

The Strive (Jihad) is the door or Paradise

al sayed Ahmad al Hassan

Guardian and Messenger of Imam Al-Mahdy

(May Allah hasten his Holy emergence)

Dedication

To [those] whom stride to love Allah with their blood...

To [those] whom stride to testify (There is no God but Allah) with their blood...

To [those] whom informed the inhabitants of the Earth about the abjectness of this world and its cruelty...

To all [those] whom responded to the calls of the Prophets and the Messengers and the Imams and migrated to Allah as a patient content martyr...

O faithful men and women...

Please accept this poor commodity from me, the ignorant, the poor, even if I'm not deserving of that.

In the Name of Allah, the Beneficent, the Merciful,

{Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said,"When is the help of Allah ?" Unquestionably, the help of Allah is near.} {The Holy Quran, Surat Al-Baqarah (The Cow): 214}

{Allah wants to make clear to you [the lawful from the unlawful] and guide you to the [good] practices of those before you and to accept your repentance. And Allah is Knowing and Wise.} {Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation.} {The Holy Quran, Surat An-Nisā' (The Women): 26 & 27}

In the Name of Allah, the Beneficent, the Merciful,

All Praise is due to Allah, Lord of the Worlds. May the Mercy of Allah be Upon Muhammad and the family of Muhammad, the Imams and the Mahdis.

The Devils from among Mankind and Jinn are always attempting to cause doubts regarding the Prophets and Guardians, whom they disbelieve in and in their Prophecy and in their Messages from Allah, the Glorious, the Almighty. And verily, among these doubts is the doubt of cruelty and hardship and fighting and carrying the sword in the face of those who deviate from them, Upon them Peace.

As though the Messenger is not a Messenger unless he came similarly to how the look-alike of Jesus, Upon him Peace, came, surrendering himself calmly to his executioners, those whose hearts are devoid of any Mercy. Then [have] his body cut into pieces and be crucified and killed without any resistance. Thus, the enemies of Allah and the soldiers of al-Shaitan (Satan) from among mankind and jinn want to kill every Messenger in order that the region be empty for them. Consequently, if the Messenger resisted his executioners or defended himself, and carried the message of heaven by the sword and Jihad and fought he will not be a Messenger.

Today they are trying to force dissemination of this false belief in order that the victory of the people is not granted to the (comforter) of the Messengers of Allah, the Almighty, whom comes carrying the sword of the Mighty Wrath of the Glorious, the Almighty, upon the inhabitants of the earth whom filled it with injustice and oppression and corruption.

In these few lines I will try to defend the Prophets of Allah and His Messengers, Upon them all Peace, and their followers, and their indisputable rights to defend the religion of Allah, the Glorious, the Almighty, by raising the sword in the faces of the tyrants and their followers, after the area of confrontation is freed of every position of the good word. And I shall try to exclusively limit my findings to that which is imperative to the discussion in identifying the truth, to grant success to the people in following the truth and pleasing Allah, the Glorious, and all praise to Allah, alone.

Guilty Sinner

Ahmad al-Hassan

15 Thul al-Hijja 1427

Why is the strive (Jihad) the door of Paradise?

The Jihad (strive) is divided into: The Jihad of the spirit and the Jihad of the body, or the greater Jihad and the minor Jihad [1]. Given that the first result of the greater Jihad is following [the command] of the Successor of Allah on His earth and complying with his orders, meaning, any prostration to him is as the prostration of the Angels to Adam, Upon him Peace, given that the Successors of Allah on His earth is the true Paradise, for verily, the Kingdom of Heaven was created from their lights [2]. Thus, the greater Jihad, in this case, becomes the door of Paradise, for verily, it is the door that connects to the knowledge of the Successor of Allah on His earth and following him, and the Successor of Allah is the door to knowing Allah, the Glorious, the Almighty [3].

[1] Sheikh Kilani narrated on the authority of Ali Ibn Ibrahim, on the authority of his father, on the authority of Al-Noufli, on the authority of Al-Sikouni, on the authority of Abi Abdillah (PBUH) that the Prophet (PBUH & His Family) sent an army unit (a group of soldiers) so when they came back he said, "Greetings on those who have successfully carried out the 'Minor Jihad', but remains [for them] the 'Greater Jihad'." Then it was said "O Prophet of Allah! What is the 'Greater Jihad?"; he said: "The Jihad of Al-Nafs (the strive of the self)". Al Kafi volume 5, page 12.

[2] On the authority of Jabir ibn Abdillah, said: I said to the Prophet of Allah (PBUH & His Family), the first thing that Allah SWT created, what was it? , so he said "The light of your Prophet, O Jabir, then from it He created every good, then He placed it between His hands, then he placed it in the place of the Closeness by the will of Allah, then He made it into parts. Thus He created the Throne from a part and the Chair from a part, and the carriers of the throne and the keepers of the chair from a part. And He placed the fourth part in the place of Love by the will of Allah, then he made it into parts, so He created the pen from a part, and the board from a part, and Paradise from a part. And He placed the fourth part in the place of Fear by the will of Allah, then He made it into parts, so He created the Angels from a part, and the sun from a part, and the moon and the planets from a part. Then He placed the fourth part in the place of [Hopefulness or Requesting] by the will of Allah, then He made it into parts, so He created the Mind from a part and Knowledge and Dream from a part, and Infallibility and Success from a part. Then He placed the fourth part in the place of Shyness, so He looked to it with the eye of [Greatness or Solemnity], so this Light [started to pour/seep] and from it one hundred and twenty four thousand drops were dropped, so Allah created from each drop a soul of a Prophet and a Messenger, then the spirits of the prophets breathed, so Allah created from their breaths, the souls of the Guardians, and the Vicegerents, and the martyrs and the righteous people." Bihar Al Anwar, volume 25 page 21

[3] On the authority of Abi Abdillah (PBUH) that he said: "Allah has refused to run things except by reasons, so He made for everything a reason, and He made for every reason an explanation, and He made for every explanation a key, and He made for every key Knowledge, and He made for every Knowledge a speaking door, he who knew [the speaking door] then he knew Allah, and he who denies [the speaking door] then he denied Allah, that is the Prophet of Allah and us". Basa'ir Al-Daragat, page 24.

On the authority of Abdul-Rahman Ibn Katheer, that he said, I heard Aba Abdillah (PBUH) saying, "We are the Guardians of the matter of Allah, and the keepers of the Knowledge of Allah, and the [trunk/box or container] of the revelation of Allah, and the family of the religion of Allah, And upon us the Book of Allah descended, and through us Allah was worshiped, and hadn't it been for us, Allah wouldn't have been known, and we are the inheritors of the Prophet of Allah, and we are his family/progeny." Basa'ir Al-Daragat, page 81

And on the authority of Bareed Al 'Ijly that he said, I heard Aba Ja'afar (PBUH) saying, "By us Allah was worshiped, and by us Allah was known, and by us [the monotheism of Allah was established] (SWT), and Muhammad is the veil of Allah (SWT)"- Al Kafi volume 1, page 135. And there are narrations that clarify this truth that he (PBUH) highlighted.

As for the minor Jihad; it is giving money and the self for the sake of Allah, without the will for anything in return, rather only the satisfaction/pleasure of Allah, the Glorious, the Almighty. While there is [no other form of generosity] better than the generosity of [giving] the self, so how then can it not be that the minor Jihad is a door from the doors of Paradise. Rather, [it is] the widest of the doors of Paradise after the pursuit of the human to testify that there is No God but Allah with his blood.

The Greater Strive (The Strive of the Self)

The heart of men is between two fingers of the fingers of the Beneficent [1]. Satan is a finger and the Angel is a finger, or darkness is a finger and Light is a finger or ignorance is a finger and intellect is a finger.

And the heart is between these two fingers, thus the strive of the self is the pursuit with the Angel, the Light and the intellect to Allah, and the rejection of Satan and the darkness and the ignorance.

Since the goal of Satan and his purpose is to lead the people into the abyss of Hell and to make them disgraceful in front of the Lord of the Worlds, when they disobey the Creator, the Most Merciful, the Most Kind. Thus, to achieve this goal he [Satan] must use a weapon to implement what he wants.

These weapons range from the apparent to the hidden, from the weak to the forceful and it all depends, for verily, every type has its own appropriate weapon by which it is misled.

From the door (know your enemy) I will touch upon these weapons; to enable those who wish to strive the Greatest strive to know his enemy and thus save himself from the fire, and to fortify himself and shield himself by what is appropriate, so that he may not become an easy target [to be controlled by] Satan, curse of Allah be upon him. Therefore it is necessary that we know firstly – and before anything – that the motives of the human towards temptation/seduction are complex and intertwined with each other, and Satan, curse of Allah upon him, uses from this complex combination that which is suitable for each human being to mislead him. Since the human beings live in this physical world and are being tested in this physical world during this time and in this worldly life, therefore, the self of the person and its surroundings are throughout the quest regarding the weapons of the devil. For the self and its surroundings are what Satan, Curse of Allah upon him, is armed with in order to seduce man and lead him into the abyss of Hell, while the surroundings of men is the physical world or the Dunya (the world).

Thus, the quest then revolves around this world and the self of the human beings on one hand, and regarding the self of the human beings on the other hand; as the weapons are either:

1 – That it is a composite of the physical world and the human self, as the knife and the body with which are planted with in. As an example the adulterer and the adulteress, for Satan uses the woman and the man, while he also needs sexual weakness to be placed with in the self of these people whom he wants to seduce and lead into the Abyss. Thus, for the man who disobeys Allah with adultery, the woman represents the knife with which is used [to stab him] by the Satan. While the sexual weakness is as the likes of the place with which Satan stabbed him.

[1] On the authority of the Prophet, Mercy of Allah Upon him, it is narrated; “The heart of the believer is between two fingers of the fingers of the Beneficent.” Awali Alliala Ch. 1, pg. 48

2 – Or the weapon is from within the human self, thus, the knife and the place in which the knife stabs, become one, and that is the self. Therefore, there is nothing from the physical world and its wonderment.

Therefore, it is necessary to know the knife (this world), and the object in which it is planted with in (the self), and the knife of the self (which is the knife and the weapon taken from the self and planted within the self). And then, if we are successful we will know the weapons of Satan in detail after which we will know it with simplicity. And we need to know both knowledge; that which is simple (the fact that the self and the world are the weapons of Satan), and the detailed one which I leave, for it is branching off from the whole.

And there is no harm with delivering a look at the world and the human self in the terms of it being the weapon of the devil.

1 – The Knife (This World):

And the physical world surrounding the body of man is divided into: Inanimate objects, plants, animals and the rest of the other people. And the relationship of the people with it (the world) is either appropriate or inappropriate. So they – for example – loves ownership of the land, gold, silver, transplantation, animals, to spend, and fulfilling their desire with the opposite sex.

{Beautiful for people is the love of that which they desire – of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return.} {The Holy Quran Surah 'Ali Imran:14}

While they hate exposure to damage, such as being killed on the battlefield as a result of Jihad (Fighting in the way of Allah), which is a possible outcome.

{Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not.} {The Holy Quran Surah al-Baqarah:216}

It must be clarified that this world with regard to the Hereafter is harmful, therefore, do not ever gather love for it in the hearts of man [1]. For verily, they are in two opposite directions and if a person turns to one of them, he gives his back to the other one, and it is not possible for the people to gather this world and the Hereafter together in their eyes or in their heart. The Almighty said:

[1] The Commander of the Believers Ali Ibn Abi Talib (PBUH) said, "Verily, the Dunya (this world), and the Akhirah (the Hereafter) are two uneven enemies and two different paths, thus he who loved the Dunya and ruled it (had power in it), then he has hated the Akhirah and is an enemy of it, and they are of the status of the east and the west walking between them, the more he gets closer to one of them, the more he gets further from the other one." Nahjul Balagha by the explanation of Muhammad Abdu, volume 4 page 23.

{Whoever desires the harvest of the Hereafter – We increase for him in his harvest. And whoever desires the harvest of this world – We give him thereof, but there is not for him in the Hereafter any share.} {The Holy Quran Surah Al-Shuraa:20}

And The Almighty said:

{Whoever should desire the immediate – We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will [enter to] burn, censured and banished.}

{But whoever desires the Hereafter and exerts the effort due to it while he is a believer – it is those whose effort is ever appreciated [by Allah].}

{The Holy Quran Surah Al-Isra:18 & 19}

In this is the formulation of the physical surroundings of the human being and the Nafs (Self) of the human being – In particular the gaps and points which are weak and are present within it – that is the weapon of the devil (I.a).

2 – The Self

Verily, it is the base of scourge and the home of disease, therefore, if it (the self) did not contain within it the appropriate gaps for what this world contains of desires/lusts, and if it did not contain within it the malady of all maladies which is (the Ego), then Satan would not have had a way to the human being [by which he seduce him], thus, through it's health the sons of Adam are corrected/healed, and through its disease he is sickened, and through its death he dies.

And Satan, upon him the curse of Allah, either uses what is within it, which is the Ego, to stab it, thus, the weapon of Satan becomes from it [the Self] and the attack becomes within. Or either that Satan, upon him the curse of Allah, uses what is in this world to appeal against the shortcomings of the self.

Now we know the weapon of Satan and its structure from what he uses from the self and its surroundings. And by that we know the meaning of the Jihad (strive) of the self is the greater Jihad (strive). Since self-immunization in this battle leads to the victory over Satan, and his defeat and the destruction of his weapon.

As for the breakdown of the weapons of darkness and ignorance and Satan, I shall leave it to this jewel of the jewels of the family of Muhammad, Upon them all Peace, which reveals the army of ignorance and the army of intellect, to enrich the believer with the soldiers of intellect after he has abandoned the soldiers of ignorance, thus, his mind becomes complete, becoming fortified by Allah from Satan's weapons.

It is narrated from Sheikh al-Kulayni in (Al-Kafi) from several of our companions, from Ahmad ibn Muhammad from Ali ibn Hadid from Suma'a ibn Mihran who has said the following.

"With a gathering of his followers I was in the presence of Imam abu 'Abdallah (a.s). A discussion on intelligence and ignorance began to emerge among them. Thereupon Imam abu 'Abdallah said,

"Know the intellect and its soldiers, and know the ignorance and its soldiers, so that you become guided."

So Sama'a said, "May my soul be in your sacrifice, we only know what you teach us."

Abu Abdullah pbuh said, "Allah swt created intellect from His light, and he is the first creation of Allah swt from the spirituals on the right of the Throne. He swt said to it, "Come forth," so it came forth, and He then told it, "Walk away," so it walked away, so He swt said, "I have created you a great creation, and I favored you over all My creation." He swt then created the ignorance, from the brine sea, a dark creation. He told it, "Walk away," so it walked away, and He then told it, "Come forth," so it did not come forth. He swt said to it, "Have you had too much pride?" so He swt cursed it. He then made seventy-five soldiers for the intellect, so when the ignorance saw what Allah has bestowed upon the intellect from His generosity, and what He has given him, the ignorance hid his animosity for him and said, "O Lord, this is a creation like myself, You created him, favored and strengthened him, and I am his opposite, and I have no strength against him so give me from the soldiers like You have given him, so He swt said, "Yes. So if you disobey after that, I expel you and your soldiers from My mercy." He [the ignorance] said, "I am satisfied." So He gave him seventy-five soldiers.

