.

And he^{-asws} said: 'The captive, when he becomes a Muslim, so he has saved his blood and becomes a war booty''⁹²

⁸⁹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 10

⁹⁰ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 11

⁹¹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 12

⁹² Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 13

14- فس، تفسير القمي وَ الَّذِينَ آمَنُوا وَ لَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا وَ إِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَ بَيْنَهُمْ مِيثَاقٌ

Tafseer Al-Qummi - **and those who believed and did not emigrate, there is nothing for you of their guardianship until they do emigrate; and if they seek your help in the Religion, then the helping is (incumbent) upon you, except upon a people between you and them there is a covenant; [8:72].**

فَإِنَّمَا نَزَلَتْ فِي الْأَعْرَابِ وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص صَلَحَهُمْ عَلَى أَنْ يَدْعَهُمْ فِي دِيَارِهِمْ وَ لَا يُهَاجِرُوا إِلَى الْمَدِينَةِ وَ عَلَى أَنَّهُ إِنْ أَرَادَهُمْ رَسُولُ اللَّهِ ص غَزَا بِهِمْ وَ لَيْسَ لَهُمْ فِي الْعَيْمَةِ شَيْءٌ

It was Revealed regarding the Bedouins, and that is because Rasool-Allah^{-sawww} had reconciled with them based upon that he^{-sawww} will leave them be in their houses and they will not emigrate to Al-Medina, and upon that if Rasool-Allah^{-sawww} wants them he^{-sawww} will go to battle with them (they would accompany him^{-sawww}) and there wouldn't be anything for them in the spoils of war.

وَ أَوْجِبُوا عَلَى النَّبِيِّ ص أَنَّهُ إِنْ أَرَادَهُمُ الْأَعْرَابُ مِنْ غَيْرِهِمْ أَوْ دَهَاهُمْ دَهَمٌ مِنْ عَدُوِّهِمْ أَنْ يُنصُرَهُمْ إِلَّا عَلَى قَوْمٍ بَيْنَهُمْ وَ بَيْنَ الرَّسُولِ عَهْدٌ وَ مِيثَاقٌ إِلَى مُدَّةٍ.

And it would be obligated upon the Prophet^{-sawww} that if other were to intend the Bedouins (in battle) or faced assaults from their enemies, he^{-sawww} would help them except if there was a pact between them and the Rasool^{-sawww} and a covenant to a term".⁹³

15- ل، الخصال الأربعة قال أمير المؤمنين ع لا تعرب بعد الهجرة ولا هجرة بعد الفتح.

(The book) 'Al Khisaal' –

'The Four Hundred (Ahadeeth) – 'Amir Al-Momineen^{-asws} said: 'There is no Arabism after the emigration, and there is no emigration after the conquest".⁹⁴

16- شي، تفسير العياشي عن حسين بن صالح قال سمعت أبا عبد الله ع يقول كان علي صلوات الله عليه يقول من فر من رجلين في القتال من الرحف فقد فر من الرحف و من فر من ثلاثة رجال في القتال من الرحف فلم يفر.

Tafseer Al Ayyashi – From Husayn Bin Salih who said,

'I heard Abu Abdullah^{-asws} saying: 'Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, had said: 'One who flees from two men during the battle from the battle march, so he has fled from the battle march, and the one who flees from three men during the battle from the battle march, he has not fled".⁹⁵

⁹³ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 14

⁹⁴ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 15

⁹⁵ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 16

17- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ الْحَسَنُ بْنُ عَلِيٍّ ع كَانَ عَلِيٌّ ع يُبَاشِرُ الْقِتَالَ بِنَفْسِهِ وَ لَا يَأْخُذُ السَّلْبَ.

(The book) 'Nawadir' of Al Rawandy - by his chain,

From Musa Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Al-Hassan^{-asws} Bin Ali^{-asws} said: 'Ali^{-asws} used to embrace (engage) in the battle himself^{-asws} and not take the spoils of war'.⁹⁶

18- وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ عَلِيٌّ ع اعْتَمَمَ أَبُو دُجَانَةَ الْأَنْصَارِيُّ وَ أَرْخَى عَدَبَةَ الْعِمَامَةِ مِنْ خَلْفِهِ بَيْنَ كَتِفَيْهِ ثُمَّ جَعَلَ يَتَبَحَّرُ بَيْنَ الصُّفُوفِ فَقَالَ رَسُولُ اللَّهِ ص إِنَّ هَذِهِ لِمَشِيئَةٍ يُبْغِضُهَا اللَّهُ تَعَالَى إِلَّا عِنْدَ الْقِتَالِ.

And by this chain,

'He^{-asws} said: 'Ali^{-asws} said: 'Abu Dujanah Al-Ansari wore a turban and let the end of the turban hang down between his shoulders. Then he strutted (walked proudly) between the rows. Rasool- Allah^{-saww} said: 'This is a (manner of) walking Allah^{-azwj} the Exalted Dislikes except during the battle'.⁹⁷

19- وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ عَلِيٌّ ع لَمَّا بَعَثَنِي رَسُولُ اللَّهِ ص إِلَى الْيَمَنِ قَالَ يَا عَلِيٌّ لَا تُفَاتِلْ أَحَدًا حَتَّى تَدْعُوهُ إِلَى الْإِسْلَامِ وَ ائِمَّ اللَّهُ لَأَنْ يَهْدِيَ اللَّهُ عَلَى يَدَيْكَ رَجُلًا خَيْرٌ لَكَ بِمَا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَ لَكَ وَ لَأُوهُ يَا عَلِيٌّ.

And by this chain,

'He^{-asws} said: 'Ali^{-asws} said: 'When Rasool-Allah^{-saww} sent me^{-asws} to Al-Yemen, he^{-saww} said: 'O Ali^{-asws}! Do not fight anyone until you^{-asws} call him to Al-Islam, and I^{-saww} swear by Allah^{-azwj}! If Allah^{-azwj} were to Guide a man upon your^{-asws} hands, it will be better for you^{-asws} than whatever the sun emerges upon, and for you^{-asws} would be his friendship, O Ali^{-asws}!'⁹⁸

20- وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص أَمِيرُ الْقَوْمِ أَفْطَمُهُمْ دَابَّةً.

And by this chain,

He^{-asws} said: 'Rasool-Allah^{-saww} said: 'The leader of the people is the one who is most capable in managing their mount'.⁹⁹

21- وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ عَلِيٌّ ع بَعَثَ رَسُولُ اللَّهِ ص جَيْشًا إِلَى حَنْعَمٍ فَلَمَّا عَشَوْهُمْ اسْتَعْصَمُوا بِالسُّجُودِ فَقَتَلَ بَعْضُهُمْ فَبَلَغَ ذَلِكَ رَسُولُ اللَّهِ ص فَقَالَ لِلْوَرْتَةِ نَصْفُ الْعُتْلِ بِصَلَاتِهِمْ

And by this chain,

⁹⁶ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 17

⁹⁷ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 18

⁹⁸ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 19

⁹⁹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 20

'He^{-asws} said: 'Ali^{-asws} said: 'Rasool-Allah^{-saww} sent an army to Khash'am. When they approached them, the enemy took refuge by doing Sajdah. Some of them were killed. That reached Rasool-Allah^{-saww}. He^{-saww} said to the inheritors: 'Half the inheritance is due their Salats!'

ثُمَّ قَالَ إِنِّي بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ نَزَلَ مَعَ مُشْرِكٍ فِي دَارِ الْحَرْبِ.

Then he^{-saww} said: 'I^{-saww} disavow from every Muslims who settles with a Polytheist in the realm of war!'¹⁰⁰

22- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَقْتُلُوا فِي الْحَرْبِ إِلَّا مَنْ جَزَتْ عَلَيْهِ الْمَوَاسِي.

And by this chain,

He^{-asws} said: 'Rasool-Allah^{-saww} said: 'Do not kill in the war except the one upon whom the consolation has flowed''¹⁰¹.

23- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَسْلَمَ عَلَى شَيْءٍ فَهُوَ لَهُ.

And by this chain,

He^{-asws} said: 'Rasool-Allah^{-saww} said: 'One who becomes a Muslims being upon (possessing) something, it is for him''¹⁰².

24- وَ هَذَا الْإِسْنَادِ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِسَرِيَّةٍ بَعَثَهَا لِيَكُنْ شِعَارَكُمْ حَم لَا يُنْصَرُونَ فَإِنَّهُ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى عَظِيمٍ.

And by this chain,

'He^{-asws} said: 'Rasool-Allah^{-saww} said to a battalion he^{-saww} had dispatched: 'Let your slogan be 'Ha Meem, they will not be helped!', for it is a Name from the Names of Allah^{-azwj} the Exalted, the Magnificent!''¹⁰³

25- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ عَلِيُّ ع كَانَ شِعَارُ رَسُولِ اللَّهِ ص فِي يَوْمِ بَدْرٍ يَا مَنْصُورُ أَمِتْ وَ كَانَ شِعَارَهُمْ يَوْمَ أُحُدٍ لِلْمُهَاجِرِينَ يَا بَنِي عَبْدِ اللَّهِ وَ لِلْخَزْرَجِ يَا بَنِي عَبْدِ الرَّحْمَنِ وَ لِلْأَوْسِ يَا بَنِي عَبْدِ اللَّهِ.

And by this chain,

'He^{-asws} said: 'Ali^{-asws} said: 'The slogan of Rasool-Allah^{-saww} during the day of Badr was: 'O victorious one strike down!', and the slogan of the Emigrants on the day of Ohad was, 'O clan of Abdullah!', and of (the tribe of) Al-Khazraj was, 'O clan of Abdul Rahman!', and of (the tribe of) Al-Aws was, 'O clan of Ubeydullah!''¹⁰⁴

¹⁰⁰ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 21

¹⁰¹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 22

¹⁰² Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 23

¹⁰³ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 24

¹⁰⁴ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 25

26- وَ هَذَا الْإِسْنَادِ قَالَ: قَدِمَ نَاسٌ مِنْ مُزَيْنَةَ عَلَى رَسُولِ اللَّهِ ص فَقَالَ لَهُمْ مَا شِعَارُكُمْ

And by this chain, said, 'Some people from Muzeyna arrived to Rasool-Allah^{-saww}. He^{-saww} said to them: 'What is your slogan?'

فَقَالُوا حَرَامٌ

They said, 'Haram' (Prohibited)!

فَقَالَ رَسُولُ اللَّهِ ص بَلْ شِعَارُكُمْ حَلَالٌ.

Rasool-Allah^{-saww} said: 'But your slogan is 'Halal' (Permissible)!'¹⁰⁵

27- وَ هَذَا الْإِسْنَادِ قَالَ قَالَ عَلِيُّ ع كَانَ شِعَارُ أَصْحَابِ رَسُولِ اللَّهِ ص يَوْمَ مُسَيْلَمَةَ يَا أَصْحَابَ الْبُقْرَةِ وَ كَانَ شِعَارُ الْمُسْلِمِينَ مَعَ خَالِدِ بْنِ الْوَلِيدِ أُمْتُ أُمْتٍ.

And by this chain,

He^{-asws} said: 'Ali^{-asws} said: 'Slogan of companions of Rasool-Allah^{-saww} on the day of Musaylama was, 'O companions of the cow!', and slogan of the Muslims with Khalid Bin Al-Waleed was, 'Die! Die!'¹⁰⁶

28- وَ هَذَا الْإِسْنَادِ قَالَ: بَعَثَ رَسُولُ اللَّهِ ص مَعَ عَلِيٍّ ع ثَلَاثِينَ فَرَسًا فِي غَزْوَةِ ذَاتِ السَّلَاسِلِ وَ قَالَ يَا عَلِيُّ أُنَلُّ عَلَيْكَ آيَةً فِي نَفَقَةِ الْخَيْلِ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَ النَّهَارِ سِرًّا وَ عَلَانِيَةً هِيَ النَّفَقَةُ عَلَى الْخَيْلِ سِرًّا وَ عَلَانِيَةً.

And by this chain, he said,

'Rasool-Allah^{-saww} dispatched three hundred horsemen with Ali^{-asws} in the military expedition of Zat Al Salasil, and said: 'O Ali^{-asws}! I^{-saww} shall recite to you^{-asws} a Verse regarding expenditure of the horses: **Those who are spending their wealth by the night and the day, secretly and openly, [2:274].** It is the spending upon the horses secretly and openly'.¹⁰⁷

29- كِتَابُ صِفِينَ، لِنَصْرِ بْنِ مُزَاهِمٍ عَنْ عُمَرَ بْنِ سَعْدٍ عَنْ مَالِكِ بْنِ أَعْيَنَ عَنْ يَزِيدَ بْنِ وَهَبٍ قَالَ: إِنَّ عَلِيًّا ع قَالَ فِي صِفِينَ حَتَّى مَتَى لَا نُنَاحِضُ الْقَوْمَ بِأَجْمَعِنَا

(The book) 'Kitab Siffeen' of Nasr Bin Muzahim, from Umar Bin Sa'ad, from Malik Bin Ayn, from Yazeed Bin Wahb who said,

'Ali^{-asws} said in Siffeen: 'Until when will the people not get up with unison?'

قَالَ فَقَامَ فِي النَّاسِ عَشِيَّةَ الثَّلَاثَاءِ لَيْلَةَ الْأَرْبَعَاءِ بَعْدَ الْعَصْرِ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي لَا يُبْرِمُ مَا نَقُضُ

¹⁰⁵ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 26

¹⁰⁶ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 27

¹⁰⁷ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 28

He said, 'He^{-asws} stood among the people on the evening of Tuesday night, the night of Wednesday after Al-Asr (Salat). He^{-asws} said: 'The Praise is for Allah^{-azwj} Who does not let what He^{-azwj} had Decreed, to be undone!'

وَ سَاقِ الحُطْبَةَ إِلَى قَوْلِهِ أَلَا إِنَّكُمْ لَأَقْوَى العُدُوِّ عَدَاً إِنْ شَاءَ اللهُ فَأَطِيبُوا اللَّيْلَةَ القِيَامَ وَ اكْتَبُوا تِلَاوَةَ القُرْآنِ وَ اسْأَلُوا اللهَ الصَّبْرَ وَ النَّصْرَ وَ القُوَّةَ بِالجِدِّ وَ الحُزْمِ وَ كُونُوا صَادِقِينَ

And he^{-asws} continued the sermon up to his^{-asws} words: 'Indeed! Tomorrow morning you will be meeting the enemy if Allah^{-azwj} so Desires, so prolong the standing (in Salat) tonight and frequent from reciting the Quran, and ask Allah^{-azwj} for the patience and the victory, and meet them with the seriousness and the resolve and be truthful!'

ثُمَّ انصرفت وَ وَتَبَ النَّاسُ إِلَى سُيُوفِهِمْ وَ رِمَاحِهِمْ وَ نِبَاهِهِمْ يُصَلِحُونَهَا.

Then he^{-asws} left, and the people leapt to their swords and their spears and their arrows, repairing them".¹⁰⁸

30- وَ عَنْ عُمَرَ عَنِ الحَارِثِ بْنِ حَصِيْرَةَ وَ عُبَيْرَةَ قَالَ: كَانَ عَلِيٌّ ع يَرْكَبُ بَعْلًا لَهُ يَسْتَلِدُّهُ فَلَمَّا حَضَرَتِ الحَرْبُ قَالَ ابْنُ ابي نُبَيْنٍ يَقْرُسُ قَالَ فَأَبَى يَقْرُسُ لَهُ أَذْهَمُ يُقَادُ بِشَطَطَيْنِ يَبْحَثُ بِيَدَيْهِ الأَرْضَ جَمِيعاً لَهُ حَمَمَةٌ وَ صَهِيلٌ

And from Umar, from Al Haris Bin Haseyra and others who said,

'Ali^{-asws} used to ride a mule that he^{-asws} found comfortable. But when war approached, he said: Bring me a horse!' A black horse was brought to him, led by two reins, striking the ground with its front hooves, neighing and whinnying.

فَرَكِبَهُ وَ قَالَ سُبْحَانَ الَّذِي سَحَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُفْرِنِينَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلاَّ بِاللَّهِ العَلِيِّ العَظِيمِ.

He^{-asws} rode it and said, '**Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13]**, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!''¹⁰⁹

31- وَ فِيهِ، وَ عَنْ عَمْرٍو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ ثَمِيمٍ قَالَ: كَانَ عَلِيٌّ ع إِذَا سَارَ إِلَى القِتَالِ ذَكَرَ اسْمَ اللهِ حِينَ يَرْكَبُ ثُمَّ يَقُولُ الحَمْدُ لِلَّهِ عَلَى نِعْمِهِ عَلَيْنَا وَ فَضْلِهِ العَظِيمِ سُبْحَانَ الَّذِي سَحَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُفْرِنِينَ وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

And in it, and from Amro Bin Shimr, from Jabir, from Tameem who said,

'Ali^{-asws} was such, when he^{-asws} travelled to the battle, mentioned the Name of Allah^{-azwj} when he^{-asws} rode, then he^{-asws} said: 'The Praise is for Allah^{-azwj} upon His^{-azwj} bounties upon us and His^{-azwj} Magnificent Grace! '**Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13], And we would be returning to our Lord' [43:14]**'.

¹⁰⁸ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 29

¹⁰⁹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 30

ثُمَّ يَسْتَقْبِلُ الْقِبْلَةَ وَ يَرْفَعُ يَدَيْهِ إِلَى اللَّهِ ثُمَّ يَقُولُ اللَّهُمَّ إِلَيْكَ نُقِلَتِ الْأَقْدَامُ وَ أُتِعِبَتِ الْأَبْدَانُ وَ أَفْضَتِ الْقُلُوبُ وَ رُفِعَتِ الْأَيْدِي وَ شَخَصَتِ الْأَبْصَارُ رَبَّنَا
افْتَحْ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ وَ أَنْتَ خَيْرُ الْفَاتِحِينَ-

Then he^{-asws} faced the Qiblah and raised his^{-asws} hands towards Allah^{-azwj}, then Said: ‘O Allah^{-azwj}! To You^{-azwj} we move the feet, and fatigue our bodies, and pour our hearts, and raise the hands, and gaze the sights! **‘Our Lord! Decide between us and our people with the Truth, and You are the best of the deciders’ [7:89]**’.

ثُمَّ يَقُولُ سِيرُوا عَلَى بَرَكََةِ اللَّهِ

Then he^{-asws} said: ‘Travel upon the Blessings of Allah^{-azwj}!’

ثُمَّ يَقُولُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ يَا اللَّهُ يَا أَحَدُ يَا صَمَدُ يَا رَبَّ مُحَمَّدٍ أَكْفَفْنَا عَنَّا شَرَّ الظَّالِمِينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ
مَالِكِ يَوْمِ الدِّينِ إِنَّا نَعْبُدُكَ وَ إِنَّا نَسْتَعِينُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Then he^{-asws} Said: ‘Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest! There is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest! O Allah^{-azwj}! O First! O Non-hollow! O Lord^{-azwj} of Muhammad^{-saww}! Restrain the evil of the oppressors from us! **All Praise is for Allah the Lord of the Worlds [1:2] The Beneficent, the Merciful [1:3] Master of the Day of Reckoning [1:4] (It is) You we worship And You do we seek Assistance (from) [1:5] In the Name of Allah the Beneficent, the Merciful [1:1]**. There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!’

فَكَانَ هَذَا شِعَارَهُ بِصِفَتَيْنِ.

This was his^{-asws} slogan at (battle of) Siffeen”.¹¹⁰

32- وَ فِيهِ، عَنْ أَبِيصَ بْنِ الْأَعْرَبِيِّ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ قَالَ: مَا كَانَ عَلِيٌّ فِي قِتَالٍ قَطُّ إِلَّا نَادَى يَا كَيْعِص.

And in it, from Abyaz Bin Al Agarra, from Sa’d Bin Tareyf, from Al Asbagh who said,

‘Ali^{-asws} wasn’t in any battle except he^{-asws} called out: O **Kaf Ha Ya Ayn Suad [19:1]**’.¹¹¹

33- وَ عَنْ قَيْسِ بْنِ الرَّبِيعِ عَنْ عَبْدِ الْوَاحِدِ بْنِ حَسَّانَ عَمَّنْ حَدَّثَهُ عَنْ عَلِيٍّ أَنَّهُ سَمِعَهُ يَقُولُ يَوْمَ صِفِّينَ اللَّهُمَّ إِلَيْكَ رُفِعَتِ الْأَبْصَارُ وَ بُسِطَتِ الْأَيْدِي وَ دُعِيَتِ الْأَلْسُنُ وَ أَفْضَتِ الْقُلُوبُ وَ إِلَيْكَ نُقِلَتِ الْأَقْدَامُ أَنْتَ الْحَاكِمُ فِي الْأَعْمَالِ فَاحْكُم بَيْنَنَا وَ بَيْنَهُمْ بِالْحَقِّ وَ أَنْتَ خَيْرُ الْفَاتِحِينَ

And from Qays Bin Al Rabie, from Abdul Wahid Bin Hassan, from the one who narrated it,

‘From Ali^{-asws}, he^{-asws} was heard saying on the day of Siffeen: ‘O Allah^{-azwj}! To You^{-azwj} the eyes are raised, and the hands are extended, and the tongues supplicate, and the hearts pour, and to You^{-azwj} the feet move! You^{-azwj} are the Judge regarding the deeds, so Judge between us and them with the truth, and You^{-azwj} are Best of the deciders!’

¹¹⁰ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 31

¹¹¹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 32

اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ غَيْبَةَ نَبِيِّنَا وَ قِلَّةَ عَدَدِنَا وَ كَثْرَةَ عَدُوِّنَا وَ تَشْتَّتْ أَهْوَانِنَا وَ شِدَّةَ الزَّمَانِ وَ ظُهُورَ الْفِتَنِ أَعِنَّا عَلَيْهِ بِفَتْحٍ تُعَجِّلُهُ وَ نَصْرٍ تُعِزُّ بِهِ سُلْطَانَ الْحَقِّ وَ تُظْهِرُهُ.

O Allah^{-azwj}! We complain to You^{-azwj} of the absence of our Prophet^{-saww}, and smallness of our numbers, and large numbers of our enemies, and scattering of our matters, and hardship of the times, and appearance of the Fitna! Assist us with a conquest You^{-azwj} Hasten, and Help You^{-azwj} Strengthen the authority of the truth and prevail it”¹¹²

34- وَ عَنْ عَمْرٍو بْنِ شَيْمِرٍ عَنْ عَمْرَانَ عَنْ سُؤَيْدٍ قَالَ: كَانَ عَلِيٌّ إِذَا أَرَادَ أَنْ يَسِيرَ إِلَى الْحَرْبِ فَعَدَّ عَلَى دَابَّتِهِ وَ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى نَعِيمِهِ عَالِيًا وَ فَضْلِهِ الْعَظِيمِ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

And from Amro Bin Shimr, from Imran Bin Suweyd who said,

‘Whenever Ali^{-asws} wanted to travel to the war, he^{-asws} would sit upon his^{-asws} animal and said: **All Praise is for Allah the Lord of the Worlds [1:2]** upon His^{-azwj} bounties upon us and His^{-azwj} Magnificent Grace! **‘Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13], And we would be returning to our Lord’ [43:14].**

ثُمَّ يُوجِّهُ دَابَّتَهُ إِلَى الْقِبْلَةِ ثُمَّ يَرْفَعُ يَدَيْهِ إِلَى السَّمَاءِ ثُمَّ يَقُولُ اللَّهُمَّ إِلَيْكَ نَقَلَتِ الْأَقْدَامُ وَ أَفْضَتِ الْقُلُوبُ وَ رُفِعَتِ الْأَيْدِي وَ شَخَّصَتِ الْأَبْصَارُ نَشْكُو إِلَيْكَ غَيْبَةَ نَبِيِّنَا وَ كَثْرَةَ عَدُوِّنَا وَ تَشْتَّتْ أَهْوَانِنَا رَبَّنَا افْتَحْ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ وَ أَنْتَ خَيْرُ الْفَاتِحِينَ سِيرُوا عَلَى بَرَكََةِ اللَّهِ- ثُمَّ يُورِدُ وَ اللَّهُ مَنِ اتَّبَعَهُ وَ مَنْ خَادَهُ حِيَاضُ الْمَوْتِ.

Then he^{-asws} diverted his^{-asws} animal towards the Qiblah, then raised his^{-asws} hands towards the sky, then he^{-asws} said: ‘O Allah^{-azwj}! To You^{-azwj} the feet move, and the hearts pour, and the hands are raised, and the eyes gaze! We complain to You^{-azwj} of the absence of our Prophet^{-saww}, and large numbers of our enemies, and our scattered our desires! **‘Our Lord! Decide between us and our people with the Truth, and You are the best of the deciders’ [7:89]!** Travel upon the Blessings of Allah^{-azwj}! Then by Allah^{-azwj}! The one follows Him^{-azwj} and the one opposing Him^{-azwj} will be brought to the fountain of death!”¹¹³

35- وَ عَنْ عَمْرٍو بْنِ سَعْدٍ عَنْ سَلَامِ بْنِ سُؤَيْدٍ عَنْ عَلِيٍّ ع فِي قَوْلِهِ وَ أَلَزَمَهُمْ كَلِمَةَ التَّقْوَى قَالَ هِيَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ

And from Umar Bin Sa’ad, from Sallam Bin Suweyd,

‘From Ali^{-asws} regarding His^{-azwj} Words: **and Necessitated the Word of piety for them, [48:26].** He^{-asws} said: ‘It is, ‘There is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest!’

قَالَ هِيَ آيَةُ النَّصْرِ.

He^{-asws} said: ‘It is the Verse of victory’”¹¹⁴

¹¹² Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 33

¹¹³ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 34

¹¹⁴ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 35

36- وَ عَنْ مَالِكِ بْنِ أَعْيَنَ عَنْ زَيْدِ بْنِ وَهْبٍ أَنَّ عَلِيًّا عَ خَرَجَ إِلَيْهِمْ فَاسْتَقْبَلُوهُ وَ رَفَعَ يَدَيْهِ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ رَبَّ السَّمَاءِ الْمُحْفُوظِ الْمَكْفُوفِ الَّذِي جَعَلْتَهُ مَغِيضًا لِلَّيْلِ وَ النَّهَارِ وَ جَعَلْتَ فِيهِ مَجْرَى لِلشَّمْسِ وَ الْقَمَرِ وَ مَنَازِلَ الْكُوكَبِ وَ النُّجُومِ وَ جَعَلْتَ سَكَّانَهُ سَبْطًا مِنَ الْمَلَائِكَةِ لَا يَسْأَمُونَ الْعِبَادَةَ

And from Malik Bin Ayn, from Zayd Bin Wahb –

‘Ali^{-asws} went out to them and they met him^{-asws}, and he^{-asws} raised his^{-asws} hands towards the sky. He^{-asws} said: ‘O Allah^{-azwj}! Lord^{-azwj} of the Lord of the preserved and upheld canopy, which You^{-azwj} have Made a retreat for the night and the day, in which You^{-azwj} have Set the course of the sun and the moon and the stations of the stars and planets, and whose inhabitants are a group of Angels who never tire of worship!

وَ رَبَّ هَذِهِ الْأَرْضِ الَّتِي جَعَلْتَهَا قَرَارًا لِلْأَنْعَامِ وَ الْهَوَامِّ وَ الْأَنْعَامِ وَ مَا لَا يُحْصَى بِمَا يُرَى وَ مَا لَا يُرَى مِنْ خَلْقِكَ الْعَظِيمِ

And Lord^{-azwj} of this earth which You^{-azwj} have Made a dwelling place for mankind, and creatures, and livestock, and countless beings, both visible and invisible from among Your^{-azwj} Magnificent creation!

وَ رَبَّ الْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَ رَبَّ السَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ رَبَّ الْبَحْرِ الْمَسْجُورِ الْمُحِيطِ بِالْعَالَمِينَ وَ رَبَّ الرَّوَاسِي الَّتِي جَعَلْتَهَا لِلْأَرْضِ أَوْتَادًا وَ لِلْخَلْقِ مَتَاعًا

And Lord^{-azwj} of **the ships which sail in the sea with what benefits the people, [2:164]**, and Lord^{-azwj} of **the clouds subservient between the sky and the earth, [2:164]**, and Lord^{-azwj} of the **And the swelling sea [52:6]**, the Dominant with the worlds, and Lord^{-azwj} of the lofty mountains which You^{-azwj} have Made as pegs for the earth and a provision for the creatures!

إِنْ أَظْهَرْتَنَا عَلَى عَدُوِّنَا فَجَبَّتْنَا الْبُعْيُ وَ سَدَدْنَا لِلْحَقِّ فَإِنْ أَظْهَرْتَهُمْ عَلَيْنَا فَارْزُقْنَا الشَّهَادَةَ وَ اعْصِمْ بَقِيَّةَ أَصْحَابِي مِنَ الْفِتْنَةِ.

If You^{-azwj} Grant us victory over our enemy, Keep us away from oppression and Guide us to truth! But if You^{-azwj} Grant them victory over us, then Grant us martyrdom and Protect the remainder of my companions from the Fitna!”¹¹⁵

37- وَ عَنْ عُمَرَ بْنِ سَعْدٍ بِإِسْنَادِهِ قَالَ: كَانَ مِنْ أَهْلِ الشَّامِ بَصِيفِينَ رَجُلًا يُقَالُ لَهُ الْأَصْنَعُ بْنُ ضِرَارٍ وَ كَانَ يَكُونُ طَلِيعَةً وَ مَسْلِحَةً فَتَدَبَّ لَهُ عَلِيٌّ عَ الْأَشْتَرُ فَأَخَذَهُ أُسِيرًا مِنْ غَيْرِ أَنْ يُقَاتِلَ وَ كَانَ عَلِيٌّ عَ يَنْهَى عَنْ قَتْلِ الْأَسِيرِ الْكَافِّ فَجَاءَ بِهِ لَيْلًا وَ شَدَّ وَثَاقَهُ وَ أَلْقَاهُ مَعَ أَصْبَافِهِ يَنْتَظِرُ بِهِ الصَّبَاحَ

And from Umar Bin Sa’d, by his chain, said,

‘There was a man from the people of Syria at (battle of) Siffeen called Al-Asbagh Bin Zitar. He used to serve as a scout and a guard. Ali^{-asws} assigned Al-Ashtar to capture him, and he took him as a prisoner without engaging in combat. Ali^{-asws} had forbidden killing a restrained

¹¹⁵ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 36

captive. Al-Ashtar brought him at night, tied him securely, and placed him among the guests, waiting until morning.

وَ كَانَ الْأَصْبَغُ شَاعِراً مُفَوِّهاً فَأَيَقَنَ بِالْقَتْلِ وَ نَامَ أَصْحَابُهُ فَرَفَعَ صَوْتَهُ فَأَسْمَعَ الْأَشْتَرَ أَبْيَاناً يَذْكُرُ فِيهَا حَالَهُ يَسْتَعِظُهُ

Al-Asbagh was a skilled poet and eloquent speaker. Knowing he was facing death, he recited Verses aloud while his captors slept, expressing his situation and appealing for mercy. His words reached Al-Ashtar, who was moved by them.

فَعَدَا بِهِ الْأَشْتَرُ عَلَى عَلِيٍّ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا رَجُلٌ مِنَ الْمَسْلُوحَةِ لَقِيْتُهُ بِالْأَمْسِ وَ اللَّهُ لَوْ عَلِمْتُ أَنَّ قَتْلَهُ لِحَقِّ قَتْلِهِ وَ قَدْ بَاتَ عِنْدَنَا اللَّيْلَةَ وَ حَرَّكْنَا بِشِعْرِهِ فَإِنَّ كَانَ فِيهِ الْقَتْلُ فَاقْتُلْهُ وَ إِنْ غَضَبْنَا فِيهِ وَ إِنْ كُنْتَ فِيهِ بِالْحَيْبَارِ فَهَبْهُ لَنَا

In the morning, Al-Ashtar presented him before Ali^{-asws} and said, ‘O Amir Al-Momineen^{-asws}! This is a man from the enemy’s guard whom I captured yesterday. By Allah^{-azwj}! Had I known killing him was justified, I would have done so. He spent the night with us, and his poetry stirred our emotions. If the killing was regarding him, then kill him, and even if we are angered regarding him, and if we are with a choice regarding him, then grant it to us!’

قَالَ هُوَ لَكَ يَا مَالِكُ فَإِذَا أَصَبْتَ أُسَيْراً فَلَا تَقْتُلْهُ فَإِنَّ أُسَيْرَ أَهْلِ الْقِبْلَةِ لَا يُفَادَى وَ لَا يُقْتَلُ

He^{-asws} said: ‘He is yours, O Malik! If you capture a prisoner, do not kill him, for the prisoner of the people of the Qibla (Muslims) is neither to be ransomed nor killed’.

فَرَجَعَ بِهِ الْأَشْتَرُ إِلَى مَنْزِلِهِ وَ قَالَ لَكَ مَا أَخَذْنَا مَعَكَ لَيْسَ لَكَ عِنْدَنَا غَيْرُهُ.

Al-Ashtar then returned with him to his residence and told him, ‘You may take what we have seized from you, but we have nothing else with us to offer you’.¹¹⁶

38- وَ مِنْهُ عَنْ عَمْرِو بْنِ شَيْمِرٍ عَنْ جَابِرٍ عَنْ عُمَيْرِ الْأَنْصَارِيِّ قَالَ: وَ اللَّهُ لَكَأَنِّي أَسْمَعُ عَلِيّاً ع يَوْمَ الْهَرِيرِ وَ ذَلِكَ بَعْدَ مَا طَخَنْتَ رَحَى مَدْحَجٍ فِيمَا بَيْنَهَا وَ بَيْنَ عَاكِ وَ لَحْمٍ وَ جُدَامٍ وَ الْأَشْعَرِيِّينَ بِأَمْرِ عَظِيمٍ تَنْشِيبُ مِنْهُ النَّوَاصِي مِنْ حِينَ اسْتَقَلَّتِ الشَّمْسُ حَتَّى قَامَ قَائِمُ الظُّهَيْرَةِ

And from him, from Amro Bin Shimr, from Jabir, from Umeyr Al Ansari who said,

‘By Allah^{-azwj}! It is as though I can hear Imam Ali^{-asws} on the day of Al-Hareer (battle of Siffeen) and that was after the mill had grinded (battle was prolonged) in what was between (the tribes of) Akkin, and Lakhmin, and Juzam and the Ash’ariyeen, which was a momentous event that caused the hair of the foreheads to turn grey, from the moment the sun rose until the time when the heat of the midday sun reached its peak.

وَ يَقُولُ عَلِيٌّ ع لِأَصْحَابِهِ حَتَّى مَتَى نُحَلِّي بَيْنَ هَذَيْنِ الْحَيَيْنِ وَ قَدْ فَيَّبْنَا وَ أَنْتُمْ وَ قُوفٌ تَنْظُرُونَ إِلَيْهِمْ أَمَا مَا تَخَافُونَ مَقَتَ اللَّهِ

¹¹⁶ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 37

And Ali^{-asws} said to his companions, 'Until when will we; leave these two tribes (to fight each other) and they have (almost) perished, and you are standing looking at them? Are you not fearing the Wrath of Allah^{-azwj}?'

ثُمَّ انْفَعَلَ إِلَى الْقِبْلَةِ وَ رَفَعَ يَدَيْهِ إِلَى الْقِبْلَةِ ثُمَّ نَادَى يَا اللَّهُ يَا رَحْمَانَ يَا وَاحِدُ يَا صَمَدُ يَا اللَّهَ يَا إِلَهَ مُحَمَّدٍ صِ اللَّهُمَّ إِلَيْكَ نُقِلَتِ الْأَقْدَامُ وَ أَفْضَتِ الْقُلُوبُ وَ رُفِعَتِ الْأَيْدِي وَ مُدَّتِ الْأَعْنَاقُ وَ شَخَصَتِ الْأَبْصَارُ وَ طَلَبَتِ الْحَوَائِجُ

Then he^{-asws} turned towards the Qiblah and raised his^{-asws} hands towards the Qiblah, then called out: 'O Allah^{-azwj}, O Beneficent, O First, O Non-hollow, O Allah^{-azwj}, O God of Muhammad^{-saww}! O Allah^{-azwj}! To You^{-azwj} the feet move, and the hearts pour, and the hands are raised, and the necks are extended, and the eyes are gazing, and the needs are sought!

اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ غَيْبَةَ نَبِيِّنَا صِ وَ كَثْرَةَ عَدُوِّنَا وَ تَشْتَتُّ أَهْوَانَنَا رَبَّنَا افْتَحْ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ وَ أَنْتَ خَيْرُ الْفَاتِحِينَ سِيرُوا عَلَى بَرَكََةِ اللَّهِ-

O Allah^{-azwj}! We complain to You^{-azwj} of the absence of our Prophet^{-saww}, and large numbers of our enemies, and scattering of our desires! **'Our Lord! Decide between us and our people with the Truth, and You are the best of the deciders'** [7:89]! Travel upon the Blessings of Allah^{-azwj}!

ثُمَّ نَادَى لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ كَلِمَةُ التَّقْوَى.

Then he^{-asws} called out: 'There is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest!' – the word of piety".¹¹⁷

39- وَ مِنْهُ، عَنْ عُمَرَ بْنِ سَعْدٍ عَنْ مُخَبَّرِ بْنِ وَعْلَةَ عَنِ الشَّعْبِيِّ قَالَ: لَمَّا أَسْرَ عَلِيٌّ عِ اسْرَى يَوْمَ صِفِّينَ فَخَلَّى سَبِيلَهُمْ أَنْزَا مُعَاوِيَةَ وَ قَدْ كَانَ عَمْرُو بْنُ الْعَاصِ يَقُولُ لِاسْرَى اسْرَهُمْ مُعَاوِيَةَ أَفْتَلُهُمْ فَمَا شَعَرُوا إِلَّا بِاسْرَاهُمْ قَدْ خَلَّى سَبِيلَهُمْ عَلِيٌّ ع- فَقَالَ مُعَاوِيَةُ يَا عَمْرُو لَوْ أَطَعْنَاكَ فِي هَؤُلَاءِ الْأَسْرَى لَوْقَعْنَا فِي قَبِيحٍ مِنَ الْأَمْرِ أَلَا تَرَى قَدْ خَلَّى سَبِيلَ اسْرَانَا فَأَمَرَ بِتَخْلِيَةِ مَنْ فِي يَدَيْهِ مِنْ اسْرَى عَلِيٍّ

And from him, from Umar Bin Sa'ad, from Numeyr Bin Wa'la, from Al Shaby who said,

When Ali^{-asws} captured prisoners on the day of Siffeen and released them, they went to Muawiya. Amr Ibn Al-Aas had told the prisoners captured by Muawiya, 'Kill them!' But they were unaware until they realised that their captives had been freed by Ali^{-asws}. Muawiya then said to Amr, 'if we had followed your advice regarding these prisoners, we would have fallen into ugliness! Do you not see that Ali^{-asws} has freed the way our prisoners, and he^{-asws} has ordered the release of those in his^{-asws} custody?'

وَ قَدْ كَانَ عَلِيٌّ عِ إِذَا أَخَذَ أُسِيرًا مِنْ أَهْلِ الشَّامِ خَلَّى سَبِيلَهُ إِلَّا أَنْ يَكُونَ قَدْ قَتَلَ مِنْ أَصْحَابِهِ أَحَدًا فَيَقْتُلُهُ بِهِ فَإِذَا خَلَّى سَبِيلَهُ فَإِنْ عَادَ الثَّانِيَةَ قَتَلَهُ وَ لَمْ يُخَلِّ سَبِيلَهُ وَ كَانَ عِ لَا يُجْهَرُ عَلَى الْجَرْحَى وَ لَا عَلَى مَنْ أَدْبَرَ بَصِيفِينَ لِمَكَانٍ مُعَاوِيَةَ.

And it was so, whenever Ali^{-asws} captured a prisoner from the people of Syria, would release him unless he had killed one of his^{-asws} companions, in which case he^{-asws} would execute him

¹¹⁷ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 38

in retribution. However, if the prisoner was released and then captured again, Ali^{-asws} would not release him and would execute him. Ali^{-asws} never killed the wounded or those who turned their backs during the battle of Siffeen due to the position of Muawiya".¹¹⁸

40- تَخَجُّجُ الْبَلَاغَةِ، قَالَ ع لَا تَدْعُونَ إِلَى مُبَارَزَةٍ وَإِنْ دُعِيتَ إِلَيْهَا فَأَجِبْ فَإِنَّ الدَّاعِيَ بَاغٍ وَ الْبَاغِي مَضْرُوبٌ.

(The book) 'Nahj Al Balagah' –

'He (Ali^{-asws}) said: 'Do not call (anyone) to a duel, and if you^{-asws} are called to it, then answer, for the caller is a rebel and the rebel would be stricken down".¹¹⁹

41- تَخَجُّجُ الْبَلَاغَةِ، مِنْ كَلَامِهِ ع لِابْنِهِ مُحَمَّدِ بْنِ الْحَنْفِيَّةِ لَمَّا أَعْطَاهُ الرَّايَةَ يَوْمَ الْجَمَلِ تَزْوُلُ الْجِبَالُ وَ لَا تَزُلُّ عَضُّ عَلَى نَاجِدِكَ أَعْرِ اللَّهُ جُمُجَمَتَكَ تَدُّ فِي الْأَرْضِ قَدَمَكَ وَ اِرْمِ بِبَصْرِكَ أَفْصَى الْقَوْمِ وَ عَضُّ بِبَصْرِكَ وَ اعْلَمْ أَنَّ النَّصْرَ مِنْ عِنْدِ اللَّهِ سُبْحَانَهُ.

(The book) 'Nahj Al Balagah' –

'From his^{-asws} speech to his^{-asws} son Muhammad Bin Al-Hanafiya when he^{-asws} gave him the flag on the day of the (battle of the) camel: 'The mountains may move, but you should not move. Bite your front teeth (in determination), lending your mind to Allah^{-azwj}. Affirm your feet in the ground, shoot your sight at the outskirts of the people and close your eyes, and know that the victory is from the Presence of Allah^{-azwj} the Glorious!"¹²⁰

42- وَ قَالَ ع لَا تَقْتُلُوا الْخَوَارِجَ بَعْدِي فَلَيْسَ مَنْ طَلَبَ الْحَقَّ فَأَخْطَأَهُ كَمَنْ طَلَبَ الْبَاطِلَ فَأَدْرَكَهُ يَغْنِي مُعَاوِيَةَ وَ أَصْحَابَهُ.

And he^{-asws} said: 'Do not kill the Kharijites after me, for the one who seeks the truth and is mistaken isn't like the one who seeks the falsehood and attains it!' - meaning Muawiya and his companions".¹²¹

43- وَ قَالَ ع فِي بَعْضِ أَيَّامِ صَقِيَّةٍ مَعَاشِرَ الْمُسْلِمِينَ اسْتَشْعِرُوا الْحَشِيَّةَ وَ تَحَلَّبُوا السَّكِينَةَ وَ عَضُوا عَلَى التَّوَاجِدِ فَإِنَّهُ أَنْبَى لِلسُّيُوفِ عَنِ الْهَامِ وَ اكْمَلُوا الْأُمَّةَ وَ قَلَقُوا السُّيُوفَ فِي أَعْمَادِهَا قَبْلَ سَلِّهَا وَ احْطُوا الْحِزْرَ وَ اطْعِنُوا الشَّرْرَ وَ نَافِحُوا بِالطُّيِّ وَ صَلُّوا السُّيُوفَ بِالْحَطِيِّ

And he^{-asws} said in one of the days of (battle of) Siffeen: 'Community of Muslims! Be aware of the fear, and bring about the tranquillity, and bite upon your front teeth, for it would be more forceful for the swords from the important ones (of the enemies), and complete the armour, and shake the swords in their sheaths before unsheathing it, and observe the enemy, and look sideways for stabbing, and fight off with the agility, and unsheathe the swords with the edges.

وَ عَاوِدُوا الْكَرْ وَ اسْتَحْيُوا مِنَ الْفَرِّ فَإِنَّهُ عَارٌّ فِي الْأَعْقَابِ وَ نَارٌ يَوْمَ الْحِسَابِ وَ طَيَّبُوا عَنْ أَنْفُسِكُمْ نَفْسًا وَ امشُوا إِلَى الْمَوْتِ مَشْيًا سَجْحًا إِلَى آخِرِ مَا مَرَّ فِي كِتَابِ الْفَيْتَنِ.

¹¹⁸ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 39

¹¹⁹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 40

¹²⁰ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 41

¹²¹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 42

And know you are in the Eye of Allah^{-azwj} with a son^{-asws} of an uncle^{-as} of Rasool-Allah^{-saww}, so keep repeating the forward attacks and be embarrassed from the fleeing, for it would be a shame in the posterity and (inherit) Fire on the Day of reckoning and feel good about yourselves and walk to the death the walk of a brave one' – up to the end of what has passed in the book of Fitna".¹²²

44- وَ مِنْ كَلَامِ قَالَهُ لِأَصْحَابِهِ فِي وَقْتِ الْحَرْبِ وَ أَيُّ امْرِئٍ مِنْكُمْ أَحْسَنَ مِنْ نَفْسِهِ رِبَاطَةَ جَاشٍ عِنْدَ الْبِقَاءِ وَ رَأَى مِنْ أَحَدٍ مِنْ إِخْوَانِهِ فَشَلًّا فَلْيَدُبْ عَنْ أُخِيهِ بِفَضْلِ نَجْدَتِهِ الَّتِي فَضَّلَ بِهَا عَلَيْهِ كَمَا يَدُبُّ عَنْ نَفْسِهِ

And from a speech he^{-asws} said to his^{-asws} companions during the time of war: 'If any of you feels his heart steady and strong when facing the enemy, and sees any of his brothers faltering, let him defend his brother with the strength and resolve that Allah^{-azwj} has Granted him, just as he would defend himself.

فَلَوْ شَاءَ اللَّهُ لَجَعَلَهُ مِثْلَهُ إِنَّ الْمَوْتَ طَالِبٌ حَيْثُ لَا يَمُوتُهُ الْمُقِيمُ وَ لَا يُعْجِزُهُ الْهَارِبُ إِنَّ أَكْرَمَ الْمَوْتِ الْقَتْلُ وَ الَّذِي نَفْسُ [ابن] أَبِي طَالِبٍ بِيَدِهِ لَأَلْفُ صَرْبَةٍ بِالسَّيْفِ أَهْوَنُ عَلَيَّ مِنْ مِيتَةٍ عَلَى الْفِرَاشِ.

If Allah^{-azwj} had so Desired, He^{-azwj} could have Made him like his brother. Indeed, death is relentless, it does not miss the one who remains and it cannot be avoided by the one who flees. The noblest form of death is martyrdom, and by the One in Whose Hand is the soul of the son^{-asws} of Abu Talib^{-as}! A thousand strikes with the sword are easier to me^{-asws} than dying upon the bed!"¹²³

45- وَ مِنْهُ وَ كَأَنِّي أَنْظُرُ إِلَيْكُمْ تَكْشُونَ كَشِيشَ الصَّبَابِ لَا تَأْخُذُونَ حَقًّا وَ لَا تَمْنَعُونَ ضَمِيمًا قَدْ خَلَيْتُمْ وَ الطَّرِيقَ فَالْتَّجَاهُ لِلْمُقْتَحِمِ وَ الْهَلَكَةُ لِلْمُتَلَوِّمِ.

