

'Confrontations And Altercations'

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam
azwj: - Az Za Wa Jalla
asws: - Allay hay Salawat Wass Salam
AJFJ: Aja! Allah hey wa Fara Jaak
ra: - Razi Allah^{-azwj}
La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَائَهُمْ أَجْمَعِينَ

‘Confrontations and Altercations’

We all face disagreement, sometimes causing grief and leading to difficult situations. To this end, we have compiled some Ahaidth of Mosomeen^{-asws} on debates and arguments:

https://hubeali.com/articles/Manazarah_Jaddal_Ahtijaj.pdf

The scope of this short write-up is when the excessive debates and persistent disagreements turn into ugly confrontations ending up to altercation. The social media and interference of unwise family and friends may never let an issue to settle down or sometimes even fan the ignited rage beyond control – causing a sensible group to act irrationally and/or behaving erratically and badly. When a mob full of anger forms, they feel they have enormous power at their disposal. At this, wisdom gets obscured, evil minds and opportunists start manipulating the group, which start causing harm to people and properties. For example, resulting in serious assaults or even Lynching by the mob, e.g., recent incidents of lynching in Sialkot and elsewhere....¹

In Western world, assault is considered a grave crime which may tarnish someone’s job prospects when convicted and given a criminal record.²

Let’s, learn from the examples of the companions of Ahl Al-Bayt^{-asws}, e.g., when they faced with someone who was abusive, what was their reaction and how they were guided by the Ahl Al-Bayt^{-asws}.

However, prior to that, we quote a Hadith where Rasool-Allah^{-saww} says: Ali^{-asws} and I^{-saww} are the two fathers of the believers.

وَأَمْرُهُ أَنْ يُنَادِيَ مَنْ سَبَّ أَبَوَيْهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ أَنَا أَشْهَدُ اللَّهُ وَ أَشْهَدُكُمْ أَنِّي وَ عَلِيًّا أَبَوَا الْمُؤْمِنِينَ فَمَنْ سَبَّ أَحَدَنَا فَعَلَيْهِ لَعْنَةُ اللَّهِ

And I^{-saww} instructed him^{-asws} to call out: ‘One who reviles his parents, upon him is the Curse of Allah^{-azwj}, and I^{-saww} keep Allah^{-azwj} as Witness and keep you all as witness that I^{-saww} and

¹ https://en.wikipedia.org/wiki/Lynching_of_Mughees_and_Muneeb_Butt;

https://en.wikipedia.org/wiki/Lynching_of_Priyantha_Kumara

² <https://www.sentencingcouncil.org.uk/outlines/assault/>

Ali^{-asws} are two fathers of the Momineen (believers), so the one who reviles one of us^{-asws}, upon him is the Curse of Allah^{-azwj}’ (see the complete Hadith in Appendix I).³

رُوي أَنَّهُ ع كَانَ جَالِساً فِي أَصْحَابِهِ - [إِذْ مَرَّتْ] فَمَرَّتْ بِهِمْ امْرَأَةٌ جَمِيلَةٌ فَرَمَقَهَا الْقَوْمُ بِأَبْصَارِهِمْ فَقَالَ ع - إِنَّ أَبْصَارَ هَذِهِ الْفُجُولِ طَوَامِخٌ وَإِنَّ ذَلِكَ سَبَبٌ هَبَاهَا فَإِذَا نَظَرَ أَحَدُكُمْ إِلَى امْرَأَةٍ تُعْجِبُهُ فَلْيَلَامِسْ أَهْلَهُ فَإِنَّمَا هِيَ امْرَأَةٌ كَأَمْرَأَتِهِ فَقَالَ رَجُلٌ مِنَ الْخَوَارِجِ قَاتَلَهُ اللَّهُ كَافِراً مَا أَفْقَهَهُ - [قَالَ] فَوَثَبَ الْقَوْمُ لِيَقْتُلُوهُ فَقَالَ ع رُوَيْدَا إِنَّمَا هُوَ سَبٌّ بِسَبِّ أَوْ عَفْوٌ عَنْ ذَنْبٍ

It is reported that Imam Ali^{-asws} Ibn Abu Talib^{-asws} was sitting with his^{-asws} companions when a beautiful woman passed by and they began to look at her. It was then that Imam Ali^{-asws} Ibn Abu Talib^{-asws} said: The eyes of these men are covetous, and such glances are the cause of their becoming covetous. Whenever anyone of you sees a woman who attracts him, he should meet his wife [for cohabitation] because she is a woman just like his wife.

(At that) One of the Kharijites (sitting there) said: “May Allah^{-azwj} Kill this heretic (Nouzobillah – God Forbid)! How logical he^{-asws} is!”

People (from the gathering) then leapt towards him to kill him, but Imam Ali^{-asws} Ibn Abu Talib^{-asws} said: “Wait a little bit. There should either be abuse [for an abuse] or else (better) pardoning from the offence.”⁴

Hence, there is no justification from exceeding the crime of a person so either one can reply in the same terms or better forgive him.