So these were from what He has given the intellect, from the seventy-five soldiers:

1 Goodness is the minister of Intelligence opposing Evil is the minister of Ignorance

2 Faith opposing Disbelief

3 Professing opposing Refusal

4 Hope opposing Despair

5 Justice opposing Injustice

6 Contentment opposing Disapproval

7 Thankfulness opposing Ungratefulness

8 Expectation opposing Hopelessness

9 Reliance opposing Greed

10 Soft-heartedness opposing Hard-heartedness

11 Mercy opposing Anger

12 Knowledge opposing Ignorance

- 13 Understanding opposing Foolishness
 - 14 Chastity opposing Reckless
 - 15 Restraint opposing Yearning
 - 16 Relenting opposing Relentless
 - 17 Cautious opposing Boldness
- 18 Humbleness opposing Arrogance
 - 19 Relax opposing Haste
- 20 Forbearance opposing Silliness
 - 21 Quietness opposing Bluffing
- 22 Peacefulness opposing Contempt
 - 23 Acceptance opposing Doubt
 - 24 Patience opposing Impatience
 - 25 Forgiving opposing Revenge
 - 26 Self-reliance opposing Poverty
- 27 Remembrance opposing Forgetfulness
 - 28 Sympathy opposing Detachment
- 29 Self-content opposing Covetousness
 - 30 Munificent opposing Avaricious
 - 31 Affection opposing Animosity
 - 32 Loyalty opposing Infidelity
- 33 Obedience opposing Disobedience
- 34 Subservience opposing Supremacy
 - 35 Security opposing Affliction
 - 36 Love opposing Hatred
- 37 Truthfulness opposing Duplicity
 - 38 Truth opposing Falsehood
- 39 Trustworthiness opposing Treachery

- 40 Sincerity opposing Distortion
- 41 Sharp witted opposing Feeble-mindedness
- 42 Comprehension opposing Simple-mindedness
 - 43 Cognizance opposing Refusal
- 44 Safekeeping opposing feel evil satisfaction
- 45 Security unseen opposing Intemperance
 - 46 Protective opposing Unmasking
 - 47 Prayer opposing Loosing
- 48 Fasting opposing Consuming food
 - 49 Hard work opposing Passivity
- 50 Hajj (meaning guardianship) opposing Disregard of covenant
 - 51 Soundness of words opposing Scandalous
- 52 Kindness to parents opposing Rudeness to parents
 - 53 Factual opposing Braggart
 - 54 Legitimate opposing Wickedness
 - 55 Guarded opposing Bedecked
 - 56 Concealment opposing Hatching
 - 57 Fairness opposing Taking-sides
 - 58 Peaceable opposing Rebelliousness
 - 59 Cleanliness opposing Filthiness
 - 60 Bashfulness opposing Ill-mannered
 - 61 Impartiality opposing Aggressive
 - 62 Comfort opposing Exhaustion
 - 63 Ease opposing Hardships
- 64 Blessedness opposing Lack of blessings
 - 65 Tranquility opposing Suffering
 - 66 Stability opposing Aggrandizing

- 67 Wisdom opposing Desires
- 68 Dignity opposing Meanness
- 69 Fortunateness opposing Unfortunateliness
- 70 Repentance opposing Persistence
- 71 Seeking forgiveness opposing Keeping pride
- 72 Conservitiveness opposing Heedlessness
- 73 Invoking opposing Withholding
- 74 Vitality opposing Lethargic
- 75 Happiness opposing Sorrow

So all these attributes from the soldiers of intellect do not gather except within a prophet or a prophet's successor, or a believer whose heart was tested by Allah for faith. As for our supporters, one of them would not be free from having some of these soldiers within him until he perfects and purifies [himself] from the soldiers of ignorance so then he is at the higher level with the prophets and successors (meaning if his intellect became complete he would be from the people of the seventh sky, which is the sky of intellect), and he realizes that by recognizing the intellect and his soldiers, and by avoiding the ignorance and his soldiers. May Allah support us and you to His obedience and satisfaction.” [1]

[1] [Al-Kafi Vol. 1 page 20, “The book of intellect and ignorance,” narration 14.]

The Greater Jihad precedes the Minor Jihad

The most important objectives of the strive (Jihad) is the people abandoning the bondage of this Earth and the people and the Ego [and returning] to servitude to Allah, the One, the Subduer, and the recognition of the Supremacy of the Glorious, the Almighty, on both levels, legislation and execution, which are gathered in the Successor of Allah on His Earth. And the first battle of Jihad took place within the scope of this divine law (The Successor of Allah of His Earth), and it is the first law, which revolves around the acceptance of obedience [to The Successor of Allah] or the lack thereof, the Almighty said:

{And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."} {The Holy Quran Surat Al-Baqarah (The Cow): 30}

and as a result;

{So the angels prostrated – all of them entirely.} {Except Iblees; he was arrogant and became among the disbelievers.} {The Holy Quran Surat Şād (The Letter "Saad"): 73 & 74}

Thus, the Angels were victorious in this battle, while Iblis, Upon him the curse of Allah, was defeated, and this Jihad was from the first type, which is the Jihad of the self or as the Messenger of Allah said "The Greater Jihad". And it must be that the striver/pursuer embarks on the greater Jihad (strive) [first] and then moves to the minor Jihad, while the Minor Jihad is one of the most important parts/aspects of the greater Jihad.

Perhaps some of them imagined that the Minor Jihad, presented from the hadith (narrations) of the Messenger of Allah, upon receiving his army unit (group of soldiers) whom were returning from the battlefield, greeted them as the people whom had completed the Minor Jihad while still remaining for them is the "Greater Jihad" or the Strive of the Self. However, the reality that the Messenger of Allah, Upon him and his progeny Peace, was trying to clarify in his speech is that the Jihad of the bodies (The Minor Jihad), may elapse, whereas the Jihad of the spirits (The Greater Jihad), it does not elapse as long as the human beings remain in this worldly life.

Furthermore, the Jihad of the bodies is only a response to the Jihad of the spirits, as the bodies are associated to the spirits and responsive to its will. Therefore, those returning [soldiers] were only a people who went into the heart [the midst] of the Greater Jihad and then moved to the Minor Jihad. Then they returned back and the Messenger of Allah, Upon him and his progeny Peace, reminded them that as long as they remain in this worldly life they should strive with themselves, lest they fall into that which Iblis, Upon him the curse of Allah, fell into, by denying the Successor of Allah on His Earth, which results in a manifest loss.

{Do the people think that they will be left to say, "We believe" and they will not be tried?} {But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars.} {The Holy Quran Surat Al-`Ankabūt (The Spider): 2 & 3}

Indeed, many of them denied the Successors of Allah on His Earth (Ali Ibn Abi Talib, Upon him Peace) and failed the battle of the Greater Jihad. Thus, the Minor Jihad does not benefit him, or say, the fight of the bodies.

Consequently, the human being should beware of the Fitna (Sedition) [against] Allah and should strive with his self and obey/follow the Successor of Allah on His Earth, otherwise the fire [is his abode]. For verily, there is no Jihad, except, under the Banner of the Guardian of Allah on His Earth. And for those who claim to strive (al-Jihad) while requesting martyrdom under a Banner other than the Banner of the Successor of Allah on His Earth, verily, he rushes forth fighting for this world before fighting for the hereafter.

Narrated from Aban bin Taghalab, who said; "Abu Abdullah, Upon him Peace, whenever he mentions those who fight/kill in Al-Thaghour [a place in Qalqilya] he said: "Woe to them! what are they doing [by doing this]?! They are rushing to kill this world and kill the hereafter, for by Allah, there is no Martyr except our Shia (followers), even if they die on their bed)." [1]

Therefore, it must be for the human beings that [they] engage [themselves] in the Greater Jihad first and foremost, and that they become acquainted with the Guardian of Allah and His Successor on His Earth. Then they may engage [themselves] in the Minor Jihad under the Banner [of the Successor of Allah], in order for his strive (Jihad) to be acceptable with Allah, and that it may be obedience to Him, the Glorious, otherwise he will be as the beast, nay rather, worse astray [in path]. Thus, it is either that he fights for the land, as the atheist fights for his land as an animal fights for his den, or that he fights for a belief that he does not understand, imitating the non-working scholars. Then after he dies, and after he has been drug to the fire, it becomes clear to him that the non-working scholars drove him to fight against Moses, Upon him Peace, or [against] Jesus, Upon him Peace, or [against] Muhammad, Upon him and his progeny Peace, or [against] Imam Al-Mahdi, Upon him Peace.

The Prince of the Believers, Upon him Peace, said: "The Jihad is a door from doors of Paradise, which Allah has opened especially for His special Guardians." [2]. That is to say, that His Guardians are the real strivers/pursuers, and not that all strivers/pursuers (Mujahid) are a special Guardian of the Guardians of Allah, as some perceive. For verily, those Guardians [of Allah] are those whom strived/pursued with their selves (nafs) and entered in the midst of the Greater Jihad, and followed the Guardian of Allah and His Successor on His earth. So they were thereby the rightful Guardians of Allah, thus, becoming worthy of Allah opening up the door of Jihad [of Paradise] for them.

[1] Al-Mahasin volume 1 page 164, The interpretation of the light of the two weighty things volume 5, page 245

[2] Al-Kafi, volume 5 page 4. Nahjul Balagha, by the explanation of Muhammad Abdu, volume 1, page 67

The Minor Jihad

Jihad in the Divine Religions

Jihad or Fighting to raise(uphold) the word of Allah and disseminate Unification and the religion that Allah, The Glorified, The Exalted approves of, is a matter that Allah, The Glorified, has decided, and [it is a matter] which Allah commanded the believers and made it incumbent on them [to do]. And He promised Paradise to those who strove for His sake, and He promised Hell Fire to those who turned away from Jihad.

The Prophets and Messengers (PBUT) are the carriers of the Word of Allah, The Glorified, and they are the carriers of the banner of Jihad and Fighting for the sake of Allah, The Glorified. This is the history of the Prophets and Messengers between your hands, read it in Torah, Bible and Qur'an, to find Moses (PBUH) carrying his sword preparing to enter the Holy Land, and Joshua son of Nun (PBUH) carrying his sword and entering the Holy Land, and David (PBUH) spending his days in fighting to raise(uphold) the Word of Allah and to disseminate Monotheism [Unification/Oneness of Allah]:

{So they defeated them by the permission of Allah , and David killed Goliath, and Allah gave him the kingship and prophethood and taught him from that which He willed. And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds.} {The Holy Quran Surat Al-Baqarah (The Cow): 251} and He, The Exalted, said: {Be patient over what they say and remember Our servant, David, the possessor of strength; indeed, he was one who repeatedly turned back [to Allah].} {The Holy Quran Surat Şād (The Letter "Saad"): 17}

And Solomon (PBUH) succeeding him to build the Temple of worship by one hand, and fight for the sake of raising(upholding) the Word of Allah by the other, He, The Exalted, said:

{And Solomon was David's heir. He said: "O ye people! We have been taught the speech of birds, and on us has been bestowed (a little) of all things: this is indeed Grace manifest (from Allah.)"} {The Holy Quran Surat An-Naml (The Ant): 16}

{So when they came to Solomon, he said, "Do you provide me with wealth? But what Allah has given me is better than what He has given you. Rather, it is you who rejoice in your gift.} {Return to them, for we will surely come to them with soldiers that they will be powerless to encounter, and we will surely expel them therefrom in humiliation, and they will be debased."} {The Holy Quran Surat An-Naml (The Ant): 36 & 37}

And the Torah is full with the battles of David and Solomon (PBUT).

Also, Jesus (PBUH) says to his followers: (whoever wants to follow me, he shall carry his [piece of] wood on his back), thus he is calling to revolting against oppression and corruption and he is commanding his followers to fight and do Jihad for the sake of Allah, for the wood at that time is the equal of the winding-sheet [the clothe in which a corpse is wrapped for burial] in our time today, thus it is as if he is saying to his followers, whoever wants to follow me he shall carry his winding-sheet with him.

As for the Prophet Muhammad (PBUH & His Family), verily, he spent most of his days in Medina after Hijrah (immigration), in Jihad and fighting for the sake of Allah, and he spent his days in Mecca striving and fighting with the word and proof, him and the believers with him, until they were tortured and hurt, and some of them were killed and went to their Lord as witnesses and a martyrs.

And there is no doubt that the biography of the Prophets and Messengers is a Hujjah (a proof) which no other proof can beat, and the command of Allah, The Glorified, The Exalted, of Jihad and Fighting for His sake in order to raise(uphold) His Word, and all what the Prophets and Messengers brought forth, is a proof which no other proof can beat. Thus whoever is late for [obeying] the command of Allah, The Glorified, The Exalted, has neither an excuse nor [someone to excuse him] remaining. And what remains for whoever denies the command of Allah, The Glorified, The Exalted, is nothing but to be called a Kafir (a disbeliever). So in which talk after Allah, and His signs, and the biography of His Prophets, and His Messengers do you believe?

And the texts about Jihad and Fighting for the sake of Allah, which are present today in the Torah and the Bible and which Jews and Christians accept, are so many that they can not all be mentioned in this brief statement. But it will not harm to mention a text of them for there will be a benefit out of mentioning it. And perhaps it's better to highlight on him who expanded in Jihad and fighting for the sake of Allah to raise(uphold) the Word of Allah, The Glorified, The Exalted, after the prophet of Allah Moses son of Imran (PBUH) who came with the Torah, and he is Joshua son of Nun (PBUH) the vicegerent of Moses (PBUH).

It was mentioned in the Torah (the Old Testament/ Book of Joshua, Page 354–357) Chapter 10:

(34)And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it. (35) And they took it on that day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish.(36) And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it. (37) And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that were therein. (38) And Joshua returned, and all Israel with him, to Debir; and fought against it. (39) And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king. (40) So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel commanded. (41) And Joshua smote them from Kadeshbarnea even unto Gaza, and all the country of Goshen, even unto Gibeon. (42) And all these kings and their land did Joshua take at one time, because the LORD God of Israel fought for Israel. (43) And Joshua returned, and all Israel with him, unto the camp to Gilgal.

Chapter 11:

(1) And it came to pass, when Jabin king of Hazor had heard those things, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph. (2) And to the kings that were on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west, (3) And to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon in the land of Mizpeh. (4) And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many. (5) And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel. (6) And the LORD said unto Joshua, Be not afraid because of them: for to morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire. (7) So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them. (8) And the LORD delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephothmaim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining. (9) And Joshua did unto them as the LORD bade him: he houghed their horses, and burnt their chariots with fire. (10) And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms. (11) And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burnt Hazor with fire. (12) And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, and he utterly destroyed them, as Moses the servant of the LORD commanded. (13) But as for the cities that stood still in their strength, Israel burned none of them, save Hazor only; that did Joshua burn. (14) And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe. (15) As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the LORD commanded Moses. (16) So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same; (17) Even from the mount Halak, that goeth up to Seir, even unto Baalgad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them. (18) Joshua made war a long time with all those kings. (19) There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all other they took in battle. (20) For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the LORD commanded Moses. (21) And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities. (22) There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained. (23) So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war.

This is an image of one side from the days that Joshua son of Nun (PBUH) spent in Jihad and Fight to raise (uphold) the Word of Allah, and to disseminate the religion of Allah and Unification on this Earth.

And you should pay attention to several sides regarding the Jihad of Joshua and those with him, for there is a benefit in knowing that:

1- Those who were with Joshua son of Nun (PBUH) are the progeny of the children of Israel who crossed the sea with Moses. Those died during the wandering which Allah punished them with for their mutiny against the command of Allah to strive (Jihad) and fight for His sake, for **{they said, "O Moses, indeed we will not enter it, ever, as long as they are within it; so go, you and your Lord, and fight. Indeed, we are remaining right here."}** **{The Holy Quran Surat Al-Mā'idah (The Table Spread): 24}**

And the wandering [of the children of Israel] was a reforming punishment, whose result was those righteous sons who strove with Joshua (PBUH) the vicegerent of Moses (PBUH) and they entered the Holy Land.

2- The number of those who crossed with Moses (PBUH) from Egypt is much bigger than the number of those who fought with Joshua (PBUH), for the large number did not help because the hearts of the people were filled with love for this Dunya (this world). And the small number did not harm because the hearts of the people were filled with love for Allah, The Glorified, The Exalted.

3- Those who were with Joshua (PBUH) were much less than the giant armies that they encountered, even by physical calculation, their number was not enough to conquer all of those countries that they conquered. But Allah granted them victory with terror:

{"How many a small company has overcome a large company by permission of Allah . And Allah is with the patient."} **{The Holy Quran Surat Al-Baqarah (The Cow): 249}.**

4- The small number [of people], equipment, and financial abilities were all accompanying Joshua son of Nun (PBUH) but because He and the believers were armed with faith and patience, and strength in enduring the troubles, and entrusting [their soul] to Allah, and because Allah gave them victory by casting terror into the hearts of their enemy, they were able to enter all those battles as many as they were, and they were granted victory by the power of Allah, and they disseminated the Word of Allah and Unification in the Holy Land, for Faith and Belief is the most powerful weapon by which the victory of the believers is secured.

5- Joshua (PBUH) was the successor of Allah during his time, and obedience to him was obedience to Allah, and disobedience to him was disobedience to Allah, thus those who obeyed they obeyed Allah, and those who fought they fought with Allah, so during that time they were the people of Allah, and the carriers of the Word of Allah to the people of Earth, thus descended upon them the mercy and the peacefulness and the victory and the blessing.

6- And the conclusion is that the Prophets and Messengers strove and fought for the sake of raising (upholding) the Word of Allah and they obeyed the command of Allah who legislated Jihad and made it incumbent. And the fact that they had little number of supporters and abilities (equipment) did not shake them, and the fact that their enemy was big in number and had huge equipment did not stop them. As well as they called to Allah by wisdom, and beautiful preaching and they argued with those who disbelieved in the best manner. So when the proof of the tongue did not work with them (the disbelievers), the Prophets of Allah hit/fought the

enemies of Allah with the spears, and Allah granted them victory and supported them by His angels.

[1] Al-Kafi, volume 5 page 4. Nahjul Balagha, by the explanation of Muhammad Abdu, volume 1, page 67

Why Jihad?

Before answering this question it must be clarified that the Jihad and Fighting for the Sake of Allah are on two types:

The first is: offensive, and the second is: defensive. And the answer shall be clarified through examining them, and I shall present both of them and show the reasons of both of them.

First: The Offensive Jihad

And this Jihad is a Fard (obligatory duty) incumbent upon the believing nation, who carries the banner of the successor of Allah on His land during its time, and it is represented by attacking and fighting all the nations and the peoples who do not accept the Religion of Truth and the successor of Allah on His land during that time, till they comply to the word There is no God but Allah, and to the Religion of Truth that is accepted and approved by Allah, and till they surrender their matters to the successor of Allah in His land during their time. And [this Offensive Jihad] was done by many of the Prophets of Allah and His Messengers, and was mentioned in the Holy Books and history books in a very clear way [without confusions or doubts], for they fought an offensive fight in order to disseminate Unification and raise the Word of There is no God but Allah, Joshua son of Nun (PBUH), David (PBUH), Solomon (PBUH), Muhammad (PBUH & His Family), and Ali (PBUH), and they are the Prophets of Allah and His Messengers and their works is a strong (indisputable) proof, and they fought by the command of Allah, The Glorified, The Exalted. Therefore, there is no way by which this work can be denied and described to be ignorance, or retardation, or extremism, or sectarianism, or denominationalism, or under the names of culture and civilization and freedom, and I will discuss this civilization and culture and freedom if Allah wills.

