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Jurisprudential Analysis of Cooperation in Oppression Against the Ahl al-Bayt (peace be upon them) with a Focus on the Injustices Inflicted upon Lady Fatimah (peace be upon her)

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ABSTRACT

Oppression is among the grave sins, and cooperation in oppression is considered—both rationally and according to Islamic law—as a form of oppression, making it subject to the same corresponding rulings. Cooperation in oppression, in its broad sense encompassing participation and assistance, may occur in various forms. Jurists have examined assistance in oppression under the concept of ma'ūnat al-ẓālimīn within the chapter on prohibited transactions (makāsib al-muḥarramah). Assistance in oppression is forbidden when it constitutes aiding the oppressor in his act of oppression or when it leads to the assistant being characterized as a supporter of a tyrant; according to the purport of certain narrations, such assistance may even entail exclusion from Islam. Participation in oppression results in all participants equally deserving the full punishment designated for that specific act of oppression. Assistance in oppression likewise incurs liability; and aside from specific instances in which mere assistance does not fully actualize the legal designation upon the assistant, wherever assistance in oppression occurs, the assistant is thereby characterized as an oppressor, and the designation of “oppressor” applies to that individual. Thus, in terms of the legal status of “oppressor,” both the direct perpetrator and the assistant share the same ruling and merit equal punishment. This treatise was conducted with the aim of undertaking a jurisprudential analysis of cooperation in oppression against the Ahl al-Bayt (peace be upon them), with special emphasis on the injustices inflicted upon Lady Fatimah (peace be upon her), using descriptive and analytical methods. The findings indicate that, both rationally and legally, the higher the status and rank of the oppressed party, the more reprehensible the act of oppression becomes and the more severe the corresponding punishment ought to be. Since the Ahl al-Bayt, endowed with infallibility and purity, occupy the loftiest ontological rank and the highest degrees of nearness to God and sanctity, the punishment for oppressing them—or cooperating in such oppression—is accordingly more severe. Likewise, the sacred law has deemed insulting them as warranting execution, and enmity toward them as constituting nusb and apostasy. Based on this, all individuals who directly or indirectly participated in the oppression of the Ahl al-Bayt—especially Lady Fatimah—are, if their cooperation in oppression extends beyond inner approval and assent and manifests in overt words or actions, categorized as nāsibī (one who harbors hostility toward the Ahl al-Bayt), thereby falling outside the fold of Islam and deserving the most severe punishment according to the sacred law. However, if such cooperation remains purely internal and has not outwardly manifested, no legal ruling applies to it in this world, although from a spiritual and eschatological perspective such a person is considered a hypocrite.

Keywords: Direct and indirect oppression; cooperation in oppression; Ahl al-Bayt; assistance and participation; nāsibī; Lady Fatimah (peace be upon her).



Introduction

Cooperation in oppression is a trans-temporal and trans-spatial reality that is not confined to geographical borders or historical periods; rather, any form of approval, assistance, or silence in the face of oppression is, in effect, participation in its realization. Imam al-Riḍā (peace be upon him) states: “Whoever is pleased with an act is like the one who performed it; if someone is killed in the East and another is pleased with it in the West, he is, before God, a partner in his blood” (1). This meaning appears in numerous narrations, including the statement of the Commander of the Faithful (peace be upon him) from the Prophet (peace be upon him): “Whoever witnesses an affair and detests it is like one who was absent from it; and whoever is absent from an affair but is pleased with it is like one who witnessed it” (2).

On this basis, the Qur’an considers those who were pleased with the oppression committed by their predecessors among the killers of the prophets: “...Why then did you kill them, if you are truthful?” (Qur’an, Āl ‘Imrān 3:183). Thus, approval or negligence regarding injustice constitutes a form of cooperation in oppression which, in reality, enables its continuity and survival (1, 3).

The Qur’an, in Sūrat al-Nisā’, verse 148, considers the cry of the oppressed against oppression as legitimate and commendable, for exposing injustice is a form of defending the sanctity of truth (4). Accordingly, remembering and exposing oppression—especially when directed toward the divine authorities—is an act that constitutes a defense of faith.

Among all forms of injustice, the oppression inflicted upon the Ahl al-Bayt (peace be upon them) holds a unique position; for they are the foundation of faith and the manifestation of purity, and God has made their love the reward of the Prophetic mission (Qur’an, al-Shūrā 42:23). The oppression of the Ahl al-Bayt, especially Lady Fāṭimah al-Zahrā’ (peace be upon her)—the subject of the Verse of Purification and the singular embodiment of infallibility—is not only part of the history of Islam but also a foundational component of Shi’i religious knowledge; therefore, reviving the memory of the injustices committed against her is both a sacred and scholarly duty (5).