And from him^{-asws}: 'And it is as if I^{-asws} am looking at you rustle like the rustling of the lizards, neither taking any rights nor preventing any wrongdoing. You have been freed on the road, so the salvation is for the stormer (into battle) and the destruction is for the hesitant blamer!"¹²⁴

46- وَ مِنْهُ فَفَدِمُوا الدَّارِعَ وَ أَخْرُوا الحَاسِرَ وَ عَضُّوا عَلَى الْأَضْرَاسِ فَإِنَّهُ أَنْبَى لِلْسُّيُوفِ عَنِ الْهَامِ وَ التُّوُّوا فِي أَطْرَافِ الرِّمَاحِ فَإِنَّهُ أَمْوَرُ لِلْأَسِنَّةِ وَ عَضُّوا الْأُبْصَارَ فَإِنَّهُ أَرْبَطُ لِلْجَاشِ وَ أَسْكَنُ لِلْقُلُوبِ وَ أَمِيتُوا الْأَصْوَاتِ فَإِنَّهُ أَطْرَدُ لِلْفَشْلِ

And from him^{-asws}: 'Advance the armoured one and hold back the un-armoured one, and bite upon the molars for it would be a shield for the swords from the skulls, and dodge in the sides of the spears for it is an avoidance for the blades and close your sights for it is strengthening for the soul and calmness for the hearts and kill of the voices for it is a repellent of the sluggishness.

وَ رَأَيْتَكُمْ فَلَا تَمِيلُوهَا وَ لَا تَخْلُوهَا وَ لَا تَجْعَلُوهَا إِلَّا بِأَيْدِي شُجْعَانِكُمْ وَ الْمَانِعِينَ الدِّمَارَ مِنْكُمْ فَإِنَّ الصَّابِرِينَ عَلَى نُزُولِ الْحَقَائِقِ هُمْ الَّذِينَ يَجْعَلُونَ بَرَايَاهِمَ وَ يَكْتَنِبُوهَا حِفَافِيهَا وَ وِرَاءَهَا وَ أَمَامَهَا لَا يَتَأَخَّرُونَ عَنْهَا فَيَسْلِمُوهَا وَ لَا يَتَفَدَّمُونَ عَلَيْهَا فَيَفْرُدُوهَا

¹²² Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 43

¹²³ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 44

¹²⁴ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 45

And your flag, neither incline it, nor abandon it, nor make it except in the hands of your brave ones, and the defenders of honours from you, for the ones, patient upon the befalling realities, they are those who are surrounding their flags and are encircling around them, and behind it and in front of it. They are neither staying back from it, so they would yield it, nor are they going ahead from it so they would leave it alone.

أَجْزَأُ امْرُؤٌ قَرْنَهُ وَ آسَىٰ أَحَاهُ بِنَفْسِهِ وَ لَمْ يَكِلْ قَرْنَهُ إِلَىٰ أَحِيهِ

A persons should suffice his adversary and help his brother with his soul, and he should not leave his adversary to his brother, for his adversary and adversary of his brother might united to his brother.

فَيَجْتَمِعُ عَلَيْهِ قَرْنُهُ وَ قَرْنُ أَحِيهِ وَ اِيْمُ اللهِ لَيْنُ قَرْنِهِمْ مِنْ سَيْفِ الْعَاجِلَةِ لَا تَسْلَمُوا مِنْ سَيْفِ الْآجِلَةِ وَ اَنْتُمْ لَهَا مِيْمُ الْعَرَبِ وَ السَّنَامُ الْأَعْظَمُ إِنَّ فِي الْفِرَارِ مَوْجِدَةَ اللهِ وَ الدَّلَّ الْلَازِمَ وَ الْعَارَ الْبَاقِيَّ وَ إِنَّ الْفَارَّ لَعَبْرٌ مَرِيدٌ فِي عُمُرِهِ وَ لَا تَحْجُورُ بَيْنَهُ وَ بَيْنَ يَوْمِهِ

And I^{-asws} swear by Allah^{-azwj}! If you were to flee from the current swords, you will not be safe from the sword of the Hereafter, and you are the important ones of the Arabs, and the peak, and the mightiest. In the fleeing is Wrath of Allah^{-azwj} and the sticking disgrace and the lasting shame; and the flier will not be increasing in his lifespan or will there be a barrier between him and his day (of death).

وَ إِنَّ الرَّايِحَ إِلَى اللهِ كَالظَّمَانِ يَرِدُ الْمَاءَ الْجَنَّةُ تَحْتِ أَطْرَافِ الْعَوَالِي إِلَى آخِرِ مَا مَرَّ فِي كِتَابِ الْفَيْتَنِ مَشْرُوحاً.

Who will be going to Allah^{-azwj} like the thirsty one wanting the water? The Paradise lies beneath the edges of the spears! – up to end of what has passed in the book of Fitna, explanatory”¹²⁵

47- وَ مِنْهُ، قَالَ ع لَقَا عَزَمَ عَلَى لِقَاءِ الْقَوْمِ بِصِفَيْنِ اللَّهْمِ رَبِّ السَّمْفِ الْمَرْفُوعِ وَ الْحِوِّ الْمَكْفُوفِ الَّذِي جَعَلْتَهُ مَغِيضاً لِلَّيْلِ وَ النَّهَارِ وَ تَجْرَى لِلشَّمْسِ وَ الْقَمَرِ وَ مُخْتَلِفاً لِلنُّجُومِ السَّيَّارَةِ وَ جَعَلْتَ سُكَّانَهُ سِبْطاً مِنْ مَلَائِكَتِكَ لَا يَسْأَمُونَ عَنْ عِبَادَتِكَ

And from him, he^{-asws} said when he^{-asws} determined upon meeting (battling) the people at Siffeen: ‘O Allah^{-azwj}! Lord^{-azwj} of the raised ceiling (sky) and the withheld atmosphere which You^{-azwj} Made it a shelter for the night and the day, and a flowing for the sun and the moon and the travelling for the rotating stars, and Made its dwellers a group from Your^{-azwj} Angels, not getting tired from Your^{-azwj} worship.

وَ رَبِّ هَذِهِ الْأَرْضِ الَّتِي جَعَلْتَهَا قَرَاراً لِلْأَنْامِ وَ مَدْرَجاً لِلْهَوَامِّ وَ الْأَنْعَامِ وَ مَا لَا يُحْصَى بِمَا يَرَى وَ بِمَا لَا يَرَى

And Lord^{-azwj} of this earth which You^{-azwj} Made it an abode for the cattle and a theatre for the insects and the animals, and what cannot be counted from what can be seen and cannot be seen.

وَ رَبِّ الْجِبَالِ الرَّوَاسِي الَّتِي جَعَلْتَهَا لِلْأَرْضِ أَوْتاداً وَ لِلخَلْقِ اعْتِماداً

¹²⁵ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 46

And Lord^{-azwj} of the lofty mountains which You^{-azwj} made these as pegs for the earth, and pillars for the creatures.

إِنْ أَظْهَرْتَنَا عَلَى عَدُوِّنَا فَجَبَّيْنَا الْبُعْيَ وَ سَدَدْنَا لِلْحَقِّ وَ إِنْ أَظْهَرْتَهُمْ عَلَيْنَا فَارْزُقْنَا الشَّهَادَةَ وَ اعْصِمْنَا مِنَ الْفِتْنَةِ

If You^{-azwj} Prevail us over our enemies, shield us from the rebels and Guide us to the truth, and if You^{-azwj} Prevail them over us, Grace us the martyrdom, and Fortify us from the Fitna.

أَيْنَ الْمَانِعِ لِلدِّمَارِ وَ الْعَائِرِ عِنْدَ نُزُولِ الْحَقَائِقِ مِنْ أَهْلِ الْحِفَاظِ الْعَارِ وَرَاءَكُمْ وَ الْجِنَّةِ أَمَامَكُمْ.

Where are the defenders of honour and self-respecting one at the descend of the realities from the people of protection. The shame is behind you and the Paradise is in front of you!"¹²⁶

48- وَ مِنْهُ، وَ مِنْ كَلَامِهِ عَ لَمَّا اضْطَرَبَ عَلَيْهِ أَصْحَابُهُ فِي أَمْرِ الْحُكُومَةِ أَيُّهَا النَّاسُ إِنَّهُ لَمْ يَزَلْ أَمْرِي مَعَكُمْ عَلَى مَا أَحَبَّ حَتَّى تَمَكَّنْتُمْ الْحَرْبَ وَ قَدْ وَ اللَّهُ أَخَذَتْ مِنْكُمْ وَ تَرَكْتُ وَ هِيَ لِعَدُوِّكُمْ

And from him, 'And from his^{-asws} speech when his^{-asws} companions were restless to him^{-asws} regarding the matter of arbitration: 'O you people! My^{-asws} matter among you did not cease to be upon what I^{-asws} loved until the war exhausted you, and by Allah^{-azwj}, it has taken from you, and left, and the exhaustion is for your enemies.

أَهْلُكَ لَقَدْ كُنْتُ أَمْسِ أَمِيرًا فَأَصْبَحْتُ الْيَوْمَ مَأْمُورًا وَ كُنْتُ أَمْسِ نَاهِيًا فَأَصْبَحْتُ الْيَوْمَ مِنْهِيًا وَ قَدْ أَحْبَبْتُمُ الْبُقَاءَ وَ لَيْسَ لِي أَنْ أَحْمِلْكُمْ عَلَى مَا تَكْرَهُونَ.

And yesterday I^{-asws} was a commander (of others), and today I^{-asws} have become commanded (by others), and yesterday I^{-asws} was prohibiting (others), and today I^{-asws} have become prohibited (by others); and you have become loving for the remaining alive, and it isn't for me^{-asws} that I^{-asws} carry you upon what you are disliking".¹²⁷

49- وَ مِنْهُ، كَانَ عَ يَقُولُ إِذَا لَقِيَ الْعَدُوَّ مُحَارِبًا اللَّهُمَّ إِلَيْكَ أَفْضَتِ الْقُلُوبُ وَ مَدَّتِ الْأَعْنَائُ وَ شَخَّصَتِ الْأَبْصَارُ وَ نُقِلَتِ الْأَقْدَامُ وَ أَنْصَبَتِ الْأَبْدَانُ

And from him, 'He^{-asws} had said when he^{-asws} met the enemy in battle: 'O Allah^{-azwj}! To You^{-azwj} the hearts are yearning, and the necks are extending, and the sights are staring, and the feet are transferring, and the bodies have slimmed.

اللَّهُمَّ قَدْ صَرَخَ مَكْنُونُ الشَّنَانِ وَ جَاشَتْ مَرَاجِلُ الْأَضْعَانِ

'O Allah^{-azwj}! The hidden malice has become explicit, and the cauldrons of grudges are boiling.

اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ غَيْبَةَ نَبِينَا وَ كَثْرَةَ عَدُوِّنَا وَ تَشْتَّتْ أَهْوَالِنَا رَبَّنَا افْتَحْ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ وَ أَنْتَ خَيْرُ الْفَاتِحِينَ.

¹²⁶ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 47

¹²⁷ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 48

O Allah-^{azwj}! We complain to You-^{azwj} of the absence of our Prophet-^{saww} and large numbers of our enemies, and dispersion of our whims. **‘Our Lord! Decide between us and our people with the Truth, and You are the best of the deciders’ [7:89]**.¹²⁸

50- وَ كَانَ يَقُولُ ع لِأَصْحَابِهِ عِنْدَ الْحَرْبِ لَا تُشَدُّوا عَلَيْنَا فَرَّةً بَعْدَهَا كَرَّةٌ وَ لَا حَوْلَةٌ بَعْدَهَا حَمَلَةٌ وَ أَعْطُوا السُّيُوفَ حُفُوقَهَا وَ وَطِّئُوا لِلْحُجُوبِ مَصَارِعَهَا وَ اذْمُرُوا أَنْفُسَكُمْ عَلَى الطَّعْنِ الدَّعْسِيِّ وَ الصَّرْبِ الطَّلْحَفِيِّ وَ آمِنُوا الْأَصْوَاتَ فَإِنَّهُ أَطْرُدُ لِلْفَسْلِ.

And he-^{asws} said to his-^{asws} companions during the war: ‘Do not let a retreat be followed by another retreat, nor a retreat be followed by a charge. Give the swords their due, and prepare the battlefield for your bodies. Train yourselves for thrusting with the spear and striking with the sword. Keep your voices down, for it drives away the sluggishness!’¹²⁹

51 كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ التَّقْفِيِّ بِإِسْنَادِهِ عَنِ ابْنِ نُبَاتَةَ قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي بَعْضِ حُطْبِهِ يَقُولُ الرَّجُلُ جَاهَدْتَ وَ لَمْ يُجَاهِدْ إِنَّمَا الْجِهَادُ اجْتِنَابُ الْمَخَارِمِ وَ مُجَاهَدَةُ الْعَدُوِّ وَ قَدْ تُقَاتِلُ أَقْوَامَ فَيُحْبِثُونَ الْقِتَالَ لَا يُرِيدُونَ إِلَّا الدَّكْرَ وَ الْأَجْرَ وَ إِنَّ الرَّجُلَ لَيُقَاتِلُ بِطَبْعِهِ مِنَ الشَّجَاعَةِ فَيُحْمِي مَنْ يَعْرِفُ وَ مَنْ لَا يَعْرِفُ وَ يَجْبُنُ بِطَبِيعَتِهِ مِنَ الْجُبْنِ فَيَسْتَلِمُ أَبَاهُ وَ أُمَّهُ إِلَى الْعَدُوِّ وَ إِنَّمَا الْمِتَالُ حَتْفٌ مِنَ الْحُتُوفِ وَ كُلُّ امْرِئٍ عَلَى مَا قَاتَلَ عَلَيْهِ وَ إِنَّ الْكَلْبَ لَيُقَاتِلُ دُونَ أَهْلِهِ.

(The book) ‘Kitab Al Garaat’ of Ibrahim Bin Muhammad Al Saqafi, by his chain from Ibn Nubata who said,

‘Amir Al-Momineen-^{asws} said in one of his-^{asws} sermons: ‘The man says, ‘I have fought (done Jihad)!’, and he has not done Jihad. Jihad is avoiding Prohibitions and fighting against the enemy. Some people may fight because they love combat, seeking only reputation and reward. A man may fight by nature with courage, protecting both those he knows and those he doesn't. But he may also show cowardice by nature, surrendering his father and mother to the enemy. Indeed, the example of this is a swift death from harm. Every person fights for what they believe in, and even a dog will fight for its family!’¹³⁰

52 وَ عَنْ مَيْسَرَةَ قَالَ قَالَ قَالَ عَلِيُّ ع قَاتِلُوا أَهْلَ الشَّامِ مَعَ كُلِّ إِمَامٍ بَعْدِي.

And from Maysara who said,

Ali-^{asws} said: ‘Fight the people of Syria with every Imam-^{asws} after me-^{asws}!’¹³¹

53 مَجَالِسُ الشَّيْخِ، عَنِ الْمُفِيدِ عَنِ إِبْرَاهِيمَ بْنِ الْحَسَنِ بْنِ جُمُهِورٍ عَنْ أَبِي بَكْرٍ الْمُفِيدِ الْجُرْجَرِيِّ عَنِ أَبِي الدُّنْيَا الْمُعَمَّرِ الْمَعْرِي عَنِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: الْحَرْبُ حُدْعَةٌ.

(The book) ‘Majaalis’ of the Sheykh – From Al Mufeed, from Ibrahim Bin Al-Hassan Bin Jamhour, from Abu Bakr Al Mufeed Al Jurjaie, from Abu Al Dunya Al Muammar Al Magriby,

‘From Amir Al-Momineen-^{asws} having said: ‘The war is a deception!’¹³²

¹²⁸ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 49

¹²⁹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 50

¹³⁰ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 51

¹³¹ Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 52

¹³² Bihar Al-Anwaar V 97 – The Book of Jihad – Ch 75 H 53

54 الْعَلَلُ، لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ الْعَلَّةِ فِي تَنْجِي النَّبِيِّ ص عَنْ فُرَيْشٍ أَنَّ النَّبِيَّ ص كَانَ نَبِيَّ السَّيْفِ وَالْقِتَالِ لَا يَكُونُ إِلَّا بِأَعْوَانٍ فَتَنَجَّى حَتَّى وَجَدَ أَعْوَانًا ثُمَّ عَزَاهُمْ.

(The book) 'Al Ilal' of Muhammad Bin Ali Bin Ibrahim –

'The reason for the Prophet^{-saww} withdrawing from Qureysh was that the Prophet^{-saww} was a Prophet^{-saww} of the sword, and fighting cannot occur without support. So, he^{-saww} withdrew until he^{-saww} found supporters, and then he^{-saww} fought them''¹³³

باب 76 الأسلحة و أدوات الحرب

CHAPTER 76 – THE WEAPONS AND TOOLS OF WAR

الآيات الأعراف و لباس التَّقوى ذَلِكَ خَيْرٌ

The Verses – (Surah) Al Araaf: **and the clothing of piety, that is better [7:26].**

النحل و سَرَابِيلٍ تَقِيكُم بِأَسْكُمُ

(Surah) Al Nahl: **and garments to save you from your fighting [16:81].**

الأنبياء و عَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِتُحْصِنَكُم مِّنْ بِأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ

(Surah) Al Anbiya: **And We Taught him the making of coats of mail for you, in order for you to protect yourselves from your fighting. Will you then be grateful? [21:80].**

سبأ و أَلْنَا لَهُ الْحَدِيدَ أَنْ أَعْمَلَ سَابِغَاتٍ وَ قَدَّرَ فِي السَّرْدِ

(Surah) Saba: **And We Softened the iron for him [34:10] "Make armour and measure the rings appropriately, [34:11].**

الحديد و أَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَ مَنَافِعٌ لِلنَّاسِ وَ لِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَ رُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ.

(Surah) Al Hadeed: **And We Sent down the iron wherein is severe violence and benefits for the people, and for Allah to Know who helps Him and His Rasool in the secret. Surely Allah is Strong, Mighty [57:25].**

¹³³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 75 H 54

CHAPTER 77 – THE PACT, AND THE AMNESTY, AND ITS LIKE

الآيات البقرة و الموفون بعهدهم إذا عاهدوا

The Verses – (Surah) Al Baqarah: **and they fulfil their pacts when they are making a pact, [2:177].**

النساء إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَ بَيْنَهُمْ مِيثَاقٌ أَوْ جَاؤُكُمْ حَضِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُعَاتِلُوكُمْ فَأُولَئِكَ قَوْمُهُمْ وَ لَوْ شَاءَ اللَّهُ لَسَلَطَهُمْ عَلَيْكُمْ فَلَاقَاتِلُوكُمْ فَإِنْ اعْتَرَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَ أَلْقُوا إِلَيْكُمُ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا

(Surah) Al Nisaa: **Except those who are arriving to a group who, between you and them is a covenant, or they are coming to you with regret in their hearts that they (either have to) fight you or fight their people; and if Allah had so Desired, He would have Caused them to overcome upon you, and they would have fought you. But if they isolate from you and do not fight you, and cast the peace towards you, then Allah has not Made for you a way against them [4:90].**

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَ يَأْمَنُوا قَوْمَهُمْ كُلَّمَا رُزُّوا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا فَإِنْ لَمْ يَعْتَرِلُوكُمْ وَ يُلْقُوا إِلَيْكُمُ السَّلَامَ وَ يَكْفُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَ اقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ وَ أُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا

You will be finding others wanting to be safe from you and be safe from their people. Every time they return to the strife, they go back into it. So if they do not hold back from you and cast the peace towards you, and they restrain their hands, seize them and kill them wherever you find them, and they, against them for you is a clear Authorisation [4:91].

المائدة يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ

(Surah) Al Maidah: **O you who believe! Fulfil the agreements [5:1].**

الأنفال الَّذِينَ عَاهَدْتُمْ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَ هُمْ لَا يَتَّقُونَ

(Surah) Al Anfaal: **Those who made an agreement from them, then they were breaking their agreement every time and they were not fearing [8:56].**

فَإِمَّا تَنْفَرْتُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ لَعَلَّهُمْ يَدْكُرُونَ

So if you overcome them during the war, then scatter them from behind, perhaps they would be mindful [8:57].

وَ إِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِبِينَ

And if you fear treachery from a people, then discard (the agreement) to them upon equality, surely Allah does not Love the treacherous [8:58].

و قال تعالى وَ إِن جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَ تَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

And the Exalted Said: **And if they incline towards peace, then incline to it and rely upon Allah; surely He is the Hearing, the Knowing [8:61].**

و قال سبحانه وَ إِن اسْتَضَوْكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَ بَيْنَهُمْ مِيثَاقٌ

And the Glorious Said: **and if they seek your help in the Religion, then the helping is (incumbent) upon you, except upon a people between you and them there is a covenant; [8:72].**

التوبة بَرَاءَةٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ

(Surah) Al Tawbah: **(This is) a disavowing from Allah and His Rasool to those of the Polytheists you had a treaty with [9:1].**

فَسِيبُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَ اعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَ أَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ

So wander in the land for four months and know that you cannot frustrate Allah and that Allah will Frustrate the Kafirs [9:2].

إلى قوله تعالى إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئاً وَ لَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَداً فَأَتُوا إِلَيْهِمْ وَعَهْدُهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

Up to Words of the Exalted: **Except those of the Polytheists you had a treaty with, then they did not break anything (from it) and did not back anyone against you, so complete their treaty to them up to their term; surely Allah Loves the pious [9:4].**

إلى قوله سبحانه وَ إِن أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ

Up to Words of the Glorious: **And if one of the Polytheists seeks asylum from you, grant him asylum until he hears the Speech of Allah, then make him reach his safety. That is because they are a people who don't know [9:6].**

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَ عِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

How can there be for the Polytheists an agreement with Allah and His Rasool, except for those with whom you made an agreement in the Sacred Masjid? So as long as they are straight with you, be straight with them; surely Allah Loves the pious [9:7].

كَيْفَ وَ إِن يَظْهَرُوا عَلَيْكُمْ لَا يَقْبَلُوا فِيكُمْ إِلَّا وَ لَا ذِمَّةٌ يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَ تَأْبَىٰ قُلُوبُهُمْ وَ أَكْثَرُهُمْ فَاسِقُونَ

How (can it be)! And if they were to prevail upon you, they would neither have any regard for you only nor for any guarantee. They are pleasing you with their mouths and their hearts are refusing, and most of them are mischief-makers [9:8].

إلى قوله تعالى وَ إِن نَكُنُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَ طَعْنُوا فِي دِينِكُمْ فَقَاتِلُوا أَتِمَّةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ.

Up to Words of the Exalted: **And if they break their oaths after their agreement and are taunting regarding your Religion, then fight the imams of Kufr - surely their oaths (mean) nothing perhaps they would desist [9:12].**

1- ل، الخصال جَعْفَرُ بْنُ عَلِيٍّ عَنْ جَدِّهِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ الْمُغَيَّرَةِ عَنْ عَلِيٍّ بْنِ حَسَّانَ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا فَسَّتْ أَرْبَعَةٌ ظَهَرَتْ أَرْبَعَةٌ إِذَا فَسَّا الزَّيْنَا ظَهَرَتِ الزَّلَازِلُ وَإِذَا أُمْسِكْتَ الرِّكَاةُ هَلَكَتِ الْمَاشِيَةُ وَإِذَا جَارَ الْحُكَّامُ فِي الْقَضَاءِ أُمْسِكَ الْقَطْرُ مِنَ السَّمَاءِ وَإِذَا خُفِرَتِ الدِّمَةُ نُصِرَ الْمُشْرِكُونَ عَلَى الْمُسْلِمِينَ.

(The book) 'Al Khisaa' – Ja'far Bin Ali, from his grandfather Al-Hassan Bin Ali Bin Al Mugheira, from Ali Bin Hassan, from his uncle Abdul Rahman Bin Kaseer,

'From Abu Abdullah^{-asws} having said: 'When four (matters) are widespread, four (matters) will appear. When the adultery is widespread the earthquakes will appear, and when the Zakat is withheld the livestock will be destroyed, and when the judges (rulers) are tyrannous in the judgments the drops from the sky will be withheld, and when the agreements will be broken the Polytheists will be victorious over the Muslims''.¹³⁴

2- ما، الأماي للشيخ الطوسي المُنْفِيْدُ عَنْ أَحْمَدَ بْنِ الْوَلَيْدِ عَنْ أَبِيهِ عَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنِ الثَّمَالِيِّ عَنِ أَبِي جَعْفَرٍ ع قَالَ: وَجَدْتُ فِي كِتَابِ عَلِيٍّ ع إِذَا ظَهَرَ الزَّيْنَا مِنْ بَعْدِي ظَهَرَتْ مَوْتُهُ الْمُفْجَأُ وَإِذَا طُفِّتِ الْمَكَائِيلُ أَخَذَهُمُ اللَّهُ بِالسِّنِينَ وَالنَّقْصِ

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Muhammad Bin Isa, from Ibn Abu Umeyr, from Malik Bin Atiyya, from Al Sumali,

'From Abu Ja'far^{-asws} having said: 'I^{-asws} found in the book of Ali^{-asws}: 'When the adultery appears from after me^{-asws} the sudden deaths will appear; and when the measures are underestimated Allah^{-azwj} will Seize them with the years (of drought) and the deficiency.

وَ إِذَا مَنَعُوا الزَّكَاةَ مَنَعَتِ الْأَرْضُ بَرَكَاتَهَا مِنَ الرَّيْحِ وَ النَّمَارِ وَ الْمَعَادِنِ كُلِّهَا وَ إِذَا جَارُوا فِي الْحُكْمِ تَعَاوَنُوا عَلَى الْإِنِّمِ وَ الْعُدْوَانِ وَ إِذَا نَقَضُوا الْعَهْدَ سَلَطَ اللَّهُ عَلَيْهِمْ عَدُوَّهُمْ

And when they prevent the Zakat the earth will prevent its Blessings, from the crops and the fruits and the minerals, all of them; and when they are tyrannous in the judgments they will assist each other upon the sin and the aggression; and when they break the pact Allah^{-azwj} will Cause their enemies to prevail upon them!

وَ إِذَا قُطِعَتِ الْأَرْحَامُ جُعِلَتِ الْأَمْوَالُ فِي أَيْدِي الْأَشْرَارِ وَ إِذَا لَمْ يَأْمُرُوا بِالْمَعْرُوفِ وَ لَمْ يَنْهَوْا عَنِ الْمُنْكَرِ وَ لَمْ يَتَّبِعُوا الْأَخْيَارَ مِنْ أَهْلِ بَيْتِي سَلَطَ اللَّهُ عَلَيْهِمْ شِرَارَهُمْ ثُمَّ تَدْعُو خِيَارَهُمْ فَلَا يُسْتَجَابُ لَهُمْ.

And when the kinship is cut off the wealth is made to be in the hands of evil people; and when they do not instruct with the acts of kindness and do not forbid from the evil and do not follow the good people from People^{-asws} of my^{-saww} Household, Allah^{-azwj} will Cause their evil ones to prevail upon them, then their good ones will supplicate but these will not be Answered for them''.¹³⁵

¹³⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 1

¹³⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 2

3- ع، علل الشرائع ما، الأماي للشيخ الطوسي ابنُ الْمُتَوَكَّلِ عَنِ السَّعْدِآبَادِيِّ عَنِ الْبَرْقِيِّ عَنِ ابْنِ مَجْبُوبٍ عَنِ ابْنِ عَطِيَّةَ عَنِ الثُّمَالِيِّ عَنِ أَبِي جَعْفَرٍ ع قَالَ وَجَدْنَا فِي كِتَابِ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا ظَهَرَ الزَّيْنُ مِنْ بَعْدِي كَثُرَ مَوْتُ الْفَجَاءَةِ وَ إِذَا طَقِفَتِ الْمِكْيَالُ أَخَذَهُمُ اللَّهُ بِالسِّنِينَ وَ النَّقْصِ وَ إِذَا مَنَعُوا الزَّكَاةَ مَنَعَتِ الْأَرْضُ بَرَكَتَهَا مِنَ الزَّرْعِ وَ التَّمَارِ وَ الْمَعَادِنِ كُلِّهَا وَ إِذَا جَازُوا فِي الْأَحْكَامِ تَعَاوَنُوا عَلَى الظُّلْمِ وَ الْعُدْوَانِ

(The books) 'Ilal Al Sharaie', (and) 'Al Amaali' of the Sheykh Al Tusi – Ibn Al Mutawakkil, from Al Sa'dabady, from Al Barqy, from Ibn Mahboub, from Ibn Atiyya, from Al Sumali,

'From Abu Ja'far^{-asws} having said: 'We^{-asws} found in the book of Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When the adultery appears from after me^{-saww} the sudden deaths will appear; and when the measures are underestimated Allah^{-azwj} will Seize them with the years (of drought) and the deficiencies; and when the Zakat is prevented the earth will prevent its Blessings, from the crops and the fruits and the minerals, all of them; and when they are tyrannous in the judgments they will assist each other upon the injustice and the aggression!

وَ إِذَا نَقَضُوا الْعَهْدَ سَلَطَ اللَّهُ عَلَيْهِمْ عَدُوَّهُمْ وَ إِذَا قُطِعَتِ الْأَرْحَامُ جُعِلَتِ الْأَمْوَالُ فِي أَيْدِي الْأَشْرَارِ وَ إِذَا لَمْ يَأْمُرُوا بِالْمَعْرُوفِ وَ لَمْ يَنْهَوْا عَنِ الْمُنْكَرِ وَ لَمْ يَتَّبِعُوا الْأَخْيَارَ مِنْ أَهْلِ بَيْتِي سَلَطَ اللَّهُ عَلَيْهِمْ شَرَارَهُمْ فَتَدْعُو خِيَارَهُمْ فَلَا يُسْتَجَابُ لَهُمْ.

And when they break the pact Allah^{-azwj} will Cause their enemies to prevail upon them; and when the kinships are cut off the wealth will be made to be in hands of the evil people; and when they do not instruct with the acts of kindness and do not forbid from the evil and do not follow the good people from People^{-asws} of my^{-saww} Household, Allah^{-azwj} will Cause their evil ones to prevail upon them, so their good ones will supplicate but these will not be Answered for them".¹³⁶

4- مع، معاني الأخبار ماجيلويه عن مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ سَهْلِ عَنِ ابْنِ زَيْدٍ عَنِ عَبْدِ رَبِّهِ بْنِ نَافِعٍ عَنِ الْحُبَابِ بْنِ مُوسَى عَنِ أَبِي جَعْفَرٍ ع قَالَ: مَنْ وُلِدَ فِي الْإِسْلَامِ حُرًّا فَهُوَ عَرَبِيٌّ وَ مَنْ كَانَ لَهُ عَهْدٌ فَخَفِرَ فِي عَهْدِهِ فَهُوَ مَوْئِي رَسُولُ اللَّهِ ص وَ مَنْ دَخَلَ فِي الْإِسْلَامِ طَوْعًا فَهُوَ مُهَاجِرٌ.

(The book) 'Ma'any Al Akhbar' – Majaylawiya, from Muhammad Al Attar, from Al Ash'ary, from Sahl, from Ibn Yazeed, from Abd Rabbih Bin Nafie, from Al Hubab Bin Musa,

'From Abu Ja'far^{-asws} having said: 'One who is born in Al-Islam a free person, he is an Arabian, and one who had a pact for him so he breaks his pact, he is a slave of Rasool-Allah^{-saww}, and one who enters Al Islam willingly, he is an emigrant".¹³⁷

5- ب، قرب الإسناد أبو البختري عن الصادق عن أبيه ع أَنَّ عَلِيًّا ع أَجَازَ أَمَانَ عَتِيدِهِ لِأَهْلِ حِصْنٍ وَ قَالَ هُوَ مِنَ الْمُسْلِمِينَ.

(The book) 'Qurb Al Isnaad' – Abu Al Bakhtari,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: 'Ali^{-asws} had validated the amnesty (given by) his^{-asws} slave to people of the fortress, and said: 'He is from the Muslims".¹³⁸

¹³⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 3

¹³⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 4

¹³⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 5

6- ل، الخصال أبي عن سعد بن البرقي عن البرزطي عن حماد بن عثمان عن ابن أبي يعفور عن أبي عبد الله ع قال: خطب رسول الله ص الناس يمئى في حجة الوداع في مسجد الخيف فحمد الله و أننى عليه ثم قال نصر الله عبدا سمع مقالتي فوعاها ثم بلغها إلى من لم يسمعها

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Barqy, from Al Bazanty, from Hammad Bin Usman, from Ibn Abu Yafour,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} addressed the people at Mina during the farewell Hajj in Masjid Al-Khief. He^{-saww} praised Allah^{-azwj} and lauded upon Him^{-azwj}, then said: 'May Allah^{-azwj} Brighten the face of a servant who hears my^{-saww} words so he retains these, then he delivers it to the one who had not heard it!

فرب حامل فقه غير فقيه و رب حامل فقه إلى من هو أفقه منه

Sometimes a carrier, his understanding is other than his (recipient's) understanding, and sometimes a carrier carries it to the one is more understanding than him!

ثلاث لا يعلو عليهن قلب امرئ مسلم إخلاص العمل لله و النصيحة لأئمة المسلمين و اللزوم لجماعتهم فإن دعوتهم محيطة عن ورائهم المسلمون إخوة تتكافأ دماؤهم يسعى بذمتهم أدناهم هم يد على من سواهم.

Three (matters), the heart of a Muslim person will not have ill-feeling upon these – the sincerity in the working for Allah^{-azwj}, and the good advice to the leaders of the Muslims, and the sticking to their communities, for their supplications include those behind them. The Muslims are brethren. Their bloods are equal. Their protection extends to their lowest one. They are one hand against the ones apart from them".¹³⁹

7- ثواب الأعمال ابن الوليد عن الصفار عن ابن هاشم عن يحيى بن عمران عن يوسف عن عبد الله بن سليمان قال: سمعت أبا جعفر ع يقول من آمن رجلا على دمه ثم قتله جاء يوم القيامة يحمل لواء العدر.

(The book) 'Sawaab Al Amaal' – Ibn Waleed, from Al Saffar, from Ibn Hashim, from Yahya Bin Imran, from Yusuf, from Abdullah Bin Suleyman who said,

'I heard Abu Ja'far^{-asws} saying: 'The one who grants amnesty to a man upon his blood, then kills him, will come on the Day of Qiyamah carrying the flag of betrayal".¹⁴⁰

8- نتج البلاغة، قال أمير المؤمنين ع اعتصموا بالدم في أوتادها.

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{-asws} said: 'Adhere with the agreements in their trusted ones".¹⁴¹

9- و منه، في عهده ع لا تشترو ولا تدفعن صلحا دعاك إليه عدوك و لله فيه رضا فإن في الصلح دعة لجنودك و راحة من همومك و أمنا لبلادك و لكن الحذر كل الحذر [الحذر] من عدوك بعد صلحه فإن العدو ربما قارب ليتغفل فخذ بالحزم و أحم في ذلك حسن الظن

¹³⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 6

¹⁴⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 7

¹⁴¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 8

And from him^{-asws} in his^{-asws} pact to Al-Ashtar: 'And do not reject a reconciliation your enemy calls you to wherein is Pleasure of Allah^{-azwj}, for in the reconciliation is rest for your army and relief from your worries, and security for your country, but the caution of all cautions from your enemy after his reconciliation, for the enemy sometimes reconciles to take advantage of your inattentiveness, therefore take with the firmness and storm into that with good thoughts.

وَإِنْ عَقَدْتَ بَيْنَكَ وَبَيْنَ عَدُوِّكَ لَكَ عُقْدَةً أَوْ أَلْبَسْتَهُ مِنْكَ ذِمَّةً فَحُطَّ بِعَهْدِكَ بِالْوَفَاءِ وَارْزُقْ ذِمَّتَكَ بِالْأَمَانَةِ وَاجْعَلْ نَفْسَكَ جُنَّةً دُونَ مَا أُعْطِيتَ فَإِنَّهُ لَيْسَ مِنْ فَرَائِضِ اللَّهِ سُبْحَانَهُ شَيْءٌ النَّاسُ أَشَدُّ عَلَيْهِ اجْتِمَاعاً مَعَ تَفَرُّقِ أَهْوَائِهِمْ وَتَشْتِيبِ آرَائِهِمْ مِنْ تَعْظِيمِ الْوَفَاءِ بِالْعُهُودِ

And if you tie (an agreement) between you and an enemy of yours a knot, or taken a responsibility from you, then fulfil your agreement with the loyalty, and take care of your responsibility with the entrustment, and make yourself to be a shield besides what you give, for there isn't any Obligation of Allah^{-azwj} the Glorious, anything the people are more intensely united upon, despite their separate desires and scattered views, than respect for the loyalty with the pact.

وَ قَدْ لَزِمَ ذَلِكَ الْمُشْرِكُونَ فِيمَا بَيْنَهُمْ دُونَ الْمُسْلِمِينَ لِمَا اسْتَوْبَلُوا مِنْ عَوَاقِبِ الْعُدْرِ فَلَا تُغْدِرَنَّ بِدِمَّتِكَ وَ لَا تُخَيِّسَنَّ بِعَهْدِكَ وَ لَا تُخَيِّلَنَّ عَدُوَّكَ فَإِنَّهُ لَا يَجْتَرِئُ عَلَى اللَّهِ إِلَّا جَاهِلٌ شَقِيٌّ

And that was necessitated by the Polytheists regarding what was between them besides the Muslims, due to what they had acknowledged from the consequences of the betrayal, so do not be treacherous with your responsibilities, and do not underestimate your pact nor cheat your enemy for no one would be audacious upon Allah^{-azwj} except the ignorant, wretched.

وَ قَدْ جَعَلَ اللَّهُ عَهْدَهُ وَ ذِمَّتَهُ أَمناً أَوْضاهُ بَيْنَ الْعِبَادِ بِرَحْمَتِهِ وَ حَرِماً يَسْكُنُونَ إِلَى مَنْعَتِهِ وَ يَسْتَفِيضُونَ إِلَى جِوَارِهِ فَلَا إِدْعَالَ وَ لَا مُدَالَسَةَ وَ لَا خِدَاعَ فِيهِ

And Allah^{-azwj} had Made His^{-azwj} Pact and its responsibility as an entrustment to be fulfilled between the servants by His^{-azwj} Mercy, and a sanctuary to dwell in to His^{-azwj} Protection and moving to His^{-azwj} vicinity, and there should neither be any defrauding nor any deceiving in it.

وَ لَا تَعْقِدْ عُقْداً تُجَوِّزُ فِيهِ الْعِلَلَ وَ لَا تُعَوِّلَنَّ عَلَى لَحْنِ قَوْلٍ بَعْدَ التَّأْكِيدِ وَ التَّوَثُّقَةِ وَ لَا يَدْعُوَنَّكَ ضَيْقُ أَمْرِ لِرِمَاكَ فِيهِ عَهْدُ اللَّهِ إِلَى طَلَبِ انْفِصَاحِهِ بِغَيْرِ الْحَقِّ فَإِنَّ صَبْرَكَ عَلَى ضَيْقِ تَرْجُو انْفِرَاجَهُ وَ فَضْلَ عَاقِبَتِهِ خَيْرٌ مِنْ عُدْرِ تَخَافُ تَبَعْتَهُ وَ أَنْ تُحِيطَ بِكَ مِنَ اللَّهِ فِيهِ طَلِبَةٌ لَا تَسْتَقْبِلُ فِيهَا دُنْيَاكَ وَ لَا آخِرَتَكَ

And do not tie any agreement allowing the reasons (different interpretations) in it, nor interpret upon the tone of the word after the conclusion and the affirmation, nor should the narrowness of the matter call you to necessitate a Pact of Allah^{-azwj} in it, to seek spoiling it without right. If you are patient upon narrowness, wishing upon its relief, and grace of its consequent, it would be better than betrayal of a pursuance you fear, and there will be an encompassing with you a Demand from Allah^{-azwj} regarding it, neither your world nor your Hereafter would be pleasant during it".¹⁴²

¹⁴² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 9

10- كِتَابُ الْأَعْمَالِ الْمَانِعَةِ مِنَ الْجَنَّةِ، لِلشَّيْخِ جَعْفَرِ بْنِ أَحْمَدَ الْقُمِّيِّ رُوِيَ عَنِ الْمُطَّلِبِ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَتَلَ رَجُلًا مِنْ أَهْلِ الدِّمَةِ حَرَّمَ اللهُ عَلَيْهِ الْجَنَّةَ الَّتِي تُوجَدُ رِجْهَا مِنْ مَسِيرَةِ اثْنَيْ عَشَرَ عَامًا.

(The book) 'Kitab Al Amaal Manie Min Al Jannah' of the Sheykh Ja'far Bin Ahmad Al Qummi reporting from Al Muttalib,

'The Prophet^{-saww} said: 'One who kills a man from the people under the responsibility (of a Muslim government), Allah^{-azwj} will Prohibit the Paradise unto him, the aroma of which will be felt from a travel distance of twelve years"¹⁴³.

11- دَعَائِمُ الْإِسْلَامِ، عَنْ عَلِيِّ صَلَوَاتُ اللهُ عَلَيْهِ أَنَّهُ قَالَ: وَ الْجِهَادُ فَرَضٌ عَلَى جَمِيعِ الْمُسْلِمِينَ لِقَوْلِ اللهِ كُتِبَ عَلَيْكُمُ الْقِتَالُ

(The book) 'Da'aim Al Islam' –

'From Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} having said: 'And the Jihaad is obligatory upon entirety of the Muslims as per Words of Allah^{-azwj}: **Fighting is Prescribed upon you, [2:216].**

فَإِنْ قَامَتْ بِالْجِهَادِ طَائِفَةٌ مِنَ الْمُسْلِمِينَ وَسِعَ سَائِرُهُمْ التَّخَلُّفَ عَنْهُ مَا لَمْ يَحْتَاجِ الَّذِينَ يُلَوِّنُ الْجِهَادَ إِلَى الْمَدَدِ فَإِنْ احتاجوا لِرِمِّ الْجَمِيعِ أَنْ يُدَوِّهُمْ حَتَّى يَكْتَفُوا قَالَ اللهُ عَزَّ وَ جَلَّ وَ مَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً

If a group from the Muslims were to stand with the Jihaad, there is leeway for rest of them to stay behind from it for as long as those who are doing the Jihaad are not need to the support. If they are needy, it necessitates the entirety to support them until they are suffice. **And it was not for the Momineen to go forth altogether [9:122].**

وَ إِنْ دَهَمَ أَمْرٌ يُحْتَاجُ فِيهِ إِلَى جَمَاعَتِهِمْ نَفَرُوا كُلُّهُمْ قَالَ اللهُ عَزَّ وَ جَلَّ انْفِرُوا خِفَافًا وَ ثِقَالًا وَ جَاهِدُوا بِأَمْوَالِكُمْ وَ أَنْفُسِكُمْ فِي سَبِيلِ اللهِ.

And if a matter is needy to their community, they should all mobilise. Allah^{-azwj} Mighty and Majestic: **Advance lightly and heavily, and fight with your wealth and your selves in the Way of Allah [9:41]"¹⁴⁴.**

12- وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ صَلَوَاتُ اللهُ عَلَيْهِ أَنَّهُ قَالَ: فِي قَوْلِ اللهِ انْفِرُوا خِفَافًا وَ ثِقَالًا شَبَابًا وَ شَيْوَحًا.

And from Ja'far^{-asws} Bin Muhammad^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said regarding Words of Allah^{-azwj}: **'Advance lightly and heavily [9:41] – youths and elderly"¹⁴⁵.**

13- وَ عَنْهُ أَنَّهُ سُئِلَ عَنْ قَوْلِ اللهِ إِنَّ اللهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَ أَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللهِ فَيَقْتُلُونَ وَ يُقْتَلُونَ وَعَدَاً عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَ الْإِنْجِيلِ وَ الْفُرْآنِ وَ مَنْ أَوْفَى بَعْدَهُ مِنَ اللهِ فَاسْتَبَشِرُوا بِنِعْمَتِ اللهِ الَّتِي بَايَعْتُمْ بِهِ وَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ هَذَا لِكُلِّ مَنْ جَاهَدَ فِي سَبِيلِ اللهِ أَمْ لِقَوْمٍ دُونَ قَوْمٍ

¹⁴³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 10

¹⁴⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 11

¹⁴⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 12

And from him^{-asws}, he^{-asws} was asked about Words of Allah^{-azwj}: **Surely Allah has Bought from the Momineen their own selves and their wealth that for them would be the Paradise, fighting in the Way of Allah, so they are killing and being killed, being a binding Promise upon Him in the Torah, and the Evangel and the Quran; and who would be more loyal with his promise than Allah? Therefore receive glad tidings with your sale, which you have sold for, and that, it is the mighty achievement [9:111].** This is for every fighter in the Way of Allah^{-azwj} or for a group other than a group.

فَقَالَ أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ عِ إِنَّهُ لَمَّا نَزَلَتْ هَذِهِ آيَةُ عَلَى رَسُولِ اللَّهِ ص سَأَلَهُ بَعْضُ أَصْحَابِهِ عَنْ هَذَا فَلَمْ يُجِبْهُ فَأَنْزَلَ اللَّهُ عَلَيْهِ بِعَقِبِ ذَلِكَ التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْأَمْرُونَ بِالْمَعْرُوفِ وَ النَّهْيُونَ عَنِ الْمُنْكَرِ وَ الْحَافِظُونَ لِحُدُودِ اللَّهِ وَ بَشِيرِ الْمُؤْمِنِينَ

Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} said: 'When this Verse was Revealed unto Rasool-Allah^{-saww}, one of his^{-saww} companions asked him^{-saww} about this, but he^{-saww} did not answer him. So Allah^{-azwj} Revealed unto him^{-saww} as a follow-up of that: **The penitent, the worshippers, the praising ones, the wanderers, the Ruku performers, the Sajdah performers, the enjoiners of good and the forbidders from evil, the preservers of the Limits of Allah; and give glad tidings to the Momineen [9:112].**

فَأَبَانَ اللَّهُ بِهَذَا صِفَةَ الْمُؤْمِنِينَ الَّذِينَ اشْتَرَى مِنْهُمْ أَمْوَالَهُمْ وَ أَنْفُسَهُمْ فَمَنْ أَرَادَ الْجَنَّةَ فَلْيُجَاهِدْ فِي سَبِيلِ اللَّهِ عَلَى هَذِهِ الشَّرَائِطِ وَ إِلَّا فَهَوْا فِي جُمْلَةٍ مَنْ قَالَ رَسُولُ اللَّهِ ص يَنْصُرُ اللَّهُ هَذَا الدِّينَ بِعَوْمٍ لَا خَلَاقَ لَهُمْ فِي الْأَجْرَةِ.

Thus, Allah^{-azwj} Explained the description of the believers, those He^{-azwj} has Bought from them their wealth and their souls. So the one who wants the Paradise, let him fight in the Way of Allah^{-azwj} upon these stipulations or else he would be in the total of the ones Rasool-Allah^{-saww} had said of: 'Allah^{-azwj} will Help this religion by a group of people, there will be no share for them in the Hereafter'¹⁴⁶.

14- وَ عَنْهُ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ سُئِلَ عَنِ الْأَعْرَابِ هَلْ عَلَيْهِمْ جِهَادٌ

And from him^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} was asked about the Bedouins, 'Is Jihaad upon them?'

قَالَ لَا إِلَّا أَنْ يَنْزِلَ بِالْإِسْلَامِ أَمْرٌ وَ أَعُوذُ بِاللَّهِ أَنْ يَخْتِجَ فِيهِ إِلَيْهِمْ

He^{-asws} said: 'No, except if a matter befalls with Al-Islam, and I^{-asws} seek refuge with Allah^{-azwj} from being needy to them!'