And for this [type of] Jihad, there are conditions and restrains that perhaps were not fixed in detail in all the religions and in all times, and perhaps they were changed within the same one religion from time to time according to the commands which the Prophets and Messengers bring from Allah, The Glorified, The Exalted, but over all they are fixed.

And perhaps one of the most important conditions that people consider to be of high importance, and perhaps some people take it as an excuse to turn away from Jihad and fighting for the sake of Allah, is Equipment and Number, and perhaps some of them take the division or the little awareness in the Community of Faith as an excuse to turn away from Jihad, and both of those matters are included in the Equipment and Number. And I shall tackle these three matters:

Equipment and Number

It is of no doubt that this (Equipment and Number) is a condition to every combat encounter, for if there isn't enough equipment and number for the military encounter then this encounter would be difficult and perhaps impossible. But what remains is that the conditions for the

offensive encounter, in accordance to the modern military equation, demands that the number of attackers should be double the number of the defenders, and whenever the combat equipment of the attackers exceeds [that of the defenders], it's possible to lower this ratio for the favor of the attackers. All that is according to the pure material measures.

As for the believers, the matter takes another turn, and the military equation according to the believers includes the unseen, because they believe in the unseen. **{When you said to the believers: Does it not suffice you that your Lord should reinforce you with three thousand of the angels sent down? Yes, if you remain patient and act aright, and they come upon you in a headlong manner, your Lord would help you with five thousand angels Making a terrific onslaught} [Surat Ali'Imran 3:124-125]**

And the believers have a great weapon which the other party does not have, and that is Du'a (invocation/supplication) and seeking help from Allah The Strong, The Almighty **{When you sought aid from your Lord, so He answered you: I will reinforce you with a thousand of the angels following one another} [Surat Al-Anfal 8:9]**. And Allah whom is sought for help and whom the believers believe in, The Creator of the hearts, and the hearts belong to Him, for He is who fills the hearts with strength and firmness, and He is who makes the hearts empty of everything but terror and breakage:

{When your Lord revealed to the angels: I am with you, therefore make firm those who believe. I will cast terror into the hearts of those who disbelieve. Therefore strike off their heads and strike off every fingertip of them} [Surat Al-Anfal 8:12]

And for that the military equation for the encounter is turned upside down here, for it becomes enough for the attack that the number of the attackers is half the number of the disbelieving defenders, rather in the beginning of Islam it was enough that the number of the believing attackers to be one tenth the number of the defenders:

{O Prophet! urge the believers to war; if there are twenty patient ones of you they shall overcome two hundred, and if there are a hundred of you they shall overcome a thousand of those who disbelieve, because they are a people who do not understand * For the present Allah has made light your burden, and He knows that there is weakness in you; so if there are a hundred patient ones of you they shall overcome two hundred, and if there are a thousand they shall overcome two thousand by Allah's permission, and Allah is with the patient} [Surat Al-Anfal 8:65-66]

And Allah, The Glorified, The Exalted, reinforce the believers with the angels, and casts terror into the hearts of their enemies, even before they call Him (make du'a) or seek His help, The Glorified, for they went out for His sake and were aiming that He may be pleased with them, and for giving victory to His religion and His Prophets and His Messengers, and [it is of a higher priority that] He grants victory to His religion and His Prophets and His Messengers, but He afflicted the Creation by making them obey and giving them victory to know who obeys Him and give Him victory in the Unseen:

{Verily, We sent Our messengers with clear arguments, and sent down with them the Book and the balance that men may conduct themselves with equity; and We have made the iron, wherein is great violence and advantages to men, and that Allah may know who

supports Him and His messengers in the Unseen; surely Allah is Strong, Mighty} [Surat Al-Hadid 57:25]

And as such, firmness and angels accompany {who supports Him and His messengers in the Unseen}, and also the terror in the hearts of those who disbelieved, and they are all Unseen weapons in which the believers believe and which their vision [of their hearts] realize:

{When your Lord revealed to the angels: I am with you, therefore make firm those who believe. I will cast terror into the hearts of those who disbelieve. Therefore strike off their heads and strike off every fingertip of them} [Surat Al-Anfal 8:12]

{We will cast terror into the hearts of those who disbelieve, because they set up with Allah that for which He has sent down no authority, and their abode is the fire, and evil is the abode of the wrongdoers} [Surat Ali'Imran 3:151]

{And He brought down those of the People of the Scripture who supported them from their strongholds(fortresses) and He cast terror into their hearts; some you killed and you took captive another party} [Surat Al-Ahzab 33:26]

{It is He who expelled the ones who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think they would leave, and they thought that their fortresses would protect them from Allah. but [the decree of] Allah came upon them from where they had not expected, and He cast terror into their hearts [so] they destroyed their houses by their [own] hands and the hands of the believers. So take warning, O people of vision} [Surat Al-Hashr 59:2]

And as I presented, the Number and Equipment of the believers who fought with Joshua son of Nun was much less than the number of the disbelieving peoples whom they encountered. And the same case applies to Saul (Talut) and the group of believers who are with him, rather in the story of Talut(Saul) and his people is a sign from Allah, The Glorified, The Exalted, for David, the youth, and the youngest among the people, and who had no weapon in his hand – for he had nothing but a sling shot and stones – achieves the fatal strike upon the army of Goliath (Galut) and he kills Goliath and he becomes the main reason of the defeat of Goliath's army:

{So they defeated them by permission of Allah , and David killed Goliath} [Surat Al-Baqarah 2:251]

And not only in that story that the believing party, the few in number and weak in equipment, defeat the disbelieving party, the many in number and strong in equipment. Rather, the weaker in number and few in equipment – David (PBUH) and his stones – achieved victory in this battle, not any of the people even not any of the believers paid attention to David – the young in age – and his stones in this battle, but Allah spoke by David and by the stones of David, for He wanted to say by this sign There is no Power except by Allah.

It was narrated on the authority of Abi Abdillah (PBUH) that he said: “The few who did not drink and did not ladle are three hundred and thirteen men, then when they passed the river and looked at the soldiers of Goliath those who drank from it said: **{There is no power for us today against Goliath and his soldiers, and those who did not drink said, Our Lord, pour down upon us patience, and make our steps firm and assist us against the unbelieving**

people}. So David (PBUH) came until he stood by the shoe of Goliath, and Goliath was on the elephant and on his head was the crown, and in it was Ruby, whose light is shining and his soldiers are between his hands, so David took from these stones a stone, and he threw it at the right-hand side of Goliath, so it passed in the air and fell upon them thus they were defeated, then he took another stone and threw it at the left-hand side of Goliath, so it fell upon them thus they were defeated, and Goliath threw a third stone, so the Ruby struck his forehead that it reached his head, and he fell dead on the ground, and that is His saying: **{So they defeated them by the permission of Allah, and David killed Goliath, and Allah gave him the Kingdom and Wisdom}** “ [1]

So it is a must that the equation of Equipment and Number takes another turn if the fight was for the sake of Allah, so the examination of it becomes restricted, not that it always represents an obstacle to Jihad and Fighting for the sake of Allah, for what is demanded is to reinforce for them what is in your ability and the rest [shall be left] to Allah, The Glorified, The Exalted: **{ And prepare against them what force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy and others besides them, whom you do not know (but) Allah knows them; and whatever thing you will spend in Allah's way, it will be paid back to you fully and you shall not be dealt with unjustly}** [Surat Al-Anfal 8:60]

And believe and be certain that there is no victory except from Allah.

{How many a small company has overcome a large company by permission of Allah . And Allah is with the patient} [Surat Al-Baqarah 2:249]

Allah wants but to show the right [or the priority] of the Prophets and their followers and that by when they are few and weak Allah grants them victory against His enemy and their enemy, even though they are many and proud and arrogant.

And as such Allah always takes away from His religion and the call to him any worldly or authoritarian temptations, in order to enter in His religions and strive for His sake whoever enters and strives, and he does not want anything except Allah and the face of Allah. As such always, Paradise was surrounded by Al-Makarih [Hardships and Adversities] and Hell Fire was surrounded by Desires, for the true religion of Allah does not get surrounded by Desires, but by Al-Makrih [Hardships and Adversities], so pay attention, O people of understanding.

The Prophet of Allah (PBUH & His Family) said: **“Heaven was surrounded by Al-Makarih [Hardships and Adversities], and Hell Fire was surrounded by Desires.”** [2]

And the Prophet of Allah (PBUH & His Family) said: **“Truth is heavy and bitter, and falsehood is light and sweet.”** [3]

[1] Tafsir Al-Qimi, Part 1, Page 83

[2] Mustadrak Safinat Al-Bihar Part 6, Page 94

[3] Mustadrak Safinat Al-Bihar Part 6, Page 94

Unity

Unity is necessary for any combatant community, or else division/separation in the fighting community will inevitably result in defeat.

{And obey Allah and His Messenger, and do not dispute for then you will be weak in hearts and your power will depart, and be patient; surely Allah is with the patient} [Surat Al-Anfal 8:46]

And especially when the encounter is with an enemy who is more advanced in Equipment and Number, but this unity was not achieved in the past, for the Children of Israel with Moses, or Joshua, or David, or Solomon were not united, rather there are many and many of the hypocrites whom Moses himself (PBUH) wasn't safe from their tongues, not to mention others than him:

{And when Musa said to his people: O my people! why do you give me trouble? And you know indeed that I am Allah's messenger to you; but when they deviated, Allah caused their hearts to deviate, and Allah does not guide the transgressing people} [Surat As-Saff 61:5]

And despite of that, the Prophets and Messengers of Allah never hesitated to Strive and Fight for the Sake of Allah. And the believers with the Prophet of Allah (PBUH & His Family) were not united, rather this was not pleased with this and that was being a hypocrite with that, and they were fighting with the Prophet of Allah (PBUH & His Family), even it was narrated on the authority Imam Al-Sadiq (PBUH) in the reading of this verse like this:

{O Prophet, strive against (fight) the disbelievers [color=#FF0000]by the hypocrites. Be harsh with them. Their ultimate abode is hell, and evil is the destination}[/color] and He, The Exalted, said: {And from the desert Arabs round about you there are hypocrites, and from among the people of Medina (also); they are stubborn in hypocrisy; you do not know them; We know them; We will chastise them twice then shall they be turned back to a grievous chastisement} [Surat At-Tawbah 9:101]

And with Ali Ibn Abi Talib (PBUH) the matter of separation and division is more clear than the sun, to the extent that they made him (PBUH) endure pains that filled his liver with pus, and many times did he repeat this meaning (I'm astonished from the gathering of these people upon their falsehood, and the disunity/division of you against your right/truth) [1]. And he (PBUH)

[1] On the authority of the Prince of the Believers (PBUH) "How strange! Allah causes the death of the heart, and brings sorrow from the gathering of these people upon their falsehood and your division against your right/truth, so shame and adversity [were brought to you] when you became a target that is thrown, honor is brought [at your expense] but you don't bring honor, and you get invaded but you do not invade. And Allah is being disobeyed and you accept [that], for if I commanded you to walk to them in hot days, you would say (this is the [extreme] of scorching heat. give us time so that the heat may become less severe to us), and if I commanded you to walk to them in winter, you would say (this is the [extreme] of coldness), give us time till the coldness become less severe to us). All of that is running from hotness and coldness, and if it is the hotness and coldness that you are running away from, then, by Allah, you run away from the Sword even faster. O you the likes of men, but not men, dreamers like children, and brains like [that of the] housewives who pet birds. I wish I had never seen you nor known you. [Knowing you] is a knowledge that, by Allah, dragged regret, and resulted in darkness/gloominess, may Allah fight you for you have filled my heart with pus, and for you have charged my chest with anger, and you made me drink sorrow/distress [with every breath I take], and you corrupted my opinion by disobedience and letting down, so much so that Quraish said (verily the son of Abi Talib is a

said when he was hit by Ibn Miljim (may the curse of Allah be upon him), (I have won, by the Lord of the Ka'aba), and it was not only winning of the pleasure of Allah, The Glorified, The Exalted, and Paradise, but it was also the winning of getting rid of these people who were claiming to be Shia, [those who] made him [Imam Ali PBUH] drink sorrow/distress because of their disputes and the divisions among their opinions and their disunity on the word of their Imam.

In conclusion, Unity, in a complete form, was not acquired in the past, what is demanded then is the unity of a group which is approved of, and their gathering around Truth, [under the condition] that this group must have Equipment and Number, in order to strive (Jihad) and fight for the sake of Allah, even if a group of hypocrites join [them] later, meaning, those who entered to Islam but faith did not enter their hearts {The bedouins say, We have believed. Say, You have not [yet] believed; but say [instead], We have submitted, for faith has not yet entered your hearts. And if you obey Allah and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful} [Surat Al-Hujraat 49:14]

brave man but he has no knowledge in War), to Allah I complain about them, and is any of them more experienced in it [War] and older [higher] in rank/status in it than me? Verily I rose in it and I was not even twenty years old yet. And here I am almost sixty years old. But there is no opinion to he who is not obeyed." Nahjul-Balagha by the explanation of Muhammad Abdu, volume 1, page 69.

The Community of Faith which is conscious of the notion of the Divine Revolution

Meaning, that there shouldn't be in the community a large number of hypocrites in a way that would affect the Community of Faith in a manner that would lead to its total deviation, especially during times of a fighting encounter in striving for the sake of Allah and raising (upholding) His Word. Or that there may be a number of believers who are conscious of the notion of the Islamic Revolution, dominating over the Community of Faith which is approving of them, and that is through presenting the truth in a thoughtful/serious way, and introducing the Community of Faith to the Truth and its people. And by that, the danger of hypocrisy becomes [lesser/easier to control] by the awareness about the Truth and its people by many of those in the Community of Faith, thus total deviation does not take place because of hypocrisy and its people. But of course, this does not exist because of the existence of division/separation, and the domination of falsehood, and the fewness of people of Truth.

He, The Exalted, said:

{But none had believed with him, except a few} [Surat Hud 11:40]

{And few of My servants are grateful} [Surat Saba' 34:13]

{Except for those who believe and do righteous deeds – and few are they} [Surat Sad 38:24]

and He, The Exalted, said:

{And what has been sent down to you from your Lord is the truth, but most of the people do not believe} [Surat Ar-Ra'd 13:1]

{So be not in doubt about it. Indeed, it is the truth from your Lord, but most of the people do not believe} [Surat Hud 11:17]

But it is achieved, by the virtue of Allah, by the continuation of Jihad and Fighting to raise (upholding) the Word of Allah, and perhaps it gets achieved later, and after a long time, as in the case with Imam Ali (PBUH) and Imam Al-Hussein (PBUH). Thus the little awareness of the community about the notion of the Divine Revolution is not a preventer of Jihad and Fighting to raise the Word of Allah, but it is an impediment and an obstacle which goes away as time goes by. Rather, in it is a test for the believers, and their condition, and the extent of their certainty, and the firmness of their faith by fighting to raise(uphold) the Word of Allah with the Guardian of Allah and His Successor on His land, or whoever he (PBUH) appoints to take care of that matter.

For standing against the flow is not an easy matter, but it is the case with all the Prophets and Messengers and who followed them from the believers, for it never happened that a prophet was welcomed with hugs, as it is clear in the Qur'an and the Holy Books, and his people did not rise with him to fight and raise(uphold) the Word of Allah but only few were who believed with him, and only few supported him, or as the non working scholars say about them:

{So the eminent among those who disbelieved from his people said, " We do not see you but as a man like ourselves, and we do not see you followed except by those who are the lowest of us [and] at first suggestion. And we do not see in you over us any merit; rather, we think you are liars"} [Surat Hud 11:27]

For with Talut (Saul) PBUH, only (313) men crossed the river, and they are also the equipment which was with the Messenger of Allah (PBUH & His Family) in Badr, and they are also the companions of the Qai'm (the riser). He, The Exalted, said:

{So when Talut (Saul) departed with the forces, he said: Surely Allah will try you with a river; whoever then drinks from it, he is not of me, and whoever does not taste of it, he is surely of me, except he who takes with his hand as much of it as fills the hand; but with the exception of a few of them they drank from it. So when he had crossed it, he and those who believed with him, they said: We have today no power against Galut (Goliath) and his forces. Those who were sure that they would meet their Lord said: How often has a small party vanquished a numerous host by Allah's permission, and Allah is with the patient * And when they went out against Galut (Goliath) and his forces they said: Our Lord, pour down upon us patience, and make our steps firm and assist us against the disbelieving people} [Surat Al-Baqarah 2:249-250]

Secondly: The Defensive (self-protective) Jihad:

It is the fight of the believers and defense of the the land, whom its people are on the religion of truth, when this land is attacked by the disbelievers and the polytheists. And all the divine religions permit the defensive Jihad, rather, make it obligatory on all the believers. Rather, it is an innate and instinctive matter, even so for the animals, for they defend their nests, and their dens, and their holes.

