

# **Power-Sharing Jurisprudence**

**Jurisprudential and Interpretive Research  
including Quranic, Social and Political Studies**

Lectures of the Religious Authority  
Sheikh Mohammad AL YAACOUBI



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**Author name: ... Shaykh Mohammad Yaacoubi**

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## **The Nation Must Enable the Scholar (Al-Faqih) to Establish the Right and Eradicate the Wrong**

The issue as a title was not part of the books of the companions. It is rather understood from the induction of various resources relevant to the authorities of the scholar in the era of the absence (Ghaybah). This is in addition to the extent of his headship to practice the functions of the Imam, such as implementing punishments, praying Friday prayer, judging between people, giving the permission to invade, and capital punishment if the command of the right and the prohibition of the wrong depends on such. Further, this includes the collection of the outstanding funds for the Imam (P), etc.

Scholars in locations throughout jurisprudence books address such authorities. However, we need to collect the dispersed material to compile an integrated project. Here is not the suitable place for presentation.

We will discuss the headship of the scholar (Wilayat Al-Faqih). It is not accurate to say the scholars have not talked about the headship of the scholar in their research and that it was established by the late scholars. This is equal to saying that the previous scholars had no dynamic and social jurisprudence, which is not accurate. However, the deficiency is in failing to compile the dispersed material and to write integrated theories on the issues of the society, the state and the human.

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Whatever the case might be, Sheikh Mufid said in “Al Muqni’ah” and Sheikh Tousi said in “Al Nihaya”, “The scholars who are knowledgeable may implement punishments when the Imam is absent. They can judge between people if they would be secure from the damage of the ruler at that time. People must help them in that. Sheikh [Tousi] had narrated citing Hafs Bin Ghayath who cited Abi Abdullah (P). He said, “I asked him who holds punishments, is it the ruler or the judge? He said, “Implementing the punishments is

by the ruler.”<sup>(1)</sup> It is doubtless that the jurists may judge among people. Thus, they can implement punishments, too. Restricting the punishments in case the Imam were absent, while being able to fulfill them, would lead to corruption. Therefore, it is justified.<sup>(2)</sup>

Sheikh Tousi says, “If an unjust ruler grants someone rule over people, and commissions that person to implement punishments, he may do so to the full extent. He would believe that he was doing that by the permission of the true ruler instead of the unjust ruler. The believers must help him and enable him to do that, under the condition that he does not violate justice in his ruling, in addition to the legal provisions of the Sharia (law) of Islam. If he violates the righteous rule, he may not perform the functions, and no one may support him, unless he fears for himself. Then, he may do it in the case of fearing

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(1) Wasail al Shia: 18/220, Book of Judiciary, Chapters on Judgment Methods; Chapter 31; Rule 1

(2) Muqni’ah: 129; AlNihaya: 301-302.

(taqiyah), provided that it does not include killing people where even in the case of fearing, he may not do it for any reason.<sup>(1)</sup>

Some companions interpreted the establishment [of the rule] as being necessary. It would be right for the necessity to establish the rule of religion. Allah said, {Establish religion}(Shura:13). The problem would be with the confusion that this function is only for the Imam. If there were license for scholars to hold the authority, then, there would be no obstacle, and it would be surely necessary. This goes under the proposition of whatever might be possible is imperative.

A group claimed that the establishment [of such rule] is crucial for the nation. Indeed, this includes all the instances where the scholar who has the conditions met in him assumes the duties of implementing sharia (law) in commanding the right and eradicating the wrong. In that case, there would

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(1) AlNihaya: 301.

be a need for conditional wounding and killing with the permission of the Imam, or there might be a necessity to implement the punishments or to rule among people. Salar said, “As for killing and injuring in cases of wrongdoing that is to the authority of the ruler and of whom he orders. If it were not possible for a certain restriction, the Imams delegated the scholars to implement punishments and rules among people. In such, they must not violate a duty or abuse any punishments. The Shia followers were asked to cooperate with scholars if they were right.”<sup>(1)</sup>

Some of the grand religious figures discussed the permissibility of scholars assuming these functions when the Imam is absent such as Mohaqeq in “Sharai” and Al Allama in a number of his books. Mohaqeq Hollicited the words of Al-Shaikhain mentioned earlier to be just a word of mouth.

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(1) Marasem: 260-261.

Shaheed Thani commented saying, “This is what Al-Shaikhain<sup>(1)</sup> and some companions<sup>(2)</sup> say. There is a narration citing Al-Sadek (P) on this – referring to the previously mentioned narration of Hafs – where the series of narration is weak. However, the narration of Omar Bin Handhala<sup>(3)</sup> supports this. Implementing punishments is a kind of ruling.

There is a comprehensive benefit in it. It is a grace to leave what is forbidden and a decisive ending of the spread of evil. This is when the scholar is

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(1) Refer to Muqni’ah and Nihaya as mentioned earlier.

(2) Refer to Kafi by Halabi: 423 and Tanqih Ra’e :1/596. The writer of Jawaher said, “Iskafi, Two Sheikhs (Shaikhain), Dailami, Fadhel, Shahidain (Two Martyrs), Miqdad, Ibn Fahd, Karaki, Sabzawari, Kashani and others as was narrated of some.” Jawaher Al-Kalam: 21/393.

(3) He says in it, “They look who among you narrated our tradition, looked into what we allow and forbid, knows our rules, and they should accept him as judge. I have made him your ruler. If he rules with our rule, and it was not accepted, then it is the rule of Allah that they underestimate, and they reject us. Who rejects us is like the one who rejects Allah. This is like paganism.” Wasail Shia, Book of Jurisdiction. Chapters of Qualities of a Judge. Chapter 11, Section 1.



strong. It is needless to say that he must be safe from damage cast upon him and other believers.”<sup>(1)</sup>

**I say**, “Ibn Idriss ordered not to take by it. He has narrated the words of Sheikh Tousi mentioned earlier. He said, “The priority in religion is to leave the implementation of this narration, instead, it is rather a must. The narration was mentioned by our Sheikh Abu Jaafar in his “Nihaya.” In several locations, we gave a justification for what is included in this book, I mean Al-Nihaya.” We said, “He mentions it so as to tell about it but not as a belief for fatwa and consideration. This is because there is a consensus by our companions and Muslims unanimously that it is not permissible to implement punishments. Only the Imams and the rulers obtaining their permission to rule are addressed by this. As for others, they might not do that in any case. The only case in which the unanimity can be refuted is by a similar unanimity,

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(1) Masalik al-Afham: 3/107

Qoran, or a proven and renowned Sunnah rather than the narrations of individuals.

If a man fears for himself when he does not implement them, he may do that for fearing “Taqiyah” if that does not reach killing people. That is when Taqiyah is no longer permissible according to our companions without disagreement.”<sup>(1)</sup>

**In my opinion**, when he says, “Only the Imams and the rulers obtaining their permission to rule are addressed by this,” this should be understood counter intuitively to what he wanted to say or the prohibition and disapproval he was said to have. It is commonly known through the numerous mentioned narrations that they have the permission by the Imam. He, expressed unanimity contrary to what he had wanted.

Therefore, the words of the writer of Al-Jawaher will be mentioned to rectify the narration.

Allama discussed the point in “Montaha”. He said, “No one may establish punishments except for

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(1) Sarair: 2/25.

the Imam (P) or whomever he appoints. None other than them may establish the punishments in any case. In the time of absence of the Imam, however, a person is licensed to establish the punishments to whom he owns if this does not entail damage to himself, to his money and to other believers, that is, if he is secure from the injustice of the oppressors.”

Al-Sheikh also said, “In the time of the absence, it is permissible for one to establish punishments to his siblings and wife, if he is secure from damage.”

Ibn Idris forbade that unless it were for the owned. Al-Sheikh narrated from Hafs Ibn Ghayath, saying “I asked Abu Abdullah (P), “Who establishes punishments? The ruler or the judge?” He answered, “Establishing punishments is for the one who rules.””

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### **On the Issue of Having Scholars Establish Punishments in the Time of Absence:**

If this were proven, may the scholars establish punishments in the time of absence? The two sheikhs confirmed this based on this narration, “And I stop at

this.”<sup>(1)</sup> Nevertheless, he said afterwards in another issue after citing the words of the two sheikhs mentioned above, “It seems valid to me.”<sup>(2)</sup>

He said in Al-Mukhtalaf after citing the words of Al-Sheikh and Ibn Idris, “The closest to me is that the scholars may do it.”

To us: Failure to establish punishments leads to committing sins and to spreading evil. This is something that sharia requires to abandon.

Omar Ibn Handhala narrated citing Al-Sadek (P), “Look to those who narrate our hadith, those who examine what we allow and forbid, and those who know our rules, and be satisfied with their judgments. I have made them your ruler. If he issues a rule that is our judgment and that was not accepted, then that is an undermining of Allah’s rule and disobedience of us. Whomever disobeys us is disobedient to Allah. That is the same as worshiping another god with

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(1) Muntaha Al-Matlab: 15/244; The book of Establishing the Right and Eradicating the Wrong

(2) Muntaha al-Matlab: 15/252.

Allah.” There are also other traditions that support the rule of scholars. It is general and includes establishing punishments and other issues.

It is wondrous that Ibn Idris claimed unanimity in such while Al-Sheikh and other scholars disagreed with that.”<sup>(1)</sup>

Al-Mohaqeq Al-Ardabeeli commented on Al-Allama’s saying in “Al-Irshad”. He said, “The scholar who has the conditions needed for jurisprudence met in him may establish them, i.e. the punishments, and rule among people according to the faith of the righteous. The people must assist him in that matter.” He said about the first paragraph, “Perhaps the narration of Omar Ibn Handhala and Abi Khadija<sup>(2)</sup> refer to their delegation to rule and making them rules. It seems to have included punishments.” He

(1) Mukhtalaf Al-Shia: 4/478, Issue (88).

(2) By a considerable narration of Abi Abdullah Sadek (P). He said, “Never litigate against one another in front of oppressors. Look for a man of you who knows about our issues. Make him [a judge] among you. I have made him a judge for you. Litigate in front of him.” Wasail Shia: Book of Jurisdiction, Chapters of Qualities of a Judge, ch 1, Section 5.

said on the need for people to assist in that, “Perhaps, it is not disputable as it supports doing what is good and it is included in establishing the commandment of the right.”<sup>(1)</sup>

Sheikh Kashif-Al-Ghata said, “The jurisprudent scholar (eligible of religious deduction) in the time of absence may establish them, i.e. the punishments and the penalties, and all practicing believers must enable and support him, and stop those who supplant him, if possible.”<sup>(2)</sup>

The writer of Al-Jawaher said having reached evidence for the general rule of the scholar, “Then, there are no problems nor disagreements in the necessity for people to help them just like they would do with the Imam (P). That is because it is necessarily a religious policy that is not an individual’s act and because it is benevolence and piety that we have been ordered to collaborate to achieve.”<sup>(3)</sup>

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(1) Majmaa Al-Fa’ida wal Burhan: 7/547, 549.

(2) Kashf Al-Ghata: 4/430.

(3) Jawaher Al-Kalam: 29/399.

He commented after citing the narration of Al-Mohaqqeq Al-Hulli for the words of the Two Sheikhs mentioned previously, “People must help them in such.” He said, “The Imam (P) must be assisted. That is what is rather famous. I do not find any disagreement at all, unless the apparent meaning of the words of Ibn Zahra and Ibn Idris accounts as being a disagreement among scholars, according to a superficial interpretation. We have not investigated it. Perhaps, the investigation would reveal otherwise. I have heard before what the second had unanimously agreed upon that the scholar is a ruler, then the unanimous agreement would be to this and not otherwise.”

**In my opinion,** this disagreement to the legitimacy of establishing the punishment at the time of absence is not relevant to the necessity we speak about. It was previously mentioned that the allegation of Ibn Idris indicates the opposite of what was cited by him. He said, “Then, there is probably a need for

him [the ruler] to establish the punishments, Friday prayer, and judgment among people, if he or other Shia were secure from the damage of the ruler even if by accepting his headship and showing it on his behalf.”<sup>(1)</sup>

### **Proof that the Nation must assist the scholar:**

It is possible to prove with four means that the nation must assist the scholar who has the conditions met in him to rule over Muslims in the implementation of Sharia in the life of the nation:

### **Proof through the noble verses:**

(First) The Holy Quran, in numerous verses:

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**(These include)** the verse: {And cooperate in righteousness and piety} (MAEDA:2): This assistance to establish the rules of Allah are part of support for benevolence and piousness. Several scholars used it as proof of necessity as previously mentioned on

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(1) Jawaher Al-Kalam: 21/398-399.



Mohaqqeq Ardabeeli and the writer of al-Jawaher. A group may only perform such social functions. The writer of al-Jawaher said, “It is a must to be part of the religious policies that not only one individual performs, and it is part of the benevolence and piousness that we were ordered to collaborate upon.” The verse indicates necessity even with conceding to the problem raised by Sayyed Khouii to use the verse as evidence on the need to collaborate. The matter is the acknowledgement of using the verse to prove that collaboration is a must, which is one side of committing to the cooperation among the members of a group.

**(These also include)** the verse: {O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered.}(Anfal:24). The sharia is implemented through commanding the right and eradicating the wrong, which ensures the survival

of the nation and the preservation of the religion as described by Imam Baqer (P), “Through it, the obligations are erected. The faith is secure and the winnings are legal. The injustice is refuted, and Earth is prosperous. The enemies are punished, and matters are straightened.”<sup>(1)</sup> These are the marks and features of life in nations and the characteristics of the nation that is alive, materialistically and morally.

There is the letter of the clear and the equivocal on the interpretation of “Al-Nu’mani” that cites the Commander of the Faithful (P). In it, he mentioned the verse and narrated, “Allah said that people only live by ordering [the right] and forbidding [the wrong] as this was one of the causes for the subsistence of creatures, otherwise, there no longer would be a desire and fear. There would be no barrier. The

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(1) Wasail Shia: Book of Establishing the Right and Eradicating the Wrong, Chapters of Ordering and Forbidding, Chapter 1, Section 6.

arrangement would have been corrupt. That would be a cause for the doom of people.’<sup>(1)</sup>

**(These also include)** the verse: {Establish religion}(Shura:13). Establishing the religion is made possible through the establishment of the commandments, rituals and slogans by commanding the right and eradicating the wrong. Hopefully not, however, the religion would not survive if these were eradicated.

**Another example** is the verse: {O you who have believed, obey Allah and obey the Messenger and those in authority among you}(Nisaa:59) The scholar tells with his fatwas (rules) what is proven by legal evidence that is the rule of Allah, the Prophet (P) and those in authority. If they are to be obeyed, then he should be obeyed, too.

**An additional example** is the verse: {But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that

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(1) Bihar Anwar: 93/40.

over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission}(Nisaa:65). It explicitly says that it is necessary to refer to the rule of Allah and to take it as guidance for the various issues of people's daily lives. This is what the scholar wants by calling to implement the sharia law and commanding the right and eradicating the wrong. People must accept and follow.

**Additionally**, Allah said in the Holy Qoran, {The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, "We hear and we obey." And those are the successful.} (Nur:51). The verse limits the conduct of believers to one choice, which is obedience and acceptance to whomever calls them for the rule of Allah and the Prophet (P). Righteousness is restricted to this behavior only, and this is what the scholar invites them to do.

**Moreover,** Allah said {Indeed, Allah commands you to render trusts to whom they are due}(Nisaa:58). An example is given by the narration of Al-Moalla Ibn Khunais. He said, “I told Abi Abdullah (P) the saying of Allah {Indeed, Allah commands you to render trusts to whom they are due}. He said, “The Imam must give what he has to the following Imam. Imams were asked to be just, and people were ordered to follow them.”<sup>(1)</sup>

**In addition,** Allah said, {For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious.}(Tawba:122). There is an analogy on the need to know about the religion, warning people and providing them with fatwas in addition to calling them to implement sharia. This requires the need to implement them (fatwas) as there

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(1) Tahthib:6/223; Section: 533.

is no meaning to need to warn and give fatwas if it would not be mandatory to implement them.

There are also the verses regarding the previous research in the Qoran on the need to command the right and eradicate the wrong. There is a need to follow the order and the forbiddance. For instance, Allah said, {And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.}(Al-Imran:104). Allah also said, {And when they forgot that by which they had been reminded. We saved those who had forbidden evil and seized those who wronged, with a wretched punishment, because they were defiantly disobeying.}(Aaraf:165). Furthermore, Allah said, {They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing}(MAEDA:79). The verse included a harsh warning for those who do not respond to the command of the right and eradication

of the wrong. It is known for sure that those who conduct such a religious obligation are the scholars.

Alternatively, some honorable verses specify the scholars to conduct this obligation, such as, {Why do the rabbis and religious scholars not forbid them from saying what is sinful and devouring what is unlawful? How wretched is what they have been practicing.}(MAEDA:63).

**(Second) From the Honorable Sunnah including several narrations:**

**For instance,** there are traditions that indicate they [rulers] must be the source of the rules. They also must be obeyed in what they narrate. It is impermissible to object to them. Omar Ibn Handhala said citing Imam Sadek (P), “I have made him your ruler. If he issues a rule, then that is our judgment. If it were not accepted, then that is undermining of Allah’s rule and disobedience of us. Whomever

disobeys us is disobedient to Allah. That is the same as worshiping another god with Allah.”

In a considerable narration by Abi Khadija, he said, “I have made him a judge, so ask for his rule.”

The honorable signature [of Imam Mahdi] was added to a narration saying, “As for the incurring incidents, refer in them to the narrators of our hadith. They are my authority on you, and I am the authority of Allah.”

There are also other narrations indicating the obligation to follow their religious orders. “What is meant by a ruling is the implementation of the ruling and not just the ruling without implementation.”<sup>(1)</sup> We

do not now need to prove the evidence herein to the leadership of the scholar and the like. In fact, we are

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trying to prove the necessity to obey the scholar’s

orders relevant to the established rules with a religious legal evidence from Qoran and the Sunnah.

He is also to be obeyed when he calls for their

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(1) Jawaher al-Kalam: 21/395.



implementation. We will not mention obedience for orders of loyalty and rhetoric.

**There are also** numerous narrations indicating the need to establish the right and eradicate the wrong and consequently implementing them, they also call for complying with whomever commands them seeking to implement Sharia.

**(Third) Logic:**

When the scholar endeavors to implement sharia, this is a bliss that brings people closer to obedience taking a distance from the wrong. In fact, it is actually a duty. One can even argue that when the scholars who have met the conditions were made deputies of Imams (P) in the time of the absence is a necessary bliss; consequently, assisting them is a duty as one introduces or coincidences with the other.

There has been logical evidence by a number of scholars that a scholar must establish punishments in addition to the consequent duty on people to assist them. Al Allama said in Al-Mukhtalaf, “Failure to

implement punishments leads to wrongdoing and the spread of evil. Sharia requires that should be abandoned.” Al-Shahid Al-Thanisaid in Al-Masalek, “There is an overall benefit and a bliss in leaving the wrongdoing and stopping the spread of evil.”

**In my opinion**, the evidence is completed by two propositions:

A-The justification is not limited to establishing punishments as all sharia laws entail benefit for people, and when they are not established, this leads to corruption.

B-All of the social duties – in opposition to the individual ones – are a bliss that the scholar may not implement alone unless the nation helps him in that.

**(Fourth) Unanimity:**

The words of Al-Mohaqqeq Al-Ardabeeli have been previously mentioned on this necessity, “Perhaps, it is not to be disputed.” The writer of Al-Jawaher said, “There is no problem as it is not disputed that people must help them in such just like

they assist the Imam (P). When he says there is no dispute, this means that there is unanimity in the companions' discussion of the matter.

If you say, this is specifically about the establishment of the punishments, so it we cannot generalize over the implementation of the sharia as a whole as the title of the proposition stipulates,

I would answer that there is abundant evidence over the generalization:

A. The issue is not particular as the justification they stressed on is general, which means collaboration to benevolence and piousness, being a bliss, etc.

B. Some stated that the duty of the scholar that he must perform when the opportunity is available is not restricted to the issue of establishing punishments as in the previous quotation of Salar (P. 290). Mohaqeq Karaki said in what is narrated from his thesis on Friday prayer that it is unanimous that the leadership of the scholar is comprehensive. He will say in (P. 306) that the scholars accepted the leadership of the

oppressor if performing such functions is limited to him. Sheikh Tousi said in “Nihaya” as he drew a broader horizon of the matters that he would take from the ruler,

“When the person knows or thinks that if he took the authority from the unjust ruler, he can establish the right and eradicate the wrong, divide AlKhums and alms to those who deserve them, and conjoin the brethren, without entailing a breach of a duty or committing an evil, he is preferred to assume the responsibility from the rulers.”<sup>(1)</sup>

**In my opinion,** these are all social duties included in the functions of the scholar. He may not perform them unless people help him.

### **Using the Evidence of the Leadership of the Scholar:**

In addition to the above evidence that the scholar has a broad range of leadership, that he should be in

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(1) Nihaya: 356.

authority, and that he should be obeyed based on such, we would present two propositions:

**(First)** There is evidence that obeying the authority is a must. There are numerous verses and narrations:

Allah said, {O you who have believed, obey Allah and obey the Messenger and those in authority among you}(Nisaa:59}. The issue of repetition of “obey” was said to be for distinguishing the two types of obedience. The first one was for Allah in the presented orders in Al-Quran and the Sunnah. This is an order for guidance. The second was the obedience of the Prophet (P) and the authorities of the nation afterwards in their authoritative orders, which they issue as they are in charge of people’s matters, and they lead them. As such, they are not narrators and preachers of the sharia rules. When someone obeys a fatwa by a proxy of the religious leader, he does not obey the proxy but the mufti. Here, we will not detail any further.

There are two examples to clarify the matter:

A. If someone obeys a rule of a person reported by another, he is not in fact obeying the reporter but rather the initiator of the ruling.

B. Anyone tracking the term (leadership in rule: Wilayat Al-Amr) would find it includes leadership in the rule of the nation and protecting the interests of the state.

Sheikh Montazari said, “The rule in the verse means the leadership in rule and government. It was named as such for the establishment of the rule from one side and obedience from the other. As such, it is called a rule and a government. The sovereigns are the rulers who have the right to manage the state policy and rule in disputes.

When the duty to obey is related to a person being the ruler, this means that the rule is related to the description that implies superiority. It is a duty to

obey the leader as he is the authority who has the say and rule whether infallible or not.”<sup>(1)</sup>

As for the narrations, Nahjul Balagha has many of the speeches of Imam Ali (P) in the mutual rights between the ruler and the ruled; he said, People, I have a right for you to grant me, and you have a right for me to grant you. You have the right that I would advise you and provide your return of earnings. I must educate you in order for you not be ignorant. I have to teach you to learn. My right is that you honor your allegiance and my words when present or absent. You have to answer when I call you and obey when I order you.”<sup>(2)</sup>

In Usul Al-Kafi, narrated with a true narration from Buraid Ibn Muawiyah by Abi Jaafar (P), he said, “The Prophet of Allah (P) said, “When Allah sees a

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(1)Dirasat fi Wilayat al-Faqih (Studies on the Leadership of the Scholar); Sheikh Montazari: 2/770.

(2) Nahjul Balagha: 1/80, Sermon (34)

servant of his, earnest in obedience to his Imam and in advice, he would be with us in heaven.”<sup>(1)</sup>

**In my opinion,** If you track the narrations, you would find that what is meant by an Imam here is the just ruler versus the unjust ruler. Some narrations state this explicitly as in the will of Imam Kadhem (P) to Hisham Ibn Al-Hakam where he says, “The obedience of just rulers is absolute honor.”<sup>(2)</sup>

In Usul Al-Kafi, also, Zurarah evidently narrated citing Abi Jaafar saying, “The absolute rule and its pinnacle, key, and entrance to everything and the satisfaction of Allah is the obedience of the Imam after you know him.” He said, “Allah says, {He who obeys the Messenger has obeyed Allah; but those who turn away - We have not sent you over them as a guardian} (Nisaa:80).<sup>(3)</sup>

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(1) Kafi: 1/404, Book of Evidence (Hujja). Chapter: Advice the Prophet (P) ordered to Muslim Imams, Section:3.

(2) Tuhaful Uqul: 390.

(3) Kafi: 1/185, Book of Evidence, Chapter: Imposing the obedience of the prophets, Section 1.



There are many traditions<sup>(1)</sup> that we would not investigate as this reference is concise.

**(Second) There is evidence of the broad leadership of the Scholar and him being a leader:**

This is an issue that needs an independent and detailed discussion. We here would suffice with narrating some of the words of the writer of Al-Jawaherin this discussion from the book of establishing the right and eradicating the wrong. The evidence is indeed clear. He did not deviate from Mohaqeq Naraqı in his book (Awaid Al Ayam)<sup>(2)</sup>. We can conclude many points from the words of the writer of Al-Jawaher to provide evidence to the broad range of the scholar's leadership:

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(1) Refer to: Dirasat fi Wilayat al-Faqih: 2/769-780 as many were collected.

