‘Gambling and Games of Chance’
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## Abbreviations:

- saww: Sal la la ho Allay hay Wa Aal lay he Wasallam
- azwj: Az Za Wa Jalla
- asws: Allay hay Salawat Wass Salam
- AJFJ: Ajal Allah hey wa Fara Jaak
- ra: Razi Allah azwj
- La: Laan Allah azwj
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.

‘Gambling and Games of Chance’

Introduction:

Gambling and the games of chance are forbidden in Islam, some Holy Verse and Ahadeeth are presented to better understand the scope of the subject. Lengthy Ahadeeth describing other important issues along with gambling are included in the Appendix I and some additional Holy Verses in the forbiddance of gambling and games of chance are given in Appendix I.

Allah azwj Says:

They are asking you about the wine and the gambling. Say: ‘In both of these is a grave sin and benefit for the people, and their sin is greater than their profit’. And they are asking you what they should be spending. Say: ‘The surplus’. Like that, Allah Clarifies the Verses for you, perhaps you would be pondering [2:219]

Muhammad Bin Yaqoub, from Abu Ali Al Ashary, from one of our companions, and Ali Bin Ibrahim, from his father, altogether, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Ali Bin Yaqteen who said,

سأل المهدي أبا السن (عليه السلام) عن الخمر، قال: هل هي محرمّة في كتاب الله عز و جل، فإن الناس إما يعرفون النهي عنها، ولا يعرفون التحريم لها؟ فقال له أبى السن (عليه السلام): «بل هي محرمّة في كتاب الله». ‘Al-Mahdi (Abbasid ruler) asked Abu Al-Hassan asws about the wine. He said, ‘Is it Prohibited in the Book of Allah azwj Mighty and Majestic, for the people, rather are recognising the
Forbiddance about it, but they are not recognising its Prohibition (from the Book of Allah azwj) for it?’ So Abu Al-Hassan asws said to him: ‘But, it is Prohibited in the Book of Allah azwj.’

So he (Al-Mahdi) said, ‘In which place is it Prohibited in the Book of Allah azwj, Majestic is His aswj Mention, O Abu Al-Hassan asws?’ So he asws said: ‘The Words of Allah azwj Majestic and Mighty ‘But rather, My Lord Prohibited the immoralities, whatever is apparent from these and whatever are hidden, and the sin and the rebellion without right [7:33].’

So as for His aswj Words whatever is apparent from these [7:33] – it Means the adultery committed openly, and the establishing of the flag (at the house of a prostitute) by which the immorality used to be recognised, during the pre-Islamic period.

And as for the Words of the High and whatever are hidden [7:33] – it Means whom your fathers married, because the people used to, before the Sending of the Prophet saww, that if a man had a wife and he dies, his son would marry her from after him, if she was not his mother. Thus, Allah aswj Mighty and Majestic Prohibited that.

And as for the sin [7:33] – so it is the wine exactly. And Allah aswj Mighty and Majestic has Said in another place They are asking you about the wine and the gambling. Say: ‘In both of these is a grave sin and benefit for the people [2:219].’ So the as for the sin, in the Book of Allah aswj Mighty and Majestic, so it is the wine, and the gambling, and their sin is greater just as Allah aswj the Exalted Said’.

So Al-Mahdi said, ‘O Ali Bin Yaqteen, by Allah aswj, this is a Hashemite verdict (فتوى).’ I said to him, ‘You have spoken the truth – by Allah aswj – O commander of the faithful! The Praise is due to Allah aswj Who did not Take out this knowledge from you (Abu Al-Hassan asws, the People asws of the Household’.

قال: فو لله، ما صبر المهدى أن قال لي: صدقت، يا راضى.
He (the narrator) said, ‘By Allahazwj! Al-Mahdy could not be patient, and said to me, ‘You have spoken the truth, O Rejecter (رافضي).’

The Gambling and the Plundering

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Ziyad Bin Isa and he is Abu Ubeida Al Haza’a who said, ‘I asked Abu Abdullahasws about the Words of Allahazwj Mighty and Majestic And do not swallow up your property among yourselves by false means [2:188]. So heasws said: ‘The Quraysh man used to gamble with his family and his wealth, so Allahazwj Mighty and Majestic Forbade them from that’.

(It has been narrated) from Abu Ja’farasws having said: ‘When Allahazwj Mighty and Majestic Revealed unto Rasool-Allahsaww O you who believe! But rather, the wine, and the game of chance (gambling), and the monuments (for idols), and the arrows (for dividing) are filth from the deeds of the Satan, therefore keep aside from it, perhaps you would be successful [5:90], it was said, ‘O Rasool-Allahsaww! What are games of chance?’ So hesaww said: ‘Whatever is gambled with, even if it is the cooked food and the walnuts’. It was said, ‘So what are the stones set up?’ He saww said: ‘Whatever is sacrificed for their gods’. It was said, ‘So what the dividing arrows?’ He saww said: ‘Their flints (iron bars to stoke the fire with) which they used to do their apportionments (allotment) with’.3

1 Al Kafi – V 5 – The Book of Subsistence Ch 40 H 1
2 Al Kafi – V 5 – The Book of Subsistence Ch 40 H 2
Gambling and Games of Chance

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Al A’ala, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam\textsuperscript{asws}) having said: ‘It is not correct, neither the gambling nor the plundering’\textsuperscript{4}.