And people do not disagree on the permissibility of fighting to defend the land , and even the secular laws in the United Nations now consider resistance, of the occupied people against the occupiers, to be legitimate. And the wonder of all wonderment is that the leaders/scholars of misguidance of this age forced us to defend this right which Allah legislated, and which corresponds to the innateness and instinct, and which all people approved of. But they are traitors who betrayed Allah, The Glorified, The Exalted, and they were satisfied with this worldly life, and they were reassured by it, and they bought this worldly life, and the pleasure of the United States of America, and the West, by the wrath of Allah. He, the Exalted, said:

{And never will the Jews or the Christians approve of you until you follow their religion. Say, "Indeed, the guidance of Allah is the [only] guidance." If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper.} {The Holy Quran Surat Al-Baqarah (The Cow): 120}

And in [the book] Makarim Al-Akhlaq (The Honorable Morals), from the commandments of the Messenger of Allah (PBUH & His Family) to ibn Mas'ud "O Ibn Mas'ud, Islam began [as something] strange, and it shall return [to being something] strange, so give glad tidings to the strangers. For he among you who realized this age and who appears from you, should not greet

them in the place [where they meet], and should not walk in their funerals, and should not visit their sick, for they practice your Sunnah and they appear to be on the same [path/beliefs] as you, and oppose your actions, thus they die on a different religion than yours, those are not from me and I am not from them,” till he says: “O Ibn Mas'ud, there shall come a time on people in which the one who is patient/holding tight on his religion is like someone holding tight onto an ember, therefore he must be like a wolf in that time, or else, the wolves will eat him.

O Ibn Mas'ud, their scholars and jurists are licentious traitors, rather, they are the most evil creations of Allah, and so are their followers, and who go to them, and who visit them, and who love them and sit with them, and who consult them, the most evil creations of Allah, He sends them to Hell Fire, deaf, dumb and blind, and they shall not return. And We shall assemble them on the day of judgment [fallen] on their faces blind, dumb, and deaf, their abode is Hell Fire, every time it subsides We increase them in blazing fire, every time their skins are roasted through We will replace them with other skins so they may taste the punishment, when they are thrown into it, they hear from it a [dreadful] inhaling while it boils up, it almost bursts with rage, and every time they want to get out of it from anguish, they will be returned to it, and [it will be said to them] taste the chastisement of the burning fire, for them therein shall be heavy sighing [groaning], and they therein shall not hear.

O Ibn Mas'ud, they claim to be on my religion and my Sunnah and my path and my laws, verily, they are innocent of me, and I am innocent of them.

O Ibn Mas'ud, do not sit with them in public, and do not trade with them in markets, and do not guide them to the path, and do not give them water. He, The Exalted, said:

{Whoever desires the life of this world and its adornments We fully repay them for their deeds therein, and they therein will not be deprived} [Surat Hud 11:15]

O Ibn Mas'ud, and how many [times] has my nation received from them enmity, and resentment, and argument, those are the humiliated of this nation in their world. By Him who has sent me with the Truth, Allah will cause the earth to swallow them, and He will transform them into monkeys and pigs.”

He said, then the Messenger of Allah wept, and we wept because of his weep. And then we said: “What is making you weep O Messenger of Allah?” Then He said, “Mercy to the distressed[or burdened]). Allah, The Exalted, says: **{And if you could see when they are terrified but there is no escape, and they will be seized from a near place } [Surat Saba' 34:51] .” [1]**

So this is the condition of the scholars of end times on the tongue of the Messenger of Allah. Thus there is no excuse for those who follow them while they are hindering the obligatory duty of the Defensive Jihad.

[1] Mustadrak Al-Wasa'il, volume 12, page 327. Ilzam Al-Nasib Fi Ithbat Al Hujjah Al Gha'eb, volume 2, page 131.

And the remaining question is: if defending the land and the homeland [one's home country], corresponds to the Fitra (nature), And the Fitra is the Fitra of Allah [the nature] that He created the human being upon {So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah . That is the right religion, but most of the people do not know} [Surat Ar-Rum 30:30], and that [the Fitrah] is the truth, then would it be considered rightful if the people of Shirk (Polytheism) and disbelief defend themselves and fight the Guardian and Successor of Allah on His Earth if the believers attack their land?!

And the answer: The love of land and home country is from the physical Fitra (nature), meaning, the instincts, and it is for the man to direct it correctly towards the right direction, or else it would be a plague [harmful] to him. So it is necessary that the person loves for their country the good and well-being and justice, and hates for it the evil or corruption or oppression. And certainly, the Successor of Allah on His Earth wants to disseminate the word There is No God but Allah, in every land, and he wants for the people of Earth the goodness and well-being and justice, for he wants to fill Earth with fairness and justice. Therefore, [one's] love for the land or the country becomes standing with the Guardian of Allah and the Successor on His Earth, and facilitating his entrance to the land and the country, in order for him to disseminate the good and well-being and justice and the religion of truth. Therefore, whoever fights the Guardian of Allah and His Successor on His Earth does not want good and welfare for his land and country, rather he wants injustice and corruption and oppression to remain on Earth, by the domination of the people of falsehood over this Earth and by the continuation of the state of the tyrant.

Response to the Question:

I believe that from what has been previously presented, the answer to the question "why Jihad" has been made clear.

And it is to uphold the word of Allah, the Almighty said:

{Those who believe fight in the cause of Allah , and those who disbelieve fight in the cause of Taghut. So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak.} {The Holy Quran Surat An-Nisā' (The Women): 76}

and the Almighty said:

{Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah , so they kill

and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment.} {The Holy Quran Surat At-Tawbah (The Repentance): 111}

Thus, [the purpose of] Jihad is to uphold the word of Allah, and not for personal interests or spoils of war or national interest or nationalism. For verily, the divine religion is above all these considerations, and worshipping Allah and being obedient to Him is that which gathers the believers regardless of their tribal or national affiliations, which all go back to one reality, and that is the Ego (the "I"), and love of the self.

Therefore, the Jihad, whether offensive or defensive, should be for the sake of raising the word of Allah, not for the sake of defending the country or the land, in order that the believer may not have any personal interest in the Jihad, except for upholding the word of Allah, so that the divine civilization, divine culture, and divine freedom, may be built, which are all completely contrary to the civilization and culture and freedom, by which is the slogan raised in The Physical World today. Whereas, what is being raised today is but the banner of Satan, which the soldiers of Satan, from mankind and jinn, pursue with all of their abilities to send on this Earth, and in order to convince the people of the earth with power and greed that the two Mountains of the Dajjal (the Mountain of fire and the Mountain of food) [1], is what suits them.

[1] Yasheer, Upon him Peace, regarding the Dajjal who enters Iraq from the Mountain of Sanam, located between Basara and Kuwait and with him is a mountain of fire and a mountain of food. Asbagh bin Nubatah asked The Prince of the Believers, Upon him Peace: "O Prince of the Believers! Who is the Dajjal?" He replied, "Dajjal is Saa'ed Ibn Al-Sayd (Hunter son of Hunting). The one who supported/believed him is unfortunate. And is fortunate he who denies him. He shall emerge from Yahoodiya village of Isfahan. He shall be blind in the right eye. The other eye will be in his forehead glinting like the morning star, and in it is a leech as if it's mixed with blood. Between his eyes will be inscribed: 'Kafir' (disbeliever) which will be readable to the literate as well as the illiterate. He shall enter into the seas and the Sun will follow him. Between his hands is a mountain of smoke, and behind him is a white mountain which the people will perceive to be food, he shall emerge when he shall emerge, in times of extreme famine. He shall be mounted on a white ass. One step of that ass will be of one mile. The earth shall fold for him a spring after spring [or a well after well], whichever spring or well he reaches, will dry up till the day of resurrection. He will call out aloud, and it shall be audible to all in the east and the west from the Jinns, humans and satans. He will say: to my supporters, I am the one who created then shaped. And I am the one who destined then guided. I am your Most High Lord.

That enemy of Allah lied. He is a one-eyed man who eats from food, who walks about in markets, while your Lord, The Almighty, The Majestic, is neither one-eyed nor in need of food. He neither walks nor is there decline for him. He is above all things.

Know that the majority of his followers will be persons of illegitimate birth and they shall be wearing green shawls. The Almighty Allah will have him killed in Al-Sham on a Friday after three hours have passed from Friday, on a block called "Uqbit Afeeq" at the hands of whom Prophet Isa son of Mary (PBUT) will pray behind. Know that! After this will come to pass the Great Calamity."

We asked: "O Prince of the Believers, And What is that?" He replied, "A beast from Earth will emerge from Mt. Safa. With it shall be the ring of Solomon (PBUH), and the staff of Moses (PBUH), and that ring will touch on the face of every believer, so it will imprint on him: this is truly a believer. And it will touch on the face of every infidel so it will imprint on him: this is truly an infidel. So much so that the believer will say to the infidel, "Hell is ordained for you, O infidel." And the infidel will say to the believer, "Toobi [a tree in Heaven] is ordained for you, O believer. If only I were like you today I would have achieved a great victory" [Kamaaluddin wa Tamaamun Ni'ma, p. 526]

While the truth is that the soldiers of Satan have declared war on the soldiers of Allah and on the divine culture, which is based on the presence of the Successor of Allah on His earth. For they, according to their democracy, see and decide that the Ruling of Imam Al-Mahdi, Upon him Peace, and Jesus, Upon him Peace, and Elijah, Upon him Peace, is equal to that of the Ruling of Saddam, Curse of Allah Upon him, for verily, all of it, in their eyes, is dictatorship. Thus, there is no way to establish the supremacy of Allah except through educating the divine communities and then through power.

Also they – meaning the soldiers of Satan – established the supremacy of the people (democracy), and broke the supremacy of Allah by deception and power/force:

{Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture – [fight] until they give the jizyah willingly while they are humbled.} {The Holy Quran Surat At-Tawbah (The Repentance): 29}

The difference between the Jihad with the sword and the Jihad with the Word

The invitation to Allah, the Glorious, the Almighty, and to His rightful religion, and to the obedience of the Successor of Allah on His Earth begins with the word.

The Almighty said:

{Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.} {The Holy Quran Surat An-Naĥl (The Bee): 125}

Soloman, Upon him Peace, began with words:

{Take this letter of mine and deliver it to them. Then leave them and see what [answer] they will return.} {The Holy Quran Surat An-Naml (The Ant): 28}

And the book was noble and wise and merciful: {She said, "O eminent ones, indeed, to me has been delivered an noble letter.} {Indeed, it is from Solomon, and indeed, it reads: 'In the name of Allah , the Entirely Merciful, the Especially Merciful,} {The Holy Quran Surat An-Naml (The Ant): 29 & 30}, meaning it is characterized by mercy.

Then you move to arguing with that which is better:

{Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.} {The Holy Quran Surat An-Naĥl (The Bee): 125}

Then you move to the harsh talk:

{O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.} {The Holy Quran Surat At-Taĥrīm (The Prohibition): 9}

And this is what Soloman ultimately did:

{Return to them, for we will surely come to them with soldiers that they will be powerless to encounter, and we will surely expel them therefrom in humiliation, and they will be debased.} {The Holy Quran Surat An-Naml (The Ant): 37}

Thus, if [the Jihad of] the word was not successful, then the sword becomes the judge between truth and falsehood in order to uphold the word of Allah and demonstrate His obedience on His Earth. Thus, the movement by the sword is inevitable if [the Jihad of] the words was not successful, rather, it is obligatory in all divine religions. For this, the Prophets of Allah and His Messengers have raised the sword and strove and fought in the way of Allah, to uphold the word of Allah. Thus, the movement by the sword directly is haste, and the hasty ones shall

perish. And not [joining] the movement by sword after [the Jihad of the Word] was completed, is weakness, and the weak ones shall perish.

Enlightenment

from the Jihad of the Children of Israel

The people of Talut (Saul) are a group of believers from the Children of Israel who restricted themselves to the Command of Allah [meaning prevented themselves from doing anything except the Command of Allah], the Glorious, the Almighty. And Allah, the Glorious, the Almighty never leaves those who restricted themselves to His Command except that He relieves them. For they refused to accept the Supremacy of the people and elections to choose a King for them, rather they requested from Allah, the Glorious, the Almighty, to appoint a King for them. For verily, they believe in the Supremacy of Allah, the Glorious, the Almighty, and are dissatisfied with the alternative [appointed] to them by Satan, which is the Supremacy of the people:

{Have you not considered the assembly of the Children of Israel after [the time of] Moses when they said to a prophet of theirs, "Send to us a king, and we will fight in the way of Allah"? He said, "Would you perhaps refrain from fighting if fighting was prescribed for you?" They said, "And why should we not fight in the cause of Allah when we have been driven out from our homes and from our children?" But when fighting was prescribed for them, they turned away, except for a few of them. And Allah is Knowing of the wrongdoers.} {The Holy Quran Surat Al-Baqarah (The Cow): 246}

However, is any group of believers devoid from hypocrites? And as such did the hypocrites object at the Command of Allah, the Glorious, the Almighty:

{And their prophet said to them, "Indeed, Allah has sent to you Saul as a king." They said, "How can he have kingship over us while we are more worthy of kingship than him and he has not been given any measure of wealth?" He said, "Indeed, Allah has chosen him over you and has increased him abundantly in knowledge and stature. And Allah gives His sovereignty to whom He wills. And Allah is all-Encompassing [in favor] and Knowing."} {The Holy Quran Surat Al-Baqarah (The Cow): 247}

As a result, Talut (Saul) marched with the strivers/pursuers to fight in the way of Allah and to uphold the word of Allah:

{And when Saul went forth with the soldiers, he said, "Indeed, Allah will be testing you with a river. So whoever drinks from it is not of me, and whoever does not taste it is indeed of me, excepting one who takes [from it] in the hollow of his hand." But they drank from it, except a [very] few of them. Then when he had crossed it along with those who believed with him, they said, "There is no power for us today against Goliath and his soldiers." But those who were certain that they would meet Allah said, "How many a small company has overcome a large company by permission of Allah . And Allah is with the patient."} {The Holy Quran Surat Al-Baqarah (The Cow): 249}

Then, the divine test came in order to distinguish the good from the malicious, and to show the preference of the people who give thanks from this group of believers:

{... "Indeed, Allah will be testing you with a river. So whoever drinks from it is not of me, and whoever does not taste it is indeed of me, excepting one who takes [from it] in the hollow of his hand."...}

It was not the issue of thirst and drinking water, rather it was an issue of the faith of this group in Allah and in the Guardian of Allah and His Successor on the Earth and the submission to him and his obedience, and the issue of the certainty of victory by Allah, and the opening [of a way out] for the believers by Allah and by His Successor on the Earth.

So these groups appeared on the battlefield; a group that had certainty in the Command of Allah, those who were in this group did not care if they fall upon death or that death falls upon them {...said, **"How many a small company has overcome a large company by permission of Allah . And Allah is with the patient."...**}. And another group whose feet trembled when they saw the magnitude of the army of Galut (Goliath), but they fought that setback within themselves. While the third group had lost the battle within themselves, and did not find other than talk of their defeat, for verily they were vanquished from within: {...they said, **"There is no power for us today against Goliath and his soldiers."...**}.

Enlightenment

from the Jihad of the muslims with the Messenger of Allah (PBUH & His Family)

In Makkah the Messenger of Allah, Upon him and his Progeny Peace, and his companions used to strive with beautiful preaching and good talk:

{Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.} {The Holy Quran Surat An-Naĥl (The Bee): 125}

Therefore, when they were confronted by the people of Makkah with harm, imprisonment and torture, they began to migrate from Makkah first to Habashah, then to Madinah (Yathrib) after the Messenger of Allah, Upon him and his Progeny Peace, met what he met in Makkah and Al'Taif.

In Madinah the Messenger of Allah, Upon him and his Progeny Peace, began preparing for the Jihad and upholding the Word of Allah, the Glorious, and it was the greater battle of Badr, and the Almighty said:

{[Remember, O believers], when Allah promised you one of the two groups – that it would be yours – and you wished that the unarmed one would be yours. But Allah intended to establish the truth by His words and to eliminate the disbelievers} {The Holy Quran Surat Al-'Anfāl (The Spoils of War): 7}

And this victory had a great impact within the Muslims, for not only was it a military victory, but also it was a sign from the signs of Allah. And they touched in it the hand of the divine unseen, which was the prediction of the defeat in the lines of the polytheists of Makkah.

Then came the battle of Uhud with all what it had [from] the defeat of the Muslims, which was caused due to the world and its ornaments, when a group of Muslims requested spoils [of war] and left their positions, in which [some] teeth of the Messenger of Allah, Upon him and his Progeny Peace, were broken, and the Muslims left him in the battlefield and fled, with the exception of a few of them who protected him by their Selves.

And in it Allah granted victory to the Muslims by casting terror into the hearts of the Polytheists after they decided to eradicate the Muslims, when the Polytheists heard that the Messenger of Allah and the Muslims decided they would confront them in a very brave manner [not caring about their own lives], thus, the thorn [power] of the Polytheists was broken, and their hearts were filled with terror and they returned unsuccessful.