Oppression against the divine authorities is among the gravest of crimes, for the higher the status of the oppressed before God, the more heinous and punishable the oppression becomes (6). Based on juristic evidence, injustice toward the divine proofs is equated with contending against God, and in the rulings of the sacred law, its punishment is more severe than other forms of oppression; just as reviling ordinary people warrants discretionary punishment (*ta’zīr*), reviling the infallible warrants execution (7).

By this same analogy, cooperation in injustice toward the Ahl al-Bayt has undergone conceptual expansion and now includes all forms of approval, silence, or emotional and practical complicity (3). From the Qur’anic viewpoint, assisting in sin and aggression is forbidden: “Do not cooperate in sin and aggression” (Qur’an, al-Mā’idah 5:2); and any inclination toward oppressors—whether through approval, desire, or accompaniment—constitutes participation in their crime and renders one deserving of punishment: “Do not incline toward the oppressors, lest the Fire touch you” (Qur’an, Hūd 11:113). Accordingly, the juristic analysis of cooperation in oppression, especially toward the Ahl al-Bayt (peace be upon them), becomes an essential and multifaceted necessity.

In juristic texts, the concept of *ma’ūnat al-ẓālimīn* refers to assisting an oppressor in his wrongdoing, and jurists classify it among the grave sins (7). Yet, in many cases, the instances of cooperation in oppression remain ambiguous or overlooked—particularly when the oppression is concealed within religious or historical frameworks (6).

Among these cases, the injustices committed against Lady Fāṭimah al-Zahrā' (peace be upon her) can be analyzed along two dimensions: the "occurrence-stage" (at the time of the events) and the "continuity-stage" (in the ongoing distortion or historical silence). For, from a fiqh perspective, cooperation in such injustices bestows the title of "oppressor," and from a doctrinal standpoint, it signifies *nusb* (hostility) and enmity toward the divine authorities (8).

This research, using a juristic and analytical approach, seeks to explain the nature of cooperation in oppression toward the Ahl al-Bayt (peace be upon them), with a focus on the injustices inflicted upon Lady Fāṭimah (peace be upon her). Based on principles of Islamic criminal jurisprudence and the theological bases of intensified punishment, the central question arises: given the exalted status of the divine authorities within the legislative order, what ruling applies to cooperation in oppression against them, and what categories does such cooperation encompass? The innovation of this study lies in its treatment of "cooperation in oppression" as a concept broader than mere participation or assistance, categorizing it into three stages—before, during, and after the act of oppression—and analyzing the juristic and ethical dimensions of human interaction with the oppression of the Ahl al-Bayt (peace be upon them).

The significance of this inquiry lies not only in clarifying the juristic foundations of prohibiting *ma'ūnat al-zālimīn* but also in re-evaluating the relationship between the Muslim community and the divine proofs. For any intellectual leniency or historical negligence concerning the injustices against the Ahl al-Bayt (peace be upon them), in the logic of the sacred law, constitutes assistance in oppression. Thus, by precisely outlining the juristic criteria for intensified prohibition of injustice against the Ahl al-Bayt and identifying the instances of cooperation in such oppression, this research contributes to revitalizing the religious perspective of the Islamic community regarding the defense of the sanctified domain of infallibility and purity.

Types of Cooperation in Oppression and the Evidence for Its Prohibition

The discussion of cooperation in oppression is among the most important topics within the prohibited earnings (*al-makāsib al-muḥarramah*) and one of the foundational elements of social justice in Imami jurisprudence. The sacred law is concerned not only with direct acts of oppression but also with any form of assistance and support given to the oppressor, considering such aid as equivalent to the principal crime. As the Qur'an states: "Do not cooperate in sin and aggression" (Qur'an, al-Mā'idah 5:2). Elsewhere it warns: "Do not incline toward those who oppress, lest the Fire touch you" (Qur'an, Hūd 11:113). Based on this, any inclination or silence regarding oppression constitutes assistance in sin and is therefore forbidden.

The rulings related to cooperation in oppression are discussed in juristic sources under the heading *ma'ūnat al-zālimīn*. Jurists classify this as one of the grave sins and include within it every form of cooperation—whether direct or through mediation or facilitation (9). Contemporary jurists also affirm this ruling (10). Shaykh Ansari states in *al-Makāsib al-Muḥarramah* that assisting an oppressor, even in matters not directly related to the act of oppression, is intrinsically forbidden; for helping the oppressor is a practical form of approval of oppression, and approval constitutes participation in the crime (7). The hadith sources also treat cooperation with the oppressor as equivalent to direct wrongdoing. Imam al-Riḍā (peace be upon him) said: "Whoever assists an oppressor is (himself) an oppressor" (11). Imam al-Ṣādiq (peace be upon him) likewise states: "The one who commits oppression, the one who assists him, and the one who is pleased with it are all three partners" (3). This concept aligns with the juristic foundation of the prohibition of assisting in sin, as noted in the ethical and juristic writings of Naraqi (12). Therefore,

in the logic of the sacred law, any act that empowers the oppressor, perpetuates the oppression, or expresses approval of it constitutes assistance in sin and aggression and is thereby forbidden (1).