The Games of Chance and that which is seized:

(It has been narrated) from Abu Abdullah\textsuperscript{asws}, said, ‘He\textsuperscript{asws} used to forbid from the walnuts to be eaten when the children used to come with these from the gambling, and said: ‘It is an ill-gotten gain’\textsuperscript{5}.

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

(It has been narrated) from Abu Abdullah\textsuperscript{asws}, said, ‘I asked him\textsuperscript{asws} about the confetti of the sugar and the hazel-nuts, and its like, is it Permissible to eat it?’ He\textsuperscript{asws} said: ‘It is disliked to eat what is seized’\textsuperscript{6}.

Muhammad Bin Yahya, from Al Amraky Bin Ali,

(It has been narrated) from Ali son of Ja’far\textsuperscript{asws}, from his brother\textsuperscript{asws} Abu Al-Hassan\textsuperscript{asws}, said, ‘I asked him\textsuperscript{asws} about the confetti of the sugar and the hazel-nuts, and its like, is it Permissible to eat it?’ He\textsuperscript{asws} said: ‘It is disliked to eat what is seized’\textsuperscript{6}.

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Abdullah Bin Jabala, from Is’hac Bin Ammar who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘The events which take place and the weddings, so they throw (food items) upon the people’. So he\textsuperscript{asws} said: ‘Prohibited, but whatever is given to you, so take from it’\textsuperscript{7}.

A number of our companions, from Sahl Bin Ziyad, from Al Washa,

\textsuperscript{4} Al Kafi – V 5 – The Book of Subsistence Ch 40 H 5
\textsuperscript{5} Al Kafi – V 5 – The Book of Subsistence Ch 40 H 6
\textsuperscript{6} Al Kafi – V 5 – The Book of Subsistence Ch 40 H 7
\textsuperscript{7} Al Kafi – V 5 – The Book of Subsistence Ch 40 H 8
(It has been narrated) from Abu Al-Hassan asws, said, ‘I heard him asws saying: ‘The game of chance, it is the gambling’.

Al Husayn Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, from Yaqoub Bin Yazeed, from Abdullah Bin Jabala, from Is’haq Bin Anmar who said,

‘I said to Abu Abdullah asws, ‘The children are playing with the walnuts and the eggs and are gambling (with these)’. So he asws said: ‘Do not eat from it, for it is Prohibited’.

**Conduct similar to Hatam Al-Tai is Abhorred (Gambling with Honour):**

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Abu Al Jaroud who said,

‘I heard Abu Ja’far asws saying: ‘Rasool-Allah saww said: ‘An adulterer would not commit adultery while he is a Believer, when he does commit adultery (he loses his faith at that very point), and a thief does not steal when he does steal while he is a Believer; and a plunderer does not plunder with honour when he plunders it while he is a Believer’.

Ibn Sinan said, ‘I said to Abu Al-Jaroud, ‘And what is plundering with honour?’ He said, ‘Approximately what Hatim (A-Tai) did when he said that anyone who takes something so it is for him’.

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8 Al Kafi – V 5 – The Book of Subsistence Ch 40 H 9  
9 Al Kafi – V 5 – The Book of Subsistence Ch 40 H 10  
10 Al Kafi – V 5 – The Book of Subsistence Ch 40 H 4
Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Moamar Bin Khallad,

(It has been narrated) from Abu Al-Hassan\textsuperscript{asws} having said: ‘The dice and the chess, and the fourteen (a game) are at one status, and everything what is speculated upon, so it is gambling’.\textsuperscript{11}

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid and Al Husayn Bin Saeed, altogether, from Al Nazar Bin Suweyd, from Dorost, from Zayd Al Shahham who said,

‘I asked Abu Abdullah\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic [22:30] therefore avoid the uncleanness of the idols and avoid false words. So he\textsuperscript{asws} said: ‘The \textit{uncleanness of the idols} is the chess, and the \textit{false words} is the singing (music)’.\textsuperscript{12}

A number of our companions, from Sahl Bin Ziyad, from Ibn Abu Najran, from Musny Al Hannat, from Abu Baseer,

(It has been narrated) from Abu Abdulla\textsuperscript{asws}h having said: ‘Amir Al-Momineen\textsuperscript{asws} said: ‘The chess and the dice, are both (classified as) the gambling’.\textsuperscript{13}

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary, from the one who mentioned it,

(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘The chess is from the falsehood’.\textsuperscript{14}

\textsuperscript{11} Al Kafi – V 6 – The Book of Drinks Ch 35 H 1
\textsuperscript{12} Al Kafi – V 6 – The Book of Drinks Ch 35 H 2
\textsuperscript{13} Al Kafi – V 6 – The Book of Drinks Ch 35 H 3
\textsuperscript{14} Al Kafi – V 6 – The Book of Drinks Ch 35 H 4
Ibn Abu Umeyr, from Muhammad Bin Al Hakam, a brother of Hisham Bin Al Hakam, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullah asws having said: ‘Allah azwj Emancipates (liberate) people during every night of the Month of Ramazan, Emancipating (liberating) them from the Fire, except the one who breaks Fast upon an intoxicant, or a bickerer, or an owner of the two kings’. I said, ‘And which thing is the ‘owner of the two kings’?’ He asws said: ‘The chess’.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ali Bin Iqba, from Ibn Bukeyr, from Zurara,

(It has been narrated) from Abu Abdullah asws having been asked about the chess, and about a game of youths which is called ‘The game of the Emir’, and about a game of the three. So he asws said: ‘What is your view, if the truth were to be differentiated from the falsehood, with which of these two would these all be?’ I said, ‘With the falsehood’. He asws said: ‘Therefore, there is no goodness in it’.