Thereafter, was the battle of the Trench, and in [this battle] the entirety of Islam emerged upon the entirety of disbelief, when The Prince of the Believers Ali, Upon him Peace, killed Amr ibn wad al-Ameri. And in [this battle] were the soldiers of Allah, the Glorious, the Almighty, from

among the Angels, and they are the ones who inflict defeat in the lines of the infidels, after inflicting weakness within them because they were filled with terror, the Almighty said:

{O you who have believed, remember the favor of Allah upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is Allah , of what you do, Seeing.} {The Holy Quran Surat Al-'Aĥzāb (The Combined Forces): 9}

As for the Battle of Hunayn, is the best evidence/proof that abundance [great number of soldiers] does not avail at all, but the victory given by Allah does. For the Glorious, the Almighty, gave victory to the believers in Badr and they were limited [in number], and their great number in Hunayn did not avail them at all until Allah supported them by His victory.

{Then Allah sent down His tranquillity upon His Messenger and upon the believers and sent down soldiers angels whom you did not see and punished those who disbelieved. And that is the recompense of the disbelievers.} {The Holy Quran Surat At-Tawbah (The Repentance): 26}

And the result, the Almighty said:

{Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not.} {The Holy Quran Surat Al-Baqarah (The Cow): 216}

This is a Command from Allah the Glorious, the Almighty, [to perform] offensive and defensive Jihad, just as the Almighty said:

{O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous -} {The Holy Quran Surah Al-Baqarah (The Cow): 183}

He also said:

{Decreed upon you to fight...}

Just as it is obligatory upon the Muslims that they fast if its time came and its conditions were fulfilled, and it's obligatory upon them that they make the pilgrimage [to the Sacred House of the Lord] if its time came and its conditions were fulfilled, otherwise, the one falling behind [failing] to perform fasting and pilgrimage, while they can, is punished by the fire of Hell, and a more evil destination [than that], indeed. Therefore, with the Jihad as well, if its time came and its conditions were fulfilled, then it is obligatory [upon the Muslims], and whoever falls behind it, he becomes as the one who does not pray, nor fast, nor make pilgrimage [to the Sacred House of the Lord], thus, his penalty becomes the fire, and a more evil destination [than that], indeed.

And it remains that the Jihad is written while it is hateful to you, for it is not easy for the people to sell their selves, and for that this [selling of the self] was to Allah, the Glorious, and that was the price of Paradise:

{Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah , so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment.} {The Holy Quran Surat At-Tawbah (The Repentance): 111}

Therefore, the Glorious, made the Jihad as a test for Him to distinguish between the Malicious and the good, and the righteous from the corrupt, and the truthful from the liar, the Almighty said:

{Or do you think that you will enter Paradise while Allah has not yet made evident those of you who fight in His cause and made evident those who are steadfast?} {The Holy Quran Surat 'Āli `Imrān (Family of Imran): 142}

as well as:

{Do you think that you will be left [as you are] while Allah has not yet made evident those among you who strive [for His cause] and do not take other than Allah , His Messenger and the believers as intimates? And Allah is Acquainted with what you do.} {The Holy Quran Surat At-Tawbah (The Repentance): 16}

And in the end, it is obligatory upon the Believers to know that the inevitable result of the Jihad is Victory over the Self and Satan and the worldly ornaments and desire, and coming out of the darkness and into the light. Which is an eminent and sufficient result , whether accompanied by physical/material victory in the battlefield or not.

{So let those fight in the cause of Allah who sell the life of this world for the Hereafter. And he who fights in the cause of Allah and is killed or achieves victory – We will bestow upon him a great reward.} {The Holy Quran Surat An-Nisā' (The Women): 74}

While there remains questions waiting to be answered or in need of further clarification.

With whom is the Jihad that Allah desires?

How does one know the [person leading] the Jihad which Allah is satisfied with?

What is the relationship of the material civilization with the Jihad?

What is the relationship of the moral civilization with the Jihad?

What is the relationship of the moral civilization with the material civilization?

What is the relationship of the material civilization with the spiritual integration of the people?

The Strive (Jihad) with the Truth

The Jihad of upholding the Word of Allah, the Glorious, the Almighty, – as was shown – is lawful, rather, it is obligatory in all the divine religions by which is known to the inhabitants of the Earth. However, the fact remains that there are those who try to mix the truth with falsehood to create a distorted monster which they call the Jihad for upholding the word of Allah. It is therefore essential that every sane person who respects their own mind to stand on the boundaries of the Supreme Word of Allah, which, the Glorious, the Almighty, wants the acknowledgment of on this Earth, so as not to be within the lines of the likes of the donkeys (the Imitators), the followers of the non-working scholars (the donkeys), as they were named by the Almighty:

{The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey who carries volumes [of books]. Wretched is the example of the people who deny the signs of Allah . And Allah does not guide the wrongdoing people.}
{The Holy Quran Surat Al-Jumu` ah (The Congregation, Friday): 5}

And we, Muslims, have the Qur'an and the Narrations of the Messenger Muhammad, Upon him and his Progeny Peace, and his pure progeny, Upon them Peace. So the example of Muslims who were entrusted with the Qur'an and their, Upon them Peace, narrations and then did not take it on is like that of a donkey. And the Almighty makes clear in the Holy Quran that the voice of the non-working scholars (the donkeys) is loud and audible by their imitators (the like of donkeys), it is at the same time detestable and hideous, {for the most detestable of all voices is without doubt the voice of the donkies.} {The Holy Quran Surat Luqmān (Luqman): 19}

Never shall there be a community that will be sent to them a Prophet or Guardian but that the non-working scholars will wage a war against them and that the imitators follow without contemplating, rather, mockery and ridicule and attacking, and on the Day of Judgment:

{ When those who were followed shall renounce those who followed (them), and they see the chastisement and their ties are cut asunder,} {The Holy Quran Surat Al-Baqarah (The Cow): 166}

In all cases, this is not a dogmatic research to prove the holder of the Truth, however, I wished to draw the attention of everyone whom were fooled by the misguided scholars, whether they are Muslims or Christians or Jews, to the fact that Allah, the Glorious, the Almighty, created the human being so that he may worship Him, the Glorious: {And I did not create the jinn and mankind except to worship Me.} {The Holy Quran Surat Adh-Dhāriyāt (The Winding Winds): 56} Not so that they may worship the misguided non-working scholars: {They have taken their scholars and monks as lords besides Allah} {The Holy Quran Surat At-Tawbah (The Repentance): 31}

The Supreme Word of Allah

When Allah, the Glorious, the Almighty first created the human He said to the Angels: {"I will create a vicegerent on earth."} {The Holy Quran Surat Al-Baqarah (The Cow): 30} and this first vicegerent on this Earth is the Prophet Adam, Upon him Peace. And this vicegerent-ship (successor-ship) was not cut in the past and will not be cut until the Day of Judgement. Just as the Angels were divided into [a group] who accepted (believed in) this Vicegerent-ship, and another denying, deserting, disbelieving group in the word of Allah, as such, the matter of the first returned to be repeated every time on this Earth, and the people on the Earth will be divided into two sections. A division following the first evil (Iblis) in the first Command, and the division of the first reciters (the Angels) of the first Command. This is the Superior Word of Allah which is repeated in every age (time), thus, the people may be divided into deniers [of it] and believers [in it].

The Vicegerent of Allah on the Earth is the Word of Allah, thus, those who accepted him [believed in him] were among the Monotheists, and those who denied him were among the Polytheists, like that, simply and without any complexity. For in every age there is Moses, and Jesus, and Muhammad, and Al-Hussain, Upon them all Peace, rather, all of the Prophets and Vicegerents are represented in the person who represents the Vicegerent of Allah on His Earth. Therefore, the one who denies the Vicegerent of Allah on His Earth has denied Moses, Upon him Peace, although he claims to be a Jew, and has denied Jesus, Upon him Peace, although he claims to be a Christian, and denied Muhammad, Upon him and his Progeny Peace, although he claims to be a Muslim, and has denied Al-Hussain although he claims to be among the Shiite (True Followers) of Al-Hussain ibn Ali, Upon him Peace. As such is the Jihad for upholding and demonstrating the Command of the Vicegerent of Allah on His Earth. For verily, he is the Word of Allah and the Vicegerent of Allah whom was appointed by Allah, the Glorious, the Almighty, on His Earth. As Monotheism is established through knowing him (the Vicegerent of Allah), for by them Allah is known, therefore, the one who knew the Successors of Allah has known Allah, and the one who denied them has denied Allah, and the one who was ignorant of them has been ignorant of Allah, the Glorious, the Almighty. For verily, they are the best Names of Allah, and the face of Allah, and the hand of Allah, the Glorious, the Almighty.

How does one know the Vicegerent of Allah on His Earth in every age

The most important path by which to know the successor of Allah on His Earth is:

The First Path: By which the Angels came to know Adam, Upon him Peace, through, and it is Mentioning, for Allah, the Glorious, the Almighty, mentioned Adam, Upon him Peace, and that he is His Vicegerent on His Earth;

{Behold, thy Lord said to the angels: "I will create a Vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?– whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not."}
{The Holy Quran Surat Al-Baqarah (The Cow): 30}

And after Adam, Upon him Peace, Mentioning also was the path to knowing the Vicegerent of Allah on His Earth. However, this time the divine Mentioning is known through the previous Vicegerent, for he provides his nation with a Commandment/Will about the Vicegerent who is to come after him by the Command of Allah, the Glorious, the Almighty. Therefore, it is not him (the Vicegerent) who appoints who comes after him, but rather it is Allah, the Glorious, the Almighty, whom appoints His Vicegerent on His Earth in every age. Only the role of the previous Vicegerent is to deliver this Divine Mentioning through the Commandment/Will, for that, the Vicegerent of Allah on His Earth from the Prophets and the Messengers were called by the Trustees, because the previous one mentions/commands about [accepting] the following one, and there is not a Prophet from among the Prophets, Upon them Peace, or Imams, Upon them Peace, except that he was mentioned by who was before him. For, Ibrahim (Abraham), Upon him Peace, and Ishaq (Isaac), Upon him Peace, and Yacob (Jacob), Upon him Peace, and the Prophets from Bani Israel, Upon them Peace, mentioned Moses, Upon him Peace, and [commanded about accepting him], and Moses, Upon him Peace, and the Prophets, Upon them Peace, [commanded about accepting] Jesus, Upon him Peace, and Jesus, Upon him Peace, [commanded about accepting] Muhammad, Upon him and his Progeny Peace, and Muhammad, Upon him and his Progeny Peace, [commanded about accepting] Ali, Upon him Peace, and the Imams, Upon them all Peace, and the Mahdi's from their sons. Therefore, there is no space to be filled by other than them, Upon them Peace. However, the Nations have deviated from them, so there appeared in them working scholars whom guided the people to the return to the Path of the Trustees (the Vicegerents), Upon them Peace, and the necessity to follow them, and take from them only. While, the non-working Scholars also emerged among them, trying to dress as the role of the Trustees, Upon them Peace, just as the son of Abu Quhafah dressed himself [with it].

The Prince of the Believers, Upon him Peace, said: "Beware! By Allah the son of Abu Quhafah (Abu Bakr) dressed himself with it (the caliphate) and he certainly knew that my position in relation to it was the same as the position of the axis in relation to the hand-mill. The flood water flows down from me and the bird cannot fly upto me. I put a curtain against the caliphate and kept myself detached from it. Then I began to think whether I should assault or endure calmly the blinding darkness of tribulations wherein the grown up are made feeble and the

young grow old and the true believer acts under strain till he meets Allah (on his death). I found that endurance thereon was wiser. So I adopted patience although there was pricking in the eye and suffocation (of mortification) in the throat..." [1]

As for **The Second Path**: in knowing the Successor of Allah on His Earth it is: It is the weapon of the Prophets and the Vicegerents, which is knowledge and wisdom, and this is known from their speech, and their solutions for problems, and the existing matters.

And it must be that people free themselves from their desires and Ego in order to ascertain their, Upon them Peace, wisdom and knowledge, for it was that [weapon] that was the proof of Allah, the Glorious, upon the Angels:

{And He taught Adam the names – all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful."} {The Holy Quran Surat Al-Baqarah (The Cow): 31}

For verily, it is the best evidence of the Vicegerent of Allah on His Earth.

As for **The Third Path**: in knowing the Vicegerent of Allah on His Earth, it is: The Banner (Pledging Allegiance to Allah/Supremacy of Allah) or the sovereignty/dominion of Allah, and Allah, The Glorious, demanded this to be for His first successor Adam, Upon Him Peace.

{"When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him."} {The Holy Quran Surat Al-Ĥijr (The Rocky Tract): 29}

Meaning, obey and do what he commands you for he is My Successor/Vicegerent.

And the Almighty said:

{Say, "O Allah , Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will..."} {The Holy Quran Surat 'Āli `Imrān (Family of Imran): 26}

And the Almighty said:

{Sovereign of the Day of Recompense.} {The Holy Quran Surat Al-Fātiĥah (The Opener): 4}

In the Hajj Gathering: **"Grace and dominion are Yours, and You have no partner."**

Thus they do not flatter anyone at the expense of this truth and even though they had been accused due to carrying it, for in the past they said regarding Jesus, Upon him Peace, that he was greedy for the dominion of Bani Israel, which the non-working scholars lost due to their flattering to the Romans. And it was said about the Da'wa (call/invitation to Islam) of Muhammad, Upon him and his progeny peace, "there is no paradise or hell, but he is the

[1] The Peak of Eloquence, Chapter 1, Page 30. Known as the Sermon of ash-Shiqshiqiyah.

sovereignty", meaning that Muhammad, Upon him and his progeny Peace, came in order to request the dominion for himself and his sons. And it was said regarding Ali, Upon him Peace, "Verily, he is eager about [his] sovereignty/dominion", even though they hear him say: "What does Ali have to do with Sovereignty that does not last", and they witness his asceticism and his refraining from the world and its ornaments. And this was the case with Jesus, Upon him Peace, which is not hidden and was the case with Muhammad, Upon him and his Progeny Peace.

The Prophets and Vicegerents do not take into consideration any of the accusations of people, as is the case for the non-working scholars, whom seek the satisfaction of the people by which angers the Creator. Therefore, the people follow the non-working scholars, and fight against the Prophets and the Vicegerents whom are demanding the Supremacy of Allah on His Earth, on either the level of legislation or execution, meaning, the constitution and the ruler. Thus, it must be that the constitution is divine, and the ruler is appointed by Allah, the Glorious, the Almighty. While this is not suitable for the majority of the people who follow their own desires, and want the comfort/security of this world at the expense of comfort/security in the Hereafter.

And verily, The All-Knowing, The All-Aware, has informed us about the condition of the majority by which [no one] can add to:

{And if you obey most of those upon the earth, they will mislead you from the way of Allah.} {The Holy Quran Surat Al-'An`ām (The Cattle): 116}

{Indeed, it is the truth from your Lord, but most of the people do not believe.} {The Holy Quran Surat Hūd (Hud):17}

{And most of the people, although you strive [for it], are not believers.} {The Holy Quran Surat Yūsuf (Joseph): 103}

{And there had already strayed before them most of the former peoples,} {The Holy Quran Surat Aş-Şāffāt (Those who set the Ranks): 71}

{We did not create them except in truth, but most of them do not know.} {The Holy Quran Surat Ad-Dukhān (The Smoke): 39}

{Say, "[All] praise is [due] to Allah "; but most of them do not know.} {The Holy Quran Surat Luqmān (Luqman): 25}

{Say, "Praise to Allah "; but most of them do not reason.} {The Holy Quran Surat Al-`Ankabūt (The Spider): 63}

{And they say, "If we were to follow the guidance with you, we would be swept from our land." Have we not established for them a safe sanctuary to which are brought the fruits of all things as provision from Us? But most of them do not know.} {The Holy Quran Surat Al-Qaşaş (The Stories): 57}

The people do not require more than these three mechanisms in order to know the Vicegerent of Allah on His Earth, for, these will not gather except in the Vicegerent of Allah on His Earth. But they were divided as the dividing of the first community which were tested by Allah, thus the Angles believed and prostrated, while Iblis disbelieved and was too proud and not satisfied with the intermediate between him and between Allah (Vicegerent of Allah on His Earth), and

these three mechanisms are complete proofs from Allah, the Glorious, to indicate His Vicegerent on His Earth.

Yet, Allah, the Glorious, the Almighty – and by the vastness of His Mercy – supported the Prophets and Vicegerents with many signs, from among them were Miracles and Visions which were witnessed by the believers and other than [the believers], which I am not going to examine or discuss, for you can refer to the book [written] by the brothers Ansar of Imam Al-Mahdy, Upon him Peace, ‘Save them Allah and give to them all that which is good in this world and the next.’

But I shall discuss only a part in Miracles, by which I support the Prophets, for its importance and the people's negligence of it, and it is: the matter of the uncertainty/confusion in miracles and the purpose of it.