How to Clear the air (to suppress the rage)?

وَقَالَ ع اخْصُدِ الشَّرَّ مِنْ صَدْرٍ غَيْرِكَ بِقُلْعِهِ مِنْ صَدْرِكَ

Imam Ali^{-asws} Ibn Abu Talib^{-asws} said: Remove evil from the chest of others by eradicating it (first) from your own (chest).⁵

وَقَالَ ع إِنَّ لِلْقُلُوبِ شَهْوَةً وَإِقْبَالًا وَإِدْبَارًا فَأَتَوْهَا مِنْ قِبَلِ شَهْوَتِهَا وَإِقْبَالِهَا فَإِنَّ الْقَلْبَ إِذَا أُكْرِهَ عَمِيَ

Imam Ali^{-asws} Ibn Abu Talib^{-asws} said: Hearts have desires which incline and withdraw excessively, therefore harness the tendency of (being volatile) otherwise when heart becomes uncontrollable it turns blind (cannot be guided).⁶

³ Bihar Al Anwaar – V 22, The book of our Prophet^{-saww}, P 5 Ch 1 H 35

⁴ 550 Nahjul Balagha, Saying no. 420 Urdu, 429 English. نهج البلاغة (للصبحي صالح)، ص: 550

⁵ 501 Nahjul Balagha, Saying no. 178. نهج البلاغة (للصبحي صالح)، ص: 501

⁶ 503 Nahjul Balagha, Saying no. 193. نهج البلاغة (للصبحي صالح)، ص: 503

The Inciting of the crowd (Mob disorder):

وَقَالَ ع فِي صِفَةِ الْعَوَّاعِ هُمُ الَّذِينَ إِذَا اجْتَمَعُوا غَلَبُوا وَ إِذَا تَفَرَّقُوا لَمْ يُعْرِفُوا وَ قِيلَ بَلْ قَالَ ع هُمُ الَّذِينَ إِذَا اجْتَمَعُوا ضُرُّوا وَ إِذَا تَفَرَّقُوا نَفَعُوا فَقِيلَ قَدْ عَرَفْنَا [عَلِمْنَا] مَضَرَّةَ اجْتِمَاعِهِمْ فَمَا مَنَفَعُهُ افْتِرَاقُهُمْ فَقَالَ [ع] يَرْجِعُ أَصْحَابُ [أَهْلِ] الْمِهْنِ إِلَى مِهْنَتِهِمْ [مِهْنَتِهِمْ] فَيَنْتَفِعُ النَّاسُ بِهِمْ كَرُجُوعِ الْبَنَاءِ إِلَى بَنَائِهِ وَ النَّسَاجِ إِلَى مَنْسَجِهِ وَ الْحَبَّازِ إِلَى حَبْرِهِ

Describing the disorder/strife of the mobs, Imam Ali^{-asws} Ibn Abu Talib^{-asws} said: They are the ones who overwhelm (feel the strength of the mob) when they gather but no one recognises them when they disperse.

It is (also) said that he^{-asws} (Amir-ul-Momineen^{-asws}) rather said, "They are the ones, who do harm when they gather and they do good when they disperse." The Imam^{-asws} was asked, "We understand their mischief when they gather, but what is the benefit when they disperse?"

The Imam^{-asws} said, "Each one of them returns to his profession, so people benefit from them, such as the builder returning to build, the weaver returns to his craft and the baker returns to his bakery, and so on."⁷

Never Call out for a Fight:

Amir ul-Momineen^{-asws} would wait and avoid a confrontation, as one can see from the months of deliberations and observations of patience by Amir ul-Momineen^{-asws} prior to the Battle of Saffeen. Even during the battle of Saffeen, Imam Ali^{-asws} said to his^{-asws} son, (Imam Hassan^{-asws}):

وَقَالَ ع لِابْنِهِ الْحُسَيْنِ ع لَا تَدْعُوَنَّ إِلَى مُبَارَاةٍ وَ إِنِ [فَإِنْ] دُعِيتَ إِلَيْهَا فَأَجِبْ فَإِنَّ الدَّاعِيَ إِلَيْهَا بَاغٍ وَ الْبَاغِي مَضْرُوعٌ

Imam Ali^{-asws} Ibn Abu Talib^{-asws} said: Do not challenge anyone to a duel (fight), but if you are called upon to duel, (only then) respond, because one who calls to a fight is an oppressor, and the oppressor is always defeated.⁸

Continue on your way when someone is Insulting:

فَقُلْتُ لَهُ يَا سَيِّدِي لَمْ أَعْلَمْ مَا فِي رَجُلِ الْبَابِ فَقَالَ وَ لَمْ احْتَجْتَ أَنْ تَعْمَلَ عَمَلًا تُحْتَاجُ أَنْ تَعْتَذِرَ مِنْهُ إِنَّكَ بَعْدَهَا أَنْ تَعُودَ إِلَى مِثْلِهَا وَ إِذَا سَمِعْتَ لَنَا شَيْئًا فَأَمُضْ لِسَبِيلِكَ الَّتِي أَمَرْتُ بِهَا وَ إِنَّكَ أَنْ تُجَاوِبَ مَنْ يَشْتُمُنَا أَوْ تُعْرِفُهُ مَنْ أَنْتَ فَإِنَّكَ بِنَدِ سَوْءٍ وَ مَضْرُوعٍ سَوْءٍ وَ أَمُضْ فِي طَرِيقِكَ فَإِنَّ أَخْبَارَكَ وَ أَحْوَالَكَ تُرَدُّ إِلَيْنَا فَأَعْلَمْ ذَلِكَ.

⁷ 504 Nahjul Balagha, Saying no. 199. نهج البلاغة (للصبيحي صالح)، ص: 504

⁸ 509 Nahjul Balagha, Saying no. 233. نهج البلاغة (للصبيحي صالح)، ص: 509

I said to him^{-asws} (the Imam^{-asws}), 'O my Master^{-asws}! I did not know what was in the base of the door'. He^{-asws} said: 'And why did you have to do a deed being needy to apologise from it?

Beware after it from repeating similar to it, and whenever you hear insults to us^{-asws}, then continue on your way, which I^{-asws} instruct you with and beware of replying to the one who insults us^{-asws}, or introducing to him who you are, for we are in an evil country, and an evil city. And continue in your road, for your news and your situations are being referred to us^{-asws}, so know that!" (See the complete Hadith in Appendix II).⁹

There is no gathering in Sins:

Imam^{-asws} says: So, help each other towards the righteousness and the piety but do not help each other towards the sins and the animosity. And fear Allah^{-azwj} for He^{-azwj} is Severe is the Punishment'.¹⁰ (Hadith in given in Appendix III)

Extending the Fight from Verbal to Physical:

وَقَالَ ع مَنْ بَالَعَ فِي الْخُصُومَةِ أَتَمَّ وَ مَنْ قَصَرَ فِيهَا ظَلِمَ وَ لَا يَسْتَطِيعُ أَنْ يَتَّقِيَ اللَّهَ مَنْ خَاصَمَ

Imam Ali^{-asws} ibn Abu Talib^{-asws} said: Whoever goes too far in quarrelling is a sinner, but if one falls short in it (quarrel), one is oppressed. But the one who initiates the fight will lose the ability to fear Allah^{-azwj}.¹¹

Who Wins in Confrontation?

عَنْهُ عَنِ ابْنِ فَضَّالٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) يَقُولُ مَا التَّقْتُ فِتْنَانِ قَطُّ إِلَّا نُصِرَ أَكْثَرُهُمَا عَفْوًا .

From him, from Ibn Fazzal who said,

'I heard Abu Al-Hassan^{-asws} saying: 'No two parties ever met (in a confrontation) at all, except victory was for the one who was greater of the two in pardoning'.¹²

⁹ Bihar Al-Anwaar – V 50, The book of History – Al-Hassan Bin Ali^{-asws}, Ch 2 H 60 a

¹⁰ Al-Kafi, Vol. 8, H. 14487

¹¹ 528 Nahjul Balagha, Saying no. 298

¹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 53 H 8

The Expiation of the Injuries:

This is a difficult subject, as there are laws of the land which one has to follow, so these laws differ from a country to country. However, one can follow the Islamic laws, if possible, for the best solutions, as in Islam there is compensation for the injured, even for a scratch.

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ سُلَيْمَانَ ابْنِ أَخِي حَسَّانَ الْعِجْلِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ مَا خَلَقَ اللَّهُ خَلْقًا إِلَّا وَ لَا حَرَامًا إِلَّا وَ لَهُ حُدُودٌ كَحُدُودِ دَارِي هَذِهِ مَا كَانَ مِنَ الطَّرِيقِ فَهُوَ مِنَ الطَّرِيقِ وَ مَا كَانَ مِنَ الدَّارِ فَهُوَ مِنَ الدَّارِ حَتَّى أَرْضُ الْخُدْشِ فَمَا سِوَاهُ وَ الْجُلْدَةُ وَ نِصْفُ الْجُلْدَةِ .

Al Husayn Bin Muhammad Al Ashary, from Moala Bin Muhammad, from Aban Bin Usman, from Suleyman cousin of Hassan Al Ajaly who said,

'I heard Abu Abdullah^{-asws} saying: 'Allah^{-azwj} did not Create a Permissible nor a Prohibition except for it is a Limit like the limits (boundaries) of this house of mine^{asws}. Whatever was from the road, so it is from the road, and whatever was from the house, so it is from the house, to the extent of the compensation of the scratch, and whatever is besides it, and the lashing and half of the lashing'.¹³

Hence, if there is an option to resolve an expiration of an assault, there are Ahadith available, see for example a Hadith cited in [Appendix IV](#) from Al-Kafi, volume Seven.