Categories of Cooperation in Oppression

The phenomenon of cooperation in oppression, from a temporal perspective, may be divided into three categories: cooperation before the occurrence of oppression, cooperation during its occurrence, and cooperation after its occurrence.

a) Cooperation Before the Occurrence of Oppression

This type of cooperation may take the form of offering advice, preparing the means, or facilitating the circumstances that enable oppression. Jurists regard the provision of tools or the facilitation of oppressive acts as instances of assistance in sin. Imam al-Riḍā (peace be upon him) stated: “Whoever assists an oppressor is (himself) an oppressor” (11). From a juristic perspective, this cooperation is viewed as causation of oppression and carries the ruling of *mu‘āwanah* (accomplice liability), for in criminal jurisprudence, any facilitation with knowledge or intent regarding the occurrence of oppression is categorically forbidden. Mulla Ahmad Naraqi states in *‘Awā'id al-Ayyām* that assistance in oppression is prohibited at every stage of its realization (12). Consequently, anyone who, by providing the means, increases the possibility of oppression has committed one of the grave sins in sacred law (7).

b) Cooperation During the Occurrence of Oppression

Cooperation with the oppressor at the moment the oppression occurs is the clearest example of aiding tyrants. Instances include defending the oppressor, executing an unjust command, or remaining silent in the face of clear falsehood. The Prophet (peace be upon him and his family) said: “Whoever undertakes the case of an oppressor or supports it, let him be given glad tidings of the curse of God and the Fire of Hell” (3). In such cooperation, even if the individual does not directly commit the act of oppression, he becomes a partner in the sin. Imam al-Bāqir (peace be upon him) said: “The supporters of the oppressors enter Hell together” (1). In criminal jurisprudence, the criterion for accomplice liability is the contributory effect upon the crime, even in the absence of direct physical involvement.

c) Cooperation After the Occurrence of Oppression

Although this form of cooperation occurs after the oppression has taken place, it plays a significant role in perpetuating and legitimizing oppression. Its manifestations include justifying the actions of the oppressor, expressing approval or praise for him, remaining silent in the face of the oppression, and distorting or concealing the truth. Imam al-Sajjād (peace be upon him) states: “O God, I seek Your pardon for a wronged person who was oppressed in my presence but whom I failed to support” (3). Imam al-Ṣādiq (peace be upon him) similarly states: “The one who commits oppression, the one who assists him, and the one who is pleased with it are all three partners” (3). These narrations show that even approval of oppression—though after its occurrence—incurs the same ruling as direct participation in oppression. Ibn Idris al-Ḥillī states: “Whoever is pleased with the act of a people enters into it with them, even if he did not perform it with his own hand” (13). Thus, approval and justification, even if subsequent, are considered in sacred law akin to direct cooperation in the moment of oppression and constitute a major sin.

Foundations of the Prohibition of Cooperation in Oppression

The evidences for the prohibition of cooperation in oppression are numerous and are drawn from four principal sources: the Qur'an, the Sunnah, reason, and consensus (*ijmā'*) (7).

The Book (Qur'an)

The Noble Qur'an explicitly declares in verse 2 of Sūrat al-Mā'idah:

"Do not cooperate in sin and aggression."

Exegetes regard this expression as a prohibitive command (*nahy taḥrīmī*) that indicates the prohibition of any form of assistance in oppression, because "sin" (*ithm*) pertains to transgression against the right of God, and "aggression" (*'udwān*) pertains to transgression against the right of people; assistance in both is forbidden (12).

Likewise, verse 113 of Sūrat Hūd states: "Do not incline toward those who oppress, lest the Fire touch you." Reliance upon, or inclination toward, the oppressor—even at the level of inner desire—creates the grounds for participation in the crime and liability to punishment (4, 14, 15).

From these verses it follows that the sacred law not only forbids outward cooperation, but also considers any kind of inner inclination or approval toward the oppressor as a form of cooperation (12).

The Sunnah

In the statements of the Infallibles (peace be upon them), dozens of narrations have been transmitted regarding the prohibition of assisting the oppressor. The Messenger of God (peace be upon him and his family) said: "Whoever assists in the killing of a believer by even half a word will come on the Day of Resurrection with the words 'despairing of God's mercy' written between his eyes" (3).