(2)Returns of Days (Awaid Ayyam): 3 /86, (Return On the Leadership of the Ruler). Sayyed Khomeini followed the same path in the Book of Sale, printed in an independent brochure by the Iranian government.

**(These include)** the narrations such as the famous acceptable narrations of Omar Ibn Handhala and Abi Khadija<sup>(1)</sup>. Then, he added, “Imam Mahdi says in the cited signature, “As for the incurring incidents, refer in them to the narrators of our hadith. They are my authority on you, and I am the authority of Allah.” Some books narrate, “They are my successors left to you...<sup>(2)</sup>” etc. He (P) says, “I have made him your ruler.” Here, he meant the broad leadership as specified for those in the peripheries. There is no problem in having the general leadership to include all matters stipulated upon for authority. He (P) says, “They are my authority on you, and I am the authority of Allah.” This more clearly promotes that he would be an authority wherever the Imam is the authority.

This includes establishing punishments. Further, this is more evident in some books (My successors to

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(1) Wasail Shia: Chapters of Qualities of a Judge, Chapter 11, Section 1 & Chapter 1, Section 5.

(2) Wasail Shia: Chapters of Qualities of a Judge, Chapter 11, Section 10.

you,) as this necessarily must mean that the successor would be a leader in all matters as accustomed. Allah said, {O David, indeed, We have made you a successor upon the earth, so judge between the people in truth.}

All of the above compounds with the endorsement through the evidence that they are the heirs of the prophets. They are like the prophets of the sons of Israel. If it were not for them, the right would not have been distinguished from the wrong. Imam Ali (P) said, “O Allah! You said to your prophet in his tradition, “He who dysfunctioned a rule of law has stood diffident to me and asked for my antagonism.”” It is apparently general and for every time. Both sides of unanimity agree that others are not addressed with such. This limits the address to them even if you do not know who installs them to this, and the like.”

**(Another example is)** the spoken unanimity according to the narration of Mohaqeq Karaki. This can be obtained by the induction and tracking of the

situations when the Imam's permission is required we would see them referring to the scholar without the need to provide evidence to being in charge instead of them. It was almost a truism for them. [Mohaqeq] Karaki said, "As their deputyship was proven in many situations where there is no difference between any of the functions of the Imam. Here it is safe to assume that it was a maxim among the companions. Their books are full of referring to the ruler who is the deputy during the absence in all conditions. Karaki said, in 'what is said of his thesis compiled on the Friday prayer', "Our companions have agreed to that the just and honest scholar with the conditions of fatwa met, who is competent of deductive jurisprudence about sharia law, is a deputy by the imams of enlightenment (P), in the time of absence, for all the aspects of deputyship."

**(These include)** the necessity. He said, "The necessity stipulates collection of public rights and loyalties and the like after they stressed not referring

to unjust judges, scholars and rulers. They know the abundance of their followers (Shia) across all places throughout time. Otherwise, the least contemplation of the texts and the observation of how the Shia are would, in particular, the scholars in the time of absence is a proof to such. The signature that was sent by Imam Mahdi to [Sheikh] Mufid is sufficient as it included a lot of reverence and respect. If the religious leadership were not broad, a lot of the matters of Shia would have been dysfunctional.”

Based on the above, there is no justification for discussing the broadness of the scholar’s leadership. He said, “It is weird how people are doubtful about that. They seem not to have studied jurisprudence. They sound not to have understood the sayings and the symbols [of Imams]. It is as if they have not contemplated the aim of their saying that “I have made them your ruler, judge, authority, successor and the like” that shows the will to organize the time of the absence for Shia in many of their matters.

Therefore, it is doubtless, based on what I heard from the decrees, that Imams (P) had delegated them in such.”

### **The Exceptions of the Broadness of the Religious Leadership and the Problem in it:**

He made an exception of the broadness of the leadership saying, “Yes, they have not permitted them in the time of the absence in certain matters that they knew they did not need. These include the jihad of the calling that needs a ruler, armies and princes, etc. They knew that they could not do it. Otherwise, the state of the justice would have appeared just like Sadek (P) said, “If I had the same number of these sheep, and they were 40, I would have come out.”<sup>(1)</sup>

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(1) There is a narration in (Bihar Anwar: 28/313) citing the Book of Saqifah for Jawhari and the Battle of Siffin for Nasr Ibn Muzahem and others citing Imam Ali (P), he said, “If I had forty willful among them I would have struggled against the people.” Kulaini narrated with a citation of Sudair Sairafi. He said, “I came into Abi Abdullah (P) and said, “By Allay, how could you not revolt?” He said, “Why Sudair.” I answered, “You have so many followers and Shia and supporters.” He

“In general, the matter is clear with no evidence needed.”<sup>(1)</sup>

**In my opinion**, it is problematic to conclude this exception from the narrations. If there were any obstacle, it would be ruling without preparation. In this respect, hopefully, there will be further detail in the coming deliberation. Otherwise, jihad, even the initial one to call for Islam, eradicating sedition and obstacles against the spread of religion is delegated to the scholars who have met the conditions of the deputyship in the time of absence. The permission here is not restricted to Imams in particular. The narrations stipulated the permission of the just Imams who are the infallible Imams when they are present and their deputies in the time of absence. The Imam is never restricted to the infallible. Primarily, this was

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spoke until he said, “He looked at a boy tending some goats. He said, “By Allah Sudair, if I had Shia with the same number of these goats I would not have stopped myself from revolting. Sudair said, “I passed by the goats and counted them. They were 17.”” Usul Kafi: Section 2. The Book of Belief and Disbelief, Chapter: Scarcity of Believers, Section 4.

(1) Jawaher Kalam: 21/394-397.

meant to stop waging war with the unjust rulers. This is found in the narration of Bashir citing Abi Abdullah (P). He said, “I told him, “I had a dream that I said to you, “Fighting with someone other than the Imam required to be obeyed is not allowed just like the [consuming] carcasses, blood, and pork.” You answered, “Yes, this is true.” Abu Abdullah said, “Yes, this is true.””(1) Al-Rida (P) said in his letter to Ma'moun, “Jihad is a must with a just Imam.”(2) He said in Al-Jawaher, “Yet in some paths and others, there is insufficiency, in initial jihad, with the deputy of the Imam in the time of absence. He must not be in charge. In “Al-Riadh” there is a negation of being aware of any disagreement. He talks about the explicit wording in “Montaha” and the straight-forwardness in “Ghaniya”. “Ahmad” was the exception at first. He said, “There is an apparent unanimity, in

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(1) Wasail Shia: 11/32, Chapters of Jihad against the Enemy, Chapter 12, Section 1.

(2) Wasail Shia: 11/32, Chapters of Jihad against the Enemy, Chapter 1, Section: 24.



addition to what I have heard of texts that take into consideration the presence of the Imam. However, if there is awrittenunanimity. If not, it would be possible to discuss the broadness of the scholar’s leadership in the time of the absence with the support of most of the jihad evidence.”<sup>(1)</sup>

**In my opinion**, this notion is not evident in texts or words of the companions based on the above-mentioned. Contrastively, what is there is the opposite of the claim. Such unanimity is baseless. “Montaha” states, “Jihad may be initiated to call for Islam. It may also be for defense lest an enemy would attack Muslims. The first is only permissible with the permission of the just Imam and who follows the Imam’s order. The second must be absolute. Ahmad said, “The first is a must with every just or unjust person.”<sup>(2)</sup>

### **The Selected Opinion:**

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(1) Jawaher Kaam: 21/13.

(2) Montaha: 2/899.

In any case, we are not going to discuss the evidence mentioned by the writer of Al-Jawaher to the leadership and implications. We have expressed our selected opinion in the matter. We have proven such in the practical religious thesis. We have said that, in the time of the absence, the broad leadership of the scholar who meets the conditions is evident.

We said that there is evidence of such leadership to the deputy of the Imam, in case of absence. This same evidence exists for the necessity to have the Imam himself. This is the rule of logic or reasonable persons to have an Imam and someone to refer to in order to preserve the country and regulate the religious and worldly matters of people. Imam Ali (P) spoke of this necessity, “There must be a prince who is just or unjust to people. The believer would be under his command. The unbeliever would entertain himself, too. Allah would dictate terms under this rule. The prince would collect the return and fight the enemy. The ways would be safer with him. The strong

would deprive the weak person of his right by coercion. The benevolent would rest, and the unjust would be relieved of.” With this truism being evident, Allah must dictate it. The scholar who knows divine law and who is capable of deduction from the sources of legislation and taking from them has a high degree of integrity and self-restraint against selfish lusts. He must also be austere and in harmony with Allah’s will. He would live having Allah “appearing” in his being [annihilation of the ego] and manifesting divine behavior.

This logical or reasonable judgement is assured and guided to by the narration of Ibn Shathan by our Imam Al-Rida (P) in a tradition he says, “If he said why they should know the messengers, acknowledge them and obey them, he would be told, “This is because their creation and their words did not fulfill their interests. The Creator is sublime and no one can see Him. People are weaker and more incompetent to be able to perceive His omnipresence. This is why

there must have been an infallible person between Him and people. He would convey them his order, reprimand, and ethics. He further tells them what is beneficial and what removes the harm. When people were created, they were not enabled to know what they needed to benefit and push away the harm. If they were not supposed to know and obey Him, the prophet would not have been to grant them benefit or bridge a gap of need. This proof would have been useless and with no benefit and advantage. This is not a quality of the Wise [Creator] who has perfected everything He created.

If he asks, “Why did he assign rulers and called for their obedience?”

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You can say, “There are many causes. One cause is that when creatures were asked to obey orders as it was corrupt for them to do so, that would not be asserted and respected unless a custodian would be entrusted to do so to prevent them from violating and breaching what they were asked not to do. That is

because, if it were not this way, no one would have left his lust and advantage if it were detrimental to others. Thus, this trustee would be responsible to stop the corruption and establish punishments and rules.

These [examples] include that we cannot find a party or sect that has lived and survived without a trustee and chief for the matters of religion and the world. The wisdom of the Wise dictates that creatures should not be left for what he knows they must have and for what they cannot stand without. This way, they would fight His enemy and divide their return. He would pray their Friday prayer and the group prayer (Jama'a) and stop the oppressor.

These also include that if they had no entrusted and honest Imam to protect and contain them, the sect would be annihilated. Also, the religion would be lost. The Sunnah and the rules would have been changed. The heretics would have added to the religion. The atheists would have decreased from it and forged matters to Muslims. We have found creatures to be

lacking and needy without perfection. They are also different with different desires. They go to different places. If Allah had not entrusted trustee to preserve what the Prophet (P) had come with, they would have been gone corrupt as illustrated. This would have led to the changes in the laws, Sunnahs, rules, and belief. It also would have entailed the corruption of all people.’’(1)

### **On the Matter of the Limits and Conditions of the Authority of the Leadership:**

However, the scholar whom we said is evidently the leader with the broad sense of is not an infallible figure. He does not have divine knowledge like an

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infallible person would be. He is unaware of the actual realities of the benefits and damages.

Further, the authorities stipulated by his leadership might broaden to reach the practice of the authority and ruling. Nevertheless, it is impossible to deal with

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(1) Subul Salam: 31-33.

the leadership of the scholar like we do with the absolute leadership of the infallible imams (P). Therefore, the authority of his leadership and the necessity to obey him in the leadership orders are necessarily conditional and limited. In this regard, there are two aspects:

**The First Aspect: The Conditions:**

(These include) what is related to the scholar himself. These are conditions of the religious jurisprudent judge (marja' al taqleed) with additions needed due to the criticality of the position that he would assume, i.e., the leadership of the nation. He must:

(1) Be witty in order not to be tricked, hoaxed or not to fall for cunningness and deception.

(2) Be brave and courageous in order not to hesitate in taking the hard decisions required by the responsibility.

(3) Be experienced with the affairs of the nation and insightful of the events in order not to confuse

matters and lose the rights of the nations. The tradition citing Al-Sadek says, “The one who knows his time is never confused on matters.”<sup>(1)</sup>

(4) Have the qualities mentioned by the verses and traditions like the verse, {There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [He is] concerned about you and the believers is kind and merciful}(Tawba:128). He must have compassion and sympathy with the nation. He must be just with people and keen on their interests.

(5) Be highly pious and virtuous. He must be fair to people in order for Allah to grant him a light to distinguish the right decision and prevent arbitrary and random decisions. Thus, he would know the real provisions. Allah said, {O you who have believed! if you fear Allah, He will grant you a criterion}(Anfal:29). He also said, {And whoever fears Allah - He will make for him a way out}{And

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(1) Tuhaf Uqul: 356, Kafi: 1/27.



whoever fears Allah - He will make for him of his matter ease.}(Talaq:2,4).

### **As regards the Allegiance and its Influence on the Authority of the Leadership:**

**(These include) what belongs to others.** This is like what I said in the practical religious dissertation (Risala ‘amaliya), “The scholar does not forcefully implement his leadership on the nation against their will or by pretense. It is not like some say that if the scholar practices his leadership then he must be obeyed. However, the nation must be willing to accept his leadership with conviction. Here, the nation does not mean the whole nation. The scholar-leader is not selected by public elections open for all people to cast votes. However, we mean by the nation the experts and specialists in this field. These are the scholars and the prominent figures and lecturers at the honorable Hawza who are pious, honest, fair and

knowledgeable of the requirements of social work and the implementation of the blessed Islamic project.”<sup>(1)</sup>

Then, there would be a mechanism set to form a board or council of experts who have the mentioned qualities. If those witness to a scholar with knowledge, expertise and competence to lead the matters of the nation, and if they had a prominent presence in the Hawza, then, the people at the base would largely believe in the leadership of this scholar to enable him to lead the great project of Islam.

I have also said in some conversations, “This condition is evident by Allah’s saying, {there is no compulsion in religion}. The point is that the scholar must not impose this on the nation even if he was

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evidently and actually competent. The practical tradition of the infallibles (P) indicates that they did not practice their public leadership to the matters of the nation, despite the fact that it is actually proven to them, unless after taking allegiance from people to

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(1) Subul Sala, : 33; Mas’ala (Question) (32)

listen and obey. The Prophet (P) did not enact his leadership of the people's affairs and did not establish his blessed state in Mecca. Instead, it was in Madina after the residents paid allegiance to listening and obeying in the first and second allegiance of Oqba. They promised to protect him against what they protected their women and belongings from. One would find that the social obligations linked to the circumstances of enablement – such as al-Jihad and Friday prayer – were not revealed to the Prophet (P) in Mecca as the conditions there were those of oppression. Imam Ali (P) also only assumed the Caliphate after people flocked in to pay allegiance to him after the murder of Caliph Othman. He (P) said, in an indication to this condition, “By Allah, who has divided the grain and created the breeze, if those present had not been here; if I had had no evidence that there were supporters; and if Allah had not asked scholars for a pledge, not to accept the gluttony of an oppressor nor the hunger of an oppressed, I would

have left this matter as it existed. I would have granted the last the rule of the first. You would have found out that your whole world for me was worth less than the sneeze of a goat.”<sup>(1)</sup> It is not sufficient to assume the leadership nor to spread the leadership without the will of the nation.

Such an accurate consideration would resolve a number of problems on the scholar’s leadership. There is the issue of multiplicity in a single community. Alternatively, would it be possible to extend the leadership of the scholar who is resident in a certain country to another country? Additionally, others like to say that if one scholar claims leadership, others should obey and submit as such matters would be decided upon by decisions of the board of experts.”<sup>(2)</sup>

The influence of this allegiance in the time of the infallibles (P) is taking the pledge from people that they would obey and support him as he is ordered to

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(1) Nahjul Balagha: 1/36; Shaqshaqiya Sermon.

(2) Rhetoric of the Era (Khitab al-Marhala): 4/448.

work using natural methods and not miraculously according to the divine maxim of (Be, it will become).

As for the allegiance in the time of the absence and deputyship of the infallible, it is necessary form more than one reason:

1- In order to discover whom the scholar who meets the conditions of leadership of the nation is, as there is no distinct assignment by an explicit text.

2- To present him to the nation by this title thus proving the necessity of obedience of the scholar meeting the conditions. Therefore, the nation bears responsibility in obedience and support.

3- In order to stop anyone pretending to be a leader for this honorable and risky position.

4- In order to be able to implement sharia law according to people's choice and will without oppression, violence or coercion after they have committed to obey and follow.

**The Second Aspect: On the limits of the scholar's leadership and its general frameworks:**

1- All that the infallibles (P) have delegated to their deputies as stipulated by their jurisprudence functions such as issuing fatwas and rulings.

2- Or whatever was part of the functions of the leader as a patron of the nation and a leader of people's matters without being limited to the infallible in practice. These are impossible for the infallible Imam Mahdi (May his return be soon) to do directly as they are against the divine wisdom of hiding him from people.

3- Anything relevant to the religious and worldly management of people's affairs where the divine legislation and the wise do not accept neglecting and stopping the functions of public affairs. There is evidence that the divine legislation is keen on creating

beyond surrogate's matters. It is sufficiently sure that those called for this are the scholars.

**Delegation of the scholars needs courage and assurance for an Enlightened Heart to Distinguish Right from Wrong:**

We said there are limits to underestimate the exaggeration in the words of some. For instance, Sayyed Khomeini says, "Every one of the scholars has the right of leadership on the matters of Muslims. This starts with the treasury and continues to establishing punishments. Not only that, but also he has the right to control the souls of the Muslims if the governance requires disposition thereof. They have the authority, as regards the aspects of government, as much as the Prophet (P) and the Imams (P) had."<sup>(1)</sup>

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**In my opinion**, this broad range of leadership reaching disposition of the souls entails a risk. Government work sets its foundation on doubted

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(1) Book of Sale (Kitab al- Bay'): 2/625; researching the Islamic Government and the Leadership of the Scholar.

interests. Actually, there is no knowledge of actual realities. There is no evidence that the doubted interests that anyone other than the infallible reaches is a sufficient rationale for the disposition of souls, honors, or money just because government work requires so without being under the category of what is a lawfully (Sharia) known judgment. Does the scholar-leader have the right to order the slaughter of offerings on behalf of pilgrims in their countries to benefit from their meat instead of wasting millions of offerings in Mena for an underlying benefit? Can he order the killing of someone or divorce of a woman, as there is an underlying and required benefit to do so? The proponents of the broad leadership feature the idea that he may divorce the wife of anyone and take the money of another without him being asked about the underlying justification, as he is the authority over such matters, as will be indicated, hopefully.

Claiming such a level of delegation for scholars would require courage and assurance to enlighten the



heart to distinguish the right against the wrong in order to see the truth in each decision, situation and action. Allah says, {O you who have believed! if you fear Allah, He will grant you a criterion}(Anfal:29). He says, “[He] rather [rules] on the souls of Muslims if the government requires disposition thereof.” This is evident for the infallibles although it never happened in any incident. They had no disposition of souls, honor, or money according to their leadership at all even without the apparent application of any of the titles of any of the laws(sharia) implemented. The prophet (P) ordered cutting of Samra’s palm tree as it had become a prospective damage. He forbade feudalism of land and monopoly of water to ensure justice. Imam Al-Hadi (P) ordered the killing of Fares Ibn Hatem as he was inciting sedition and a heretic<sup>(1)</sup>. There was never a case like the killing of a boy by the pious hermit. That was absolutely a rule of Allah that caused Prophet Moses (P) to object to it. Indeed, there

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(1) Refer to the narration in Wasail Shia: Book of Jihad; Chapter on Jihad against the Enemy. Chapter: 47, Section 1.

are similar cases like the order of the Prophet (P) to kill Thi al-Thadya Harkous Ibn Zuhair as he was going to convert from the religion and lead the Kharijites; however, the killing did not happen. There was the order of Imam Sadek (P) for Abu Haroun the blind to enter the furnace, but he did not burn and fire was cool without harm.

In order to be fair, we found in the words of Sayyed Khomeini indications that he does not abide by such broadness of the leadership of the scholar. Such authorities are out of their domain, as the evidence on the leadership of the scholar does not imply including them. He said, “What has been proven to [be within the authority of] the Prophet (P) and Imams in terms of leadership and rule is evident for the scholar. However, what was proven to be part of their competence in other aspects is not proven.

One proposition says that the infallible Imam has the right of rule over the divorce of a person’s wife. He (P) can sell the man’s belongings or take a part of

it, even if the public interest does not stipulate such actions. However, there is no evidence for the scholar, and there is no indication that the evidence presented affirms such an order for the narration do decisively enable a deduction that would be specific in this regard.”<sup>(1)</sup>

**In my opinion**, the dispute with him [Khomeini] is that he sees that the scholar-leader has the right to independently examine the conclusion regarding public interest. He considers that it is sufficient for him to take something into consideration to implement leadership and take the suitable action. We do not say it is sufficient as the knowledge of the scholar does not include real interests. It would only be possible if they were in one of the laws we would mention, which are actually really broad. It is possible to discover that some titles apply and that there is benefit. This includes, for example, there is a difference between paving a road and have people’s

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(1) Book of Sale: 2/654.

homes torn and land expropriated as necessarily required for an interest seen by the government. In another case, they might do so to prevent damage and hardship from people if we do not implement this project. The scholar might take a decision to ban pilgrimage to Meccatemporarily. It might be in one case to achieve a certain political interest. In another, it might be to prevent the pilgrims from a security threat or a lethal epidemic, and the like. The second example is valid but not the first based on what we have mentioned.

Scholars, even if they were deputies of the Imams (P), in the leadership of the nation's matters, and even if they had delegated them their authorities, this does not include everything. One scholar cannot say that interest dictates such and such if there were no lawful (Sharia) principle that applies to this. Additionally,

this would be contradictory to the firmly believed lawful provisions.<sup>(1)</sup>

### **The More Realistic Example of the evidence in the determination of the competencies of the scholar:**

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(1) There are narrations that discuss suspending the order to pay Khums until further notice. An alternative would be changing the amount to one-half of the sixth to take into consideration the situations of Shia. This was mentioned in the narration of Ali Ibn Mehzebar (Wasail Shia: Book of Khums; Chapters on When Khums should be paid, Chapter 8, Section: 4). Another example is changing the type of expiation according to the circumstances. There was a narration citing Abi Abdullah (P), "Talking about a man who needs to sacrifice a cow, if the man cannot find [afford] it, then he can sacrifice seven sheep." Hadith (Wasail Shia: 14/ 201, Chapters of sacrifice, Chapter: 56, Section 1). If we suppose this is a procedural order for a cause that lies abroad and nota process of information for a sharia ruling as an alternative, then there is a stipulated public interest. The infallible can here legislate alternatives or dispose of the initial ruling. However, the scholar-leader does not consider it as a part of his authorities to conduct such actions without a sharia evidence. He cannot prevent pilgrims from slaughtering offerings in Mena and bind them to slaughter in their countries to benefit from hundreds of thousands of cattle heads, which is a sure benefit.

We can present several clearer points as evidence for this determination and framing of the competencies of the scholar-leader:

1- The same evidence for the leadership of the scholar such as the accepted narration of Omar Ibn Handhala: It has, “If he rules with our rule.” There is the also the famous narration of Abu Khadija, “Entrust among you a man who knows our right and wrong.” There is also the honorable signature, “Refer to the narrators of our tradition.”

These all include an evidence from the renowned sharia texts to what the scholar-leader rules. Other traditions can be added, like the saying of Imam Ali (P) to Ibn Abbas, “By Allah, this worn out shoe is better for me from your leadership unless I would grant a right, i.e. the sharia and rules of Allah, or defer the wrong.”<sup>(1)</sup>

Whatever deviates from this is mere doubts that do not prove anything.

2- The origin: When there is doubt on the implementation or not of the leadership of the scholar in a certain aspect, the original case is the negation since originally no one is responsible for anyone else unless what Allah has made, which is supposed not to be proven.

3- Disposition without a rationale from sharia, i.e. the implementation of the leadership just for the interest might be not permissible under a sub-category.

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(1) Nahjul Balagha: Sermon (33)

Our teacher, Shahid Al Sadrsaid, “For example, if an action produces an act of public corruption or if there is doubt in the creed or a severe personal damage, then there is no legal or rational justification, and that would be impermissible.” He imposed an indemnity if there were no justification. He said, “If we said the scholar-leader may damage the belongings of others without justification we cannot issue a clearance from the scholar for the guaranteed money [by indemnity], but he should rather pay the equivalent or the value to the owner.”<sup>(1)</sup>

4- If the benefit would rectify the action, this leads us to establish rules and branches that are devoid as a law (The end justifies the means), which we have proven to be illegal. The science of foundations has made it evident that the preference and the extended interests are invalid as a basis for a sharia rule.

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(1) Beyond Jurisprudence (Ma wara’ al-Fiqh): 9/38.



However, the interest may be made the principle for work if it were rectified by one of the following procedures:

A-To grant a correct meaning such as the words of our teacher, the second Shahid Sadr, “We mean by the public interest: Those public and social matters that individuals may not do independently or at least without a centralized, or leadership direction or public administration such as the army, police, prisons, public health, schools and many more.”<sup>(1)</sup> However, this meaning is different from the apparent.

B-Public interests must be decisive and not intuitive and thought of.