وَ قَالَ وَ لَيْسَ لَهُمْ مِنَ الْقِيَّةِ شَيْءٌ مَا لَمْ يُجَاهِدُوا.

And he^{-asws} said: 'And there isn't for them anything from the spoils of war for as long as they do not fight'¹⁴⁷.

¹⁴⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 13

¹⁴⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 14

15- وَ عَنْ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّ رَسُولَ اللَّهِ ص قَالَ: مَنْ أَحَسَّ مِنْ نَفْسِهِ جُبْنًا فَلَا يَغْزُ.

And from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}: ‘Rasool-Allah^{-saww} said: ‘One who feels cowardice from himself should not (go to a) battle’’.¹⁴⁸

16- قَالَ عَلِيٌّ ع وَ لَا يَحِلُّ لِلْجَبَانَ أَنْ يَغْزُوا لِأَنَّهُ يَنْهَضُ سَرِيعًا وَ لَكِنْ لِيَنْظُرَ مَا كَانَ يُرِيدُ أَنْ يَغْزُوا بِهِ فَلْيُجَهِّزْ بِهِ غَيْرَهُ فَإِنَّ لَهُ مِثْلَ أَجْرِهِ وَ لَا يُنْقَصُ مِنْ أَجْرِهِ شَيْءٌ.

Ali^{-asws} said: ‘And it is not Permissible for the coward that he battles because he will flee quickly. But, he should look at what is wanted to battle with, so let him equip someone else with it. For him would be similar to his Reward and there will not be reducing of anything from his Reward’’.¹⁴⁹

17- وَ عَنْهُ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: لَيْسَ عَلَى الْعَبِيدِ جِهَادٌ مَا اسْتُعِيَّ عَنْهُمْ وَ لَا عَلَى النِّسَاءِ جِهَادٌ وَ لَا عَلَى مَنْ لَمْ يَبْلُغِ الْحُلُمَ.

And from him^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said: ‘There isn’t Jihaad upon the slaves for as long as there is no need of them, nor is there Jihaad upon the women, nor upon the one has not yet attained adulthood’’.¹⁵⁰

18- وَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: إِذَا اجْتَمَعَ لِلْإِمَامِ عِدَّةُ أَهْلِ بَدْرِ ثَلَاثِمِائَةٍ وَ ثَلَاثَةٌ عَشَرَ وَجِبَ عَلَيْهِ الْقِيَامُ وَ التَّغْيِيرُ.

And from Abu Ja’far Muhammad^{-asws} Bin Ali^{-asws}, he^{-asws} said: ‘When the number of the people of Badr, three hundred and thirteen were to gather to the Imam^{-asws}, it would be obligatory upon him^{-asws} to rise (against the evil ruler) and (bring about) the change’’.¹⁵¹

19- وَ رُوِيَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَنَّ رَسُولَ اللَّهِ ص قَالَ: كُلُّ نَعِيمٍ مَسْئُولٌ عَنْهُ الْعَبْدُ إِلَّا مَا كَانَ فِي سَبِيلِ اللَّهِ.

And we are reporting from Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}: ‘Rasool-Allah^{-saww} said: ‘Every bounty, the servant will be questioned about it, except what happened in the Way of Allah^{-azwj}’’.¹⁵²

20- وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: أَصْلُ الْإِسْلَامِ الصَّلَاةُ وَ فَرْعُهُ الزَّكَاةُ وَ ذِرْوَةُ سَنَامِهِ الْجِهَادُ فِي سَبِيلِ اللَّهِ.

And from Ja’far^{-asws} Bin Muhammad^{-asws}, he^{-asws} said: ‘The root of Al-Islam is the Salat, and its branch is the Zakat, the peak of its hump is the Jihaad in the Way of Allah^{-azwj}’’.¹⁵³

21- وَ عَنْ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّ رَسُولَ اللَّهِ ص قَالَ: سَافِرُوا تَصِحُّوا وَ سَافِرُوا تَصِحُّوا وَ اعْزُوا تَعْتَمُوا وَ حُجُّوا تَسْتَعْتُوا.

¹⁴⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 15

¹⁴⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 16

¹⁵⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 17

¹⁵¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 18

¹⁵² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 19

¹⁵³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 20

And from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}: ‘Rasool-Allah^{-saww} said: ‘Travel, you will be healthy, and do battle, you will gain, and perform Hajj, you will become rich’^{.154}

22- وَ عَنْ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: لِلْإِيمَانِ أَرْبَعَةٌ أَرْكَانُ الصَّبْرُ وَ الْيَقِينُ وَ الْعَدْلُ وَ الْجِهَادُ.

And from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said: ‘For the Eman there are four elements – the patience, and the conviction, and the justice, and the Jihaad’^{.155}

23- وَ عَنْهُ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: جَاهِدُوا فِي سَبِيلِ اللَّهِ بِأَيْدِيكُمْ فَإِنْ لَمْ تَقْدِرُوا فَجَاهِدُوا بِأَلْسِنَتِكُمْ فَإِنْ لَمْ تَقْدِرُوا فَجَاهِدُوا بِقُلُوبِكُمْ.

And from him^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said: ‘Fight in the Way of Allah^{-azwj} with your hands. If you are not able, fight with your tongues. If you are not able, fight with your hearts!’¹⁵⁶

24- وَ عَنْهُ ع أَنَّهُ قَالَ: عَلَيْكُمْ بِالْجِهَادِ فِي سَبِيلِ اللَّهِ مَعَ كُلِّ إِمَامٍ عَدِلَ فَإِنَّ الْجِهَادَ فِي سَبِيلِ اللَّهِ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ.

And from him^{-asws}, he^{-asws} said: ‘Upon you all is with the Jihaad in the Way of Allah^{-azwj} with every just Imam^{-asws}, for the Jihaad in the Way of Allah^{-azwj} is a door from the doors of Paradise’^{.157}

25- وَ عَنْهُ أَنَّ رَسُولَ اللَّهِ ص قَالَ: حَمَلَةُ الْقُرْآنِ عُرَفَاءُ أَهْلِ الْجَنَّةِ وَ الْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ قُودَاهُمْ وَ الرَّسُلُ سَادَةُ أَهْلِ الْجَنَّةِ.

And from him^{-asws}: ‘Rasool-Allah^{-saww} said: ‘The bearers of the Quran are sergeants (commanders) of the people of Paradise, and the fighters in the Way of Allah^{-azwj} and their leaders, and the Rasools^{-as} are chiefs of the people of Paradise’^{.158}

26- وَ عَنْهُ أَنَّ رَسُولَ اللَّهِ ص قَالَ: أَجْوَدُ النَّاسِ مَنْ جَادَ بِنَفْسِهِ فِي سَبِيلِ اللَّهِ وَ أَخْلَى النَّاسَ مِنْ بَخْلِ بِالسَّلَامِ.

And from him^{-asws}: ‘Rasool-Allah^{-saww} said: ‘The most generous of the people is one who is generous with himself in the Way of Allah^{-saww}, and the stingiest of the people is the one stingy with the greeting’^{.159}

27- وَ عَنْهُ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: لَمَّا دَعَا مُوسَى وَ هَارُونَ رَبَّهُمَا قَالَ اللَّهُ قَدْ أَجَبْتُ دَعْوَتِكُمَا وَ مِنْ غَزَا فِي سَبِيلِي أَسْتَجِيبُ لَهُ كَمَا اسْتَجَبْتُ لَكُمَا إِلَى يَوْمِ الْقِيَامَةِ.

And from him^{-asws}: ‘Rasool-Allah^{-saww} said: ‘When Musa^{-as} and Haroun^{-as} supplicated to their^{-as} Lord^{-azwj}, Allah^{-azwj} Said: “I^{-azwj} have Answered both your^{-as} supplications, and the one who

¹⁵⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 21

¹⁵⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 22

¹⁵⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 23

¹⁵⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 24

¹⁵⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 25

¹⁵⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 26

battles in My^{-azwj} Way, I^{-azwj} shall Answer for him just as I^{-azwj} have Answered for you^{-as} both, up to the Day of Qiyamah!”¹⁶⁰

28- وَ عَنْهُ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ اغْتَابَ غَاظِيًا فِي سَبِيلِ اللَّهِ أَوْ آذَاهُ أَوْ خَلْفَهُ بِسُوءٍ فِي أَهْلِهِ نُصِبَ لَهُ يَوْمَ الْقِيَامَةِ عِلْمٌ غَدْرٍ فَيَسْتَفْرِغُ حَسَنَاتِهِ ثُمَّ يَرْكَسُ فِي النَّارِ.

And from him^{-asws}, from Rasool-Allah^{-saww}, he^{-saww} said: ‘One who backbites a fighter in the Way of Allah^{-azwj}, or hurts him, or replaces him with evil in his family, a flag of betrayal will be installed for him on the Day of Qiyamah, so his good deeds will be voided, then he will be flung into the Hellfire!”¹⁶¹

29- وَ عَنْهُ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا مِنْ قَطْرَةٍ أَحَبَّ إِلَى اللَّهِ مِنْ قَطْرَةٍ دَمٍ فِي سَبِيلِ اللَّهِ أَوْ قَطْرَةٍ دُمْعٍ فِي جَوْفِ اللَّيْلِ مِنْ حَشْيَةِ اللَّهِ.

And from him^{-asws}, from Rasool-Allah^{-azwj} having said: ‘There is none from a drop more Beloved to Allah^{-azwj} than a drop of blood in the Way of Allah^{-azwj}, or a drop of tear in the middle of the night from fearing Allah^{-azwj}’.¹⁶²

30- وَ عَنْهُ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فَوْقَ كُلِّ بَرٍّ بَرٌّ حَتَّى يُقْتَلَ الرَّجُلُ فِي سَبِيلِ اللَّهِ وَ فَوْقَ كُلِّ عَفُوفٍ عَفُوفٌ حَتَّى يُقْتَلَ الرَّجُلُ أَحَدًا وَالدَّيْبِ.

And from him^{-asws}, from Rasool-Allah^{-saww}, he^{-saww} said: ‘Above every righteous act there is a righteous act until the man kills in the Way of Allah^{-azwj}, and above every disloyalty there is a disloyalty until the man kills one of his parents’.¹⁶³

31- وَ عَنْهُ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كُلُّ مُؤْمِنٍ مِنْ أُمَّتِي صِدِّيقٌ وَ شَهِيدٌ وَ يُكْرِمُ اللَّهُ بِحَدَا السِّيفِ مَنْ شَاءَ مِنْ خَلْقِهِ

And from him^{-asws}, from Rasool-Allah^{-saww}, he^{-saww} said: ‘Every believer from my^{-saww} community is a truthful and a martyr, and Allah^{-azwj} Honours with this sword one from His^{-azwj} creatures He^{-azwj} so Desires to!’

ثُمَّ تَلَا وَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَ الشُّهَدَاءُ عِنْدَ رَبِّهِمْ.

Then he^{-saww} recited: ***And those who believe in Allah and His Rasool, they are the truthful and the martyrs in the Presence of their Lord. [57:19]’***¹⁶⁴

32- وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: كُلُّ عَيْنٍ سَاهِرَةٌ يَوْمَ الْقِيَامَةِ إِلَّا ثَلَاثَ عَيْنٍ سَهَرَتْ فِي سَبِيلِ اللَّهِ وَ عَيْنٌ غَضَّتْ عَنْ حَارِمِ اللَّهِ وَ عَيْنٌ بَكَتْ مِنْ حَشْيَةِ اللَّهِ.

And from Ja’far^{-asws} Bin Muhammad^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘Every eye will hold vigil on the Day of Qiyamah except three – an eye which held a vigil in the

¹⁶⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 27

¹⁶¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 28

¹⁶² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 29

¹⁶³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 30

¹⁶⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 31

Way of Allah^{-azwj}, and an eye which was closed from Prohibitions of Allah^{-azwj}, and an eye having cried from fearing Allah^{-azwj}”¹⁶⁵.

33- وَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ قَالَ مَعَ التَّسَاءِ.

And from Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said: 'Regarding Words of Allah^{-azwj} Mighty and Majestic: **They are pleased to be with those who stay behind, [9:87]**. He^{-asws} said: '(Staying back) with the women”¹⁶⁶.

34- وَ عَنْ زَيْدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ ع أَنَّهُ قَالَ: فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لِبَاسِ التَّقْوَى قَالَ لِبَاسُ التَّقْوَى السِّلَاحُ فِي سَبِيلِ اللَّهِ.

And from Zayd son of Ali son of Ali^{-asws} Bin Al-Husayn^{-asws}, he said regarding Words of Allah^{-azwj} Mighty and Majestic: **and the clothing of piety, [7:26]**. He^{-asws} said: 'The clothing of piety is the weapon in the Way of Allah^{-azwj}”¹⁶⁷.

35- وَ عَنْ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: أَوَّلُ مَنْ جَاهَدَ فِي سَبِيلِ اللَّهِ إِبْرَاهِيمُ ص أَعَارَتْ الرُّومُ عَلَى نَاحِيَةٍ فِيهَا لُوطٌ ع فَأَسْرُوهُ فَبَلَغَ ذَلِكَ إِبْرَاهِيمَ ص فَفَرَّ فَاسْتَنْقَذَهُ مِنْ أَيْدِيهِمْ وَ هُوَ أَوَّلُ مَنْ عَمِلَ الرِّيَاةَ عَلَيْهِ أَفْضَلُ السَّلَامِ.

And from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said: 'The first one to fight in the Way of Allah^{-azwj} was Ibrahim^{-as}. The Romans raided upon an area wherein was Lut^{-as}. They captured him^{-as}. That reached Ibrahim^{-as}, so he^{-as} mobilised and rescued him^{-as} from their hands, and he^{-as} is the first one to make the flags, upon him^{-as} be the best of greetings”¹⁶⁸.

باب 78 الجهاد في الحرم و في الأشهر الحرم و معنى أشهر الحرم و أشهر السباحة

CHAPTER 78 – THE JIHAAD IN THE SANCTUARY AND IN THE SACRED MONTHS, AND MEANING OF THE SACRED MONTHS AND THE MONTHS OF WANDERING

الآيات البقرة وَ لَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ

The Verses – (Surah) Al Baqarah: **and do not kill them at the Sacred Masjid until they fight you in it; so if they do fight you, then kill them. Like that is the recompense of the Kafirs [2:191]**.

فَإِنْ انْتَهَرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

But if they discontinue (the Fitna), then surely Allah is Forgiving, Merciful [2:192].

¹⁶⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 32

¹⁶⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 33

¹⁶⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 34

¹⁶⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 77 H 35

و قال تعالى الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتِ قِصَاصٌ فَمَنِ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

And the Exalted Said: **The Sacred Month with the sacred Month and the Sacred things are (subject to) retaliation; So the one who assaults upon you, then assault upon him with the like of what he assaulted upon you; and fear Allah and know that Allah is with the fearing ones [2:194].**

و قال تعالى يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَ صَدٌّ عَن سَبِيلِ اللَّهِ وَ كُفْرٌ بِهِ وَ الْمَسْجِدِ الْحَرَامِ وَ إِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ

And the Exalted Said: **They are asking you about the Sacred month, the fighting during it. Say: 'The fighting during it is grievous, and blocking from the Way of Allah and Kufr in it and (blocking from) the Sacred Masjid, and expelling its inhabitants from it is more grievous in the Presence of Allah; [2:217].**

المائدة يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْجُوا شَعَائِرَ اللَّهِ وَ لَا الشَّهْرَ الْحَرَامَ وَ لَا الْهَدْيَ وَ لَا الْقُلَائِدَ وَ لَا آمِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَ رِضْوَانًا وَ إِذَا حَلَلْتُمْ فَاصْطَادُوا وَ لَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا

(Surah) Al Maidah: **O you who believe! Do not violate the rituals of Allah nor the Sacred Month, nor the offerings, nor the sacrificial animals, nor ones resorting to the Sacred House seeking the Grace from their Lord and Pleasure; and when you are free (from the Ihram), then (you can) hunt, and do not let not hatred of a people – due to their hindering you from the Sacred Masjid – make you exceed the limits [5:2].**

و قال تعالى جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَ الشَّهْرَ الْحَرَامَ

And the Exalted Said: **Allah Made the Kabah, the Sacred House, as a Standard for the people, and (so is) the Sacred Months [5:97].**

التوبة فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَ خَدُّوهُمْ وَ اخْضَرُّوهُمْ وَ اقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِن تَابُوا وَ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ

(Surah) Al Tawbah: **So when the Sacred Months have passed, then kill the Polytheists wherever you find them, and take them as captives and sit waiting for them in every ambush. So if they repent and establish the Salat and give the Zakat, then free their way; surely Allah is Forgiving Merciful [9:5].**

و قال تعالى إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ

And the Exalted Said: **Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth – from these four are Sacred. That is the upright Religion, therefore do not be unjust to yourselves regarding these [9:36].**

إلى قوله تعالى إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُجَلُّونَهُ عَاماً وَ يُجْرِمُونَهُ عَاماً لِيُؤَاطِئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُجِلُّوا مَا حَرَّمَ اللَّهُ زَيْنَ لَهُمْ سُوءُ أَعْمَالِهِمْ وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ.

Up to Words of the Exalted: **But rather, the postponement (of the Sacred months) increases in the Kufr, whereby those who were committing Kufr strayed. They were violating it a year and sanctifying it a year, in order to adjust the number which Allah Forbade, so they could permit what Allah had Prohibited. The evil of their deeds was adorned for them, and Allah does not Guide the Kafir people [9:37].**

1- ل، الخصال عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ص قَالَ: إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرْمٌ رَجَبٌ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَ شَعْبَانَ وَ ذُو الْقَعْدَةِ وَ ذُو الْحِجَّةِ وَ الْمُحَرَّمُ الْحَيْثُ.

(The book) 'Al Khisaal' – From Ibn Umar,

'From the Prophet^{-saww} having said: **'Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth – from these four are Sacred [9:36] – Rajab Muzar which is between Jumadi and Shaban, and Zul Qadah, and Zul Hijjah, and Al Muharram' – the Hadeeth''**.¹⁶⁹

2- ل، الخصال مَا جَلَّوْهُ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضِ

(The book) 'Al Khisaal' – Majaylawiya, from Ali, from his father, from Ibn Abu Umeyr raising it to,

'Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth [9:36].**

قَالَ الْمُحَرَّمُ وَ صَفَرٌ وَ رَبِيعُ الْأَوَّلِ وَ رَبِيعُ الْآخِرِ وَ جُمَادَى الْأُولَى وَ جُمَادَى الْآخِرَةَ وَ رَجَبٌ وَ شَعْبَانُ وَ شَهْرُ رَمَضَانَ وَ شَوَّالٌ وَ ذُو الْقَعْدَةِ وَ ذُو الْحِجَّةِ مِنْهَا أَرْبَعَةٌ حُرْمٌ عَشْرُونَ مِنْ ذِي الْحِجَّةِ وَ الْمُحَرَّمِ وَ صَفَرٌ وَ شَهْرُ رَبِيعِ الْأَوَّلِ وَ عَشْرٌ مِنْ شَهْرِ رَبِيعِ الْآخِرِ.

He^{-asws} said: 'Al-Muharram, and Safar, and Rabbi Al-Awwal, and Rabbi Al-Aakher, and Jumadi Al-Awwal, and Jumadi Al-Aakher, and Rajab, and Shaban, and month of Ramazan, and Shawwal, and Zul Qadah, and Zul Hijjah. From these four are Sacred – twenty (days) from Zil Hijjah, and Al-Muharram, and Safar, and month of Rabbi Al-Awwal, and ten (days) from the month of Rabbi Al-Aakher''¹⁷⁰.

3- فس، تفسير القمي الأشهر الحرم رَجَبٌ مُفْرَدٌ وَ ذُو الْقَعْدَةِ وَ ذُو الْحِجَّةِ وَ الْمُحَرَّمُ مُتَّصِلَةٌ حَرَّمَ اللَّهُ فِيهَا الْقِتَالَ وَ بُضَاعَتُ فِيهَا الدُّنُوبُ وَ كَذَلِكِ الْحَسَنَاتُ

Tafseer Al Qummi –

¹⁶⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 78 H 1

¹⁷⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 78 H 2

‘The four Sacred months are – Rajab Mufrad, and Zul Qadah, and Zul Hijjah, and Al-Muharram which are consecutive. Allah^{-azwj} has Prohibited the killing during these and the sins are doubled (in Punishment) in these, and like that are the good deeds.

وَأَشْهُرُ السَّبَّاحَةِ مَعْرُوفَةٌ وَ هِيَ عَشْرُونَ مِنْ ذِي الْحِجَّةِ وَ الْمُحَرَّمِ وَ صَفَرٍ وَ شَهْرُ رَبِيعِ الْأَوَّلِ وَ عَشْرٌ مِنْ شَهْرِ رَبِيعِ الْآخِرِ وَ هِيَ الَّتِي أَحَلَّ اللَّهُ فِيهَا الْمُشْرِكِينَ فِي قَوْلِهِ فَسَبِّحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ

And the months of wandering (9:2) are well-known, and these are twenty (days) of Zil Hijjah, and Al-Muharram, and Safar, and the month of Rabbi Al-Awwal, and ten (days) of Rabbi Al-Aakher, and these are which Allah^{-azwj} had Permitted the Polytheists during these, in His^{-azwj} Words: ***So wander in the land for four months and know that you cannot frustrate Allah and that Allah will Frustrate the Kafirs [9:2].***

وَ أَشْهُرُ الْحَجِّ مَعْرُوفَةٌ وَ هِيَ شَوَّالٌ وَ ذُو الْقَعْدَةِ وَ ذُو الْحِجَّةِ.

And the months of Hajj are well-known, and these are Shawwal, and Zul Qadah, and Zul Hijjah”.¹⁷¹

4- شي، تفسير العياشي عَنِ الْعَلَاءِ بْنِ الْفَضِيلِ قَالَ: سَأَلْتُهُ عَنِ الْمُشْرِكِينَ أَيْتَبَدَأُ بِحِمِّ الْمُسْلِمُونَ بِالْقِتَالِ فِي الشَّهْرِ الْحَرَامِ

Tafseer Al Ayyashi – From Al A’ala Bin Al Fuzeyl who said,

‘I asked him^{-asws} about the Polytheists, ‘Should the Muslims begin the fighting with them during the Sacred months?’

فَقَالَ إِذَا كَانَ الْمُشْرِكُونَ ابْتَدَأُوهُمْ بِاسْتِحْلَالِهِمْ وَ رَأَى الْمُسْلِمُونَ أَنَّهُمْ يَظْهَرُونَ عَلَيْهِمْ فِيهِ وَ ذَلِكَ قَوْلُهُ الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَ الْحُرْمَاتُ قِصَاصٌ.

He^{-asws} said: ‘When the Polytheists have been beginning with their weapons and the Muslims see that they are prevailing upon them during it, and that is His^{-azwj} Word: ***The Sacred Month with the sacred Month and the Sacred things are (subject to) retaliation; [2:194].***¹⁷²

5- شي، تفسير العياشي عَنِ زُرَّارَةَ وَ حُمْرَانَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَ عَنْ قَوْلِهِ فَسَبِّحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ قَالَ عَشْرُونَ مِنْ ذِي الْحِجَّةِ وَ الْمُحَرَّمِ وَ صَفَرٍ وَ شَهْرِ رَبِيعِ الْأَوَّلِ وَ عَشْرٌ مِنْ شَهْرِ رَبِيعِ الْآخِرِ.

Tafseer Al Ayyashi – From Zurarah and Humran and Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws} and Abu Abdullah^{-asws} about His^{-azwj} Words: ***So wander in the land for four months [9:2].*** He^{-asws} said: ‘Twenty (days) from Zil Hijjah, and Al-Muharram, and Safar, and the month of Rabbi Al-Awwal, and ten from the month of Rabbi Al-Aakher”.¹⁷³

6- شي، تفسير العياشي عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ أَبِي جَعْفَرٍ عَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَعَثَ مُحَمَّدًا ص بِخَمْسَةِ أَسْيَافٍ

¹⁷¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 78 H 3

¹⁷² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 78 H 4

¹⁷³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 78 H 5

Tafseer Al Ayyashi –

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from Abu Ja’far^{-asws}: ‘Allah^{-azwj} Blessed and Exalted Sent Muhammad^{-saww} with five swords.

فَسَيِّفٌ عَلَى مُشْرِكِي الْعَرَبِ قَالَ اللَّهُ جَلَّ وَجْهَهُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَ حُدُّوهُمْ وَ اخْصُرُوهُمْ وَ ائْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا يَعْنِي فَإِنْ آمَنُوا فَاِخْوَانُكُمْ فِي الدِّينِ لَا يُقْبَلُ مِنْهُمْ إِلَّا الْقَتْلُ أَوْ الدُّخُولُ فِي الْإِسْلَامِ وَ لَا يُسَبَى لَهُمْ ذُرِّيَّةٌ وَ مَا لَهُمْ فِيءٌ.

A sword against the Arab Polytheists. Allah^{-azwj}, Majestic is His^{-azwj} Face, Said: **So when the Sacred Months have passed, then kill the Polytheists wherever you find them, and take them as captives and sit waiting for them in every ambush. So if they repent [9:5]** – meaning if they believe, so they are your brothers in the religion. Nothing will be Accepted from them except the killing or entering into Al Islam, and no of theirs will be captured and there are no spoils of war for them”.¹⁷⁴

7- شي، تفسير العياشي عن زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ قَالَ هِيَ يَوْمَ النَّحْرِ إِلَى عَشْرِ مَضَبِينَ مِنْ شَهْرِ رَبِيعِ الْأَخِيرِ.

Tafseer Al Ayyashi – From Zurarah,

‘From Abu Ja’far^{-asws} regarding Words of Allah^{-azwj}: **So when the Sacred Months have passed, then kill the Polytheists wherever you find them [9:5]**. He^{-asws} said: ‘This is the day of sacrifice up to ten (days) passed from the month of Rabbi Al-Aakher’”.¹⁷⁵

8- شي، تفسير العياشي عن زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كُنْتُ عِنْدَهُ قَاعِيداً خَلْفَ الْمَقَامِ وَ هُوَ مَحْتَبٍ مُسْتَقْبِلِ الْقِبْلَةِ فَقَالَ النَّظَرُ إِلَيْهَا عِبَادَةٌ وَ مَا خَلَقَ اللَّهُ بُقْعَةً مِنَ الْأَرْضِ أَحَبَّ إِلَيْهِ مِنْهَا

(The book) ‘Tafseer Al Ayyashi’ – From Zurarah,

‘Abu Ja’far^{-asws}, he (the narrator) said, ‘I was seated in his^{-asws} presence behind Al-Maqam (of Ibrahim^{-as}) and he^{-asws} was seated in a resting position facing the Qiblah. He^{-asws} said: ‘The looking at it is an act of worship, and Allah^{-azwj} has not Created any spot from the earth more beloved to Him^{-azwj} than it!’

ثُمَّ أَهْوَى بِيَدِهِ إِلَى الْكَعْبَةِ وَ لَا أَكْرَمَ عَلَيْهِ مِنْهَا لَهَا حَرَمٌ اللَّهُ الْأَشْهُرَ الْحُرْمَ فِي كِتَابِهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضِ ثَلَاثَةَ أَشْهُرٍ مُتَوَالِيَةً وَ شَهْرٌ مُفْرَدٌ لِلْعُمْرَةِ

Then he^{-asws} gestured with his^{-asws} hand towards the Kaaba: ‘Nor anything more prestigious to Him^{-azwj} than it! For it Allah^{-azwj} has Sanctified the months in His^{-azwj} Book: **the day He Created the skies and the earth [9:36]** – three consecutive months, and an individual month for the Umrah’.

قَالَ أَبُو عَبْدِ اللَّهِ ع سَوَّالٌ وَ ذُو الْقَعْدَةِ وَ ذُو الْحِجَّةِ وَ رَجَبٌ.

¹⁷⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 78 H 6

¹⁷⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 78 H 7

Abu Abdullah^{-asws} said: ‘Shawwal, and Zul Qadah, and Zul Hijjah and Rajab’.¹⁷⁶

[باب 79 كيفية قسمة الغنائم و حكم أموال المشركين و المخالفين و النواصب](#)

CHAPTER 79 – METHOD OF DISTRIBUTION OF THE SPOILS OF WAR, AND RULING OF WEALTH OF THE POLYTHEISTS AND THE ADVERSARIES AND THE HOSTILE ONES (NASIBIS)

الآيات الأنفال وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ الْآيَةَ

The Verses – (Surah) Al Anfaal: **And know that whatever booty you gain from anything, so a fifth of it is for Allah [8:41]** – the Verse.

و قال تعالى فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ.

And the Exalted Said: **Therefore eat from whatever booty you attain, Permissible, good, and fear Allah, surely Allah is Forgiving, Merciful [8:69].**

1- ب، قرب الإسناد ابنُ ظَرِيفٍ عَنِ ابْنِ عَلْوَانَ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَجْعَلُ لِلْفَارِسِ ثَلَاثَةَ أَشْهُمٍ وَ لِلرَّاجِلِ سَهْمًا.

(The book) ‘Qurb Al Isnaad’ – Ibn Tareyf, from Ibn Ulwan,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-sawww} had made three portions for the cavalry, and one portion for the infantry’.¹⁷⁷

2- ب، قرب الإسناد بِهَذَا الْإِسْنَادِ قَالَ: سُنِّيَ رَسُولُ اللَّهِ ص عَمَّنْ أَحَدَتْ حَدَّثًا أَوْ آوَى مُحَدِّثًا مَا هُوَ

(The book) ‘Qurb Al Isnaad’ – By this chain,

‘He^{-asws} said: ‘Rasool-Allah^{-sawww} was asked about the one who innovates an innovation, or shelters an innovator, ‘What is he?’

فَقَالَ مَنْ ابْتَدَعَ بِدْعَةٍ فِي الْإِسْلَامِ أَوْ مَثَلٍ بَعْدَ حَدِّ أَوْ مِنْ انْتَهَبَ مُهْبَةً يَرْفَعُ الْمُسْلِمُونَ إِلَيْهَا أَبْصَارَهُمْ أَوْ تَدْفَعُ عَنْ صَاحِبِ الْحَدِّثِ أَوْ يَنْصُرُهُ أَوْ يُعِينُهُ.

He^{-sawww} said: ‘One who innovates an innovation in Al-Islam, or punishes with other than a legal punishment, or one who plunders a loot, the Muslims look their gazes towards it, or defends an innovator, or helps him, or assists him’.¹⁷⁸

3- ب، قرب الإسناد أَبُو الْبَيْهَقَرِيِّ عَنِ الصَّادِقِ عَنِ أَبِيهِ عَنِ عَلِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ: إِذَا وُلِدَ الْمُؤَلُّودُ فِي أَرْضِ الْحَرْبِ أُسِّمَ لَهُ.

(The book) ‘Qurb Al Isnaad’ – Abu Al Bakhtari,

¹⁷⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 78 H 8

¹⁷⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 79 H 1

¹⁷⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 79 H 2

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, said: ‘When a child is newly born in the land of war, there is a portion for him (from the spoils of war)’¹⁷⁹.

4- ب، قرب الإسناد أبو البختري عن الصادق عن أبيه ع قال: كَسَا عَلِيٌّ ع النَّاسَ بِالْكُوفَةِ فَكَانَ فِي الْكِسْوَةِ بُرْنُسٌ حَرٌّ فَسَأَلَهُ إِيَّاهُ الْحَسَنُ فَأَبَى أَنْ يُعْطِيَهُ إِيَّاهُ وَ أَسْهَمَ عَلَيْهِ بَيْنَ الْمُسْلِمِينَ فَصَارَ لِقَى مِنْ هَمْدَانَ فَأَنْقَلَبَ بِهِ الْهَمْدَانِيُّ فَقِيلَ لَهُ إِنَّ حَسَنًا كَانَ سَأَلَهُ أَبَاهُ فَمَنَعَهُ إِيَّاهُ فَأَرْسَلَ بِهِ الْهَمْدَانِيُّ إِلَى الْحَسَنِ ع فَقَبِلَهُ.

(The book) ‘Qurb Al Isnaad’ – Abu Al Bakhtari,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: ‘It is narrated that Ali^{-asws} distributed clothing among the people of Kufa, and among the garments was a luxurious cloak made of fine fabric. Al-Hasan^{-asws} asked him^{-asws} for it, but he^{-asws} refused to give it to him^{-asws} and instead included it in the distribution among the Muslims. It ended up belonging to a young man from the tribe of Hamadan. When the Hamdani took it, he was told that Al-Hasan^{-asws} had requested it from his^{-asws} father but was denied. So the Hamdani sent the cloak to Hasan^{-asws}), and he^{-asws} accepted it’¹⁸⁰.

5- ل، الخصال ابن الوليد عن الصفار و سعد معاً عن ابن عيسى و البرقي معاً عن محمد البرقي عن محمد بن سنان عن أبي الجارود عن ابن جبير عن ابن عباس قال قال رسول الله ص أعطيت خمسا لم يعطها أحد قبلي جعلت لي الأرض مسجداً و طهوراً و نصرت بالرعب و أجل لي المعنم و أعطيت جوامع الكلم و أعطيت الشفاعة.

(The book) ‘Al Khisaal’ – Ibn Al Waleed, from Al Saffar and Sa’ad, both together from Ibn Isa and Al Barqy, both together from Muhammad Al Barqy, from Muhammad Bin Sinan, from Abu Al Jaroud, from Ibn Jubeyr, from Ibn Abbas who said,

‘Rasool-Allah^{-saww} said: ‘I^{-saww} have been Given five (things), no one before me^{-saww} had been Given. The (whole) earth has been Made a Masjid (prostration place) for me^{-saww} and a cleansing agent, and I^{-saww} have been Helped with the awe, and the spoils of war are Permissible for me^{-saww}, and I^{-saww} have been Given the comprehensive speech, and I^{-saww} have been Given the intercession’¹⁸¹.

أقول: قد مضى مثله بأسانيد في كتاب النبوة و غيره.

I say, ‘Similar to it has passed with chains of attribution in the Book of Prophet-hood and others’.

6- شي، تفسير العياشي عن ابن سنان عن أبي عبد الله ع قال: سَمِعْتُهُ يَقُولُ فِي الْعَنِيمَةِ يُخْرَجُ مِنْهَا الْحُمُسُ وَ يُقَسَّمُ مَا بَقِيَ بَيْنَ مَنْ قَاتَلَ عَلَيْهِ وَ وَبَى ذَلِكَ وَ إِنَّمَا الْفَيْءُ وَ الْأَنْقَالَ فَهُوَ خَالِصٌ لِرَسُولِ اللَّهِ ص.

Tafseer Al Ayyashi – From Ibn Sinan,

¹⁷⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 79 H 3

¹⁸⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 79 H 4

¹⁸¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 79 H 5

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying regarding the spoils of war: 'The fifth would be extracted from it and whatever remains would be distributed between the ones who had fought, and the one in charge of that, and rather the 'Fey' and the 'Anfaal', it is purely for Rasool-Allah^{-saww}'.¹⁸²

7- شي، تفسير العياشي عن ابن الطيار عن أبي عبد الله ع قال: يُخْرَجُ خُمْسُ الْغَنِيمَةِ ثُمَّ يُقَسَّمُ أَرْبَعَةَ أَخْمَاسٍ عَلَى مَنْ قَاتَلَ عَلَى ذَلِكَ أَوْ وَلِيَهُ.

Tafseer Al Ayyashi – From Ibn Al Tayyar,

'From Abu Abdullah^{-asws} having said: 'A fifth of the spoils of war would be extracted, and four-fifth would be distributed upon the ones who had fought upon that, or in charge of it''.¹⁸³

8- سر، السرائر مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خُذْ مَالَ النَّاصِبِ حَيْثُ وَجَدْتَهُ وَابْعَثْ إِلَيْنَا بِالْخُمْسِ.

(The book) 'Al Saraair' – Muhammad Bin Ali Bin Mahboub, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Sayf Bin Aameyra, from Al Moalla Bin Khuneys,

'From Abu Abdullah^{-asws} having said: 'Take the wealth of the Nasibis (hostile ones) wherever found, and send the fifth (Khums) to us^{-asws}'.¹⁸⁴

9- سر، السرائر مُحَمَّدُ بْنُ عَلِيٍّ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَحْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خُذْ مَالَ النَّاصِبِ حَيْثُ مَا وَجَدْتَهُ وَادْفَعْ إِلَيْنَا الْخُمْسَ.

(The book) 'Al Saraair' – Muhammad Bin Ali, from Ahmad Bin Al-Hassan, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtari,

'Seize the wealth of the Nasibis (hostile ones when in war) wherever you find it, and send the fifth (Khums) to us^{-asws}'.¹⁸⁵

قال محمد بن إدريس الناصب المعنى في هذين الخبرين أهل الحرب لأنهم ينصبون الحرب للمسلمين وإلا فلا يجوز أخذ مال مسلم ولا ذمي على وجه من الوجوه.

Muhammad Ibn Idrees said: 'The meaning of 'Nasibi' in these two reports refers to the people of war because they wage war against the Muslims. Otherwise, it is not permissible to take the wealth of a Muslim or a Zimmi in any way'.

10- مُحَمَّدُ بْنُ جَرِيرٍ الطَّبْرِيُّ عَنِ التَّارِخِيِّ قَالَ: لَمَّا وَرَدَ سَيْبُ الْفُرْسِ إِلَى الْمَدِينَةِ أَرَادَ عُمَرُ بْنُ الْخَطَّابِ بَيْعَ الْبَسَاءِ وَ أَنْ يُجْعَلَ الرَّجَالُ عِبِيدًا فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ رَسُولَ اللَّهِ ص قَالَ أَكْرَمُوا كَرِيمَ كُلِّ قَوْمٍ

And Muhammad Bin Jareer Al Tabari, other than the historian, said,

¹⁸² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 79 H 6

¹⁸³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 79 H 7

¹⁸⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 79 H 8

¹⁸⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 79 H 9

‘When the captives of Persian arrived to Al-Medina, Umar Bin Al-Khattab wanted to sell the women and to make the men as slaves. Amir Al-Momineen^{-asws} said to him: ‘Rasool-Allah^{-saww} said: ‘Honour the honourable ones of every people!’

فَقَالَ عُمَرُ قَدْ سَمِعْتُهُ يَقُولُ إِذَا آتَاكُمْ كَرِيمٌ قَوْمٍ فَأَكْرِمُوهُ وَإِنْ خَالَفَكُمْ

Umar said, ‘I heard him^{-saww} saying: ‘Whenever an honourable one of a people comes to you, then honour him, and even if he opposes you!’

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع هُوَ لَا يَفْؤُ قَوْمٌ قَدْ أَلْفُوا إِلَيْكُمْ السَّلَامَ وَ رَغِبُوا فِي الْإِسْلَامِ وَ لَا بُدَّ مِنْ أَنْ يَكُونَ لِي مِنْهُمْ ذُرِّيَّةٌ وَ أَنَا أَشْهَدُ اللَّهَ وَ أَشْهَدُكُمْ أَنِّي قَدْ أَعْتَمْتُ نَصِيْبِي مِنْهُمْ لِرُؤْفَةِ اللَّهِ تَعَالَى

Amir Al-Momineen^{-asws} said: ‘They are a people who have cast the peace to you and they are desirous regarding Al-Islam, and there is no escape from there being offspring of theirs for me^{-asws}, and I^{-asws} keep Allah^{-azwj} as Witness and I^{-asws} keep all of you as witnesses that I^{-asws} have hereby liberated my^{-asws} share from them for the Face of Allah^{-azwj} the Exalted’.

فَقَالَ جَمِيعُ بَنِي هَاشِمٍ قَدْ وَهَبْنَا حَقَّنَا أَيْضًا لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ

The entirety of the clan of Hashim^{-as} said, ‘We hereby gift our rights as well to you^{-asws}, O Amir Al-Momineen^{-asws}!’

فَقَالَ اللَّهُمَّ اشْهَدْ أَنِّي قَدْ أَعْتَمْتُ مَا وَهَبُونِي لِرُؤْفَةِ اللَّهِ

He^{-asws} said: ‘O Allah^{-azwj}! I^{-asws} testify that I^{-asws} have liberated what they have gifted me^{-asws}, for the Face of Allah^{-azwj}!’

فَقَالَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ قَدْ وَهَبْنَا حَقَّنَا لَكَ يَا أبا رَسُولِ اللَّهِ ص

The Emigrants and the Helpers said, ‘We hereby gift our rights to you^{-asws}, O brother^{-asws} of Rasool-Allah^{-saww}!’

فَقَالَ اللَّهُمَّ اشْهَدْ أَنَّهُمْ قَدْ وَهَبُوا لِي حَقَّهُمْ وَ قَبِلْتَهُ وَ اشْهَدْ أَنِّي قَدْ أَعْتَمْتُهُمْ لِرُؤْفَتِكَ

He^{-asws} said: ‘O Allah^{-azwj}! Be Witness they have gifted their rights to me^{-asws}, and I^{-asws} have accepted it, and Be Witness I^{-asws} have hereby liberated them for Your^{-azwj} Sake!’

فَقَالَ عُمَرُ لِمَ تَقْضَتْ عَلَيَّ عَزْمِي فِي الْأَعْجَامِ وَ مَا الَّذِي رَغِبْتَ عَنْ رَأْيِي فِيهِمْ

Umar said, ‘Why did you^{-asws} break my determination upon me regarding the non-Arabs, and what is that which turned you away from my view regarding them?’

فَأَعَادَ عَلَيْهِ مَا قَالَ رَسُولُ اللَّهِ ص فِي إِكْرَامِ الْكُرَمَاءِ فَقَالَ عُمَرُ قَدْ وَهَبْتُ لِلَّهِ وَ لَكَ يَا أبا الْحَسَنِ مَا يُحْصِي وَ سَائِرَ مَا لَمْ يُوَهَّبْ لَكَ

He^{-asws} repeated to him what Rasool-Allah^{-saww} had said regarding honouring the honourable ones. Umar said, 'I hereby gift for Allah^{-azwj} and to you^{-asws}, O Abu Al-Hassan^{-asws}, whatever is especially for me, and rest of what has not been gifted to you^{-asws} (yet)!'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع اللَّهُمَّ اشْهَدْ عَلَيَّ مَا قَالَهُ وَ عَلَيَّ عَنِّي إِتَاهُمْ

Amir Al-Momineen^{-asws} said: 'O Allah^{-azwj}! Be Witness upon what he has said, and upon my^{-asws} having liberated them!'

فَرَعِبَ جَمَاعَةٌ مِنْ قُرَيْشٍ فِي أَنْ يَسْتَنْكِحُوا النِّسَاءَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع هَؤُلَاءِ لَا يُكْرَهُنَّ عَلَيَّ ذَلِكَ وَ لَكِنْ يُخَيَّرْنَ وَ مَا اخْتَرْتُهُ عَمِلَ بِهِ

A group of Qureysh desired in marrying the women. Amir Al-Momineen^{-asws} said: 'They will not be coerced upon that, but they can choose, and whatever the choice it will be worked with!'

فَأَشَارَ جَمَاعَةٌ إِلَى شَهْرَبَانُوَيْهٍ بِنْتِ كَيْسَرَى فَخَيَّرَتْ وَ حُوْطِبَتْ مِنْ وَرَاءِ الْحِجَابِ وَ الْجَمْعُ حُضُورٌ فَقِيلَ لَهَا مِنْ تَخْتَارِينَ مِنْ حُطَّابِكَ وَ هَلْ أَنْتِ تُرِيدِينَ بَعْلًا

A group indicated towards (lady) Shehrbanuwayh^{-as} daughter of Chosroe. She^{-as} was addressed from behind the veil, and the gathering was present. It was said to her^{-as}, 'Whom do you^{-as} choose from your^{-as} proposers, and do you^{-as} want a husband?'

فَسَكَتَتْ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَدْ أَرَادَتْ وَ بَقِيَ الْإِخْتِيَارُ

She^{-as} was silent. Amir Al-Momineen^{-asws} said: 'She^{-as} has intended, and the choice remains'

فَقَالَ عُمَرُ وَ مَا عَلِمْتُكَ بِإِرَادَتِهَا الْبَعْلَ

Umar said, 'And what makes you^{-asws} know of her^{-as} intending the husband?'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ رَسُولَ اللَّهِ ص كَانَ إِذَا أَتَتْهُ كَرِيمَةٌ قَدِيمٌ لَا وَلِيَّ لَهَا وَ قَدْ حُطِبَتْ يَأْمُرُ أَنْ يُقَالَ لَهَا أَنْتِ رَاضِيَةٌ بِالْبَعْلِ فَإِنْ اسْتَحْيَتْ وَ سَكَتَتْ جَعَلْتَ إِذْنَهَا صُمَاتُهَا وَ أَمَرَ بِتَزْوِجِهَا وَ إِنْ قَالَتْ لَا لَمْ تُكْرَهُ عَلَيَّ مَا تَخْتَارُهُ وَ إِنْ شَهْرَبَانُوَيْهٍ أُرِيَتْ الْحُطَّابَ

Amir Al-Momineen^{-asws} said: 'Rasool-Allah^{-saww}, was such when an honourable woman of a people came to him^{-saww} having not guardian for her, and she had been proposed for, he^{-saww} instructed that it be said to her, 'Do you agree with (having a) husband?' If she was embarrassed and remained silent, her silence was made to be her permission, and he^{-saww} instructed with her being married, and if she said, 'No', she was not coerced upon what she chose, and Shehrbanuwayh^{-as} should be shown the suitors'.

فَأَوْمَأَتْ بِبَيْدِهَا وَ اخْتَارَتْ الْحُسَيْنَ بْنَ عَلِيٍّ ع فَأَعِيدَ الْقَوْلُ عَلَيْهَا فِي التَّخْيِيرِ فَأَشَارَتْ بِبَيْدِهَا وَ قَالَتْ بَلَّغْتَهَا هَذَا إِنْ كُنْتُ مُحَيَّرَةً وَ جَعَلْتَ أَمِيرَ الْمُؤْمِنِينَ وَ لَيْهَا وَ تَكَلَّمَتْ حُدَيْفَةً بِالْحِطْبَةِ

She^{-as} gestured by her^{-as} hand and chose Al-Husayn Bin Ali^{-asws}. The word was repeated to her^{-as} regarding the choice. She^{-as} indicated by her^{-as} hand and said in her^{-as} language, 'This one, if I^{-as} had the choice!', and she^{-as} made Amir Al-Momineen^{-asws} as her^{-as} guardian, and Huzeyfa spoke with the proposal.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا اسْمُكَ

Amir Al-Momineen^{-asws} said: 'What is your^{-as} name?'

فَقَالَتْ شَاهَزَانُ بِنْتُ كِسْرَى

She^{-as} said: 'Shahzanan daughter of Chosroe!'

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَنْتِ شَهْرَبَانُوَيْهَ وَ أُخْتُكَ مُرْوَارِيدُ بِنْتُ كِسْرَى

Amir Al-Momineen^{-asws} said: 'You^{-as} are Shehrbanuwayh, and your^{-as} sister is Murwareyd daughter of Chosroe'.

قَالَتْ أَرِيه.