Ali Bin Ibrahim, from his father, from Ibn Abu Umery, from one of his companions,

(It has been narrated) from Abu Abdullah asws regarding the Words of Allah azwj Blessed and High [22:30] therefore avoid the uncleanness of the idols and avoid false words. He asws said: ‘The uncleanness of the idols it is the chess, and the false words is the singing (music)’.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abdul Malik Al Qummy who said,
‘I and my brother Idrees were in the presence of Abu Abdullah asws, so Idrees said, ‘May we be sacrificed for you asws! What is the gambling?’ So Abu Abdullah asws said: ‘It is the chess’. He said, ‘So I said, ‘But they (people) are saying that it is the dice?’ He asws said: ‘And the dice, as well’. 18

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Abdullah Bin Aasim, from Ali Bin Ismail Al Maysami, from Rabie Bin Abdullah, from Al Fuzayl who said,

‘I asked Abu Ja’far asws about these things which the people play with, the dice and the chess, until I ended up to (mentioning) Al-Suddary (a game). So he asws said: ‘If Allah azwj were to Differentiate between the truth and the falsehood, in which of these two (categories) would (these games) fall into’. I said, ‘With the falsehood’. He asws said: ‘So what is it to you with the falsehood’. 19

Sahl, from Muhammad Bin Isa, from Yunus, from Al Husayn Bin Umar Bin Yazeed,

(It has been narrated) from Abu Abdullah asws having said: ‘Allah azwj Forgives during the Month of Ramazan (every one) except for three – the partaken of an intoxicant, or a player of the two kings (Chess), or a bickerer’. 20

From him, from Muhammad Bin Isa, from Yunus, from Abu Ayoub, from Abdullah Bin Jundab, from the one who informed him,

Abu Abdullah asws has said: ‘The chess is gambling, and the dice is gambling’. 21

It is Abhorred to Look at the Game of Chess being played:

غَلِبُ يِنْ يُتَرَجِّهِمْ عَنْ أَيْبَهِ عَنْ جَمَادٍ يَنْبِعِي السَّمَى قَالَ دَخْلُ رَجْحٍ مِنْ النَّصْرِيِّينِ عَلَى أَبِي يَسَمَّى الأَوْلِ ( عَلِيمَ الْسَّلَامَ ) قَالَ فَإِنَّ لَهُ حُجَّةٌ فَإِنَّ بَعْضَهَا مَعَ بَعْضٍ وَلَكِنَّ أَنْظُرُ فَقَالَ مَا لَكَ وَلَمْ يَنْظُرَ إِلَى أَهْلِهِ.

18 Al Kafi – V 6 – The Book of Drinks Ch 35 H 8
19 Al Kafi – V 6 – The Book of Drinks Ch 35 H 9
20 Al Kafi – V 6 – The Book of Drinks Ch 35 H 10
21 Al Kafi – V 6 – The Book of Drinks Ch 35 H 11
Ali Bin Ibrahim, from his father, from Hammad Bin ISA who said,

‘A man from the (people of) Al-Basra came over to Abu Al-Hassan\textsuperscript{asws} the 1st so he said to him\textsuperscript{asws} ‘May I be sacrificed for you\textsuperscript{asws}! I sit with a people who are playing with the chess, and I do not play with it, but I (just) look’. So he\textsuperscript{asws} said: ‘What is it to you and a gathering which Allah\textsuperscript{azwj} does not look at its people?’\textsuperscript{22}

(\textit{It has been narrated}) from Abu Abdullah\textsuperscript{asws} having been asked about the chess, so he\textsuperscript{asws} said: ‘Leave the Magian thing to its people, may Allah\textsuperscript{azwj} Curse it’.\textsuperscript{23}

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin ISA, from Musa Bin Al Qasim, from Muhammad Bin Ali Bin Ja’far,\textsuperscript{24}

‘I went over to Abu Abdullah\textsuperscript{asws}, so I said, ‘May I be sacrificed for you\textsuperscript{asws}! What are you\textsuperscript{asws} saying regarding the chess?’ He\textsuperscript{asws} said: ‘The mover of it is like a mover of the flesh of

\textsuperscript{22} Al Kafi – V 6 – The Book of Drinks Ch 35 H 12
\textsuperscript{23} Al Kafi – V 6 – The Book of Drinks Ch 35 H 13
\textsuperscript{24} Al Kafi – V 6 – The Book of Drinks Ch 35 H 14
swine’. So I said, ‘And what is upon the one who moves the flesh of swine?’ He\textsuperscript{25} asws said: ‘He should wash his hand’.\textsuperscript{25}

سَهْلُِبْنُِزِيَادٍِعَنِْعَلِيِِّبْنِِسَعِيدٍِعَنِْسُلَيْمَانَِالجَْعْفَرِيِِّعَنِْأَبيِِالَْْسَنِِالرِّضَاِ(ِعليهِالسلامِ)ِقَِ
الَِالْمُطَّلِعُِفيِِالشِّطْرَنُِِْكَالْمُطَِّ
في النار.