Likewise, in a narration from Imam al-Ṣādiq (peace be upon him): "The one who commits oppression, the one who assists in it, and the one who is pleased with it are three partners." According to this narration, three groups are equally partners in the crime of oppression: the direct perpetrator, the assistant, and the one who is pleased. This partnership is not merely notional, but real—meaning that they share the same eschatological and juristic consequences (3, 10).

In numerous traditions, participation in oppression is considered tantamount to exiting the state of faith; as Imam al-Bāqir (peace be upon him), speaking of those who fled from supporting Imam al-Ḥusayn (peace be upon him), states: "Had they witnessed his killing while being fully pleased with it, they would have been partners in his blood." The purport of such narrations is trans-temporal: any approval of an act of divinely proscribed oppression carries the same ruling (9).

Reason

From the standpoint of practical reason, cooperation in oppression is reprehensible and contrary to the innate human inclination toward justice. Rational people deem any collaboration with an oppressor to be blameworthy, because such cooperation disrupts the order of justice and undermines social security. Since the sacred law in many ethical rulings affirms and ratifies the judgment of reason, the rational reprehensibility of cooperation in oppression indicates its juridical prohibition. As 'Allāmah al-Ḥillī states in *Qawā'id al-Aḥkām*: "Whatever reason judges to be reprehensible, the sacred law declares forbidden, so long as no dispensation has been provided."

Accordingly, the rule of reason in this matter is not restricted by any particular circumstance and encompasses all instances (12).

Consensus

There is no disagreement among Imami jurists regarding the prohibition of cooperation with the oppressor. The consensus of the jurists holds that assisting the oppressor is among the grave sins, even if the matter in question is a sin other than sheer, direct oppression. The author of *Jawāhir* explicitly states: “Assisting them in any forbidden matter is among the clearest of prohibitions” (16, 17).

In addition to the consensus of the jurists, the practical conduct of the religious leaders in abstaining from any cooperation with tyrants is a clear demonstration of this ruling. Imam al-Ṣādiq (peace be upon him) said: “I do not like even to tie a knot for them, or to fasten the mouth of a waterskin or a bag for them, even if they were to give me Medina and all that is in it; nor do I like to aid them with even the stroke of a pen. Indeed, the oppressors will be in a pavilion of fire on the Day of Resurrection until God judges between His servants” (1).

One of the corollaries of the rule prohibiting cooperation in oppression is the prohibition of accepting authority from an unjust ruler. Shi'i jurists deem the acceptance of office from a tyrant permissible only when the purpose is to uphold justice or reduce oppression, not to serve the apparatus of injustice. Judging between people or managing financial affairs within an unjust government, if it leads to strengthening that government, falls under the same rule of assisting in oppression. In a narration from Imam al-Kāẓim (peace be upon him), it is reported: “O Sadīr, beware of working for the oppressors, lest they oppress you” (1).

A further branch of this discussion concerns “non-professional” cooperation with an oppressor—that is, a person who is not inherently a tyrant but commits oppression in a particular instance. Jurists distinguish between assisting such a person in the act of oppression and assisting him in non-oppressive matters: the latter is permissible so long as it does not strengthen his oppression; however, if it leads to emboldening him or increasing his daring in wrongdoing, it becomes forbidden (6).

Moreover, many jurists explicitly state that indirect cooperation is legally equivalent to direct cooperation, even when it takes the form of intention or affection; for love of the oppressor is itself a kind of inner endorsement and a prelude to cooperation. In the supplication of Abū Ḥamzah al-Thumālī, Imam al-Sajjād (peace be upon him) seeks refuge in God from being “an outward supporter of the oppressors”; this “support” (*ḡuhūr*) includes not only help by hand but even inner inclination (3).

From the sum of Qur'anic verses, narrations, rational principles, and the consensus of jurists, we conclude that cooperation in oppression is forbidden in all its forms—whether through direct perpetration, preparation of means, inner approval, or silence. The degree of prohibition corresponds to the status of the oppressed: the higher the rank of the oppressed before God, the greater the reprehensibility and the more severe the punishment for cooperation with the oppressor (9).

Within the framework of this study, this rule forms the principal basis for analyzing oppression against the Ahl al-Bayt (peace be upon them). For the Ahl al-Bayt are not merely righteous servants, but the divine proofs and manifestations of justice and purity. Therefore, even verbal approval or minimal satisfaction with oppression against them results in exiting the sphere of faith. Many jurists, including Muḥaqqiq Karakī and 'Allāmah Majlisī, explicitly state that approval of oppression against the Friend of God (*walī Allāh*) constitutes a degree of *nusb* (hostile alignment) and open enmity, and carries the ruling of apostasy (9).