She^{-as} said: 'Areyh (yes)'.¹⁸⁶

[باب 80 فضل إغاثة المجاهدين و ذم إيذائهم](#)

CHAPTER 80 – MERIT OF SUPPORTING THE FIGHTERS AND CONDEMNATION OF HARMING THEM

1- م، تفسير الإمام عليه السلام سُئِلَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ ع عَنِ النَّفَقَةِ فِي الْجِهَادِ إِذَا لَزِمَ أَوْ اسْتُحِبَّ فَقَالَ أَمَا إِذَا لَزِمَ الْجِهَادُ بَأَنْ لَا يَكُونَ بِإِزَاءِ الْكَافِرِينَ مَنْ يَنْوُبُ عَنْ سَائِرِ الْمُسْلِمِينَ فَالنَّفَقَةُ هُنَاكَ الدِّرْهَمُ بِسَبْعِمِائَةِ أَلْفٍ

Tafseer of the Imam Hassan Al-Askari^{-asws}, may the greeting be upon him^{-asws} – 'Amir Al-Momineen^{-asws} was asked about the spending in the Jihaad when it is either necessary or recommended. He^{-asws} said: 'As for when the Jihaad is necessitated and there do not happen to be, to confront the Kafirs, the one who represent on behalf of the rest of the Muslims (sufficient fighters), so the spending over here, the Dirham (equates to) seven hundred thousand.

فَأَمَّا الْمُسْتَحَبُّ الَّذِي هُوَ قَصَدَ الرَّجُلُ وَ قَدْ نَابَ عَلَيْهِ مِنْ سَبْعَةٍ وَ اسْتَعْنَى عَنْهُ فَالِدِرْهَمُ بِسَبْعِمِائَةِ حَسَنَةٍ كُلُّ حَسَنَةٍ خَيْرٌ مِنَ الدُّنْيَا وَ مَا فِيهَا مِائَةٌ أَلْفٍ مَرَّةً.

And as for the recommended, it is that which the man aims for, and there has been represented on his behalf the ones who preceded him, and there is no need for him (to fight), so the Dirham (spent) would be with seven hundred good Rewards, each Reward being better than the world and whatever is in it, by one hundred thousand times".¹⁸⁷

¹⁸⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 79 H 10

¹⁸⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 80 H 1

2- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ اغْتَابَ غَايِبًا أَوْ آذَاهُ أَوْ خَلَفَهُ فِي أَهْلِهِ بِخِلَافَةِ سَوْءٍ نُصِبَ لَهُ يَوْمَ الْقِيَامَةِ عَلْمٌ فَيَسْتَفْرَعُ بِحَسَنَاتِهِ وَ يُرَكِّسُ فِي النَّارِ.

(The book) 'Nawadir' of Al Rawandy – By his chain,

From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Backbiting a fighter or hurting him or replacing him in his family with an evil replacement, a flag will be set up for him on the Day of Qiyamah, so his good deeds will be voided and he will be flung into the Hellfire".¹⁸⁸

[باب 81 أحكام الأرضين](#)

CHAPTER 81 – RULING OF THE LANDS

1- شي، تفسير العياشي عن عمّار السَّاباطِي قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ قَالَ فَمَا كَانَ لِلَّهِ فَهُوَ لِرَسُولِهِ وَ مَا كَانَ لِرَسُولِ اللَّهِ فَهُوَ لِلْإِمَامِ بَعْدَ رَسُولِ اللَّهِ ص.

Tafseer Al Ayyashi – From Ammar Al Sabaty who said,

'I heard Abu Abdullah^{-asws} saying: ***Surely the earth is for Allah, He Causes it to be inherited by the one He so Desires to from His servants, [7:128].*** He^{-asws} said: 'Whatever was for Allah^{-azwj}, it is for His^{-azwj} Rasool^{-saww}, and whatever was for Rasool-Allah^{-saww}, it is for the Imam^{-asws} after Rasool-Allah^{-saww}".¹⁸⁹

2- شي، تفسير العياشي عن أَبِي خَالِدِ الْكَابُلِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: وَجَدْنَا فِي كِتَابِ عَلِيِّ ع إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَ الْعَاقِبَةُ لِلْمُتَّقِينَ وَ أَنَا وَ أَهْلُ بَيْتِي الَّذِينَ أَوْرَثَنَا اللَّهُ الْأَرْضَ وَ نَحْنُ الْمُتَّقُونَ وَ الْأَرْضُ كُلُّهَا لَنَا

Tafseer Al Ayyashi – From Abu Khalid Al Kabuli,

'From Abu Ja'far^{-asws} having said: 'We^{-asws} found in the book of Ali^{-asws}: ***Surely the earth is for Allah, He Causes it to be inherited by the one He so Desires to from His servants, and the end-result is for the pious [7:128],*** and I^{-asws} and People^{-asws} of my^{-asws} Household are those Allah^{-azwj} has Inherited the earth, and we^{-asws} are the pious, and the earth, all of it is for us^{-asws}!

فَمَنْ أَحْيَا أَرْضًا مِنَ الْمُسْلِمِينَ فَعَمَرَهَا فَلْيُؤَدِّ خَرَاجَهَا إِلَى الْإِمَامِ مِنْ أَهْلِ بَيْتِي وَ لَهُ مَا أَكَلَ مِنْهَا فَإِنْ تَرَكَهَا وَ أَخْرَجَهَا بَعْدَ مَا عَمَرَهَا فَأَخَذَهَا رَجُلٌ مِنَ الْمُسْلِمِينَ بَعْدَهُ فَعَمَرَهَا وَ أَحْيَاهَا فَهُوَ أَحَقُّ بِهِ مِنَ الَّذِي تَرَكَهَا فَلْيُؤَدِّ خَرَاجَهَا إِلَى الْإِمَامِ مِنْ أَهْلِ بَيْتِي وَ لَهُ مَا أَكَلَ مِنْهَا

So, the one from the Muslims who revives a land and develops it, let him pay its tax to the Imam^{-asws} from People^{-asws} of my^{-asws} Household, and for him is what he has consumed from it. If he neglects it after having developed it, so a man from the Muslims takes it after him and he develops it and revives it, he is more rightful with it than the one who had neglected it. Let

¹⁸⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 80 H 2

¹⁸⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 81 H 1

him pay its tax to the Imam^{-asws} from People^{-asws} of my^{-asws} Household, and for him would be what he has consumed from it.

حَتَّى يَظْهَرَ الْفَائِزُ مِنْ أَهْلِ بَيْتِي بِالسَّيْفِ فَيُخَوِّزُهَا وَ يَمْتَعَهَا وَ يُخْرِجُهُمْ عَنْهَا كَمَا خَوَّاهَا رَسُولُ اللَّهِ ص وَ مَنَعَهَا إِلَّا مَا كَانَ فِي أَيْدِي شِبَعَيْنَا فَإِنَّهُ يُقَاطِعُهُمْ وَ يَتْرُكُ الْأَرْضَ فِي أَيْدِيهِمْ.

Until Al-Qaim^{-ajfj} from People^{-asws} of my^{-asws} Household appears with the sword, so he^{-ajfj} will seize it and prevent it, and he^{-ajfj} will expel them from it just as Rasool-Allah^{-saww} had seized it and prevented it, except what would be in the hands of our^{-asws} Shias, for he^{-ajfj} will cut it out for them and leave it in their hands”.¹⁹⁰

3- كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ قَالَ: بَعَثَ أَسَامَةُ بْنُ زَيْدٍ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع أَنْ ابْعَثْ عَلَيَّ بَعْطَائِي فَوَ اللَّهُ لَتَعْلَمَنَّ أَنَّكَ لَوْ كُنْتَ فِي فَمِ أَسَدٍ لَدَخَلْتُ مَعَكَ

(The book) ‘Kitab Al Gharaat’ of Ibrahim Bin Muhammad Al Saqafy who said,

‘Usama Bin Zayd sent a message to Amir Al-Momineen^{-asws}, ‘Sent my award to me, for by Allah^{-azwj}, you^{-asws} know that even if you^{-asws} were to be in the mouth of a lion, I would enter it with you^{-asws}!’

فَكُنْتُ إِلَيْهِ أَنَّ هَذَا الْمَالَ لِمَنْ جَاهَدَ عَلَيْهِ وَ لَكِنْ هَذَا مَالِي بِالْمَدِينَةِ فَأَصِيبُ مِنْهُ مَا شِئْتُ.

He^{-asws} wrote: ‘This wealth is for the one who had fought upon it, but this wealth of mine at Al-Medina, take from it whatever you desire to’.¹⁹¹

4- ب، قرب الإسناد هارون عن ابن زياد عن الصادق عن أبيه ع أَنَّ رَسُولَ اللَّهِ ص أَمَرَ بِالْبُتُورِ عَلَى أَهْلِ الدَّيْمَةِ ثَلَاثَةَ أَيَّامٍ وَ قَالَ إِذَا قَامَ قَائِمُنَا اضمحلَّت القَطَائِعُ فَلَا قَطَائِعَ.

(The book) ‘Qurb Al Isnaad’ – Haroun, from Ibn Ziyad,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: ‘Rasool-Allah^{-saww} instructed with the descending to the people under the responsibility (Ahl Al-Zimma) for three days, and said: ‘When our^{-asws} Qaim^{-ajfj} rises, the land grants will be abolished so there will be no land grants’.¹⁹²

5- ب، قرب الإسناد هارون عن ابن زياد عن الصادق عن أبيه ع قَالَ سَمِعْتُ أَبِي ع يَقُولُ إِنَّ لِي أَرْضَ حَرَّاجٍ وَ قَدْ ضَمَعْتُ بِهَا.

(The book) ‘Qurb Al Isnaad’ – Haroun, from Ibn Ziyad,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: ‘I^{-asws} heard my^{-asws} father^{-asws} saying: ‘I^{-asws} have a land generating revenue and I^{-asws} have been constricted with it’.¹⁹³

¹⁹⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 81 H 2

¹⁹¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 81 H 3

¹⁹² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 81 H 4

¹⁹³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 81 H 5

6- ب، قرب الإسناد ابن أبي الخطاب عَنِ الزُّنَظِي عَنِ الرِّضَا ع قَالَ: دُرِّرَ لَهُ الْحَرَاجُ وَ مَا سَارَ بِهِ أَهْلُ بَيْتِهِ فَقَالَ الْعَشْرُ وَ نِصْفُ الْعَشْرِ عَلَى مَنْ أَسْلَمَ طَوْعاً تَرَكْتُ أَرْضَهُ بِيَدِهِ يُؤْخَذُ مِنْهُ الْعَشْرُ وَ نِصْفُ الْعَشْرِ فِيمَا عَمَرَ مِنْهَا وَ مَا لَمْ يَعْمُرْ مِنْهَا أَخَذَهُ الْوَالِي فَقَبَلَهُ بِمَنْ يَعْمُرُهُ وَ كَانَ لِلْمُسْلِمِينَ

(The book) 'Qurb Al Isnaad' – Ibn Abu Al Khattab, from Al Bazanty,

'From Al-Reza^{-asws}, he (the narrator) said: 'Land tax and practice of People^{-asws} of his^{-asws} Household was mentioned. He^{-asws} said: 'The tenth and half of the tenth are upon those who embrace Islam willingly. Their land is left in their hands. The tenth and half of the tenth are taken from what they cultivate, and what is not cultivated is taken by the ruler. He will accept it from the one who cultivates it. It would be for the Muslims.

وَ لَيْسَ فِيمَا كَانَ أَقَلَّ مِنْ خَمْسَةِ أَوْسَاقٍ شَيْءٌ وَ مَا أَخَذَ بِالسَّيْفِ فَذَلِكَ لِلْإِمَامِ يُقْبَلُ بِالَّذِي يَرَى كَمَا صَنَعَ رَسُولُ اللَّهِ ص بِخَيْبَرَ قَبْلَ أَرْضِهَا وَ نَخَلَهَا

And there is nothing for that which is less than five Awsaq (a measure of weight) from it. What is taken by the sword, that belongs to the Imam^{-asws} who accepts it as he^{-asws} sees fit, as Rasool-Allah^{-saww} had done at Khaybar, accepting its land and date palms.

وَ النَّاسُ يَقُولُونَ لَا تَصْلُحُ قِبَالَةُ الْأَرْضِ وَ النَّخْلُ الْبَيَاضُ أَكْثَرُ مِنَ السَّوَادِ وَ قَدْ قَبَلَ رَسُولُ اللَّهِ ص خَيْبَرَ وَ عَلَيْهِمْ فِي حِصَّتِهِمُ الْعَشْرُ وَ نِصْفُ الْعَشْرِ قَالَ وَ سَمِعْتُهُ يَقُولُ إِنَّ أَهْلَ الطَّائِفِ أَسْلَمُوا فَأَعْتَقَهُمْ رَسُولُ اللَّهِ ص وَ جَعَلَ عَلَيْهِمُ الْعَشْرَ وَ نِصْفَ الْعَشْرِ وَ أَهْلُ مَكَّةَ كَانُوا أُسْرَاءَ فَأَعْتَقَهُمْ رَسُولُ اللَّهِ ص وَ قَالَ أَنْتُمْ الطَّلَقَاءُ.

And the people said, 'The soil and date palms of Khaybar are not suitable as the white (soil) exceeds the black (soil)!' But the Rasool-Allah^{-saww} accepted Khaybar and took from them the tenth and half of the tenth. And I heard him say that the people of Al-Ta'if embraced Islam, and Rasool-Allah^{-saww} freed them and imposed the tenth and half of the tenth upon them. The people of Makkah were prisoners, and Rasool-Allah^{-saww} freed them, saying, 'You are the freed ones!'¹⁹⁴

7- تَحَجُّجُ الْبَلَاغَةِ، مِنْ كَلَامِهِ لَهُ ع فِيمَا رَدَّهُ مِنْ قَطَائِعِ عُثْمَانَ بْنِ عَفَّانَ وَ اللَّهِ لَوْ وَجَدْتُهُ قَدْ تَزَوَّجَ بِهِ الْبَسَاءَ وَ مَلَكَ بِهِ الْإِمَاءَ لَرَدَدْتُهُ فَإِنَّ فِي الْعَدْلِ سَعَةً وَ مَنْ ضَاقَ عَلَيْهِ الْعَدْلُ فَالْجُورُ عَلَيْهِ أَضْيَقُ.

(The book) 'Nahj Al Balagah' –

'From a speech of his^{-asws} regarding what he^{-asws} returned from the land grants of Usman Bin Affan: 'By Allah^{-azwj}! If I^{-asws} were to find out that the women have been married by it, and the slave girls have been owned by it, I^{-asws} shall return it, for there is leeway in the justice, and the one whom the justice is narrowed upon, then the tyranny is narrower upon him!'¹⁹⁵

8- وَ مِنْهُ، فِيمَا كَتَبَ ع إِلَى قُتَيْبِ بْنِ الْعَبَّاسِ مُرَّ أَهْلِ مَكَّةَ أَنْ لَا يَأْخُذُوا مِنْ سَاكِنِي أَجْرًا فَإِنَّ اللَّهَ سُبْحَانَهُ يَقُولُ سَوَاءٌ الْعَاكِفُ فِيهِ وَ الْبَادِ فَالْعَاكِفُ الْمُقِيمُ بِهِ وَ الْبَادِي الَّذِي يَحْجُجُ إِلَيْهِ مِنْ غَيْرِ أَهْلِهِ.

And from him, 'Among what he^{-asws} wrote to Qusam Bin Al-Abbas: 'And instruct the people of Makkah that they should not be taking any rent from a dweller, for Allah^{-azwj} the Glorious is

¹⁹⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 81 H 6

¹⁹⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 81 H 7

Saying: ***We Made it for the people to be equal therein, the dweller in it and the visitor, [22:25]***, so the dweller is the one staying in it, and the visitor is the one performing Hajj to it, from without his family. May Allah^{-azwj} Harmonise us and you to His^{-azwj} Love. And the greetings”.¹⁹⁶

9- كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ عَنْ أَبِي يَحْيَى الْمَدِينِيِّ عَنْ جُوَيْرِبِ بْنِ الصَّنْحَاكِ بْنِ مِرْزَاهِمٍ عَنْ عَلِيِّ ع قَالَ: كَانَ خَلِيلِي رَسُولُ اللَّهِ ص لَا يَخْسُ شَيْئًا لَعْدٍ وَكَانَ أَبُو بَكْرٍ يَفْعَلُ وَ قَدْ رَأَى عُمَرُ بْنُ الْخَطَّابِ فِي ذَلِكَ أَنَّ دَوْنَ الدَّوَابِّ وَ أَحْرَ الْمَالَ مِنْ سَنَةٍ إِلَى سَنَةٍ وَ أَمَا أَنَا فَأَصْنَعُ كَمَا صَنَعَ خَلِيلِي رَسُولُ اللَّهِ ص

(The book) ‘Kitab Al Gharaat’ of Ibrahim Bin Muhammad Al Saqafy, from Abu Yahya Al Madany, from Juweybir, from Al Zahhak Bin Muzahim,

‘From Ali^{-asws} having said: ‘My^{-asws} friend Rasool-Allah^{-saww} did not withhold anything for the next day while Abu Bakr did so, and Umar Bin Al-Khattab was seen regarding that recording in the registry and delay the (distribution of) wealth from a year to a year, and as for me^{-asws}, I^{-asws} do just as my^{-asws} friend Rasool-Allah^{-saww} had done!’

قَالَ وَ كَانَ عَلِيٌّ ع يُعْطِيهِمْ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ وَ كَانَ يَقُولُ شِعْرٌ

إِذْ كُلُّ جَانٍ يَدُهُ إِلَى فِيهِ.

هَذَا جَنَائِي وَ خِيَارُهُ فِيهِ

And Ali^{-asws} had given them from the Friday to the Friday, and he^{-asws} had said a poem (couplet): ‘This is my yield and the goodness is in it when every harvester, his hand is to his mouth’.¹⁹⁷

10- وَ فِيهِ عَنْ إِبْرَاهِيمَ بْنِ الْعَبَّاسِ عَنِ ابْنِ الْمُبَارَكِ الْبَجَلِيِّ عَنْ بَكْرِ بْنِ عَيْسَى عَنْ عَاصِمِ بْنِ كَلَيْبِ الْجَرْمِيِّ عَنْ أَبِيهِ أَنَّهُ قَالَ: كُنْتُ عِنْدَ عَلِيٍّ ع فَجَاءَهُ مَالٌ مِنَ الْجَبَلِ فَقَامَ فَمُتَمْنَا مَعَهُ حَتَّى انْتَهَى إِلَى خَرِبِنْدِ خَزُو حَمَالِينَ فَاجْتَمَعَ إِلَيْهِ حَتَّى ازْدَحَمُوا عَلَيْهِ فَأَخَذَ جَبَالًا فَوَصَلَهَا بِيَدِهِ وَ عَقَدَ بَعْضَهَا إِلَى بَعْضٍ ثُمَّ أَدَارَهَا حَوْلَ الْمَتَاعِ ثُمَّ قَالَ لَا أَحِلُّ لَأَخِي أَنْ يُجَاوِزَ هَذَا الْحَبْلَ

And in it, from Ibrahim Bin Al Abbas, from Ibn Al Mubarak Al Bajaly, from Bakr Bin Isa, from Aasim Bin Kuleyb Al Jarmy, from his father he said,

‘I was in the presence of Ali^{-asws}. Wealth came from the mountains. He^{-asws} stood up, so we stood up with him^{-asws} until he^{-asws} ended to a group of labourers. The people gathered around him^{-asws}, crowding in. He^{-asws} took some ropes, tied them with his^{-asws} own hands, and connected some of them to each other, then circled it around the goods. Then he^{-asws} said: ‘I^{-asws} do not permit anyone to cross this rope!’

قَالَ فَعَقَدْنَا مِنْ وَرَاءِ الْحَبْلِ وَ دَخَلَ عَلِيٌّ ع فَقَالَ أَيْنَ رُؤُوسُ الْأَسْبَاحِ

He (the narrator) said, ‘We sat back from behind the rope, and Ali^{-asws} entered. He^{-asws} said: ‘Where are chiefs of the tribes?’

¹⁹⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 81 H 8

¹⁹⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 81 H 9

فَدَخَلُوا عَلَيْهِ فَجَعَلُوا يَحْمِلُونَ هَذَا الْجُؤَالِقَ إِلَى هَذَا الْجُؤَالِقِ وَ هَذَا إِلَى هَذَا حَتَّى قَسَمُوهُ سَبْعَةَ أَجْزَاءٍ قَالَ فَوَجَدَ مَعَ الْمَتَاعِ رَغِيماً فَكَسَرَهُ سَبْعَ كِسْرٍ ثُمَّ وَضَعَ عَلَى كُلِّ جِزْيَةٍ كِسْرَةً ثُمَّ قَالَ

إِذَا كُلُّ جَانٍ يَدُهُ إِلَى فِيهِ

هَذَا جَنَائِي وَ حَبَابُهُ فِيهِ

They entered, and he^{-asws} had them distribute the goods, moving sacks from one to another until they divided them into seven parts. He^{-asws} then found a loaf of bread among the goods, broke it into seven pieces, and placed one piece on each portion. Then he^{-asws} said (a couplet): ‘This is my yield and the goodness is in it when every harvester, his hand is to his mouth’.

قَالَ ثُمَّ أَفْرَعُ عَلَيْهَا فَجَعَلَ كُلُّ رَجُلٍ يَدْعُو قَوْمَهُ وَ يَحْمِلُونَ الْجُؤَالِقَ.

He (the narrator) said, ‘Then he^{-asws} cast lots upon it, so every man called his people and they carried away the sacks’.¹⁹⁸

باب 82 النوادر

CHAPTER 82 – THE MISCELLANEOUS

1- ب، قرب الإسناد هارون عن ابن زياد عن الصادق عن آبائه ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: تَارَكُوا الْحَبَشَةَ مَا تَارَكُوهُمْ فَوَ الَّذِي نَفْسِي بِيَدِهِ لَا يَسْتَخْرِجُ كَنْزَ الْكَعْبَةِ إِلَّا دُو السُّوَيْفَتَيْنِ.

(The book) ‘Qurb Al Isnaad’ – Haroun, from Ibn Ziyad,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}: ‘Leave the Ethiopians alone for as long as they leave you alone! By the One in Whose Hand is my^{-asws} soul! No one will take out the treasures of the Kabah except the one with the two legs!’¹⁹⁹

2- ب، قرب الإسناد الرِّيَّانُ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ كَانَ رَسُولُ اللَّهِ ص إِذَا وَجَّهَ جَيْشاً فَأَتَاهُمْ أَمِيرٌ بَعَثَ مَعَهُمْ مِنْ ثِقَاتِهِ مَنْ يَتَجَسَّسُ لَهُ خَبْرَهُ.

(The book) ‘Qurb Al Isnaad’ – Al Rayyan said,

‘I heard Al-Reza^{-asws} saying: ‘Whenever Rasool-Allah^{-saww} had sent out an army and appointed a commander over them, he^{-saww} would also send one of his^{-saww} trusted men with them to gather information for him^{-saww}’.²⁰⁰

3- ب، قرب الإسناد ابنُ عيسى عَنِ الْبَرْزَنْطِيِّ قَالَ: سَأَلْنَا الرِّضَا ع هَلْ أَحَدٌ مِنْ أَصْحَابِكُمْ يُعَالِجُ السِّلَاحَ

(The book) ‘Qurb Al Isnaad’ – Ibn Isa, from Al Bazanty who said,

‘We asked Al-Reza^{-asws}, ‘Is there anyone from your^{-asws} companions who repairs the weapons?’

¹⁹⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 81 H 10

¹⁹⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 82 H 1

²⁰⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 82 H 2

فَقُلْتُ رَجُلٌ مِنْ أَصْحَابِنَا زَرَّادٌ

I said, 'There is a man from our companions who is an armourer!'

فَقَالَ إِنَّمَا هُوَ سَرَّادٌ أَمَا تَقْرَأُ كِتَابَ اللَّهِ عَزَّ وَجَلَّ فِي قَوْلِ اللَّهِ لِدَاوُدَ عَ أَنْ اِعْمَلْ سَابِغَاتٍ وَ قَدِّرْ فِي السَّرْدِ الْحَلَقَةَ بَعْدَ الْحَلَقَةِ.

He^{-asws} said: 'But rather he is an armour repairer. Have you not read the Book of Allah^{-azwj} Mighty and Majestic regarding the Words of Allah^{-azwj} to Dawood: **Make armour and measure the rings appropriately, [34:11]**? The circle after the circle (armour chinks)'.²⁰¹

4- ل، الخصال العسكري عن عبد الله بن محمد بن عبدان العسكري عن محمد بن سليمان عن حنان بن علي عن عقيل عن الزهري عن عبيد الله بن عبد الله عن ابن عباس قال قال رسول الله ص خير الصحابة أربعة وخير السرايا أربعمائة وخير الجيوش أربعة آلاف ولن يهزم اثنا عشر ألف ألفاً من قلة إذا صبروا وصدقوا.

(The book) 'Al Khisaal' – Al Askari, from Abdullah Bin Muhammad, from Abdan Al Askary, from Muhammad Bin Suleyman, from Hanan Bin Ali, from Aqeel, from Al Zuhry, from Ubeydullah Bin Abdullah, from Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'Best (number) of companions is four, and best (number in a) detachment is four hundred, and best of the armies is of four thousand, and twelve thousand will never be defeated due to few numbers when they are patient and are sincere''.²⁰²

5- ل، الخصال عن أمير المؤمنين ع قال: يوم الثلاثاء يوم حرب ودم.

(The book) 'Al Khisaal' –

'From Amir Al-Momineen^{-asws} having said: 'The day of Tuesday is a day of war and blood''.²⁰³

أقول: قد مضى بتمامه في باب الأيام.

I (Maslisi) say, 'Its complete version has passed in the chapter on the days'.

6- ما، الأماالي للشيخ الطوسي التمار عن محمد بن القاسم الأنباري عن أبيه عن الغزي [العري] عن إبراهيم بن مسلم عن عبد المجيد بن عبد العزيز عن مروان بن سالم عن الأعمش عن أبي وائل و زيد بن وهب عن خديفة بن اليمان قال قال رسول الله ص تاركوا الترك ما تركوكم فإن من يسلب أمتي ملكها وما حوّلها الله لبنو قنطور بن كزير وهم الترك.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Tammar, from Muhammad Bin Al Qasim Al Anbary, from his father, from Al Gazy, from Ibrahim Bin Muslim, from Abdul Majeed Bin Abdul Al Aziz, from Marwan Bin Salim, from Al Amsh, from Abu Wa'il and Zayd Bin Wahb, from Huzeifa Bin Al Yaman who said,

²⁰¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 82 H 3

²⁰² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 82 H 4

²⁰³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 82 H 5

'Rasool-Allah^{-sawww} said: 'Leave the Turks alone for as long as they leave you alone, for the one who strips my^{-sawww} community of its authority and what Allah^{-azwj} has Bestowed it are the clan of Qantour Bin Kikir, and they are the Turks!'"²⁰⁴

7- ع، علل الشرائع أبي عن الحميري عن هارون عن ابن صدقة عن الصادق عن آبائه ع أن رسول الله ص قال: ناركوا الترك ما تركوكم فإن كلبهم شديد و كلبهم حسيب.

(The book) 'Ilal Al Sharaie' – My father, from Al Himeyri, from Haroun, from Ibn Sadaqa,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}: 'Rasool-Allah^{-sawww} said: 'Leave the Turks alone for as long as they leave you alone, for their aggression is severe and their hostility is vile!'"²⁰⁵

[باب 83 المرابطة](#)

CHAPTER 83 – GUARDING THE FRONTIER

الآيات آل عمران يا أيها الذين آمنوا اصبروا و صابروا و رابطوا

The Verses – (Surah) Aal-e-Imran^{-as}: ***O you who believe! Be patient, and excel in patience, and guard the frontier [3:200].***

الأنفال و أعدوا لهم ما استطعتم من قوة و من رباط الخيل فزهبوا به عدو الله و عدوكم و آخرين من دونهم لا تعلموهم الله يعلمهم و ما تنفقوا من شيء في سبيل الله يوف إينكم و أنتم لا تظلمون.

And prepare for them whatever force you are able to and from the equipped cavalry horses, frightening by it the enemies of Allah and your enemies, and others from besides them you are not knowing of, but Allah Knows them. And whatever you spend from anything in the Way of Allah, it would be Fulfilled to you and you would not be wronged [8:60].

1- ب، قرب الإسناد محمد بن عيسى قال: أتيت أنا و يونس بن عبد الرحمن باب الرضا ع و بالباب قوم قد استأذنوا عليه فبئنا و استأذنا بعدهم و خرج الأذن فقال ادخلوا و يتخلف يونس و من معه من آل يقطين فدخل القوم و خلفنا

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

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

فما لبثوا أن خرجوا و أذن لنا فدخلنا فسلمنا عليه فرد السلام ثم أمرنا بالجلوس فقال له يونس بن عبد الرحمن يا سيدي تأذن لي أن أسألك عن مسألة

It was not long before they came out and there was permission for us, so we entered. We greeted unto him^{-asws} and he^{-asws} responded the greetings, then he^{-asws} instructed us with

²⁰⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 82 H 6

²⁰⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 82 H 7

being seated. Yunus Bin Abdul Rahman said to him^{-asws}, 'O my chief! Will you^{-asws} allow me to ask you^{-asws} about an issue?'

فَقَالَ لَهُ سَلْ

He^{-asws} said to him: 'Ask!'

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

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

فَقَالَ يَرُدُّ عَلَى الْوَصِيِّ مَا أَخَذَ مِنْهُ وَ لَا يُرَابِطُ فَإِنَّهُ لَمْ يَأْتِ لِدَلِيلِكَ وَ قَدْ بَعُدَ

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

فَقَالَ يَرُدُّهُ عَلَيْهِ

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

فَقَالَ يُونُسُ فَإِنَّهُ لَا يَعْرِفُ الْوَصِيَّ وَ لَا يَدْرِي أَيْنَ مَكَانُهُ

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

فَقَالَ لَهُ الرِّضَا ع يَسْأَلُ عَنْهُ

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

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

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

فَقَالَ إِنْ كَانَ هَكَذَا فَلْيُرَابِطْ وَ لَا يُقَاتِلْ

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

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

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

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

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

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

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

قَالَ بَلْ أَخْرُجُ إِلَى الْكُوفَةِ فَإِذَا

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

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

When he came to Al-Basra, he said, 'We went out from his^{-asws} presence and we did not know the meaning of 'then' until we arrived at Al-Qadisiyya, until where we saw people fleeing in defeat, seeking refuge in the desert. Abu Al-Saraya had been defeated, Harsama had entered Al-Kufa, and a group of the Talibiyyeen met us in Al-Qadisiyyah heading toward Hijaz. Yunus then said to me, 'So this is its meaning!' Thus, he went from Al Kufa to Al Basra without and not evil appeared to him"²⁰⁶.

[باب 84 الجزية و أحكامها](#)

CHAPTER 84 – THE TAX AND ITS RULINGS

الآيات آل عمران وَ مَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَ هُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

(The Verses) Surah Aal-e-Imran^{-as}: **And the one who seeks other than Islam as a Religion, it will never be Accepted from him, and in the Hereafter he would be from the losers [3:85].**

التوبة قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَ لَا بِالْيَوْمِ الْآخِرِ وَ لَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَ رَسُولُهُ وَ لَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَ هُمْ صَاغِرُونَ.

(Surah) Al Towbah: **Fight those who are not believing in Allah, nor in the Last Day, nor are they sanctifying what Allah and His Rasool Sanctified, nor are they making it to be a religion,**

²⁰⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 83 H 1

the Religion of the Truth, from those Given the Book, until they give the tribute by hand and they are belittled [9:29].

1- فس، تفسير القمي مُحَمَّدُ بْنُ عَمْرٍو عَنْ إِبْرَاهِيمَ بْنِ مَهْرَبَانَ عَنْ أَحِبِّهِ عَلِيِّ بْنِ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنْ حَمَّادٍ عَنْ حَرِيْبٍ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا حَدُّ الْجَزِيَّةِ عَلَى أَهْلِ الْكِتَابِ وَ هَلْ عَلَيْهِمْ فِي ذَلِكَ شَيْءٌ يُوصَفُ لَا يَنْبَغِي أَنْ يَجُوزَ إِلَى غَيْرِهِ

Tafseer Al Qummi – Muhammad Bin Amro, from Ibrahim Bin Mahziyar, from his brother Ali, from Ismail Bin Sahl, from Hammad, from Hareez, from Zurara who said,

‘I said to Abu Abdullah^{-asws}, ‘What it a limit of the taxation upon people of the Book, and is there upon them anything described regarding that not befitting it be changed to something else?’

فَقَالَ ذَلِكَ إِلَى الْإِمَامِ يَأْخُذُ مِنْ كُلِّ إِنْسَانٍ مِنْهُمْ مَا شَاءَ عَلَى قَدْرِ مَالِهِ وَ مَا يُطِيقُ إِنَّمَا هُمْ قَوْمٌ قَدَّوْا أَنْفُسَهُمْ مِنْ أَنْ يُسْتَعْبَدُوا أَوْ يُمْتَلُوا فَالْجَزِيَّةُ تُؤْخَذُ مِنْهُمْ عَلَى قَدْرِ مَا يُطِيقُونَ لَهُ أَنْ يَأْخُذَ مِنْهُمْ بِهَا حَتَّى يُسَلِّمُوا فَإِنَّ اللَّهَ قَالَ حَتَّى يُعْطُوا الْجَزِيَّةَ عَنْ يَدٍ وَ هُمْ صَاغِرُونَ

He^{-asws} said: ‘That is up to the Imam^{-asws}. He^{-asws} can take from every person from them whatever he^{-asws} desires in accordance to his wealth and what he can endure. But rather, they are a people who are ransoming themselves from being enslaved or being killed. So, the tax is taken from them in accordance to what they can endure to be taken from them due to it until they become Muslims. Allah^{-azwj} Said: **until they give the taxation by hand and they are belittled [9:29]**’.

قُلْتُ وَ كَيْفَ يَكُونُ صَاغِرًا وَ هُوَ لَا يَكْتَرُ لِمَا يُؤْخَذُ مِنْهُ

I said, ‘And how would he be belittled and he does not care for what is taken from him?’

قَالَ لَا حَتَّى يَجِدَ ذُلًّا لِمَا أُخِذَ مِنْهُ وَ يَأْتَمُ لِذَلِكَ فَيَسْلِمَ.

He^{-asws} said: ‘No, until he feels humiliated due to what is taken from him, and he is pained for that, so he would become a Muslim’^{.207}

2- شي، تفسير العياشي عَنْ زُرَّارَةَ مِثْلَهُ.

Tafseer Al-Ayyashi – From Zurara, similar to it.²⁰⁸

3- ب، قرب الإسناد عَلِيُّ عَنْ أَحِبِّهِ ع قَالَ: سَأَلْتُهُ عَنْ يَهُودِيٍّ أَوْ نَصْرَانِيٍّ أَوْ مَجُوسِيٍّ أُخِذَ زَانِيًا أَوْ شَارِبَ خَمْرٍ مَا عَلَيْهِ

(The book) ‘Qurb Al Isnaad’ –

Ali, from his brother (Al-Kazim^{-asws}), he said, ‘I asked him^{-asws} about a Jew, or a Christian, or a Magian seized either as an adulterer or a drinker of wine, ‘What is upon him?’

²⁰⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 1

²⁰⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 2

قَالَ يُقَامُ عَلَيْهِ حُدُودُ الْمُسْلِمِينَ إِذَا فَعَلُوا ذَلِكَ فِي مِصْرٍ مِنْ أَمْصَارِ الْمُسْلِمِينَ أَوْ فِي غَيْرِ أَمْصَارِ الْمُسْلِمِينَ إِذَا رُفِعُوا إِلَى حُكَّامِ الْمُسْلِمِينَ

He^{-asws} said: 'The legal penalties of the Muslims will be applied upon him when that is done in a city from the cities of Muslims, or in other than the Muslims cities when the matter is raised to the rulers of the Muslims'.

قَالَ وَ سَأَلْتُهُ عَنِ الْيَهُودِ وَ النَّصَارَى وَ الْمَجُوسِ هَلْ يَصْلُحُ أَنْ يَسْكُنُوا فِي دَارِ الْهِجْرَةِ

He said, 'And I asked him^{-asws} about the Jews and the Christians and the Magians, 'Is it correct if they settle in the land of migration?'

قَالَ أَمَا أَنْ يَسْكُنُوا فَلَا يَصْلُحُ وَ لَكِنْ يَنْزِلُوا بِهَا نَهَارًا وَ يَخْرُجُوا مِنْهَا لَيْلًا.

He^{-asws} said: 'If they settle it is not correct, but they should descend at it at daytime and go out from it at night'.²⁰⁹

4- ل، الخصال القُطَّانُ عَنِ السُّكَّرِيِّ عَنِ الْجَوْهَرِيِّ عَنِ ابْنِ عُمَارَةَ عَنْ أَبِيهِ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا جَزِيَّةَ عَلَى النِّسَاءِ.

(The book) 'Al Khisaal' – Al Qattan, from Al Sakuni, from Al Jowhary, from Ibn Umarah, from his father, from Jabir Al Jufy,

'From Abu Ja'far^{-asws} having said: 'There is no tax upon the women''²¹⁰

5- ما، الأماالي للشيخ الطوسي بإسناد أخيه دَعْبِلٍ عَنِ الرِّضَا عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ سُنُّوا بِمِمْ سُنَّةَ أَهْلِ الْكِتَابِ بِعَنِي الْمَجُوسِ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – By a chain of a brother of Deobel,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} Bin Al-Husayn^{-asws}: 'Rasool-Allah^{-saww} said: 'Deal with them the practice (Sunnah) regarding people of the Book!' – meaning the Magians''²¹¹

6- ما، الأماالي للشيخ الطوسي ابْنُ حَمَّوَيْهِ عَنِ أَبِي الْحُسَيْنِ عَنِ أَبِي خَلِيفَةَ عَنِ مَكِّيِّ عَنِ مُحَمَّدِ بْنِ يَسَارٍ عَنِ وَهْبِ بْنِ حَزَلَمٍ عَنِ أَبِيهِ عَنِ يَحْيَى بْنِ أَيُّوبَ عَنِ بُرَيْدِ بْنِ أَبِي حَبِيبٍ عَنِ أَبِي سَلَمَةَ عَنِ عَبْدِ الرَّحْمَنِ عَنِ أُمِّ سَلَمَةَ أَنَّ رَسُولَ اللَّهِ ص أَوْصَى عِنْدَ وَفَاتِهِ بِخُرُوجِ الْيَهُودِ مِنْ جَزِيرَةِ الْعَرَبِ فَقَالَ اللَّهُ فِي الْقَيْطِ فَإِنَّكُمْ سَتَظْهَرُونَ عَلَيْهِمْ وَ يَكُونُونَ لَكُمْ عُدَّةً وَ أَعْوَانًا فِي سَبِيلِ اللَّهِ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Ibn Hamawiya, from Abu Al-Husayn, from Abu Khaleefa, from Makky, from Muhammad Bin Yasaar, from Wahb Bin Hizam, from his father, from Yahya Bin Ayoub, from Bureyd Bin Abu Habeeb, from Abu Salama, from Abdul Rahman,

'From Umm Salama^{-ra}, 'Rasool-Allah^{-azwj} bequeathed at his^{-saww} expiry to expel the Jews from the Arabian Peninsula. He^{-saww} said: 'Allah^{-azwj}! Allah^{-azwj} regarding the Copts, for you will

²⁰⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 3

²¹⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 4

²¹¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 5

prevail upon them and they will be a weapon for you and supporters in the Way of Allah^{-azwj!}212

7- ع، علل الشرائع أَبِي عَنْ سَعْدِ بْنِ الْأَصْبَهَانِيِّ عَنِ الْمُنْقَرِيِّ عَنْ عَيْسَى بْنِ يُونُسَ عَنِ الْأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: سَأَلْتُهُ عَنِ النَّسَاءِ كَيْفَ سَقَطَتِ الْجُزْيَةُ وَ رُفِعَتْ عَنْهُنَّ

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Al Asbahani, from Al Minqary, from Isa Bin Yunus, from Al Awzaie,

'From Ali^{-asws} Bin Al-Husayn^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the women, 'How come the tax has been dropped and raised away from them?'

فَقَالَ لِأَنَّ رَسُولَ اللَّهِ ص هَمَى عَنْ قَتْلِ النَّسَاءِ وَالْوِلْدَانِ فِي دَارِ الْحَرْبِ إِلَّا أَنْ تُقَاتِلَ وَ إِنْ قَاتَلَتْ أَيْضاً فَأَمْسِكْ عَنْهَا مَا أَمَكَنَّكَ وَ لَمْ تَخَفْ خَللاً

He^{-asws} said: 'Because Rasool-Allah^{-sawww} had forbidden from killing the women and the children in the realm of war, except if they had fought, and even if they had fought, withhold from her as much as possible and do not fear disturbance.

فَلَمَّا هَمَى فِي دَارِ الْحَرْبِ كَانَ ذَلِكَ فِي دَارِ الْإِسْلَامِ أُولَى وَ لَوْ ائْتَنَعَتْ [أَنْ] تُؤَدِّيَ الْجُزْيَةَ لَمْ يُمْكِنَ قَتْلُهَا فَلَمَّا لَمْ يُمْكِنَ قَتْلُهَا رُفِعَتْ الْجُزْيَةُ عَنْهَا

When he^{-sawww} forbade in the realm of war, that would foremost be in the realm of Al-Islam; and if she refuses to pay the tax, it is not possible to kill her. So, when it is not possible to kill her, the tax would be raised away from her.

وَ لَوْ مَنَعَ الرِّجَالُ وَ أَبَوْا أَنْ يُؤَدُّوا الْجُزْيَةَ كَانُوا نَاقِضِينَ لِلْعَهْدِ وَ حَلَّتْ دِمَاؤُهُمْ وَ قَتْلُهُمْ لِأَنَّ قَتْلَ الرِّجَالِ مُبَاحٌ فِي دَارِ الشِّرْكَ وَ كَذَلِكَ الْمُفْعَدُ مِنْ أَهْلِ الشِّرْكَ وَ الدِّمَّةِ وَ الْأَعْمَى وَ الشَّيْخِ الْفَاقِي وَ الْمَرْأَةَ وَ الْوِلْدَانَ فِي أَرْضِ الْحَرْبِ فَمِنْ أَجْلِ ذَلِكَ رُفِعَتْ عَنْهُمْ الْجُزْيَةُ.

And if the men refuse and refuse to pay the tax, they would be breakers of the agreement and their blood would be Permissible (to be shed), because kill them men is legal in the realm of Polytheism, and like that is the one from the Polytheists who is disabled, and under the responsibility, and the blind, and the aged old man, and the women and the children in the realm of war. Thus, for that reason, the tax has been raised from them".²¹³

8- ع، علل الشرائع أَبِي عَنْ مُحَمَّدِ بْنِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ سَهْلِ بْنِ عَلِيٍّ بْنِ الْحَكَمِ عَنْ فَضِيلِ بْنِ عُثْمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا مِنْ مَوْلِدٍ [مَوْلُودٍ] وُلِدَ إِلَّا عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَ يُنَصِّرَانِهِ وَ مُجَسِّسَانِهِ وَ إِذَا أُعْطِيَ رَسُولُ اللَّهِ ص الدِّمَّةَ وَ قَبِلَ الْجُزْيَةَ عَنْ رُؤُوسِ أَوْلِيكَ بِأَعْيَانِهِمْ عَلَى أَنْ لَا يُهَوِّدُوا وَ لَا يُنَصِّرُوا فَأَمَّا الْأَوْلَادُ وَ أَهْلُ الدِّمَّةِ الْيَوْمَ فَلَا دِمَّةَ لَهُمْ.

(The book) 'Ilal Al Sharaie' – My father, from Muhammad Al Attar, from Al Ashary, from Sahl, from Ali Bin Al Haka, from Fuzeyl Bin Usman who said,

'I heard Abu Abdullah^{-asws} saying: 'There is none from a new-born being born except he is upon the nature. His parents make him Jewish or Christian or Magian; and rather, Rasool-Allah^{-sawww} had granted the protection pact and accepted the tax from their chiefs in particular

²¹² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 6

²¹³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 7

based upon that they will neither covert (people to) Judaism nor Christianity. As for the children and the people of responsibility today, there is no protection pact for them”²¹⁴

9- ع، علل الشرائع ابنُ الْمُتَوَكَّلِ عَنِ الْحِمَيْرِيِّ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِقَابٍ عَنِ زُرَّارَةَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص قَبِلَ الْجِزْيَةَ مِنْ أَهْلِ الذِّمَّةِ عَلَى أَنْ لَا يَأْكُلُوا الرِّبَا وَ لَا لَحْمَ الْخِنْزِيرِ وَ لَا يَنْكِحُوا الْأَخْوَاتِ وَ لَا بَنَاتِ الْأَخِ وَ لَا بَنَاتِ الْأُخْتِ فَمَنْ فَعَلَ ذَلِكَ مِنْهُمْ بَرَّئْتُ مِنْهُ ذِمَّةُ اللَّهِ وَ ذِمَّةُ رَسُولِهِ

(The book) 'Ilal Al Sharaie' – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Ibn Riab, from Zurara,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} accepted the tax from the people under the responsibility based upon that they will neither consume the usury (interest), nor the flesh of swine, nor marry the sisters, nor daughters of the brother, nor daughters of the sister. The one from them who does that, it will be disavowed from him the protection pact of Allah^{-azwj} and protection pacts of His^{-azwj} Rasool^{-saww}'.

وَ قَالَ لَيْسَتْ لَهُمْ ذِمَّةٌ.

And he^{-saww} said: 'There isn't any protection pact for them”²¹⁵

10- يد، التوحيد القَطَّانُ وَ الدَّقَّاقُ مَعَهُ عَنِ ابْنِ زَكَرِيَّا القَطَّانِ عَنِ مُحَمَّدٍ وَ العَبَّاسِ عَنِ مُحَمَّدِ بْنِ أَبِي السَّرِيِّ عَنِ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ يُونُسَ عَنِ مَسْعَدِ الكِنَانِيِّ عَنِ الْأَصْبَغِ قَالَ: حَطَبَ أَمِيرُ الْمُؤْمِنِينَ ع وَ قَالَ سَلُونِي قَبْلَ أَنْ تَفْقُدُونِي

(The book) 'Al Tawheed' – Al Qattan and Al Daqqaq with him, from Ibn Zakariya Al Qattan, from Muhammad and Al Abbas, from Muhammad Bin Abu Al Sary, from Ahmad Bin Abdullah Bin Yunus, from Mas'ad Al Kitany, from Al Asbag who said,

'Amir Al-Momineen^{-asws} addressed and said: 'Ask me^{-asws} before you lose me^{-asws}!'

فَقَامَ إِلَيْهِ الْأَشْعَثُ بْنُ قَيْسٍ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ كَيْفَ يُؤْخَذُ مِنَ الْمَجُوسِ الْجِزْيَةَ وَ لَمْ يُنَزَّلْ عَلَيْهِمْ كِتَابٌ وَ لَمْ يُبْعَثْ إِلَيْهِمْ نَبِيٌّ

Al-Ash'as Bin Qays stood up to him^{-asws}. He said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! How come tax is to be taken from the Magian and no Book has been Revealed unto them and no Prophet^{-as} has been Sent to them?'