¹³ Al Kafi – V 7 – The Book of Legal Penalties Ch 1 H 9

APPENDIX I:

Who are the two Fathers of Believers

Rasool-Allah^{-saww} and Mola Ali^{-asws} are the fathers of the believers, e.g.,

قَالَ السَّيِّدُ ابْنُ طَاوُسٍ رَضِيَ اللَّهُ عَنْهُ رَوَى مُحَمَّدُ بْنُ جَرِيرٍ الطَّبْرِيُّ عَنْ يُونُسَ بْنِ عَلِيٍّ الْبَلْخِيِّ عَنْ أَبِي سَعِيدٍ الْأَدْمِيِّ عَنْ عَبْدِ الْكَرِيمِ بْنِ هِلَالٍ عَنِ الْحُسَيْنِ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ص أَنْ أَخْرُجَ فَأُنَادِيَ فِي النَّاسِ أَلَا مَنْ ظَلَمَ أَجِيرًا أَجْرَهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ أَلَا مَنْ تَوَالَى غَيْرَ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ أَلَا وَ مَنْ سَبَّ أَبَوَيْهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ

Al Seyyid Ibn Tawoos said, 'It is reported by Muhammad Bin jareer Al Tabari, from yusuf Bin Ali Al Balkhy, from Abu Saeed Al Adamy, from Abdul Kareem Bin Hilal,

'From Al-Husayn son of Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}: 'Amir Al-Momineen^{-asws} said: 'Rasool-Allah^{-saww} instructed me^{-asws} to go out and call out among the people: 'Indeed! One who is unjust to a worker of his recompense, upon him is the Curse of Allah^{-azwj}. Indeed! One who follows other than his Master^{-asws}, upon him is the Curse of Allah^{-azwj}. Indeed! One who reviles his parents, upon him is the Curse of Allah^{-azwj}'.

قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَخَرَجْتُ فَنَادَيْتُ فِي النَّاسِ كَمَا أَمَرَنِي النَّبِيُّ ص فَقَالَ لِي عُمَرُ بْنُ الْخَطَّابِ هَلْ لِمَا نَادَيْتَ بِهِ مِنْ تَفْسِيرٍ فَقُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

Ali^{-asws} Bin Abu Talib^{-asws} said: 'I^{-asws} went out and called out among the people just as the Prophet^{-saww} had instructed me^{-asws}. Umar Bin Al-Khattab said to me^{-asws}, 'Is there any interpretation to what you^{-asws} called out with?' I^{-asws} said: 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing'.

قَالَ فَقَامَ عُمَرُ وَ جَمَاعَةٌ مِنْ أَصْحَابِ النَّبِيِّ ص فَدَخَلُوا عَلَيْهِ فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ هَلْ لِمَا نَادَى عَلِيُّ مِنْ تَفْسِيرٍ

He^{-asws} said: 'So, Umar and a group from the companions of the Prophet^{-saww} stood up and entered to see him^{-saww}. Umar said, 'O Rasool-Allah^{-saww}! Is there any interpretation of what Ali^{-asws} called out with?'

قَالَ نَعَمْ أَمَرْتُهُ أَنْ يُنَادِيَ أَلَا مَنْ ظَلَمَ أَجِيرًا أَجْرَهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ اللَّهُ يَقُولُ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى فَمَنْ ظَلَمْنَا فَعَلَيْهِ لَعْنَةُ اللَّهِ

He^{-saww} said: 'Yes, I^{-saww} instructed him^{-asws} to call out: 'Indeed! One who is unjust to a worker of his recompense, upon him is the Curse of Allah^{-azwj}', and Allah^{-azwj} is Saying: '**Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. [42:23].** So, the one who is unjust to us^{-asws}, then upon him is the Curse of Allah^{-azwj}.

وَأَمْرُهُ أَنْ يُنَادِيَ مَنْ تَوَالَى غَيْرَ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ اللَّهُ يَقُولُ النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ
فَمَنْ تَوَالَى غَيْرَ عَلَيَّ فَعَلَيْهِ لَعْنَةُ اللَّهِ

And I^{-saww} instructed him^{-asws} to call out: ‘One who follows other than his Master^{-asws}, upon him is the Curse of Allah^{-azwj}’, and Allah^{-azwj} is Saying: **The Prophet is foremost with the Momineen than their own selves, [33:6]**, and the one whose Master I^{-saww} was, so Ali^{-asws} is his Master. Thus, the one who follows other than Ali^{-asws}, upon him is the Curse of Allah^{-azwj}.