Thus, the juristic examination of the categories of cooperation in oppression at the general level prepares the ground for entering its more specialized dimension in the third section—namely, analyzing the foundations of aggravated punishment for oppression against the Ahl al-Bayt (peace be upon them) and explaining the reasons for the intensification of the prohibition and punishment of cooperation in oppression directed at them, which will be discussed in the continuation of the article.

Foundations for the Intensification of the Prohibition of Oppression Against the Ahl al-Bayt (peace be upon them)

In the previous section, by explaining the categories of cooperation in oppression and citing Qur'anic, narrational, and rational evidences, it became clear that any form of participation, assistance, or even approval of oppression is considered prohibited by the sacred law and is classified among the grave sins. Yet, it must be noted that the degree of reprehensibility and prohibition of such cooperation also depends on the status and sanctity of the oppressed; meaning that the greater the spiritual rank and sacredness of the one oppressed, the more heinous and severe the crime of oppressing them becomes. Therefore, to understand more precisely the intensified prohibition of injustice toward the divine authorities—particularly the Ahl al-Bayt (peace be upon them)—it is necessary to examine the jurisprudential and theological foundations of this “intensification of prohibition.” This subject is analyzed here in detail under the title “Foundations for the Intensification of Oppression Against the Ahl al-Bayt (peace be upon them)” (9).

The clarification of the unique standing of the Ahl al-Bayt (peace be upon them) within the system of creation, their relationship with God Almighty, the Prophet, and the Scripture, and their exceptional sanctity before the sacred law, demonstrates that they possess special rulings. Thus, any word or deed attributed to them—and any action or reaction toward them—carries a distinctive and elevated legal and ethical significance. Just as in the sacred law, whenever a person enjoys greater rights, honor, and sanctity, the expectations of the lawgiver regarding how they should be treated increase accordingly, so much so that disrespect, violation of dignity, or even the slightest degree of harm toward certain individuals of elevated status is not tolerated, and specific commands, prohibitions, and correspondingly severe punishments have been prescribed concerning them (4).

As an example, one is forbidden from uttering even the smallest word that would distress one's mother, and the expression “uff” has been prohibited, being counted as a cause of disobedience to parents. Likewise, concerning His Messenger, God forbade raising voices above the voice of the Prophet, and He did not accept that the Prophet should be addressed as ordinary people are, declaring such behavior a cause for the nullification of deeds:

“O you who believe, do not raise your voices above the voice of the Prophet, nor speak to him loudly as you do to one another, lest your deeds become null while you do not perceive” (14).

As can be seen, God Almighty warns against even verbally equating the Prophet with ordinary people. Now, given the station of Prophethood and the position of the Ahl al-Bayt (peace be upon them)—as clearly defined in the verses and narrations—and their special sanctity before the sacred law, it becomes evident that any insult, disrespect, or injustice toward them is criminalized to a far greater degree than toward others, and the jurisprudential and theological foundations of this intensified ruling are built upon this very principle (3).

The Ahl al-Bayt (peace be upon them) as the Divine Proofs and God's Deputies

The Ahl al-Bayt (peace be upon them) are the divine proofs (*ḥujaj Allāh*) and the rightful deputies of God on earth, whose obedience has been explicitly made obligatory upon all humankind in the Qur'an. Opposition to them is therefore considered a departure from servitude to God. Consequently, any transgression or injustice against them is deemed a transgression against the right of God Himself. As stated in a sacred narration, God Almighty says: "O son of Adam! I am God, there is no god but Me. I created creation with My own hand. Whoever insults one of My friends has openly declared war on Me, and whoever honors one of My friends has honored Me" (3).

This narration clearly shows that disrespect or harm toward the divine authorities is considered a form of combat against God (3).

The Ahl al-Bayt (peace be upon them) as the Extension of the Messenger of God

Authentic Islamic sources narrate that the Messenger of God (peace be upon him and his family) said: "'Alī is from me and I am from 'Alī," and also: "Whoever harms 'Alī has harmed me, and whoever harms me has harmed God." It is therefore clear that any insult, injustice, or transgression against the Commander of the Faithful (peace be upon him)—and, by priority, against the other members of the Ahl al-Bayt—is equivalent to harming the Prophet himself, and consequently, harming the Divine Essence. For this reason, the sacred law has classified even the slightest insult or injustice toward them as a grave sin, rendering the perpetrator deserving of severe punishment (3).