So the people know that the Miracle of Moses, Upon him Peace, was the stick which turned into a snake and it was during a time when Magic was widespread. And the Miracle of Jesus, Upon him Peace, was healing the sick during a time when the practice of medicine was widespread. And the Miracle of Muhammad, Upon him and his Progeny Peace, was the Quran during a time when eloquence was widespread. And here those who are ignorant of the truth justify the reason as to why the miracle was similar to that which was widespread during that time was to outperform the magicians, physicians, rhetoricians (or eloquent ones), and as such the inimitability [of the miracles] may get proven. But the truth which is hidden from people although it is mentioned in the Qur'an, is that the perceptible/physical Miracle came as such to cause confusion to those who do not know except the visible/physical, for Allah, the Glorious, does not accept the faith in the perceptible/visible, rather it must be faith in the unseen:

{Who believe in the unseen, establish prayer, and spend out of what We have provided for them,} {The Holy Quran Surat Al-Baqarah (The Cow): 3}

{You can only warn one who follows the message and fears the Most Merciful unseen. So give him good tidings of forgiveness and noble reward.} {The Holy Quran Surat Yā-Sīn (Ya Sin): 11}

{Who feared the Most Merciful unseen and came with a heart returning [in repentance].} {The Holy Quran Surat Qāf (The Letter "Qaf"): 33}

{We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might.} {The Holy Quran Surat Al-Ĥadīd (The Iron): 25}

Thus, faith in the unseen is what is required and that which is desired by Allah, the Glorious, and the Miracles which are sent by Allah, the Glorious, must leave an area for faith in the unseen. For this, it contains within it that which causes uncertainty/confusion, and for this, in many cases it was similar to that which was widespread during the time of its sending:

{And if We had made him angel, We would certainly have made him a man, and We would certainly have made confused to them what they make confused} {The Holy Quran Surat Al-'An`ām (The Cattle): 9}

And for this, the people of the perceptible [who do not believe except with visible or physical proof] who do not know except it, found in the similarity/confusion an excuse for their error:

{But when the truth came to them from Us, they said, " Why is he not given the like of what was given unto Moses? " Did they not disbelieve in that which was given to Moses before? They said, "[They are but] two works of magic supporting each other, and indeed we are, in both, disbelievers."} {The Holy Quran Surat Al-Qaṣaṣ (The Stories): 48}

Therefore, the similarities/confusions between them has become an excuse for them to say: {"[They are but] two works of magic supporting each other"} and {"and indeed we are, in both, disbelievers."}

And the Prince of the Believers, Upon him Peace, said when he was describing one of the hypocrites: "...he made confusions/suspicious an excuse for his errors" [2]

But if the Miracle was compelling/clear and there was nothing similar to it, then there does not remain, in any area, faith in the unseen, and the matter becomes compulsion and subjugation of faith. This is not believing nor is it Islam (submission), rather it is surrender/defeat, while this is inadequate and not what Allah wants nor will it be accepted by Him:

{And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in tyranny and enmity until, when drowning overtook him, he said, "I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims."} {The Holy Quran Surat Yūnus (Jonah): 90}

For verily, Pharaoh believed and submitted [to Allah], or said he surrendered, and this was before his death, however, Allah is not pleased with nor does He accept this [type of] faith and this [type of] submission, and Allah, the Glorious, the Almighty, answered him [Pharaoh] with this answer:

{Now? And you had disobeyed [Him] before and were of the corrupters?} {The Holy Quran Surat Yūnus (Jonah): 91}

[1] Abu Sufyan said: "O Sons of Ummayah, grab it as you would grab a ball, for by who Abu Sufyan swears by, there is no punishment nor judgment, nor heaven nor hell, nor rising [of the dead] nor resurrection" Explanation of Nahjul Balagha by Ibn Abi Al-Hadid volume 9, page 53

[2] The Prince of Believers, Upon him Peace, said to Ammar ibn Yasir – and heard Mughirah ibn Shu'bah heard revise words – "Leave him O Ammar, for he has taken nothing from religion except that which drew him closer to this dunya (this world), and intentionally he confused himself in order to make suspicions/confusions an excuse for his errors"- Nahjul Balagha, by the explanation of Muhammad Abdu, volume 4, page 95.

And this was because his faith occurred [only] due to the compelling Miracle, [and there is] no way for those who do not know, except for by this perceptible/physical world to interpret, or cause confusion/suspicion about it, and by that, there was no room remaining for the unseen, which Allah requires faith in it and through it, thus, at this point faith is not accepted, for it becomes compulsion and subjugation and this is not faith:

{Do they [then] wait for anything except that the angels should come to them or your Lord should come or that there come some of the signs of your Lord? The Day that some of the signs of your Lord will come no soul will benefit from its faith as long as it had not believed before or had earned through its faith some good. Say, "Wait. Indeed, we [also] are waiting."} {The Holy Quran Surat Al-'An`ām (The Cattle): 158}

{Say, "On the Day of Conquest the belief of those who had disbelieved will not benefit them, nor will they be reprieved."} {The Holy Quran Surat As-Sajdah (The Prostration): 29}

And if it was that Allah wanted the compulsion and subjugation of the people regarding their faith [He would have] sent with His Prophets compelling miracles, leaving no area with it for the people to say: {"[They are but] two works of magic supporting each other"} or {"[The revelation is but] a mixture of false dreams; rather, he has invented it; rather, he is a poet. So let him bring us a sign just as the previous [messengers] were sent [with miracles]."} {The Holy Quran Surat Al-'Anbyā' (The Prophets): 5}

The Almighty said:

{And had your Lord willed, those on earth would have believed – all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers?} {The Holy Quran Surat Yūnus (Jonah): 99}

And the Almighty said:

{And if their evasion is difficult for you, then if you are able to seek a tunnel into the earth or a stairway into the sky to bring them a sign, [then do so]. But if Allah had willed, He would have united them upon guidance. So never be of the ignorant.} {The Holy Quran Surat Al-'An`ām (The Cattle): 35}

So All Praise is for Allah, Whom is pleased with faith in the unseen, and Whom made faith in the unseen, and through the unseen and Whom is not satisfied with faith through that which is physical/perceptible/visible, and did not make it physical/perceptible/visible, in order for those with living hearts and insightful visions to be distinguished from those with blind visions and sealed hearts.

And the truth is that although there remains a lot to be discussed regarding this issue, I will limit myself to the little which opens the door, and will leave the rest to the believers to expand upon it, and will return to the origin of the topic. Thus, I will say: The above shows that the Jihad with the Vicegerent of Allah on His Earth and by his Command is the truth, and [anything] other than it is but a false ornament.

Narrated from Aban bin Taghalab, who said; "Abu Abdullah, Upon him Peace, whenever he mentions those who fight/kill in Al-Thaghour [a place in Qalqilya] he said: "Woe to them! what

are they doing [by doing this]?! They are rushing to kill this world and kill the hereafter, for by Allah, there is no Martyr except our Shia (followers), even if they die on their bed)." [1]

[1] Al-Mahasin volume 1 page 164, The interpretation of the light of the two weighty things volume 5, page 245

The Civilized Material Development and the Spiritual Accomplishment

The man is created to know Allah Al-Mighty:

{I created the jinn and humankind only that they might worship Me} {The Holy Quran Surat Adh-Dhāriyāt: 56}

i.e. that they might know Me.

Because we worship in order to know. Nay, there is no good in a worship that doesn't bring the worshipper closer to Allah which subsequently increases his knowledge of Allah, the AlMighty. In other words, the man is created for spiritual accomplishment and also for the man to rise to the highest possible rank from this accomplishment. Thus, what is important and should be observed is the spirit; not the body which is connected to this physical material world.

Therefore in this meaning, the man becomes the viceroy of Allah, the AlMighty. Namely, if he accomplishes spiritually, until he becomes a picture of Allah, the AlMighty within His creatures, then he becomes a true viceroy of Allah.

Meanwhile, there are people who try to make the man as a viceroy of Allah only upon the bodies and clay; even though Allah never looks at the bodies, since He created them, as it has been narrated from the prophet, Upon him and his Progeny Peace. Indeed, those ignorant ones try to make that the desired goal of the man. But actually, the purpose from his creation is to achieve the physical material development.

Whereas, the Quran demonstrates for us the relationship between the physical material development and the spiritual accomplishment, in this way: {Nay, but verily a man oppresses; * when he thinks himself rich!} {The Holy Quran Surat Al-`Alaq (The Clot): 6 & 7}. Meaning, the material richness and the material development calls to the oppression of man and to being spiritually degraded. Certainly this is observed nowadays in the mortal life on this earth. As the earth has never known corruption, spoilage, injustice and tyranny similar to how it is today.

Perhaps some people fade, the ones who became acquaint with this material world; where they perceive that the accomplishment is within the material development. Although if they paid attention, they would find this physical material world is progressing towards termination. Nay, he is also in continuous termination. As everyday some people die, and others come to life. Nay, one day shall come in which everyone dies, and none shall come to life in their place {Everyone that is thereon will pass away} {The Holy Quran Surat Ar-Rahmān (The Beneficent): 26}.

Indeed, the considerably materially developed current age indicates towards the nearness of this termination:

{The similitude of the life of the world is like water which We send down from the sky, then the earth's growth of that which men and cattle eat mingles with it, until when the earth has taken on its ornaments and is embellished, and her people deem that they are masters of it, Our commandment comes by night or by day and We make it as reaped corn

as if it had not flourished yesterday. Thus do we expound the revelations for people who reflects} {The Holy Quran Surat Yūnus (Jonah): 24}

Whereas the spirits inside it are lasting, and its fate is everlasting in Heaven or hell; in felicity or pandemonium. So the man should pay attention that he came to this bodily material world to go into the exam; not to remain or abide in it forever. Rather, the fate of this entire physical material world is termination and extinction. Indeed, Allah incites the believers to achieve in the physical material development in order to be of richness from the disbelievers, and of strength and glory to repulse the warriors:

{Make ready for them all you can of (armed) force and of horses tethered, that thereby you may dismay the enemy of Allah and your enemy, and others beside them whom you know not. Allah knows them. Whatsoever you spend in the way of Allah it will be repaid to you in full, and you will not be wronged} {The Holy Quran Surat Al-'Anfāl (The Spoils of War): 60}

However this material development should rise from the true belief and be accompanied with it, while the spiritual accomplishment's route is continuous for the believers; in order not to repel them from invoking Allah and submitting to the order of ALLAH, the AlMighty. Yet, if it was so, then it shall be associated with great divine success:

{And if the people of the townships had believed and were devout, surely We should have opened for them blessings from the sky and from the earth. But (unto every messenger) they gave the lie, and so We seized them on account of what they used to earn} {The Holy Quran Surat Al-'A`rāf (The Heights): 96}

As when Allah, the Almighty makes those, who hopes for them to believe and be devout, suffer from shortage in fruits and blessings; He is being merciful towards them because he is prompting them to belief and devoutness. As weakness and poverty calls to turn to Allah.

In the divine narration: "O son of Omran, if you behold richness forthcoming, then say a sin in which its punishment hastened. While if you behold poverty forthcoming, say welcome to the slogan of the virtuous"^[1].

Whereas if the people of earth believed and were devout, then what shall Allah do with punishing them. In other words, what benefit is there, for Him, the AlMighty, in the shortage of the fruits and blessing of their land and their work; rather He promised them:

{And if the people of the townships had believed and were devout, surely We should have opened for them blessings from the sky and from the earth} {The Holy Quran Surat Al-'A`rāf (The Heights): 96}

[1] Anthar Al-Kafi: Volume 2, page 263.

Therefore, the striving and activity of the man should be towards the spiritual accomplishment and the true belief. As for the bodily material development, the men also seek for it from the perceive of the spiritual integration, which means the seeking after the material development as an obedience to God and for achieving the will of God on this earth; from spreading the monotheism, mercy and justice. As for the material development of the disbelievers; then indeed, let not the believers assume it as a divine success or a blessing for them. Rather, it is harmful for them because it is a reason for their persistence in oppression and arrogance upon the will of Allah, the AlMighty:

{And let not those who disbelieve imagine that our prolong to their lives bodes good unto their selves. We only prolong them that they may grow in sinfulness. And theirs will be a shameful doom} {The Holy Quran Surat 'Āli `Imrān (Family of Imran): 178}

While this world and its ornaments shall be a reason to their drunkenness and farness from Allah:

{By your life! they are going astray in their drunkenness} {The Holy Quran Surat Al-Ĥijr (The Rocky Tract): 72}

Hence what lose is greater than a man being the enemy of God? And what gain is lesser than this world and its ornament?

{And were it not that mankind would have become one nation, We might well have appointed, for those who disbelieve in the Beneficent, roofs of silver for their houses and stairs (of silver) whereby to appear} {The Holy Quran Surat Az-Zukhruf (The Ornaments of Gold): 33}

The material civilization, the moral civilization and the Jihad (strive)

The truth is that there is a large confusion among most of the people concerning the material development of man, and the moral development of man. Therefore, they brand every materially developed man as being morally developed. And this is through mixing the material civilization with the moral civilization; making them one for every nation.

This is a false balance and a false standard. Otherwise the prophets, guardians, Upon them Peace, and their followers, (whom emptied their hands of the few and the many ornaments of this world; its material civilization; and its transient sovereignty), are morally the most degraded, far it be from them. And Pharaoh, Nimrod and their similitude, (who built the pyramids; towers; castles; and the abundant cities), are the owners of morals and the brilliantly developed minds, and how can that be [their condition]. Moreover, the first One accused would be the Destroyer and Demolisher of the material civilization, by the punishments and penalties. Glorified is He from all that they ascribe as partners unto Him.

Rather, by Allah, they did not know their matter, so take a lesson from those who preceded them.

The fact is, the moral civilized development is the scheme of the prophets; and it is what they were brought with from Allah, the Glorified, the Almighty. Hence, everything that exists in humanity from gracious morals is not but leaks from those divine morals that the prophets and guardians, peace be upon them, came with.

The master of the prophets and messengers, and their sealer, Mohammed, Upon him and his Progeny Peace, restricted [the purpose] of his sending/mission to the people to have been [for the purpose of] perfecting the divine morals. He, Upon him and his Progeny Peace, said: "Indeed I have been sent to perfect the gracious morals." [1]

Indeed, the origin and essence of the gracious morals are from the Prophets' teachings, Upon them Peace, and morals is the true standard for the development of the nations. As there is no value to a material development (a material civilization); no matter how big it was if its not accompanied by moral development (moral civilization). In spite of the clarity and simplicity of this reality, it wasn't discerned by most of the people.

And the inverted result, (that was obtained by many people from the corrupted prefaces), is that the wars taken up by America (the materially developed, therefore there is no discussion in its moral development!); is right. Because it aims to eliminate injustice and tyranny, and establish democracy; the supremacy of people and freedom for whosoever stands in the face of America, or the law which is set by America that it wants to establish on this earth, is an unjust person and a tyrant. In this manner, the standards were inverted.

[1] Makarim Al-Akhlaq, page 8

Thus the mixture, existing in the global field today, has helped to blur the vision and to confuse the thoughts. Hence the truth seekers became scarcer than red sulphur.

Perhaps if the people asked themselves this question: (who sets the law and appoints the ruler; God or the people?). Then it would become evident to their vision, and America and its democracy and its freedom would return to being an idol worshipped without God, just like the tyrants eliminated by it (America) in Afghanistan and Iraq.

America is a devilish monster; exactly as Saddam, Bin Laden, Upon them the Curse of Allah, and their followers are devilish monsters. This is because all of them (America, Saddam, Bin Laden and their similitude) are not appointed by Allah, the Glorious, the Almighty. Also they don't know the divine law and they don't want to establish it as some of them claim (in order) to deceive people, in the name of religion, while they don't understand anything from religion.

However, it is obvious within the three religions that the law is set by Allah, and the ruler is appointed by Allah. And the texts, indicating to this, are abundant in the Torah, Bible and Quran. Then simply, the law in this age is the Quran, Bible and Torah; and the ruler is the Mahdy, Jesus and Elijah, Upon them all Peace.

Therefore, the divine Books are all one sent down from One, and the prophets and Imams are all one; sent from One.

I say if people asked themselves this question and answered by this clear answer, then their word would unite on monotheism, and they would worship Allah, the Glorified, the Almighty, and they would ratify His vicegerent on His land, the Almighty's law. As there is nothing that truly unites all the people of Earth except the divine law and the divine ruler; and they unite the people of Earth onto the truth, justice and mercy.

So it is necessary for believers to (perform) Jihad to establish the divine law and the divine ruler; the vicegerent of Allah on His land, in order to fill Earth with equity, justice, gracious morals and moral civilization; the same way as it is filled today with injustice and corruption.

Rather, what is happening today is that the soldiers of the devil, Upon him the Curse of Allah, are fighting to establish the supremacy of the devil and bringing out the devil. So why aren't the soldiers of Allah fighting to establish the supremacy of Allah, the Almighty, and the divine morals.

And the situation is that fighting and performing Jihad against them is a defense, to the moral civilization of the Prophets and Messengers, Upon them Peace, in return for the attack waged by the devil and his soldiers, the holders of the material civilization, to eradicate the divine morals.

In fact there is no neutrality. Either you support Allah and ratify His supremacy, or you fight with the devil and for his supremacy, Upon him the curse of Allah; and the silent is a mute devil. As those whom are with Allah are with Allah; and those whom are with the devil are with the devil; and those whom are on the hill, as they call themselves, are mute devils.