وَأَمْرُهُ أَنْ يُنَادِيَ مَنْ سَبَّ أَبَوَيْهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ أَنَا أَشْهَدُ اللَّهُ وَ أَشْهَدُكُمْ أَنِّي وَ عَلِيًّا أَبَوَا الْمُؤْمِنِينَ فَمَنْ سَبَّ أَحَدَنَا فَعَلَيْهِ لَعْنَةُ
اللَّهِ

And I^{-saww} instructed him^{-asws} to call out: ‘One who reviles his parents, upon him is the Curse of Allah^{-azwj}’, and I^{saww} keep Allah^{-azwj} as Witness and keep you all as witness that I^{-saww} and Ali^{-asws} are two fathers of the Momineen, so the one who reviles one of us^{-asws}, upon him is the Curse of Allah^{-azwj}’.

فَلَمَّا خَرَجُوا قَالَ عُمَرُ يَا أَصْحَابَ مُحَمَّدٍ مَا أَكَّدَ النَّبِيُّ لِعَلِيٍّ فِي الْوِلَايَةِ فِي غَدِيرِ حُمٍّ وَ لَا فِي غَيْرِهِ أَشَدَّ مِنْ تَأْكِيدِهِ فِي يَوْمِنَا هَذَا

When they went out, Umar said, ‘O companions of Muhammad^{-saww}! Muhammad^{-saww} was not so devoted to Ali^{-asws} regarding the Wilayah in Ghadeer Khumm among others more intensely than his^{-saww} emphasising during this day of ours’.

قَالَ حَبَّابُ بْنُ الْأَرْتِّ كَانَ هَذَا الْحَدِيثُ قَبْلَ وَفَاةِ النَّبِيِّ ص بِتِسْعَةِ عَشَرَ يَوْمًا.

Khabbab Bin Al-Art said, ‘This Hadeeth was before the expiry of the Prophet^{-saww} by nineteen days’.¹⁴

لي، الأماالي للصدوق ابن البرقي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ أَبِي الْحَسَنِ الْعَبْدِيِّ عَنْ سُلَيْمَانَ بْنِ مِهْرَانَ عَنِ الصَّادِقِ
جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَنْتَ أَخِي وَ وَارِثِي وَ وَصِيِّ وَ خَلِيفَتِي فِي أَهْلِي وَ
أُمَّتِي فِي حَيَاتِي وَ بَعْدَ مَمَاتِي

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Al Barqy, from his, from his grandfather, from Khalaf Bin Hammad, from Abu Al Hassan Al Abady, from Suleyman Bin Mihran,

‘From Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘O Ali^{-asws}! You^{-asws} are my^{-saww} brother^{-asws}, and my^{-saww} inheritor, and my^{-saww} successor^{-asws}, and my^{-saww} Caliph among my^{-saww} family and my^{-saww} community during my^{-saww} lifetime and after my^{-saww} passing away.

¹⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{-saww}, P 5 Ch 1 H 35

مُحِبُّكَ مُحِبِّي وَمُبْغِضُكَ مُبْغِضِي يَا عَلِيُّ أَنَا وَأَنْتَ أَبَوَا هَذِهِ الْأُمَّةِ يَا عَلِيُّ أَنَا وَأَنْتَ وَالْأَئِمَّةُ مِنْ وَلَدِكَ سَادَةٌ فِي الدُّنْيَا وَ مُلُوكٌ فِي
الْآخِرَةِ مَنْ عَرَفَنَا فَقَدْ عَرَفَ اللَّهَ وَمَنْ أَنْكَرَنَا فَقَدْ أَنْكَرَ اللَّهَ عَزَّ وَ جَلَّ.

One who loves you^{-asws} loves me^{-saww}, and one hating you^{-asws} hates me^{-saww}. O Ali^{-asws}! I^{-saww}
and you^{-asws} are two fathers of this community. O Ali^{-asws}! I^{-asws} and you^{-saww} and the Imams⁻
^{asws} from your^{-asws} sons^{-asws} are chiefs in the world and kings in the Hereafter. One who
recognises us^{-asws}, he has recognised Allah^{-azwj}, and one who denies us^{-asws} so he has denied
Allah^{-azwj} Mighty and Majestic”.¹⁵

For More Ahadith please refer to Bihar ul Anwaar vol. 22-23:

<https://www.hubeali.com/online-books/online-english-books/bihar-al-anwaar/>

¹⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 7 H 59

APPENDIX II:

How to React when someone is Abusing our Father(s)?