The Ahl al-Bayt (peace be upon them) as the "Speaking Qur'an"

In the mutawātir ḥadīth of al-Thaqalayn, the Prophet (peace be upon him and his family) introduces his family alongside the Noble Qur'an, declaring adherence to both as the condition for guidance:

"I leave among you two weighty trusts: the Book of God and my progeny, my Ahl al-Bayt. If you hold fast to them both, you will never go astray after me." (3)

Accordingly, the Ahl al-Bayt (peace be upon them) possess a state of purity and infallibility parallel to the Book of God. Thus, any injustice toward them is akin to violating the sanctity of the Qur'an itself and tantamount to undermining the Divine Scripture (3).

The Ahl al-Bayt (peace be upon them) as the Most Near and Elect Servants of God

In the narrations, the Ahl al-Bayt (peace be upon them) are described as among the most intimate and exalted servants in the presence of God. The *Ziyārat al-Jāmi'ah al-Kabīrah* states: "God created you as lights and placed you encircling His Throne, until He favored us with you and placed you in houses which God has permitted to be exalted and wherein His name is remembered." This expression conveys their sanctified place, such that any transgression against them constitutes a violation of the sanctity of the Divine Throne (3).

The Incomparability of Others with the Ahl al-Bayt (peace be upon them)

Islamic narrations emphasize that no one can be compared to the Ahl al-Bayt of the Prophet. As Imam al-Šādiq (peace be upon him) declares: "No one of this community can be compared to the family of Muḥammad; whoever compares them with anyone has committed injustice against them." Therefore, any injustice, transgression, or

disrespect directed toward them is considered a compounded and intensified form of oppression, carrying its own distinct jurisprudential consequences (3).

Special and Exclusive Rulings Concerning the Ahl al-Bayt (peace be upon them)

The Guardianship (*wilāyah*) of the Ahl al-Bayt as a Condition of Faith and Acceptance of Deeds

According to numerous narrations, the *wilāyah* of the Ahl al-Bayt (peace be upon them) is a condition for the soundness and acceptance of a servant's faith and deeds. Imam al-Bāqir (peace be upon him) said: "Islam is built upon five pillars: prayer, fasting, almsgiving, pilgrimage, and *wilāyah*; and nothing has been proclaimed as strongly as *wilāyah*." In another narration it is stated: "God does not accept any deed from a servant except through our *wilāyah*." (3)

The Obligation of Sending Blessings upon the Family of Muhammad and the Non-Acceptance of Prayer Without It

Among the specific divine ordinances concerning the Ahl al-Bayt (peace be upon them) is the obligation to invoke blessings (*ṣalawāt*) upon them within the ritual prayer. The Prophet (peace be upon him and his family) said: "No prayer is accepted unless there is *ṣalawāt* upon Muḥammad and the family of Muḥammad." In this respect, the Ahl al-Bayt (peace be upon them) are, in the outward form of the law, partners in worship and obedience to God; thus, any disrespect toward them is tantamount to violating the symbols (*shā'ā'ir*) of God (3).

The Prohibition of Alms for the Ahl al-Bayt and the Obligation of *Khums* for Them

According to explicitly transmitted, recurrent narrations, alms (*ṣadaqah* and *zakāt*) are forbidden for the Ahl al-Bayt (peace be upon them); for such alms are described as "the impurities of people," which are unbefitting of their pure and sanctified status. In contrast, the *khums* (one-fifth levy) has been ordained as their special financial right. Imam al-Ṣādiq (peace be upon him) stated: "God has forbidden alms to us and has made *khums* lawful for us." This financial particularity is itself a sign of the sacred rank of the Ahl al-Bayt and their special sanctity in the sacred law (3).

The Prohibition of Entering the Presence of the Ahl al-Bayt in a State of Impurity and the Death Penalty for Reviling Them

Narrations explicitly state that entering the shrines of the Ahl al-Bayt (peace be upon them) in a state of major ritual impurity (*janābah*) or other forms of ritual defilement, as well as behaving toward them in a disrespectful manner, is forbidden. Likewise, whoever reviles any one of them or violates their sanctity is subject to the legal punishment of death. The Prophet (peace be upon him and his family) said: "Whoever reviles 'Alī has reviled me, and whoever reviles me has reviled God; his legal punishment is death." (3)

On the basis of these clear foundations, oppression against the Ahl al-Bayt (peace be upon them) is not only the gravest form of oppression among all its types, but from a jurisprudential and theological perspective, it is counted among the greatest of sins and entails compounded worldly and otherworldly punishments (9).