C-The consideration must be the procedural and executive matters and not the basis of the principle decision such as the consultation of the Prophet (P) with his companions prior to Uhud Battle if it were better to stay in the fortification in Madina or leave to meet the pagans of Quraysh in combat.

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(1) Beyond Jurisprudence: 9/39

## Aspects of Implementation for the Scholar's Leadership:

The general frameworks mentioned earlier may be analyzed to broad lines of the scholar's leadership, including:

1- Specific aspects of leadership that scholars have agreed to and these are called the surrogate's matters such as the custody of the property of the absent, the minor, the divorce of the abstinent and the inheritance of those who have not inheritance.

2- The duties that we called social such as the Friday prayer, punishments, installation of judges, declaration of Jihad, and the obligatory military service in addition to the funds of the Imam and disbursing them where they should be.

3- Taking a clear stand on the equivocations around issues and the deducted issues that relate to the religion of people and their worldly issues. This should be to unite people and stop conflicts, including specifying the beginnings of months. There is also the

desecration of the holy sites, and assaulting Islam that requires armed defense.

4- Leadership over benefits with public benefit such as the general endowments, the state institutions and public funds. These may only be disposed of following his permission to guarantee its use as specified to construct the country and for the welfare of people. If the government and parliament decide upon something without obtaining the approval of the scholar leader, then it would not enter into effect.

5- The matters of preserving the public social system and the functioning of the matters of people's livelihoods such as legislating laws and forcing the monopolizer to sell and the pricing of the essential goods if the prices were not fair. This also includes the accountability of corrupt and underperforming people through the establishment of state institutions such as the army, police, courts, prisons, and other ministries. Additionally, building hospitals, bridges, schools and other service institutions as well as

paving roads. Besides, he grants permission to use arid land for agriculture and the revival of barren land and the extraction of minerals that belong to the public in the manner and conditions that preserve the rights of all people for the contemporary and coming generations. This is either done directly or through granting legitimacy to the ruling authority. Sheikh Kashef Al Ghata said, “If the scholar set by the imam appoints by a public permission a ruler or government for the people of Islam who was not an unjust ruler as was the case with the sons of Israel, the sharia and worldly rulers both are assigned by the rule of sharia.”<sup>(1)</sup>

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6- Preventing damage and removing it from people in the present and the future such as the expanse of narrow roads and the destruction of dilapidated buildings in addition to stopping the harmful behavior such as in the case of the palm of

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(1) Elaboration on the Rules (Sharh al-Qawa’ed): 99.

Samra Ibn Jundub to implement the tradition, “No damage and no harm.”

7- Taking the priorities and prevention of corruptions into consideration and preserving the absolute supreme interests such as the unity, liberty and dignity of people and the independence of the country and preservation on the rules. This includes the prioritization of the most important over what is important where there is jostle to gain the satisfaction of Allah and to ensure the righteousness of people. An example is Mojadded Shirazi’s banning of tobacco consumption to deprive the foreigner from exploiting the lands and riches of Muslims. This includes taxing imported goods to protect the national product. Also, one example is banning the smuggling of livestock abroad to prevent an unbearable price hike.

8- Interference to ensure the interpretation and implementation of the laws fairly and mercifully as the strict implementation that might be unjust or harmful. We explained to him an example, which is

the deprivation of the children of the dead son during the lifetime of his father from inheritance if this grandfather has children in implementation of the rule (The closer prevents the further) despite it is a fair rule as it is.

9- Suspending the rights and the general provisions if there is a rationale for it such as suspending punishments and issuing a general pardon for the prisoners and the like.

10- Using available methods to implement the Islamic sharia law in all the matters of life and seeking to broaden its range under the title of commanding the right and eradicating the wrong and calling to Allah as well as spreading the call of Islam.

70 This includes participation in the political process or through the influence on the government or parliament to legislate beneficial laws and annul the invalid laws. Also, there must be an exhaustion of the effort with the available means. {Moreover, those who strive for Us - We will surely guide them to Our

ways. And indeed, Allah is with the doers of good.}(Ankabout:69) This can continue until reaching the establishment of the government of Islam. Sayyed Khomeini said this movement is a must. He said, “Establishing the government and forming the basis of the Islamic state is a duty as much as it is sufficient as seen by the just jurisprudent scholars. If one graciously constituted a government, others must follow. If it were only made possible by their union, then they must do it together.”<sup>(1)</sup>

He mentioned something similar to this discussion, “Divine rules, whether those relevant to finances, politics, or rights, have not been changed. They actually remain until Judgment Day. As these would remain, this necessarily means the government and leadership should remain to guarantee the preservation of the sovereignty of divine law and ensure its execution. Allah’s rules may not be

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(1) Book of Sale: 2/642. Discussion of the Scholar’s Leadership and the Islamic Government.

implemented otherwise. Contrastively, chaos would prevail.’<sup>(1)</sup>

### **On the Scholar’s Leadership not being Inclusive of the Evidence of the Initial Provisions:**

To sum up the advanced points, a scholar’s leadership is not an independent title to initiate provisions in accordance with interests. It would entail initial titles such as the government of the title of fearing (Taqiyah), damage, and distress, as was reported on Sayyed Khomeini<sup>(2)</sup>, and his student

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(1) Book of Sale: 2/619. Discussion of the Scholar’s Leadership and the Islamic Government.

(2) Sayyed Kazem Ha’iri cites in his book (Religious Chiefdom and Leadership: 165) the saying of Sayyed Khomeini, “The rule of the leadership is prior even to the initial ruling.” He says in the explanation, “The rule of the scholar-leader is not restricted to the secondary rulings and what is allowed. It further extends and gains priority over obligatory initial provisions.” This would be like ordering the violation of the sharia rule or suspending work with the legal duty. He tried to answer about the problem of ordering the sale of a house without the consent of the owner and stopping Hajj even when it is possible to. His answer was not clear, but he explained the saying of Sayyed



Sheikh Montazari. It is rather an implementation of the initial and secondary provisions and working within their framework from which their authorities are taken.

If you said, the performance of the sharia provisions and complying with the secondary titles are part of the authorities of all those practicing Muslims. Consequently, it is not restricted to the scholar, such as fearing (Taqiyah), damage, distress, and necessity and the like, how is the scholar different from others, then.

**I would respond,** there are many differences:

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Khomeini in accordance with the limits that we have mentioned. He said (P:168), “He [Sayyed Khomeini] does not mean the scholar has the right, for example, to say that prayer, fasting, or Hajj are not orders. He, however, has the right to diagnose the priorities among the initial rules as regards the social issues when they occur. Then, he has the right to diagnose the priorities and set the ranks of priority, promoting one over the other”. This is against what he first mentioned as the disposition was under the secondary title where the jostling occurs. It would be part of the limits mentioned for the authorities of the scholar-leader. We leave the details for an independent deliberation on the leadership of the scholar, hopefully.

1- When a practicing Muslim abides by the secondary titles, it would be in personal matters. As for public matters such as the damage to public interest, definitely not everyone would be able to diagnose this damage or take an action to rectify it. However, people might take the scholar-leader's permission [regarding any matter]; otherwise, chaos would definitely be the norm.

The accomplishment of secondary titles in public cases in what is not easily known to individuals for not knowing the various interferences and for jostling among them can be determined by the scholar-leader.

### **The Impact of Having the Scholar Establish the Right and Eradicate the Wrong:**

If you argue about the peculiarity of having the scholar establishing the right and eradicating the wrong so that it would be included in a separate research and specified with the need of assistance and you ask, “Does the obligation not include everyone?”

In my opinion, as previously mentioned in the chapter on the obligatory establishment of the right and the eradication of the wrong, it includes everyone. However, each is included as proportionate to him. Talking about obligation for scholars and the needed assistance of the nation does not eliminate the role of individuals in performing the function within their potential scope of work.

However, the scholar has a broad role and has a more definite needed role for a number of intricacies:

1- Some of the sins might become a public state and phenomenon. Thus, an individual would no longer be able to eradicate them. Also, some of the aspects of the right that we referred to as social duties cannot be performed by individuals unless under the leadership of the scholar. It seems that this obligation is assigned to him and to the institution assigned by him to perform this task. This is one of the interpretations to the narration of Mas'ada Ibn Sadaka citing Abi Abdullah (P). He said, "I heard him say, "No," when he was asked about establishing the right and eradicating the wrong if it were a duty cast on the nation. He was asked, "Why?" He answered, "This is an obligation for the potent and obeyed person who is knowledgeable of the right and wrong.""<sup>(1)</sup>

2- The society awaits the scholar to perform this job as people see him in charge before anyone else.

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(1) Wasail Shia, Chapters of Ordering and Forbidding, Chapter: 2, Section: 12.

The scholar is the most knowledgeable among people, regarding the right and wrong, and how to deal with those issues. Perhaps, the society sees the scholar as a leader, and people only move according to their leaderships. Alternatively, the culture of Shia resulting from following (Taqlaed) the religious chieftdom (Marjaiya) has formed a sort of unanimity that Sayyed Shahid Sadr Thani spoke of, “Do not act or say unless having referred to the Hawza.” Additionally, people would be afraid of bearing the religious and worldly consequences if they have a wrong estimation of matters. This is why they would stop working. One famous saying is, “Leave it to the scholar and stay on the safe side). The scholar has enough courage to bear the responsibility.

3- Even if the duty were general for all, in as much as we are sure of, we expect scholars to take the initiative and follow this duty. Therefore, they were emphasized to do this role. The verses stressed the punishment on them if they did not perform their

tasks even if the obligation includes everybody. Allah said, {Why do the rabbis and religious scholars not forbid them from saying what is sinful}(MAEDA:63). {And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong}(Al-Imran:104). In the books, “Al-Mahasen” and “Al-Kafi”, a narration citing the prophet (P), he said, “If heresies appear among my nation, the scholar should show his knowledge, or else who does not shall be damned by Allah.”<sup>(1)</sup> In Uyun Al-Akhbar with a narration of Yunus Ibn Abdurrahman, he said, “We narrated citing the Imams Baqer and Sadek (P) saying, “If heresies appear, the scholar should show his knowledge; otherwise, the light of belief would be taken from him.””<sup>(2)</sup>

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(1) Wasail Shia, Chapters of Ordering and Forbidding, Chapter: 40, Section: 1.

(2) Wasail Shia, Chapters of Ordering and Forbidding, Chapter: 40, Section: 9.

4- People love and respect scholars; some even reach the degree of sainthood. This is because people are intuitively inclined to religion and to those scholars bearing its emblem and serving it. People also saw the sacrifices of the religious leadership and Hawza in general to reform them and preserve their honor and dignity. Therefore, this status of scholars in the hearts of people gives a great drive to the function of establishing the right and eradicating the wrong. It also increases the opportunities of success and influence.

5- The piousness, austerity and sublimity of scholars beyond this world sets a barrier between them and between the allegations against those establishing the right and eradicating the wrong. These accusations obstruct a person's mobility and erect a blockade against accepting the orders and forbidding. He would be accused of the lust for fame, prominence, personal enmity, excessive pride, hypocrisy or the like. However, if the establishment

of the right and eradication of the wrong comes from the scholar and out of an honest heart, the other will accept this and be thankful for it as he thinks this action was issued for his benefit and reform.

6- Scholars are more aware and more capable of appraising the risks and consequences of things. A person other than a scholar might imagine that a matter might be righteous. Contrastively, the result would be otherwise. The process has restrictions, conditions and circumstances. Scholars are more predisposed to preserve the interests of the nation and to protect the religion against any deviation, {Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful} (Tawba:128). Thus, the scholar is the initiator to perform this function.

7- Scholars own particular executive tools that are not available for others. They have followers, funds, institutions and, above all, the authority of religious fatwa. They are the clearest examples of those



enabled in Earth referred to by the honorable verse, {[And they are] those who, if We give them authority in the land, establish prayer and give Zakah and enjoin what is right and forbid what is wrong}(Hajj:41). Establishing the right and eradicating the wrong are among their prominent functions to perform.

### **The Additional Drive for the Scholar's Assumption or Impact on the Authority:**

This is discussed regardless of the scholars' enablement of the authority or their impact on it in one way or another in addition to their assumption of the leadership. This provides a new drive for their performance of this divine function in a number of ways:

1- The proverb says, "People follow the religion of their kings." Many people pursue a collective behavior represented by following the authority and embracing its way of life. The authority might

impress them. Alternatively, they might think that the authority controls the world. Imam Hussein (P) describes them, “They are the slaves of this world. Religion is but something they chew and turn to attain their livelihoods.” They see that their living is in the hand of the authority, particularly when it has the strength and influence in the livelihoods of people and their social and cultural situations.

When the authority is righteous and when it invests this strength for enlightenment and reform, it would be a main cause of the righteousness of the nation. This is one aspect to understand the Prophet’s tradition, “There are two groups among my nation that when they are righteous the nation would follow the path of right otherwise the nation would be corrupt: The scholars and the princes.”<sup>(1)</sup>

2- Controlling the authority provides new opportunities for reform and establishing the right and eradicating the wrong through exploiting media and

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(1) Qualities (Khisal): 32, Chapter of Both (Ithnain), Section 12.

educational institutions, and establishing the rehabilitation centers. There is also the benefit from the military, security, and intelligence powers. There would also be courses to rehabilitate the person and the community within the state.

3- The influence of the scholar over the authority in some way provides a broad range to establish a righteous hierarchy of leaders, employees and administrators, which would eradicate the wrong from its roots. The gaps of corruption and perversion would be limited. The government would be concerned with establishing the right and reforming people. Righteousness would include at its widest the whole structure of the state even the small units reaching all of the members of the community.

4- There is a number of sharia rules that may not be established only with the capacity and control over the authority. This would be completed through being in authority and ruling over the society such as establishing punishments or the implementation of

consequences and binding the opponents to abide by the right. There is also the legislation of sharia compliant laws, preventing oppression and public violations, maintaining the interests and rights of people and the fair distribution of fortunes, mineral resources, and land improvement, etc.

In fact, the influence of the political power of the leaders of Islam over its prevalence and the righteousness of the nation needs no evidence. There are indeed many historical examples. We can notice that Islam and Shia were prosperous when the Prophet was politically comfortable. In Mecca, he was disempowered; only a few number of people believed what he called for during thirteen years in the city.

84 However, when Madina was open for him, and he led them, Islam prevailed over the Arabian Peninsula and reached the outskirts of Persia and Byzantium within a few years.

The golden age of Shia was in the time of Sheikh Mufid, Sayyed Murtada, and Sheikh Tousi. It was

simultaneous with the rule of the Buyid Dynasty that followed the Shia faith. When the sectarian Seljuks ousted the Buyid rule, there was sedition and assaults. Sheikh Tousi left Baghdad and escaped to Najaf, and that was when the prosperous Hawza got dispersed.

### **The Necessity of Establishing the Right and Eradicating the Wrong Proves the Need for Political Strife to Establish the Rule of Islam:**

Therefore, some levels and aspects of establishing the right and eradicating the wrong can only be done through influence and power of the ruling authority. This made political activity, in order to reach the establishment of the righteous rule, a duty on those qualified that would be completed through the available means that vary according to the political circumstances of the country. The necessity for political work must be in line with the necessity of having the legislation. Otherwise, it might be a prerequisite to establish divine rules that Allah did not

only stipulate for only a number of years at the time of the Prophet (P). They cannot be left without implementation to the time of the re-appearance. They were rather legislated to be implemented and executed. They certainly need prerequisites and means. However, these are conditions that are needed for it, but not conditions of necessity. They should be provided and sought to be achieved, and these include empowerment on Earth.

I have emphasized this notion in several occasions after the political change occurred in 2003 after preparing for it intellectually<sup>(1)</sup> prior to that by the grace of Allah. I said in the letter of “Political activity is a sharia duty” on 15/7/2003, “Political activity is one of the clearest manifestations of establishing the right and eradicating the wrong. It is the widest channel to perform it. Therefore, the necessity of such is linked to their requirement. A

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(1) Refer to volumes 1 and 2 of the book (Rhetoric of the Era/ Khitab al-Marhala) and the book (The West and Us/ Nahnu wal Gharb).

working individual can, through his administrative position, reform much of the corruption and perversion, in addition to meeting the needs of the believers and resolving their problems. The rights would given back, and justice would prevail among the followers. These are among the main aspects of this divine function. It is only accomplished on this broad level through running the nation's affairs.

We greatly criticize administrative corruption and the embezzlement of the nation's funds. We disapprove selfishness, partisanship, and sectarianism as well as neglect of the people's demands. We object to harshness, tyranny and injustice not knowing that we are among the causes that led to this result by leaving political work. Those sabotaging the nation's potentials have it all. This is an unforgivable underperformance that is no longer accepted today, even if it were justified in the past.

Each capable, competent and honest person is responsible for giving people their right, establishing

justice and order, and spreading security. He needs to follow the path of justice and prevent oppression, corruption and perversion as much as he could. This is politics in Islam that was headed by the Prophet, Imam Ali, and the leaders of his household. We address them in their visit saying, “The leaders of people and the pillars of the land.”<sup>(1)»(2)</sup>

In a TV interview with me, prior to the elections in 2005, I was cited saying to this regard, “In a TV interview with Sheikh Mohamed Yaacoubi responded to questions about the sharia principles he adopts. Such principles called him to issue a fatwa on the need to appear at the parliamentary and constitutional elections in Iraq after the downfall of the ousted regime. He said it was for the believers and righteous figures to vote. He also equated it to the obligation of prayer and fasting (according to the fatwa).

He said, “Voting today and elections have become a customary way of establishing the right and

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(1) The Great Comprehensive Visit (Ziyara Jami'ah Kabirah)

(2) Rhetoric of the Era: 3/371.



eradicating the wrong, as well as protecting the religion and its provisions. It preserves the nation from loss and maintains the threatened identity of Islam. We must prevent another tyrant dictator who might unnoticeably sneak up on us from reaching authority... It is note-worthy that Islam and through the ethics of the divine sharia is understandably greatly keen on the benefits of the group and the nation more than preserving the interests of individuals. Therefore, in order to preserve the higher interests of the nation, we can say, “Participating in the elections and voting for the honest and righteous to preserve such interests is as much dictated as is the need for prayer and fasting and the remaining personal

individual provisions<sup>(1)</sup>. It is by no means less important than them.

This clearly endorses the elections for the establishment of the right and eradication of the wrong at their highest and best ranks. This would involve a practical and direct say about it and the legislation of the righteous laws, as well as consultation with supreme ruler and officials in the state for such a matter.

Based on the above, all evidence of the need to establish the right and eradicate the wrong from the Qoran and other sources indicate such parity or

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(1) The stance came as part of an interview with Sheikh Yaacoubi by al-Alam Satellite TV. For more details, kindly refer to the book: *The Rhetoric of the Era*: 4/184. Some people had issues with granting such an importance to the elections as he took the process of participating in the elections from an absolute perspective despite the fact that it is restricted to selecting the righteous leadership that establishes religion and preserves the interests of the nation, ordering the right and forbidding from the wrong. This is the essence of numerous narrations that will hopefully be mentioned under the title of: *Does Establishing the Right and Eradicating the Wrong Require Rebellion against the Unjust Ruler?*

precedence to the need of conducting the elections and participating in them.”<sup>(1)</sup>

In my opinion, I have noticed that Sheikh Montazari emphasizes this notion in several points of his book “Studies on the Leadership of the Scholar.” He illustrates the ideas of his instructor, Sayyed Khomeini on the topic of the “Islamic Government.” He says in one of the elaborations, “If establishing the right and eradicating the wrong had to be with wounds and corporal assault, are they absolutely necessary? Or are they stipulated by a permission of the Imam? He answers that there are two aspects or sayings, “Some say the evidence make it absolute. Another saying claims it is allowed absolutely for anyone to stop chaos and anarchy at some points.”

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Jaber cited Abi Jaafar (P) saying, “Denounce with your hearts, pronounce with your tongues, and hit with your foreheads.”

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(1) Elections and candidacy in the light of the Islamic Sharia: 150-151. It is a Master’s thesis for Sheikh Azzam Rabei’i published by Al-Hadaf Center for Studies.

Yahia Al-Tawil cited Abi Abdullah (P), “Allah never dictated the prevalence of words and the restriction of the hand. Both either prevail or are restricted together.”

The absolute nature of these citations and other citations stipulates having no conditions. Refer to Wasail, Chapter 3 of Establishing the Right and Eradicating the Wrong.

If it were said that there is no necessity, however, the mere existence, i.e. the need, is mostly stipulated by the permission of the imam and the ruler as hitting and injury are only accomplished on the basis of the capacity, there must be a righteous government to be able to implement the rules while having regulations.

92 That was in line with the accomplishment. The Imam stipulates a condition for the existence not the necessity. The available pieces of evidence for the establishment of the right and eradication of the wrong are so many, compiled and absolute that they are the strongest on the need to establish the righteous

state. Yahia al-Tawil noted that in his citation when he meant that it is only attained by the fulfilment of the capacity and prevalence. Mostly when the establishment of the right is abstract, there is no impact if there are no subsequent acts of capacity when not implemented. Allah is more gracious than creating a rule that leaves no consequence and impact.”<sup>(1)</sup>

He further discusses the point, “Therefore, every Muslim must seek to prevail and spread the right and eliminate the root-causes of the wrong and corruption. They should establish divine laws as much enabled and conceivable.”

In summary, when a certain act necessitates wounds, it is restricted to the permission of the ruler. He must be asked to grant a permission, and the action must be done under his supervision to avoid chaos and disruption.

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(1) Studies on the Leadership of the Scholar: 1/151-152. Also refer to: Section 1/192.

Supposedly, even if the government were weak and with limited supporting personnel, it must be aided and assisted to prevail the right and eliminate the wrong. Even if the righteous and just government is not established, everyone must seek to create it even if this means that a small state would be established at a certain region as the confirmed narration of Zurarah testifies. He said that following the leader is the best pillar of the pillars that Islam was established upon, as it is their key, and a leader is the evidence to the rest.

Muslims may not stay in their homes being careless about what happens in their society in terms of immorality, corruption, bloodshed, larceny of funds, desecration of honor and the abuse of rights of weakened Muslims by the non-believers and the Zionists. The excuse may not be that the ruler is responsible for eradicating such injustice. We said earlier that the evidence to the establishment of the right and eradication of the wrong are so absolute and

of a broad concept that they are considered among the strongest evidence to the need of the establishment of the righteous government and state.”<sup>(1)</sup>

**In my opinion,** the formation of the government is a means that may not be concentrated upon as if it were the highest and only target. There are all results up to the arrangement of Allah. What matters is that the objective is met and that the end sought to be accomplished through this means or other modes of political work is accomplished. The point is that deliberating such discussions deepens the sense of responsibility on the establishment of the religion in all aspects of life, {Establish Religion}. The word of Allah must be alleviated, and the sharia of Islam must be implemented. If scholars discussed and deliberated this matter during the previous times, the awareness of the nation would have been higher and the conviction of the Islamic project would have been more. The incentive would be more to claim the

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(1) Studies on the Leadership of the Scholar: 2/219-220.

rights. Indeed, this blessed result would yield even after some time. It is never acceptable to say that the circumstances are not suitable for the establishment of the Islamic government, and the like.

We have come to know the experiences of Muslim and other leaders<sup>(1)</sup> who struggled for reform and change. They were singled out and weakened and were also perhaps in dungeons deep under the ground. They moved and motivated their conscientious peoples until they gained victory. The Prophet Mohamad (P) is a role model for us. When he was sent to us with the Message of Islam, he only had Imam Ali (P) and the Mother of the Faithful Khadija (P) beside him.

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(1) Such as Sayyed Khomeini; Mahatma Gandhi and Jawaharlal Nehru in India; Ahmad Sukarno in Indonesia; and Nelson Mandela in South Arica.



## Does Establishing the Right and Eradicating the Wrong Require Rebellion against the Unjust Ruler?

The Imamate and leadership are of great importance in the Islamic order that is referred to in the true narration of Zurarah citing Abi Jaafar. He said, “Islam was built on five pillars: Prayer, Zakat, Hajj, Fasting [of Ramadhan] and following the leadership.” Zurarah said, “I asked, “Which one is the best?” He said, “Following the leadership is the best as it is their key. The leader indicates and shows them all.” Imam also said, “The absolute rule and its pinnacle, key, and entrance to everything and the satisfaction of Allah is the obedience of the Imam after you know him.”<sup>(1)</sup>

**In my opinion**, the Imam (P) was not describing the principles of the religion that are supposed to be believed in; otherwise, he would have mentioned

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(1) Kafi: 2/18; The Book of Belief and Disbelief; Chapter of Pillars of Islam; Section 5.

monotheism, Prophet hood and Judgment Day. He (P) was describing the basis of religion that lays its foundation in the souls of people and in the aspect of practical implementation of Allah's words. {He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein}(Shura: 13). He assured that the key and guarantor for such is the just authority of the infallible Imam at the time of his presence and his deputy in leadership, also. With the Imam, the duties and "Sunnahs" are established, and this reflects a meaning found in the hailing words used during the visit of Imam Hussein (P), "I am witness that you have truly prayed and given Zakat."