Sahl Bin Ziyad, from Ali Bin Saeed, from Suleyman Al Ja’fary,

(It has been narrated) from Abu Al-Hassan Al-Reza\textsuperscript{asws} having said: ‘The one familiar regarding the chess is like the one familiar regarding the Fire’.\textsuperscript{26}

عَلِيُِّبْنُِإِب ْرَِ
اهِيمَِعَنِْأَبِيهِِعَنِِالن َّوْفَلِيِِّعَنِِالسَّكُونِِِِّعَنِْأَبيِِعَبْدِِاللَّهِِ(ِعليهِالسلامِ)ِقَالَِن َهَىِرَسُولُِاللَِّ
هِِ(صلىِاللهِعليهِوآلهِ)ِ
عَنِِاللَّعِبِِبِالشِّطْرَنُِِْوَِالن َّرْدِِ.\textsuperscript{26}

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

(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} forbade from the playing with the chess, and the dice’.\textsuperscript{27}

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\textsuperscript{25} Al Kafi – V 6 – The Book of Drinks Ch 35 H 15
\textsuperscript{26} Al Kafi – V 6 – The Book of Drinks Ch 35 H 16
\textsuperscript{27} Al Kafi – V 6 – The Book of Drinks Ch 35 H 17
APPENDIX I:

Lengthy Ahadeeth Referring to Gambling

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from one of his companions, and Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr altogether, from Muhammad Bin Abu Hanza, from Humran who said:

‘Abu Abdullah asws said, and those in his asws presence mention the bad condition of the Shiites in his asws presence –

Then he said: ‘I asws was walking with Abu Ja’far Al-Mansour, and he was in his procession, and he was upon a horse and in front him were horsemen and behind him were horsemen, and asws was upon a mule by his side. He said to me, ‘O Abu Abdullah asws, it is befitting for you asws to be happy with what Allah azwj has Given us from the strength and the victory for us, and the honour, and do not tell your people that you asws and the People asws of your asws Household are more deserving of this Command (Caliphate) than we are, lest you asws provoke us against you asws and them.

He asws said, ‘I asws replied: ‘And the one who has related this to you from me asws has lied’. He said to me asws, ‘Will you asws swear an oath on what you asws are saying?’ I asws said: ‘The people are magicians, meaning they would love to spoil me asws (my asws position) in front of you. So do not listen to them, for people are more in need of you than you are of us’. He said to me asws, ‘Do you asws remember the day when I asked you asws, ‘Is there a kingdom for us?’’, and you asws said, ‘Yes, very lengthy and vast’, you will not cease to be in the time in your command and the space in your world until you will harm us asws by shedding sacred blood in a sacred Month, in a sacred city?’ So I asws understood that he has memorized the Hadeeth. So I asws said: ‘Perhaps Allah azwj Mighty and Majestic will Suffice for you, for I asws did not apply this especially for you, but rather this is a Hadeeth which I asws reported to you. Maybe it is
for someone else from the people of your household who will govern that’. He was silent from me

When asws returned to my asws home, one of our asws friends came up. He said, ‘May I be sacrificed for you asws. By Allah azwj, I saw you asws in the procession of Abu Ja’far (Al-Mansour) and you asws were upon a mule and he was upon a horse, and he was speaking to you like an overseer speaks to an underling. So I said to myself, ‘This is the Proof asws of Allah azwj upon the creatures and the Master asws of this command (Caliphate) who should be followed, and this other one is acting by compulsion, and he kills the children of the Prophets as, and sheds blood in the earth by what Allah azwj does not Like, and he is in his procession, and you asws are upon a mule’, so that entered a doubt in me to the extent that I feared for my Religion and myself’.

He asws said: ‘I asws said: ‘Had you seen those who were around me asws, and in front of me asws, and behind me asws, and on my asws right, and on my asws left from the Angels, you would have despised him and despised what he was indulging in’. He said, ‘Now my heart is tranquil’.

Then he said, ‘Until when will these be ruling (us), or until when will we get rest from them (their injustices)?’ asws said: ‘Do you not know that there is a time allocated for everything?’ He said, ‘Yes’. So asws said: ‘Would it benefit you if you come to know that this command (Caliphate), when it goes, it would be quicker than the blink of an eye? If you come to know their condition in the Presence of Allah azwj Mighty and Majestic and how it would be, you would have been intense in your hatred of them. And if you were to struggle, and the people of the earth were to struggle to include them in more severity than what they are already in from the sins, you would not be able to. So do not let Satan la excite you.
The Honour is for Allah^{azwj} and for His^{azwj} Messenger^{saww}, and for the Believers, but the hypocrites do not know. Nay! The one who waits for our^{asws} Command, and observes patient upon what he see from the sufferings and the fear, tomorrow he would be in our^{asws} group. So if you were to see that the truth has died and its people have gone away, and you will see, that the injustice has encompassed the country, and you will see that for the Quran they are inventing new things which are not in it and giving it a perspective in accordance to their own whims, and you will see that the Religion has receded like the receding of the water,

و رأيت أهل الذبح قد استغلوا على أهل الحق و رأيت الشرّ طاهرًا لا يشبه عنة و يُغرر أصحابه و رأيت الفضول قد ظهر و اكتف합 الرجال بالنساء و النساء بالنساء و رأيت المؤمنون صامًا لا ينال قوله و رأيت الفاسقين بكذب و لا يرد عليه كذبته و فشله و رأيت الصغير يستخف فوالله و رأيت الأرامل قد تطعت و رأيت من يتشدق بالفضول يضحك منه و لا يرد عليه قوله

and you will see the people of the falsehood to have achieved high positions above the people of the truth, and you will see the evil having been manifested with no one preventing it and actually finding excuses for its commiters, and you will see the mischief having appeared, and the males satisfying themselves with the males, and the women satisfying themselves with the females, and you will see the Believer maintaining silence with no one accepting his words, and you will see the mischievous lying and no one refuting his lies and his falsity, and you will see the young ones belitting the grownups, and you will see the relatives with their relationships being cut-off, and you will see the one who is praised for his mischief and he laughs at it and his words are not being refuted,