Jurisprudential Analysis of the Instances of Cooperation in Oppression Against Lady Fāṭimah (peace be upon her)

The research in the previous three sections showed that any form of collaboration with oppression and oppressors—even in its lowest degrees—is forbidden by the sacred law and leads to divine punishment. It also clarified that the jurisprudential foundations of the intensified prohibition of oppression against the Ahl al-Bayt (peace be upon them)—as divine proofs and as the purest and closest of God's creation to the Messenger of God (peace be upon him and his family)—reflect the deep connection between God's right and their inviolable sanctity. Now, as the natural outcome of these foundations, examining a concrete instance of “cooperation in oppression” in one of its most manifest forms—namely, the injustices committed against Lady Fāṭimah (peace be upon her)—constitutes the culmination of this investigation (9).

The Status and Importance of the Jurisprudential Examination of the Oppression of Lady Fāṭimah (peace be upon her)

Oppression, or the experience of being wronged, whether of an individual or a group by an oppressor, is as old as the history of humankind itself. If we turn the pages of the history of oppression and victimization up to the time of the passing of the Prophet of Islam (peace be upon him and his family), we come to realize that Lady Fāṭimah (peace be upon her), as the only daughter and surviving legacy of the Noble Prophet, was subjected to severe injustice after the passing of her noble father. This oppression is remarkable and worthy of careful study from several perspectives.

First, oppression committed against a woman, in comparison with oppression against a man, is often regarded as more serious and abominable. Second, there is the profound blood and spiritual bond between Lady Fāṭimah (peace be upon her) and the Messenger of God (peace be upon him and his family)—she was the closest person to him and a “part of his very being.” ‘Umar is reported to have said: “By God, I have not seen anyone more beloved to the Messenger of God than you” (18). And Ibn al-Athir narrates in *Asad al-Ghābah* from the Messenger of God: “Fāṭimah is more beloved to me than you, and you are more honored to me than her” (19).

Third, there are the unique moral and spiritual virtues of Lady Fāṭimah (peace be upon her), which by themselves render any insult or transgression against her exceedingly vile. She is endowed with such qualities that reason itself judges that she deserves greater honor and reverence, not offense and injustice. She is a personality about whom multiple Qur’anic verses were revealed; the Verse of Purification is about her; love for her is described as the reward of the prophetic mission; and, according to rigorously authenticated narrations accepted by both major Islamic traditions, she is the leader of the women of all worlds. In *Ṣaḥīḥ al-Bukhārī*, in the Book of the Beginning of Creation, it is narrated from the Messenger of God that he said to Lady Fāṭimah (peace be upon her): “Are you not pleased to be the leader of the women of the inhabitants of Paradise?” (20).

The Meaning and Scope of “Cooperation in Oppression” with Respect to Lady Fāṭimah (peace be upon her)

In light of the foundations laid out in the previous three chapters, cooperation in oppression may occur either directly or indirectly—whether in the form of physical presence and action, or through approval, silence, or even justification and praise of the oppressor. In the case of the injustice committed against the daughter of the Messenger of God (peace be upon him and his family), each of these levels has clear instances: from those who directly carried out the assault and attack, to the companions and silent onlookers, and further to the writers and

preachers who justified the injustice. From a jurisprudential perspective, all of these individuals fall under the category of “helpers of the oppressors” (*a'wān al-ẓālima*) (7).

Jurisprudential Examination of the Prohibition of Harming and Reviling Lady Fāṭimah (peace be upon her)

According to the explicit statements of Shi'i jurists, whoever insults the Prophet or any of the Ahl al-Bayt (peace be upon them) is subject to the death penalty, and no judicial verdict is required for its execution. The author of *Jawāhir al-Kalām* states: “Whoever reviles the Prophet (peace be upon him and his family) or any one of the Imams (peace be upon them), it becomes obligatory upon every Muslim to kill him, without any need to refer to the judge” (16).

Furthermore, by the consensus of the jurists, this ruling extends to reviling Lady Fāṭimah (peace be upon her) as well, because she is an inseparable part of the Messenger of God. Imam al-Ṣādiq (peace be upon him) said: “Fāṭimah is a part of me; whoever harms her has harmed me, and whoever harms me has harmed God” (3). Thus, any harm or injury— even at the level of speech or disrespect—toward this noble lady is among the gravest of sins and entails divine curse (3).

Physical Assault and Its Legal Ruling

If a person intentionally performs an act that by its very nature leads to bodily harm or injury to another human being, then from the standpoint of criminal jurisprudence, that person is legally responsible, even if he did not intend to kill or wound. On the same basis, anyone who participated in the physical harm inflicted upon Lady Fāṭimah (peace be upon her) is legally considered a direct perpetrator or a partner in the crime. Contemporary legal codifications, such as Article 767 of the Islamic Penal Code, are based on this principle: that the deliberate commission of an act which is ordinarily conducive to injury incurs criminal liability. Therefore, the assault and attack upon the house of Fāṭimah (peace be upon her) constitutes one of the major sins and a crime warranting *qisās* (retaliatory punishment) (7).