There is a narration of the clear and the vague citing Imam Ali (P) in which he says, "Prayer is first; then comes Zakat, fasting, Hajj, and following the

leader. The last concludes them all and maintains all the duties and Sunnahs.”<sup>(1)</sup>

Another narration citing Imam Rida (P) says, “The Imamate is the status of the prophets and the legacy of the successors. The Imamate is the Caliphate of Allah and the Prophet (P). It is the stance of Imam Ali and the legacy of Hassan and Husayn (P).” The Imamate is the harness of the religion and the regulations on Muslims. It is the righteousness on Earth and the dignity of the believers. The Imamate is Islam’s growing origin and its sublime branch. The Imam concludes Prayer, Zakat, fasting, Hajj, and Jihad. He provides the revenue, alms, and endorses punishments and rules. He protects frontiers and borders. An imam tells what Allah allows and what he forbids. He implements the punishments that Allah wants and protects the religion of Allah. He calls to the path of Allah with wisdom, good advice and true

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(1) Bihar al-Anwar: 93/62; the Letter of the Clear and the Vague: 77 of Al-Nu’mani’s Interpretation.

evidence.”<sup>(1)</sup> So on and so forth until the end of the conversation.

Some narrations explained the importance of the Imamate and its great blessings and impacts counterintuitively by mentioning the underlying disadvantages when it is not established and when it is forcefully usurped from its rightful Imams. Imam Rida (P) said in the narration of the Origins and Rationales (Uyun-wa-Ilal) on the reason why an Imam was there, “If they had no Imam, the sect would be extinct, the religion would be lost, the laws and regulations would have been changed, and the heretics would have added to religion. The atheists would have taken from it. They would have forged that to Muslims.”<sup>(2)</sup>

**In my opinion**, in the light of the above, the usurpation of the leadership from the rightful leaders

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(1) Usul al-Kafi: Section 1/ Book of Evidence (Kitab al-Hujja); Chapter of the Rare Compilation of the Virtues and qualities of the Imam Section 1.

(2) Ilal al-Shara’i: 1/253; Chapter: 182, Section 5; Uyun Akhbar Al Rida; Chapter 34, Section 1.

and the assumption of the status of the noble Imamate would be one of the greatest sins that must be changed and overruled in view of the great dent cast on the religion and the loss to the Muslims<sup>(1)</sup>. Imam Sadek summarized the consequences of this grave sin in the famous narration of the masterpieces of the minds (Tuhaf Uqul), “When the unjust leader rules, he steps on the right, all of the right (That means he overrides the right and in another version, the right is eradicated.). Injustice is recalled; oppression, unfairness, and corruption prevail. [Holy] books are suspended, and prophets and believers are killed. Mosques are destroyed and divine laws and messages are changed.”<sup>(2)</sup>

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(1) Refer to a letter titled, “What did the Nation lose when it Installed Someone non-worthy of Leadership) in the Rhetoric of the era: 1/217.

(2) Masterpieces of the Minds: 212.

## **On the Levels of Eradicating the Wrong Practiced by the Household of the Prophet (P) regarding the usurpation of the Caliphate from them:**

Since day one, when the Caliphate was infringed and the right to lead the nation's affairs was confiscated upon the death of the Prophet (P), the infallibles (P) and their companions stood against this grave sin and started repairing the corrupt matters of the nation. In Chapter 1, when the historical overview was mentioned, there were several examples of the biography of Imam Ali and Al-Zahraa (P) as well as the honest companions of the prophet (P).

Such eradication of the wrong took different forms that we can rank into levels to illustrate on what may be done:

### **Declaring the Illegitimacy of the Usurpers:**

**Level One:** Declaring that the leadership of those leaders was not legitimate and that the rank is for the

Prophet's household to prove to the exactors and to the nation altogether and to remind them of this basic foundation of religion. Zahraa (P) initiated this blessed movement during the first days of the deviation as is known by her famous sermon.

As for Imam Ali (P), he set proof, one after the other, and by all possible means. This includes his famous saying in Shaqshaqiya sermon, "Someone else dressed himself with the Caliphate, and he, who took it, certainly knew that my position in relation to it is the same as the position of the axis in relation to the hand-mill. The floodwater flows down from me and the bird cannot fly up to me," until he said, "I was patient, and I had a tear in my eye, and a choke in my throat as I saw my legacy being pilfered."

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He also said, "Nobody of this nation measures up for the household of Mohammad. They cannot be equal to whom their blessing was given, at all. They are the foundation of the religion and the basis of truth. The precious resorts to them. To them the

follower is annexed. They have the particular right of leadership. To them, the will and the inheritance were left. Now, the right is taken to its people and transferred to its destination.”<sup>(1)</sup>

He also said in grievance of what Quraysh did, “They gathered in rivalry to me in a right that I was more merited to than others.”<sup>(2)</sup> We will not mention further examples as the references swarm with many and profound evidence thanks to Allah.

### **Guiding People to Boycott the Unjust:**

**Level Two:** Guiding people to boycotting those who are unjust and cautioning them from taking part in their acts. There are numerous narrations on this where tens are to be mentioned in the third deliberation to come. One example is the true narration of Abi Bassir; he said, “I asked Aba Jaafar about their deeds. He said, “Aba Mohammad, no. Not even as little as a written letter. Someone gets one

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(1) Nahjul Balagha: Sermon: 2,3.

(2) Nahjul Balagha: Sermon 217.



thing from their world, and they get something of his religion, instead.”<sup>(1)</sup>

In the true narration of Ibn Abi Yaafour, citing Imam Sadek (P), “The helpers of the unjust on Judgment day lie in a canopy of fire until Allah judges among people.”<sup>(2)</sup>

One narration citing the Prophet (P) says, “Beware the opposition of the rulers as that takes one out of religion.”<sup>(3)</sup>

The Prophet also said, “Beware the doors and courts of rulers. The closer you get to the doors and courts of rulers, the farther you go away from Allah. If you prefer the ruler to Allah, He will take piety from you, and leave you confused.”<sup>(4)</sup>

The order not to help them is even in building mosques. In the true narration of Yunus Ibn Yaacoub,

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(1) Wasail Shia: Book of Commerce, Chapters of What is traded with, Chapter 42, Section 5.

(2) Wasail Shia: Book of Commerce, Chapters of What is traded with, Chapter 42, Section 6.

(3) Bihar al-Anwar: 10/368, Section 7.

(4) Bihar al-Anwar: 75/372, Section 19.

he said, “Abu Abdullah said to me, “Do not support them in building a mosque.”<sup>(1)</sup>

If someone registers his name in their public office even without conducting any service to them, according to the true narration of Al Kahili citing Abi Abdullah (P), he says, “Whoever writes his name in the public office of the child of ssabba – the inversion referring to the Abbasids – is sent on Judgment Day as a pig.”

Imam Sadek (P) warns to their grave danger in the documented narration of Fodheil Ibn Ayyadh. Imam says, “Fodheil, by Allah, the damage those leave on the nation is more than the evil of the Turks and the Daylamites.”<sup>(2)</sup>

106 This culture prevailed among the general public of the Islamic community. The tyrants knew themselves despite the high price they are paying. In

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(1) And the following in Wasail Shia: The Book of Commerce; Chapters of What is Traded with; Chapter 42; Section: 8, 9.

(2) Wasail Shia: The book of Establishing the Right and Eradicating the Wrong. Chapters of Ordering and Forbidding. Chapter: 37, Section 6.

the true narration of Safwan Ibn Mahran Al Jammal (Literally, al-jammal means the camel shepherd), when he sold his camels in accordance with the directives of Imam Kadhém (P) in order not to lease them to Haroun the Abbasid for Hajj, he said, “Haroun knew about it and called me. He said, “Safwan, I heard you sold your camels.” I said, “Yes.” He asked why. I said, “I am an elderly, and the boys are not fulfilling business requirements.” He said, “No, never! I know who ordered you to do this. It was Musa Ibn Jaafar.” I said, “What have I got to do with Musa Ibn Jaafar?” He said, “Let it be; by Allah, if you were not a good companion, I would have killed you.”<sup>(1)</sup>

When the captives, companions of Hussain Ibn Ali the leader at Fakhkh battle, came with the heads of the deceased to Musa Al-Hadi, he said, “By Allah, Hussain revolted by his orders, meaning Imam Musa Ibn Jaafar- He followed his love as he is the holder of

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(1) Wasail Shia: Book of Commerce; Chapters of What is Traded with; Chapter 42, Section 17.

the will among that household. I wish to perish if I would leave him alive!”<sup>(1)</sup>

Imams express their sorrow and grief as the community did not abide by this boycott, which led to the continued existence of those oppressors and their further tyranny. In the narration of Ali Ibn Abi Hamza citing Abi Abdullah (P), he said, “The Umayyad rulers found themselves clerks, people to yield them return, people to fight for them, and people to pray with them Friday prayers when they took our right from us. If people left them with what they have, they would have not found anything but what fell in their hands.”<sup>(2)</sup>

108 It should be noted that the Imams led their Shia to the economic alternatives to this boycott. Forbidding working for the authority deprives many of job opportunities and leaves them destitute and poor. This is a menace to their existence and the steadfastness of creed for some of them. These alternatives include

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(1) Bihar al-Anwar: 48/151; citing Muhaj Da’awat: 217-227.

(2) Ibid: Chapter 47, Section 1.

self-employment, particularly agriculture and trade. Imam Baqer (P) said, “My father used to say, the best work is agriculture.”<sup>(1)</sup> Imam Sadek (P) said about peasants, “They grow Allah’s treasures in His land. Nothing is better for Allah than agriculture.”<sup>(2)</sup> The Imams were reported to say, “Nine tens of fortune is in trade.”

Some Imams partnered with their money with some companions according to some narrations.

Imams (P) illustrated that the boycott of the authority is relevant to the jobs that include supporting the unjust and the oppressor and those that sustain his reign. This does not include the jobs of public service and preserving public good. They distinguish between government work and state work such as education, health, paving roads, preserving public order, etc. They were the first in political and administrative awareness. In the narration of Abi Bakr Al Hadhrami, he says, “I entered to Abi Abdullah (P)

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(1) Kafi: 5/260, Section: 2.

(2) Wasail Shia: 12/25, Section: 3.

when he was with Ismael, his son. He said, “what stops Ibn Abi Al Sammal or Al Sammak in other versions from getting the youth of Shia out to suffice him as people do, and for him to give them what people get.””(1)



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(1) Previously mentioned in page 77, No. 11 (of the original work).

## Addressing the Unjust Rulers and Supporters to Establish the Right and Eradicate the Wrong:

**Third Level:** Addressing the unjust rulers and supporters directly with establishing the right and eradicating the wrong in response to the Prophet's tradition that is famous for the two schools of thought in Islam. Ahmad said in his "Musnad," "The Prophet (P) was asked, "Which is the best jihad that Allah favors?" He said, "A righteous word said to an unjust leader.""<sup>(1)</sup> There was absolute encouragement to do so even if the word costs his life. In the narration of "Majmaa Al Bayan," the collection of rhetoric," the Prophet (P) says, "The best jihad is a righteous word in front of an unjust ruler that one gets killed for."<sup>(2)</sup> Imam Ali (P) said, "Allah means in the verse {But there is [also] a kind of man who would willingly sell his own self in order to please God}(Baqara: 207). A

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(1) Musnad Ahmad: 5/251.

(2) Majmaa al-Bayan: 2/423.

man is killed establishing the right and eradicating the wrong.”<sup>(1)</sup>

Here, I shall mention some of the less discussed evidence:

**For example**, Imam Husayn’s letter to Muawiyah was to warn and scold him for the sins he did. It was narrated by Ibn Qutaiba in “Imama wa Siyasa”, by Kashi in “Rijal”, by Qadi Nu’mani in “Da’aim Al-Islam”, by Tabarsi in “Ihtijaj”, and by the narration of Tousi. Imam Husayn (P) wrote to Muawiyah, “I received your letter in which you mention that you have known matters about me that you did not think of me as I did not desire them. You said that the good is enlightened and helped to achieve by Allah. As for what you heard about me, it was sent by the gossipers and chatterers, who want to disperse unity. These evil apostates have lied. I never wanted a war or dispute. I fear Allah in leaving that from you and from your party who are unjust and who do not abide by divine

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(1) Majmaa al-Bayan: 2/301, Mustadrak: 2/438 citing Lub al-Lubab (Heart of Hearts).



orders. They are the oppressor's party and the supporters of the denounced devil.

Are you not the murderer of Hijr and his pious and devout companions who renounced heresy, established the right and eradicated the wrong? You killed them unjustly and offensively after you had given the people assured oaths and firm pacts. You dared to disobey Allah and did not observe his accord.

Did not you kill Amr Ibn Al-Hamq whom you defiled and mutated his devout face? You killed him after giving him promises that would get mountain goats down to you from the highest mountains if they understood your language.

Did not you claim Ziad to be Muslim and that he is the son of Abi Sufian? The Prophet (P) said that the son is the fruit of intercourse, and that prostitutes should be stoned. You assigned him to rule Muslims, to kill them, cut their hands and feet and crucify them on palm tree trunks. I am amazed, Muawiyah! It

seems that you would not be part of this nation, and this nation is not part of you.

Did not you kill Al-Hadhrami whom Ziad told you he is a follower of Ali's religion, May Allah honor his face, where Ali's religion is his cousin's (P) who made you what you are today. Otherwise, the best honor of yours and your ancestors would have been suffering in the two trips: Winter and summer. Then, Allah blessed you with us and relieved you from it.

You said, "Look at yourself, your religion, and the nation of Mohammad, and avoid dividing this nation and returning them to sedition. I assure you I do not know of any subversion graver than your leadership of this nation.

By Allah, I know nothing better than fighting you. If I shall do it, it would be to gain Allah's satisfaction. If I do not do it, I ask forgiveness from Allah for my religion. I ask Him for support to what He favors and is satisfied with. You said, "When you plot against

me, I would do the same.” I tell you to plot against me, Muawiyah the way you want. I swear, in the past, the gracious ones were plotted against. I hope you would only harm yourself and eliminate your work only. Plan for schemes as you wish, and fear God, Muawiyah! You should know that Allah has a book that records all small and big deeds, and Allah does not neglect your killing by suspicion, believing allegations, and crowning a boy who drinks alcohol and plays with dogs. I see that you have harmed yourself, destroyed your religion and lost your people. Peace!”<sup>(1)</sup>

**(There is also)** a letter from Imam Sajjad (P) to Mohamed Ibn Shehab al-Zahri, who is a scholar favored by Marwanid kings.<sup>(2)</sup> Imam said, “May Allah

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(1) Encyclopedia of the Words of Imam Husayn (P): 314 from al-Ghadeer for Allama Amini: 10/160, Bihar Anwar: 44/212, Section 9; Rijal “Kashi”: 1/252; “Ihtijaj”: 297.

(2) It was said that Omar Ibn Abdul-Aziz wrote about him to people of different regions, “Follow Ibn Shehab. You would never find anyone with better knowledge of the past Sunnah.” Mak-houl was asked, “Who is the most knowledgeable person you have ever seen? He said, “Ibn Shehab.” He was asked,

protect us with you from sedition and save you from Hell. You have become in a state that requires those who know you to ask [Allah] for mercy to you. Allah's graces have been laden upon you with a healthy body and a lengthy life. Allah's proof has been sent to you with what you know from Qoran and jurisprudence of religion and the Prophet's tradition that you know. He gave you what he destined and granted you every bliss you had and every proof sent

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"Then, whom?" He said, "Ibn Shehab." Then, he was asked, "Then, whom?" He said, "Ibn Shehab." Al-Zahri remained with Abdul-Malek, then with Hisham Ibn Abdul-Malek, (Narrated from Tanqeeh al-Maqal: 3/186). On the margin of Nuskhat al-Tuhaf, Second imprint 1363 Solar Hegira – 1404 Lunar Hegira. Institution of Islamic Publishing. The Group of Instructors at Honorable Qum. Revised and commented on by Ali-Akbar Al-Ghafari, "Mohamed Ibn Muslim Ibn Obeidullah Ibn Shehab Al-Zahri as shows by the biography books was one of those deviated from the Commander of the Faithful and his descendants. His father Muslim was with Mus'ab Ibn al-Zubair, His grandfather Obeidullah was with the pagans during the Battle of Badr. He remained a ruler for the Marwanids turning in their world. Hisham Ibn Abdul-Malek made him the instructor of his children. He ordered him to recite traditions of the Prophet (P) to them so he recited four-hundred hadiths. Hence, their scholars commended him and overrated his stance to the extent that Ibn Hijr was amazed of the abundant knowledge he published."

to you. He only destined to challenge your gratitude and showed his grace on you. Allah said, {If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.}

See what kind of man you would be on Judgment Day when Allah questions you about how you observed His blessings upon you and how you responded to his evidence upon you. Allah will neither accept your excuses nor be satisfied with your shortcomings. It is never like that. He dictated in Qoran that scholars shall {Reveal to people and not withhold it}. The least you have withheld and the slightest of what you carried is when you soothed the loneliness of the oppressor and facilitated his path of vice when you stepped closer to him and responded when you were called. I fear that tomorrow you shall appear with your sin with the traitors. You would be asked about what you took by supporting the injustice of the oppressors. You took what is not yours from the one who has given you. You came close to who

did not give anyone a right. You did not refute any wrongdoing when you were close. You loved whomever defied Allah. Have not he, when having called you, made you an axis to turn their injustice with? Have not they made you a bridge to their woe and a ladder to their perversion? You called to their evil and trod their path. With you, they get scholars into skepticism and lead with you the hearts of the ignorant people to them. You reached a point of reforming their corruption and affiliating scholars and non-scholars with them that even their closest ministers or strongest of supporters were not able to do. They have given you so much less than they had taken from you. They have built so little for you in comparison with what they have destroyed for you.

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Look at yourself! No one else would look at it other than you. Judge yourself as a responsible man. See how you thank the grantor of graces to you as a small boy and as a man. I fear you would be like Allah said in Qoran, {And there followed them

successors who inherited the Scripture [while] taking the commodities of this lower life and saying, "It will be forgiven for us."} (A'raf:169). You shall not be immortal on Earth. You will leave, and how long do you think you will stay after your peers. Blessed is who is fearful on Earth. Wretched is who dies and his sins remain after him. Beware, you have been told! Act as your time has come near! You are dealing with the Knowledgeable. The One Who is keeping your record is not negligent.

Be prepared as you will soon depart on a long trip. Repent for your sins as it is full of great woe. Be sure that I do not want to scold you, reprimand you, nor insult you. I wished for Allah to revive your thoughts and return to you what you have missed from your belief. I remember Allah's saying, {And remind (by preaching the Quran, O Muhammad) for verily, the reminding profits the believers}. You forgot your peers and rivals, and you stayed after

them like a bull with a broken horn<sup>(1)</sup>. Look and see if they were burdened with your challenge. See if they had fallen into what you had fallen into. Did they ignore an act of good you mention? Do you know anything they were ignorant of? You have this status in the eyes of people as they follow you, accept your opinion and act upon your order. If you allow something, they would do it. If you refrain from it, they would do the same. However, this is not because of you but because they revere you as they desire what you have. Their scholars are gone. Ignorance filled you and them along with the love of prominence and seeking worldly wishes. Cannot you see the ignorance and the arrogance you live in and what people suffer of calamity and sedition? You cast this

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(1) Perhaps he means that he had stayed like one of the two horns of a bull. Citing the margin of Muhageq al-Najaf, I would say: Perhaps the simile is the bad omen. Arabs used to see bulls with broken horn as a bad omen. Kumait Ibn Zaid (An ancient Arab poet) said describing this indifference to the interests and customs of people” If it were not the roaming [cattle] that return at night, [I would not ask] was it a bull with a sound horn or a broken one}. There are many verses of poetry to this notion.



calamity on them and lured them to leave their means of gain out of what they saw. Their souls wished to reach the knowledge you had or to use it to become like you. You have cast them into an endless bottomed sea. They have set into a dilemma that cannot be estimated. May Allah help us and help you, as he is our supporter.

Stop what you are doing to join the righteous people who were buried in their ragged clothes with their abdomens sticking to their backs. Those had no barrier between them and Allah. They were not allured and did not allure anyone with this world. They had a wish, and they had a request, then soon they followed the predecessors. If this world still gets someone like you to this extent with your old age, robust knowledge and the advent of your doom, how would the juvenile be safe in his life, and the ignorant in knowledge, the feebleminded in his opinion, and the insane in his sanity? {We are to Allah, and to Him we return} Whom do we depend on? Whom do we

blame? To Allah, we send our grievance, and what we see in you. Allah suffices us for our calamity with you.

Look how you thank Who nurtured you with blessings when young and old. See how you glorify Who made you nice in people's eyes with his religion. See how you preserve the cover of who protected you with his cover among people. See how he brought you closer or took you farther from who ordered you to be close and humiliated. Why do not you awake after dozing, and stand after falling to rise. By Allah, you never stood to Him even once to revive Allah's religion or eradicate a wrongdoing. Is this how you thank Who has put up with you? I am afraid you would be like those whom Allah said about them, {They neglected prayer and pursued desires; so they are going to meet evil}. He entrusted you with his book and gave you his knowledge but you lost them.

We thank Allah who protected us from your misfortune. Peace.”<sup>(1)</sup>

**Another example is** the saying of Imam Sadek (P) when Al-Mansour wrote to him, “Why do you not accompany us like other people do?” Imam answered, “We do not have anything to fear you for, and you do not have anything of the afterlife that we would wish you for. You are neither in grace to congratulate you, nor do you see it as a debacle so we would condole with you, what would we do at your place?” Mansour then wrote to him, “You can accompany us to provide us with advice.” Imam answered, “Whomever wants this world would not advise you, and whomever wants the afterlife does not accompany you.”<sup>(2)</sup>

**A further example is** the strictness and clarity 123 from Imam Kadhem (P) in his stances to claim the rights of the Imams in the leadership of the nation. Ibn Shahr-Ashoub mentions in his “Manaqeb”: “The

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(1) Masterpieces of the Mind: 173-175.

(2) Wasail Shia: The Book of Trade, Chapters of What is Traded with, Chapter: 37, Section 2.

writers of the biography of the Caliphs say that Haroun Rashid used to say to Musa Ibn Jaafar, “Demarcate {in another version: take) Fadak for me to return it to you.” He would refuse. Haroun insisted so Imam said, “I would never take it unless it would be with its borders.” He asked, “What are those?” He answered, “If I specify them you would not return it?” He said, “By your grandfather, I would do.” Imam said, “The first border is Eden.” Rashid’s face changed and said, “Yes.” Imam said, “The second border is Samarqand.” Then, Rashid’s face turned dim. “Africa is the third border.” Rashid’s face turned black. He added, “Yes.” Imam continued, “Fourth is the sea side after the islands [Perhaps the Caspian Sea] and Armenia.” Rashid said, “We have nothing left. Come take my seat.” Imam Musa said, “I have told you that if I draw the borders you would not return it.” Then, he was determined to kill him.”<sup>(1)</sup>

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(1) Manaqeb Al Abi Taleb (Qualities of the Household of Abi Taleb), a chapter on the sublimity of his [Imam’s] matters; Bihar al-Anwar: 48/144, Section 20.

This happened with the Abbasid Caliph Mohamed known as Al-Mahdi Ibn Abi Jaafar Al-Mansour. When Imam Musa Ibn Jaafar (P) saw him resolving grievances, he said, “Commander of the Faithful, why is our grievance not resolved?” So on and so forth to the end of the narration.

Imam also preached Haroun in what Al-Khatib Al-Baghdadi narrated in (The History of Baghdad) “Tarikh Baghdad”, and other sources. He said, “Musa Ibn Jaafar (P) sent a letter to Haroun from prison saying, “With every day of my calamity that passes, a similar day of your pleasure will pass, too. This will continue until we all reach a day that does not pass when the wrongdoers lose.”<sup>(1)</sup>

**Another example is** of Imam Rida (P) like the 125 incident narrated by Sheikh Sadouk in “Ilal Sharai” and “Uyun Akhbar Al-Rida”. It was cited by

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(1) Encyclopedia of the Prophet and Household: 11/403 about the history of Baghdad.: 13/31-32; Memory of the Elite (Tathkirat al-Khawwas): 360. Bidaya wa Nihaya for Ibn Atheer: 10/183; Comprehensive History (Kamel fi Ta’rikh): 6/164, etc.

Mohamad Ibn Sinan. He said, "I was at the seating of my lord Rida (P) in Khorasan. Ma'moun would seat him to his right if he appeared to people on Monday and Thursday. Ma'moun was told that a Sufi had committed a theft. He ordered to bring him. When he looked at him he found he was austere and signs of bowing on the ground appeared on his face. He said, "It is bad for such beautiful marks to be associated with this ugly deed. How could you be described as a thief with these beautiful marks and appearance? He said, "I was compelled to do so. I did not choose it. You stopped me from my right of Khums and return. Ma'moun said, "What right do you have in Khums and return?" He said, "Allah divided Khums in six parts."

126 Qoran says {And if you believe in anything you get of war booty - then indeed, for Allah is one fifth of it and for the Messenger and for [his] near relatives and the orphans, the needy, and the [stranded] traveler, if you have believed in Allah, and in that which We sit down

to Our Servant on the day of criterion - the day when the two armies met}.