و رأيت العلامة يُعطي ما تغطي المساحة و رأيت النساء يتزوجن النساء و رأيت الفتى قد كثر و رأيت الرجل يتعقب المال في غير طاعة الله فلا ينكر و لا يُؤخذ عليه يведите و رأيت الناس يتعقدون بالله ما يرى الموضوع فيه من الإيجاب و رأيت الخراج يُؤذي خارة و ليس له مانع و رأيت الكافر فجأ لما يرى في الموضوع فرحًا لما يرى في الأرض من الفضول و رأيت المكمر يشرب علانية و يجمع علبه من لا يُداعب الله عز و جل

and you will see the young boy being obedient as the women are, and will see the women getting married to women, and you will see the praises being increased, and you will see the man spending the wealth in ways other than in obedience to Allah^{azwj} with no one preventing him or holding back his hand, and you will see the onlookers seeking Refuge with Allah^{azwj} from what they see the (situation of the) Believers are in from the struggling, and you will see the neighbour hurt his neighbour and there is no one to prevent him, and you will see the infidel rejoicing at what they see in the Believer to be in, becoming happier at what he sees in the earth from the mischief, and you will see the intoxicants being drunk openly and the ones who do not fear Allah^{azwj} Mighty and Majestic gathering for it,
and you will see the enjoining of the good being disgraced, and you will see the mischievous one indulging in what Allah azwj does not Like and being magnified and praised for it, and you will see the Masters asws of the Signs being belittled along with those who love them asws, and you will see the way of the good being cut-off and the way of the evil being travelled upon, and you will see the House of Allah azwj being blocked and orders issued for abandoning it, and you will see the man saying what he does not do, and you will see the men lustful to the men and the women to the women, and you will see the woman preparing her husband to be married to the men, and you will see most of the people and the best of the households helping the women on their mischief,

and you will see the femininity appearing in the children of Al-Abbas and their usage of dyes and combs like the usage of these by the woman for her husband, and the men giving wealth for their genitals, and the man competing for the man and envying him, and the wealthy would be considered more honourable than the Believer, and the usury becoming publicised and he does not care, and the women being praised for their adultery, and you will see the woman preparing her husband to be married to the men, and you will see most of the people and the best of the households helping the women on their mischief,

and you will see the Believer in grief, belittled, humiliated, and you will see the innovations and the adultery becoming apparent, and you will see the people arguing by false testimonies, and you will see the Prohibited being made to be permissible and the Permissible being made to be prohibited, and you will see the Religion being taken by the opinion and the Book and its Regulations being neglected, and you will see the night not being taken as a cover for one to be audacious against Allah azwj Mighty and Majestic, and you will see the Believer not being able to deny except by his heart, and you will see a great amount of wealth being spent in ways which arouse the Anger of Allah azwj Mighty and Majestic, and you will see the rulers going closer to the people of disbelief and distancing themselves from the people of the good, and you will see the rulers accepting bribes for the Judgements, and you will see the rulers welcoming the one who gives more,
and you will see the (forbidden) near relatives being married (incest) and being satisfied by it, and you will see the man killing another one based upon false accusation and upon conjecture, and differing with the man who sacrifices his self and his wealth, and you will see the man living upon the gifts of the women, and you will see the man knowingly eating from the immoral earnings of his woman and lives by it, and you will see the man hiring out his woman and his slave girl and is pleased with the lowest of the food and the drink, and you will see a lot of the faith in Allah azwj Mighty and Majestic by the false pretence, and you will see the gambling becoming apparent!

...
and you will see the shedding of the blood being taken lightly, and you will see the man seeking the leadership for coveting the world and to make himself famous by bad mouthing so that he would be feared and the matters would depend upon him, and you will see the Prayer being taken lightly, and you will see the man who has a lot of wealth then not purifying it (Zakat) since he acquired it, and you will see the dead being exhumed from his grave, hurt and his shroud being sold, and you will see that the anarchy to have increased, and you will see the man jubilant and in the morning intoxicated not caring about what the people think of him, and you will see the animals being married to him, and you will see the animals ride upon each other,

and you will see the man come out to his Prayer place and return and there would be no signs of any gains upon him, and you will see the hearts of the people to have become hard and their eyes frozen, and the Remembrance to have become heavy upon them, and you will see the illegal money to be apparent and contested for, and you will see the Praying one who is Praying just to be seen by the people, and you will see the Faqih gaining understanding for other than Religion, to covet the world and the leadership, and you will see the people to be with the one who overcomes, you will see the seeking of the lawful to be condemned and reproached and the seeking of the unlawful to be praised and magnified, and you will see in two Sacred Places (Al-Haramain) acts being committed which Allah does not Like with no hindrance preventing these and no one coming in between these and the ugly acts, and you will see the musical instruments appear in the two Sacred Places (Al-Haramain),