قَالَ بَلَى يَا أَشْعَثُ قَدْ أَنْزَلَ اللَّهُ عَلَيْهِمْ كِتَابًا وَ بَعَثَ عَلَيْهِمْ رَسُولًا حَتَّى كَانَ لَهُمْ مَلِكٌ سَكِرَ ذَاتَ لَيْلَةٍ فَدَعَا بِابْنَتِهِ إِلَى فِرَاشِهِ فَارْتَكَبَهَا فَلَمَّا أَصْبَحَ تَسَامَعُ بِهِ قَوْمُهُ فَاجْتَمَعُوا إِلَى أَبِيهِ فَقَالُوا أَيُّهَا الْمَلِكُ دَنَسْتَ عَلَيْنَا دِينَنَا فَأَهْلَكْتَهُ فَاجْرُحْ نُطَهِّرَكَ وَ نَقِيمَ [نُفْم] عَلَيْكَ الْحَدَّ

He^{-asws} said: 'Yes, O Ash'as! Allah^{-azwj} has Revealed a Book unto them and has Sent a Rasool^{-as} to them, until there was a king of theirs who was intoxicated one night, so he called his daughter to his bed. He indulged with her. When it was morning his people heard of it so they gathered to his door. They said, 'O King! You had dirtied our religion upon us and have destroyed it! Come out, we shall purify you and apply the legal punishment upon you!'

²¹⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 8

²¹⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 9

فَقَالَ لَهُمْ اجْتَمِعُوا وَاسْمَعُوا كَلَامِي فَإِنْ يَكُنْ لِي مَخْرَجًا مِمَّا ارْتَكَبْتُ وَإِلَّا فَشَأْنُكُمْ

He said to them, 'Gather and listen to my speech for there is an outlet for me from what I have indulged in, or else it is up to you!'

فَاجْتَمَعُوا فَقَالَ لَهُمْ هَلْ عَلِمْتُمْ أَنَّ اللَّهَ لَمْ يَخْلُقْ خَلْقًا أَكْرَمَ عَلَيْهِ مِنْ أَبِيْنَا آدَمَ وَ أُمِّنَا حَوَاءَ

They gathered. He said to them, 'Do you know that Allah^{-azwj} has not Created any creature more honourable to Him^{-azwj} than our father Adam^{-as} and our mother Hawwa^{-as}?'

قَالُوا صَدَقْتَ أَيُّهَا الْمَلِكُ

They said, 'You are right, O King!'

قَالَ أَ فَلَيْسَ زَوْجَ بَنِيهِ بَنَاتِهِ وَ بَنَاتِهِ مِنْ بَنِيهِ

He said, 'Isn't it so that there were marriages between his^{-as} sons and his^{-as} daughters, and his^{-as} daughters and his^{-as} sons?'

قَالُوا صَدَقْتَ هَذَا هُوَ الدِّينُ

They said, 'You are right! This, it is the religion!'

فَتَعَاقَدُوا عَلَى ذَلِكَ فَمَحَا اللَّهُ مَا فِي صُدُورِهِمْ مِنَ الْعِلْمِ وَ رَفَعَ عَنْهُمْ الْكِتَابَ فَهُمْ الْكَافِرَةُ يَدْخُلُونَ النَّارَ بِلاَ حِسَابٍ وَ الْمُتَنَفِقُونَ أَشَدُّ حَالًا مِنْهُمْ الْخَبِيرُ.

They agreed upon that, so Allah^{-azwj} Erased whatever knowledge there was in their chests and Raised the Book away from them. So, they are Kafirs entering the Hellfire without Reckoning, and the hypocrites are of a severer state than theirs! – the Hadeeth²¹⁶.

11- ب، قرب الإسناد هارون عن ابن زياد عن الصادق ع عن أبيه ع أَنَّ رَسُولَ اللَّهِ ص أَمَرَ بِالنُّزُولِ عَلَى أَهْلِ الدِّيمَةِ ثَلَاثَةَ أَيَّامٍ وَ قَالَ إِذَا قَامَ قَائِمُنَا اِضْمَحَلَّتِ الْقَطَائِعُ فَلَا قَطَائِعَ.

(The book) 'Qurb Al Isnaad' – Haroun, from Ibn Ziyad,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: 'Rasool-Allah^{-saww} instructed with the hospitality upon the people of responsibility for three days, and said: 'When our^{-saww} Qaim^{-ajfj} rises, the land grants will be obliterated, so there will be no land grants²¹⁷''.

12- ب، قرب الإسناد أبو البختري عن الصادق ع عن أبيه ع قَالَ: يَنْزِلُ الْمُسْلِمُونَ عَلَى أَهْلِ الدِّيمَةِ فِي أَسْفَارِهِمْ وَ حَاجَاتِهِمْ وَ لَا يَنْزِلُ الْمُسْلِمُ عَلَى الْمُسْلِمِ إِلَّا بِإِذْنِهِ.

(The book) 'Qurb Al Isnaad' – Abu Al Bakhtari,

²¹⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 10

²¹⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 11

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: ‘The Muslims may stay with the People of the responsibility during their travels and for their needs, but a Muslim may not stay with another Muslim except with his permission’.²¹⁸

13- سن، المحاسن علي بن محمد القاسمي عن القاسم بن محمد عن أبي أيوب و حفص بن غياث عن أبي عبد الله ع قال: سألتُه عن نساء اليهود و النَّصَارَى وَ الْمَجُوسِ كَيْفَ سَقَطَتْ عَنْهُنَّ الْجَزِيَّةُ وَ زُفِعَتْ

(The book) ‘Al Mahasin’ – Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad, from Abu Ayoub, and Hafs Bin Giyas,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about women of the Jews and the Christians and the Magians, ‘How come the tax is dropped from them and raised away?’

قَالَ لِأَنَّ رَسُولَ اللَّهِ ص نَهَى عَنْ قَتْلِ النِّسَاءِ وَ الْوِلْدَانِ فِي الْحَرْبِ إِلَّا أَنْ تُقَاتِلَ

He^{-asws} said: ‘Because Rasool-Allah^{-saww} had forbidden from killing the women and the children during the war except if they fight’.

تُمْ قَالَ وَ إِنْ قَاتَلَتْ فَأَمْسِكْ عَنْهَا مَا أَمَكَنَّكَ وَ لَمْ تَخَفْ خَلًّا فَلَمَّا نَهَى عَنْ قَتْلِهِمْ فِي دَارِ الْحَرْبِ كَانَ ذَلِكَ فِي دَارِ الْإِسْلَامِ أَوْلَى

Then he^{-asws} said: ‘And even if she fights, withhold from her as much as possible and do not fear disturbance. When he^{-saww} had forbidden from killing them in the realm of war, that would be foremost in the realm of Al-Islam.

فَلَوْ امْتَنَعَتْ أَنْ تُؤَدِّيَ الْجَزِيَّةَ كَانُوا نَاقِضِي الْعَهْدِ وَ حَلَّ دِمَاؤُهُمْ وَ قَتْلُهُمْ لِأَنَّ قَتْلَ الرِّجَالِ مُبَاحٌ فِي دَارِ الشِّرْكِ

If they (men) refuse to pay the tax they would be breakers of the pact and (shedding) their blood and killing them is Permissible because killing the men is legalised in the realm of Polytheism.

وَ كَذَلِكَ الْمُقْعَدُ مِنَ أَهْلِ الدِّمَةِ وَ الْأَعْمَى وَ الشَّيْخُ الْفَانِي لَيْسَ عَلَيْهِمْ جَزِيَّةٌ لِأَنَّهُ لَا يُمَكِّنُ قَتْلُهُمْ لِمَا نَهَى رَسُولُ اللَّهِ ص عَنْ قَتْلِ الْمُقْعَدِ وَ الْأَعْمَى وَ الشَّيْخِ الْفَانِي وَ الْمَرْأَةِ وَ الْوِلْدَانِ فِي دَارِ الْحَرْبِ فَمِنْ أَجْلِ ذَلِكَ زُفِعَتْ عَنْهُمْ الْجَزِيَّةُ.

And like that is the one from the people under the responsibility who is disabled, and the blind, and the aged old man. There isn’t any tax upon them because it is not possible to kill them when Rasool-Allah^{-saww} had forbidden killing the disabled, and the blind, and the aged old man, and the women, and the children in the realm of war. So, for that reason, the tax is raised from them!”²¹⁹ (poor recording, see prior Hadeeth)

14- شي، تفسير العياشي عن حفص بن غياث عن جعفر بن محمد عن أبيه قال: إن الله بعث محمداً ص بمخمسة أسياف فسيف على أهل الدمة قال الله و قولوا للناس حسناً نزلت في أهل الدمة

Tafseer Al Ayyashi – From Hafs Bin Giyas,

²¹⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 12

²¹⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 13

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}: ‘Allah^{-azwj} Sent Muhammad^{-saww} with five swords. A sword is upon the people under the responsibility. Allah^{-azwj} Said: **‘and speak to the people good words, [2:83]**. It was Revealed regarding the people under the responsibility.

ثُمَّ نَسَخَتْهَا أُخْرَى قَوْلُهُ قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ إِلَى وَهُمْ صَاعِرُونَ فَمَنْ كَانَ مِنْهُمْ فِي دَارِ الْإِسْلَامِ فَلَنْ يُقْبَلَ مِنْهُمْ إِلَّا أَدَاءُ الْجِزْيَةِ أَوْ الْقَتْلُ وَ يُؤْخَذُ مَا لَهُمْ وَ تُسَبَّى ذَرَارِيُّهُمْ فَإِذَا قَبِلُوا الْجِزْيَةَ مَا حَلَّ لَنَا نِكَاحُهُمْ وَلَا ذُبْحُهُمْ وَلَا يُقْبَلُ مِنْهُمْ إِلَّا أَدَاءُ الْجِزْيَةِ أَوْ الْقَتْلُ.

Then it was Abrogated by His^{-azwj} other Words: **Fight those who are not believing in Allah, nor in the Last Day, - up to - and they are belittled [9:29]**. So, the one from them who was in the realm of Al-Islam, no one from them will ever be killed except he either pays the tax or be killed, and their wealth will be seized and their offspring made captives. When they accept (paying) the tax it will neither be allowed for us to marry them, nor slaughter them nor accept from them except the tax or the killing’^{.220} (recording issues)

15- م، تفسير الإمام عليه السلام قَالَ الْإِمَامُ ع وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا بِمَا يُورِدُونَهُ عَلَيْكُمْ مِنَ الشُّبُهَةِ حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ لَكُمْ بَأْسٌ أَكْرَمَكُمْ بِمُحَمَّدٍ وَعَلِيٍّ وَ أَهْلِمَا الطَّاهِرِينَ مِنْ بَعْدِهِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ بِالْمُعْجَزَاتِ الدَّلَالَةِ عَلَى صِدْقِ مُحَمَّدٍ وَ فَضْلِ عَلِيٍّ وَ أَهْلِمَا الطَّيِّبِينَ مِنْ بَعْدِهِ

Tafseer of the Imam (Hassan Al-Askari^{-asws}) – The Imam^{-asws} said: **‘Many of the People of the Book would like it, if they could turn you back from after your Eman as Kafirs** – with what they are responding upon you from the confusion, **out of envy from the themselves** – for you all that you have been honoured by Muhammad^{-saww} and Ali^{-asws} and their^{-asws} goodly Progeny^{-asws}, the clean, **from after the clarification of the Truth to them** – with the miracles evidencing upon the truthfulness of Muhammad^{-saww} and the merits of Ali^{-asws} and their^{-asws} Progeny^{-asws} from after him^{-asws}.

فَاعْمُوا وَ اصْفَحُوا عَنْ جَهْلِهِمْ وَ قَابِلُوهُمْ بِحُجَجِ اللَّهِ وَ اذْفَعُوا بِهَا أَبَاطِلَهُمْ حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ فِيهِمْ بِالْقَتْلِ يَوْمَ فَتْحِ مَكَّةَ فَحِينَئِذٍ يُجْلَوْهُمْ مِنْ بَلَدِ مَكَّةَ وَ مِنْ جَزِيرَةِ الْعَرَبِ وَ لَا يُرَوْنَ بِهَا كَافِرًا.

But, be pardoning and overlooking – from their ignorance, and confront them with the Arguments of Allah^{-azwj}, and repel their falsehood by these, **until Allah Comes with His Command** – regarding them, with the fighting on the Day of the conquest of Makkah. So this is where you^{-saww} would be exiling them from the city of Makkah and from the Arabian Peninsula, and they will not be dwelling in it as Kafirs’^{.221}

16- كِتَابُ الْعَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ التَّقْفِيِّ عَنْ إِسْمَاعِيلِ بْنِ أَبَانَ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ سَالِمِ الْجَعْفِيِّ عَنِ الشَّعْبِيِّ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كُنْتُمْ وَ إِيَّاهُمْ فِي طَرِيقٍ فَأَلْجُوهُمْ إِلَى مَضَائِقِهِ وَ صَعَرُوا بِكُمْ كَمَا صَعَرَ اللَّهُ بِكُمْ فِي غَيْرِ أَنْ تَظْلُمُوا.

(The book) ‘Kitab Al Garaat’ of Ibrahim Bin Muhammad Al Saqafy, from Ismail Bin Aban, from Amro Bin Shimr, from Salim Al Jufy, from Al Shaby,

²²⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 14

²²¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 15

‘From Ali^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘If you and them were in a road, then push them towards the narrow streets and make them feel belittled just as Allah^{-azwj} has Belittled them, without being unjust to them’.²²²

17- كِتَابُ الْإِمَامَةِ وَ النَّبِيَّةِ، عَنْ هَارُونَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ ابْنِ فَضَّالٍ عَنِ الصَّادِقِ عَنِ أَبِيهِ عَنِ آبَائِهِ عَنِ النَّبِيِّ ص قَالَ: شَرُّ الْيَهُودِ يَهُودُ بَيْسَانَ وَ شَرُّ النَّصَارَى نَصَارَى نَجْرَانَ.

(The book) ‘Kitab Al Imama Wa Al Tabsira’ – From Haroun Bin Musa, from Muhammad Bin Ali, from Muhammad Bin Al-Husayn, from Ali Bin Asbaat, from Ibn Fazzal,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: ‘The evilest Jews are the Jews of Basyan, and the evilest Christians are the Christians of Najran’.²²³

أبواب الأمر بالمعروف و النهي عن المنكر و ما يتعلق بهما من الأحكام

CHAPTERS ON INSTRUCTING FOR ACTS OF KINDNESS (ENJOINING THE GOOD) AND FORBIDDING FROM THE EVIL AND WHAT RULINGS ARE RELATED WITH THESE

باب 85 وجوب الأمر بالمعروف و النهي عن المنكر و فضلها

CHAPTER 85 – OBLIGATION OF INSTRUCTING WITH THE ACTS OF KINDNESS AND FORBIDDING FROM THE EVIL, AND THEIR MERITS

الآيات آل عمران وَ لَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَ يَأْمُرُونَ بِالْمَعْرُوفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ وَ أُولَئِكَ هُمُ الْمُفْلِحُونَ

The verses – (Surah) Aal-Imran^{-as}: ***And let there be a community from you all calling to the better and enjoining with the goodness (acts of kindness) and forbidding from the evil, and they are the successful ones [3:104].***

وَ قَالَ تَعَالَى كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَ تَنْهَوْنَ عَنِ الْمُنْكَرِ

And the Glorious Said: ***You are the best of the communities raised up for the people; you are enjoining with the goodness and forbidding from the evil [3:110].***

وَ قَالَ سُبْحَانَهُ يَأْمُرُونَ بِالْمَعْرُوفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ وَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَ أُولَئِكَ مِنَ الصَّالِحِينَ

And the Glorious Said: ***and they are enjoining with the goodness and forbidding from the evil, and are hastening regarding the good deeds. They are from the righteous ones [3:114].***

النساء فَأَعْرَضَ عَنْهُمْ وَ عَظَّمَهُمْ وَ قُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا

²²² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 16

²²³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 84 H 17

(Surah) Al Nisaa: **They are those Allah Knows what is in their hearts, therefore turn aside from them and advise them, and speak to them eloquent words regarding themselves [4:63].**

المائدة لَوْ لَا يَنْهَاهُمُ الرَّبَّائِيُّونَ وَ الْأَخْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَ أَكْلِهِمُ السُّخْتِ لَبِئْسَ مَا كَانُوا يَصْنَعُونَ

(Surah) Al Maidah: **Why don't they forbid them, the Rabbis and the Monks, from their sinful words and their consuming the ill-gotten gains? Evil was what they were doing [5:63].**

وَ قَالَ تَعَالَى كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

And the Exalted Said: **They were not forbidding from evil they were doing. Evil was what they were doing [5:79].**

الأنعام وَ إِذَا رَأَيْتَ الَّذِينَ يُخَاطَبُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يُخَاطَبُوا فِي حَدِيثِ غَيْرِهِ وَ إِذَا يُنْسَبُ إِلَيْكَ الشَّيْطَانُ فَلَا تُفْعِدْ بَعْدَ الذِّكْرِ مَعَ الْقَوْمِ الظَّالِمِينَ

(Surah) Al Anaam: **And when you see those engaging in vanities regarding Our Signs, turn away from them until they are engaging in another discussion. And as for what the Satan makes you forget, so after remembering, do not sit with the unjust people [6:68].**

وَ مَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَ لَكِنْ ذَكَرُوا لَعَلَّهُمْ يَتَّقُونَ

And there would not be upon those who are fearing, anything from their Reckoning, but (it is) a reminder, perhaps they would be fearing [6:69].

وَ ذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِباً وَ هُجُوعاً وَ غَرْتَهُمُ الْحَيَاةُ الدُّنْيَا وَ ذَكَرَ بِهِ أَنْ تَبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَ لَا شَفِيعٌ

Forsake those who are taking their Religion as a play and sport, and the life of the world deceived them. And remind with it that, destroyed is a soul due to what it earns (when) there isn't for it a Guardian from besides Allah or an intercessor; [6:70].

وَ قَالَ تَعَالَى ثُمَّ ذَرَهُمْ فِي خُوضِهِمْ يَلْعَبُونَ

And the Exalted Said: **Then leave them playing in their disputes [6:91].**

وَ قَالَ فَذَرَهُمْ وَ مَا يَفْعَلُونَ

And Said: **So leave them and what they are fabricating [6:112].**

الأعراف يَأْمُرُهُم بِالْمَعْرُوفِ وَ يَنْهَاهُمْ عَنِ الْمُنْكَرِ

(Surah) Al A'raaf: **he would be instructing them with the good things and forbidding them from the evil, [7:157].**

وَ قَالَ تَعَالَى فِي قِصَّةِ أَصْحَابِ السَّبْتِ وَ إِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَدِّبُهُمْ عَذَاباً شَدِيداً قَالُوا مَعْذِرَةً إِلَى رَبِّكُمْ وَ لَعَلَّهُمْ يَتَّقُونَ

And the Exalted Said in the story of the companions of Sabbath: **And when a community from them said, 'Why are you advising a people whom Allah would either be Destroying or Punishing by a severe Punishment?' They said, 'As an excuse to your Lord, and perhaps they would be fearing' [7:164].**

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَتَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَدَابٍ بَيِّسٍ مِمَّا كَانُوا يَفْسُقُونَ

So when they forgot what they had been reminded with, We Rescued those who were forbidding from the evil and We Seized those who were unjust with an evil (Punishment) due to what they had been corrupting [7:165].

و قال تعالى وَ أَمُرُ بِالْعُرْفِ وَ أَعْرِضُ عَنِ الْجَاهِلِينَ

And the Exalted Said: **Take to the Forgiveness and enjoin good and turn away from the ignorant ones [7:199].**

التوبة المُنَافِقُونَ وَ الْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَ يَنْهَوْنَ عَنِ الْمَعْرُوفِ إِلَى قَوْلِهِ تَعَالَى وَ الْمُؤْمِنُونَ وَ الْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ

The hypocritical men and the hypocritical women are from each other. They enjoin evil and forbid good [9:67] – up to Words of the Exalted: And the believing men and the believing women are guardians of each other. They are enjoining with the goodness and are forbidding from the evil, [9:71].

هُود فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ وَ اتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَ كَانُوا مُجْرِمِينَ

(Surah) Hud^{as}: **So, why were there not, from the generations from before you, people of balance forbidding from the corruption in the earth, except for a few from the ones We Rescued from them? And those who were unjust pursued what luxuries were therein, and they were criminals [11:116].**

طه أَذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى فَقُولا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى قَالَا رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَى قَالَ لَا تَخَافَا إِنِّي مَعَكُمْ أَسْمَعُ وَ أَرَى

(Surah) Ta Ha: **Go, both of you, to Pharaoh, (for) he has transgressed! [20:43] But speak to him gentle words, perhaps he would mind or fear [20:44] They both said: 'Our Lord! We fear that he may be excessive upon us or he would transgress' [20:45] He said: "Do not fear! I am with you both. I hear and I See" [20:46].**

و قال وَ أَمُرُ أَهْلَكَ بِالصَّلَاةِ

And Said: **And enjoin your family with the Salat [20:132].**

الحج الَّذِينَ إِنْ مَكَّنَّاكُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ وَ أَمَرُوا بِالْمَعْرُوفِ وَ نَهَوْا عَنِ الْمُنْكَرِ

(Surah) Al Hajj: **Those, if We were to Enable them in the land, they would Establish the Salat and give the Zakat, and they would enjoin with the good and forbid from the evil; [22:41].**

لقمان يا بُنَيَّ أَقِمِ الصَّلَاةَ وَ أْمُرْ بِالْمَعْرُوفِ وَ أَنْهَ عَنِ الْمُنْكَرِ وَ اصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

(Surah) Luqman^{as}: **O my son! Establish the Salat and enjoin the good and forbid from the evil, and be patient upon what befalls you, surely that is from the matters requiring determination [31:17].**

التحریم یا اَبْنَاهُ الَّذِيْنَ آمَنُوا فُوا أَنْفُسَكُمْ وَ أَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَ الْحِجَارَةُ.

(Surah) Al Tahreem: **O you who believe! Save yourselves and your families from a Fire whose fuel are the people and the stones. Upon it are Angels of severe cruelty, not disobeying Allah in whatever He Commands them for, and they are doing whatever they are being Commanded to do [66:6].**

1- الْمَجَازَاتُ النَّبَوِيَّةُ، قَالَ ص الْمَعْرُوفُ وَ الْمُنْكَرُ خَلِيفَتَانِ يُنْصَبَانِ لِلنَّاسِ فَيَقُولُ الْمُنْكَرُ لِأَهْلِهِ إِيَّاكُمْ وَ يَقُولُ الْمَعْرُوفُ لِأَهْلِهِ عَلَيْكُمْ وَ مَا يَسْتَطِيعُونَ لَهُ إِلَّا لُزُومًا.

(The book) 'Al Majazaat Al Nabawiyya –

'He^{saww} said: 'Good and evil are two caliphs appointed for the people. Evil says to its people, 'Up to you! Up to you!', while good calls its people, saying, 'Upon you (is to do it)! Upon you (is to do it)!', and they have no choice but to adhere to it'.²²⁴

و هذا القول مجاز و المراد أن الله تعالى جعل للفعل المعروف علامات و على الفعل المنكر أمارات و وعد على فعل المعروف حلول دار النعيم و أوعد على فعل المنكر خلود دار الجحيم فكان بين الأمرين الحجاز البين و الفرقان النير

And this statement is metaphorical. The intended meaning is that Allah^{azwj} the Exalted has Placed signs for good deeds and indicators for evil deeds. He^{azwj} has Promised the dwellers of Paradise as a reward for performing good deeds and has warned of eternal punishment in Hell for committing evil deeds. Thus, there is a clear distinction between the two matters, a manifest boundary and an evident criterion.

فكان المعروف يدعو إلى فعله لما وعد عليه من الثواب و كذلك المنكر ينهى عن فعله لما وعد عليه من العقاب فلذلك قال ع فيقول المنكر لأهله إليكم إليكم على طريق الاتساع و المجاز

Goodness calls people to act upon it because of the Reward associated with it, while evil warns against itself due to the punishment threatened for it. That is why it is said that evil calls its followers, saying, 'Up to you! Up to you!', in a figurative and expansive manner.

و قوله ع من بعد و ما يستطيعون له إلا لزوما المراد به أنهم مع قوارع النذر و صوادع الغير و زواجر التحذير و بوالغ الوعيد ليتنازعون إلى فعله و يتسارعون إلى ورده و ليس المراد أنهم لا يستطيعون له إلا لزوما على الحقيقة

As for the phrase, 'And they have no choice but to adhere to it', the intended meaning is that despite warnings, and deterrents, and cautionary advice, and severe threats, people still rush

²²⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 1

toward committing evil and hasten to engage in it. However, it does not literally mean that they are incapable of avoiding it.

و إنما قيل ذلك على طريق المبالغة في صفتهم بالنزوع إليه و الإصرار عليه كما يقول القائل ما أستطيع النظر إلى فلان أو لا أستطيع الاجتماع مع فلان إذا أراد المبالغة في نفسه لشدة الإبغاض لذلك الإنسان و الاستئصال لرؤيته و النفور من مقاعدته و إن كان على الحقيقة مستطيعاً لذلك بصحة أدواته و التمكن من تصريف إراداته و لو لم يكن هؤلاء المذكورون في الخبر قادرين على الانفصال من فعل المنكر لما كانوا على مواقفته مذمومين و بجزيرته مطالبين و ذلك أوضح من أن نستقصي الكلام فيه و نستكثر من الحجج عليه.

Rather, the phrase is used as an exaggeration to emphasise their inclination toward wrongdoing and their persistence in it, just as one might say, 'I cannot bear to look at so-and-so', or 'I cannot sit with so-and-so', intending to express extreme aversion and dislike, despite actually being capable of doing so. If those mentioned in the report were truly unable to refrain from committing evil, they would not be blameworthy for engaging in it, nor would they be held accountable for its consequences. This is so evident that it requires no further elaboration or extensive argument'.

2- **الْهُدَايَةُ، الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيُ عَنِ الْمُنْكَرِ فَرِيضَتَانِ وَاجِبَتَانِ مِنَ اللَّهِ عَزَّ وَ جَلَّ عَلَى الْإِمْتِنَانِ عَلَى الْعَبْدِ أَنْ يُعَيِّرَ الْمُنْكَرَ بِقَلْبِهِ وَ لِسَانِهِ وَ يَدِهِ فَإِنْ لَمْ يَقْدِرْ عَلَيْهِ فَبِقَلْبِهِ وَ لِسَانِهِ فَإِنْ لَمْ يَقْدِرْ فَبِقَلْبِهِ.**

(The book) 'Al-Hidaya' –

'Instructing with the acts of kindness and forbidding from the evil is not necessary, obligated from Allah^{-azwj} Mighty and Majestic, upon the ability of the servant to change the evil with his heart, and his tongue, and his hands. If he is unable upon it, then by his heart and his tongue. If he is not able, then with his heart".²²⁵

3- **وَ قَالَ الصَّادِقُ عَ إِذَا يُؤْمَرُ بِالْمَعْرُوفِ وَ يُنْهَى عَنِ الْمُنْكَرِ مُؤْمِنٌ فَيَتَعَطَّى أَوْ جَاهِلٌ فَيَتَعَلَّمُ فَأَمَّا صَاحِبُ سَيْفٍ وَ سَوْطٍ فَلَا.**

And Al-Sadiq^{-asws} said: 'But rather instructing with the act of kindness and forbidding from the evil is to a Momin who will heed advice or an ignorant one who will learn. As for the owner of a sword and whip, so no!"²²⁶

4- **الْمَجَازَاتُ النَّبَوِيَّةُ، قَالَ عَ لِأَصْحَابِهِ لَتَأْمُرُنَّ بِالْمَعْرُوفِ وَ تَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيَلْحِقَنَّكُمْ اللَّهُ كَمَا لَحِثْتُ عَصَائِي هَذِهِ لِعُودِي فِي يَدِي.**

(The book) 'Al Majazaat Al Nabawiyya' –

'He^{-saww} said: 'Either you will be instructed with the acts of kindness and forbid from the evil or Allah^{-azwj} will Strip you away just as I^{-saww} have stripped (the bark from) this stick of mine' (a piece of wood in his^{-saww} hand)".²²⁷

²²⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 2

²²⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 3

²²⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 4

و في هذا الكلام موضع استعارة و هو قوله ع أو ليلحيتم الله و المراد ليتفصنكم الله في النفوس و الأموال و ليصينكم بالمصائب العظام فتكونون كالأغصان التي جردت من أوراقها و عريت من ألحيتها و أليافها فصارت قضباناً مجردة و عيداناً مفردة

In this statement, there is a metaphor in the phrase 'or Allah^{-azwj} will Strip you away'. The intended meaning is that Allah^{-azwj} will Diminish you in both life and wealth and Afflict you with great calamities, Making you like branches that have been stripped of their leaves and bark, leaving them bare and lifeless.

و هم يقولون لمن جلف الزمان ماله أو سلبه أولاده و أعضاده قد لحاه الدهر لحي العصا لأن ما كان ينضم إليه من ولدته و حفدته و يسبغ عليه من جلابيب نعمته بمنزلة اللحاء للقضب و الورق للغصن الرطيب فإذا أخرج عن ذلك أجمع كان كالعود العاري و القضب الذاوي.

And they (people) use a similar expression when someone loses their wealth, children, or supporters, saying, 'Time has stripped him like the stripping of a stick', because the relatives, descendants, and Blessings that once surrounded him are like the bark on a branch and the leaves on a fresh twig. When all of that is taken away, he becomes like a dry, barren stick.

5- لي، الأمايلي للصدوق أبي عن سعد بن ابن عيسى عن ابن محبوب عن مالك بن عطية عن الثمالي عن أبي جعفر ع قال سمعته يقول أما إنّه ليس من سنة أقلّ مطراً من سنة و لكن الله يضعه حيث يشاء إن الله جلّ جلاله إذا عمّل قوم بالمعاصي صرف عنهم ما كان قدّر لهم من المطر في تلك السنة إلى غيرهم و إلى الفباي و البحار و الجبال

(The book) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Malik Bin Atiyya, from Al Sumali,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'Surely there isn't any year of less rain than a year, but Allah^{-azwj} Places it wherever He^{-azwj} so Desires! When a person works with the disobedience, Allah^{-azwj}, Majestic is His^{-azwj} Majestic Turns away from them similar to the rain, He^{-azwj} had Pre-determined for them during that year to others, and to the deserts, and the oceans, and the mountains.

وَ إِنَّ اللَّهَ لَيُعَذِّبُ الْجُعَلَّ فِي جُحْرِهَا بِحَيْسِ الْمَطَرِ عَنِ الْأَرْضِ الَّتِي هِيَ بِمَحَلَّتِهَا لِحَطَايَا مَنْ بِحَضْرَتِهَا وَ قَدْ جَعَلَ اللَّهُ لَهَا السَّبِيلَ إِلَى مَسَلِّكَ سِوَى مَحَلَّةِ أَهْلِ الْمَعَاصِي

And Allah^{-azwj} Punishes the beetle in its burrow by Withholding the rain from the land which it is in due to the sins in its place by the ones present at it, and Allah^{-azwj} Makes a way for it to travel to a path other than the place of the disobedient people'.

قَالَ ثُمَّ قَالَ أَبُو جَعْفَرٍ ع فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ

He (the narrator) said, 'Then Abu Ja'far^{-asws} said: 'So take a lesson, O people of insight!'

ثُمَّ قَالَ وَجَدْنَا فِي كِتَابِ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا ظَهَرَ الزَّيْنَا كَثُرَ مَوْتُ الْمَجْأَةِ وَ إِذَا طُفِفَ الْمِكْيَالُ أَخَذَهُمُ اللَّهُ بِالسِّنِينَ وَ النَّفْسِ وَ إِذَا مَنَعُوا الرِّكَاتَةَ مَنَعَتِ الْأَرْضُ بَرَكَاتِهَا مِنَ الزَّرْعِ وَ النَّمَارِ وَ الْمَعَادِنِ كُلِّهَا

Then we^{-asws} found in the Book of Ali^{-asws} that he^{-asws} said: 'Rasool-Allah^{-saww} said: 'When the adultery appears the sudden deaths will be a lot, and when the measures are underestimated

Allah^{-azwj} will Seize them with the years (of drought) and the deficiencies, and when they prevent the Zakat the ground will prevent its Blessings of the crops and the fruits and the minerals, all of them!

وَ إِذَا جَازُوا فِي الْأَحْكَامِ تَعَاوَنُوا عَلَى الظُّلْمِ وَ الْعُدْوَانِ وَ إِذَا نَقَضُوا الْعُهُودَ سَلَطَ اللَّهُ عَلَيْهِمْ عَدُوَّهُمْ وَ إِذَا قَطَعُوا الْأَرْحَامَ جُعِلَتِ الْأَمْوَالُ فِي أَيْدِي الْأَشْرَارِ

And when the rulers are tyrannous in the rulings, they will assist each other upon the injustice and the aggression, and when they break the pacts, Allah^{-azwj} will Cause their enemies to prevail upon them, and when they cut-off the kingships the wealth will be made to be in the hands of evil people!

وَ إِذَا لَمْ يَأْمُرُوا بِمَعْرُوفٍ وَ لَمْ يَنْهَوْا عَنِ مُنْكَرٍ وَ لَمْ يَتَّبِعُوا الْأَخْيَارَ مِنْ أَهْلِ بَيْتِي سَلَطَ اللَّهُ عَلَيْهِمْ شِرَارَهُمْ فَيَدْعُو عِنْدَ ذَلِكَ حِيَارَهُمْ فَلَا يُسْتَجَابُ لَهُمْ.

And when they do not instruct with the acts of kindness and do not forbid from the evil and do not follow the good people from the People^{-asws} of my^{-saww} Household, Allah^{-azwj} will Cause their evil ones to prevail upon them. During that, their good ones will supplicate but these (supplications) will not be Answered for them!"²²⁸

6- فس، تفسير القمي عن أمير المؤمنين ع قال: إِنَّ أَوَّلَ مَا تُقَالُونَ إِلَيْهِ مِنَ الْجِهَادِ الْجِهَادُ بِأَيْدِيكُمْ ثُمَّ الْجِهَادُ بِقُلُوبِكُمْ فَمَنْ لَمْ يَعْرِفْ قَلْبُهُ مَعْرُوفًا وَ لَمْ يُنْكِرْ مُنْكَرًا نَكِسَ قَلْبُهُ فَجَعَلَ أَسْفَلُهُ أَعْلَاهُ فَلَا يَقْبَلُ خَيْرًا أَبَدًا.

Tafseer Al Qummi –

‘From Amir Al-Momineen^{-asws} having said: ‘The first of what you will be coming to from the (types of) Jihaad is the Jihaad with your hands, then the Jihaad with your hearts. So, the one whose heart does not recognise goodness and does not condemn the evil; his heart will be overturned. So its bottom will be its top, and it will not accept goodness, ever!"²²⁹

7- فس، تفسير القمي أبي عن الأصْهَبَانِي عَنِ الْمُنْقَرِيِّ عَنِ فَضِيلِ بْنِ عِيَاضٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الْوَرَعِ فَقَالَ الَّذِي يَتَوَرَعُ عَنِ حَرَامِ اللَّهِ وَ يَجْتَنِبُ هَؤُلَاءِ الشُّبُهَاتِ وَ إِذَا لَمْ يَتَّقِ الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ وَ هُوَ لَا يَعْرِفُهُ

Tafseer Al Qummi – My father, from Al Asbahany, from Al Minqary, from Fuzeyl Bin Iyaz,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the devoutness (piety). He^{-asws} said: ‘Devoutness, away from the Prohibitions of Allah^{-azwj} and shun these suspect issues, and when the he does not save (himself) from the suspect issues, he will fall into the Prohibition and he will not recognise it.

وَ إِذَا رَأَى الْمُنْكَرَ وَ لَمْ يُنْكِرْهُ وَ هُوَ يَقْدِرُ عَلَيْهِ فَقَدْ أَحَبَّ أَنْ يُعْصِيَ اللَّهَ وَ مَنْ أَحَبَّ أَنْ يُعْصِيَ اللَّهَ فَقَدْ بَارَزَ اللَّهَ بِالْعِدَاوَةِ

And when he sees the evil and does not dislike it while he is able upon it, so he has loved to disobey Allah^{-azwj}, and the one who loves to disobey Allah^{-azwj}, he has duelled Allah^{-azwj} with the hostility!

²²⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 5

²²⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 6

وَمَنْ أَحَبَّ بَقَاءَ الظَّالِمِينَ فَقَدْ أَحَبَّ أَنْ يُعْصَى اللَّهُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى حَمِدَ نَفْسَهُ عَلَى هَلَاكِ الظَّالِمِينَ فَقَالَ فَمُطِعْ دَائِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

And one who loves the oppressors to remain (in power or alive) so he has loved to disobey Allah^{-azwj}. Allah^{-azwj} has Praised Himself upon Destroying the oppressors. He^{-azwj} Said: ***'So the roots of the people were cut off, those who were unjust, and the Praise is for Allah Lord of the worlds [6:45]'***.²³⁰

8- مع، معاني الأخبار أَبِي عَنْ سَعْدِ بْنِ الْأَصْبَهَانِيِّ مِثْلَهُ.

(The book) 'Ma'any Al Akhbaar' – My father, from Sa'ad, from Al Asbahany – similar to it'.²³¹

9- شي، تفسير العياشي عَنِ ابْنِ عِيَّاضٍ مِثْلَهُ.

Tafseer Al Ayyashi – from Ibn Iyaz, similar to it.²³²

10- فس، تفسير القمي أَبِي عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ أَيُّهَا النَّاسُ أَوْمَرُوا بِالْمَعْرُوفِ وَ انْهَوْا عَنِ الْمُنْكَرِ فَإِنَّ الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيَ عَنِ الْمُنْكَرِ لَمْ يُقَرَّبَا أَجَلًا وَ لَمْ يُبَاعِدَا رِزْقًا

Tafseer Al Qummi – My father, from Bakr Bin Muhammad Al Azdy,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'O you people! Instruct with the acts of kindness and forbid from the evil, for instructing with the acts of kindness and forbidding from the evil does not draw the death any closer nor does it distance the sustenance.

فَإِنَّ الْأَمْرَ يَنْزِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ كَمَطَرِ الْمَطَرِ فِي كُلِّ يَوْمٍ إِلَى كُلِّ نَفْسٍ بِمَا قَدَّرَ اللَّهُ لَهَا مِنْ زِيَادَةٍ أَوْ نُقْصَانٍ فِي أَهْلِ أَوْ مَالٍ أَوْ نَفْسٍ وَ إِذَا أَصَابَ أَحَدَكُمْ مُصِيبَةٌ فِي مَالٍ أَوْ نَفْسٍ وَ رَأَى عِنْدَ أَخِيهِ عَفْوَةً فَلَا تَكُونَنَّ لَهُ فِتْنَةً

Surely, the matters descend from the sky to the earth like the drops of rain every day, to every soul with whatever Allah^{-azwj} has Predetermined for it, from an increase or reduction in the family or wealth or self (life); and whenever one of you is afflicted with a difficulty regarding wealth or self (life), and he sees his brother to have been spared, it should not be a trial for him.

فَإِنَّ الْمَرْءَ الْمُسْلِمَ مَا لَمْ يَغْشَ ذَنَاءَةً تَنْظَهُرُ وَ يَخْشَعُ لَهَا إِذَا دُكِرَتْ وَ يُعْرِى بِهَا لِقَامِ النَّاسِ كَانَ كَالْيَاسِرِ الْفَالِجِ الَّذِي يَنْتَظِرُ إِخْدَى فَوْزَةٍ مِنْ قِدَاحِهِ تُوَجِّبُ لَهُ الْمَغْنَمَ وَ يَدْفَعُ عَنْهُ بِهَا الْمَعْرَمَ - [الْمَعْرَمُ]

The Muslim person, as long as he does not engage in disgraceful acts that become apparent, does not submit to them when they are mentioned and is not enticed by the lowly among

²³⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 7

²³¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 8

²³² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 9

people, is like a skilled gambler waiting for one of his winning throws, which will grant him gain and avert loss from him.

كَذَلِكَ الْمَرْءُ الْمُسْلِمُ الْبَرِيءُ مِنَ الْخِيَانَةِ وَالْكَذِبِ يَنْتَظِرُ إِحْدَى الْحُسَيْنَيْنِ إِمَّا دَاعِيًا مِنَ اللَّهِ فَمَا عِنْدَ اللَّهِ خَيْرٌ لَهُ وَ إِمَّا رِزْقًا مِنَ اللَّهِ فَهُوَ ذُو أَهْلٍ وَ مَالٍ وَ مَعَهُ دِينُهُ وَ حَسْبُهُ الْمَالُ وَ الْبُنُونُ حَرْثُ الدُّنْيَا وَ الْعَمَلُ الصَّالِحُ حَرْثُ الْآخِرَةِ وَ قَدْ يَجْمَعُهُمَا اللَّهُ لِأَقْوَامٍ.

Like that is the Muslim person, disavowing from the betrayal and the lying. He is awaiting one of the two good things. Either a caller from Allah^{-azwj}, so whatever is in the Presence of Allah^{-azwj} is better for him, or sustenance from Allah^{-azwj}, so he is with the family and wealth and with him is his religion and his honour. The wealth and the sons are a cultivation of the world, while the righteous deeds are a cultivation of the Hereafter, and Allah^{-azwj} has Gathered both of these for some people”.²³³

11- ين، كتاب حسين بن سعيد و النوادر علي بن الثعمان عن ابن مسكان عن أبي حمزة عن يحيى بن عقيل عن حنيفة كذا قال: خطب أمير المؤمنين ع فحمد الله و أثنى عليه و ذكر ابن عمه محمداً ص فصلى عليه ثم قال أما بعد فإنه إمام هلك من كان قبلكم بحيث ما عملوا من المعاصي و لم ينتههم الربايون و الأخبار عن ذلك فإنهم لما تمادوا في المعاصي نزلت بهم العقوبات فمروا بالمعروف و انموا عن المنكر و ساق الحديث إلى آخره كما مر.

The book of Haseen Bin Saeed, and ‘Al Nawadir’ – Ali Bin Al Numan, from Ibn Muskan, from Abu Hamza, from Yahya Bin Aqeel, from Habashi, like that said,

‘Amir Al-Momineen^{-asws} addressed. He^{-asws} praised Allah^{-azwj} and lauded upon Him^{-azwj} and mention his^{-asws} cousin Muhammad^{-saww}. He^{-asws} sent Salawaat upon him^{-asws}, then said: ‘As for after, but rather the ones before you were destroyed due to their having worked the acts of disobedience while the Rabbis and the Monks did not forbid them from that. When they deliberated in the acts of disobedience, the consequential punishment befell them, therefore instruct with the acts of kindness and forbid from the evil’ – and he^{-asws} continued the Hadeeth up to its end just as has passed”.²³⁴

12- فس، تفسير القمي أحمد بن إدريس عن أحمد بن محمد بن الحسين بن سعيد عن النضر عن زرعة عن أبي بصير قال: سألت أبا عبد الله ع عن قول الله عز و جل فوا أنفسكم و أهليكم نارا و فودها الناس و الحجارة فقلت هذه نفسي أقيها فكيف أقي أهلي

Tafseer Al Qummi – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al Nazr, from Zur’ah, from Abu Baseer who said,

‘I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **Save yourselves and your families from a Fire whose fuel are the people and the stones. [66:6]**. I said, ‘This, my soul, I can save it, how can I save my family?’

قال تأمرهم بما أمرهم الله به و تنهاهم عما نهاهم الله عنه فإن أطاعوك كنت وقيتهم و إن عصوك فكننت قد قضيت ما عليك.

²³³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 10

²³⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 11

He^{-asws} said: 'Instruct them with what Allah^{-azwj} has Commanded them and forbid them from what Allah^{-azwj} has Prohibited them from. If they obey you, you would have saved them, and if they disobey you, you would have fulfilled whatever was upon you'.²³⁵

13- ين، كتاب حسين بن سعيد و النوادر التَّضَرُّ مِثْلُهُ.

Kitab of Haseen Bin Saeed, and 'Al-Nawadir' of Al-Nazr – similar to it.²³⁶

14- ب، قرب الإسناد هَارُونُ عَنِ ابْنِ صَدَقَةَ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع أَنَّ النَّبِيَّ ص قَالَ: كَيْفَ بِكُمْ إِذَا فَسَدَ نِسَاؤُكُمْ وَ فَسَقَ شُبَّانُكُمْ وَ لَمْ تَأْمُرُوا بِالْمَعْرُوفِ وَ لَمْ تَنْهَوْا عَنِ الْمُنْكَرِ

(The book) 'Qurb Al Isnaad' – Haroun, from Ibn Sadaqa,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: 'The Prophet^{-saww} said: 'How will it be when your women become corrupt, your young men become immoral, and you no longer enjoin or forbid from the evil?'

فَقِيلَ لَهُ وَ يَكُونُ ذَلِكَ يَا رَسُولَ اللَّهِ

It was said to him^{-saww}, 'And that will happen, O Rasool-Allah^{-saww}?'

قَالَ نَعَمْ وَ شَرٌّ مِنْ ذَلِكَ كَيْفَ بِكُمْ إِذَا أَمَرْتُمْ بِالْمُنْكَرِ وَ هَمَيْتُمْ عَنِ الْمَعْرُوفِ

He^{-saww} said: 'Yes, and eviler than that! How will be with you when you do instruct with the evil and forbid them from the good?'

قِيلَ يَا رَسُولَ اللَّهِ وَ يَكُونُ ذَلِكَ

It was said, 'O Rasool-Allah^{-saww}, and that will happen?'

قَالَ نَعَمْ وَ شَرٌّ مِنْ ذَلِكَ كَيْفَ بِكُمْ إِذَا رَأَيْتُمُ الْمَعْرُوفَ مُنْكَرًا وَ الْمُنْكَرَ مَعْرُوفًا.

He^{-saww} said: 'Yes, and eviler than that! How will it be with you when you see the good as evil, and the evil as good?''²³⁷

15- ب، قرب الإسناد بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الْمَعْصِيَةَ إِذَا عَمِلَ بِهَا الْعَبْدُ سِرًّا لَمْ تَضُرَّ إِلَّا عَامِلَهَا وَ إِذَا عَمِلَ بِهَا عِلَانِيَةً وَ لَمْ يُعَيَّرْ عَلَيْهِ أَضَرَّتْ بِالْعَامَّةِ.

(The book) 'Qurb Al Isnaad' – By this chain,

²³⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 12

²³⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 13

²³⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 14

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'The act of disobedience, when the servant works with it secretly, it does not harm except its worker, and when he works with it openly, and he is not opposed upon it, it harms the general public''²³⁸

16- ب، قرب الإسناد بهذا الإسناد قَالَ قَالَ عَلِيٌّ ع أَبِيهَا النَّاسُ إِنَّ اللَّهَ لَا يُعَذِّبُ الْعَامَّةَ بِذَنْبِ الْخَاصَّةِ إِذَا عَمِلَتْ الْخَاصَّةُ بِالْمُنْكَرِ سِرًّا مِنْ غَيْرِ أَنْ تَعْلَمَ الْعَامَّةُ فَإِذَا عَمِلَتْ الْخَاصَّةُ الْمُنْكَرَ جَهَارًا فَلَمْ يُعَيَّرْ ذَلِكَ الْعَامَّةُ اسْتَوْجَبَ الْقَرِيقَانِ الْعُقُوبَةَ مِنَ اللَّهِ.