The return was divided into six groups, {And what does Allah restore to His Messenger from the people of the towns - is it for Allah and for the Messenger and for [his] near relatives and orphans and the [stranded] traveler - so that it will not be a perpetual distribution among the rich From among you}. The Sufi says, “You prevented me from my right and I am a stranger with no place to go and a poor who has nothing. I also memorize Qoran.” Ma’moun said, “Do you want me to stop a punishment and rule established by Allah against a thief for your stories you are telling me” The Sufi said, “Start by purging yourself, then purge others. Ma’moun looked at Imam Rida (P) and asked, “What is he saying?” He said, “He is saying he was stolen from, so he stole.” Ma’moun was furious and said to the Sufi, “By Allah, I will cut you to pieces.” The Sufi said, “You would cut me when you are my slave?”

Ma'moun said, "When did I become your slave?" The Sufi said, "Your mother was bought with money of the Muslims. You are a slave for them in the East and West until they free you. As for me, I did not free you. You also took Khums and never gave the Prophet's household their right. You also did not give our rights to my peers and me. Also, a vicious is not purged by another. A pure purges the vicious. Who can implement punishments does not implement them on others until he starts with himself. Have you not heard Allah's words, {Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then you will not reason?}. Ma'moun looked at Imam Rida (P), and said, "What is your opinion about him?" He (P) said, "Allah said to Mohammad (P), {Say, Allah has the explicit evidence}. This evidence did not reach the ignorant so that he would know it when he is ignorant. The scholar knows it by his knowledge. This world and the afterlife are erected by evidence. The man has



presented his evidence.” Ma’moun ordered the release of the Sufi, and did not appear to people. He plotted to Imam Rida (P) and poisoned him.”<sup>(1)</sup>

Sheikh Tousi narrated in “Tahthibwa Istibsar” citing Abi Saeed Khorasani. He said, “Two men entered to Abi Hassan Rida (P) in Khorasan. They asked him about shortening the daily prayers. He said to one of them. “You have to shorten your prayer because you came to me.” He said to the other, “You have to pray as usual because you came to the ruler.”<sup>(2)</sup> That meant his travel to the ruler is a sin so he does not shorten his prayers.

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(1) *Ilal Shar’I*: 240, Chapter 174 reason for Ma’moun’s killing of Imam Rida. *Uyun Akhbar Rida*: 452, Chapter 59 with the same title. In the citation, it is from Sinan only but in “*Ilal*”, Mohamad Ibn Sinan.

(2) *Wasail Shia*: Book of Prayer; Chapters of the Traveler’s Prayer, Chapter 8, section 9.

## **Warning the Nation and Calling their attention to Sins and Wrongdoings that lead to Tyranny of Evil doers on them:**

The Fourth Level: Warning the nation and calling their attention to sins and wrongdoings that lead to tyranny of oppressors and evil doers on them. By this, imams prevent the probability of an unjust ruler usurping authority. They prevent it before it happens. They treat the causes before the effects. It is rather a more effective method of treatment. As they say, "Precaution is better than treatment."

These matters include:

1- Abandoning establishing the right and eradicating the wrong. There is a narration in Kafi and Tahthib citing Imam Rida (P) saying, "Establish the right and eradicate the wrong or else the evil doers will rule upon you. Then, the right doers will pray but their prayers will not be answered."<sup>(1)</sup> Sheikh Mufid

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(1) Wasail Shia: Chapters of Orders and Forbidding, Chapter 1, Section 4, 18.

narrated in Muqni'ah and Tousi in Tahthib citing the Prophet (P), he said, "My nation stays well if they establish the right and eradicate the wrong and cooperate to benevolence and piousness. If they do not, blessings are taken from them, and they fight against each other. They will have no supporter neither on Earth nor in Heaven."<sup>(1)</sup>

2- Failure to benefit from the directions of the functioning scholars [who are true to religion]. The Prophet (P) was cited saying, "There will be a time that comes to people when they flee from scholars like sheep escape wolves. Then, Allah will burden them with three things: The first is that He takes blessing from their money. The second is that He empowers an unjust ruler over them. The third is that they leave this World without faith."<sup>(2)</sup>

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(1) Wasail Shia: Chapters of Orders and Forbidding, Chapter 1, Section 4, 18.

(2) Bihar Anwar: 22/454 citing Jame' Akhbar (Collector of the News): 125-126, Chapter 22.

3- Emptying religion of its real content and sufficing with superficial formalities. Religious scholars and the pious abandon their real responsibilities. In a tradition of the Prophet (P), “There will be a time over my nation when they will only know scholars with a presentable outfit and Qoran with a nice voice. They would worship Allah only in Ramadhan. When that happens, Allah empowers a ruler over them who has no knowledge, no justice and no kinship.”<sup>(1)</sup>

### **Revolting against the Authority:**

**Level Five:** Revolting against the authority:

Imams led the opposition, to use today’s terminology, against the authority to perform the duty of establishing the right and eradicating the wrong. They used all available methods including revolting against the authority when that was the stipulation to:

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(1) Bihar Anwar: 22/454 citing Jame’ Akhbar: 125-126, Chapter 88.

1- Being imperative to comply with it. This means that eradicating the wrong is only performed through this means according to the levels of establishment of the right and eradication of the wrong.

2- The prerequisites would be ready. Allah says, {And prepare against them whatever you are able of power}(Anfal:60). This includes the moral and material powers of all forms and levels.

3- Being in line with the higher interests of religion and society. The rationale to revolt might be existent; however, such an act would leave severe impact and consequences that would be more harmful. These include sedition, disruption of public order, and loss of control, etc.

4- Having an integrated project that invests the results of that movement, not theoretically though, since this project is available to the Imams (P) due to what Allah taught them. Scholars who meet the conditions may deduce the rules and laws from

sources. It is rather on the practical level. In other words having qualified people to perform this integrated divine project and implementing it in reality.

### **Legitimacy of Revolting against the authority:**

The legitimacy of revolt is deduced from some of the honorable verses, such as Allah's saying, {And what is the matter with you that you fight not in the cause of Allah and for the oppressed among men, women, and children}(Nisaa:75).

Allah also said, {And it was not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, 134 synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him}. (Hajj:40)

Imam Ali (P) initiated the legitimacy of this confrontation to change the wrong since the first days of the perversion. He took with him the Prophet's

daughter (P) and visited the homes of the migrants and the helpers asking support for the revolt. They, however, did not respond. Previously mentioned is his saying, if I had found forty willful people of them, I would have revolted against the group.”<sup>(1)</sup>

Khawarizmi narrated in “Manaqeb saying, “Omar Ibn Khattab gave a speech saying, “If we stopped you from what you know to what you renounce, what would you do?” He said that, and they were silent. So, he said it three times. Ali (P) rose and said, “Then, we would ask you to repent. If you do, we would accept you.” Omar said, “What if I do not?” Imam Ali said, “Then, we strike your head.””<sup>(2)</sup>

They [imams] issued many narrations to mobilize the nation to this confrontation and casting the responsibility upon them. They wanted to annul the opposite culture that the preachers of the authority

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(1) Bihar Anwar: 28/313 citing the Book of Saqeefah for Jawhari and the Battle of Siffin for Nasr Ibn Muzahim, in addition to others.

(2) Refer to my book (The role of Imams in Islamic Life); 30, 260.

fabricated to flatter them. They falsified sayings of the Prophet on the need to obey the ruler even if he were licentious and forbidding revolt even if he committed sins and blasphemed in public.

Imams had sayings in this regard, including:

1- Narration of Masaada Ibn Sadaqa citing Jaafar Ibn Mohamad (P) saying, “Imam Ali (P) said, “Allah does not torture the public with the sins of the scholars if they committed sins secretly without the public’s knowledge. If the sin were committed in public, and people did not change that, then both sides would deserve Allah’s punishment. He said, also, “The Prophet (P) said, “If a person commits a sin in private, he would only harm himself. If he did it in public and no one changed it, people are collectively harmed.” Jaafar Ibn Mohamad (P) said, “”He humiliates the religion of Allah, and the people against Allah take him as a model.”<sup>(1)</sup>

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(1) Wasail Shia: Chapters of Ordering and Forbidding, Chapter: 4, Section 1.



In simpler words, it is absolutely a must to change by all means.

2- Tabari in his history cited Abdurrahman Ibn Abi Leila saying, “I heard Ali (P) saying, when we met the army of Levantine (Muawiyah), “Believers, who sees an adopted aggression and a sin called for, and he refuses it with his heart, then he would be safe from it. Whoever renounces it with his words receives good rewards. He is better than the first. Whoever decries it with the sword, in order for Allah’s word to prevail and the oppressor’s word to diminish, then, that is the person who is on the path of enlightenment and on the right way. He has true belief in his heart.””(1)

3- In Nahjul Balagha, Imam Ali (P) says, “By my life, there will be no regard for anyone nor slackening from me in fighting against the one who opposes right or gropes in misguidance. O creatures of Allah, fear Allah and flee unto Allah from His wrath (seek

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(1) Wasail Shia: Chapters of Ordering and Forbidding, Chapter: 3, Section: 8; Nahjul Balagha: 3/243; Hikmah (373).

protection in His Mercy). Tread on the path He has laid down for you and stand by what He has enjoined upon you. In that case, Ali would stand surety for your success (salvation) eventually even though you may not get it immediately (i.e. in this world).<sup>(1)</sup>

4- Tabari in his History and Ibn Athir in Al-Kamel narrated that Imam Hussein (P) gave a speech to his companions and the opposing companions of Al-Horr.

He thanked Allah and commended on him. Then, he said:

People, the Prophet (P) said, “The people who see an unjust ruler disobeying Allah’s commandments, failing to abide by the oath pledged to Allah, violating the Sunnah of the Prophet (P), ruling by wrongdoing and aggression, and do not object to him, whether with a deed or saying, Allah would treat those people in a similar way like He treats the unjust ruler.

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(1) Nahjul Balagha: 1/58; Sermon (24)

Those have committed themselves to the obedience of the devil and have left the obedience of the Merciful. They have spread corruption and abandoned divine punishments. They have taken the return and did what Allah forbade, and prevented what Allah ordered. I am the most rightful to object to them.”<sup>(1)</sup>

In my opinion, the narration explicitly says that the unjust ruler should be challenged.

5- Tabari also narrated citing Imam Husayn (P) in a sermon at Dhi Husam, “Do you not see that right isn’t applied, whilst wrong doing is not being prevented? Every true believer shall desire the meeting of Allah. Surely, I don’t see death but martyrdom, while living with tyrants isn’t but dissatisfaction,”<sup>(2)</sup> and in Tuhaf al-Uqul, “I see death but happiness.”

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(1) History of Tabari: 7/300; Al-Kamel for Ibn Athir: 4/48.

(2) History of Tabari: 7/301.

6- In the will of Imam Husayn (P) that he wrote and left with brother Mohamad Ibn al-Hanafiah, “I have risen not to create disunion and inequity nor oppression and corruption among the Muslims, but to rectify and reform the Ummah of my grandfather the Holy Prophet (P). I want to enjoin what is good and forbid what is evil. I desire to revive the way of my grandfather, the Holy Prophet (P), and my father ‘Ali ibn Abi Talib.’”(1)

**I say** that the citation is clear on revolting against unjust rulers.

7- There is a story of Jaber citing Abi Jaafar (P) saying, “Denounce with your hearts, pronounce with your tongues, and hit with your foreheads. Fear not anyone’s blame.”(2)

Overall, hitting foreheads includes revolting against the authority.

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(1) Bihar al-Anwar: 44/329.

(2) Wasail Shia: Chapters of Ordering and Forbidding; Chapter: 3; Section: 1.

8- Imam Ali (P) said in Nahjul Balagha, “If people had not come to me, and supporters had not exhausted the argument, and if there had been no pledge of Allah with the learned to the effect that they should not acquiesce in the gluttony of the oppressor and the hunger of the oppressed, I would have cast the rope of Caliphate on its own shoulders.”<sup>(1)</sup>

9- Imam Ali (P) also said, “I heard the Prophet (P) say many times, “A nation shall not be sacred when the weak person’s right would not be taken from the strong oppressor without stuttering.”<sup>(2)</sup>

Practically, the last two narrations indicate that a Muslim, notably a scholar since we mentioned they have tools and influence, may not be silent and careless about the grievance and confiscation of rights from people. In general, these texts include all means of change, including armed activity unless there another barrier existed.

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(1) Nahjul Balagha: 1/31; Sermon: 3.

(2) Nahjul Balagha: 3/113; Book 53.

10- A documented story of Fudhail Ibn Ayyadh citing Imam Sadek (P) says, “Fudhail, by Allah, the harm of these people on this nation is more than the harm of Turks and Daylamites.”<sup>(1)</sup>

We can conclude that the Imam does not want to just compare both sides, but he wants to present the implications, including the need to defeat and fight them.

11- There is a famous narration of the Prophet (P) saying, “Whomever hears a man calling Muslims to help and does not answer is not a Muslim.”<sup>(2)</sup>

This narration is clear on overlooking the need to support the oppressed and unprivileged and saving their rights, freedom and dignity.

There are also many narrations on the need to change by action (hand). These were mentioned in the previous part of the book on the chapter discussing

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(1) Wasail Shia: Chapters of Ordering and Forbidding; Chapter 37; Section 6.

(2) Wasail Shia: Book of Jihad against the Enemy; Chapter 59; Section 1.

the ranks of this duty.<sup>(1)</sup> One story is the narration of Yahya (Ibn) Al-Tawil citing Abi Abdullah (P), “Allah never dictated the prevalence of words and the restriction of the hand. Both either enacted with one another, or they are both restricted together.”<sup>(2)</sup>

A practical example would be that in each aspect where ordering and forbidding are allowed by words, it may be changed by actions. This is a response to whomever allows compliance to the duty by words and restricts it by hand.

An unrestricted hand includes revolting against the authority.

## **Laying the Foundations for the Political Project of the Household of the Prophet (P):**

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The example we want to highlight is in the numerous traditions that the Infallibles (P) have been

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(1) Refer to it in section eight of the “Encyclopedia of the Jurisprudence of Disagreement.”

(2) Wasail Shia: Book of Jihad; Chapters of Jihad against the Enemy; Chapter 61; Section 1; Chapters of Establishing the Right and Eradicating the Wrong; Chapter 3; Section 2.

spread to refuse the unjust authority and to declare its illegitimacy. They elaborated its risks on the religion and the interests and rights of the nation. They called for the eradication of this great wrong and the restoration of the right to those who deserve [the Caliphate]. They created a state of upheaval, mobilization and turbulence for a large segment of the nation. They founded for cases of mutiny against the authority, too. Additionally, there were also armed revolutions that resulted against the unjust regimes.

There are other benefits, for these narrations, in providing evidence for those who do not believe in the existence of a political project for the Imams. When they, i.e., the Infallibles criticized the authorities, that meant they had an alternative. If they wanted to oust an existing status, there must be an alternative to substitute its absence. Perhaps, this notion might be logical for many rebels, particularly those who are educated.



Otherwise, the hopes of the rebels would have been doused. In fact, we heard that some of the rebels held the slogan of the satisfaction of the Prophet's Household (P). Some of the Imams' followers demanded them to revolt; however, they would explain to them that when they did not revolt, it was because people were not ready, and not because they do not believe in political authority.

Imam (P) would welcome such a rebellious spirit for some of the children of the nation. He really wished it would last. Ibn Idriss narrated in *Mustatrafat as-Sarair* citing the book of Abi Abdullah al-Sayari<sup>(1)</sup> about a man who said, "Someone mentioned at the seating of Abi Abdullah (P) a man who revolted, and he was a member of the Prophet's household. He said, "I am still prosperous with my followers as long as

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(1) Nagashi said about Sayari that he was weak [to refer to] and that his faith was corrupt. He described his narrations as being bad with many cut links in them. Ibn al-Ghadairi described him as weak and worn out. He also said he was a fanatic and perverted. However, the writer of *Mustadrak* tried to prove his trustworthiness by the abundant [citation] of Kulaini and others from him.

that rebel from the Prophet's household keeps revolting. I wished he had revolted, and I was supporting his family on his behalf.””(1)

In my opinion: The prosperity that [the revolution] left him and his followers can be imagined in a number of directions:

1- Because these revolutions remain a flame igniting objection against injustice and corruption and seeking to change.

2- They also prevent the authority from going further in perversion and despotism fearing the discontent would increase.

3- Because they get the unjust busy enough to leave the right and the rightful [rulers]. It may

146 convince some unjust rulers that the approach of the

Household of the Prophet (P) is not a jeopardy to their rule. Therefore, they might be less unjust and oppressing.

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(1) Wasail Shia: Book of Jida; Chapters of Jihad against the Enemy; Chapter 13; Section 12.

4- In addition to the hope these revolutions made in the souls of the oppressed and the deprived people to establish the right and justice.

Therefore, the Imam (P) never stopped these risings or stood against participating in Jihad. He never put them down as long as the result was in favor of the religion and Muslims. In a long narration in which Imam Sadek (P) mentions the conditions for anyone participating in Jihad, he says, “We would never say “do not participate in Jihad” to anyone wanting Jihad, while different from our description of the conditions that Allah stipulated the believers and fighters to have. However, we say, “We taught you what Allah has stipulated from the people participating in Jihad, to whom he gave a pledge and bought their souls and money for Heavens. A man must repair the underperformance he knows in himself. Indeed, he must compare these to the conditions Allah stipulated. If he sees that he has completed them, and they are completed in him, then

he would be among those whom Allah permitted to conduct Jihad. Otherwise, if he refuses and wants to be a fighter with the persistence to continue committing sins and forbiddance, and he wants to fight recklessly without sight and facing Allah with ignorance and untrue narrations, I swear, the traditions have said that Allah supports this religion with people who have no shares. A man should be god-fearing and he must be aware not to be one of them. Allah has made it clear, and you have no excuse to be ignorant after this elaboration. There is no strength save in Allah. He suffices us, and we trust in Him. Our destinies shall be to Him.<sup>(1)</sup> The Imam expresses that he does not object [Jihad] in general; however, he calls them, in view of his function as a source of enlightenment to people, to do what should be done.

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(1) Wasail Shia: 11/28; Book of Jihad; Chapters of Jihad against the Enemy; Chapter: 9; Section: 1.

## Imam's Abstention from Supporting the Openly Armed Rebellions:

Nevertheless, the Imam (P) was cautious against directly forming ties with the people who publicly revolted against the authority. Moreover, there are narrations supporting the stances that some of his companions took. These companions are like Zurarah and Mu'min al-Taq.<sup>(1)</sup> Both have abstained from responding to the call of Zaid to participate in the revolt with him. We can conclude several advantages of this stance:

1- It came in order not to grant the authority an excuse to condemn the Imam and assassinate him before he performs his blessed role.

2- Because his function and the function of his companions, who were scholars, was to solidify the existence of the School of Thought of the Prophet's Household and expand its reach, in addition to

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(1) The narrations will be mentioned in (page 376) of the original publication.

establishing a good group of believers in the project of the Imam (P). They did not actually want to accomplish temporary unsustainable achievements.

3- Perhaps the lack of enthusiasm of Imams (P) towards the armed revolutions and their abstention from the open support to those in revolt was to protect the base of believers in the approach of Imam (P) and preserving them against acts of exclusion. If the Imam had issued a public endorsement, large numbers would have enrolled in those acts of armed rebellion. The Imam sufficed with unsatisfied deprived people or angry rebels. Therefore, Imam (P) said, “I am still and my followers safe”. In such a position, he wants his base that is loyal to his project to be far from armed conflict with the authority as their jobs are the most important as mentioned earlier.

4- Some narrations convey a notion that the Imam’s abstention from supporting the revolt was for suspicions around the intentions of some of the rebels. These had wrong misconceptions about the Imamate.

There is the true narration of al-Ais Ibn al-Qassem that he narrated in Ihtijaj. He said, “Imam Sadek (P) was told, a man of you, the Prophet’s household, revolts and kills and many people are killed with him. Imam was silent for long and said, “They have liars among them, and in others, there are ones who falsely deny [the Imamate]<sup>(1)</sup>.”

### **Disagreement among Scholars on the Evaluation of the Heads of Revolts:**

Due to the secrecy of these stances and the need to keep them hidden, as some were vague, while many narrations juxtaposed, Shia scholars have evaluated the heads of rebellions differently. Shahid Sadr Thani said in his commentary on my book (The Role of Imams in Islamic Life: 333), “What I have found studying all narrations about those rebels is that they are different in terms of religious practice, psychology, culture and targets. There is no proof that

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(1) Ihtijaj: 2/120.

they all took a permission from the Imams (P), even in secret. Moreover, many of them did not call for the satisfaction of the Household of the Prophet (P). It is sufficient for that matter to read the narration, “If he had triumphed, he would have yielded to Allah from that [rebellion]. Be it other than “Zaid the Martyr” and some of the few others like Yahya who did not have the enthusiasm for such loyalty. It is enough to see that a number of them succeeded in his rebellion and established a state. However, they did not think of granting rule to the Imams (P); one example is the rebel of Tabaristan. One probability is that the call for the satisfaction of the Prophet’s household was just a slogan for some of them to gain wide support. The rebel’s exemption from the ruling of fearing can be only by lack of knowledge of the ruling or by permission from the Imam. We can perhaps assume them to be true from that perspective. However, it is hard for those to think of loyalty to the satisfaction of the holy Household. Even if they had asked the



Imams to lead the rule of their state (if they succeeded), it would be uncertain that the Imams would approve. The required state for Imams is not a shaky state. They seek an international state of justice, as it is known. Would the rebel have been sure of their approval? In whatsoever case, these rebellions are religious movements that resulted from a feeling of injustice against the conditions they were living in. We cannot describe many of them through a further background that is wider than this scope.”

**In my opinion,** I am not here detailing the deliberation to include the rightfulness and legitimacy of those revolts. However, we can briefly propose a number of aspects, even if they were just considered as assumptions. It would be just to cast away the negative perception of the prominent figures of the Household of Imam Ali (P), particularly the descendants of Imam Hasan (P). Indeed some narrations have cited stories that the general public would not accept. As such, how would the people

who know the greatness and holiness of the Imams accept them?

The following propositions are among those assumptions:

1- The rebels had a complete secret agreement with the Infallible Imam (P) on the distribution of roles. They would appear to be in disagreement with the Imam to the extent of blaspheming his honorable position.<sup>(1)</sup> They were keen on preserving his safety, and they wanted to refute any suspicions the authority had about the Imam. Tyrants used to jail people for suspicions and kill others based on accusations. They probably did this even if this superficial negative

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(1) Among those stories, there is a saying of Imam Sadek (P), "This would push you to be envious of my son." Refer to the conversations among the prominent figures of the descendants of Hashem in Abwa' with Imam Sadek (P) at the end of the reign of the Umayyad State, mentioned in Maqatel al-Talibiyin: 140. It was cited in Bihar al-Anwar: 47/227. It was also cited in Irshad for Moufid: 2/190-192. In the narration Abdullah Al-Mahdi was quoted saying, "Having known that my son here is al-Mahdi, come to pay allegiance to him." However, you would find in Bihar al-Anwar: 47/302-304 several stories indicating they know who the promised Mahdi is, and that the one proclaimed was not him.

relation with the Imam led to a calculated loss of some of the soldiers of Shia who would leave them for their apparent boldness against the Imam. On the other side, the Imam would express his disagreement of their acts so that the authority would hear of that. Because of these two stances, we can understand the narrations, such as those narrated in Ihtijaj citing Imam Sadek (P) saying, “Every one of us has an enemy from inside his household.” He was told, “The descendants of al-Hasan do not know who is righteous?” He answered, “Yes, they do. However, they are full of envy.”<sup>(1)</sup>

2- Imams (P) used to hide the detailed names of the stipulated Imams from some of their relatives because they probably pitied them in order not to be obliged by such evidence to pay allegiance to them, when the Imams themselves knew their relatives’ ambitions for rebellion. They might have wanted to keep it as a secret so that their relatives would keep

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(1) Ihtijaj: 2/120.

their drive for revolt. If they knew about the stipulation, they would have been obliged to take the permission of their Imams. However, Imams do not explicitly give a permission for revolts, which would stop them. Moreover, this is what the Imams did not want to happen. Therefore, they kept the names of the stipulated Imams hidden.