قَب، المناقب لابن شهر آشوب أَبُو هَاشِمِ الْجَعْفَرِيُّ عَنْ دَاوُدَ بْنِ الْأَسْوَدِ قَالَ: دَعَانِي سَيِّدِي أَبُو مُحَمَّدٍ عَ دَفَعَ إِلَيَّ حَشَبَةً كَأَنَّهَا رِجْلُ بَابٍ مُدَوَّرَةٍ طَوِيلَةٍ مِلْءِ الْكَفِّ فَقَالَ صِرْ بِهَذِهِ الْحَشَبَةَ إِلَى الْعَمْرِيِّ فَمَضَيْتُ فَلَمَّا صِرْتُ فِي بَعْضِ الطَّرِيقِ عَرَضَ لِي سَقَاءٌ مَعَهُ بَعْلٌ فَرَاخَمَنِي الْبَعْلُ عَلَى الطَّرِيقِ فَنَادَانِي السَّقَاءُ ضَحَّ عَلَى الْبَعْلِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Hashim Al Ja'fari, from Dawood Bin Al Aswad who said,

'My Master^{asws} summoned me. He^{asws} handed a plank to me as if it were a base of a door, round, long, filling the palm. He^{asws} said: 'Go with this wood to Al-Amry'. I went. When I came to be in one of the roads, a water carrier presented to me, with him was a mule. The mule crowded me upon the road. The water carrier called out to me: 'Get away from the mule!'

فَرَفَعْتُ الْحَشَبَةَ الَّتِي كَانَتْ مَعِيَ فَضَرَنْتُ بِهَا الْبَعْلَ فَأَنْشَقَّتْ فَتَظَرْتُ إِلَى كَسْرِهَا فَإِذَا فِيهَا كُتُبٌ فَبَادَرْتُ سَرِيعاً فَرَدَدْتُ الْحَشَبَةَ إِلَى كُمِّي فَجَعَلَ السَّقَاءُ يُنَادِينِي وَ يَسْتَمْنِي وَ يَسْتَمْنِي صَاحِبِي فَلَمَّا دَنَوْتُ مِنَ الدَّارِ رَاجِعاً اسْتَقْبَلَنِي عَيْسَى الْخَادِمُ عِنْدَ الْبَابِ الثَّانِي فَقَالَ يَقُولُ لَكَ مَوْلَايَ أَعَزَّهُ اللَّهُ لَمْ ضَرَبْتَ الْبَعْلَ وَ كَسَرْتَ رِجْلَ الْبَابِ

I raised the wood which was with me, and I struck the mule with it, and it broke. I looked at its pieces and there were letter in it. I rushed quickly and returned the wood to my sleeve. The water carrier went on to call out to me and insulting me and insulting my companion. When I was near from the house returning. Isa the servant received me at the second door. He said, 'My Master^{asws} says to you: 'May Allah^{azwj} Cherish him! Why did you hit the mule and broke the base of the door?'

فَقُلْتُ لَهُ يَا سَيِّدِي لَمْ أَعْلَمْ مَا فِي رِجْلِ الْبَابِ فَقَالَ وَ لَمْ اخْتَجْتُ أَنْ تَعْمَلَ عَمَلًا تَحْتَاجُ أَنْ تَعْتَذِرَ مِنْهُ إِلَيَّكَ بَعْدَهَا أَنْ تَعُودَ إِلَى مِثْلِهَا وَ إِذَا سَمِعْتَ لَنَا شَاتِمًا فَاْمُضْ لِسَبِيلِكَ الَّتِي أَمَرْتُ بِهَا وَ إِلَيْكَ أَنْ تُجَاوِبَ مَنْ يَسْتَمْنِي أَوْ تُعْرِفَهُ مَنْ أَنْتَ فَإِنَّ بَيْلِدٍ سَوِّءٍ وَ مِصْرَ سَوِّءٍ وَ اْمُضْ فِي طَرِيقِكَ فَإِنَّ أَخْبَارَكَ وَ أَحْوَالَكَ تُرَدُّ إِلَيْنَا فَاعْلَمْ ذَلِكَ.

I said to him^{asws}, 'O my Master^{asws}! I did not know what was in the base of the door'. He^{asws} said: 'And why did you have to do a deed being needy to apologise from it? Beware after it from repeating similar to it, and whenever you hear insults to us^{asws}, then continue on your way which I^{asws} instruct you with and beware of replying to the one who insults us^{asws}, or introducing to him who you are, for we are in an evil country, and an evil city. And continue in your road, for your news and your situations are being referred to us^{asws}, so know that!'¹⁶

¹⁶ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{asws}, Ch 2 H 60 a

APPENDIX III:

There is no gathering (Sangat) in Sins:

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ أَحْمَدَ بْنِ غَدَيْسٍ عَنْ أَبِي بَانٍ بْنِ عُثْمَانَ عَنْ أَبِي الصَّبَّاحِ قَالَ سَمِعْتُ كَلَاماً يُرْوَى عَنِ النَّبِيِّ (صلى الله عليه وآله) وَ عَنْ عَلِيٍّ (عليه السلام) وَ عَنْ ابْنِ مَسْعُودٍ فَعَرَضْتُهُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ هَذَا قَوْلُ رَسُولِ اللَّهِ (صلى الله عليه وآله) أَعْرِفُهُ

Humejd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from Ahmad Bin Udeys, from Abaan Bin Usmaan, from Abu Al-Sabbaah who said:

'I heard a speech reported from the Prophet^{-saww} and from Ali^{-asws}, and from Ibn Mas'oud. So I presented it to Abu Abdullah^{-asws}. He^{-asws} said: 'These are the words of the Messenger^{-saww} of Allah^{-azwj}. I^{-asws} recognise them'.

قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ وَ السَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ وَ أَكْبَسُ الْكَيْسِ التَّقِيُّ وَ أَحْمَقُ الْحُمَقِ الْفَجُورُ وَ شَرُّ الرُّوِيِّ رَوِيَّ الْكَذِبِ وَ شَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَ أَعْمَى الْعَمَى عَمَى الْقَلْبِ وَ شَرُّ النَّدَامَةِ نَدَامَةُ يَوْمِ الْقِيَامَةِ وَ أَعْظَمُ الْخَطَايَا عِنْدَ اللَّهِ لِسَانُ الْكَذَّابِ وَ شَرُّ الْكَسْبِ كَسْبُ الرِّبَا وَ شَرُّ الْمَاكِلِ أَكْلُ مَالِ الْيَتِيمِ وَ أَحْسَنُ الزَّيْنَةِ زِينَةُ الرَّجُلِ هَدْيٌ حَسَنٌ مَعَ إِيْمَانٍ وَ أَمْلَكُ أَمْرِهِ بِهِ وَ قَوَامٌ خَوَاتِيمِهِ

The Messenger^{-saww} of Allah^{-azwj} said: 'The wretched one is the one who is wretched in the womb of his mother, and a happy one is the one who heeds the advice given to the others. And the most intelligent one of the intelligent ones is the one who is pious, and the most stupid of the stupid ones is the immoral. The most evil of the report is the report of the lies (false report), and the most evil of the matters is the innovations. And the blindness of all blindness is the blindness of the heart, and the worst regret is the regret on the Day of Judgement.

And the greatest of the sins in the Presence of Allah^{-azwj} is the lying tongue, and the most evil of the gains is the gain of the interest. And the most evil of the consumption is the consumption of the wealth of the orphans. The best of the decors of the decors of the man is good guidance along with faith, and the controlling of his affairs by it and strengthening them.

وَ مَنْ يَتَّبِعِ السُّمْعَةَ يُسَمِّعِ اللَّهُ بِهِ الْكَذِبَةَ وَ مَنْ يَتَوَلَّ الدُّنْيَا يَعْجِزْ عَنْهَا وَ مَنْ يَعْرِفِ الْبَلَاءَ يَصْبِرْ عَلَيْهِ وَ مَنْ لَا يَعْرِفُهُ يَنْكُلُ وَ الرَّئِبُ كُفْرٌ وَ مَنْ يَسْتَكْبِرُ يَصْغُهُ اللَّهُ وَ مَنْ يُطْعِ الشَّيْطَانَ يَعْصِ اللَّهُ وَ مَنْ يَعْصِ اللَّهَ يُعَذِّبُهُ اللَّهُ وَ مَنْ يَشْكُرُ يَرْيَدُهُ اللَّهُ وَ مَنْ يَصْبِرْ عَلَى الرِّزْيَةِ يُعِنَهُ اللَّهُ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَحَسْبُهُ اللَّهُ

The one who seeks fame (show-off), Allah^{-azwj} makes him to be named as a liar, and the one who loves the world will be frustrated from it. And the one who recognises the affliction would be patient against it, and the one who does not recognised it will be tortured (during it). And the doubt is disbelief, and the one who is arrogant, Allah^{-azwj} Puts him in his place. And the one who obeys Satan^{-la} disobeys Allah^{-azwj}, and the one who disobeys Allah^{-azwj} is Punished

by Allah^{-azwj}. The one who is thankful, Allah^{-azwj} Increases for him, the one who is patient upon a loss is Helped by Allah^{-azwj}. The one who places reliance upon Allah^{-azwj}, Allah^{-azwj} suffices for him.

لَا تُسَخِّطُوا اللَّهَ بِرِضَا أَحَدٍ مِنْ خَلْقِهِ وَلَا تَقْرَبُوا إِلَى أَحَدٍ مِنَ الْخَلْقِ تَتَّبَاعِدُوا مِنَ اللَّهِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَيْسَ بَيْنَهُ وَ بَيْنَ أَحَدٍ مِنَ الْخَلْقِ شَيْءٌ يُعْطِيهِ بِهِ حَبِيراً وَلَا يَدْفَعُ بِهِ عَنْهُ شَرًّا إِلَّا بِطَاعَتِهِ وَ اتِّبَاعِ مَرْضَاتِهِ وَ إِنَّ طَاعَةَ اللَّهِ نَجَاحٌ مِنْ كُلِّ خَيْرٍ يُبْتَغَى وَ نَجَاحٌ مِنْ كُلِّ شَرٍّ يُتَّقَى

Do not Enrage Allah^{-azwj} by pleasing anyone from His^{-azwj} creatures, and do not seek nearness to anyone from the creatures who takes you far away from Allah^{-azwj}, for Allah^{-azwj} Mighty and Majestic, there is nothing between Him^{-azwj} and anyone from His^{-azwj} creatures anything by which good can be acquired nor evil be repelled except by being obedient to Him^{-azwj}, and the following of His^{-azwj} Pleasure. And in the obedience to Allah^{-azwj} is success in every good that you want, and salvation from every evil which is feared.