And you will see the man speak about something from the truth and enjoin the doing of the good and prohibit from the evil, so the one being advised would stand up to him and say, ‘this is not your subject (responsibility), and you will see the people looking towards each other and follow the people of the evil, and you will see the path of the good and its way to be empty, no one travelling over it, and you will see the dead being mocked at and no one scared of it, and you will see every year new evil things and the innovations more than
before, and you will see the people and the gatherings not following anyone except the rich, and you will see the needy been given so that they would be laughed at due to it, and being sympathised for other than the sake of Allah

you will see signs appearing in the sky and no one fearing it, and you will see the people copulating like the copulation of the animals, with no one expressing abhorrence out of fear from the people, and you will see the man spending a great deal in ways other than the obedience to Allah and being prevented easily (to spend) in the obedience to Allah, and you will see the impiousness to have appeared and the belittling of the parents, and be in the most evil of the condition of the people with the children who will be happy with the one who throws accusations at them, and you will see the people, and you will see the women to have overcome upon the kingdom and to have overcome over all the commands brought about only due to the desire for them, and you will see the son of the man accusing against his father and making claims against his parent and being happy at their death,

and you will see the man who passes a day in which he did not commit any great sins from the immoralities, or the understating of the weights or the measures, or unlawful acts, or drinking intoxicating drinks, he would become depressed and sad to have wasted that day from his life, and you will see the Sultan hoarding foodstuffs, and you will see the wealth of the near relatives being distributed in the false ways, and to be gambled with, and to be drunk by it the intoxicating drinks, and you will see the intoxication being utilised as medication and being prescribed to the sick to be cured by it.

and you will see the people to have equalized regarding the avoidance of the enjoining of the good and the forbidding of the evil and the avoidance of the making of the Religion by it, and you will see the words of the hypocrites and the people of the hypocrisy being maintained and the words of the people of the truth wasted unnoticed, and you will see the Call to Prayer (Azaan) being given for the payment and the Prayer for the payment, and you will see the Masjids being filled from those who do not fear Allah, gathering therein for
the backbiting and eating of the flesh of the people of the truth and the intoxicating drinks would be described therein, and you will see the intoxicated ones Praying with (leading) the people having no understanding and will not be stained due to his intoxication, and when he is intoxicated he is respected and feared, and feared to be ignored, not being punished and being excused for his intoxicated state, and you will see the one who eats the wealth of the orphans being praised for his righteousness, and you will see the judges issuing Judgements in opposition to what Allah azwj has Ordered, and you will see the rulers entrusting to the treacherous for the greed, and you will see the rulers to have placed the inheritance to the people of the mischief and those audacious against Allah azwj, taking from them and leaving with them what they desire, and you will see upon the Pulpits preachers preaching the piety but the speaker does not practice what he has preached, and you will see the Prayer to have been taken lightly at its prescribed times, and you will see the charity given by intercession not intending by it the Perspective of Allah azwj and being given for seeking the (good will of) people, and you will see the people to be mainly concerned with their stomachs and their genitals, not caring what they eat and who they have relationship with, and you will see the world welcoming them, and you will see the banners of the truth to be a lesson for the one who is cautious and seeks salvation with Allah azwj Mighty and Majestic, and know that the people are subject to the Wrath of Allah azwj Mighty and Majestic, but rather He azwj has Given them respite of life which He azwj Wants to Give them.

So become expectant and spare no effort for Allah azwj Mighty and Majestic to See you to be against what they are indulging in. If the Punishment descends upon them and you were to be among them, you can hasten to the Mercy of Allah azwj. If you were to hesitate you will be involved in it, and you should have come out from what they are indulged in from the audacities against Allah azwj Mighty and Majestic. And know, that Allah azwj does not Waste
the Recompense of the good doers, and that the Mercy of Allah \(^{azwj}\) is very Near to those who do good'.

Al-Ayyashi, from Hamdawiya, from Muhammad Bin Isa, who said, 'I heard him saying,

‘Ibrahim Bin Anbasa wrote to him\(^{asws}\) – meaning to Ali\(^{asws}\) Bin Muhammad\(^{asws}\) – ‘If you\(^{asws}\) see fit, my Chief, my Master, if you\(^{asws}\) could inform me about the Words of Allah\(^{azwj}\) : They are asking you about the wine and the gambling [2:219] – the Verse. So what is the gambling (‘Al-Maysar’)? May I be sacrificed for you\(^{asws}\)! So he\(^{asws}\) wrote: ‘Everything gambled with, so it is ‘Al-Maysar’, and every intoxicant is Prohibited’.’

Al Husayn, from Musa Bin Al Qasim Al Bajaly,

(It has been narrated) from Muhammad Bin Ali\(^{asws}\) Bin Ja’far\(^{asws}\) Bin Muhammad\(^{asws}\), from his father, from his brother Musa\(^{asws}\), from his\(^{asws}\) father\(^{asws}\) Ja’far\(^{asws}\) having said: ‘The (rolling of the) dice, and the (playing of) chess is from ‘Al-Maysar’ (gambling)’.

From Aamir Bin Al Samt,

(It has been narrated) from Ali\(^{asws}\) Bin Al-Husayn\(^{asws}\) having said: ‘The wine is from six (things) – the dates, and the raisins, and the wheat, and the barley, and the honey, and the corn’.

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\(^{28}\) Al-Kafi, Vol. 8, H.14455
\(^{29}\) تفسير العياشي: 1: 105 / 311
\(^{30}\) تفسير العياشي: 1: 312 / 311
\(^{31}\) تفسير العياشي: 1: 313 / 312
Abu Ali Al Ashary, from one of our companions and Ali Bin Ibrahim, from his father, altogether, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Ali Bin Yaqteen who said,

‘Al-Mahdy (Al-Mansour the caliph) asked Abu Al-Hassan⁵ asws about the wine, ‘Is it a Prohibition in the Book of Allah⁶ azwj Mighty and Majestic, as the people, rather, are recognising the prevention from it and are not understanding the Prohibition of it’. So Abu Al-Hassan⁵ asws said to him: ‘But it is a Prohibition in the Book of Allah⁶ azwj Mighty and Majestic, O commander of the faithful!’