◆ **Investigating the Revolts of the Descendants of Imam Ali, and the Importance of Referring to the Leader about the Revolts:**

Some narrations invite the notion of referring to the leader. In a considerable narration of Aban, he said, “Al-Ahwal told me that Zaid Ibn Ali sent to him while in hiding. He said, “I went to him. He told me, “Aba Jaafar, what would you say if one of us called you for revolt? Would you come out with him?” I told him, “If it were your father or brother, I would have revolted with them.” He responded, “I want to revolt against those people, join us.” I said, “No, I would

not, although I would sacrifice myself for you.” He said, “You would not help me?” I said, “It is only one soul, if Allah had an authority [Imam] on Earth, then whoever does not join you survives, and whoever joins you is doomed. If there were no Imam on Earth, then whether someone joins you or not, it would be the same.” He said, “Aba Jaafar, “I would sit with my father to the same meal. He would feed me generously, and would cool the hot food for me pitying that I would burn my tongue. Do you think he did not fear for me from Hell? Why would he tell you about religion and not me? I said to him, “I sacrifice myself for you, he did not tell you because he feared for you from Hell. He was afraid that you would not accept him and end up in Hell. This is why he told me. If I accepted what he said, I would be saved, but if I did not he would not care if I entered Hell. I am your sacrifice, are you better than prophets?” Zaid said, “No, prophets are better.” I said, “Jacob tells Joseph, {He said, "O my son, do not relate your vision

to your brothers or they will contrive against you a plan}. Why did not he tell them? It was in order not to plot schemes against their brother, right? You see, he did not tell them. Similarly, your father did not tell you because he was afraid for you.” Zaid said, “By Allah, I say to you that your companion in Madina told me that I would be killed and crucified in Kinasah, and that he has a paper that says I would be killed and crucified.”

When I went to Hajj, I told Aba Abdullah (P) with what Zaid had said to me, and what I answered. He said, “You took him from within his hands, from his back, from his right, from his left, from above his head, and from below his feet, and you left him nowhere to go.”<sup>(1)</sup>”

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Zurarah was cited saying, “Zaid Ibn Ali said to me when I was at Abi Abdullah, “Boy, what do you say about a man from the Household of the Prophet (P) asking for your support? I said, “If I had to obey

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(1) Kafi: Section 1; Book of Evidence (Hujjah); Chapter of the Need for Evidence; section 5.

him I would have done so; however, if I had no obligation to obey him, then, I have the choice to either support him or not. When he came out, Abu Abdullah (P) said, “You took him by Allah from within his hands, from his back and you left him nowhere to go.”<sup>(1)</sup>

The writer of Al-Bihar cited a letter from Imam Sadek (P) by Sayyed Ibn Tawoos saying in Iqbal al-A'mal with a citation of Ishac Ibn Ammar. The letter was to the descendants of Imam Hasan in their prison. There are also narrations that were evidenced to be true proving that they had adequate belief in the Imams, and that they acknowledged the noble position of Imams. One narration is of Ibrahim Ibn Abdullah Ibn al-Hasan. He was asked about his brother Mohamad whether he was Al-Mahdi who is mentioned in [scriptures and traditions]. He said, “Al-Mahdi is a promise from Allah to his prophet (P). He promised the prophet to give his household al-Mahdi

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(1) Ihtijaj: 2/120.

(The Enlightened), but he was not named and his time was not revealed. My brother performed a duty of establishing the right and eradicating the wrong. If Allah wanted to make him Al-Mahdi who is mentioned, then it is a grace of Allah given to whom Allah wants to bless of among his servants. Otherwise, my brother did not leave a duty of Allah upon him awaiting a certain promised time that he was not ordered to wait.”<sup>(1)</sup>

Imam (P) might state in public defending the heads of those rebellions. However, that might be within very limited scopes. It might also be when the revolts ended, when their surrounding environments died out, and their consequences stopped. This might

160 be for the same caveat mentioned above. One

example is what Zaid, the Martyr, got. In the true narration of Al-Ais Ibn al-Qassem citing Abi Abdullah (P), he said, “By Allah, if one of you had two souls, he would fight with one to try with it, and

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(1) Refer to Bihar al-anwar:47/299-304 citing Iqbal al-A'mal: 3/28.



he would have the other one left to do what his soul had discovered. However, a man has one soul. If he loses it, then, his remorse is gone. You are more worthy of choosing what will happen to you. If anyone of us comes out [in revolt], look for what reason you revolt. Never say Zaid revolted. Zaid were a scholar, and he was truthful. He did not call you to support him; instead, he called you to gain the satisfaction of the Prophet's household. If he had triumphed, he would have fulfilled his promise. He only revolted against a ruler of a society to eradicate [injustice].”<sup>(1)</sup> So on and so forth until the end of the tradition.

**In my opinion,** Zaid revolted against an oppressing authority that gathered on injustice. He wanted to deliver right to the rightful rulers. Al-Majlesi said in *Mir'at al-Uqul* quoting the Imam, “...against a ruler of a society to eradicate it’ is the

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(1) Wasail Shia: The Book of Jihad; Chapters of Jihad against the Enemy. Chapter : 13; Section 12.

cause Zaid did not triumph. He said, “Therefore, he did not triumph”.<sup>(1)</sup>

Perhaps, a further analysis would lead to the difference between the narrations commending Zaid, the Martyr, praising him, and assuring his honesty, faithfulness and loyalty to the Prophet’s Household. The narrations also endorsed his revolution. There is no simultaneity between the two perspectives. A tradition says, “Allah loves the creature, yet hates his deed.”<sup>(2)</sup> Perhaps, the disliked deed of Zaid was creating a rationale for a sect following him saying what he said to Imam Baqer (P). There is a long narration mentioned by Kuleini in Kafi. He says in wrath, (Our Imam does not sit at home with his curtains dropped. He does not put people down against Jihad. Our Imam is the one protecting his side and struggling for the path of Allah as Jihad should be. He must protect his followers and preserve his

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(1) Mir’at al-Uqul: 4/365 of the old print version.

(2) Refer to the analysis and aspects of this tradition in the book, the Rhetoric of the Era: 8/112.

women”<sup>(1)</sup>Some people exploited this approach to start a new antagonist doctrine to the doctrine of the Prophet’s Household. There was a state of dissent, loathing, and an exchange of accusations. Imam Sadek (P) wanted someone other than Zaid, in view of his status and proximity of the pure Imams, to conduct the revolt. Therefore, Imam commended the person as he merits praise. However, he did not praise the action in order not to create a criterion to know the righteous Imam from the corrupt one through armed revolt. Indeed, the Infallible Imams (P) had established the qualities of the truthful Imam.

This disengagement can be endorsed by the narration citing Imam Sadek (P) on the prominence of al-Sahla Mosque in the outskirts of Kufa. He had asked people from the city about his uncle Zaid. He (P) said, “If my uncle Zaid came to it when he revolted and prayed asking Allah to shield him, he

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(1) Kafi: 1/356; the Book of Evidence; Chapter of What Separates the Claim of the Righteous and Corrupt, Section 16.

would have protected him for twenty years.”<sup>(1)</sup> Imam did not say, “Allah would have supported him in war.” He seemed to be reluctant about the gains that Zaid’s movement had achieved. He was rather more interested about his personal safety. However, this perceived notion is more a reflection of the blessings of the Mosque as it was the place where Prophet Abraham (P) started his strife against the giants, according to the narrations.

Whatever the case might be, I wanted through the criticism of such suggestions to emphasize the need to refer to the leader for assignments from him, as he knows the intricacies of issues and provisions. May Allah help us all.

164 In the book “Uyun Akhbar al-Rida”, “when Zaid Ibn Musa Ibn Jaafar was taken to Ma’moun having revolted in Basra and burned the homes of the Abbasids, Ma’moun held his brother Imam Ali Ibn Musa al-Rida (P) accountable for the deed. He told

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(1) Bihar al-Anwar: 100/434 from the stories of the prophets: 79.

him, “Aba al-Hasan, your brother has revolted and has done what he committed. Before him, Zaid Ibn Ali revolted and was killed. If it were not for your status in my eyes, I would have killed him. He committed a grave deed. Imam Rida (P) said, “Commander of the Faithful, do not compare my brother Zaid to Zaid Ibn Ali who was a scholar of the Prophet’s Household. He acted in wrath in the path of Allah. He fought his enemies until he was killed in the path of Allah. My father Musa Ibn Jaafar told me he heard his father Jaafar Ibn Mohammad Ibn Ali (P) saying, “May Allah cast his mercy upon my uncle Zaid. He called for the satisfaction of the Prophet’s Household. If he had triumphed, he would have fulfilled his promise. He consulted me in his revolt. I told him, “Uncle, if you accept to be the one killed and crucified in Kinasah, it is up to you. When he passed away, Jaafar Ibn Mohammad (P) said, “He shall be doomed whoever heard his call and did not answer.”” Ma’moun said, “Aba al-Hasan, what about

the one who claims the Imamate but is not entitled to it? Imam Rida (P) said, “Zaid Ibn Ali did not acclaim what was not his right. He was more pious towards Allah to do that. He said, “I call you to the Satisfaction of the Prophet’s household.” The warnings against the unjust Imams is stipulated for whomever acclaims that Allah stipulated him, then he calls to other than the religion of Allah, and perverts from the path of Allah without knowledge. By Allah, Zaid was among those addressed in this verse, “{And strive for Allah with the striving due to Him. He has chosen you}.”<sup>(1)</sup>

166 Imam Sadek (P) said about Zaid, “My uncle was a man for our worldly existence and our afterlife. By Allah, he was a martyr like other martyrs who passed away with the Prophet (P), Ali, al-Hasan, and al-Husayn.” In another tradition citing al-Baqer (P) speaking the words of his forefathers, he said, “The Prophet (P) said to al-Husayn (P), “O Husayn, there

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(1) Uyun Akhbar al-Rida: 173, Chapter 25; What has Been Said about Zaid Ibn Ali; Section 1.

comes out of your descendants a man called Zaid who comes with his companions on Judgment day and surpass people in pride and high status. They enter Heaven without judgment. In a tradition of al-Sadek (P) to Fodheil, “O Fodheil, you witnessed with my uncle the fight with the Levantines (Umayyad army)?” Fodheil said yes. Imam said, “How many have you killed?” Fodheil said he killed six. The Imam asked if he doubted whether he should have killed them or not. Fodheil said if he were in doubt, he would never have killed them. Fodheil said he heard Imam saying, “May Allah make me a participant in that bloodshed. By Allah, Zaid and his companions were martyrs just like Ali Ibn Abi Taleb and his companions.”<sup>(1)</sup>

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(1) Bihar al-Anwar: 46/171 History of Ali Ibn al-Husayn. Chapter 11, Section 20. On the same issue, hadith 24. It was narrated that Zaid Ibn Ali Ibn al-Husayn said, “In every era, a man of us the household of the Prophet (P) is made an authority by Allah to his people. And the authority of our time is my nephew Jaafar Ibn Mohamad whom his followers shall never be lost and whomever disobeys him is never enlightened.” We do not need to discuss in length on the orientation of the narrations

Perhaps among those<sup>(1)</sup> praised rebels is al-Hussein Ibn Ali of the Battle of Fakhkh. Abu al-Faraj, if what he said were true, said in *Maqatel al-Talibiyyin* and was cited in *Bihar* saying, “Imam Musa Ibn Jaafar said when he [al-Hussein of Fakhkh] was killed, “Surely we belong to Allah and to Him shall we return. By Allah, he passed away as a virtuous Muslim, a man who fasts frequently, a man who establishes the right and eradicates the wrong.”<sup>(2)</sup>

Another narration says, “During the allegiance of al-Hussein Ibn Ali of the Battle of Fakhkh, he said, “I pledge to you with an oath to follow the book of Allah and the Sunnah of the Prophet (P) and for the obedience of Allah and never to disobey Him. I call

168 you to attain the Satisfaction of the Prophet’s

Household. I pledge to implement the Book of Allah

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that appear to be vilifying Zaid (Refer to the Book: *Studies on the Leadership of the Scholar* for Sheikh Montazari: 1/213).

(1) There is a more detailed deliberation on the topic in my book (*The Role of Imams in Islamic Life*), There is a commentary from our instructor Shahid Sadr Thani.

(2) *Bihar Anwar*: 48/165.



and the Sunnah of the Prophet (P) and to rule justly and to divide equally.””(1)

### **Revolt of Imam Husayn (P):**

The revolt reaches its highest pinnacle when the Infallible Imam conducts mutiny. One example is the revolution of Imam Husayn. (On Page365 of the original work), there is mention of some of his words when he elaborated the purpose of his revival. He intended to conduct reform, to establish the right and eradicate the wrong.

### **Summary on the Opinion of Rebellion against the Authority:**

Based on the above, we conclude that stopping 169 the unjust ruler from oppression and aggression, in addition to monopoly and confiscation of rights and freedoms and judging with other than what Allah revealed as well as committing sins, heresy and

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(1) Maqatel al-Talibiyyin: 299-302.

corruption in public and the like might be in several ways, according to the ranks of implementing the duty [of ordering and forbidding]. This can indeed reach the limit of rebellion if it should be, according to the previously elaborated conditions (Page: 362). This can be evidenced through the following:

1- The several specific narrations.

2- Generalizations from verses and narrations indicating the necessity of establishing the right and eradicating the wrong and changing by actions [by hand] in addition to defending and supporting the disempowered.

3- The actions from the biography of Imam Husayn (P) when he conducted the rebellion.

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I have previously expressed by my saying (maybe) that it is permissible opposite to the delusion of the taboo that some imposed on the basis of a number of narrations that will be discussed. Otherwise, this rebellion might be a duty if it is the only way to establish the right and eradicating the

wrong, and if there were no obstacle against it, according to what the scholar who meets the conditions decides.

### **Caveats:**

Here, there is a number of issues to be taken into consideration:

### **Rebellion is not limited to armed activity:**

**(First)** Rebellion against the authority is not restricted to armed activity exclusively. However, it also includes the declaration of rejecting the authority and publicly disobeying it. This is actually more comprehensive than initiating armed activity. There is no proof that Imams (P) adopted armed confrontation against the authority, despite the fact that they were able to mobilize supporters and followers. They did not resort to this method, even when their lives were jeopardized. When the Imam was threatened by assassination, the Imam can protect himself, solidify his position, imply using force and call to armed

mutiny to prevent the oppressor from conspiring. However, Imams (P) did not do that. They faced their destiny while satisfied and content with what Allah has chosen to them.

### **Imam Husayn (P) did not Aim at Initiating a Military Coup:**

Even Imam Husayn (P) did not start a military activity. In other words, he did not revolt with the purpose of ousting the tyrannical authority. If he wanted, he would not have taken his family, women and children in addition to a limited number of his companions. He knew that the wolves in the deserts would dismember his body between Nawawis and

172 Karbala. However, he revolted to reform the nation, order the right and forbid the wrong, as he himself explicitly said.<sup>(1)</sup> He wanted to revive the Sunnah [of

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(1) Refer to the Letter (Reform: Letter of Imam Husayn (P) in the Book “Rhetoric of the Era”: 8/71; you find in it the saying of the Commander of the Faithful (P), “O Allah, you know that we did not compete for an authority and did not seek to obtain anything of the leftovers of this wrecked pieces of this world.

the Prophet] and get rid of heresy. He wanted to establish the rule and provisions of Allah. That was after he was compelled following the thousands of messages that came in to him and demanded him to go to them [in Kufa]. Later, he sent his cousin Muslim Ibn Aqil to validate the allegiance of people to obey him. Muslim answered him that they were resolute and supportive as best can be. His stance when he responded to them was like the stance of his father, the Commander of the Faithful (P) after Othman was murdered. He expressed his position when he said, “if those present had not been here; if I had had no evidence that there were supporters, I would have left this matter as it existed. I would have granted the last the rule of the first. You would have found out that

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However, we aimed at returning the landmarks of your religion. We wanted to spread reform in your country. We wanted the oppressed creatures of your to be safe, and for the unimplemented rules of your religion to be restored.” (Nahjul Balagha: 131.)

your whole world for me was worth less than the sneeze of a goat.<sup>(1)</sup>

Imam Husayn (P) only fought when he did it on Ashura (tenth day of Muharram 61 A.H.) to defend himself when people forced him to do so, and self-defense is a duty. Imam Husayn ordered his companions not to start the other army with combat in order not to leave the enemy an excuse. Even his messenger Muslim Ibn Aqil did not conduct a military coup. He did not take over the palace of the ruler in Kufa by force despite the fact that Kufa was within his grip. He only besieged the palace to save the oppressed like Hani Ibn Urwa.

174 Therefore, Imam Husayn (P) knew, on the road to Kufa, that the people of Kufa let him down when they turned against him. He also knew that Muslim Ibn Aqil was killed. Also, Horr Riahi intercepted him with his army to take him. Then, Imam Husayn (P) said to the army among other words, “If your allegiance were

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(1) Nahj al-Balagha; Section 1; Shaqshaqiyah Sermon.

other than the letters you sent me and your ambassadors who came to me, I will return to the place I came from.” However, Horr and his army stopped him and forced him to take a road that would neither take him back to Madina nor get him to Kufa. Imam (P) headed left until he arrived in Karbala where he stopped and erected the camp.<sup>(1)</sup>

Imam Husayn repeated his request to the enemy on Ashura when he argued with evidence that they contacted him and asked him to come to them. Then, Imam Husayn had an excuse not to respond to them. It was a case just like had happened to his brother, Imam Hasan, left the chieftdom of Muslims and returned it to them when they let him down and were reluctant to support him. Both Imams Hasan and Husayn have the same path, stance and approach. The legitimate rulers of Islam would not coerce the nation over anything. These results that I am mentioning are

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(1) Sahih men Maqtal Sayyid Shuhada was Ashabih (The Right on the Killing of Imam Husayn (P)): 581.

key facts in this regard that must be taken advantage of.

Some people concluded that the argument regarding the military revolution of Imam Husayn was debatable. Shahid Sadr al-Awwal (the First) said in a research titled (The Role of Imams in Islamic Life) that I explained in a book holding the same title, “The positive role of Imams (P) was in the uncovering of the perverted leadership as it became a grave jeopardy. They had to do that even if it meant doing it through armed clash with the authority and obtaining martyrdom for the sake of uncovering its falsification and paralyzing its schemes, just like Imam Husayn (P) did with Yazid.”<sup>(1)</sup>

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### **Was Imam Husayn’s Movement a Particular Duty for Him Only?**

Shahid Sadr Thani commented on the first paragraph of his words in what appeared to mean that

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(1) The Role of Imams in the Islamic Life: 31.



the movement of Imam Husayn was exceptional, i.e. a particular duty for him only. Sadr says in his commentary, “The danger was not really imminent. It was sufficient for him to perform some actions to repel the danger and limit this action to certain deeds. He did not have to face martyrdom. Imam Husayn could have gone to Yemen or any other place even if it meant taking shelter for a limited time. Even if Imam Husayn (P) had concluded a truce with Yazid, that would not have been a wrong deed. It would not be more grievous than those actions of his father and brother. Wisdom [divine will] stipulated his death for causes that the ordinary person would not be able to comprehend. We will mention two of them:

**First:** He has a benefit for him and the martyrs with him as he has reached sublime degrees that Allah gave to him that no one can reach without becoming a martyr. Martyrdom is so cheap in his eyes if he had to die to obtain those degrees. This is the same rhetoric that applies to his companions who wanted to be

rewarded [in Heaven] according to their individual degree and loyalty.”

**In my opinion**, this benefit is not limited to the afterlife; however, in this world, there are blessings of Imam Husayn (P) and advantages to the religion, the Shia faith and the believers. The impact of this benefit cannot be equated with any other reason. This means that the religion, faith and believers reach degrees and extents that they will only reach with such great sacrifice of Imam Husayn (P).

**Second:** there is benefit for the society, which means that he gives a perfect example of sacrifice for the sake of Allah. Afterwards, what remains in the hand of any human is certainly less than his sacrifice whether in the minor Jihad [Military combat] or major Jihad [struggle against oneself] or any other work of the personal or public works. A man would be ashamed when he compares his work to that of Imam Husayn (P). He can find a great gap between his

deeds and Imam Husayn's accomplishments, in addition to other matters."<sup>(1)</sup>

**In my opinion**, some debate the claim that Imam Husayn (P) revolted for a duty specific to him only, but this argument is surely incomplete. That is, if the meaning behind a specific assignment is not being evident for others, even when the same conditions and objective circumstances are accomplished because:

1- This is not evident, and it is against the original case that requires generalization and commonality.

2- Imam Husayn (P) himself stated that his assignment was not particular; however, it is general to all who have obtained the conditions of assignment to revolt. He said in his speech to the companions of Horr, "You have a good example in me."<sup>(2)</sup>

3- The words of Imam Husayn above are explicit in their general nature when he justified his revolt and its objectives.

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(1) The role of Imams in Islamic Life: 31.

(2) History of Tabari: 7/300.

4- Imams (P) defended the revolt of people other than Imam Husayn (P) such as Zaid the Martyr. This is contradictory to the opinion saying that the assignment is specific.

Indeed, the specific assignment might mean that he was exclusively assigned on the contrary to the Imams after him while taking into consideration the surrounding circumstances and accompanying incidents in that period against the unjust authority. The assignment of Imam Ali (P) was to be patient. Imam Hasan (P) was assigned to waiver the authority and rule. However, the assignment of Imam Rida (P) was to accept the crown princeton. In this sense, the specificity is correct. It, however, does not negate the proven assignment for anyone else who might be subject to the same situations and circumstances, i.e., it is not a specific exclusive assignment.

In conclusion, the particular nature of the movement of Imam Husayn (P) is about the subject or the conditions and circumstances that occurred with

him. It is not in the judgment itself, as apparent from his words.

He commented on the second paragraph of his words, “In order to uncover their falsification.” He said, “According to my incomplete understanding, if this were required for Husayn (P), it would be sufficient to find the broad range of a loyal group and declaration of the matter with letters and books, etc. I do not think Yazid hid the fact that he consumed alcohol and was licentious. That particular fact would uncover his falsification beforehand, which is the easiest thing to do.”<sup>(1)</sup>

It is worth noting that there is a moral in the Letter of Imam Husayn (P) mentioned earlier to Muawiyah saying, “I never wanted to wage a war or to enter in a dispute. I fear Allah in leaving that from you and from your party who are unjust and who do not abide by divine orders. They are the oppressor’s party and the supporters of the denounced devil.” He also said, “I

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(1) The Role of Imams in Islamic Life: 31.

assure you that I do not know of any subversion graver than your leadership of this nation. By Allah, I know nothing better than fighting you. If I shall do it, it would be to gain Allah's satisfaction. If I do not do it, I ask forgiveness from Allah for my religion. I ask Him for support to what He favors and is satisfied with."

**In my opinion,** these texts and others reveal that the Imam's abstention from using force against the regime was not because they do not deserve that, but because there were obstacles like fear of sedition, incurring chaos and disruption of public order. Otherwise, it was that the nation was not ready to accept the just government. Probably, the number of supporters who would believe in the project of the Imam was insufficient. If they were found, they might not have been qualified to help him establish it. So on and so forth. Such similar matters will be discussed too, hopefully. This supports what we mentioned regarding that the fact that the assignment is not only

limited for the reason calling for the revolt, but also there is consideration of not having a barrier; therefore, revolt was left to the leader as he is the most competent to diagnose all those particularities.

### **Co-existence with the Authority:**

**(The Second)**, Despite this continuous and tough opposition towards the unjust authorities with their various forms, the Imams (P) performed some sort or case of co-existence with the unjust authorities as they are an imposed de facto status quo. Dealing with them was needed to preserve the group of the believers, to strengthen the religion, and to persevere to raising the word of Allah high.

The forms of co-existence include:

1- Implementing the rule of fearing and convincing the authority that they in person are not going to revolt against the rule, without abandoning the culture of revolution and the demand of change that they spread among the nation. There are many

famous narrations, and I will suffice to one of them. It is a letter written as an answer from Imam Musa Ibn Jaafar (P) to Yahya Ibn Abdullah Ibn al-Hasan. The letter includes the following, “I am writing to you to warn you against disobedience of the Caliph. I encourage you to be good to him and to submit to him. I call you to request to yourself safety before the claws catch you and you get obstructed from every place. Maybe then Allah would bless you with his graciousness, and affability, and the tenderness of the Caliph, may Allah preserve. Then, he would secure you, be merciful to you, and preserve your kinship to the Prophet (P) when dealing with you.” The narrator said that he was told the letter of Musa Ibn Jaafar fell in the hands of Haroun. When he read it, he said, “People provoke me against Musa Ibn Jaafar, and he is innocent of the accusations against him.”<sup>(1)</sup>

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2- Contribution to the establishment of the state adequately and the straightening of the authority’s

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(1) Kafi: 1/366 Chapter of What Distinguished the Right and the Wrong about the Imamate: Section 19.



work in addition to repelling risks. The state was the government of Islam. The true leaders of the nation have held it, even if they were ousted by the nonbelievers and the tyrants. For example, Imam Ali (P) saved the First and the Second Caliphs from the embarrassments caused by Jews when they threw questions and suspicions against them. Some [Muslims] doubted the truth of their creed. Imam would interfere and answer. He advised the Second not to participate in battling when he himself wanted to meet the Persians in combat. Imam Ali (P) set the Hegira Calendar starting from the migration of the Prophet (P) when they disagreed about dating the event.

Another example of these stances is the interference of Imam Sajjad (P) and offering the project of striking coins for the Islamic State after the Byzantines threatened to write blasphemous words against the Prophet (P) on the currency that was used then, at the time of the Umayyad Caliph Abdel-Malek

Ibn Marwan. There are some numerous stances that were mentioned in the book of (The Role of Imams in Islamic Life, Page: 32, 273).