(The book) 'Qurb Al Isnaad' – By this chain,

'He^{-asws} said: 'Ali^{-asws} said: 'O you people! Allah^{-azwj} does not Punish the general people due to the sin of the specific ones, when the specific (individual) works the evil secretly without the general public knowing of it. When the specific (individual) works the evil openly, the general public does not oppose him, both the segments deserve the Punishment from Allah^{-azwj!}'²³⁹

17- ع، علل الشرائع أَبِي عَنِ الْحِمَيْرِيِّ مِثْلَهُ.

(The book) 'Ilal Al Sharaie' – My father, from Al Himeyri, similar to it.²⁴⁰

18- ب، قرب الإسناد أَبُو الْبَحْتَرِيِّ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ ع قَالَ: أُنِيَ عَلِيٌّ ع بِرَجُلٍ كَسَرَ طَنْبُورًا لِرَجُلٍ فَقَالَ بُغْدًا.

(The book) 'Qurb Al Isnaad' – Abu Al Bakhtari,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Ali^{-asws} was brought a man who had broken a mandolin (a flute like instrument) of a man. He^{-asws} said: 'Distance him!''²⁴¹

19- ل، الخصال أَبِي عَنِ الْحِمَيْرِيِّ عَنْ هَارُونَ عَنِ ابْنِ صَدَقَةَ قَالَ: سُئِلَ جَعْفَرُ بْنُ مُحَمَّدٍ ع عَنِ الْحَدِيثِ الَّذِي جَاءَ عَنِ النَّبِيِّ ص أَنَّ أَفْضَلَ الْجِهَادِ كَلِمَةٌ عَدَلٍ عِنْدَ إِمَامٍ جَائِرٍ مَا مَعْنَاهُ

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

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

قَالَ هَذَا عَلَى أَنْ يَأْمُرَهُ بِقَدْرِ مَعْرِفَتِهِ وَهُوَ مَعَ ذَلِكَ يَقْبَلُ مِنْهُ وَإِلَّا فَلَا.

He^{-asws} said: 'This is based upon that he should instruct him (with good) in accordance to his understanding, and along with that he should accept from him, or else, so no!''²⁴²

²³⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 15

²³⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 16

²⁴⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 17

²⁴¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 18

²⁴² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 19

20- ل، الخصال أبي عن سعد عن ابن يزيد عن ابن أبي عمير عن يحيى الطويل عن أبي عبد الله ع قال: إنما يؤمر بالمعروف وينهى عن المنكر مؤمناً فيتعط أو جاهلاً فيتعلم فأما صاحب سوط و سيف فلا.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Yahya Al Taweel,

'From Abu Abdullah^{asws} having said: 'But rather he should instruct with the good and forbid from the evil either to a Momin so he would take his advice, or an ignorant one so he would learn. As for the owner of a whip and sword, so no!''²⁴³

21- ل، الخصال أبي عن محمد العطار عن الأشعري عن ابن يزيد رفعه إلى أبي جعفر ع أنه قال: الأمر بالمعروف والنهي عن المنكر خلقان من خلق الله عز وجل فمن نصرهما أعزه الله ومن خذلهما خذله الله.

(The book) 'Al Khisaal' – My father, from Muhammad al Attar, from Al Ashary, from Ibn Yazeed raising it to,

Abu Ja'far^{asws} said: 'The instructing with the good and forbidding from the evil are two creatures from the creation of Allah^{azwj} Mighty and Majestic. The one who helps them, Allah^{azwj} will Honour him, and one who abandons them, Allah^{azwj} will Abandon him''²⁴⁴

22- ل، الخصال ابن المتوكّل عن محمد العطار عن سهل عن عمرو بن عثمان عن ابن المغيرة عن طلحة الشامي عن أبي جعفر ع في قول الله عز وجل فلما نسوا ما ذكروا به قال كانوا ثلاثة أصناف صنف ائتمروا وأمروا فنجوا وصنف ائتمروا ولم يأثمروا ولم يأثمروا فهلكوا.

(The book) 'Al Khisaal' – Ibn Al Mutawakkil, from Muhammad Al Attar, from Sahl, from Amro Bin Usman, from Ibn Al Mugheira, from Talha Al Shamy,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **But when they forgot what they had been Reminded with, [6:44]**. He^{asws} said: 'They were of three types – a group obeyed instructions and their instructed (others), so they were saved; and a group obeyed instruction and did not instruct (others), so they were morphed as particles; and a group did not obey instructions and did not instruct (others), so they were destroyed''²⁴⁵

23- ل، الخصال العطار عن أبيه عن سعد عن البرقي عن بكر بن صالح عن ابن فضال عن عبد الله بن إبراهيم عن الحسين بن زيد عن أبيه عن الصادق عن أبيه ع قال قال رسول الله ص كفى بالمرء عبياً أن ينظر من الناس إلى ما يعمى عنه من نفسه ويعير الناس بما لا يستطيع تركه ويؤذي جليسه بما لا يعنيه.

(The book) 'Al Khisaal' – Al Attar, from his father, from Sa'ad, from Al Barqy, from Bakr Bin Salih, from Ibn Fazzal, from Abdullah Bin Ibrahim, from Al-Husayn Bin Zayd, from his father,

'From Al-Sadiq^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} said: 'It suffices with the person as a fault that he looks from the people to what he is blind of from himself, and

²⁴³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 20

²⁴⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 21

²⁴⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 22

he faults the people with what he is not capable of leaving it, and he bothers his companions with what does not concern him”²⁴⁶.

24- ل، الخصال ماجيلويه عن علي عن أبيه عن النوفلي عن السكوني عن الصادق عن آبائه عن علي ع قال قال رسول الله ص من أمر بمعروف أو نهى عن منكر أو دل على خير أو أشار به فهو شريك و من أمر بسوء أو دل عليه أو أشار به فهو شريك.

(The book) ‘Al Khisaal’ – Majaylawiya, from Ali, from his father, from Al Nowfaly, from Al Sakuni,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who instructs with the good or forbids from evil, or points upon good or indicates with it, he is a participant (in the good), and one who instructs with evil, or points to it, or indicates with it, he is a participant (in the evil)’²⁴⁷.

25- ع، علل الشرائع، عيون أخبار الرضا عليه السلام أبي عن الحميري عن الریان بن الصلت قال: جاء قومٌ بخُرَاسَانَ إلى الرضا ع فقالوا إن قوماً من أهل بيتك يتعاطون أموراً قبيحةً فلو نهيتهم عنها

(The book) ‘Ilal Al Sharaie’, (and) ‘Uyoun Akhbar Al Reza^{-asws}’, may the greeting be upon him^{-asws} – My father, from Al Himeyri, from Al Rayyan Bin Al Salt who said,

‘A group came to Al Reza^{-asws} at Khurasan. They said, ‘Some people from your^{-asws} family members are committing ugly acts, if you^{-asws} could forbid them from these!’

فقال لا أفعل

He^{-asws} said: ‘I^{-asws} will not do it!’

ف قيل ولم

It was said, ‘And why not?’

قال لاني سمعت أبي ع يقول النصيحة خشنة.

He^{-asws} said: ‘Because I^{-asws} heard my^{-asws} father^{-asws} saying: ‘The good advice is harsh’²⁴⁸.

26- ن، عيون أخبار الرضا عليه السلام ابن المتوكل عن السعدآبادي عن البرقي عن عبد العظيم الحسيني عن أبي جعفر الثاني عن أبيه ع قال: دخل أبي ع على هارون الرشيد وقد استحفزه [استخفه] الغضب على رجل فقال إنما تغضب لله عز وجل فلا تغضب بأكثر مما غضب لنفسه.

(The book) ‘Uyoun Akhbar Al Reza^{-asws}’, may the greeting be upon him^{-asws} – Ibn Al Mutawakkil, from Al Sa’dabadi, from Al Barqy, from Abdul Azeem Al Hasany,

‘From Abu J’afar^{-asws} the 2nd, from his^{-asws} father^{-asws} having said: ‘My^{-asws} father^{-asws} entered to see (the caliph) Haroun Al Rasheed, and he was overcome by anger upon a man. He^{-asws} said:

²⁴⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 23

²⁴⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 24

²⁴⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 25

'But rather you should get angered for the Sake of Allah^{-azwj} Mighty and Majestic, so do not be angry with more than what He^{-azwj} has got Angered for Himself^{-azwj!}'²⁴⁹

27- ن، عيون أخبار الرضا عليه السلام فيما كتب الرضا ع للمأمون الأمر بالمعروف و النهي عن المنكر واجبان إذا أمكن و لم تكن خيفة على النفس.

(The book) 'Uyoun Akhbar Al Reza^{-asws}', may the greeting be upon him^{-asws} – 'Among what Al Reza^{-asws} wrote for Al Mamoun (the caliph): 'The instructing with the good and forbidding from the evil are two obligations when possible and you don't fear upon yourself''²⁵⁰

28- ما، الأماالي للشيخ الطوسي المفيد عن محمد بن أحمد الشافعي عن الحسين بن إسماعيل عن عبد الله بن شبيب عن أبي طاهر أحمد بن عيسى عن الحسن بن علي بن الحسين عن أبيه عن جدّه قال: كان يقال لا يحل لعين مؤمنة ترى الله يعصي فتتطرف حتى تُغيره.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Muhammad Bin Ahmad Al Shafie, from Al-Husayn Bin Ismail, from Abdullah Bin Shabeet, from Abu Tahir Ahmad Bin Isa, from A Hassan Bin Ali Bin Al-Hassan, from his father, from his grandfather who said,

He had said: 'It is not permissible for the eye of a believer to witness disobedience to Allah and blink without seeking to change it''²⁵¹

29- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن داود بن الهيثم عن جدّه إسحاق عن أبيه جلول عن طلحة بن زيد عن الوصين بن عطاء عن عمير بن هاني عن جنادة بن أبي أمية عن عبادة بن الصامت عن النبي ص قال: ستكونون فتن لا يستطيع المؤمن أن يعبر فيها بيد ولا لسان

(The book) 'Al Amaali' of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Dawood Bin Al Haysam, from his grandfather Is'haq, from his father Bahloul, from Talha Bin Zayd, from Al Waseyn Bin Ata'a, from Umar Bin Hany, from Junada Bin Abu Umayya, from Ubadah Bin Al Samit,

'From the Prophet^{-saww} having said: 'Fitna will be occurring, the Momin will not be capable of making changes during it, neither by hand nor by tongue!'

فقال علي بن أبي طالب و فيهم يؤمئذ مؤمنون

Ali Bin Abu Talib^{-asws} said: 'And there will be Momineen among them in those days?'

قال نعم

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

قال فينقص ذلك من إيمانهم شيء

He^{-asws} said: 'Will that reduce anything from their Eman?'

²⁴⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 26

²⁵⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 27

²⁵¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 28

قَالَ لَا إِلَّا كَمَا يَنْفُصُ الْقَطْرُ مِنَ الصَّفَا إِنْهُمْ يَكْرَهُونَهُ بِقُلُوبِهِمْ.

He^{-saww} said: 'No, except like the drop (of rain) reduces from Al Safa (hill of solid rock). They will be disliking it with their hearts"²⁵².

30- ما، الأماالي للشيخ الطوسي بإسناد المَجَاشِعِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ عَنِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: لَا تَتْرَكُوا الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ فَيُؤَيِّبَ اللَّهُ أُمُورَكُمْ شِرَارَكُمْ ثُمَّ تَدْعُونَ فَلَا يُسْتَجَابُ لَكُمْ دُعَاؤُكُمْ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – By a chain of Mujashie,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: 'Do not neglect the instructing with the good and the forbidding from the evil or Allah^{-azwj} will Cause your evil ones to be in charge of your affairs, then you will be supplicating but your supplications will not be Answered"²⁵³.

31- مع، معاني الأخبار ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ هَارُونَ عَنِ ابْنِ صَدَقَةَ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ النَّبِيُّ ص إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لِيُبْعِضُ الْمُؤْمِنَ الضَّعِيفَ الَّذِي لَا زَبْرَ لَهُ

(The book) 'Ma'any Al Akhbaar' – Ibn Al Waleed, from Al Saffar, from Haroun, from Ibn Sadaqa,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'The Prophet^{-saww} said: 'Allah^{-azwj} Blessed and Exalted Hates the weak Momin who has no resolve for him!'

فَقَالَ هُوَ الَّذِي لَا يَنْهَى عَنِ الْمُنْكَرِ.

He^{-asws} said: 'He is the one who does not forbid from the evil"²⁵⁴.

32- ثو، ثواب الأعمال أَبِي عَنْ سَعْدِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ أَبِي عَبْدِ اللَّهِ الْخُرَّاسَانِيِّ عَنِ الْحُسَيْنِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَيُّمَا نَاشٍ نَشَأَ فِي قَوْمٍ ثُمَّ لَمْ يُؤَدِّبْ عَلَى مَعْصِيَةِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْلَ مَا يُعَاقِبُهُمْ فِيهِ أَنْ يَنْقُصَ مِنْ أَرْزَاقِهِمْ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ibn Abu Al Khattab, from Abdullah Bin Jabalah, from Abu Abdullah Al Khurasani, from Al-Husayn Bin Salim,

'From Abu Abdullah^{-asws} having said: 'Whichever youth grows among a people then he is not disciplined upon acts of disobedience, Allah^{-azwj} Mighty and Majestic, the first of what He^{-azwj} will Punish them regarding it, is to reduce from their sustenance"²⁵⁵.

33- ثو، ثواب الأعمال أَبِي عَنْ سَعْدِ عَنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ مُحَمَّدِ بْنِ عَرْفَةَ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص إِذَا تَرَكْتَ أُمَّتِي الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ فَلْيُؤَدِّبْ يَوْعَاقِ مِنَ اللَّهِ جَلَّ اسْمُهُ.

²⁵² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 29

²⁵³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 30

²⁵⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 31

²⁵⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 32

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Muhammad Bin Isa, from Muhammad Bin Arafah who said,

'I heard Al Reza^{-asws} saying: 'Rasool-Allah^{-saww} said: 'When my^{-saww} community neglects instructing with the good and forbidding from the evil, let them be proclaimed of a calamity from Allah^{-azwj}, Majestic is His^{-azwj} Name''.²⁵⁶

34- ثواب الأعمال أبي عن سعد عن أحمد بن محمد بن محمد بن سنان رفعه إلى أبي عبد الله ع قال: ما أقرّ قوم بالمنكر بين أظهرهم لا يعيرونه إلا أوشك أن يعمهم الله عز وجل بعقاب من عنده.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, raising it to,

'Abu Abdullah^{-asws} said: 'No people will accept the evil in their midst not changing it except very soon Allah^{-azwj} Mighty and Majestic will Generalise them with a Punishment from Him^{-azwj}'.²⁵⁷

35- ثواب الأعمال ابن الوليد عن محمد بن أبي القاسم عن هارون بن مسلم عن مسعدة بن صدقة عن جعفر بن محمد عن أبيه ع قال قال رسول الله ص إن المعصية إذا عمل بها العبد سراً لم تُضِرَّ إلا عاملاًها وإذا عمل بها علانية لم يُعَيَّرْ عليه أضرت العامة

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Muhammad Bin Abu Al Qasim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

'From Ja'far Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The act of disobedience, when the servant works with it secretly does not harm except it worker, and when it is worked with openly and there is no change (opposition) to it, harms the general public'.

قال جعفر بن محمد ع و ذلك أنه يُذَلُّ بِعَمَلِهِ دِينَ الله وَ يَمْتَدِي بِهِ أَهْلُ عِدَاوَةِ الله.

Ja'far Bin Muhammad^{-asws} said: 'And what is because he is disgracing the religion of Allah^{-azwj} by his actions and the people hostile to Allah^{-azwj} will be led by it''.²⁵⁸

36- ثواب الأعمال بهذا الإسناد قال قال علي ع أيها الناس إن الله عز وجل لا يعذب العامة بذنب الخاصة إذا عملت الخاصة بالمنكر سراً من غير أن تعلم العامة فإذا عملت الخاصة بالمنكر جهاراً فلم يُعَيَّرْ ذلك العامة استوجب العريقان العوبة من الله عز وجل

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

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

²⁵⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 33

²⁵⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 34

²⁵⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 35

وَقَالَ لَا يُخْضِرَنَّ أَحَدُكُمْ رَجُلًا يَضْرِبُهُ سُلْطَانٌ جَائِرٌ ظَلَمًا وَعُدْوَانًا وَلَا مَقْتُولًا وَلَا مَظْلُومًا إِذَا لَمْ يَنْصُرْهُ لِأَنَّ نَصْرَهُ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ فَرِيضَةٌ وَاجِبَةٌ إِذَا هُوَ حَاضِرٌ وَالْعَافِيَةُ أَوْسَعُ مَا لَمْ تُلْزِمَكَ الْحُجَّةُ الْحَاضِرَةُ

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

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

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

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

And the Quran was Revealed regarding it whereby the Mighty and Majestic Said: ***Cursed were those who committed Kufr from the Children of Israel, upon the tongue of Dawood and Isa Bin Maryam. That was due to their disobedience and they were exceeding [5:78] They were not forbidding from evil they were doing. Evil was what they were doing [5:79]*** – up to then end of the two Verses”^{.259}

37- ف، تحف العقول من كلام الحسين بن علي صلوات الله عليهما في الأمر بالمعروف والنهي عن المنكر ويروى عن أمير المؤمنين ع

(The book) 'Tohaf Al Uqoul' –

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

اعْتَبِرُوا أَيُّهَا النَّاسُ بِمَا وَعَظَ اللهُ بِهِ أَوْلِيَاءَهُ مِنْ سُوءِ ثَنَائِهِ عَلَى الْأَخْبَارِ إِذْ يَقُولُ لَوْ لَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَ الْأَخْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَ قَالَ لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ إِلَى قَوْلِهِ لَيْسَ مَا كَانُوا يَفْعَلُونَ

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

وَ إِنَّمَا عَابَ اللَّهُ ذَلِكَ عَلَيْهِمْ لِأَنَّهُمْ كَانُوا يَرَوْنَ مِنَ الظُّلْمَةِ الَّذِينَ بَيْنَ أَظْهُرِهِمُ الْمُنْكَرَ وَ الْفَسَادَ فَلَا يَنْهَوْنَهُمْ عَنِ ذَلِكَ رَغْبَةً فِيمَا كَانُوا يَنَالُونَ مِنْهُمْ وَ رَهْبَةً بِمَا يَحْذَرُونَ وَ اللَّهُ يَقُولُ فَلَا تَخْشَوْا النَّاسَ وَ احْشَوْنَ اللَّهَ قَالَ الْمُؤْمِنُونَ وَ الْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ

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

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

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

ثُمَّ أَنْتُمْ أَيُّهَا الْعِصَابَةُ عِصَابَةٌ بِالْعِلْمِ مَشْهُورَةٌ وَ بِالْحَيْرِ مَذْكُورَةٌ وَ بِالنَّبِيحَةِ مَعْرُوفَةٌ وَ بِاللَّهِ فِي أَنْفُسِ النَّاسِ مَهَابَةٌ يَهَابُكُمْ الشَّرِيفُ وَ يُكْرِمُكُمْ الضَّعِيفُ وَ يُؤَيِّزُكُمْ مَنْ لَا فَضْلَ لَكُمْ عَلَيْهِ وَ لَا يَدَ لَكُمْ عِنْدَهُ تَشْفَعُونَ فِي الْحَوَائِجِ إِذَا افْتَنَعَتْ مِنْ طُلَاجِمَا وَ تَمْشُونَ فِي الطَّرِيقِ بِحَيْثِيَةِ الْمُلُوكِ وَ كِرَامَةِ الْأَكْبَابِ

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

أَلَيْسَ كُلُّ ذَلِكَ إِذَا نَلْتُمُوهُ بِمَا يُرْجَى عِنْدَكُمْ مِنَ الْقِيَامِ بِحَقِّ اللَّهِ وَ إِنْ كُنْتُمْ عَنْ أَكْثَرِ حَقِّهِ تَقْصِرُونَ فَاسْتَحْفَفْتُمْ بِحَقِّ الْأَيْمَةِ فَأَمَّا حَقُّ الضُّعَفَاءِ فَضَبَعْتُمْ وَ أَمَّا حَقُّكُمْ بِرِغْمِكُمْ فَطَلَبْتُمْ فَلَا مَالَ [مَالًا] بَدَلْتُمُوهُ وَ لَا نَفْسًا خَاطَرْتُمْ بِمَا لِلَّذِي خَلَقَهَا وَ لَا عَشِيرَةً عَادَيْتُمُوهَا فِي ذَاتِ اللَّهِ أَنْتُمْ تَتَمَنَّوْنَ عَلَى اللَّهِ جَنَّتَهُ وَ مَجَاوَزَةَ رُسُلِهِ وَ أَمَانَةَ مِنْ عَدَائِهِ

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

لَقَدْ خَشِيتُ عَلَيْكُمْ أَيُّهَا الْمُتَمَتُّونَ عَلَى اللَّهِ أَنْ تَحُلَّ بِكُمْ نِعْمَةٌ مِنْ نِعَمَاتِهِ لِأَنَّكُمْ بَلَّغْتُمْ مِنْ كِرَامَةِ اللَّهِ مَنْزِلَةً فَضَلُّتُمْ بِهَا وَمَنْ يُعْرِفُ بِاللَّهِ لَا تُكْرِمُونَ وَ أَنْتُمْ بِاللَّهِ فِي عِبَادِهِ تُكْرِمُونَ

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

وَ قَدْ تَرَوْنَ عُهْدَ اللَّهِ مَنْقُوضَةً فَلَا تَقْرَعُونَ وَ أَنْتُمْ لِيَتَّعِضَ ذِمَّةَ آبَائِكُمْ تَقْرَعُونَ وَ ذِمَّةُ رَسُولِ اللَّهِ مَحْشُورَةٌ وَ الْعُمِيُّ وَ الْبُكْمُ وَ الرِّمِيُّ فِي الْمَدَائِنِ مُهْمَلَةٌ لَا تَرَحُّمُونَ وَ لَا فِي مَنْزِلَتِكُمْ تَعْمَلُونَ وَ لَا مِنْ عَمَلٍ فِيهَا تَغْتَبُونَ وَ بِالْإِقْهَانِ وَ الْمُصَانَعَةِ عِنْدَ الظَّالِمَةِ تَأْمُنُونَ كُلُّ ذَلِكَ بِمَا أَمَرَكُمْ اللَّهُ بِهِ مِنَ النَّهْيِ وَ التَّنَاهِي وَ أَنْتُمْ عَنْهُ غَافِلُونَ

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

وَ أَنْتُمْ أَعْظَمُ النَّاسِ مُصِيبَةً لِمَا عَلِبْتُمْ عَلَيْهِ مِنْ مَنَازِلِ الْعُلَمَاءِ لَوْ كُنْتُمْ تَسْمَعُونَ ذَلِكَ بَأَنَّ بِنَايَ الْأُمُورِ وَ الْأَحْكَامِ عَلَى أَيْدِي الْعُلَمَاءِ بِاللَّهِ الْأُمْنَاءِ عَلَى حَلَالِهِ وَ حَرَامِهِ

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

فَأَنْتُمْ الْمَسْلُوبُونَ تِلْكَ الْمَنْزِلَةَ وَ مَا سَلِبْتُمْ ذَلِكَ إِلَّا بِتَقَرُّوْكُمْ عَنِ الْحَقِّ وَ اخْتِلَافِكُمْ فِي السُّنَّةِ بَعْدَ الْبَيِّنَةِ الْوَاضِحَةِ وَ لَوْ صَبَرْتُمْ عَلَى الْأَذَى وَ تَحَمَّلْتُمْ الْمَثُونَةَ فِي ذَاتِ اللَّهِ كَانَتْ أُمُورُ اللَّهِ عَلَيْكُمْ تَرُدُّ وَ عَنْكُمْ تَصُدُّ وَ إِلَيْكُمْ تَرْجِعُ

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

وَ لَكِنَّكُمْ مَكَّنْتُمْ الظَّالِمَةَ مِنْ مَنْزِلَتِكُمْ وَ أَسَلَمْتُمْ أُمُورَ اللَّهِ فِي أَيْدِيهِمْ يَعْمَلُونَ بِالشُّبُهَاتِ وَ يَسِيرُونَ فِي الشَّهَوَاتِ سَلَطْتُمْ عَلَى ذَلِكَ فِرَارِكُمْ مِنَ الْمَوْتِ وَ إِعْجَابِكُمْ بِالْحَيَاةِ الَّتِي هِيَ مُفَارِقَتُكُمْ فَأَسَلَمْتُمْ الضُّعْفَاءَ فِي أَيْدِيهِمْ

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

فَمِنْ بَيْنِ مُسْتَعْبِدٍ مَّفْهُورٍ وَ بَيْنِ مُسْتَضْعَفٍ عَلَى مَعِيشَتِهِ مَغْلُوبٍ يَتَقَلَّبُونَ فِي الْمُلْكِ بِأَرْأَيْهِمْ وَ يَسْتَشْعِرُونَ الْحُزْنَ بِأَهْوَائِهِمْ أَفْتِدَاءً بِالْأَشْرَارِ وَ جُرْأَةً عَلَى الْجَبَّارِ فِي كُلِّ بَلَدٍ مِنْهُمْ عَلَى مَنْبَرِهِ خَطِيبٌ يَصْفَعُ فَأَلْأَرْضُ لَهُمْ شَاغِرَةٌ وَ أَيْدِيهِمْ فِيهَا مَبْسُوطَةٌ وَ النَّاسُ لَهُمْ حَوْلٌ لَا يَدْفَعُونَ يَدَ لَأَمْسٍ

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

فَمِنْ بَيْنِ جَبَّارٍ عَنِيدٍ وَ ذِي سَطْوَةٍ عَلَى الضَّعْفَةِ شَدِيدٍ مُطَاعٍ لَا يَعْرِفُ الْمُبْدِئَ وَ الْمُعِيدَ فَيَا عَجَباً وَ مَا لِي لَا أَعْجَبُ وَ الْأَرْضُ مِنْ غَاشٍ غَشُومٍ وَ مُتَصَدِّقٍ ظُلُومٍ وَ عَامِلٍ عَلَى الْمُؤْمِنِينَ بِهَمِّ غَدِيرٍ رَحِيمٍ فَاللَّهُ الْحَاكِمُ فِيمَا فِيهِ تَنَارَعْنَا وَ الْقَاضِي بِحُكْمِهِ فِيمَا شَجَرَ بَيْنَنَا

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

اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَمْ يَكُنْ مَا كَانَ مِنَّا تَنَافُساً فِي سُلْطَانٍ وَ لَا تِيْمَاساً مِنْ فُضُولِ الْخَطَامِ وَ لَكِنَّ لَثَرِي الْمَعَالِمِ مِنْ دِينِكَ وَ نُظْهَرَ الْإِصْلَاحَ فِي بِلَادِكَ وَ يَأْتِي الْمَظْلُومُونَ مِنْ عِبَادِكَ وَ يُعْمَلُ بِفَرَائِضِكَ وَ سُنَّتِكَ وَ أَحْكَامِكَ

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

فَإِن كُنْتُمْ إِلَّا تَنْصُرُونَا وَ تُنْصِفُونَا قَوِي الظُّلْمَةَ عَلَيْكُمْ وَ عَمَلُوا فِي إِطْقَاءِ نُورِ نَبِيِّكُمْ وَ حَسْبُنَا اللَّهُ وَ عَلَيْهِ تَوَكَّلْنَا وَ إِلَيْهِ أُنَبْنَا وَ إِلَيْهِ الْمَصِيرُ.

If You^{azwj} do not Support us and Grant us justice, the oppressive ones will have power over us, and they will work to extinguish the light of Your^{azwj} Prophet^{saww}! And sufficient for us is Allah^{azwj} upon Him^{azwj} we rely, to Him^{azwj} we turn, and to Him^{azwj} is the destination!"²⁶⁰

38- ف، تحف العقول عن أبي جعفر الثاني ع قال: من شهد أمراً فكرهه كان كمن غاب عنه و من غاب عن أمرٍ فرضيه كان كمن شهده.

(The book) 'Tohf Al Uqoul –

'From Abu Ja'far^{asws} the 2nd having said: 'One who witnesses a matters so he dislikes it, he would be like the one who is absent from it, and the one who is absent from a matter, but he agrees with it would be the like the one who had witnessed it''²⁶¹

²⁶⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 37

²⁶¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 38

39- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصدوق بإسناده عن جابر عن الباقر صلوات الله عليه قال قال علي عليه الصلاة والسلام أوحى الله تعالى جلَّتْ قُدْرَتُهُ إِلَى شُعَيْبٍ ع أَبِي مُهَلِّكٍ مِنْ قَوْمِكَ مِائَةَ أَلْفٍ أَرْبَعِينَ أَلْفًا مِنْ شَرِّهِمْ وَ سِتِّينَ أَلْفًا مِنْ خَيْرِهِمْ

(The book) 'Qasas Al Anbiya^{as}', may the greeting be upon them^{as} – By the chain to Al Sadouq, by his chain, from Jabir,

'From Al Baqir^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws} having said: 'Ali^{asws}, may the Salawaat and the greeting be upon him^{asws}, said: 'Allah^{azwj} the Exalted, Majestic is His^{azwj} Power, Said to Shuayb^{as}: "I^{azwj} shall Destroy from your^{as} people, one hundred and forty thousand of their evil ones, and sixty thousands of their good ones!"

فَقَالَ ع هُوَلاءِ الْأَشْرَارِ فَمَا بَالُ الْأَخْيَارِ

He^{asws} said: 'These are the evil ones, so what is the matter with the good ones?'

فَقَالَ دَاهَنُوا أَهْلَ الْمَعَاصِي فَلَمْ يَغْضَبُوا لِعَضِي.

He^{azwj} Said: "They flattered the disobedient people so they did not get angered at My^{azwj} Anger!"²⁶²

40- سن، المحاسن أبي عن محمد بن سينان و ابن المغيرة عن طلحة بن زيد عن أبي عبد الله ع أَنَّ رَجُلًا مِنْ خُتَمِ جَاءَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ لَهُ أَخْبِرْنِي مَا أَفْضَلُ الْأَعْمَالِ

(The book) 'Al Mahasin' – My father, from Muhammad Bin Sinan, and Ibn Al Mugheira, from Talha Bin Zayd,

'From Abu Abdullah^{asws} having said: 'A man from Khash'am came to Rasool-Allah^{saww}. He said to him^{saww}, 'Inform me, what is the best of deeds?'

فَقَالَ الْإِيمَانُ بِاللَّهِ

He^{asws} said: 'The Eman with Allah^{azwj}!'

قَالَ ثُمَّ مَاذَا

He said, 'Then what?'

قَالَ صِلَةُ الرَّحِمِ

He^{asws} said: 'Maintaining the kinship'.

قَالَ ثُمَّ مَاذَا

He said, 'Then what?'

²⁶² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 39

فَقَالَ الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ .

He^{-asws} said: ‘The instructing with the good and forbidding from the evil!’²⁶³

41- ضاء، فقه الرضا عليه السلام أَرْوَى عَنِ الْعَالِمِ ع أَنَّهُ قَالَ: إِذَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِمَا عَمِلُوا مِنَ الْمَعَاصِي وَ لَمْ يَنْهَهُمُ الرَّبَّانِيُّونَ وَ الْأَخْبَارُ عَنْ ذَلِكَ

(The book) ‘Fiqh Al Reza^{-asws}’, may the greetings be upon her^{-asws} – It is reported from the Scholar (Imam^{-asws}), he^{-asws} said: ‘But rather the ones before you were destroyed due to what acts of disobedience they had worked, and the Rabbis and the Monks did not prevent them from that.

إِنَّ اللَّهَ جَلَّ وَ عَزَّ بَعَثَ مَلَائِكَةً إِلَى مَدِينَةٍ لِيَقْبَلَهَا عَلَى أَهْلِهَا فَلَمَّا انْتَهَبَا إِلَيْهَا وَجَدَا رَجُلًا يَدْعُو اللَّهَ وَ يَتَضَرَّعُ إِلَيْهِ فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ أَمَا تَرَى هَذَا الرَّجُلَ الدَّاعِي

Allah^{-azwj} Majestic and Exalted Send two Angels to a city in order to overturn it upon its people. When they ended to it they found a man who was supplicate to Allah^{-azwj} and beseeching to Him^{-azwj}. One of them said to his companions, ‘Are you not seeing this supplicating man?’

فَقَالَ لَهُ رَأَيْتُهُ وَ لَكِنِّي أَمْرِي لِمَا أَمَرَنِي بِهِ رَبِّي

He said to him, ‘I do see him, but I shall continue to what my Lord^{-azwj} has Commanded me!’

فَقَالَ الْآخَرُ وَ لَكِنِّي لَا أُحَدِثُ شَيْئاً حَتَّى أَرْجِعَ

The other one said, ‘But I will not do anything until I return’.

فَعَادَ إِلَى رَبِّهِ فَقَالَ يَا رَبِّ إِنِّي انْتَهَيْتُ إِلَى الْمَدِينَةِ فَوَجَدْتُ عَبْدَكَ فُلَاناً يَدْعُو وَ يَتَضَرَّعُ إِلَيْكَ

So he returned to his Lord^{-azwj}. He said, ‘O Lord^{-azwj}! I ended to the city and found Your^{-azwj} servant so and so supplicating and beseeching to You^{-azwj}!’

فَقَالَ عَزَّ وَ جَلَّ امضِ لِمَا أَمَرْتُكَ فَإِنَّ ذَلِكَ رَجُلٌ لَمْ يَتَغَيَّرْ وَجْهُهُ غَضَباً لِي قَطُّ .

The Mighty and Majestic Said: ‘Continue to what I^{-azwj} have Commanded you, for that man has not even changed his face in anger for me, at all!’²⁶⁴

42- وَ أَرْوَى أَنَّ رَجُلًا سَأَلَ الْعَالِمَ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قُوا أَنْفُسَكُمْ وَ أَهْلِيكُمْ نَاراً قَالَ يَأْمُرُهُمُ بِمَا أَمَرَهُمُ اللَّهُ وَ يَنْهَاهُمْ عَمَّا نَهَاهُمْ اللَّهُ فَإِنْ أَطَاعُوا كَانَ قَدْ وَقَاهُمْ وَ إِنْ عَصَوْهُ كَانَ قَدْ قَضَى مَا عَلَيْهِ .

And it is reported that a man asked the Scholar (Imam^{-asws}) about Words of Allah^{-azwj} Mighty and Majestic: **Save yourselves and your families from a Fire [66:6]**. He^{-asws} said: ‘He should instruct them with what Allah^{-azwj} has Commanded them and forbid them from what Allah^{-azwj}

²⁶³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 40

²⁶⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 41

has Prohibited them. If they obey him, he would have saved them, and if they disobey him, he would have fulfilled what was upon him”²⁶⁵.

43- وَ رُوِيَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ صَلَّى اللَّهُ عَلَيْهِ كَانَ يَخْطُبُ فَعَارَضَهُ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ حَدِّثْنَا عَنْ مَيِّتِ الْأَخْيَاءِ

And it is reported that Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} was addressing, and a man objected. He said, ‘O Amir Al-Momineen^{-asws}! Narrate to us about living dead!’

فَقَطَعَ الْحُطْبَةَ ثُمَّ قَالَ مُنْكَرٌ لِلْمُنْكَرِ بِقَلْبِهِ وَ لِسَانِهِ وَ يَدَيْهِ فَخِلَالَ الْحَيْثُ حَصَلَتْهَا كُلُّهَا وَ مُنْكَرٌ لِلْمُنْكَرِ بِقَلْبِهِ وَ لِسَانِهِ وَ تَارَكَ لَهُ يَدَيْهِ فَحَصَلَتْانِ مِنْ حِصَالِ الْحَيْثُ وَ مُنْكَرٌ لِلْمُنْكَرِ بِقَلْبِهِ وَ تَارَكَ يَدَيْهِ فَحَلَّةٌ مِنْ خِلَالَ الْحَيْثُ حَازَ وَ تَارَكَ لِلْمُنْكَرِ بِقَلْبِهِ وَ لِسَانِهِ وَ يَدَيْهِ فَذَلِكَ مَيِّتِ الْأَخْيَاءِ

He^{-asws} cut the sermon, then said: ‘One disliking the evil with his hear and his tongue and his hands has attained all the goodness, while one disliking of the evil with his heart and his tongue, and leaves his hands (to work) for it, has two characteristics of the goodness; and one disliking the evil with his heart, and he leaves his tongue and his hand (for it) has won one characteristic from the characteristics of the goodness; and one leaving his heart and his tongue and his hands for the evil, that is the living dead!’

ثُمَّ عَادَ عَ إِلَى حُطْبَتِهِ.

Then he^{-asws} returned to his^{-asws} sermon”²⁶⁶.

44- وَ نَرُوهُ أَنَّ رَجُلًا جَاءَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ أَخْبِرْنِي مَا أَفْضَلُ الْأَعْمَالِ

And we are reporting that a man came to Rasool-Allah^{-saww}. He said, ‘Inform me, what is the best of deeds?’

فَقَالَ الْإِيمَانُ بِاللَّهِ

He^{-saww} said: ‘The Eman with Allah^{-azwj}!’

قَالَ ثُمَّ مَاذَا

He said, ‘Then what?’

قَالَ ثُمَّ صَلَّةُ الرَّجْمِ

He^{-saww} said: ‘Then maintaining the kinship’.

قَالَ ثُمَّ مَاذَا

²⁶⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 42

²⁶⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 43

He said, 'Then what?'

قَالَ الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيُ عَنِ الْمُنْكَرِ

He^{-saww} said: 'The instructing with the good and the forbidding from the evil'.

فَقَالَ الرَّجُلُ فَأَيُّ الْأَعْمَالِ أَبْعَضُ إِلَى اللَّهِ

The man said, 'Which of the deeds is the most hateful to Allah^{-azwj}?'

قَالَ الشِّرْكُ بِاللَّهِ

He^{-saww} said: 'The association with Allah^{-azwj}'.

قَالَ ثُمَّ مَاذَا

He said, 'Then what?'

قَالَ قَطِيعَةُ الرَّحِمِ

He^{-saww} said: 'Cutting off the kinship'.

قَالَ ثُمَّ مَاذَا

He said, 'Then what?'

قَالَ الْأَمْرُ بِالْمُنْكَرِ وَ النَّهْيُ عَنِ الْمَعْرُوفِ.

He^{-saww} said: 'Instructing with the evil and forbidding from the good'.²⁶⁷

45- وَ نَرَوِي أَنَّ صَبِيَّيْنِ تَوَثَّبَا عَلَى دِيكٍ فَتَنَفَّاهُ فَلَمْ يَدْعَا عَلَيْهِ رِيثَهُ وَ شَيْخٌ قَائِمٌ يُصَلِّي لَا يَأْمُرُهُمْ وَ لَا يَنْهَاهُمْ قَالَ فَأَمَرَ اللَّهُ الْأَرْضَ فَابْتَلَعَتْهُ.

And it is reported that two young boys leapt upon a rooster and plucked it. They did not leave any feather upon it, and an old man was standing praying Salat. He neither instructed them nor forbade them. He said, 'Allah^{-azwj} Commanded the ground so it swallowed him'.²⁶⁸

46- وَ أُرْوِي عَنِ الْعَالِمِ ع أَنَّهُ قَالَ: إِنَّمَا يَأْمُرُ بِالْمَعْرُوفِ وَ يَنْهَى عَنِ الْمُنْكَرِ مُؤْمِنٌ فَيَتَعَطَّى أَوْ جَاهِلٌ فَيَتَعَلَّمُ وَ أَمَّا صَاحِبُ سَيْفٍ وَ سَوْطٍ فَلَا.

And it is reported from the Scholar (Imam^{-asws}), he^{-asws} said: 'But rather, one should instruct with the good and forbid from the evil to either a believer so he would heed advice, or an ignorant one so he would learn, and as for the owner of a sword or a whip, so no!'²⁶⁹

²⁶⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 44

²⁶⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 45

²⁶⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 46

47- نَرَوِي حَسْبُ الْمُؤْمِنِ عَيْبًا إِذَا رَأَى مُنْكَرًا أَنْ لَا يُعْلَمَ مِنْ قَلْبِهِ أَنَّهُ لَهُ كَارَةٌ.

We are reporting, 'It suffices the Momin as a fault when he sees evil that he does not know from his heart that he has a disliking for it'.²⁷⁰

48- وَأُرْوِي عَنِ الْعَالِمِ ع أَنَّ اللَّهَ قَالَ وَئِلَّ لِلَّذِينَ يَجْتَلِبُونَ الدُّنْيَا بِالذِّينِ وَ وَئِلَّ لِلَّذِينَ يَتَّقُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ وَ وَئِلَّ لِلَّذِينَ إِذَا الْمُؤْمِنُ فِيهِمْ يَسِيرُ بِالْعَدْلِ يَعْتَدُونَ وَ عَلَيْهِ يَجْتَرُونَ وَ لَا يَهْتَدُونَ لِأَتِيحَنَّ لَهُمْ فِتْنَةٌ يُتْرَكُ الْحَكِيمُ فِيهِمْ حَيْرَانًا [حَيْرَانًا].

And it is reported by the Scholar (Imam^{-asws}): 'Allah^{-azwj} Said: "Woe be for those who are pulling (earning) the world with the religion, and woe be to those who are killing those who are instructing with the fairness from the people, and woe be to those when the believing walks among them with the justice, they attack upon him and are audacious and they are not being guided! I^{-azwj} shall Bring about a Fitna (discord) to them, the wise ones among them will be left confused!"²⁷¹

49- وَ نَرَوِي مَنْ أَعْظَمَ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ

And it is reported: 'Who from the people would be of mightiest regret on the Day of Qiyamah?'

قَالَ مَنْ وَصَفَ عَدْلًا فَخَالَفَهُ إِلَى غَيْرِهِ.

He^{-asws} said: 'One who describes the justice (claims to be just) but opposes it to something else'.²⁷²

50- وَ نَرَوِي فِي قَوْلِ اللَّهِ تَعَالَى فَكُذِّبُوا فِيهَا هُمْ وَ الْعَاوُونَ قَالَ هُمْ قَوْمٌ وَصَفُوا بِأَلْسِنَتِهِمْ عَدْلًا ثُمَّ خَالَفُوهُ إِلَى غَيْرِهِ

And we are reporting regarding Words of Allah^{-azwj} the Exalted: **So they would be flung into it, they and the straying ones [26:94]**. He^{-asws} said: 'They are a people who had described justice with their tongues, then they opposed it to something else'.

فَسُئِلَ عَنْ مَعْنَى ذَلِكَ فَقَالَ إِذَا وَصَفَ الْإِنْسَانُ عَدْلًا خَالَفَهُ إِلَى غَيْرِهِ فَرَأَى يَوْمَ الْقِيَامَةِ النَّوَابِ الَّذِي هُوَ وَاصِفُهُ لِعَظَمَتِ حَسْرَتِهِ.

He^{-asws} was asked about the meaning of that. He^{-asws} said: 'When the person describes justice (then) opposes it to something else, on the Day of Qiyamah he will see the rewards which he had been described for, being for someone else. His regret will be magnified'.²⁷³

51 مص، مصباح الشريعة قَالَ الصَّادِقُ ع مَنْ لَمْ يَنْسَلِخْ عَن هَوَاجِسِهِ وَ لَمْ يَنْخَلِّصْ مِنْ آفَاتِ نَفْسِهِ وَ شَهَوَاتِهَا وَ لَمْ يَهْرِمِ الشَّيْطَانَ وَ لَمْ يَدْخُلْ فِي كَنَفِ اللَّهِ وَ أَمَانَ عِصْمَتِهِ لَا يَصْلُحْ لَهُ الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ لِأَنَّهُ إِذَا لَمْ يَكُنْ بِجَنْدِهِ الصِّفَةَ فَكُلَّمَا أَطْهَرَ أَمْرًا يَكُونُ حُجَّةً عَلَيْهِ وَ لَا يَنْتَفِعُ النَّاسُ

بِهِ

²⁷⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 47

²⁷¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 48

²⁷² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 49

²⁷³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 50

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{-asws} said: 'Whoever does not rid himself of his inner distractions, and does not free himself from the afflictions and desires of his soul, does not overcome Satan^{-la}, and does not enter into the protection and security of the Wilayah of Allah^{-azwj}, is not fit to enjoin good and forbid evil. For if he lacks these qualities, every matter he proclaims will serve as proof against him, and the people will not benefit from him.

قَالَ اللهُ عَزَّ وَجَلَّ أَلَا تَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَيُقَالُ لَهُ يَا خَائِنُ أَتَطْلُبُ خَلْقِي بِمَا خُنْتُ بِهِ نَفْسَكَ وَأَرْحَيْتَ عَنْهُ عِبَانَتَكَ.

Allah^{-azwj} Mighty and Majestic Said: ***You are instructing the people with the righteousness and are forgetting yourselves [2:44]***, and He^{-azwj} will Say to him: "O traitor! Are you demanding from My^{-azwj} creatures what you have betrayed yourself with and have loosened your restrains from?"²⁷⁴

52 رُوِيَ أَنَّ ثَعْلَبَةَ الْحَشَنِيِّ سَأَلَ رَسُولَ اللهِ ص عَنْ هَذِهِ الْآيَةِ يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ

It is reported: 'Sa'alba Al Khash'amy asked Rasool-Allah^{-saww} about this Verse: ***O you who believe! Upon you (is to look after) yourselves! The one who has strayed cannot harm you when you are guided to the right way. [5:105]***.

فَقَالَ ع وَ أُمِرَ بِالْمَعْرُوفِ وَ أَنَّهُ عَنِ الْمُنْكَرِ وَ اصْبِرْ عَلَى مَا أَصَابَكَ حَتَّى إِذَا رَأَيْتَ شُحْحًا مُطَاعًا وَ هَوَى مُتَّبَعًا وَ إِعْجَابَ كُلِّ ذِي رَأْيٍ بِرَأْيِهِ فَعَلَيْكَ بِنَفْسِكَ وَ دَعِ أَقْرَبَ الْعَامَّةِ

He^{-saww} said: 'And instructing with the good and forbidding from the evil, and being patient upon what afflicts you until when you see greed being obeyed, and desires being followed, and every person being pleased only with their own opinion, then focus on yourself and leave the affairs of the general public.

وَ صَاحِبِ الْأَمْرِ بِالْمَعْرُوفِ يَجْتَنِبُ إِلَى أَنْ يَكُونَ عَالِمًا بِالْحَلَالِ وَ الْحَرَامِ فَارِغًا مِنْ خَاصَّةِ نَفْسِهِ عَمَّا يَأْمُرُهُمْ بِهِ وَ يَنْهَاهُمْ عَنْهُ نَاصِحًا لِلْخَلْقِ رَحِيمًا رَفِيقًا بِهِمْ دَاعِيًا لَهُمْ بِاللُّطْفِ وَ حُسْنِ الْبَيَانِ

The one who instructs with good must have knowledge of what is lawful and unlawful, be free in his own self from the very things he commands others to do and forbids them from, and be sincere to the people, and compassionate and gentle with them, calling them with kindness and good explanation.

عَارِفًا بِتَفَاوُتِ أَخْلَاقِهِمْ لِيُنْزِلَ كُلًّا مِنْزِلَتَهُ بِصَبْرٍ بِمَكْرِ النَّفْسِ وَ مَكَائِدِ الشَّيْطَانِ صَابِرًا عَلَى مَا يُلْحِقُهُ لَا يُكَافِيهِمْ بِهَا وَ لَا يَشْكُو مِنْهُمْ وَ لَا يَسْتَعْمِلُ الْحَمِيَّةَ وَ لَا يَغْتَاظُ لِنَفْسِهِ مُجْرَدًا نَبِيَّهُ لِلَّهِ مُسْتَعِينًا بِهِ وَ مُبْتَغِيًا لِرُوحِهِ

He must understand the differences in their dispositions so that he places each in their proper position, and be aware of the deception of the soul and the tricks of Satan^{-la}, and be patient with any harm he may encounter. He should neither retaliate against them, nor complain

²⁷⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 51

about them, nor act out of anger or personal pride. He must purify his intention for Allah^{-azwj}, seek His^{-azwj} Assistance, and desire only His^{-azwj} Face.