Jurisprudential Consequences of Approval, Silence, and Justification of the Oppression

Silence in the face of an injustice of such enormity is itself one of the instances of cooperation in oppression. Numerous narrations indicate that inner satisfaction with the act of an oppressor results in sharing his sin: “One who is pleased with the act of a people is like one who has entered into it with them” (1). Therefore, anyone who was pleased with the aggressors or justified their actions is, from a jurisprudential perspective, legally regarded as a partner in the crime (3).

The Ruling of Financial Liability and Compensation in the Injustices Committed

As narrated in the traditions, whoever participates in burning or usurping a house becomes liable for the damage and for what is contained within it. This rule applies with far greater intensity to the House of Revelation and the home of Lady Fāṭimah (peace be upon her). One narration states that if someone burns a house, he must pay compensation for it and then be punished himself. Thus, those who directly participated in setting fire to or demolishing the house of Fāṭimah (peace be upon her) are liable for all material damages and are subject to divine punishment (3).

In conclusion, from the perspective of Islamic jurisprudence, any form of participation—whether direct perpetration, assistance, approval, or silence—in an oppression such as that committed against Lady Fāṭimah (peace be upon her) is forbidden and entails both otherworldly punishment and worldly responsibility. The gravity of the crime increases in accordance with the sanctity of the oppressed, and this reality is the natural extension of the foundations discussed in the third section, which established the prohibition of oppression against the Ahl al-Bayt (peace be upon them) at the highest possible level (9).

Conclusion

Based on the analyses conducted throughout the preceding chapters, it has become clear that cooperation in oppression against the Ahl al-Bayt is an independent juridical category with its own distinctive legal implications. This independence arises from the fact that it does not merely refer to the act of the oppressor or approval of it, but includes every form of intellectual, doctrinal, practical, and even emotional association with oppression.

The study of jurisprudential and theological foundations demonstrated that assisting in oppression is prohibited by the absolute evidences of the Qur'an, the Sunnah, and reason, and that this prohibition is far more intense in relation to the Ahl al-Bayt; for oppression against them is, in essence, oppression against God and His Messenger, and approval of such oppression constitutes departure from divine guardianship.

The jurisprudential analysis of cooperation in oppression clarified that all forms of cooperation—direct perpetration, assistance, approval, and even silence—share a unified ruling, with their differences lying only in the degree of impact.

According to the findings of this research, cooperation in oppression against Lady Fāṭimah is among the gravest of prohibitions due to her unique rank within the hierarchy of divine authority. The Qur'anic commands “do not incline toward the oppressors” and “do not collaborate in sin and aggression” apply in their full generality to every type of cooperation, whether before, during, or after the act of oppression.

From the examination of the evidences and analysis of historical events, it was concluded that the prohibition of cooperation in oppression applies not only to the behavior of the oppressor, but equally to the silence and positions of others. Any lack of stance in the face of oppression against the Ahl al-Bayt is considered a form of assistance.

It was also shown that the fundamental criterion for establishing cooperation is the presence of an effect in the continuation of oppression—whether this effect is material (such as financial or military support) or immaterial (such as intellectual justification, excuse-making, concealment of truth, or distortion of reality).

Even when cooperation takes an indirect form—such as public promotion, writing, approval, or silence—it remains classified as assistance in oppression, since in jurisprudence the decisive factor in ruling is the presence of corruption (*mafsadah*), and any act that contributes to the persistence of the corruption of oppression falls within the domain of prohibition.

As a result of these analyses, it was established that assisting in oppression against the infallible figures holds a ruling superior in severity to other types of assistance in oppression, and that jurists throughout all eras have agreed on its prohibition.

Comparative analysis of the categories of cooperation further demonstrated that cooperation before the act of oppression, due to its role in enabling the injustice, carries the most severe prohibition; cooperation during the act is, in legal effect, equivalent to direct perpetration; and cooperation after the act, including indirect forms, serves to perpetuate the injustice.

Therefore, the entirety of this research shows that the category of cooperation in oppression against the Ahl al-Bayt possesses an intrinsic and independent prohibition similar to the essence of oppression itself, and when directed toward an infallible person, its ruling becomes further intensified.

Based on these findings, it is recommended that, given the centrality of Lady Fāṭimah in this investigation, future studies examine the injustices committed against other members of the Ahl al-Bayt from the same perspective—namely, a jurisprudential analysis of cooperation in oppression—so that the principle of the prohibition of assisting in oppression may be fully developed across all historical and doctrinal dimensions.

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All authors equally contributed to this study.

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