Imams have preceded all politicians in distinguishing between the authority and the state. They considered that if the authority were unjust and unfair, this does not mean that the state would be sabotaged in order to take revenge from it. A state, with all its institutions and agencies, is meant to serve the people. They last as long as people last. As for governments, these change and disappear. Therefore, you find for Imam Sajjad (P) a lengthy prayer to the fighters at the frontiers, i.e. the troops staying at the state border and boundaries and the points of enemy penetration in his book of prayers “Sahifa Sajjadiya”.

His prayer comes regardless of the illegitimacy of the government in power. I wonder where politicians of today stand from this when they burn everything under their opponents to overthrow them.

3- Permission for some of their companions to hold some advanced government positions to preserve the interests of the believers and to defend them as well as do them good. They decreased public grievances as much as they could have done as in the true narration of Ali Ibn Yaqteen. He said, “Abu al-Hasan Musa Ibn Jaafar said to me, “Allah has pious people with him near the ruler by whom He defends other pious people.”

Nagashi narrated in the biographies of men he mentioned in his work in the biography of Mohamed Ibn Ismael Ibn Buzey’ saying, “Abu al-Hasan al-Rida (P) said, “Allah has people whose hearts He has enlightened among the oppressors [rulers]. He empowered them in the state to defend his pious people through them and to preserve the matters of Muslims. Believers resort to them from harm. The needy among our Shia goes to them. Through them, Allah secures the believers when they are at the oppressor’s side. Those are the true believers. Those

are the custodians of Allah in his land.” So on and so forth until he said, “Blessed they are. If any of you wants it, he would have gotten it all.” He said, “I said, “With what, may I be a sacrifice for you?” He said, “He would be with them, and he makes us content by satisfying the believers among our followers. Be one of them, Mohamed.”

Also, Sheikh Mufid narrated citing Mohamed Ibn Issa Ibn Obeid Ibn Yaqteen. He said, “Abu al-Hassan Musa said, “Allah made people of his pious people with helpers of the oppressors and unjust leaders. He defends with them the weak people and stops bloodshed.”<sup>(1)</sup>

## 188 **Establishing for the Controls of Working with the Ruler:**

When some try to leave the leadership of the oppressor in view of the oppression and injustice he sees, Imam does not allow him that. In the narration

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(1) These narrations were mentioned in page 73 and following pages of the original work).

of Ali Ibn Yaqteen, (He wrote to Abi al-Hasan Musa, “My heart breaks from my help to the ruler, and he was a minister of Haroun, if you give me permission, may Allah allow me to be your sacrifice, I would run away from him.” The answer was, “I do not give you permission to leave their work, and be god-fearing, or as he says.”)

In the narration of Mohamed Ibn Issa Ibn Yaqteen, the answer of the Imam (P) was, “I do not advise you to leave working with the ruler; Allah has at the doors of the unjust, people whom he defends his pious people with. These are the people whom he saves from Hell. Be god-fearing when it comes to your brethren.”

Indeed, there are quite a large number of 189 examples in this regard.<sup>(1)</sup>

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(1) One example is the one mentioned by Sayyed Shahid Sadr Thani in his book “History of the Smaller Absence”. There is a valuable research on the relation of Imams Hadi and Askari (P) with the Caliphs of their time. Imam Askari warned Mu’taz against participating in war for fear of assassination. Also, Imam had a stance from the ministers of his time. Imam Askari

Imams did not give an absolute permission to participate in the government's work without controls and rationales in order for some not to be deceived and not to follow their lusts. They might plunge into the oppression of the unjust rulers. In the third topic discussed in the original work, these rationales were mentioned. In the letter of Imam Sadek (P) to Nagashi when he became a ruler of Ahwaz, he says, "Your messenger came to me with your letter, and I have read it. I understood all you have mentioned and asked about. You claimed you were burdened with the rule of Ahwaz. I was happy with that, and I was sad at the same time. I will tell you what I was sad for, and what I was happy for, if Allah may. As for my content, I said that maybe Allah would help a scared needy of the Household of the Prophet (P) with you

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visited Minister Obeidullah Ibn Khaqan when he held his post. Shahid Sadr analyzed several conclusions on the purposes of this visit. He wanted to ensure kindness from the Minister towards the Imam's companions. The also might have wanted the Minister to tend towards believing in his leadership or to tend for the interests of his Shia.

and make their humiliated proud. He would help you dress a man who needs clothes. He would strengthen with you their weak, and vanish with you the power of those who go against them. However, I am also sad for another reason. The least I am afraid of is that you would find one of our followers and not feel the sacredness [and help him]. I will summarize for you all what you asked for, if you did it and did not overpass it. I hope that you will be safe.” In the narration of Sadouk citing Imam Sadek with interrupted narrations, he said, “One substitutes for [the sin of] working for the ruler by meeting the needs of his brethren.”

As such, the trustworthy and famous companions of Imams (P) held important posts in the state. Ali Ibn Yaqteen was a minister of Haroun the Abbasid. A minister’s position is similar to the prime minister in our time. Mohamed Ibn Ismail Ibn Buzey’, who was a companion of Imam Kadhem (P), was a minister at the time of Imam Jawad (P), too. Abdullah Ibn Sinan,

a companion of Imam Sadek was a treasurer, similar to the minister of finance in our days, for Mansour, Mahdi, Hadi and Rashid, who were Abbasid Caliphs, and their names mean victorious, enlightened, enlightening and wise. However, just to make sure to mention it, they did not have the qualities that their names would imply. Abdullah Nagashi was a ruler assigned by Mansour on Ahwaz, and he was also the writer of the letter mentioned above.

Mohamed Ibn Ali Ibn Issa, a companion of Imam Hadi was a famous figure of Qumm and a ruler on it after he was appointed by the Caliph, and so was his father.<sup>(1)</sup>

Haroun indentured his son Mohamed Ibn Zubeida with Jaafar Ibn Mohamed Ibn al-Ash'ath, who was of the Shia faith, to educate him and teach him ethics. Yahya Barmaki was raged with that and feared that he and his descendants would lose control over the state to Jaafar and his descendants when Mohamed al-

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(1) Refer to their biographies in "Rijal Nagashi" and "Tanqeeh al-Maqal".



Amin would become a Caliph. So he plotted against him in front of Haroun, but Allah failed him in all the repetitive times he sought to scheme against the man.<sup>(1)</sup>

It is worth mentioning that a number of the other companions [of Imams] were known to be Shia. A narration in Kafi with a citation of Ali Ibn Yaqteen says that al-Mahdi [the Abbasid] had a dialogue with Imam Musa Ibn Jaafar on the evidence that drinking liquor is forbidden until Imam defeated him. Mahdi said, “Ali Ibn Yaqteen, this is, by Allah, a Hashemite fatwa.” Ali said, “You are true, O commander of the faithful. I am grateful to Allah that he kept knowledge with you, the Household of the Prophet.” He said, “By Allah, Mahdi did not wait and said to me, “You are true, “Rafidhi” (Arabic for the one who rejects, and it is a pejorative of Shia followers).”<sup>(2)</sup>

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(1) The narration is detailed in the book “Uyun Akhbar al-rRida”: 56; Chapter 7, on the incidents of Musa Ibn Jaafar with Haroun, section 1.

(2) Kafi: 6/406; Chapter of forbidding Liquor in Quran, Section 1.

The strict stance in rejection of the leadership of the unjust does not forbid sending to them people to occupy state positions who would be loyal and competent, who would protect the right and defend it and be benevolent to the deprived and disempowered.

This caveat establishes for the jurisprudence of co-existence with the illegitimate authorities where the patterns of dealing with them might be different based on the difference of their ruling political systems. The scholar might consider affiliating his followers in a political entity and the like if political life allowed such. He might get them to enter political work without gathering them in a single entity, so on and so forth according to what he sees beneficial upon

the enlightenment of the divine path. This state of mind has been overlooked or neglected by jurists over history. This is with the exception of a limited number of brilliant scholars like Allama Holli, Mohaqeq Karaki, Sheikh Baha'i and Sheikh Kashef al-Ghata.

## **Stipulating the Permission of the Scholar-Leader in Revolting against the Authority:**

(Third) regardless of the ruling of revolting and the possible levels, it is impermissible to revolt against the authority unless a person obtains the permission of the just ruler, who is the Infallible Imam at the time of his presence. The permission would be taken from his deputy who meets the conditions and the qualities of leadership over the nation, when at the time of absence, and the evidence is clear:

1- He is the rightful person to lead the affairs of the nation. It is impermissible to dispose in his authority unless by obtaining his permission. This command is the most peculiar of his rule.

2- The just Imam is the most knowledgeable person of the right decision and its examination from its all aspects and intricacies. He is knowledgeable of the frameworks, benefits, and primary and secondary topics. There might be a cause for revolt; however,

there might be an obstacle against it as we previously mentioned. He is the most capable of diagnosing all those matters.

3- The narrations: the writer of Wasail mentioned a number of narrations in Chapter 12 of the Chapters of Jihad against the Enemy in the Book of Jihad. There is a narration of Bashir al-Dahan citing Abi Abdullah. He said, “I told him, “I had a dream that I said to you, “Fighting with someone other than the Imam required to be obeyed is not allowed just like the [consuming] carcasses, blood, and pork is not allowed [in Sharia law].” You answered, “Yes, this is true.” Abu Abdullah said, “Yes, this is true.””

## 196 **Permission to Revolt does not Mean a Certain**

### **Political Regime may be Imposed on People:**

(Fourth) Permission to revolt does not mean a certain political regime may be imposed on the nation, even if it were righteous as it is. We previously mentioned the issue of the nation’s will in selecting

the regime. Without obtaining its will, the regime cannot last, and it will soon collapse. This would indeed harm the Islamic project.

Indeed, it is possible to invest rebellion and the other ranks of establishing the right and eradicating the wrong in addition to the mechanisms of reform in raisin the awareness among people in the nation on the rightful demands and convincing them with it in addition to supporting the leader and expanding the base of his supporters.

Therefore, revolt against the authority is not justified in the political regimes that endorse democracy, as it is called. In such regimes the citizen has the right to express his will and opinion through casting ballots to vote in elections and the similar processes. Thus, whoever has a rightful project must convince electors with it in order to obtain the majority to rule. Only then, he can implement his project through the mechanism endorsed by the people.

## Dealing with the Narrations Objecting to the Permissibility of Revolt:

(The Fifth). There are many narrations that apparently forbid people from revolting against the authority. Some understood absolute forbiddance based on their interpretation of those stories. Therefore, little by little, they became an excuse that justifies the path of isolationism, negativity, separation from others, and carelessness against public matters. The unjust and licentious rulers are left to do what they want. However, the offerings and behavior of Imams (P) were blessed and had positive outcomes even when they boycotted the authority as mentioned earlier.

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We present here those narrations<sup>(1)</sup> to understand the purpose. The narrations can be divided into several types:

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(1) They were mentioned by the writer of Wasail in Chapter 13, of Chapters of Jihad against the Enemy. The writer of al-Mustadrak mentioned another group in chapter 12 of the Chapters of Jihad against the Enemy in the Book of Jihad. A

## **First: Narrations Providing Evidence that Revolting before the Rebellion of Al-Qa'em (Imam Mahdi) is Harm:**

There is a narration of Rib'i with citation reaching Ali Ibn al-Husayn (P). He says, "By Allah, any of us revolting before the rebellion of Al-Qa'em will be like a chick flying from its nest before his wings are complete, so boys would take him and play around with him."<sup>(1)</sup>

Similarly, Jaber narrated Abi Jaafar (P) saying, "When Al-Qa'em of our Household revolts, it is like

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number of these narrations were mentioned in several aspects and in several books according to the purpose and subject of the book, ex: Studies on the Leadership of the Scholar for Sheikh Montazari: 1/205-256, and the Book of Ordering the Right and Eradicating the Wrong for Sheikh Nouri Hatem al-Sa'idi: 125-143. Sayyed Shahid Sadr Thani mentioned a number of narrations on the title of "Resolving the Issue of Juxtaposition between the Evidence on the Necessity of Social Work including Jihad and Establishing the Right and Eradicating the Wrong and the Evidence to Isolation and Fearing in the Time of Absence (History of the Greater Absence: 352).

(1) Wasail Shia: 11/36; Book of Jihad; Chapters of Jihad against the Enemy; Chapter 13; Section 2.

the emigration of the Prophet (P); and when someone of us, the Prophet's household, revolts before Al-Qa'em returns, it is like a chick flying and falling from its nest, so boys play with it."<sup>(1)</sup>

Similarly, there are narrations in the introduction of Sahifa Sajjadiya, in the manner it was narrated by Mutawakkil Ibn Haroun, who took it from Yahya Ibn Zaid who was in Khorasan when he left after the martyrdom of his father. In it, Imam Sadek is cited saying, "Anyone who has revolted or will revolt from us the Household of the Prophet until Al-Qa'em returns, to defend against oppression or revive right, has been hit with calamity, and his revolt was a cause of the increase of the harm against us and our Shia."

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### **In my opinion:**

1- The two narrations are weak in terms of reference. In the first, there is (Rib'i) which is in common with what Ibn Abdullah Ibn al-Jaroud says, and he is trustworthy according to Nagashi. Rib'i Ibn

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(1) Mustadrak al-Wasail: Volume 11; P: 37; Section 9.



Mohamed does not exist as the true name is Rabi' Ibn Mohamed according to what is mentioned in another place of Tahthib and Kafi. This is known through the narrations. Even if (Rib'i) existed. However, the narration is weak as there are disruptions in the narration. As for the second narration, Mohamed Ibn al-Muthanna al-Hadhrami and Othman Ibn Yazid are not documented.

As for the source of Sahifa Sajjadiya, it includes Mohamed Ibn Abdullah Ibn al-Muttaleb al-Shibani Abu al-Fadel whom Nagashi said about him, "Most of our companions talked about him negatively and said his narrations are weak." In addition, there were books that were said to be written by him including a book on the virtues of Abbas Ibn al-Muttaleb. This has led Sheikh Montazari to doubt the credibility of his narrations that are in line with the politics of Bani al-Abbas [the Abbasids]. However, this issue is not to be discussed here. In the introduction there is mention of what the Abbasids would not like in view of the

endorsement of the revolutions against them. Ibn al-Ghada'iri said, "He fabricated a lot of narrations and committed many wrongdoings."

In this regard, Sheikh Montazari said, "It might be said that the companions' receipt of the book of Sahifa Sajjadiya from him is evidence that he documented a certain work. It is worth contemplating."<sup>(1)</sup>

**In my opinion,** Perhaps the call for contemplation means acceptance of the prayers (Du'a) in Sahifa Sajjadiya. There is mentioned evidence, for example, matching the copy preserved with Imam Sadek (P) regarding the same narration. Nevertheless, the companions' receipt of the narration and accepting it does not necessitate the validation of the documentation of its narrator. We will not be validating the documentation from him in this work.

2- These narrations might be a matter of presenting criticism of the rebels who belong to the

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(1) Studies on the Leadership of the Scholar: 1/223.

Prophet's Household who want themselves to be leaders and not necessarily calling for the satisfaction of the Prophet's Household. There is a number of narrations for this caveat such as the saying of Abi Jaafar to Abi al-Jaroud, "Beware the Kharijites from us; they are not based on a valid foundation and they are doomed."<sup>(1)</sup> Imam Sadek (P) said, "The one who revolts today calling you to the satisfaction of the Prophet's Household is someone we are not satisfied with, and we set you as witness. Today, he is disobeying our orders."<sup>(2)</sup>

3- These narrations might forbid from armed revolt, which was adopted by rebels in particular. This is what the writer of Wasail understood when he chose a title for the Chapter of (Rule of Armed Rebellion before the Return of Al-Qa'em). There was a further elaboration that Imams did not adopt it, even Imam Sadek (P). The narrations do not prevent

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(1) Mustadrak al-Wasail: Volume 11; Page: 35, Section 5; citing al-Ghaiba al-Nu'mani. P: 194; Chapter 11; Section 2.

(2) Wasail Shia: Volume 11; P: 35; Section 1.

rebellion against the authority absolutely even in other methods and mechanisms such as demonstrations, turmoil, demonstrations, etc.

4- There is evidence that shows forbidding rebellion before completing prerequisites and conditions, i.e. prematurely, but not absolutely. Such evidence includes:

a. The simile of a chick's flight before the wings fully grow.

b. Placing premature rebellion against the appearance of Al-Qa'em who has long disappeared in order to complete the elements of success to establish the blessed state of right and justice. These elements have not been complete at that time and similar times.

5- "What is meant by the narration mentioned in Sahifa Sajjadiya, supposing it was a narration for sure, is not a description of the sharia rule [in the case of revolt]. It does not tell if rebellion against the oppressor is permissible or not. It is a declaration of a hidden order that Imam (P) received from his

ancestors. He meant to say that a rebel of the Prophet's Household is not guaranteed complete success without facing calamities. As it is known, people hate misfortunes by nature; however, not every mishap is forbidden [Haram] or encouraged to leave in religion [Makrouh]. As the holy verse says, {Perhaps you would hate one thing, but find it is good for you}. There might be blessings for it from other sides. The narration does not indicate that rebellion and confrontation is a sin.

What the Prophet (P) has told about the martyrdom of al-Husayn or Zaid in the afterlife did not prevent them from rebellion after the assignment was stipulated.”<sup>(1)</sup>

**6-** Presuming that the narration describes the job 205 and sharia rule; it is, as one can see, relevant to the

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(1) Studies on the Leadership of the Scholar for Sheikh Montazari: 1/225.

Prophet's Household. It may not be used for us to shy away from confrontation nowadays.”<sup>(1)</sup>

### **The Second: Evidence to the Necessity to Remain at Home and Abstention from Rebellion:**

There is a narration from Rawda with a citation provided by Sudair. He said, “Abu Abdullah (P) said, “Sudair, remain at home and be like a rug, a part of its furniture and be tranquil during the nights and the day. If you know that Sufiani has come out, leave to us, even if you have to walk on foot.”<sup>(2)</sup>

In a narration of Sheikh Sadouk in Uyun, Ma’ani and Sheikh Tousi and his son in their “Majales” with a citation of al-Hussein Ibn Khaled. He said, “I told Abi al-Hasan al-Rida, “Abdullah Ibn Bukair narrated a hadith. I would like to validate it from you.” He said, “What is that Hadith?”, I said, “Ibn Bukair said, “Obeidullah Ibn Zurarah said, “I was at AbiAbdullah

(1) Ibid: 1/227.

(2) Mustadrak Wasail Shia; Volume 11; Page: 36; Section: 3.

(P) when Mohamed (Ibrahim) Ibn Abdullah Ibn al-Hasan revolted. One of our companions entered to him. He said, “I sacrifice myself for you, Mohamed Ibn Abdullah has revolted; what do you say in revolting with him.” He said, “Be tranquil as long as Heaven and Earth are tranquil. There is no Qa’em and no rebellion.” Abu al-Hasan (P) said, “Abu Abdullah (P) is truthful. This is not as Ibn Bukair interpreted. Abu Abdullah (P) meant, be tranquil as long as Heaven is tranquil without a call coming from it, and Earth from opening sinkholes that swallow the Army.”<sup>(1)</sup>

In Nahjul Balagha, Imam Ali (P) was cited saying in a sermon, “Stay on Earth; be patient against calamity; and rest your hands and swords according to your personal interests.”<sup>(2)</sup>

Mohamed Ibn al-Hasan narrated in the Book of the Disappearance citing al-Fadel Ibn Shathan citing al-Hasan Ibn Mahboub citing Amr Ibn Abi al-

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(1) Mustadrak Wasail Shia: Volume 11; Page: 39; Section 14.

(2) Mustadrak Wasail Shia: Volume 11; Page: 40; Section 15.

Miqdam citing Jaber citing Abi Jaafar (P). He said, “Remain on the ground and move no hand and no foot until you see marks that I will mention to you, and I do not see you would be alive to witness them. The disagreement of some dynasty; someone calling from Heaven; and you will get the voice from the side of Damascus.”<sup>(1)</sup>

Nu'mani narrated in his Ghaybah with a citation of Abi al-Jaroud citing Abi Jaafar (P). He said, “I told him give me a recommendation. He said, “I advise you to be god-fearing and to remain at home and to remain far from the darkness of those (the tendencies) of people. Beware the Kharijites from us for they do not base on our foundations and the will end up  
208 doomed. You should know that Umayyad rulers have authority that people cannot remove. However, the righteous shall have a state that when its time arrives, Allah would grant authority over it for whomever he chooses of us the Household of the Prophet. The one

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(1) Mustadrak Wasail Shia: Volume 11; Page: 41; Section 16.



who lives at that time and follows it will be with us at the highest degree even if he dies before. You should know that every group of people that revolts to repel injustice or support religion would be struck with calamity until a group that fought at the Battle of Badr with the Prophet (P) revolts. Their dead are not buried, and their casualty are not lifted. Their wounded are not treated. I said, “Who are they?” He said, “They are angels.””(1)

The response to the above is:

1- The narration describes the stance against the revolutions of the Household of Imam Ali (P), particularly the descendants of Imam Hasan who were in rivalry with Imam Sadek (P) according to some narrations. The narration of al-Hussein Ibn Khaled 209 citing Imam Rida (P) is explicit in this regard.

2- It is apparently possible to understand from this narration that it was meant to falsify the claims of those claiming to be al-Mahdi [but were not] and who

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(1) Mustadrak Wasail Shia: Volume 11; Page, 35; Section 5.

use this claim to deceive people and increase his followers. The narration aimed at saying that the time and these movements were not the meant revolt of Imam Mahdi. Some of the descendants of Imam Hasan (P) claimed to be Imam Mahdi as some narrations claim. Abu Jaafar al-Mansour also named his son Mohamed and called him al-Mahdi to delude people with the claim.

3- Some, as those mentioned in Nahjul Balagha, do not prevent from rebellion in general. They rather forbid the enthusiastic and irrational movements without proof and examination.

4- Some of them appear to be assigning the person addressed with the narration in particular. One

210 example is the first narration of Sudair who was

moody, emotional and reckless. In Tanqeeh al-Maqal, (Sudair was mentioned at the seating of Abi Abdullah (P). He said, “Sudair is a porridge with all colors.”<sup>(1)</sup>)

There is another narration citing al-Moalla, (Page 416

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(1) Tanqeeh al-Maqal: 2/8.

of the original publication) about Sudair and Abdul-Salam Ibn Abdurrahman Ibn Nu'aim. Aba Abdullah said to Zaid al-Shahham, "Shahham, I asked my god in[for] Sudair and Abdul-Salam Ibn Abdurrahman, and they were in prison, so he granted them to me, and let them go."<sup>(1)</sup> Sudair is the one saying to Imam Sadek (P), "By Allah, you cannot stay and not revolt." He said, "Why Sudair?" Sudair said, "Your followers, Shia and supporters are abundant." He mentioned that he had two hundred thousand. At the end, he (P) said, "By Allah Sudair, if I had Shia as many as these goats, I could not stay without revolt."<sup>(2)</sup> For that matter, the goats were seventeen.

**Remark:**

**Note:** Some narrations in this chapter have been mentioned in the sense of forbidding the call to the Prophet's Household openly and revealing their creeds in precaution against the cruelty of the

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(1) Tanqeeh al-Maqal: 2/8.

(2) Kafi: 2/242; The Book of Belief and Disbelief; Chapter of Limited Number of Believers; Section 4.

authority. Sheikh Kuleini included a number of which in Usul Kafi under the title of (Discreetness and Information), including one citing Imam Rida (P) saying, “Allah defends his pious creatures and avenges from his enemies; have you not seen what Allah did to the Family of Barmak, and how he took revenge for Abi al-Hasan (P). Descendants of al-Ash’ath were in a great danger, so Allah protected them for their loyalty to Abi al-Hasan (P). You are in Iraq, and you see the work of those Pharaohs [tyrants]. Allah has given them time. You have to be god-fearing, and not to be allured by this world. Do not be deceived by whom Allah has given time to, as if you have gotten the matter to you.”<sup>(1)</sup>

212 The narrations include a narration with an interrupted citation of Othman Ibn Saeed about someone who had told him. He said, “Abu Abdullah (P) said, “Remain silent, and stay at home.”

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(1) And the following you find them in Wasail Shia: Chapters of Order and Forbiddance; Chapter 34; Section: 1, 5.

### Third: Narrations of Fearing (Taqiyah):

If revolting against the authority is against the concept of fearing for one's self, there are narrations that are too many such as the true narration of Ibn Abi Yaafour. He said, "I heard Aba Abdullah (P) say that fearing is the shield of the believer and it is the protecting amulet of the believer, and he is not truly a believer, he who does not practice Taqiyah.<sup>(1)</sup> These narrations are among many that include the topic of revolting such as the true narration of Mo'ammal Ibn Khallad. He said, "I asked Aba al-Hassan about the revolt of the pious. He said, "Abu Jaafar said, "Fearing is my religion and the religion of my ancestors. There is no belief for the person who is not fearing for his life.'"

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Sheikh Sadouk narrated in *Ikmal al-Deen* and *Tabarsi in A'lam al-Wara* and *Khazaz n Kifayat al-Athar* by citing *al-Hussein Ibn Khaled* citing *Imam al-*

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(1) And the following you find them in *Wasail Shia: Chapters of Jihad against the Enemy*; Chapter 13; Section: 6, 7.