فَإِنْ خَالَفُوهُ وَ جَفَّوهُ صَبَرَ وَ إِنْ وَاقَفُوهُ وَ قَبِلُوا مِنْهُ شَكَرَ مُفَوِّضاً أَمْرَهُ إِلَى اللَّهِ نَاطِئاً إِلَى عَيْنِهِ.

If they oppose and mistreat him, he must remain patient. If they accept and follow him, he should be grateful, entrusting his affairs to Allah^{-azwj} and being mindful of his own shortcomings²⁷⁵.

53 مص، مصباح الشريعة قَالَ الصَّادِقُ ع أَحْسَنُ الْمَوَاعِظِ مَا لَا يُجَاوِزُ الْقَوْلُ حَدَّ الصِّدْقِ وَ الْفِعْلُ حَدَّ الْإِخْلَاصِ فَإِنَّ مَثَلَ الْوَاعِظِ وَ الْمُؤَعَّظِ كَالْيَمِظَانِ وَ الرَّاقِدِ فَمَنْ اسْتَيْقِظَ عَنْ رَفْدَتِهِ وَ غَفَلْتِهِ وَ مُخَالَفَتِهِ وَ مَعَاصِيهِ صَلَحَ أَنْ يُؤَفِّقَ غَيْرَهُ مِنْ ذَلِكَ الرَّقَادِ

(The book) 'Misbah Al Sharaie' –

'Al-Sadiq^{-asws} said: 'The best admonitions are those in which speech does not go beyond the limits of truth, and actions do not go beyond the limits of sincerity. The example of the preacher and the one being preached to is like that of the awake and the sleeping. Whoever awakens from his own slumber of heedlessness, disobedience, and defiance is fit to awaken others from that sleep.

وَ أَمَّا السَّائِرُ فِي مَفَاوِزِ الْإِعْتِدَاءِ وَ الْحَائِضُ فِي مَرَاتِعِ الْعَمِي وَ تَرَكَ الْحَيَاءَ بِاسْتِحْبَابِ السُّمْعَةِ وَ الرِّيَاءِ وَ الشُّهُرَةِ وَ التَّصَنَّعِ فِي الْحَلْقِ الْمَتَرَبِّي بِرَبِّي الصَّالِحِينَ الْمُظْهَرُ بِكَلَامِهِ عُمَارَةٌ بَاطِنِهِ وَ هُوَ فِي الْحَقِيقَةِ خَالٍ عَنْهَا قَدْ غَمَرَتْهَا وَحَشَةُ حُبِّ الْمُحَمَّدِ وَ غَشِيَتْهَا ظُلْمَةُ الطَّمَعِ

But as for the one who wanders in the wastelands of transgression, indulges in the fields of deviation, and abandons modesty out of a love for reputation, and hypocrisy, and fame, and pretence before people, he who dresses in the guise of the righteous and outwardly displays piety while in reality being devoid of it, his heart is engulfed by the desolation of seeking praise and overshadowed by the darkness of greed.

فَمَا أَفْتَنَهُ بِهَوَاهُ وَ أَضَلَّ النَّاسَ بِمَقَالِهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَيْسَ الْمَوْلَى وَ لَيْسَ الْعَشِيرُ

How deeply he is trapped by his desires, and how greatly he strays people with his words! Allah^{-azwj} Mighty and Majestic Said: **Evil is the guardian and evil is the associate [22:13].**

وَ أَمَّا مَنْ عَصَمَهُ اللَّهُ بِنُورِ التَّائِيدِ وَ حُسْنِ التَّوْفِيقِ وَ طَهَّرَ قَلْبَهُ مِنَ الدَّنَسِ فَلَا يُفَارِقُ الْمَعْرِفَةَ وَ التَّقَى فَيَسْتَمِعُ الْكَلَامَ مِنَ الْأَصْلِ وَ يَبْزُكُ قَائِلَهُ كَيْفَ مَا سَمَّانَ قَالَتْ الْحِكْمَاءُ لِحَدِّ الْحِكْمَةِ وَ لَوْ مِنْ أَفْوَاهِ الْمَجَانِينِ

And as for the one whom Allah^{-azwj} has Protected with the light of His^{-azwj} Support, Guided with His^{-azwj} Grace, and Purified his heart from corruption, he never separates from knowledge and piety. He listens to words based on their truth and origin, disregarding who utters them, regardless of their status. The wise have said, 'Take the wisdom even from the mouths of the insane!'

²⁷⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 52

قَالَ عِيسَى ع جَالِسُوا مَنْ تُذَكِّرُكُمْ اللَّهُ رُؤْيُهُ وَ لِقَاؤُهُ فَضْلاً عَنِ الْكَلَامِ وَ لَا تُجَالِسُوا مَنْ يُؤَافِقُهُ ظَاهِرُهُمْ وَ يُخَالِفُهُ بَاطِنُهُمْ فَإِنَّ ذَلِكَ الْمُدَّعِي بِمَا لَيْسَ لَهُ

Isa^{as} said: 'Sit with those whose sight reminds you of Allah^{azwj} even before they speak. Do not sit with those whose outward appearance aligns with you while their inner self contradicts you. Such a person only claims what is not truly theirs.

إِنَّ كُنْتُمْ صَادِقِينَ فِي اسْتَفَادَتِكُمْ فَإِذَا لَقِيتَ مَنْ فِيهِ ثَلَاثَ خِصَالٍ فَاعْتَمِتْ رُؤْيَهُ وَ لِقَاءَهُ وَ مُجَالَسَتَهُ وَ لَوْ سَاعَةً فَإِنَّ ذَلِكَ يُؤَثِّرُ فِي دِينِكَ وَ قَلْبِكَ وَ عِبَادَتِكَ

If you are sincere in seeking benefit, then when you find someone with three qualities, cherish the opportunity to see them, and meet them, and sit with them, even for a moment, for their presence will leave a lasting impact on your faith, and heart, and worship.

بِرَكَاتِهِ قَوْلُهُ لَا يُجَاوِزُ فِعْلُهُ وَ فِعْلُهُ لَا يُجَاوِزُ صِدْقَهُ وَ صِدْقُهُ لَا يُنَازِعُ رَبَّهُ فَجَالِسْهُ بِالْحُرْمَةِ وَ انْتَظِرِ الرَّحْمَةَ وَ الْبِرْكَةَ وَ اخْذِرْ لُزُومَ الْحُجْبَةِ عَلَيْكَ وَ رَاعِ وَقْتَهُ كَيْلَا تَلُومَهُ فَتَحَسَّرَ وَ انْظُرْ إِلَيْهِ بِعَيْنِ فَضْلِ اللَّهِ عَلَيْهِ وَ تَخَصِّصِهِ لَهُ وَ كَرَامَتِهِ إِيَّاهُ.

His words are a Blessing, his words do not exceed his actions and his actions do not exceed his sincerity, and his sincerity does not contradict his Lord^{azwj}. Sit with such a person with respect, and anticipate Mercy and Blessings. Be cautious not to let his presence become proof against you through negligence. Be mindful of his time so that you do not blame him and incur loss. Look at him with the understanding that Allah^{azwj} has Specialised for him and Honoured him with!"²⁷⁶

54 شي، تفسير العياشي عن يعقوب بن شعيب عن أبي عبد الله ع قال: قُلْتُ أَ تَأْمُرُونَ النَّاسَ بِالْبِرِّ وَ تَنْسَوْنَ أَنْفُسَكُمْ قَالَ فَوَضَعَ يَدَهُ عَلَى خَلْقِهِ قَالَ كَالدَّابِّحِ نَفْسَهُ.

Tafseer Al Ayyashi – From Yaqoub Bin Shuayb,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said, '**You are instructing the people with the righteousness and are forgetting yourselves [2:44]**'. He^{asws} placed his^{asws} hand upon his^{asws} throat. He^{asws} said: 'Like the one slaughtering himself''²⁷⁷

55 وَ قَالَ الْحُجَّالُ عَنْ أَبِي إِسْحَاقَ عَمَّنْ ذَكَرَهُ وَ تَنْسَوْنَ أَنْفُسَكُمْ أَيِ تَنْزُحُونَ.

Al-Hajjal said, 'From Abu Is'haq, from the one who mentioned it, '**and are forgetting yourselves [2:44]**, i.e. neglecting''²⁷⁸

56 شي، تفسير العياشي عن محمد بن أبيهيم التميمي عن أبي عبد الله ع في قَوْلِهِ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ قَالَ أَمَا إِهْمُ لَمْ يَكُونُوا يَدْخُلُونَ مَدَاخِلَهُمْ وَ لَا يَجْلِسُونَ مَجَالِسَهُمْ وَ لَكِنْ كَانُوا إِذَا لَقَوْهُمْ ضَحِكُوا فِي وُجُوهِهِمْ وَ أَنْسَوُا بِهِمْ.

Tafseer Al Ayyashi – From Muhammad Bin Al Haysam Al Tameemi,

'From Abu Abdullah^{asws} regarding His^{azwj} Words: **They were not forbidding from evil they were doing. Evil was what they were doing [5:79]**. He^{asws} said: 'But, they were neither

²⁷⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 53

²⁷⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 54

²⁷⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 55

entering their entrances nor were they sitting in their gathering, but whenever they met them, they smiled in their faces and were comforted with them”.²⁷⁹

57 م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ص لَقَدْ أَوْحَى اللَّهُ فِيمَا مَضَى قَبْلَكُمْ إِلَى جِبْرَائِيلَ فَأَمَرَهُ أَنْ يَحْسِفَ بِبَلَدٍ يَشْتَمِلُ عَلَى الْكُفَّارِ وَالْفُجَّارِ فَقَالَ جِبْرَائِيلُ يَا رَبِّ احْسِفْ بِهِمْ إِلَّا بِفُلَانٍ الرَّاهِدِ فَيَعْرِفُ مَاذَا يَأْتُرُهُ اللَّهُ بِهِ

‘Tafseer of the Imam (Hassan Al-Askari^{asws}) – ‘Rasool-Allah^{saww} said: ‘And Allah^{azwj} had Revealed to Jibraeel^{as} during what has passed before you (in history), and Commanded him^{as} to submerge a city based upon the Kufr and the immoralities. Jibraeel^{as} said: ‘O Lord^{azwj}! Shall I^{as} submerge them except for so and so ascetic, for it to be recognised what is that which Allah^{azwj} had Commanded with?’

فَقَالَ اللَّهُ تَعَالَى بَلِ احْسِفْ بِهِمْ وَبِفُلَانٍ قَبْلَهُمْ

Allah^{azwj} Mighty and Majestic Said: “But, submerge so and so, before them!”

فَسَأَلَ رَبَّهُ فَقَالَ رَبِّ عَرِّفْنِي لِمَ ذَلِكَ وَهُوَ زَاهِدٌ عَابِدٌ

He^{as} asked his^{as} Lord^{azwj}, ‘O Lord^{azwj}! Make me^{as} understand why that is so, and he is an ascetic, a worshipper’.

قَالَ مَكَّنْتُ لَهُ وَأَقْدَرْتُهُ فَهُوَ لَا يَأْتُرُ بِالْمَعْرُوفِ وَلَا يَنْهَى عَنِ الْمُنْكَرِ وَكَانَ يَتَوَقَّرُ عَلَى حُبِّهِمْ وَفِي عَصِيٍّ لَهُمْ

He^{azwj} Said: “I^{azwj} had Enabled him and Empowered him, but he neither enjoined with the goodness, nor did he forbid from the evil, and he used to give preference upon their love regarding My^{azwj} Anger towards them!”

فَقَالُوا يَا رَسُولَ اللَّهِ فَكَيْفَ بِنَا وَنَحْنُ لَا نَقْدِرُ عَلَى إِنْكَارِ مَا نَشَاهِدُهُ مِنْ مُنْكَرٍ

They said, ‘O Rasool-Allah^{saww}! How would it be with us and we are not able upon negating what we witness from the evil?’

فَقَالَ رَسُولُ اللَّهِ ص لَتَأْتُرُنَّ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيَعْمُرَنَّ اللَّهُ بَعْدَابٍ

Rasool-Allah^{saww} said: ‘You should be enjoining with the goodness and forbidding from the evil, or the Punishment of Allah^{azwj} will prevail’.

ثُمَّ قَالَ مَنْ رَأَى مُنْكَرًا فَلْيُنْكِرْهُ بِيَدِهِ إِنْ اسْتَطَاعَ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ فَحَسْبُهُ أَنْ يَعْلَمَ اللَّهُ مِنْ قَلْبِهِ أَنَّهُ لَذَلِكَ كَارِهٌ.

Then he^{saww} said: ‘The one from you, who sees an evil, so let him negate it with his hand if he is able to. But if he is not able to, so by his tongue. But if he is not able to, so by his heart. Allah^{azwj} will Reckon it if He^{azwj} Knows from his heart that he had disliked that’.²⁸⁰

²⁷⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 56

²⁸⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 57

58 سر، السرائر من كتاب المشيخة لابن محبوب عن ابن محمد عن الحارث بن المغيرة قال: لقيني أبو عبد الله ع في بعض طُرق المدينة ليلاً فقال لي يا حارث

(The book) 'Al Saraair' – From a book of the elders of Ibn Mahboub, from Ibn Muhammad, from Al Haris Bin Al Mugheira who said,

'Abu Abdullah^{-asws} met me in one of the streets of Al-Medina at night. He^{-asws} said to me: 'O Haris!'

فقلت نعم

I said, 'Yes'.

فقال أما ليحملن ذنوب سفهائكم على علمائكم ثم مضى

He^{-asws} said: 'Indeed! Sins of your foolish ones will be loaded upon your knowledgeable ones!' Then he^{-asws} went.

قال ثم أتيت فاستأذنت عليه فقلت جعلت فداك لم قلت ليحملن ذنوب سفهائكم على علمائكم فقد دخلني من ذلك أمر عظيم

He (the narrator) said, 'Then I went to him^{-asws}. I sought permission to see him^{-asws}. I said, 'May I be sacrificed for you^{-asws}! Why did you^{-asws} say: 'Sins of your foolish ones will be loaded upon your knowledgeable ones'? A grievous matter has entered me from that!'

فقال لي نعم ما يمتعكم إذا بلغكم عن الرجل منكم ما تكرهونه مما يدخل به علينا الأذى والعيب عند الناس أن تأتوه فتؤيبوه وتعطوه وتقولوا له قولاً بليغاً

He^{-asws} said to me: 'Yes. What prevents you, when it reached from the man from you what you dislike, from what enters the harm upon us^{-asws} due to it and the faulting in presence of the people, from going to him and reprimanding him and advising him, and saying to him a conclusive word?'

فقلت له إذا لا يقبل منا ولا يطيعنا

O said to him^{-asws}, 'The he will neither accept from us nor obey us!'

قال فقال فإذا فاهجروه عند ذلك واجتنبوا مجالسته.

He (the narrator) said, 'He^{-asws} said: 'Then forsake him at that, and shun sitting with him!''²⁸¹

59 بن، كتاب حسين بن سعيد و النوار علي بن النعمان عن ابن مسكان عن ابن فرقد عن أبي شيبه الزهري عن أحدهما ع أنه قال: لا دين لمن لا يدين الله بالأمر بالمعروف والنهي عن المنكر.

²⁸¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 58

The book of Haseen Bin Saeed, and 'Al Nawadir' – Ali Bin Al Numan, from Ibn Muskan, from Ibn Farqad, from Abu Shayba Al Zuhry,

'From one of the two (5th or 6th Imam^{-asws}) having said: 'There is no religion for the one not making a religion of Allah^{-azwj} by instructing with the good and forbidding from the evil!''²⁸²

60 ين، كتاب حسين بن سعيد و النوادر النَّضْرُ عَنْ دُرُسْتٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ بَعَثَ مَلَكَيْنِ إِلَى أَهْلِ مَدِينَةِ لِيُقْلِبَاهَا عَلَى أَهْلِهَا فَلَمَّا انْتَهَيَا إِلَى الْمَدِينَةِ وَجَدَا رَجُلًا يَدْعُو اللَّهَ وَ يَتَضَرَّعُ إِلَيْهِ فَقَالَ أَحَدُهُمَا لِأَخِي مَا تَرَى هَذَا الدَّاعِيَ

The book of Haseen Bin Saeed, and 'Al Nawadir' – Al Nazr, from Dorost, from one of his companions,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Send two Angels to the people of a city in order to overturn it upon its people. When they ended in the city, they found a man supplicating to Allah^{-azwj} and beseeching to Him^{-azwj}. One of them said to the other, 'Can you see this supplicater?'

فَقَالَ قَدْ رَأَيْتُهُ وَ لَكِنِّي أَمْضِي لِمَا أَمَرَنِي بِهِ رَبِّي

He said, 'I have seen him, but I shall continue to what my Lord^{-azwj} has Commanded me with!'

فَقَالَ وَ لَكِنِّي لَا أُحَدِّثُ شَيْئًا حَتَّى أَرْجِعَ إِلَى رَبِّي

He said, 'But I will not do anything until I return to my Lord^{-azwj}!'

فَعَادَ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى فَقَالَ يَا رَبِّ إِنِّي انْتَهَيْتُ إِلَى الْمَدِينَةِ فَوَجَدْتُ عَبْدَكَ فُلَانًا يَدْعُوكَ وَ يَتَضَرَّعُ إِلَيْكَ

He returned to Allah^{-azwj} Blessed and exalted. He said, 'O Lord^{-azwj}! I ended to the city but I found Your^{-azwj} so and so servant supplicating to You^{-azwj} and beseeching to You^{-azwj}!'

فَقَالَ امْضِ لِمَا أَمَرْتُكَ فَإِنَّ ذَلِكَ رَجُلٌ لَمْ يَتَغَيَّرْ وَجْهُهُ غَضَبًا لِي قَطُّ.

He^{-azwj} Said: "Continue to what I^{-azwj} had Commanded you, for that man did not even change his face in anger for Me^{-azwj}, at all!''²⁸³

61 ين، كتاب حسين بن سعيد و النوادر النَّضْرُ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ ابْنِ حَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ بَعَثَ إِلَى بَنِي إِسْرَائِيلَ نَبِيًّا يُقَالُ لَهُ أَرْوَمِيَا فَقَالَ قُلْ لَكُمْ مَا بَلَدٌ يَنْقُصُهُ مِنْ كِرَامِ الْبُلْدَانِ وَ عُرْسَ فِيهِ مِنْ كِرَامِ الْعُرُوسِ وَ نَقْبُهُ مِنْ كُلِّ عَرَبِيَّةٍ فَأَخْلَفَ فَأَتَتْ حُرُوبًا

The book of Haseen Bin Saeed, and 'Al Nawadir' – Al Nazr Bin Yahya Al Halby, from Ibn Kharija,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Send a Prophet^{-as} called Irmiyah^{-as} to the children of Israel. He^{-azwj} Said: 'Tell them: 'What city is by itself from the honourable cities, and the honourable crops have been planted in it, and I^{-azwj} have Purified it from every impurity, but it opposed and grew Carob?''

²⁸² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 59

²⁸³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 60

فَصَحَّحُوا مِنْهُ وَاسْتَهْزَؤُوا بِهِ فَشَكَاهُمْ إِلَى اللَّهِ فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ قُلْ هُمْ إِنْ أَلْبَدَ الْبَيْتَ الْمُقَدَّسُ وَالْغَرْسَ بَنُو إِسْرَائِيلَ نَقَيْتُهُمْ مِنْ كُلِّ غَرِيبَةٍ وَنَحَيْتُ عَنْهُمْ كُلَّ جَبَّارٍ فَأَخْلَقُوا فَعَمَلُوا بِمَعْاصِييَ فَلَا سَلْطَنَ عَلَيْهِمْ فِي بِلَدِهِمْ مِنْ يَسْفِكُ دِمَاءَهُمْ وَ يَأْخُذُ أَمْوَالَهُمْ وَ إِنْ بَكَوْا لَمْ أَرْحَمْ بِكَاءَهُمْ وَ إِنْ دَعَوْا لَمْ أَسْتَجِبْ دَعَاءَهُمْ فَشَلُّوا وَ فَشَلَّتْ أَعْمَالُهُمْ لِأَخْرِبْنَهَا مِائَةَ عَامٍ ثُمَّ لَأَعْمُرَنَّهَا

They laughed at him^{-as} and mocked with it. He^{-as} complained of them to Allah^{-azwj}. Allah^{-azwj} Revealed to him^{-as} to tell them that the city is Bayt Al-Maqdis, and the plants are the children of Israel. I^{-azwj} had Purified them from every impurity and Kept away from them every tyrant, but they opposed and worked with disobedience! I^{-azwj} shall Cause to prevail upon them in their cities, someone who will shed their blood, and seize their wealth, and if they cry I^{-azwj} will not Mercy them due to their crying, and if they supplication I^{-azwj} will not Answer their supplications! They have faltered, and their deeds have failed. I^{-azwj} will Ruin it for a hundred years, then I^{-azwj} will Restore it!”

قَالَ فَلَمَّا حَدَّثَهُمْ جَرَعَتِ الْعُلَمَاءُ فَقَالُوا يَا رَسُولَ اللَّهِ مَا ذُنُوبُنَا نَحْنُ وَ لَمْ نَكُنْ نَعْمَلُ بِعَمَلِهِمْ فَعَاوِذُ لَنَا رَبِّكَ

He^{-asws} said: ‘When he^{-as} narrated to them, the scholars panicked. They said, ‘O Messenger^{-as} of Allah^{-azwj}! What is our sin, and we did not do their deeds? Plead for us to our Lord^{-azwj}!’

فَصَامَ سَبْعًا فَلَمْ يُوْحَ إِلَيْهِ فَأَكَلَ أَكْلَةً ثُمَّ صَامَ سَبْعًا فَلَمَّا كَانَ الْيَوْمَ الْوَاحِدُ وَالْعِشْرُونَ أَوْحَى اللَّهُ إِلَيْهِ لَتَرْجِعَنَّ عَمَّا تَصْنَعُ أَنْ تُرَاجِعَنِي فِي أَمْرٍ قَدْ قَضَيْتُهُ أَوْ لَأَرْدَنَّ وَجْهَكَ عَلَيَّ دُبْرَكَ

He^{-as} fasted for seven (days), but He^{-azwj} did not reveal to him^{-as}. He^{-as} then ate a meal, then fasted seven (days). When it was the twenty-first day, Allah^{-azwj} Revealed to him^{-as}: “You^{-as} will refrain from what you^{-as} are doing! Either you^{-as} refrain from referring to Me^{-azwj} regarding a Command I^{-azwj} have already Decreed or I^{-azwj} will Turn your^{-as} face towards your^{-as} back!”

ثُمَّ أَوْحَى إِلَيْهِ أَنْ قُلْ هُمْ إِنْ كُنْتُمْ رَأَيْتُمُ الْمُنْكَرَ فَلَمْ تُنْكِرُوهُ وَ سَلَطَ عَلَيْهِمْ بِحُتْنَصْرٍ فَعَمَلٌ بِهِمْ مَا قَدْ بَلَّغَكَ.

Then He^{-azwj} Revealed to him^{-as}: “Tell them: ‘You had seen the evil but you did not dislike it!’, and He^{-azwj} Caused Bakhtnash (Nebuchadnezzar) to prevail upon them, so he did with them what you already know”^{.284}

62 ين، كتاب حسين بن سعيد و النوادر علي بن التَّعْمَانِ عَنْ دَاوُدَ بْنِ أَبِي زَيْدٍ عَنْ أَبِي شَيْبَةَ الزُّهْرِيِّ عَنْ أَحَدِهِمَا ع قَالَ: وَبَلَغَ الْقَوْمَ لَا يَدِينُونَ اللَّهَ بِالْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ.

The book of Haseen Bin Saeed, and ‘Al Nawadir’ – Ali Bin Al Numan, from Dawood Bin Abu Yazeed, from Abu Sheyba Al Zuhry,

‘From one of the two (5th or 6th Imam^{-asws}) having said: ‘Woe be unto a people not making a religion of Allah^{-azwj} by instructing with the good and forbidding from the evil’^{.285}

63 ين، كتاب حسين بن سعيد و النوادر عُمَانُ بْنُ عَيْسَى عَنْ فُرَاتِ بْنِ أَخْنَفَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: وَبَلَغَ لِمَنْ يَأْمُرُ بِالْمُنْكَرِ وَ يَنْهَى عَنِ الْمَعْرُوفِ.

²⁸⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 61

²⁸⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 62

The book of Haseen Bin Saeed, and 'Al Nawadir' – Usman Bin Isa, from Furat Bin Ahnaf,

'From Abu Abdullah^{-asws} having said: 'Woe be unto the one instructing with the evil and forbidding from the good!''²⁸⁶

64 نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يَأْمُرُ بِالْمَعْرُوفِ وَلَا يَنْهَى عَنِ الْمُنْكَرِ إِلَّا مَنْ كَانَ فِيهِ ثَلَاثٌ خِصَالٍ رَفِيقٌ بِمَا يَأْمُرُ بِهِ رَفِيقٌ فِيْمَا يَنْهَى عَنْهُ عَدْلٌ فِيْمَا يَأْمُرُ بِهِ عَدْلٌ فِيْمَا يَنْهَى عَنْهُ عَالِمٌ بِمَا يَأْمُرُ بِهِ عَالِمٌ بِمَا يَنْهَى عَنْهُ.

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Neither should one instruct with the good nor forbid from the evil except the one having three characteristics in him – gentleness with what he instructs with, gentleness regarding what he forbids from, fairness in what he instructs with, fairness in what he forbids from, knowledgeable with what he instructs with, knowledgeable with what he forbids from''²⁸⁷.

65 وَ هَذَا الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ يَشْفَعُ شَفَاعَةً حَسَنَةً أَوْ أَمَرَ بِمَعْرُوفٍ أَوْ نَهَى عَنِ مُنْكَرٍ أَوْ دَلَّ عَلَى خَيْرٍ أَوْ أَشَارَ بِهِ فَهُوَ شَرِيكٌ وَمَنْ أَمَرَ بِسُوءٍ أَوْ دَلَّ عَلَيْهِ أَوْ أَشَارَ بِهِ فَهُوَ شَرِيكٌ.

And by this chain, he^{-asws} said: 'Rasool-Allah^{-saww} said: 'One who intercedes a good intercession, or instructs with good or forbids from evil, or points to good or indicates with it, he is a participant, and one who instructs with evil, or points to it, or indicates with it, he is a participant''²⁸⁸.

66 مَجَالِسُ الشَّيْخِ، عَنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ الْقَزْوِينِيِّ عَنْ مُحَمَّدِ بْنِ وَهْبَانَ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ عَنِ الْحَسَنِ بْنِ عَلِيِّ الرَّعْفَرَانِيِّ عَنِ الرَّهْمِيِّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَوْ أَنْكُمْ إِذَا بَلَغَكُمْ عَنِ الرَّجُلِ شَيْءٌ مَشَيْتُمْ إِلَيْهِ فَمَلْتُمْ يَأْ هَذَا إِمَّا أَنْ تَعْتَرِكُنَا وَ تَجْتَنِبُنَا أَوْ تَكْتَفَ عَنَّا فَإِنْ فَعَلَ وَ إِلَّا فَاجْتَنِبُوهُ.

(The book) 'Majaalis' of the Sheykh – From Al-Husayn Bin Ibrahim al Qazwiny, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim, from Al-Hassan Bin Ali Al Zafrany, from Al Barqy, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{-asws} having said: 'When something reaches you from a man, if only you would walk to him and say, 'O you! Either you avoid us, or keep away from us, or refrain from us!' If he does (fine), or else, keep away from him!''²⁸⁹

67 وَ مِنْهُ، هَذَا الْإِسْنَادُ عَنِ ابْنِ وَهْبَانَ عَنْ عَلِيِّ بْنِ حَبِشَةَ عَنِ الْعَبَّاسِ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنِ أَبِيهِ عَنِ صَفْوَانَ بْنِ يَحْيَى وَ جَعْفَرِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ أَبِي عُنْدَرٍ عَنْ أَبِيهِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَجُلًا شَيْخًا نَاسِكًا يُعْبُدُ اللَّهَ فِي بَنِي إِسْرَائِيلَ فَبَيْنَا هُوَ يُصَلِّي وَ هُوَ فِي عِبَادَتِهِ إِذْ بَصُرَ بِعَلَامَتَيْنِ صَبِيئَيْنِ إِذْ أَحَدَا دَبَكَ وَ هُمَا يَنْتَفِئَانِ رِيْشَهُ فَأَقْبَلَ عَلَى مَا هُوَ فِيهِ مِنَ الْعِبَادَةِ وَ لَمْ يَنْتَهُهُمَا عَنْ ذَلِكَ فَأَوْحَى اللَّهُ إِلَى الْأَرْضِ أَنْ سِيْخِي بَعْدِي فَسَاحَتْ بِهِ الْأَرْضُ وَ هُوَ يَهْوِي فِي الدُّرُورِ أَبَدَ الْأَبْدِينَ وَ دَهَرَ الدَّاهِرِينَ.

²⁸⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 63

²⁸⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 64

²⁸⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 65

²⁸⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 66

And from him, by this chain, from Ibn Wahban, from Ali Bin Habashi, from Al Abbas Bin Muhammad Bin Al-Husayn, from his father, from Safwan Bin Yahya and Ja'far Bin Isa, from Al-Husayn bin Abu Gundar, from his father,

'From Abu Abdullah^{-asws} having said: 'There was an old man, a hermit, a worshiper, who worshipped Allah^{-azwj} among the children of Israel. While he was praying, and was immersed in his worship, he saw two young boys taking a rooster and plucking its feathers. He turned his attention back to his worship and did not stop them from doing that. So, Allah^{-azwj} Revealed to the earth, "Swallow my servant!", and the earth swallowed him, and he continued to fall into the abyss for eons and eons!"²⁹⁰

68 وَ مِنْهُ، بِحَدِّ إِسْنَادٍ عَنِ الْحُسَيْنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ أَهْبَطَ مَلَكَئِنِ إِلَى قَرْيَةٍ لِيُهْلِكَهُمْ فَإِذَا هُمَا بِرَجُلٍ تَحْتَ اللَّيْلِ قَائِمٍ يَتَضَرَّعُ إِلَى اللَّهِ وَ يَتَعَبَّدُ

And from him, by this chain from Al-Husayn,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'Allah^{-azwj} Sent down to Angels to a town to destroy them. There, they beheld a man under (darkness of) the night, standing beseeching to Allah^{-azwj} and worshipping'.

قَالَ فَقَالَ أَحَدُ الْمَلَكَئِنِ لِأَخْرٍ إِنِّي أَعَاوِدُ رَبِّي فِي هَذَا الرَّجُلِ وَ قَالَ الْأَخْرُ بَلْ تَمْضِي لِمَا أُمِرْتَ وَ لَا تُعَاوِدُ رَبِّي فِيْمَا قَدْ أَمَرَ بِهِ

He^{-asws} said: 'One of the Angels said to the other, 'I shall return to my Lord^{-azwj} regarding this man!', and the other said, 'But, I shall continue to what I have been Commanded and will not refer to my Lord^{-azwj} regarding what He^{-azwj} has already Commanded with!'

قَالَ فَعَاوَدَ الْأَخْرُ رَبَّهُ فِي ذَلِكَ فَأَوْحَى اللَّهُ إِلَى الَّذِي لَمْ يُعَاوِدْ رَبَّهُ فِيْمَا أَمَرَهُ أَنْ أَهْلِكَهُ مَعَهُمْ فَقَدْ حَلَّ بِهِ مَعَهُمْ سَخَطِي إِنَّ هَذَا لَمْ يَتَمَعَّرْ وَجْهَهُ قَطُّ غَضَبًا لِي

He^{-asws} said: 'The other one returned to his Lord^{-azwj} regarding that. Allah^{-azwj} Revealed to the one who had not returned to his Lord^{-azwj} regarding what He^{-azwj} had Commanded him: "Destroy him along with them, for My^{-azwj} Wrath has been released with him! This one did not even change his face, at all, in anger for Me^{-azwj}!"

وَ الْمَلَكُ الَّذِي عَاوَدَ رَبَّهُ فِيْمَا أَمَرَ سَخَطَ اللَّهُ عَلَيْهِ فَأَهْبَطَ فِي خَرِيْرَةٍ فَهُوَ حَتَّى السَّاعَةِ فِيْمَا سَاخَطَ عَلَيْهِ رَبُّهُ.

And the Angel who has returned to his Lord^{-azwj} regarding what He^{-azwj} had Commanded, Allah^{-azwj} was Wrathful upon him, so he was sent down to an island, so he is in it until now. His Lord^{-azwj} being Wrathful upon him".²⁹¹

69 تَخَجُّجُ الْبَلَاغَةِ، رَوَى ابْنُ جَرِيرٍ الطَّبْرِيُّ فِي تَارِيخِهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى الْفَقِيهِ وَ كَانَ مِمَّنْ حَرَجَ لِقِتَالِ الْحُجَّاجِ مَعَ ابْنِ الْأَشْعَثِ أَنَّهُ قَالَ: فِيْمَا كَانَ يُحْضِرُ بِهِ النَّاسَ عَلَى الْجِهَادِ إِنِّي سَمِعْتُ عَلِيًّا رَفَعَ اللَّهُ دَرَجَتَهُ فِي الصَّالِحِينَ وَ أَنَابَهُ ثَوَابَ الشُّهَدَاءِ وَ الصِّدِّيقِينَ يَقُولُ يَوْمَ لَقِينَا أَهْلَ الشَّامِ أَيُّهَا الْمُؤْمِنُونَ إِنَّهُ مَنْ رَأَى عُذْوَانًا يُعْمَلُ بِهِ وَ مُنْكَرًا يُدْعَى إِلَيْهِ فَأَنْكَرَهُ بِقَلْبِهِ فَقَدْ سَلِمَ وَ بَرِيَ

²⁹⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 67

²⁹¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 68

(The book) 'Nahj Al Balagah' – It is reported by Ibn Jareer Al Tabari in his history, from Abdul Rahman Bin Abu Layli, and he was from the ones who had gone out for battling Al Hajjaj with Ibn Al Ash'as. He said regarding what happened in urging the people upon the Jihaad,

'I heard Ali^{-asws}, may Allah^{-azwj} Raise his^{-asws} rank among the righteous ones, and Reward him^{-asws} the reward of the Martyrs, and the truthful, saying on the day he^{-asws} met the people of Syria (in battle): 'O you Momineen! The one who sees our^{-asws} enemies working evil calling (others) to it, and he dislikes it by his heart, so he is safe and is innocent.

وَمَنْ أَنْكَرَهُ بِلِسَانِهِ فَقَدْ أُجِرَ وَهُوَ أَفْضَلُ مِنْ صَاحِبِهِ وَ مَنْ أَنْكَرَهُ بِالسَّيْفِ لَتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَ كَلِمَةُ الظَّالِمِينَ هِيَ السُّفْلَى فَذَلِكَ الَّذِي أَصَابَ سَبِيلَ الْهُدَى وَ قَامَ عَلَى الطَّرِيقِ وَ نَوَّرَ فِي قَلْبِهِ الْبَقِيَّةَ.

And one who denies by his tongue so he has a recompense and he is superior than his companions. And one who denies it with the sword so the Word of Allah^{-azwj} would be the top, and word of the unjust to be lower, so that is the one who has achieved the way of guidance and has stood upon the path and the certainty would radiate in his heart".²⁹²

70 وَ فِي كَلَامِهِ لَهُ عَ آخِرَ يَجْرِي هَذَا الْمَجْرَى فَمِنْهُمْ الْمُنْكَرُ لِلْمُنْكَرِ بِيَدِهِ وَ لِسَانِهِ وَ قَلْبِهِ فَذَلِكَ الْمُسْتَكْمِلُ لِخِصَالِ الْخَيْرِ وَ مِنْهُمْ الْمُنْكَرُ بِلِسَانِهِ وَ قَلْبِهِ وَ التَّارِكُ بِيَدِهِ فَذَلِكَ مُتَمَسِّكٌ بِخِصَالَتَيْنِ مِنْ خِصَالِ الْخَيْرِ وَ مُضَيِّعٌ خِصْلَةً

And in another speech of his flowing this flow: 'From them is the one disliking the evil, by his hands, and his tongue and his heart. That is one of complete good characteristics; and from them is one disliking (the evil) by his tongue and his heart, and neglects (disliking by) his hands, so that is the one who has withheld two characteristics from the good characteristics and a waster of one characteristic.

وَ مِنْهُمْ الْمُنْكَرُ بِقَلْبِهِ وَ التَّارِكُ بِيَدِهِ وَ لِسَانِهِ - [فَذَلِكَ] فَذَلِكَ الَّذِي ضَيَّعَ أَشْرَفَ الْخِصَالَتَيْنِ مِنَ الثَّلَاثِ وَ تَمَسَّكَ بِوَاحِدَةٍ

And from them is the one disliking with his heart, and he neglects (disliking) by his hand and his tongue, so that is the one who wastes the two nobler characteristics from the three and withholds with one.

وَ مِنْهُمْ تَارِكٌ لِإِنْكَارِ الْمُنْكَرِ بِلِسَانِهِ وَ قَلْبِهِ وَ يَدِهِ فَذَلِكَ مَيِّتٌ الْأَحْيَاءِ

And from them is the one neglecting the disliking of evil, by his tongue and his heart and his hand, so that is a living dead.

وَ مَا أَعْمَالُ الْبِرِّ كُلُّهَا وَ الْجِهَادُ فِي سَبِيلِ اللَّهِ عِنْدَ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ إِلَّا كَنْفَقَتِهِ فِي بَحْرِ الْجَنَّةِ

And the righteous deeds, all of them, and the Jihad in the Way of Allah^{-azwj}, in comparison with instructing with the act of kindness and forbidding from the evil isn't except like the spit in the turbulent sea.

وَ إِنَّ الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيَ عَنِ الْمُنْكَرِ لَا يُقَرَّبَانِ مِنْ أَجْلِ وَ لَا يَنْقُصَانِ مِنْ رِزْقٍ وَ أَفْضَلُ مِنْ ذَلِكَ كُلِّهِ كَلِمَةُ عَدْلِ عِنْدَ إِمَامٍ جَائِرٍ

²⁹² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 69

And instructing with the act of kindness and forbidding from the evil, they neither draw closer to the death nor reduce from the sustenance; and superior to that, all of it is a just word (spoken) in the presence of a tyrannical leader”.²⁹³

71 وَ عَنْ أَبِي جُحَيْفَةَ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ إِنَّ أَوَّلَ مَا تُثَقَّبُونَ عَلَيْهِ مِنَ الْجِهَادِ الْجِهَادُ بِأَيْدِيكُمْ ثُمَّ بِأَلْسِنَتِكُمْ ثُمَّ بِقُلُوبِكُمْ فَمَنْ لَمْ يَعْرِفْ بِقَلْبِهِ مَعْرُوفًا وَ لَمْ يُنْكِرْ مُنْكَرًا قَلْبًا فَجَعَلَ أَعْلَاهُ أَسْفَلَهُ.

And from Abu Juheyfa who said,

‘I heard Amir Al-Momineen^{-asws} saying: “The first of the Jihad you will be turning upon is the Jihad by your hands, then by your tongues, and by your hearts. The one who does not recognise an act of kindness with his heart and does not dislike an evil is overturned (of heart), for he has made it’s top as its bottom, and its bottom as its top”.²⁹⁴

72 وَ قَالَ ع إِنَّ الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيَ عَنِ الْمُنْكَرِ حُلُقَانٌ مِنْ خُلُقِ اللَّهِ وَ إِحْتِمَا لَا يُفَرِّقَانِ مِنْ أَجْلِ وَ لَا يَنْقُصَانِ مِنْ رِزْقٍ.

And he^{-asws} said: ‘And the instructing with the acts of kindness and forbidding from the evil are two traits from the Traits of Allah^{-azwj}, and these two will neither draw closer to death nor will they be reducing from sustenance”.²⁹⁵

73 نَحَجَّ الْبَلَاغَةَ، فَإِنَّ اللَّهَ سُبْحَانَهُ لَمْ يَلْعَنِ الْقَرْنَ الْمَاضِي بَيْنَ أَيْدِيكُمْ إِلَّا لِزَكِيمِهِمْ الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيَ عَنِ الْمُنْكَرِ فَلَعَنَ اللَّهُ السُّفَهَاءَ لِزُكُوبِ الْمَعَاصِي وَ الْحُكَمَاءَ لِزَيْكِ التَّنَاهِي.

(The book) ‘Nahj Al Balagah’ –

‘Allah^{-azwj}, the Glorious, did not Curse the past generation except because they had left off asking others to do good acts and refraining them from evil acts. In fact, Allah^{-azwj} has Cursed the foolish for committing sins and the wise because they gave up refraining others from evils”.²⁹⁶

74 نَحَجَّ الْبَلَاغَةَ فِي وَصِيَّتِهِ ع لِلْحَسَنِ وَ أَمْرٌ بِالْمَعْرُوفِ تَكُنْ مِنْ أَهْلِهِ وَ أَنْكِرِ الْمُنْكَرَ بِيَدِكَ وَ لِسَانِكَ وَ بَابِنِ مَنْ فَعَلَهُ بِجُهْدِكَ وَ جَاهِدْ فِي اللَّهِ حَقَّ جِهَادِهِ وَ لَا تَأْتِخُذْكَ فِي اللَّهِ لَوْمَةً لَأَنِّمِ.

(The book) ‘Nahj Al Balagah’ –

In a bequest to Al-Hassan^{-asws}: ‘And instruct with the acts of kindness, you^{-asws} will become from its people, and dislike the evil with your^{-asws} hands and your^{-asws} tongue, and distance from the one who does it by your^{-asws} efforts, and fight in the Way of Allah^{-azwj} and is the right of fighting it, and do not let a blame of a blamer seize you^{-asws} regarding Allah^{-azwj}”.²⁹⁷

²⁹³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 70

²⁹⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 71

²⁹⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 72

²⁹⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 73

²⁹⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 74

75 وَ قَالَ فِي وَصِيَّتِهِ لِلْحَسَنَيْنِ عِندَ وَفَاتِهِ وَ قَوْلًا بِالْحَقِّ وَ اَعْمَلًا لِلْآخِرِ وَ كُونَا لِلظَّالِمِ خَصْمًا وَ لِلْمَظْلُومِ عَوْنًا

And he^{-asws} said in his^{-asws} bequest to Al-Hassan^{-asws} and Al-Husayn^{-asws} at his^{-asws} expiry: 'And speak the truth and work for the Hereafter and be disputants to the oppressor and supporters to the oppressed'.

ثُمَّ قَالَ عِندَ وَفَاتِهِ فِي الْجِهَادِ بِأَمْوَالِكُمْ وَ أَنْفُسِكُمْ وَ أَلْسِنَتِكُمْ فِي سَبِيلِ اللَّهِ لَا تَتْرَكُوا الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ فَيُؤْتَى عَلَيْكُمْ أَشْرَارُكُمْ ثُمَّ تَدْعُونَ فَلَا يُسْتَجَابُ لَكُمْ.

Then he^{-asws} said: 'And Allah^{-azwj}! Allah^{-azwj} regarding the Jihad with your wealth and yourselves and your tongues in the Way of Allah^{-azwj}! Do not neglect instructing with the good and forbidding from the evil, for your evil ones will become in charge of your, then you will be supplicating, but these will not be Answered for you!''²⁹⁸

76 كِتَابُ الْعَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ هِشَامِ الْمُرَادِيِّ عَنْ عَمْرِ بْنِ هِشَامٍ عَنْ ثَابِتِ أَبِي حَمْرَةَ عَنْ مُوسَى عَنْ شَهْرِ بْنِ حَوْشَبٍ أَنَّ عَلِيًّا ع قَالَ لَهُمْ إِنَّهُ لَمْ يَهْلِكْ مَنْ كَانَ قَبْلَكُمْ مِنَ الْأُمَمِ إِلَّا بِحَيْثُ مَا أَتَوْا مِنَ الْمَعَاصِي وَ لَمْ يَنْهَهُمُ الرَّبَّانِيُّونَ وَ الْأَخْبَارُ فَلَمَّا تَمَادَوْا فِي الْمَعَاصِي وَ لَمْ يَنْهَهُمُ الرَّبَّانِيُّونَ وَ الْأَخْبَارُ عَمَّهُمُ اللَّهُ بِعُقُوبَةٍ

(The book) 'Kitab Al Gharaat' of Ibrahim Bin Muhammad Al Saqafy, from Muhammad Bin Hisham Al Murady, from Umar Bin Hisham, from Sabit Abu Hamza, from Musa, from Shahr Bin Hawshab,

'Ali^{-asws} said to them: 'The ones from the communities who were before you were not destroyed except due to what they had committed from the acts of disobedience and the Rabbis and the Monks did not desist them. When they indulged in the disobedience and the Rabbis and the Monks did not forbid them, Allah^{-azwj} Generalised them with Punishment.

فَأْمُرُوا بِالْمَعْرُوفِ وَ انْهَوْا عَنِ الْمُنْكَرِ قَبْلَ أَنْ يَنْزَلَ بِكُمْ مِثْلُ الَّذِي نَزَلَ بِهِمْ وَ اَعْلَمُوا أَنَّ الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ لَا يُفَرِّتَانِ مِنْ أَجْلِ وَ لَا يَنْقُصَانِ مِنْ رِزْقٍ فَإِنَّ الْأَمْرَ يَنْزِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ كَقَطْرِ الْمَطَرِ إِلَى كُلِّ نَفْسٍ بِمَا قَدَّرَ اللَّهُ لَهَا مِنْ زِيَادَةٍ أَوْ نُقْصَانٍ فِي نَفْسٍ أَوْ أَهْلِ أَوْ مَالٍ

Therefore, instruct with the good and forbid from the evil before there befalls with you similar to that which had befallen them, and know that the instructing with the good and the forbidding from the evil, neither do they draw closer to the death nor do they reduce from the sustenance, for the Commands descend from the sky to the earth like the drops of rain to every soul with whatever Allah^{-azwj} has Determined for it, either from an increase or a reduction, regarding the self, or family or wealth.

فَإِذَا كَانَ لِأَحَدِكُمْ نُقْصَانٌ فِي ذَلِكَ يُوَارِي [رَأَى] لِأَخِيهِ عَفْوَةً فَلَا يَكُنْ لَهُ فِتْنَةٌ فَإِنَّ الْمَرْءَ الْمُسْلِمَ مَا لَمْ يَغْشَ ذَنَاءَةً يَحْشَعُ لَهَا إِذَا ذُكِرَتْ وَ يُغْفِرُ بِهَا لِأَمِّ النَّاسِ كَانَ كَالْيَاسِرِ الْفَالِجِ يَنْتَظِرُ أَوَّلَ فَوْزَةٍ مِنْ قِدَاحِهِ يُوجِبُ لَهُ بِهَا الْمَعْتَمَ وَ يَذْهَبُ عَنْهُ بِهَا الْمَعْرَمُ

Or if one of you has a deficiency in that, he should conceal it for his brother as an act of forgiveness, and it should not become a trial for him. A Muslim, as long as he does not indulge in lowness, he humbles himself when he is mentioned, and the lowest of people are driven

²⁹⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 75

by it. He is like the one who waits for the first win from his lot, which guarantees him gain and removes his loss.