So he said to him⁵ asws, ‘Which place is it Prohibited in the Book of Allah⁶ azwj, Majestic is His⁶ azwj Name, O Abu Al Hassan⁵ asws?’ So he⁵ asws said: ‘The Words of Allah⁶ azwj Mighty and Majestic [7:33] Say: But rather, My Lord has only Prohibited the immoralities, whatever is apparent from it as well as those that are concealed, and sin and rebellion without right. So as for His⁶ azwj Words ‘whatever is apparent from it’ it Means the adultery committed openly, and the establishment of the flags which the immoral were raising for the immoralities during the Pre-Islamic period’.

And as for the Words of the Mighty and Majestic, as well as those that are concealed, it Means what the forefathers had married, because the people, before the Sending of the Prophet⁶ asws, when the man had a wife and he died from her, the son used to marry her from after him, when she did not happen to be his mother. So Allah⁶ azwj Mighty and Majestic Prohibited that.

And as for and sin, so there are the wines exactly, and Allah⁶ azwj Mighty and Majestic had Said in another place: They are asking you about the wine and the gambling. Say: ‘In both of these is a grave sin and benefit for the people (2:219). So as for the sin in the Book of Allah⁶ azwj, so it is the wine and the gambling, and the sins of these two is greater, just as Allah⁶ azwj the High has Said’.

He (the narrator) said, ‘So Al-Mahdy said, ‘O Ali Bin Yaqteen! By Allah⁶ azwj, these are Hashimite Fatwas’. He (the narrator) said, ‘I said to him, ‘You speak the truth, by Allah⁶ azwj, O
commander of the faithful! The Praise is for Allahazwj Whom did not Take away this Knowledge from you, the Peopleasws of the Household'. He (the narrator) said, 'So, by Allahazwj, Al-Mahdy could not be patient and he said to me, 'You speak the truth, of ‘Rafizy’ (rejector)'.

1 – It has been narrated to us by Ali Bin Ibrahim Bin Hashaam, from Al-Qasim Bin Al-Rabi’e Al-Waraaq, from Muhammad Bin Sinan, from Sabaah Al-Madaainy, from Al-Mufazzal, who has narrated:

It is in the book of Abu Abdullahasws, in the form of a reply which came from Abu Abdullahasws: ‘After this, Iasws advise you, and myselfasws to fear Allahazwj and for obedience, for it is from the fear that the obedience comes, and the piety, and the humility to Allahazwj, and the tranquillity, and the diligence, and the taking to Hisazwj Commands, and the Advice of Hisazwj Messengersas, and the hastening to Please Himazwj, and to stay clear of what has been Prohibited by Himazwj. It is the one who fears, that has scored a victory for himself (protection) from the Fire, by the Permission of Allahazwj, and achieved all the good in the world and the Hereafter. And the one who acts by the piety has succeeded in the Exhortation that Allahazwj has Sent for the pious by Hisazwj Mercy.

Your letter came to measws. I read it and understood it’s contents. Iasws Praised Allahazwj for your safety and good health for you, through the intercession of Allahazwj’s Blessing upon usasws, and for your good health in the world and (success) in the Hereafter. You wrote and mentioned that there is a group of people whose traditions and their affairs are liked, and you told them of certain matters which they disliked, and you would not like to see in them a way except for a good way, and as devout and humble, and it has reached you that they are alleging that the true religion is the understanding of ‘الرجال’ the certain persons, then after that, when one has understood these, one can do whatsoever one desires. And you mentioned that you know that the fundamentals of the Religion, is the knowledge of these persons. Allahazwj Guided you.

32 Al Kafi – V 6 – The Book of Drinks Ch 19 H 1
And you mentioned, that it has reached you that they are alleging that the Prayer, and the Zakat, and the Fasting in the Month of Ramadhan, and the Pilgrimage, and the Lesser Pilgrimage (Umrah) of the Sacred Masjid, and the Sacred House, and the Sacred Signs, and the Sacred Months each one is 'الرجال' a person, and that the Purification, and the Major Ablution, is also a 'الرجال' person, and all the Obligations which Allah⁴zwj has Obligated upon the servants, is a person, and they are mentioning that by their thinking that the one who understands these persons, it would suffice for him to act by this, apart from other acts, and if he has Prayed, and given Zakat, and Fasted, and performed the Pilgrimage, and the Lesser Pilgrimage, and performed the Major Ablution, and keeps to cleanliness, and Magnifies the Sanctimonies of Allah⁴zwj, and the Sacred Months, and the Sacred Masjid, and they are mentioning that the one who understands these particular ones and finds these established in his heart, then it is permissible for him to be careless.

So, it is not for him to struggle in the actions, and they allege that if he were to understand these persons, these limits would be acceptable from him if he were to perform them in their prescribed times, or may not do so (on time).