Rida (P), he said, “There is no religion for the one who is not pious; and there is no belief for the one who is not fearing. The most noble for Allah is the most fearing for his life.” He was told, “Son of the Prophet, till when?” He said, “Until Al-Qa’em appears, who leaves fearing before our Imam Al-Qa’em appears is not one of us”<sup>(1)</sup>

**In my opinion**, the narration of Taqiyah does not annul the permissibility to revolt against the authority, for a number of reasons:

1- The above discussion is that the narrations of fearing do not annul the necessity to establish the right and eradicate the wrong. We speak of revolting as a rank of implementing this duty. When there is a

214 necessity for this, then it is possible, but this does not

apply about all revolts.

2- The revolt of Imam Hussein (P) negates the narration and the principle of fearing that is

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(1) Wasail Shia: 11/34; Section: 1, 2, 3.

previously set. There is a prior mention of the answer to the controversy from this aspect.

3- Fearing was made to preserve lives, honor, and money from damage and danger without justification. This is primarily a rational principle. We talked about revolt that sharia has stated and rational rationale. It was made to preserve religion, true creeds, and the message of Islam when showing it and declaring it means it will be exterminated or constrained and limited in effect. If the danger is about religion itself, and it was feared to be eliminated and vanished, there is no meaning for the stipulation of fearing as in the revolt of Imam Husayn (P). There were narrations on sacrificing souls for religion. One example is the famous will of the Prophet to Imam Ali (P). He says, 215 “Ali, I entrust you to maintain certain qualities in yourself. O Allah, help him. ... The fifth is sacrificing your money and yourself for your religion.”<sup>(1)</sup> There

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(1) The narration and the following you find them in Wasail Shia: 11/450. Chapters of Order and Forbiddance; Chapter 22; Section: 2, 5.

is a narration in Kafi citing Abi Abdullah (P). He says, “Imam Ali (P) had in his will to his companions: If there is a calamity, sacrifice with your money to preserve yourselves. If there is a catastrophe, preserve your religion with yourself. You must know that the one who loses his religion perishes. The one assaulted at war is the one whose religion is assaulted at war.”

◆ **The Fourth: Evidence to Adhering by Examination and Inspection and the Impermissibility to Revolt unless it is with Imam:**

There is the true narration of al-Ais Ibn al-Qassem that was referred to in more than one location. He said, “I heard Aba Abdullah (P) saying, “Be god fearing, he is the only one who has no partner. Look at yourself! By Allah, a man would have sheep and a shepherd. If he finds a man who knows more than him about his sheep from the one he has, he would fire the old shepherd and get the man



who knows more about his sheep.<sup>(1)</sup>By Allah, if one of you had two souls, he would fight with one to try with it, and he would have the other one left to do what his soul had discovered. However, a man has one soul. If he loses it, then, his remorse is gone. You are more worthy of choosing for yourself. If anyone of us comes out in revolt, look for what reason you revolt. Never say Zaid revolted. Zaid were a scholar, and he was truthful. He did not call you to support him; instead, he called you to gain the satisfaction of the Prophet's household. If he had triumphed, he would have fulfilled his promise. He only revolted against a ruler of a society to eradicate [injustice]. The person among us o revolts today conducts mutiny for what reason and why does he call you? Is it to the satisfaction of the Prophet's Household? We bear you

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(1) The true narration is explicit that the knowledge is required for the leader of the nation and it is in the proper management of the affairs of the nation in addition to knowledge and experience in their affairs as well as protecting people's interests. The knowledge of jurisprudence and the creeds is part of it or it is a prerequisite.

witness that we do not accept it. He is disobeying us today and he has no one. If he had the banners and the flags, then, it is better for him not to hear from us.”<sup>(1)</sup>

There is the considerable narration of Aban mentioned (in page 376 of the original work) about the dialogue between Abi Jaafar al-Ahwal and Zaid the Martyr who was calling him to support him.

Another is the true narration of Abdullah Ibn al-Mughirah citing Imam Rida (P) in which he says, “Is not one of you satisfied to be at his home spending money over his family waiting for our order for a long time? If he reached our order, he was like the one who witnessed Badr with the Prophet (P). If he died while waiting, he would be like someone who would be

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with our Al-Qa’em (P) in his tent, just like these two [index fingers] and he brought them together. And it is not like these two [index and middle fingers] and he

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(1) Wasail Shia: Book of Jihad; Chapters of Jihad against the Enemy; Chapter 13; Section 1.

brought them together, as this [middle finger] is taller than the other [index finger].”<sup>(1)</sup>

**In my opinion:**

1- The first narration explicitly illustrates a specific external matter. There is forbiddance from participation in this topic. Imam (P) says, “The one of us who revolts today...” and the second is about the issue of Zaid the Martyr.

2- The purpose of the illustration of the two narrations is the prevention from revolting without taking the permission of the Imam who meets the conditions stipulated. Alternatively, perhaps the leaders of the rebellion wanting the rule to be in their hands. It was either under the pretext of being Imam al-Mahdi or the Imamate, and the like. The [Imam] who said that it is permissible to revolt stipulated the permission of the Imam and the leader of the affairs of the nation. He does not allow revolt for personal purposes.

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(1) Wasail Shia: Book of Jihad; Chapters of Jihad against the Enemy; Chapter 12; Section 5.

It might be said that the first true narration indicates the opposite of what they wanted as it has included an exaggerated commendation of Zaid. If that means they endorse his revolt, then, that meant the opposite of what they wanted. It is for sure that Zaid is no special case. Endorsement arises from the fact that the revolt was in line with the teachings of the Prophet's Household for the purposes and conditions of revolt. This is indeed a general framework.

**Fifth: Evidence that it is Forbidden to Revolt before the Marks of the Appearance of Al-Qa'em happen, and Mention of Such Forbiddance:**

**These narrations include** the considerable narration of Omar Ibn Handhala. He said, "I heard Aba Abdullah (P) saying, there are five marks before Al-Qa'em appears: The call, Sufiani, sink-holes, and killing of the Pious Soul and al-Yamani." I said, "May

I be a sacrifice for you, If someone of your household revolts before these marks, shall we revolt with him?” He said, “No.””(1)

**These narrations also include**, the content of the true narration of al-Ais Ibn al-Qassem previously mentioned by Abi Abdullah (P) in which at the end, it says, “Sufiani is a sufficient mark for you”.(2)

**Other examples are** the narrations mentioned in the second part such as the narration of Jaber and al-Husayn Ibn Khaled and Sudair.

**In my opinion**, the answer can be similar to what was previously mentioned that they were meant to falsify the allegations of those deceiving people under the pretext of being al-Mahdi to gather followers. The

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(1) Kafi: 8/310; Section: 483.

(2) It is worth noting **to say**, we used to hear someone interpreting Sufiani as Soviet meaning the USSR when it was a great power against NATO. I found this probability presented by Sheikh Montazari. He said, “This word might be read with a T instead of N, and it might be referred to by the international Marxist revolution. However, it might not be probable as apparently it is a person and not a way of thinking. His name was mentioned as Othman Ibn Anbasa.” Studies on the Leadership of the Scholar: 1/236.

narrations were meant to introduce people to the true Mahdi and to familiarize them with the righteousness of his blessed movement. The truthful movement was meant to be segregated from the opposing movements at that time. These narrations are not valid to negate the permissibility to revolt in the time of absence as we talk about the revolution under the obedience and Imamate of the Imam and under his flag for the purpose of preparing for the state of the right and justice by reform and establishing the right and eradicating the wrong.

**Sixth: Evidence that the Banners [Parties]  
222 Revolting prior to the Appearance of Imam  
Mahdi are Dishonest:**

**These include** the true narration of Abi Bassir citing Abi Abdullah (P) who said, “Any banner that

rises before the appearance of Al-Qa'em is raised by a tyrant worshiped without Allah".<sup>(1)</sup>

There is also the narration of Johani citing Abi Abdullah (P) in which he says, "Any banner that rises before the appearance of Al-Qa'em is raised by a tyrant".<sup>(2)</sup>

**In my opinion,** apparently, what is meant by these banners is those calling people for their Imamate and principedom and without the permission of the legal Imam. The banner would be against the banner of the legal Imam. There might be a probability for this sense. However, if revolting is by permission of the Imam or his deputy who meets the conditions of the leadership, and if it were for reform and establishing the right and eradicating the wrong, then it is not included in these narrations. This supports the mentioned narrations of Kuleini in Rawdat al-Kafi citing Abi Jaafar (P), "Anyone calling

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(1) Wasail Shia: Chapter: 11/37; Section 6.

(2) Mustadrak al-Wasail: Chapter 11 and 34; Chapters of Jihad against the Enemy; Chapter 12: Section 1.

for his leadership until the imposter [Dajjal] appears will find someone to pay him allegiance. If someone raises a banner of perversion, then the leader is a tyrant.”<sup>(1)</sup> The banner is restricted to being a case of perversion.

### **Seventh: Prohibiting Hastiness in Revolting and the Need for Patience:**

**These include,** the narrations of Kuleini in Rawdat al-Kafi with a citation by Abi al-Murhaf of Abi Jaafar (P) saying, “Dust falls on the one who stirs it. The fast runners are doomed.” I said, may I be your sacrifice, what are the fast runners?” He said, “Those are the hasty. They would strike the one who appears to them.” Then, he said, “Aba al-Murhaf, “Those who are devious do want [harm] to you, but then, Allah occupies them with something urgent to keep them busy [and away] from you.” Then, Abu Jaafar (P) hit the ground and said, “Aba al-Murhaf.” I said, “Upon

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(1) Kafi: 8/296; Rawdah, Section: 456.



your orders.” He said, “Do you see people who restrain themselves to gain His satisfaction whom Allah would not give them a safe refuge out? Indeed, By Allah, He will give them a haven to escape dilemmas.”<sup>(1)</sup>

**In my opinion**, the Imam wanted to reassure Abi al-Murhaf that the oppressors of the authority only harm the ones revolting against them. He meant in the last paragraph to refer to his companions who abided by the directions of Imams (P).

**The narrations include** a story by Kuleini in Kafi citing the dialogue between Imam Baqer (P) and his brother Zaid, in which he says, “Do not be underestimated by those who do not believe. They will not satisfy you instead of Allah. Therefore, do not be hasty, Allah is not hasty when his creatures are hasty. Do not precede Allah so you would be

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(1) Wasail Shia: 11; Page: 36; Section: 4 in addition to what was in Rawdat al-Kafi. The fast runners are the galloping horses.

overwhelmed by calamity and then you are doomed.”<sup>(1)</sup>

**These also include** a narration with a citation of al-Fadel al-Kateb. He said, “I was at Abi Abdullah (P). He received the letter of Abi Muslim, and he said, “Your letter does not have an answer that was sent from us, until he said, “Allah is not hasty when the creatures are hasty. Indeed, removing a mountain from its location is easier than ousting a rule that is still not destined to end.”<sup>(2)</sup>

**There is another narration** citing Imam Sadek (P) narrating the words of his ancestors. He mentioned the will of the Prophet (P) to Imam Ali (P) saying, “Ali, removing mountains is easier than removing a reign that is still not destined to end.”<sup>(3)</sup>

**In Nahjul Balagha**, there is a saying of Imam Ali (P), “Do not be hasty with what Allah is not hasty

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(1) Usul Kafi: 1/356; Book of Evidence (Hujja); Chapter of What Separates the Claim of the Righteous and the Vicious; Section 16.

(2) Wasail Shia: 11/ Page: 37, Section 5.

(3) Wasail Shia: 11/38; Section 9.

about. The one who dies on his bead knowing the right of his god, the right of his Prophet and his Household, died like a martyr and was rewarded by Allah.”<sup>(1)</sup>

**There is also** a narration of al-Moalla Ibn Khunais saying, “I carried a letter of Abdul Salam Ibn Na’im and Sudair and letters of other people to Abi Abdullah (P) until he brought a draft before the Abbasids appeared [saying] we have thought that the rule would be to you, so what do you say? He said that he [the Imam] struck the letters to the ground. He said in as he murmured an expression of discontent, I am not the Imam of those people, do they not know that the Sufiani is [to be] killed.”<sup>(2)</sup>

**In my opinion,** these narrations forbid 227 hurriedness in revolting before the right time occurs by completing the prerequisites that are stipulated by the Islamic leader who meets the needed conditions.

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(1) Wasail Shia: 11/40; Section 15.

(2) Wasail Shia: 11/38; Section 8.

As for the last one, it removes the suspicion of those optimistic that Imam Sadek (P) would hold the rule when he establishes the government of Islam. Imam Sadek (P) corrects them by saying that he is not the ruler when he mentions, “I am not those people’s Imam”. He might wanted to refer to the Abbasid armies as they do not believe he is the Imam. Albeit, they appeared and revolted under the title of the persecution against the Prophet’s Household (P). He might have meant Sudair and the like who do not abide by the instructions of Imam (P). A similar narration is by Kashshi. By a citation of Abdul Hamid Ibn Abi al-Dailam. He said, “I was at Abi Abdullah’s place so he got a letter of Abdul-Salam Ibn Abdurrahman Ibn Na’im and the letter of al-Faidh Ibn al-Mokhtar and Suleiman Ibn Khaled who told him that Kufa was vacant without a ruler, and that if he ordered them to take it they would. When he read their letters, he threw it. Then he said, “I am not the

Imam of those people. Do they not know that their companion is Sufiani”?(1)

### **The Eighth: Evidence of Praising Isolation from People:**

In al-Khisal citing Ali Ibn Mahzayar, he said “There will be a time for people when being sound is in ten parts, nine of which are in being secluded from people and the tenth would be in silence.”(2)

In the will of Imam Musa Ibn Jaafar (P) to Hisham Ibn al-Hakam, he says, “Hisham, patience to seclusion is a mark of strength of mind. Whomever is rational by the will of Allah would seclude himself from the people of this world and the ones wanting it.

The man would want what Allah wants and he would 229 feel comforted when being alone and Allah would be his companion in his loneliness”.(3)

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(1) Rijal al-Kashshi: 353.

(2) Khisal: 437; Chapter of Companionship; Section: 24..

(3) Tuhaf Uqul: 378.

In **Amali al-Sadouk**, there is a citation of Imam Sadek (P) saying, “If you were able to be unknown so do it, and do not care if people do not praise you. It is fine if people condemn you while Allah praises you”.<sup>(1)</sup>

In *Nahjul Balagha*, Imam Ali (P) is cited saying, “Blessed is the one who remains at home, eats his meals, does what satisfies Allah, and cries over his sin. He would be busy with himself, and people would rest from him”.<sup>(2)</sup>

**In my opinion**, these narrations are interpreted in more than one sense that does not juxtapose with the permission to revolt against the oppressing authority, including:

- 230      1- Being far from the people’s bad manners, their evil, and oppression, and refraining from committing their sins. A person is not meant to boycott them and be isolated from them. This is similar to the saying, “Be with them, and do not be one of them”.

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(1) *Amali Sadouk*: 531; *Majlis* 95; Section 2.

(2) *Nahjul Balagha*: 255; Sermon No (176).

2- They might call for being secluded from the people to whom preaching, guidance and advice is useless. Imam Sadek (P) said, “What would stop you if you hear about a man of you what you hate and what he does to harm us to go to him, scold him, reproach him and to speak eloquently to that person.” I said, “May I be your sacrifice, then they would not accept from us.” He said, “Then, avoid them and refrain from sitting in their gatherings.”<sup>(1)</sup>

3- They indicate that the perverting seditions should be left and that the wrongful calls and leaders should be abandoned no matter how the temporary seductions wave at the person.

4- These narrations probably provoke the one who cannot perform his job if he blends in with the community to be isolated, in order not to be underperforming regarding his duties. This sense was referred to in the narration of Imam Sadek (P). He said, “If you can remain at home, do it. Otherwise,

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(1) Wasail Shia: Chapters of Order and Forbiddance; Chapter 7; Section 3.

when you leave, you must not gossip, lie, envy, show off, pretend nor flatter. The hermitage of the Muslim is his home. He keeps himself in it with his sight, tongue and sexual desire.”<sup>(1)</sup>

Therefore, the narrations of isolation are not meant to release people of performing social duties like ordering the right and eradicating the wrong, Friday Prayer, collective prayer, etc. There are also quite many rewarded deeds encouraged to do like visiting, checking on relatives and performing religious rituals. Indeed, there are not to be used as an excuse not to perform duties. The Commander of the Faithful issued some of these [orders]. We notice in his numerous sermons the provocation for Jihad and denouncement of laziness. We do not see in his two instructions any opposition or negation. Therefore, Imam Ali (P) condemned those refraining from

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(1) Tuhaf Uqul: 270.



fighting with him by saying, “They let the right down and did not support the wrong”.<sup>(1)</sup>

On the contrary, in some narrations, there was a condemnation of isolation as it prevents people from performing this duty. Rawandi narrated with a citation of Imam Musa Ibn Jaafar mentioning the words of his forefathers until he reached Ali Ibn Abi Taleb (P). He said, “The Prophet (P) used to come to the people of Suffah [Hermits who used to stay at the back of the Prophet’s mosque in Madina]. They were the guests of the Prophet (P) – until he said- Saad Ibn Ashajj stood and said, “Allah is my witness and I bear the Prophet (P) as a witness in addition to all the people who are present that I forbid myself to sleep at night. The Prophet (P) said, “You did not do anything. How do you establish the right and eradicate the wrong if you do not mix with people? Wilderness after settling

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(1) Nahjul Balagha: Volume 5; Page: 5; Saying (18).

in a sedentary place will be ingratitude to the grace.”<sup>(1)</sup>

### Summary:

The conclusion of investigation in such groups of narrations is that they are either weak in citation or that the prevention in them is particular to some cases such as revolting by armed force without having the permission of Imam or without proof and completion of prerequisites. Alternatively, the people mentioned in the narrations and called for revolt do not deserve. Sometimes the ban is to stop a potential involvement in sedition and getting devastated by it, and the like. Some of them are issued to raise awareness on the matter of Imam Mahdi and distinguishes those who falsely pretend to be the awaited Mahdi and the like. They are not meant to prescribe the religious assignment. Some are issued to state that none of the revolutions before Al-Qa’em do not succeed in

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(1) Mustadrak al-Wasail: 12/183; Citing the Stories (Nawader) al-Rawandi; 25.

accomplishing their objectives in full. They do not prevail right and justice across Earth. That would not influence the legitimacy of the revolution and its righteousness in addition to accomplishing other objectives.

Therefore, one cannot say that it [the revolt] is opposite to the necessity to establish the religion and the sharia law of the Master of the Messengers (P) or establishing the right and eradicating the wrong with its underlying levels that include objection, mutiny and revolting against the oppressing authority.

Indeed, we can never overlook the impact of fabrication and addition of traditions that the supporters of the authority did on a wide basis to brainwash people and spread the culture of despair, 235 frustration, and surrender to rulers. There are many narrations in the “Sihah” books [six books compiled by major Mainstream Muslim scholars gathering the traditions of the Prophet (P)] of mainstream Muslims

in this regard. The Two Sheikhs<sup>(1)</sup> said citing Ibn Abbas who cited the Prophet (P) who said, “Whoever sees from his prince something he hates, let him be patient with it. He who parts the group and dies would die like a Jahili (Pre-Islamic pagan), and it Muslim’s version: it is a Jahili death.”

**In my opinion**, the narration obliges to obey princes whether they were military or administrative leaders and maybe it is true, and it probably means the princes appointed by the religious Islamic leader. However, the oppressing rulers channel it to their benefits to falsify and forge its meaning.

They<sup>(2)</sup> said that the Prophet (P) said, “You will face a self-seeking after me, so be patient in order to meet me, and a Muslim’s meal is on the fountain [in heaven]”

**In my opinion**, the narration might be interpreted in a way that when you cannot change, and not absolutely, this is required. That way it does not

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(1) Bukhari: 9/59; Muslim 6/21.

(2) Bukhari: 9/60; Muslim 6/19.

juxtapose with the necessity to change while being able to do so.

Abu Zahra in his book “Islamic Doctrines” narrated from the two “Sahih” books of the Prophet’s tradition that he (P) said, “Whomever has a leader, and he sees him disobeying Allah, he should hate the sin but not disobey him”.<sup>(1)</sup> In “Sahih Muslim”, he says, “The unjust Imams are those you hate and they hate you and those are the people whom you curse and who curse you.” They said that they asked the Prophet if we leave them for that. The Prophet said, “No. do not as long as they pray your prayer. However, whomever has a leader and he sees him disobeying Allah, he should hate the sin but not disobey him.”<sup>(2)</sup>

Muslim<sup>(3)</sup> cited Huthaifa Ibn al-Yaman in a dialogue with the Prophet (P) saying, “There are after me Imams who do not follow my enlightenment and do not follow my Sunnah. There will be leaders who

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(1) Islamic Doctrines: 158.

(2) Muslim: 6/24.

(3) Muslim: 6/20.

are men having in their heart the hearts of devils in a human body.” Huthaifa said, “I said, “What do I do Messenger of Allah if I lived to see that?” He said, “You listen and obey the prince even if he hits your [back] and takes your money. Listen and obey”.

**In my opinion**, the narration proposes the worst forms of oppression and corruption to tame people to surrendering to anything issued by those authorities.

He [Muslim] cited al-Hassan al-Bassri saying, “The Umayyad kings must be obeyed even if they oppressed and committed injustice. Allah does good more than they do evil”.<sup>(1)</sup>

Whatever the case might be, there are narrations that are either interpreted in their true meaning like the ones we mentioned, or they are rejected. Proving them false does not need a lot of discussion as they oppose the sharia standards; and those standards were listed in the narrations mentioned in the same books.

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(1) Shia and Rulers: 28.

The Two Sheikhs<sup>(1)</sup> narrated a tradition of the Prophet (P) with a similar structure. Bukhari narrates Abdullah Ibn Omar citing the Prophet (P) that he said, “A Muslim should listen and obey what he likes and hates if he is not ordered to disobey [Allah]. If he is ordered to disobey then he should not listen nor obey”.

Muslim<sup>(2)</sup> narrated also about the Prophet (P), “Obedience is in righteousness”.

He also narrated<sup>(3)</sup> citing Abdullah Ibn Amr Ibn al-Aas saying that Muawiyah said, “He was silent for a while... then he said, “Obey him when it is the obedience of Allah, and disobey him when he disobeys Allah and similar cases”.

### **A Final Word:**

Doubtlessly, such topics need a more detailed discussion. We just brought them up and expressed

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(1) Bukhari: 9/78; Muslim: 6/15.

(2) Muslim: 6/16.

(3) Muslim: 6/18.

our perspectives on them to raise awareness among the people of the nation for their responsibility towards this great duty. The restraints of lethargy must be removed and the shackles of impotence and underperformance should be broken. People have been imprisoned in carelessness and neglect for ages.

At the end of this deliberation, we present the words of late Sheikh Montazari in calling the scholars and religious centers (Hawza) for revival. He said, “How can the prominent scholars tend to secondary matters and consider them surrogate matters that the sharia does not allow leaving, like preserving the money of the young or of the absent, for example, and they do not care for the entity of Islam and capabilities and affairs of Muslims? How can they overlook maintaining order, capacities and potentials of Muslims? Further, do they consider attending to them against the concept of taking precautions? Then, they transform them and delegate their matters to people who know nothing about Islam and to the



people who have no commitment towards Islam, showing no piousness.

Yes, apparently, that was not because they [the scholars] underperformed their duties at first. They find themselves jailed in the corners and dungeons of [religious] schools. They have been secluded from politics for so many long centuries. That got them into despair of restoring their rule. Also, this meant they would not be led to the prerequisites and requirements of ruling. With time, they neglected those matters and were forcefully overlooked by the conspiracies of colonization, too”.<sup>(1)</sup>

**In my opinion,** this excuse is an insufficient justification, as they have to perform their role and bear their responsibilities in enlightening the nation. 241  
As for the potential ability of achieving results and yielding outcomes is not our job, but it is left to [Allah] the manager of [all] affairs.

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(1) Studies on the Leadership of the Scholar: 1/242.

However, we should take note that theoretical talk and enthusiasm alone should not be enough for pushing towards establishing the government of Islam. Islamists should be trusted to their ability to embody the project of Islam in terms of justice, integrity, manners, principals, and sublimity. Otherwise, the danger would be more with the mutation of the image of Islam and repelling people away from it. This would lead to destroying what generations of missionary scholars have built. Each one of us starts out of his own experience and the resulting impact of events and behaviors.

242 However, as this condition is a needed condition and not a condition of necessity, scholars must develop such qualified leadership to control the affairs of the blessed state of Islam. The society should be educated on the great responsibility. All of this is achieved by the activation of the duty of establishing the right and eradicating the wrong according to the

various ranks and mechanisms. May Allah be our supporter.

**(O Allah! We ask from you an honorable state in which you honor Islam and Muslims, and humiliate hypocrisy and hypocrites. In this state, make us callers to your obedience and leaders to your path. By it, grant us the dignity of this world and the afterlife.”**

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