وَ إِنَّ اللَّهَ عَزَّ ذِكْرُهُ يَعْصِمُ مَنْ أَطَاعَهُ وَ لَا يَعْصِمُ بِهِ مَنْ عَصَاهُ وَ لَا يَجِدُ الْهَارِبُ مِنَ اللَّهِ عَزَّ وَ جَلَّ مَهْرَباً وَ إِنَّ أَمْرَ اللَّهِ نَازِلٌ وَ لَوْ كَرِهَ الْخَلَائِقُ وَ كُلُّ مَا هُوَ آتٍ قَرِيبٌ مَا شَاءَ اللَّهُ كَانَ وَ مَا لَمْ يَشَأْ لَمْ يَكُنْ فَتَعَاوَنُوا عَلَى الْبِرِّ وَ التَّقْوَى وَ لَا تَعَاوَنُوا عَلَى الْإِثْمِ وَ الْعُدْوَانِ وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ.

And that Allah^{-azwj}, Mighty is His^{-azwj} Mention, Defends the one who is obedient to Him^{-azwj} and the one who is disobedient to Him^{-azwj} does not seek protection from Him^{-azwj}. And the fugitive from Allah^{-azwj} Mighty and Majestic will not find an escape, and that the Command of Allah^{-azwj} will Descend even though the creatures may be averse to it. And everything which is to come is near, and Whatsoever Allah^{-azwj} so Desires has happened and whatsoever He^{-azwj} does not Desire will not happen. So help each other towards the righteousness and the piety and do not help each other towards the sins and the animosity. And fear Allah^{-azwj} for He^{-azwj} is Severe is the Punishment.¹⁷

¹⁷ Al-Kafi, Vol. 8, H. 14487

APPENDIX IV:

Expiation for the Injury (Wergild)

عَلَيْ بَنِي إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَضَى فِي الدَّامِيَةِ بَعِيرًا وَفِي الْبَاضِعَةِ بَعِيرَيْنِ وَفِي الْمُتَلَاخِمَةِ ثَلَاثَةَ أَبْعَرَةٍ وَفِي السِّمْحَاقِ أَرْبَعَةَ أَبْعَرَةٍ .

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

(It has been narrated) from Abu Abdullah^{-asws} that Rasool-Allah^{-saww} judged regarding *Al-Damiya* (bloody injury) with one camel, and regarding *Al-Bazia* (flesh exposing injury) with two camels; and regarding *Al-Mutalahima* (flesh injury) being three camels, and regarding *Al-Simhak* (injury reaching the bone) being four camels'.¹⁸

أُولَاهَا تُسَمَّى الْحَارِصَةَ وَهِيَ الَّتِي تَخْدِشُ وَ لَا تُجْرِي الدَّمَ

The first to be named is *Al-Harisa* – and it is which scratches and the blood does not flow.

ثُمَّ الدَّامِيَةِ وَ هِيَ الَّتِي يَسِيلُ مِنْهَا الدَّمُ

Then it is *Al-Daima* – and it is from which the blood flows.

ثُمَّ الْبَاضِعَةَ وَ هِيَ الَّتِي تَبْضَعُ اللَّحْمَ وَ تَقْطَعُهُ

Then *Al-Bazi'a* – and it is which exposes the flesh and cuts it.

ثُمَّ الْمُتَلَاخِمَةَ وَ هِيَ الَّتِي تَبْلُغُ فِي اللَّحْمِ

Then it is *Al-Mutalahima* – and it is which reaches into the flesh.

ثُمَّ السِّمْحَاقَ وَ هِيَ الَّتِي تَبْلُغُ الْعَظْمَ وَ السِّمْحَاقُ جِلْدَةٌ رَقِيقَةٌ عَلَى الْعَظْمِ

Then it is *Al-Samhaak* – and it is which reaches the bone; and *Al-Samhaak* (reaching) the thin outer lining upon the bone.

For additional information related to injuries and explanation of injuries please see, *Al-Kafi*, Volume 7, Chapters 34-36 – <https://www.hubeali.com/alkafivol7/>

¹⁸ Al Kafi – V 7 – The Book of Wergilds Ch 34 H 6