The Objective of the Jihad

The objective and the purpose of the Jihad in the true divine religion, which was carried by the Prophets and Vicegerents, Upon them Peace, is guiding the people to the truth and to following the truth. Therefore, the purpose of the Prophets is not to kill/fight the people, regardless of who these people are. For verily, the Prophets carry out what Allah, the Glorious, wants, and if it was that Allah wanted their destruction and their killing then He wouldn't have created them, rather the Glorious, the Almighty, created them that they may worship Him and enter Paradise.

Thus, the Jihad in itself is not the purpose nor is it the objective of the true divine religion, rather it is a means of delivering the truth to the people. We find that the most important condition of the Jihad, which Jihad is not valid without it, is calling the people to the truth, and the excessiveness in calling them, and delivering the truth to them by proclaiming (the message) in the clearest manner.

Therefore, it is proper when you find those whom say this is my country and it is open to you so come forth and deliver your call and move North, South, East and West and call the people, I say, it is proper [in that situation] that you do not raise the swords in their faces, but, rather to go calling to the truth and raise the pen instead of [raising] the sword. The Almighty said:

{And if they incline to peace, then incline to it [also] and rely upon Allah . Indeed, it is He who is the Hearing, the Knowing.} {The Holy Quran Surat Al-'Anfāl (The Spoils of War): 61}

And the Messenger Muhammad, Upon him and his Progeny Peace, called Chosroes and Caesar to the truth and to the religion of Allah, the Glorious, the Almighty, and did not carry the swords in their faces at first, but rather it was the Romans whom took the initiative of carrying the sword in the face of the Messenger Muhammad, Upon him and his Progeny Peace.

While it is obligatory that we take heed to [the fact] that it is not possible to spread the religion and belief by the sword, just as belief is not killed by the sword. Therefore, the approach of all the divine religions, and from them is their seal Islam, in the call to Allah is the dialogue and reminding, and rather, the existence of the Heavenly Books, the Torah, the Bible, and the Quran, is the best proof of this. For verily, they are Books overflowing with wisdom and discourse and calling to Allah, and not swords dripping blood.

Thus, the result which is obligatory for us to know as believers is that the objective of the Jihad is opening the closed doors in order to reach the people, and delivering them the truth and guiding them, while the objective of the Jihad is not killing the people. So if it is possible to reach the people and deliver the truth to them and guide them on the Straight Path of Allah without killing and bloodshed then it is obligatory that we take this path, for verily, the least of what's in [this path] is saving the lives of the believers.

And it must be that every believing man and believing woman prepare themselves for calling [others] to the truth, and the religion of Allah. And it must be that they do everything in their power to learn, teach, and call to the truth, and the religion of Allah, just as it must be that they prepare for the Jihad. Thus, for the believer it is obligatory that he carries the pen by one hand and the sword by the other.

And the truth I say to you is that many are seeking the truth and many will follow the truth, God Willing, even in the West and in America itself. Therefore, it is obligatory that we extend our hands to them in order to lift them out the hole of Satan in which they are suspended. Thus, the holders of the right divine religion are seeking to guide the people and rid them of the nets of Satan, and to rescue them from the fire, and to make them enter Paradise, and never will you find them wanting to kill people or that they choose to kill, but rather it (fighting/killing) is a situation that they are forced to turn to. And if it is possible to push it (fighting/killing) away while achieving [what is in the interest of] religion and disseminating the teachings of Allah, the Glorious, the Almighty, then it becomes necessary that we seek to push it away, just as the Messenger of Allah, Upon him and his Progeny Peace, did with the Polytheists in Hdaybiyah, and as Moses, Upon him Peace, did before with Pharaoh and his people in Egypt. And for this, what is being posed universally under the name of Dialogue among Civilizations, is something acceptable by us, if they are posing it to actually practice it truly, but we have a different name for it, and it is the search for the civilization by which the result is reaching the true/real divine civilization which unites the people and combines their word on the fear of Allah, the Almighty, the Glorious.

The Jihad and the search for Civilization

I chose this title in opposition to the universally posed title which is Dialogue among Civilizations. And the reality is, from what has been clarified, that there is no more than one true civilization to struggle/clash or [engage in] a dialogue, for the true civilization is the spiritual and moral civilization which is built upon what was brought by the Prophets and Vicegerents (PBUT), and it is one:

{Indeed this, your nation(religion), is one nation(religion), and I am your Lord, so worship Me} [Surat Al Anbiya' "The Prophets" 21:92]

And it (the spiritual and moral civilization) is not exclusive to a people excluding others, but rather, this spiritual moral civilization exists, and in varying rates, here and there on this Earth. And also its contrary exists in the same place where it exists, and among the same people who carry some of it and work by it.

Thus, the people of the Earth are in need to search for the divine spiritual and moral civilization, therefore the dialogue becomes [for the purpose of] searching for what each party carries, and what its opposite party carries, from the spiritual and moral civilization, and also [searching for] the extent of deviation of each party, and the extent of deviation of its opposite party **{Say: Who gives you the sustenance from the heavens and the Earth? Say: Allah. And most surely we or you are on the right way or in manifest error} [Surat Saba' 34:24]**

And if the search was objective and far away from blind extremism/intolerance, then the result would be reaching the true divine civilization, and consequently, knowing the rightful holder of the divine right/truth, and admitting his right. [If this happens] then all the people of Earth will unite upon the true obedience of Allah and the Straight Path which Allah desires.

And it must be known firstly for he who is searching for the civilization, that the real civilization which he is searching for is attributed to the morals and spirit, or we can say, the divine religion and the moral values, and [it] is not attributed to the Earth or nationalism – and perhaps this was clarified from what was presented. Therefore we can say, the Islamic civilization and the Christian civilization and the Jewish civilization, but we cannot say the Arab civilization or the American civilization or the Roman civilization. Also the real Islamic civilization and the real Christian civilization and the real Jewish civilization are those built upon what was brought by Muhammad (PBUH & His Family), Jesus (PBUH), and Moses (PBUH), and their Vicegerents (PBUT), and not what was established or brought by who ruled the Muslims, Christians, and Jews, nor what was commanded by the non-working scholars. And all of these are one, and that is, the true divine civilization, which was made to be lost and to disappear for the interest of the tyrant rulers and the non-working scholars. He, the Almighty, said:

{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. Difficult for those who associate others with Allah is that to which you invite them. Allah chooses for Himself

**whom He wills and guides to Himself whoever turns back [to Him]; [Surat Ash-shura
42:13]**

And also in the lights of what has been presented there will be an inevitable result which we should not [unintentionally] overlook nor [purposely] overlook it, with those tyrants and non-working scholars, who do not want to hear the good word, and do not want to search objectively for the true divine civilization, and also they want to distort the true divine civilization and spread a devilish monster on this Earth, and misguiding the people, and inclining the people to be followers of Satan (may Allah curse him) in his refusal to prostrate to Adam (PBUH) the Vicegerent of Allah on His earth. I say, that the inevitable result with those is an inescapable and unavoidable clash, because then it (the clash) would be the only way to disseminate the divine civilization on this Earth, and this is what the Prophets and Messengers (PBUT) of Allah did as was shown in this book.

Thus the conclusion is that the dialogue is not between civilizations, but rather, it is between the human beings for the purpose of searching for the true divine civilization. And likewise is the clash, for it is not between civilizations, but rather, it is between the true divine civilization and its contrary, or say, between the light and darkness, and also the clash can happen among the darkneses with each other.

For not anyone who clashes with the darkness is the light, but perhaps he is darkness too. But anyone who clashes with the light is darkness. Therefore, it is obligatory that we know the light, for by it we may know the darkneses.

Advice

The Jihad must be to Allah, for the sake of Allah, and for upholding the Word of Allah, for the [aimed for] is Allah, the Glorified, the Exalted, and His will. Thus, a group who fight for the sake of Allah and upholding the Word of Allah, the Glorified, Allah will be with them, and in them, and their fight will be the fight of Allah, and whoever fights them will be fighting Allah.

As for he who fights for the land or the tongue (nationalism), let him search for who other than Allah, the Glorified, the Exalted, will reward him, for Allah gives the reward [only] to whom fights for His sake.

And perhaps some of those who are used to the materialistic reasons are deluded that this is an imaginary Jihadist (striving) project, or that it is too ideal to be applied in the global arena, and that even if we applied it it wouldn't achieve results for the fewness of supporters and abundance of the enemy. But those who [are only concerned with] Allah's satisfaction [with them] and [take only] Allah as their sufficient, will not see except Allah and His satisfaction, the Glorified, the Almighty, without making any considerations to the political, economic, and military equations, which are present in the global arena today. And as such were the Prophets (PBUH), for Talut's (Saul's) army was not financially competent to the army of Galut (Goliath), and Moses (PBUH) did not have [anything] by which he could face Pharaoh's giant military equipment, except Allah, the Glorified, the Exalted, and He is greater than anything, but according to those who believed in Him and His power. And there exists no place in the arena of the Prophets and the Vicegerents (PBUH) for flattering or partiality/favoritism, because their objective is not materialistic victory, as many of people imagine, rather their objective is giving victory/supporting Allah, the Glorified, the Exalted.

{But when Jesus felt [persistence in] disbelief from them, he said, "Who are my supporters for [the cause of] Allah?" The disciples said, "We are supporters for Allah. We have believed in Allah and testify that we are Muslims [submitting to Him]} [Surat Ale Imran 3:52}

Thus we never find that they(PBUH) flattered the oppressors or the hypocrites, nor complimented some of the disbelievers, in order to achieve materialistic victory, but rather the total opposite of this. For Abdullah ibn Abbas sees that the materialistic interest for the successor-ship of the Prince of the Believers Ali ibn Abi Talib (PBUH) to happen is by flattering Mu'awiya (may Allah curse him) even for only few days, then calling him to Madinah, and removing him from his authority in Al-Sham, and this way the matter may [end up for the interest of] Ali (PBUH). And perhaps all those who are [only concerned with materialistic matters] and [take materialistic matters] as their sufficient, that the opinion of ibn Abbas is wise, and that it achieves a great interest for Islam. But Ali (PBUH) did not flatter/softened with Mu'awiya, not even for one hour, and he decides his removal [from his authority] immediately, because Allah does not accept keeping an oppressor on his oppression, not even for an hour, and Ali (PBUH) might have lost Al-Sham because of this decisive decision, but verily, he won Allah, the Glorified, the Exalted, and His satisfaction [with him].

And likewise with Al-Hussein (PBUH), had he postponed his greater divine revolution three years, meaning till the death of Yazid son of Mu'awiya (may Allah curse him), the matters would have [ended up for the interest] of Hussein (PBUH), and the materialistic victory would have been achieved for him, but he chose Allah, the Glorified, the Exalted, and did not flatter/soften with the oppressors and the transgressors.

{Then do not obey the deniers. They wish that you would soften [in your position], so they would soften [toward you]} [Surat Al-Qalam 68:8-9]

And the equation today is the same equation; you soften [in your position] so that they would soften [toward you], you are satisfied with America so America is satisfied with you, you praise America's project so America praises you. And likewise, you are satisfied with Allah so Allah is satisfied with you, and you praise Allah's project so Allah praises you. Thus praise whoever you want, praise the American assembly and the United Nations of America, and perhaps they will reward you with a Nobel Peace Prize, or praise the Higher Assembly with Allah, the Glorified, the Exalted.

Addendum

These are forty Hadiths about Jihad, I narrate them in order that they may be my support on the day I stand between the hands of the Merciful Lord, and perhaps they shall be a lesson for [the one seeking to learn], and a reminder for [the one who remembers], so that those claiming to be following Muhammad (PBUH & his Family) may pay attention to them after they made a barrier between them and the Jihad:

1- The Messenger of Allah (PBUH & his Family) said: “The carriers of Qur'an are the most knowledgeable of the people of Paradise, and the Jihadists(the strivers) for the sake of Allah are its leaders, and the Prophets are the masters of people of Paradise.” **[1]**

2- And he (PBUH & his Family) said:(Moses called [to Allah] and Aron believed (PBUT), and the angels believed, then Allah, the Almighty, said: [keep walking on the straight path] for your call/prayer has been answered, and whoever invades for the sake of Allah, [his call/prayer] shall be answered, just as it was answered for both them till the day of Judgment)**[2]**

3- And he (PBUH & his Family) said: (The most miserly person is he who is ungenerous with Peace, and the most generous person is he who is generous with [giving] his self and his money in the way of Allah) **[3]**

4- And he (PBUH & his Family) said: (One whose [life] ended by Jihad, even if for [the same duration as the time period between two rounds of milking a camel], will enter Heaven) **[4]**

5- And he (PBUH & his Family) said: (Above every act of piety is a greater act of piety until the man is killed as a martyr in the way of Allah) **[5]**

6- And he (PBUH & his Family) said to a man: (Strive in the way of Allah, for if you were killed you have become alive and blessed with Allah, and if you died then your reward has fallen on Allah, and if you returned then you have exited from sins to Allah) **[6]**

7- And he (PBUH & his Family) said: (Verily if the conquerors decided to invade, Allah writes for them innocence from Hell fire. And if they started preparing for the invasion, Allah boasts the angels by them. And if they bid farewell to their family, the walls and houses cry over them. And they shall come out of their sins like the snake comes out from its skin. And Allah, the

[1] Daa'im Al Islam: part 1, page 343. Mustadrak Al Wasa'il, part 11, page 7

[2] Al Kafi: part 2, page 510. Wasa'il Al Shia Tab'et Ale Al-Bayt.

[3] Mustadrak Al Wasa'il, part 11, page 8. Al-Nawader lel Rawendi: page 138

[4] Mustadrak Al Wasa'il: part 11, page 7. Game'i Ahadith Al Shia: part 7 page 103

[5] Al Kafi: part 2. page 348. Daa'im Al Islam part 1 page 343

[6] Amaly Al Sodouq page 547. Wasa'il Al Shia Tab'et Ale Al-Bayt: part 15 page 20

Almighty, appoints for each man of them forty thousand angels, whom protect him from between his hands, and from behind him, and from his right, and from his left. And [the reward] if every good they do shall be doubled to them. And it shall be written for them every day the [reward of the] worship of one thousand men who are worshiping Allah for one thousand years, each year is three hundred and sixty days, the day is like the age of the world. And if they became in the presence of their enemy the knowledge of the people of this world, regarding what the reward of Allah is to them, is cut. And if they emerged to their enemy, and the spears are aimed and the arrows are raised, and the man moves forward towards the man, the angels shall surround them with their wings, asking Allah, the Exalted, to grant them victory and make them stand firm. And a caller would call: Paradise is underneath the shadows of the swords, thus the stab and the hit are easier for the martyr than drinking cold water on a hot summer day. And if the martyr was removed from above his horse by a stab or a hit, he does not reach the ground until Allah, the Exalted, sends to him his wife from Hur Al'ayn (the pure splendid women of Paradise), so that she may give him glad tidings about what Allah, the Almighty, has prepared for him from dignity, for when he reaches the ground she says: "welcome O good soul which came out from the good body, rejoice! for yours is that which no eye has ever seen and no ear has ever heard and what never came across a heart of man". And Allah, the Almighty, says: "I am his successor in his family, and whoever pleases them has pleased me, and whoever made them angry has made me angry". And Allah makes his spirit in green bird, walking in Heaven wherever it pleases, eating from its fruits, and it goes to the gold lamps hanging from the throne. And each man of them is given seventy rooms of the rooms of Paradise, each room extends from Sana'a (Yemen) to Al-Sham, and light is filling it from between the Sky and Earth, in each room there are seventy doors, on each door are dropped down curtains. In each room are seventy tents, in each tent are seventy beds from gold and their pillars are from Pearls and Peridot (a type of precious stones), and they're put together by a rail of Emerald, on every bed is forty mattresses, the thickness of each mattress is forty arms, on each mattress are seventy pairs from Hur Al'ayn (the pure splendid women of Paradise), who are extremely devoted/loving and are equal in age. So the young man said " O Commander of Believers, inform me about the [loving woman] what is she?" He said: She is the satisfied/pleased, well-pleasing, and very appealing/attractive, she has seventy thousand male servants and seventy thousand female servants, her jewels are yellow, her face is white, they have crowns of Pearls, around their necks are scarves, in their hands are glasses and pitchers. And if the Day of Resurrection comes, he comes out of his grave, holding high his sword, his neck is [excessively] bleeding, the color is the color of blood, but its smell is the smell of Musk, he comes on the day of Judgment, by He Whose my soul is in His hand, if the Prophets were on their way they would run to them for what they see of their beauty, until they reach a table from jewel, so they sit around it, and the man from them shall intercede for seventy thousand of his family (people of his house) and his neighbors, so much so that the two neighbors will fight together over who is closer to him, so they sit with me and Ibrahim (PBUH) on the table of eternity, thus they look to Allah, the Glorified, the Exalted, on every day and night). [1]

8- And he (PBUH & his Family) said: (All the good deeds of man are counted by the angels, except for the good deeds of the Mujahideen (Jihadists/the strivers for the sake of Allah), for

[1] Mustadrak Al Wasa'il: part 11, page 10. Bihar Al Anwar: part 97, page 12

they (the angels) fail to know their rewards) [1]