فَذَلِكَ الْمَرْءُ الْمُسْلِمُ الْبَرِيُّ مِنَ الْحَيَاةِ يَنْتَظِرُ إِحْدَى الْحُسَيْنَيْنِ إِمَّا دَاعِيَ اللَّهِ فَمَا عِنْدَ اللَّهِ خَيْرٌ لَهُ وَإِمَّا رِزْقًا مِنَ اللَّهِ وَاسِعًا [وَاسِعًا] فَإِذَا هُوَ ذُو أَهْلٍ وَ مَالٍ وَ مَعَهُ حِسْبَةٌ [حِسْبَةٌ] الْمَالُ وَ الْبُنُونَ حَرْثُ الدُّنْيَا وَ الْعَمَلُ الصَّالِحُ حَرْثُ الْآخِرَةِ وَ قَدْ يَجْمَعُهُمَا اللَّهُ لِأَقْوَامٍ.

So that is the Muslim who is free from treachery, awaiting one of two good things - either the call of Allah^{-azwj}, so whatever is with Allah^{-azwj} is better for him, or provision from Allah^{-azwj} that is abundant. Then he is one with family and wealth, and with him, his wealth and children are his worldly harvest, while righteous deeds are the harvest of the Hereafter. Allah^{-azwj} may combine both for some people!"²⁹⁹

77 مَشْكَاةُ الْأَنْوَارِ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَيُّهَا الْمُؤْمِنُونَ إِنَّ مَنْ رَأَى عُدُوَانًا يُعْمَلُ بِهِ وَ مُنْكَرًا يُدْعَى إِلَيْهِ وَ أَنْكَرَهُ بِقَلْبِهِ فَقَدْ سَلِمَ وَ بَرِيءٌ وَ مَنْ أَنْكَرَهُ بِلِسَانِهِ فَقَدْ أُجِرَ وَ هُوَ أَفْضَلُ مِنْ صَاحِبِهِ وَ مَنْ أَنْكَرَهُ بِالسَّيْفِ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَ كَلِمَةُ الظَّالِمِينَ السُّفْلَى فَذَلِكَ الَّذِي أَصَابَ الْهُدَى وَ قَامَ عَلَى الطَّرِيقِ وَ نَوَّرَ فِي قَلْبِهِ التَّبَيُّنَ.

(The book) 'Mishkat Al Anwaar' –

'Amir Al-Momineen^{-asws} said: 'O you believers! The one who sees aggression being worked with and evil being called to, and he dislikes it with his heart, so he is safe and disavowed; and the one who dislikes it with his tongue so he has a recompense and he is superior to his companions. And one who denies it with the sword so the Word of Allah^{-azwj} would be the top, and word of the unjust to be lower, so that is the one who has achieved the way of guidance and has stood upon the path and the certainty would radiate in his heart"³⁰⁰

78 وَ عَنِ الْبَاقِرِ ع قَالَ: الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيُ عَنِ الْمُنْكَرِ خُلُقَانِ مِنْ خُلُقِ اللَّهِ فَمَنْ نَصَرَهُمَا أَعَزَّهُ اللَّهُ وَ مَنْ خَدَلَهُمَا خَدَلَهُ اللَّهُ.

And from Al-Baqir^{-asws} having said: 'The instructing with the good and the forbidding from the evil are two traits from the Traits of Allah^{-azwj}. The one who helps them, Allah^{-azwj} will Honour him, and the one who abandons them, Allah^{-azwj} will Abandon him"³⁰¹

79 وَ قَالَ الصَّادِقُ ع إِمَّا يَأْمُرُ بِالْمَعْرُوفِ وَ يَنْهَى عَنِ الْمُنْكَرِ مَنْ كَانَتْ فِيهِ ثَلَاثُ خِصَالٍ عَالِمٌ لِمَا يَأْمُرُ بِهِ وَ تَارِكٌ لِمَا يَنْهَى عَنْهُ عَادِلٌ فِيمَا يَأْمُرُ عَادِلٌ فِيمَا يَنْهَى رَفِيقٌ فِيمَا يَأْمُرُ رَفِيقٌ فِيمَا يَنْهَى.

And Al-Sadiq^{-asws} said: 'But rather, instructing with the good and forbidding from the evil (should be done by) one who has three characteristics in him – a knower of what he is instructing with, and a neglecter of what he is forbidding from, just in what he is instructing and just in what he is forbidding, gentle in what he is instructing, gentle in what he is forbidding"³⁰²

²⁹⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 76

³⁰⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 77

³⁰¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 78

³⁰² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 79

80 وَ قَالَ رَسُولُ اللَّهِ ص رَأَيْتُ رَجُلًا مِنْ أُمَّتِي فِي الْمَنَامِ قَدْ أَخَذَتْهُ الرَّبَابِيَةُ مِنْ كُلِّ مَكَانٍ فَجَاءَهُ أَمْرُهُ بِالْمَعْرُوفِ وَ هَيَّئَهُ عَنِ الْمُنْكَرِ فَخَلَّصَاهُ مِنْ بَيْنِهِمْ وَ جَعَلَاهُ مِنَ الْمَلَائِكَةِ.

And Rasool-Allah^{-saww} said: 'I saw a man from my^{-saww} community in the dream. The Angels of Hell had seized him from every place. His having instructed with the good and having forbidden from the evil, came to him and rescued him from between them, and made him from the Angels''³⁰³

81 وَ قَالَ الصَّادِقُ ع وَبِئْسَ لِقَوْمٍ لَا يَدِينُونَ اللَّهَ بِالْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ.

And Al-Sadiq^{-asws} said: 'Woe be to a people not making a religion of Allah^{-azwj} with instructing the good and forbidding from the evil!''³⁰⁴

82 وَ قَالَ النَّبِيُّ ص كَيْفَ بِكُمْ إِذَا فَسَدَتْ نِسَاؤُكُمْ وَ فَسَقَ شَبَابُكُمْ وَ لَمْ تَأْمُرُوا بِمَعْرُوفٍ وَ لَمْ تَنْهَوْا عَنِ الْمُنْكَرِ

And the Prophet^{-saww} said: 'How will it be with you all when your women are corrupt, and your youths are corrupt and they do not instruct with good and do not forbid from evil?'

قِيلَ وَ يَكُونُ ذَلِكَ يَا رَسُولَ اللَّهِ

It was said, 'And that will happen, O Rasool-Allah^{-saww}?'

قَالَ نَعَمْ وَ شَرٌّ مِنْ ذَلِكَ فَكَيْفَ بِكُمْ إِذَا أَتَيْتُمُ بِالْمُنْكَرِ وَ هَيَّيْتُمْ عَنِ الْمَعْرُوفِ

He^{-saww} said: 'Yes, and worse than that! How will it be with you all when you commit the evil and forbid from the good?'

فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ وَ يَكُونُ ذَلِكَ

It was said to him^{-saww}, 'O Rasool-Allah^{-saww}, and that will happen?'

قَالَ نَعَمْ وَ شَرٌّ مِنْ ذَلِكَ كَيْفَ بِكُمْ إِذَا رَأَيْتُمُ الْمَعْرُوفَ مُنْكَرًا وَ الْمُنْكَرَ مَعْرُوفًا.

He^{-saww} said: 'Yes, and worse than that! How will it be with you all when you see the good as evil, and the evil as good?''³⁰⁵

83 وَ قَالَ الصَّادِقُ ع لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَ أَهْلِيكُمْ نَارًا جَلَسَ رَجُلٌ مِنَ الْمُسْلِمِينَ يَبْكِي وَ قَالَ أَنَا قَدْ عَجَزْتُ عَنْ نَفْسِي كَلَيْتُ أَهْلِي

³⁰³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 80

³⁰⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 81

³⁰⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 82

And Al-Sadiq^{asws} said: 'When this Verse was Revealed: **Save yourselves and your families from a Fire [66:6]**, a man from the Muslims sat down crying, and said, 'I am unable from (saving) myself, and (now) I am encumbered my family (as well)!'

فَقَالَ رَسُولُ اللَّهِ ص حَسْبُكَ أَنْ تَأْمُرَهُمْ بِمَا تَأْمُرُ بِهِ نَفْسَكَ وَ تَنْهَاهُمْ عَمَّا تُنْهَى عَنْهُ نَفْسُكَ.

Rasool-Allah^{saww} said: 'It suffices you if you were to instruct them with what you instruct with yourself, and forbid them from what you keep yourself away from'.³⁰⁶

84 وَ قَالَ الرِّضَا ع كَانَ رَسُولُ اللَّهِ ص يَقُولُ إِذَا أَمَّتِي تَوَاكَلَتِ الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ فَلْتَأْتِدَنَّ بِوِقَاعِ مِنَ اللَّهِ تَعَالَى.

And Al-Reza^{asws} said: 'Rasool-Allah^{saww} had said: 'When my^{saww} community becomes negligent of instructing with the good and forbidding from the evil, let them be proclaimed of a Punishment from Allah^{azwj} the Exalted!''³⁰⁷

85 وَ قَالَ الصَّادِقُ ع حَسْبُ الْمُؤْمِنِ غَيْرًا إِنْ رَأَى مُنْكَرًا أَنْ يَعْلَمَ اللَّهُ مِنْ نَبِيِّهِ أَنَّهُ لَهُ كَارَةٌ.

And Al-Sadiq^{asws} said: 'It suffice for the Momin as self-esteem if he sees evil that Allah^{azwj} Knows from his intention that he dislikes it''.³⁰⁸

86 وَ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ ع إِذَا مَرَّ بِجَمَاعَةٍ يَخْتَصِمُونَ لَا يُجُوزُهُمْ حَتَّى يَقُولَ ثَلَاثًا اتَّقُوا اللَّهَ يَرْفَعِ بِهَا صَوْتَهُ.

And from Giyas Bin Ibrahim who said,

'Abu Abdullah^{asws} was such, whenever he^{asws} passed by a group disputing, he^{asws} would not pass by them until he^{asws} said thrice: 'Fear Allah^{azwj}!', raising his^{asws} voice by it''.³⁰⁹

87 وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ طَلَبَ مَرْضَاةَ النَّاسِ بِمَا يُسْخِطُ اللَّهَ كَانَ حَامِدُهُ مِنَ النَّاسِ دَامًا وَ مَنْ آتَرَ طَاعَةَ اللَّهِ عَزَّ وَ جَلَّ بِغَضَبِ النَّاسِ كَفَاهُ اللَّهُ عَزَّ وَ جَلَّ عِدَاوَةَ كُلِّ عَدُوٍّ وَ حَسَدَ كُلِّ حَاسِدٍ وَ بَغْيَ كُلِّ بَاغٍ وَ كَانَ اللَّهُ عَزَّ وَ جَلَّ لَهُ نَاصِرًا وَ ظَهِيرًا.

And from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'One who seeks the Pleasure of the people with what Angers Allah^{azwj}, his praise from the people would be criticised, and the one who prefers obedience of Allah^{azwj} Mighty and Majestic by angering the people, Allah^{azwj} Mighty and Majestic will Suffice him from enmity of every enemy and envy of every envier, and rebellion of every rebel. Allah^{azwj} Mighty and Majestic will be a Helper of his and a Backer''.³¹⁰

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

And from Mufazzal Bin Zayd,

³⁰⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 83

³⁰⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 84

³⁰⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 85

³⁰⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 86

³¹⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 87

‘From Abu Abdullah^{-asws} having said: ‘O Mufazzal! One who objects to a tyrannous ruler, so an affliction hits him, he will not be Recompense upon it, and the patience will not be Graced upon him’^{.311}

89 وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ فَوَّضَ إِلَى الْمُؤْمِنِ أَمْرَهُ كُلَّهُ وَ لَمْ يُفَوِّضْ إِلَيْهِ أَنْ يَكُونَ ذَلِيلًا أَوْ مَا تَسْمَعُ اللَّهُ يَقُولُ عَزَّ وَ جَلَّ وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ فَأَلْمُؤْمِنُ يَكُونُ عَزِيزًا وَ لَا يَكُونُ ذَلِيلًا فَإِنَّ الْمُؤْمِنَ أَعَزُّ مِنَ الْجَبَلِ يُسْتَقَلُّ مِنْهُ بِالْمَعَاوِلِ وَ الْمُؤْمِنُ لَا يُسْتَقَلُّ مِنْ دِينِهِ بِشَيْءٍ.

And from Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} has Delegated to the Momin his affairs, the whole of it, and did not Delegate to him that he be humiliated. Have you not heard Allah^{-azwj} Mighty and Majestic Saying: **And for Allah is the Honour, and for His Rasool, and for the Momineen [63:8]**? So, the Momineen would be honourable and not be humiliated, for the Momin is more honourable than the mountain. One can chip away from it (mountain) with the tool, while the Momineen cannot be chipped away from his religion with anything!’³¹²

90 وَ عَنْ مُحَمَّدِ بْنِ عَرَفَةَ قَالَ سَمِعْتُ أَبَا الْحُسَيْنِ ع يَقُولُ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَ لَتَنْهَيْنَّ عَنِ الْمُنْكَرِ أَوْ لَيَسْتَعْمَلَنَّ عَلَيْكُمْ شِرَارَكُمْ فَيَدْعُو حِيَارَكُمْ فَلَا يُسْتَجَابُ لَهُمْ.

And from Muhammad Bin Arafah who said,

‘I heard Abu Al-Hassan^{-asws} saying: ‘Either you will instruct with the good and forbid from the evil, or your evil ones will be placed upon you, so your good ones will supplicate but these (supplications) will not be Answered for them!’³¹³

91 وَ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا يَنْبَغِي لِمُؤْمِنٍ أَنْ يُذِلَّ نَفْسَهُ

And from Mufazzal Bin Umar who said,

‘Abu Abdullah^{-asws} said: ‘It is not befitting for the Momin that he humiliates himself’.

قُلْتُ بِمَا يُذِلُّ نَفْسَهُ

I said, ‘With what would he humiliate himself?’

قَالَ لَا يَدْخُلُ فِيهَا يَعْتَدِرُ مِنْهُ.

He^{-asws} said: ‘He should not enter into what he has to apologise from’^{.314}

92 وَ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سُئِلَ عَنِ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ أَوْ اجِبْتُ هُوَ عَلَى الْأُمَّةِ جَمِيعًا

And from Mas’ada Bin Sadaqa,

³¹¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 88

³¹² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 89

³¹³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 90

³¹⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 91

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘He^{-asws} was asked about the instructing with the good and the forbidding from the evil, ‘Is it obligatory upon the entire community?’

قَالَ لَا

He^{-asws} said: ‘No’.

فَقِيلَ وَ لَمْ

It was said, ‘And why not?’

قَالَ إِنَّمَا هُوَ عَلَى الْقَوِيِّ الْمُطَاعِ الْعَالِمِ بِالْمَعْرُوفِ مِنَ الْمُنْكَرِ لَا عَلَى الضَّعِيفَةِ الَّذِينَ لَا يَهْتَدُونَ سَبِيلًا إِلَى أَبِي مِنْ أَبِي يَشُورُ إِلَى الْحَقِّ أَمْ إِلَى الْبَاطِلِ وَالْدَلِيلِ عَلَى ذَلِكَ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ لَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَ يَأْمُرُونَ بِالْمَعْرُوفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ

He^{-asws} said: ‘But rather it is upon the strong, the obeyed, the knowledgeable with the good and the evil, not upon the weak, those who are not guided to a way, to which and from which, saying to the truth or to the falsehood, and the evidence upon that from the Book of Allah^{-azwj}, Words of Allah^{-azwj} Mighty and Majestic: **And let there be a community from you all calling to the better and enjoining with the goodness (acts of kindness) and forbidding from the evil, [3:104].**

فَهَذَا حَاصٌّ غَيْرَ عَامٍ كَمَا قَالَ اللَّهُ وَ مِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَ بِهِ يَعدِلُونَ وَ لَمْ يَفْعَلْ عَلَى أُمَّةٍ مُوسَى وَ لَا عَلَى كُلِّ قَوْمٍ وَ هُمْ يَوْمِيذٍ أُمَّةٌ مُخْتَلِفَةٌ

So this is special, not general, just as Allah^{-azwj} Said: ‘**And from the people of Musa there is a community is guiding with the Truth and by it they are dispensing justice [7:159]**, and He^{-azwj} did not Say: “Upon the community of Musa^{-as}”, nor “Upon every people”, and in those days they were of different communities.

وَ الْأُمَّةُ وَاحِدٌ فَصَاعِدًا كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ يَشُورُ مُطِيعًا لِلَّهِ وَ لَيْسَ عَلَى مَنْ يَعْلَمُ ذَلِكَ فِي الْهُدَى مِنْ خَرَجٍ إِذَا كَانَ لَا قُوَّةَ لَهُ وَ لَا عَدَدَ وَ لَا طَاعَةَ.

And ‘**a community**’, is one upwards, just as Allah^{-azwj} Mighty and Majestic Said: **Surely Ibrahim was a community, obedient to Allah, [16:120]**. He^{-azwj} is Saying, obedient to Allah^{-azwj}, and it isn’t any blame upon the one who knows that during the truce when there was neither any strength for him nor numbers (of supporters) nor obedience (from others)”.³¹⁵

93 قَالَ مَسْعَدَةُ وَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَشُورُ وَ سُئِلَ عَنِ الْحَدِيثِ الَّذِي جَاءَ عَنِ النَّبِيِّ ص أَنَّ أَفْضَلَ الْجِهَادِ كَلِمَةُ عَدْلِ عِنْدَ إِمَامٍ جَائِرٍ مَا مَعْنَاهُ

Mas’ada said,

‘And I heard Abu Abdullah^{-asws} saying, and he^{-asws} had been asked about the Hadeeth which had come from the Prophet^{-saww}: ‘The best Jihaad is a just word spoken in the presence of a tyrannical imam (leader)’, ‘What is its meaning?’

³¹⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 92

قَالَ هَذَا أَنْ يَأْمُرَهُ بَعْدَ مَعْرِفَتِهِ وَ هُوَ مَعَ ذَلِكَ يَقْبَلُ مِنْهُ وَ إِلَّا فَلَا.

He^{-asws} said: 'This is that he should instruct him (with the good) after his having recognised it (himself), and along with that he would accept from him, or else so no!'³¹⁶

94 وَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَوْحَى اللَّهُ تَعَالَى إِلَى شُعَيْبِ النَّبِيِّ ع أَيُّ مُعَذِّبٍ مِنْ قَوْمِكَ مِائَةَ أَلْفٍ أَرْبَعِينَ أَلْفًا مِنْ شَرَّاهِمُ وَ سِتِّينَ أَلْفًا مِنْ خَيْرِهِمْ

And from Jabir,

'From Abu Ja'far^{-asws} having said: 'Allah^{-azwj} the Exalted Revealed to Shuayb^{-as} the Prophet^{-as}: "I^{-azwj} shall be Punishing from your^{-as} people, one hundred and forty thousand from their evil ones, and sixty thousand from their good ones!"

فَقَالَ يَا رَبِّ هَؤُلَاءِ الْأَشْرَارُ فَمَا بَالُ الْآخِيَارِ

He^{-as} said: 'O Lord^{-azwj}! These are the evil ones, but what is the matter with the good ones?'

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ دَاهَنُوا أَهْلَ الْمَعَاصِي فَلَمْ يَعْضَبُوا لِعِصْيِي.

Allah^{-azwj} Mighty and Majestic Revealed to him^{-as}: 'They flattered the disobedient people, so they were not angered for My^{-azwj} Anger!'³¹⁷

95 وَ رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا أَمُرُوا بِالْمَعْرُوفِ وَ نَهَوُوا عَنِ الْمُنْكَرِ وَ تَعَاوَنُوا عَلَى الْبِرِّ فَإِذَا لَمْ يَفْعَلُوا ذَلِكَ نُزِعَتْ عَنْهُمْ الْبَرَكَاتُ وَ سُلِطَ بَعْضُهُمْ عَلَى بَعْضٍ وَ لَمْ يَكُنْ لَهُمْ نَاصِرٌ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ.

And it is reported from the Prophet^{-saww}, he^{-saww} said: 'The people will not cease to be with goodness for as long as they instruct with the good and forbid from the evil, and they assist each other upon the righteous acts. When they don't do that, the Blessings will be snatched away from them and some of them will prevail upon other, and there will neither be any helper for them in the earth nor in the sky!'³¹⁸

96 وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي كَلَامِهِ هَذَا خِتَامُهُ مَنْ تَرَكَ إِتْكَارَ الْمُنْكَرِ بِقَلْبِهِ وَ يَدِهِ وَ لِسَانِهِ فَهُوَ مَيِّتٌ الْآخِيَاءِ.

And Amir Al-Momineen^{-asws} said in a speech, its ending is this: 'One who neglects disliking the evil with his heart and his hands and his tongue, he is a living dead'.³¹⁹

باب 86 لزوم إنكار المنكر و عدم الرضا بالمعصية و أن من رضي بفعل فهو كمن أتاه

³¹⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 93

³¹⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 94

³¹⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 95

³¹⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 85 H 96

CHAPTER 86 – THE DUTY OF DISLIKING THE EVIL AND IMPERMISSIBILITY OF BEING PLEASED WITH THE DISOBEDIENCE, AND THE ONE WHO IS PLEASED WITH AN ACTION, HE IS LIKE THE ONE WHO COMMITTED IT

الآيات الشعراء قَالَ إِبْنِي لِعَمَلِكُمْ مِنَ الْقَالِينَ.

The Verses – (Surah) Al Shoara: **He said: ‘I am from those who detest your deeds [26:168].**

1- شي، تفسير العياشي عَنْ سَمَاعَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ فِي قَوْلِ اللَّهِ قَدْ جَاءَكُمْ رَسُولٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَ بِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ وَ قَدْ عَلِمَ أَنَّ هَؤُلَاءِ لَمْ يَقْتُلُوا وَ لَكِنْ قَدْ كَانَ هَوَاهُمْ مَعَ الَّذِينَ قَتَلُوا فَسَمَّاهُمْ اللَّهُ قَاتِلِينَ لِمَتَابَعَةِ هَوَاهُمْ وَ رِضَاهُمْ لِذَلِكَ الْفِعْلِ.

Tafseer Al Ayyashi – from Sama’at who said,

‘I heard Abu Abdullah^{-asws} saying regarding Words of Allah^{-azwj}: **‘There have come to you Rasools before me with clear proofs and with that which you said; then why did you kill them if you are truthful?’ [3:183]**, and He^{-azwj} Knew that they had not killed, but it was their desire (to do so) along with those who had killed. So, Allah^{-azwj} Named them as killers due to their following their desires and their agreeing to that deed’³²⁰.

2- شي، تفسير العياشي عُمَرُ بْنُ مَعْمَرٍ قَالَ أَبُو عَبْدِ اللَّهِ ع لَعَنَ اللَّهُ الْقَدْرِيَّةَ لَعَنَ اللَّهُ الْحُرُورِيَّةَ لَعَنَ اللَّهُ الْمُرْجِيَّةَ لَعَنَ اللَّهُ الْمُرْجِيَّةَ

Tafseer Al Ayyashi – Umar bin Ma’mar,

‘Abu Abdullah^{-asws} said: ‘May Allah^{-azwj} Curse the Qadiriyya! May Allah^{-azwj} Curse the Harouriya! May Allah^{-azwj} Curse the Murjiyya! May Allah^{-azwj} Curse the Murjiyya!’

قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ كَيْفَ لَعَنْتَ هَؤُلَاءِ مَرَّةً وَ لَعَنْتَ هَؤُلَاءِ مَرَّتَيْنِ

He (the narrator) said, ‘I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! You^{-asws} have cursed these ones once, and you^{-asws} have cursed these ones twice!’

فَقَالَ إِنَّ هَؤُلَاءِ زَعَمُوا أَنَّ الَّذِينَ قَتَلُونَا مُؤْمِنِينَ فَبَيَّنَّا لَهُمْ مَلَطَحَةً بِدَمَائِنَا إِلَى يَوْمِ الْقِيَامَةِ أَمَا تَسْمَعُ لِقَوْلِ اللَّهِ الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهْدَ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِينَا بُرْهَانٍ نَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ إِلَى قَوْلِهِ صَادِقِينَ

He^{-asws} said: ‘They claimed, ‘Those who killed us were believers, so their clothes are stained with our blood up to the Day of Qiyamah!’ Have you not heard the Words of Allah^{-azwj}: **Those who said: ‘Allah Covenanted to us that we should not believe in any Rasool until he brings us an offering which the Fire consumes’. Say: ‘There have come to you Rasool’s before me with clear proofs and with that which you said; then why did you kill them if you are truthful?’ [3:183]?’**

قَالَ فَكَانَ بَيْنَ الَّذِينَ حُوطُوا بِهَذَا الْقَوْلِ وَ بَيْنَ الْقَاتِلِينَ حَمْسِمَائَةً عَامٍ فَسَمَّاهُمْ اللَّهُ قَاتِلِينَ بِرِضَاهُمْ بِمَا صَنَعَ أَوْلِيَاكَ.

He^{-asws} said: ‘Between those who had been Addressed with this and the killers there was (a gap of five hundred years, but Allah^{-azwj} Named them as killers due to their being pleased with what those had done’.³²¹

3- شي، تفسير العياشي مُحَمَّدُ بْنُ هَاشِمٍ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا نَزَلَتْ هَذِهِ آيَةُ فُلَانٍ قَدْ جَاءَكُمْ رَسُولٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَ بِالَّذِي فُلَانٌ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ وَ قَدْ عَلِمَ أَنْ قَالُوا وَ اللَّهُ مَا قَتَلْنَا وَ لَا شَهِدْنَا

Tafseer Al Ayyashi – Muhammad Bin Hashim, from the one who narrated it,

‘From Abu Abdullah^{-asws} having said: ‘When this Verse was Revealed: **Say: ‘There have come to you Rasool’s before me with clear proofs and with that which you said; then why did you kill them if you are truthful?’ [3:183]?**, and He^{-azwj} had Known. They said, ‘By Allah^{-azwj}! We neither killed them not witnessed!’

قَالَ وَ إِنَّمَا قِيلَ لَهُمْ ابْرَأُوا مِنْ قَتَلْتَهُمْ فَأَبَوْا.

He^{-asws} said: ‘And rather He^{-azwj} Said: “Disavow from their killing!” But they refused’.³²²

4- شي، تفسير العياشي مُحَمَّدُ بْنُ الْأَرْقَطِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لِي تَنْزِلُ الْكُوفَةَ

Tafseer Al Ayyashi – Muhammad Bin Al Arqat,

‘From Abu Abdullah^{-asws} having said: ‘Do you dwell in Al-Kufa?’

قُلْتُ نَعَمْ

I said, ‘Yes’.

قَالَ فَتَرَوْنَ قَتْلَةَ الْحُسَيْنِ بَيْنَ أَظْهُرِكُمْ

He^{-asws} said: ‘Do you see the killers of Al-Husayn^{-asws} in your midst?’

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ مَا بَقِيَ مِنْهُمْ أَحَدٌ

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{-asws}! Not even one of them remains!’

قَالَ فَإِذَا أَنْتَ لَا تَرَى الْقَاتِلَ إِلَّا مَنْ قَتَلَ أَوْ مَنْ وَجِي الْقَتْلَ أَلَمْ تَسْمَعْ إِلَى قَوْلِ اللَّهِ فُلَانٍ قَدْ جَاءَكُمْ رَسُولٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَ بِالَّذِي فُلَانٌ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ فَأَيَّ رَسُولِ اللَّهِ قَتَلَ الَّذِينَ كَانُوا مُحَمَّدٌ ص بَيْنَ أَظْهُرِهِمْ وَ لَمْ يَكُنْ بَيْنَهُ وَ بَيْنَ عَيْسَى رَسُولٍ إِنَّمَا رَضُوا قَتْلَ أَوْلَيْكَ فَسَمُّوا قَاتِلِينَ.

He^{-asws} said: ‘So you don’t view the killer expect the one who was in charge of the killing. Don’t you hear to the Words of Allah^{-azwj}: **Say: ‘There have come to you Rasool’s before me with clear proofs and with that which you said; then why did you kill them if you are truthful?’ [3:183]?** So which Messengers^{-as} of Allah^{-azwj} had killed, those in whose midst was Rasool-

³²¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 86 H 2

³²² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 86 H 3

Allah^{-saww} and there had not been any Messenger^{-as} between him^{-saww} and Isa^{-as}. But rather, they were pleased with their killing, so they were Named as killers”³²³

5- شي، تفسير العياشي عن أبي عمرو الزبير عن أبي عبد الله ع قال: قال الله في كتابه يحيي قول اليهود إن الله عهدنا لنا ألا نؤمن برسول حتى يأتينا بقرآن الآتية

Tafseer Al Ayyashi – from Abu Amro Al Zubeyri,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Said in His^{-azwj} Book Narrating the words of the Jews: **Allah Covenanted to us that we should not believe in any Rasool until he brings us an offering [3:183]** – the Verse.

فَقَالَ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ وَإِنَّمَا نَزَلْنَا هَذَا فِي قَوْمِ يَهُودَ وَكَانُوا عَلَى عَهْدِ مُحَمَّدٍ ص لَمْ يَقْتُلُوا الْأَنْبِيَاءَ بِأَيْدِيهِمْ وَلَا كَانُوا فِي زَمَانِهِمْ وَإِنَّمَا قَتَلُوا أَوْلَادَهُمُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ فَزَلُّوا بِهِمْ أَوْلِيَاءَ الْقَتْلَةِ فَجَعَلَهُمُ اللَّهُ مِنْهُمْ وَأَصَافَ إِلَيْهِمْ فَعَلُوا أَوْلَادَهُمْ بِمَا تَبِعُوهُمْ وَتَوَلَّوهُمْ.

He^{-azwj} Said: **‘So why are you killing the Prophets of Allah from before, if you are believers?’ [2:91]**. And rather this Verse was Revealed regarding a group of Jews, and they were in the era of Muhammad^{-saww}. They had not killed the Prophets^{-as} with their hands nor were in their time, and rather their former ones had killed, those who were from before them. Those killers had descended with them, so Allah^{-azwj} Made them from them and Doubled to them the deeds of their former ones due to their following them and befriending them”³²⁴.

6- نَهَجُ الْبَلَاغَةِ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَيُّهَا النَّاسُ إِنَّمَا يَجْمَعُ النَّاسَ الرِّضَا وَالسَّخَطُ وَإِنَّمَا عَقَرَ نَاقَةَ ثَمُودَ رَجُلٌ وَاجِدٌ فَعَمَّهُمُ اللَّهُ بِالْعَذَابِ لَمَّا عَمَّوهُ بِالرِّضَا قَالَ سُبْحَانَهُ فَعَمَّرُوهَا فَأَصْبَحُوا نَادِمِينَ فَمَا كَانَ إِلَّا أَنْ حَارَتْ أَرْضُهُمْ بِالْحَسْفَةِ حُورَ السَّبْكَةِ الْمُحَمَّاةِ فِي الْأَرْضِ الْحَوَارَةِ

(The book) ‘Nahj Al Balagah’ –

‘Amir Al-Momineen^{-asws} said: “O you people! But rather it is the pleasure and hatred which gathers the people, and rather the she-camel of Samood was hamstrung by one man, but Allah^{-azwj} Generalised them with the Punishment due to their generally agreeing with him. The Glorious Said: **But they hamstrung her, then they became regretful [26:157]**. So, it wasn’t except that their land was ploughed with the submerging like the spike of the plough ploughs in the earth with a ploughing.

أَيُّهَا النَّاسُ مَنْ سَلَكَ الطَّرِيقَ الْوَاضِحَ وَرَدَّ الْمَاءَ وَمَنْ خَالَفَ وَقَعَ فِي التَّيْبَةِ.

O you people! One who travels the clear path will arrive at the water, and one who opposes will fall into the wandering”³²⁵.

7- نَهَجُ الْبَلَاغَةِ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الرَّاضِي يَفْعَلُ قَوْمًا كَالدَّاحِلِ فِيهِ مَعَهُمْ وَعَلَى كُلِّ دَاخِلٍ فِي بَاطِلٍ إِثْمَانٌ إِثْمُ الْعَمَلِ بِهِ وَإِثْمُ الرِّضَا بِهِ.

(The book) ‘Nahj Al Balagah’ –

³²³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 86 H 4

³²⁴ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 86 H 5

³²⁵ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 86 H 6

‘Amir Al-Momineen^{-asws}: ‘The one agreeing with a deed of a people is like the entering into it with them, and upon every one entering into a falsehood there are two sins – a sin of the one doing it, and sin of being satisfied with it’^{.326}

8- وَقَالَ ع لَمَّا أَظْفَرَهُ اللَّهُ تَعَالَى بِأَصْحَابِ الْجَمَلِ وَقَدْ قَالَ لَهُ بَعْضُ أَصْحَابِهِ وَدِدْتُ أَنْ أُجِي فُلَانًا كَانَ شَاهِدَنَا لِيَبْرَى مَا نَصَرَك اللَّهُ بِهِ عَلَى أَعْدَائِكَ

And he^{-asws} said when Allah^{-azwj} the Exalted Granted him^{-asws} victory with companions of the camel, and of his^{-asws} companions had said to him^{-asws}, ‘I would love it if my so and so brother had attended with us, he would have seen what Allah^{-azwj} has Helped with against your^{-asws} enemies’.

فَقَالَ ع أَهْوَى أُخِيكَ مَعَنَا قَالَ نَعَمْ قَالَ فَقَدْ شَهِدْنَا وَ لَقَدْ شَهِدْنَا فِي عَشْرِكِنَا هَذَا قَوْمٌ فِي أَصْلَابِ الرِّجَالِ وَ أَرْحَامِ النِّسَاءِ سَيَرَعَفُ بِهِمُ الزَّمَانُ وَ يَقْوَى بِهِمُ الْإِيمَانُ.

He^{-asws} said: ‘Does your brother incline to be with us?’ He said, ‘Yes’. He^{-asws} said: ‘So he has attended with us among our soldiers. (Along with) that group who is in the loins of the men and wombs of the women. The times would come up with them, and the Eman would be strengthened by them’ (during the Rajjat)’^{.327}

³²⁶ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 86 H 7

³²⁷ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 86 H 8

باب 87 النهي عن الجلوس مع أهل المعاصي و من يقول بغير الحق

CHAPTER 87 – THE FORBIDDANCE FROM SITTING WITH THE DISOBEDIENT PEOPLE AND ONE WHO SAYS OTHER THAN THE TRUTH

1- شي، تفسير العياشي عن مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ الرِّضَا ع فِي قَوْلِ اللَّهِ تَعَالَى وَ قَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ إِلَى قَوْلِهِ إِنَّكُمْ إِذَا مِثْلُهُمْ قَالَ إِذَا سَمِعْتَ الرَّجُلَ يَجْحَدُ الْحَقَّ وَ يُكَذِّبُ بِهِ وَ يَقَعُ فِي أَهْلِهِ فُتْمٌ مِنْ عِنْدِهِ وَ لَا تُفَاعِدُهُ.

Tafseer Al Ayyashi – from Muhammad Bin Al Fuzeyl,

‘From Abu Al-Hassan Al-Reza^{-asws} regarding Words of Allah^{-azwj} the Exalted: **And He has Revealed unto you in the Book that whenever you hear Signs of Allah** – up to His^{-azwj} Words: **then you would be like them; [4:140]**. He^{-asws} said: ‘When you hear the man rejecting the truth and belying it and talking badly regarding his family, arise from his presence and do not sit with him’³²⁸.

2- شي، تفسير العياشي عن شُعَيْبِ الْعَقْرُقُوفِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ وَ قَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ إِلَى قَوْلِهِ إِنَّكُمْ إِذَا مِثْلُهُمْ فَقَالَ إِنَّمَا عَنِ اللَّهِ يَجْدًا إِذَا سَمِعْتَ الرَّجُلَ يَجْحَدُ الْحَقَّ وَ يُكَذِّبُ بِهِ وَ يَقَعُ فِي الْأَيْمَةِ فُتْمٌ مِنْ عِنْدِهِ وَ لَا تُفَاعِدُهُ كَائِنًا مَنْ كَانَ.

Tafseer Al Ayyashi – from Shueyb Al Aqarquy who said,

‘I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj}: **And He has Revealed unto you in the Book that whenever you hear Signs of Allah** – up to His^{-azwj} Words: **then you would be like them; [4:140]**. He^{-asws} said: ‘But rather, Allah^{-azwj} Means by this, whenever you hear the man rejecting the truth and belying it, and he talks badly about the Imams^{-asws}, then rise from his presence and do not sit with him, whoever it may be!’³²⁹

3- شي، تفسير العياشي عن أَبِي عَمْرٍو الرُّبَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى فَرَضَ الْإِيمَانَ عَلَى جَوَارِحِ بَنِي آدَمَ وَ قَسَمَهُ عَلَيْهَا فَلَيْسَ مِنْ جَوَارِحِهِ جَارِحَةٌ إِلَّا وَ قَدْ وَكَلَّتْ مِنَ الْإِيمَانِ بَعِيرٌ مَا وَكَلَّتْ أُحْتَهَا

Tafseer Al Ayyashi, from Abu Amro Al Zubeyri,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Blessed and Exalted Obligated the Eman upon the limbs of children of Adam^{-as} and Apportioned it upon these. Thus, there isn’t any limb from his limbs except and it has been allocated from the Eman with other than what has been allocated to its counterpart.

فَمِنْهَا أَدْنَاهُ اللَّتَانِ يَسْمَعُ بِمَا فَرَضَ عَلَى السَّمْعِ أَنْ يَتَنَزَّهُ عَنِ الْإِسْتِمَاعِ إِلَى مَا حَرَّمَ اللَّهُ وَ أَنْ يُعْرِضَ عَمَّا لَا يَحِلُّ لَهُ فِيمَا نَهَى اللَّهُ عَنْهُ وَ الْإِصْغَاءِ إِلَى مَا سَخَطَ اللَّهُ تَعَالَى

From these are his ears, those he hears with. Allah^{-azwj} Obligated upon the hearing that it keeps away from the listening to what Allah^{-azwj} has Prohibited and turning away from what

³²⁸ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 87 H 1

³²⁹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 87 H 2

is not Permissible for it, regarding what Allah^{-azwj} has Prohibited from, and the listening intently to what Angers Allah^{-azwj} the Exalted.

فَقَالَ فِي ذَلِكَ وَ قَدْ نَزَلَ عَلَيْكُمْ فِي الْكِتَابِ إِلَى قَوْلِهِ حَتَّى يَخُوضُوا فِي حَدِيثِ غَيْرِهِ

He^{-azwj} Said regarding that: **And He has Revealed unto you in the Book that whenever you hear Signs of Allah being disbelieved in and mocked with, so do not be sitting with them until they engage in a discussion other than it; [4:140].**

ثُمَّ اسْتَشَى مَوْضِعَ التَّسْتِيَانِ فَقَالَ وَ إِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ

Then He^{-azwj} Made and exclusion for the subject of forgetfulness. He^{-azwj} Said: **And as for what the Satan makes you forget, so after remembering, do not sit with the unjust people [6:68].**

وَ قَالَ فَبَشِّرْ عِبَادِ الَّذِينَ يَسْمَعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ إِلَى قَوْلِهِ أُولَئِكَ أُولُوا الْأَلْبَابِ

And Said: **Those who are listening intently to the Word and they are following the best of it, those are they whom Allah Guided, and those, they are the ones of understanding [39:18].**

وَ قَالَ قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ وَ الَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

And Said: **The believers have succeeded [23:1] Those who are humble in their Salats [23:2] And those who are turning away from the vanities [23:3].**

وَ قَالَ تَعَالَى وَ إِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ

And the Exalted Said: **And when they hear the vanities they turn away from it [28:55].**

وَ قَالَ وَ إِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

And Said: **And those who are not witnessing the falsities, and when they pass by the vanities, they pass by nobly [25:72].**

فَهَذَا مَا فَرَضَ اللَّهُ عَلَى السَّمْعِ مِنَ الْإِيمَانِ وَ لَا يُصْنَعَى إِلَى مَا لَا يَجِلُّ وَ هُوَ عَمَلُهُ وَ هُوَ مِنَ الْإِيمَانِ.

So, this is what Allah^{-azwj} has Obligated from the Eman, upon the hearing and not listening to what is not permissible, and it is its action, and it is from the Eman".³³⁰

³³⁰ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 87 H 3

CHAPTER 88 – OBLIGATION OF THE MIGRATION AND ITS RULINGS

الآيات النساء إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا

The Verses – (Surah) Al Nisaa: **Those whom the Angels cause to die while they are being unjust to themselves, they are saying, ‘In which state were you?’ They are saying, ‘We were weak in the earth’. They are saying, ‘Did not the earth of Allah happen to be capacious, so you could have emigrated therein?’ So they, their abode is Hell, and it is an evil destination [4:97].**

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا

Except for the weak ones from the men and the women and the children, not being capable of dodging (Kufr) nor being guided to a Way [4:98].

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفُورًا غَفُورًا

So they, perhaps Allah would Pardon (their sins) from them; and Allah was always Pardoning, Forgiving [4:99].

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاعًا كَثِيرًا وَسَعَةً وَمَنْ يُخْرَجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

And the one who emigrates in the Way of Allah would find in the earth a lot of shelter and resources; and the one who goes out from his would emigrating to Allah and His Rasool, then death overtakes him, so his Recompense would fall upon Allah; and Allah was always Forgiving, Merciful [4:100].

الأنفال إِنَّ الَّذِينَ آمَنُوا وَ هَاجَرُوا وَ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَ نَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَ لَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا وَ إِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَ بَيْنَهُمْ مِيثَاقٌ وَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

(Surah) Al Anfaal: **Surely those who believed and emigrated with their wealth and their selves in the Way of Allah, sheltered and helped (them), they are guardians of each other; and those who believed and did not emigrate, there is nothing for you of their guardianship until they do emigrate; and if they seek your help in the Religion, then the helping is (incumbent) upon you, except upon a people between you and them there is a covenant; and Allah is Seeing with what you are doing [8:72].**

وَ الَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَ فُسَادٌ كَبِيرٌ

And those who are committing Kufr are friends of each other, (therefore) if you do not do it, Fitna (strife) would occur in the land and a great mischief [8:73].

وَالَّذِينَ آمَنُوا وَ هَاجَرُوا وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ وَ الَّذِينَ آوُوا وَ نَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَ رِزْقٌ كَرِيمٌ

And those who are believing and emigrating and fighting in the Way of Allah, and those who are sheltering and helping (them), these ones, they are the true Momineen. For them would be Forgiveness and a Benevolent sustenance [8:74].

وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَ هَاجَرُوا وَ جَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ

And those who would believe from afterwards and emigrate and fight alongside you, so they are from you; [8:75].

التوبة الَّذِينَ آمَنُوا وَ هَاجَرُوا وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ وَ أُولَئِكَ هُمُ الْفَائِزُونَ

(Surah) Al Tawbah: **Those who believed and emigrated in the Way of Allah with their wealth and their selves are of a greater rank in the Presence of Allah. These, they are the achievers [9:20].**

و قال تعالى الْأَعْرَابُ أَشَدُّ كُفْرًا وَ نِفَاقًا وَ أَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ وَ اللَّهُ عَلِيمٌ حَكِيمٌ

And Exalted Said: **The Bedouins are more intense in Kufr and hypocrisy and more likely not to know the Limits of what Allah Revealed unto His Rasool, and Allah is Knowing, Wise [9:97].**

النحل وَ الَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنَبُوْتَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَ لَآجِرُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ

(Surah) Al Nahl: **And the ones who emigrate for the Sake of Allah after they are oppressed, We will Give them a good abode in the world, and the Recompense of the Hereafter is greater, if only they knew [16:41].**

و قال تعالى ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَ صَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَعَفُورٌ رَحِيمٌ

And the Exalted Said: **Then, surely your Lord, to those who emigrated from after having been persecuted, then they struggled and were patient, surely your Lord from after it, is Forgiving, Merciful [16:110].**

الحج وَ الَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَ إِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ

(Surah) Al Hajj: **And those who emigrate in the Way of Allah, then are killed or they die, Allah would Sustain them with a goodly sustenance. And surely Allah, He is the Best of the sustainers [22:58].**

لَيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ وَ إِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ

He will Cause them to enter an entrance which they shall be well pleased with, and surely Allah is Knowing, Forbearing [22:59].

العنكبوت يا عبادي الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ

(Surah) Al Ankabout: **O My servants, those who believe! Surely, My earth is vast, so it is Me (that) you should be worshipping! [29:56].**

الزمر وَ أَرْضُ اللَّهِ وَاسِعَةٌ.

(Surah) Al Zumar: **and the earth of Allah is vast. [39:10].**

1- **تَمَّحُّ الْبَلَاغَةِ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي حُطْبَتِهِ وَ الْهِجْرَةُ قَائِمَةٌ عَلَى حَدِّهَا الْأَوَّلِ مَا كَانَ لِلَّهِ فِي أَهْلِ الْأَرْضِ حَاجَةٌ مِنْ مُسْتَسِيرِ الْأُمَّةِ [الْإِمَّةِ] وَ مُغْلِنِيهَا لَا يَقَعُ اسْمُ الْهِجْرَةِ عَلَى أَحَدٍ إِلَّا بِمَعْرِفَةِ الْحُجَّةِ فِي الْأَرْضِ فَمَنْ عَرَفَهَا وَ أَقَرَّ بِهَا فَهُوَ مُهَاجِرٌ.**

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{-asws} said in his^{-asws} sermon: And the emigration stands upon its former limits. Whatever were to be for Allah^{-azwj} regarding people of the earth is needy of a stable community and its announcements. The name (emigrant) does not fall upon anyone except by recognition of the Divine Authority in the earth. So, the one who recognises it and acknowledges with it, so he is an emigrant".³³¹

2- **وَ قَالَ ع فِيمَا كَتَبَهُ إِلَى مُعَاوِيَةَ وَ ذَكَرَتْ أَنَّ زَائِرِي فِي الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ قَدْ انْقَطَعَتِ الْهِجْرَةُ يَوْمَ أُسِرَ أُخُوكَ.**

And he^{-asws} said among what he^{-asws} wrote to Muawiya: 'And you mentioned that you visited me^{-asws} among the Emigrants and the Helpers, and the emigration was terminated on the day your brother was captured".³³²

3 **كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ النَّفْعِيِّ بِإِسْنَادِهِ عَنِ ابْنِ نُبَاتَةَ قَالَ قَالَ عَلِيُّ ع فِي بَعْضِ حُطْبَتِهِ يَقُولُ الرَّجُلُ هَاجَرْتُ وَ لَمْ يُهَاجِرْ إِذَا الْمُهَاجِرُونَ الَّذِينَ يَهْجُرُونَ السَّيِّئَاتِ وَ لَمْ يَأْتُوا بِهَا.**

(The book) 'Kitab Al Garaat' of Ibrahim Al Saqafy, by his chain from Nubata who said,

'Ali^{-asws} said in one of his^{-asws} sermons: 'The man says, 'I have emigrated!', and he did not emigrate. But rather, the emigrants are those who are forsaking the evil deeds and do not commit these".³³³

³³¹ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 88 H 1

³³² Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 88 H 2

³³³ Bihar Al-Anwaar V 97 – The Book of Jihaad – Ch 88 H 3