9- And he (PBUH & his Family) said: (Toobi (a tree in Paradise) is/Give my glad tidings to he who increases the remembrance of Allah in Jihad, for he has, by each word he says [in the remembrance of Allah], seventy thousand rewards/merits, each merit is 10 times, and Allah can give more than that. They said, O Messenger of Allah, and spending in the way of Allah for the weak [has the same reward]? He said: yes). [2]

10- And he (PBUH & his Family) said: (The example of the strivers in the way of Allah, is the example of the submissive/obedient [praying] man, he is still in his prayers and his fasting until he returns back to his family) [3]

11-And the Messenger of Allah (PBUH & his Family) said: (If the invader (striver) comes out from his doorsteps, Allah sends an angel with a leaf [written in it] his bad deeds, so that the angel obliterates his bad deeds) [4]

12- And he (PBUH & his Family) said:(The dust in the way of Allah and the smoke in Hell Fire can never meet) [5]

13- And he (PBUH & his Family) said: (Swords are the keys to Paradise) [6]

14- And he (PBUH & his Family) said: (There is no one man who enters Paradise and wishes to go out of it except for the martyr, for he wishes to return back and get killed ten times because of what he sees from the dignity of Allah). [7]

15- And he (PBUH & his Family) saw a man who was praying saying "O Allah I'm asking of you the best which you are asked for, so give me the best which you give", so the Prophet (PBUH & his Family) said (if He responds to you He shall shed your blood in the way of Allah). [8]

16- And he (PBUH & his Family) said: (Verily, I have two crafts, poverty and Jihad). [9]

[1] Mustadrak Al Wasa'il: part 11, page 13. Game'i Ahadith Al Shia: part 13, page 8

[2] Mustadrak Al Wasa'il: part 11, page 13. Game'i Ahadith Al Shia: part 13, page 140

[3]Mustadrak Al Wasa'il: part 11, page 13. Game'i Ahadith Al Shia: part 13, page 8

[4]Mustadrak Al Wasa'il: part 11, page 13. Game'i Ahadith Al Shia: part 13, page 8

[5] Mustadrak Al Wasa'il: part 11, page 8. Game'i Ahadith Al Shia: part 15, page 225

[6] Mustadrak Al Wasa'il: part 11, page 13. Game'i Ahadith Al Shia: part 13, page 8

[7] Mustadrak Al Wasa'il: part 11, page 13. Game'i Ahadith Al Shia: part 13, page 17

[8] Mustadrak Al Wasa'il: part 11, page 14. Game'i Ahadith Al Shia: part 13, page 8

[9] Mustadrak Al Wasa'il: part 11, page 14. Game'i Ahadith Al Shia: part 13, page 8

17- And he (PBUH & his Family) said: (Returning from or going in the way of Allah is better than this world and what is in it) [1]

18- And the Messenger of Allah (PBUH & his Family) said: (The journey of my Ummah (nation) is Jihad) [2]

19- And he (PBUH & his Family) said: (Verily, Allah pushes [away harm] from he who strives by he who does not strive) [3]

20- And Ja'afar Al-Sadiq (PBUH) said: (By spending [one's blood] the servant reaches the closeness and the honoring of his dear one) [4]

21- And the Prince of Believers said (PBUH) said: (Jihad is incumbent on all Muslims, for Allah says {Fighting has been enjoined upon you} [Surat Al Baqarah 2:216]. Thus if a group of Muslims rise for Jihad, the rest can [refrain] from joining them, in case if they are not needed by those going to Jihad, for if they are needed then it is incumbent on everyone to keep providing until they're fulfilled. Allah, the Almighty, said {Nor should the Believers all go forth together} [Surat Al-Tawbah 9:122]. And if a matter came in which they need to be united they all shall go forth. He, the Almighty said, {Go forth, light-armed and heavy-armed, and strive with your wealth and your lives in the way of Allah! That is best for you if ye but knew} [Surat Al-Tawbah 9:41] [5]

22- And Ja'afar As-sadiq (PBUH) said about Allah's words {Go forth,light armed and heavy armed}, he said (youth and old men) [6]

23- And As-sadiq (PBUH) was asked about Allah's, the Almighty, words {Surely Allah has bought from the believers their lives/their selves and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah , so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah ? Rejoice therefore in the pledge which you have made; and that is the supreme achievement} [Surat Al-Tawbah 9:111], is this regarding all who strives in the way of Allah, or is it regarding a specific people?

So Abu Abdillah Ja'afar son of Muhammad (PBUT) said:(Verily, when this verse was sent down upon the Messenger of Allah (PBUH & his Family), he was asked by some of his companions about this but he did not answer. Then Allah sent down afterwards: {Those that turn (to Allah)

[1] Mustadrak Al Wasa'il: part 11, page 14. Game'i Ahadith Al Shia: part 13, page 8

[2] Mustadrak Al Wasa'il: part 11, page 14. Game'i Ahadith Al Shia: part 13, page 8

[3] Mustadrak Al Wasa'il: part 11, page 14. Game'i Ahadith Al Shia: part 13, page 8

[4] Mustadrak Al Wasa'il: part 11, page 14. Game'i Ahadith Al Shia: part 13, page 16

[5] Daa'im Al Islam: part 1, page 341. Mustadrak Al Wasa'il: part 11, page 14

[6] Mustadrak Al Wasa'il: part 11, page 15. Tafsir Magma'a Al Bayan: part 5, page 59

in repentance; that serve Him, and praise Him; that wander in devotion to the cause of Allah; that bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limit set by Allah;- (These do rejoice). So give glad tidings to the Believers} [Surat Al-Tawbah 9:112]

Thus Allah clarified by this the attributes of the believers whom from He bought their selves and their properties. Therefore, whoever wants Paradise he shall strive in the way of the Allah under these conditions. Otherwise, he will be of those who the Messenger of Allah (PBUH & his Family) said about them" (Allah shall support this religion with peoples who have no faith/piety) [1]

24- And he (PBUH & his Family said): (The origin/base of Islam is Prayer, and its branch is Zakah, and the peak of its hump is the Jihad in the way of Allah). [2]

25- And he (PBUH): (Strive in the way of Allah with your hands, and if you couldn't, then strive with your tongues, and if you couldn't, then strive with your hearts) [3]

26- And he (PBUH): (It's incumbent that you strive in the way of Allah with every just Imam, for the Jihad in the way of Allah is a door of the doors of Paradise) [4]

27- And the Messenger of Allah (PBUH & his Family) said: (There is no drop more beloved to Allah, the Exalted, then the drop of blood in the way of Allah, or a drop of tear during night out of the fear of Allah) [5]

28- And he (PBUH & his Family): (Every believer from my nation is a sincere [truthful one] and a witness/martyr, and Allah honors with this sword whoever He wills from his creation. then he recited { And those who believe in Allah and His messengers- they are the Sincere (lovers of Truth), and the witnesses/martyrs, in the eyes of their Lord: They shall have their Reward and their Light. But those who reject Allah and deny Our Signs,- they are the Companions of Hell-Fire.} [Surat Al-Hadid 57:19] [6]

29- And Ja'afar son of Muhammad (PBUH) said: (Every eye is sleepless on the Day of Judgment except for three eyes: An eye which remained awake in the way of Allah, and an eye which lowered its gaze from what Allah made Haram, and an eye which cried out of the fear of Allah) [7]

[1] Daa'im Al Islam: part 1, page 341. Mustadrak Al Wasa'il: part 11, page 15

[2] Daa'im Al Islam: part 1, page 342. Mustadrak Al Wasa'il: part 11, page 15

[3] Daa'im Al Islam: part 1, page 343. Mustadrak Al Wasa'il: part 11, page 16

[4] Daa'im Al Islam: part 1, page 343. Mustadrak Al Wasa'il: part 11, page 16

[5] Daa'im Al Islam: part 1, page 343. Mustadrak Al Wasa'il: part 11, page 16

[6] Daa'im Al Islam: part 1, page 343. Mustadrak Al Wasa'il: part 11, page 16

[7] Daa'im Al Islam: part 1, page 343. Mustadrak Al Wasa'il: part 11, page 17

30- And the Messenger of Allah (PBUH & his Family said): (Whoever strives for the sake of Allah a day and a night, it's equal to the fasting of the month of Ramadan and its Qiyam without breaking the fast nor leaving prayer unless there is a need) [1]

31- And he (PBUH & his Family said): (The best of men is he who confined himself for the sake of Allah, striving against his enemies, seeking death or fighting in its lines) [2]

32- And the Messenger of Allah (PBUH & his Family said): (The rise of some one among you one day in the way of Allah, is better than praying in his house for seventy years, and a day in the way of Allah, is better than a thousand days in anything else). [3]

33- And the Messenger of Allah (PBUH & his Family) said: (Allah raises the Mujahid (the Jihadist/ the striver) in his way above others than him by hundred ranks in Paradise, between each two ranks is what is between the Sky and Earth) [4]

34- And the Messenger of Allah (PBUH & his Family) said: (The strivers in the way of Allah are the leaders of the people of Paradise). [5]

35- And the Messenger of Allah (PBUH & his Family) said: (There is no more beloved drop to Allah, the Almighty, than two drops: a drop of a blood in the way of Allah, and a drop of tear in the blackness of night, [both] by which he[the servant] does not want except Allah, the Almighty) [6]

36- And the Messenger of Allah (PBUH & his Family) said: (Verily and indeed the Jihad is a door from the doors of Paradise, Allah has opened it for his Guardians). [7]

37- And the Messenger of Allah (PBUH & his Family) said: (Whoever helps an invader with one Dirham, shall receive the likeness of the reward of seventy pearls from the pearls of Paradise and its Ruby, it does not have [even a tiny part] except that it is better than this world) [8]

38- And he (PBUH & his Family) said: (Whoever provides an invader with a wire or a needle, Allah forgives the sins he did and the sins he shall do). [9]

[1] 'Awali Al-Li'ali: part 1, page 103. Mustadrak Al Wasa'il: part 11, page 28

[2] Mustadrak Al Wasa'il: part 11, page 17. Game'i Ahadith Al Shia: part 13, page 17

[3] Sharh Al Akhbar: part 1, page 327. Mustadrak Al Wasa'il: part 11, page 18

[4] Sharh Al Akhbar: part 1, page 327. Mustadrak Al Wasa'il: part 11, page 18

[5] Sharh Al Akhbar: part 1, page 327. Mustadrak Al Wasa'il: part 11, page 18

[6] Mustadrak Al Wasa'il: part 11, page 18, tradition 12314

[7] Mustadrak Al Wasa'il: part 11, page 21

[8] Mustadrak Al Wasa'il: part 11, page 24. Gamei' Ahadith Al Shia: part 13, page 22

[9] Mustadrak Al Wasa'il: part 11, page 24. Gamei' Ahadith Al Shia: part 13, page 22

39- And the Messenger of Allah (PBUH & his Family) said: (Striving in the way of Allah for one day is better than Qiyam and fasting for one month, and whoever dies striving in the way of Allah, he has the reward of a Jihadist (one who strives in the way of Allah) till the day of Judgment) [1]

40- And the Messenger of Allah (PBUH & his Family) said: (He who holds tight to Jihad, has not left any request from the good [requests] and has not left any escape from evil [except that he has escaped). [2]

[1] 'Awali Al-Li'ali: part 1, page 87. Mustadrak Al Wasa'il: part 11, page 28

[2] Mustadrak Al Wasa'il: part 11, page 28. Gamei' Ahadith Al Shia: part 13, page 27

Illuminations from the Quran

I seek refuge in Allah and His Messenger, Upon him and his Progeny Peace, and I apologize to the believers for the time constraints [which prevented me] from commenting on these verses, which is first and foremost, due to my shortcoming, and the honorable are those whom excuse the short-comers. I hope that the believers do not forget me in their supplications and seek forgiveness for me with the Merciful Lord. And I shall leave the believers to contemplate over the meanings [of the following verses] and drink from the divine wisdom which is contained within them.

1 - {And whoever strives only strives for [the benefit of] himself. Indeed, Allah is free from need of the worlds.} {The Holy Quran Surat Al-`Ankabūt (The Spider): 6}

2 - {Not equal are those believers remaining [at home] – other than the disabled – and the mujahideen, [who strive and fight] in the cause of Allah with their wealth and their lives. Allah has preferred the mujahideen through their wealth and their lives over those who remain [behind], by degrees. And to both Allah has promised the best [reward]. But Allah has preferred the mujahideen over those who remain [behind] with a great reward –} {The Holy Quran Surat An-Nisā' (The Women): 95}

3 - {And We will surely test you until We make evident those who strive among you [for the cause of Allah] and the patient, and We will test your affairs.} {The Holy Quran Surat Muḥammad (Muhammad): 31}

4 - {Or do you think that you will enter Paradise while Allah has not yet made evident those of you who fight in His cause and made evident those who are steadfast?} {The Holy Quran Surat 'Āli `Imrān (Family of Imran): 142}

5 - {Do you think that you will be left [as you are] while Allah has not yet made evident those among you who strive [for His cause] and do not take other than Allah , His Messenger and the believers as intimates? And Allah is Acquainted with what you do.} {The Holy Quran Surat At-Tawbah (The Repentance): 16}

6 - {But the Messenger and those who believed with him fought with their wealth and their lives. Those will have [all that is] good, and it is those who are the successful.} {The Holy Quran Surat At-Tawbah (The Repentance): 88}

7 - {Then, indeed your Lord, to those who emigrated after they had been compelled [to renounce their religion] and thereafter fought [for the cause of Allah] and were patient – indeed, your Lord, after that, is Forgiving and Merciful} {The Holy Quran Surat An-Naḥl (The Bee): 110}

8 - {Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture – [fight] until they give the jizyah willingly while they are humbled.} {The Holy Quran Surat At-Tawbah (The Repentance): 29}

9 - {O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that Allah is with the righteous.} {The Holy Quran Surat At-Tawbah (The Repentance): 123}

10 - {Those who believe in Allah and the Last Day would not ask permission of you to be excused from striving with their wealth and their lives. And Allah is Knowing of those who fear Him.} {The Holy Quran Surat At-Tawbah (The Repentance): 44}

11 - {Those who remained behind rejoiced in their staying [at home] after [the departure of] the Messenger of Allah and disliked to strive with their wealth and their lives in the cause of Allah and said, 'Do not go forth in the heat.' Say, "The fire of Hell is more intensive in heat" - if they would but understand.} {The Holy Quran Surat At-Tawbah (The Repentance): 81}

12 - {O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah ; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing.} {The Holy Quran Surat Al-Mā'idah (The Table Spread): 54}

13 - {Those who believe fight in the cause of Allah , and those who disbelieve fight in the cause of Taghut. So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak.} {The Holy Quran Surat An-Nisā' (The Women): 76}

14 - {Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah , so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah ? So rejoice in your transaction which you have contracted. And it is that which is the great attainment.} {The Holy Quran Surat At-Tawbah (The Repentance): 111}

15 - {Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory.} {The Holy Quran Surat Al-Ĥaj (The Pilgrimage): 39}

16 - {Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly.} {The Holy Quran Surat Aş-Şaf (The Ranks): 4}

17 - {Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not.} {The Holy Quran Surat Al-Baqarah (The Cow): 216}

18 - {Have you not considered the assembly of the Children of Israel after [the time of] Moses when they said to a prophet of theirs, "Send to us a king, and we will fight in the way of Allah "? He said, "Would you perhaps refrain from fighting if fighting was prescribed for you?" They said, "And why should we not fight in the cause of Allah when we have been driven out from our homes and from our children?" But when fighting was

prescribed for them, they turned away, except for a few of them. And Allah is Knowing of the wrongdoers.} {The Holy Quran Surat Al-Baqarah (The Cow): 246}

19 - {Have you not seen those who were told, "Restrain your hands [from fighting] and establish prayer and give zakah"? But then when fighting was ordained for them, at once a party of them feared men as they fear Allah or with [even] greater fear. They said, "Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us for a short time." Say, The enjoyment of this world is little, and the Hereafter is better for he who fears Allah . And injustice will not be done to you, [even] as much as a thread [inside a date seed]."} {The Holy Quran Surat An-Nisā' (The Women): 77}

20 - {O Prophet, urge the believers to battle. If there are among you twenty [who are] steadfast, they will overcome two hundred. And if there are among you one hundred [who are] steadfast, they will overcome a thousand of those who have disbelieved because they are a people who do not understand.} {The Holy Quran Surat Al-'Anfāl (The Spoils of War): 65}

21 - {Those who believe say, "Why has a surah not been sent down? But when a precise surah is revealed and fighting is mentioned therein, you see those in whose hearts is hypocrisy looking at you with a look of one overcome by death. And more appropriate for them [would have been]} {The Holy Quran Surat Muḥammad (Muhammad): 20}

22 - {Obedience and good words. And when the matter [of fighting] was determined, if they had been true to Allah , it would have been better for them.} {The Holy Quran Surat Muḥammad (Muhammad): 21}

23 - {So do not obey the disbelievers, and strive against them with the Qur'an a great striving.} {The Holy Quran Surat Al-Furqān (The Criterion): 52}

24 - {O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Prophet and yourselves [only] because you believe in Allah , your Lord. If you have come out for jihad in My cause and seeking means to My approval, [take them not as friends]. You confide to them affection, but I am most knowing of what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the soundness of the way.} {The Holy Quran Surat Al-Mumtaḥanah (She that is to be examined): 1}