And it has reached you that they are alleging that the indecencies which Allah⁴zwj has Prohibited, the intoxicant, and the gambling, and the interest, and the blood, and the dead, and the flesh of the swine, are persons. And you mentioned that what Allah⁴zwj has Prohibited from marrying the mothers, and the daughters, and the paternal aunts, and the maternal aunts, and daughters of brothers, and the daughters of the sisters, and what has been Prohibited upon the believers from the women, so what Allah⁴zwj has Prohibited from it by that to marry the wives of the Prophet⁴saww, and what is apart from that is all permissible.

And you mentioned that it has reached you that they marry synonymously with one woman and they are bearing witnesses in their own favour against the others falsely, and they are alleging that for this there is 'ظهرا' an apparent and 'باطنا' a hidden, which they recognise. As for the apparent, they are taking that as their defence, and the hidden, it is by which they are seeking, and by it they order and claim.

A man has mentioned that it has reached you that they are allegiing that the Prayer, and the Zakat, and the Fasting in the Month of Ramadhan, and the Pilgrimage, and the Lesser Pilgrimage (Umrah) of the Sacred Masjid, and the Sacred House, and the Sacred Signs, and the Sacred Months each one is 'الرجال' a person, and that the Purification, and the Major Ablution, is also a 'الرجال' person, and all the Obligations which Allah⁴zwj has Obligated upon the servants, is a person, and they are mentioning that by their thinking that the one who understands these persons, it would suffice for him to act by this, apart from other acts, and if he has Prayed, and given Zakat, and Fasted, and performed the Pilgrimage, and the Lesser Pilgrimage, and performed the Major Ablution, and keeps to cleanliness, and Magnifies the Sanctimonies of Allah⁴zwj, and the Sacred Months, and the Sacred Masjid, and they are mentioning that the one who understands these particular ones and finds these established in his heart, then it is permissible for him to be careless.

So, it is not for him to struggle in the actions, and they allege that if he were to understand these persons, these limits would be acceptable from him if he were to perform them in their prescribed times, or may not do so (on time).
And you written describing that when it reached you it was of great concern to you and you wrote asking me asws about their speech whether it is Permissible or Prohibited and wrote to me asws asking for the explanation of all that, and I asws will explain it until you will no longer be void of it’s understanding, nor will you have any doubts, and I asws am writing to you in this letter of mine asws, that explanation of what you have asked about. So, memorise all of it as Allah azwj has Said in His azwj Book, listen intently as I asws will describe for you its Permissibility and negate from you its Prohibition, ‘لله انِشاءِا’ Allah azwj Willing, and I asws describe it to the extent that you will understand it, ‘لله انِشاءِا’ Allah azwj Willing, so that you will not deny it, ‘لله انِشاءِا’ Allah azwj Willing, and there is no Might except with Allah azwj, and all the Might is with Allah azwj.

I asws am informing you that the one who has made it to be his Religion with these qualities which you have written to me and have asked from me asws, so he is, as far as I asws am concerned, a 'مشرك' Polytheist, by Allah azwj the Blessed and the High, and let there be no doubt with regards to his Polytheism.

And I asws am informing you that these words, which have been heard from these people, which are not from its People (Ahl), they do not have the understanding of it and they do not recognise its limits. What has been heard of the limits of these things is what they have analogised by their opinions, and the limitations of their intellects, and they do not place them on the limits of what they have been ordered to, they are therefore forging lies against Allah azwj and His azwj Messenger saww, and their audacity in their disobedience.

So this is sufficient for them in their ignorance. And had they placed these on their limits which have been set for them, and accepted these, there would have been no problem with it, but they distorted it, and transgressed (the limits), and forged lies, and they regarded the Orders of Allah azwj and being obedient to Him azwj as being of less importance.

But, I asws am informing you that Allah azwj has Limited these by Limits because He azwj does not Want anyone to exceed these Limits, and had He azwj Ordered as they have mentioned, then it would have been an excuse for the people due to their ignorance of what Limit they exceed from what has been set for them, but the one who infringed and was negligent of
the Limits of Allah \(^{azwj}\), he has an excuse, but the boundary of Limits has been placed, and none will exceed this except for a Polytheist Infidel.

Then He\(^{azwj}\) Said: “[2:229] These are the limits of Allah, so do not exceed them and whoever exceeds the limits of Allah these it is that are the unjust.” So I\(^{asws}\) am informing you of the facts, that Allah\(^{azwj}\) Blessed and High has Chosen Al-Islam for Himself as a Religion and is Pleased by it for His\(^{azwj}\) Creatures, therefore He\(^{azwj}\) will not Accept from anyone except it (Islam), and it was by it (Islam) that He\(^{azwj}\) Sent His\(^{azwj}\) Prophets\(^{as}\) and His\(^{azwj}\) Messengers\(^{as}\).

Then He\(^{azwj}\) Said: “[17:105] And with truth have We revealed it, and with truth did it come”. So it was on it (truth) and by it that His\(^{azwj}\) Prophets\(^{as}\), and His\(^{azwj}\) Messengers\(^{as}\) and His\(^{azwj}\) Prophet Muhammad\(^{asws}\) was Sent. So the one who did not achieve the understanding of the Messengers\(^{as}\), and their\(^{as}\) ‘Wilayah’, and their\(^{as}\) obedience, was in disgust.

The Permissible is, therefore, what they\(^{as}\) had permitted, and the Prohibited is what they\(^{as}\) prohibited, and they\(^{as}\) are the origin of it, and it is from them\(^{as}\) that are the branches of the Permissible, and that is their\(^{as}\) quest. And from their\(^{as}\) branches, they\(^{as}\) ordered the Permissible, and the establishment of the Prayer, and the giving of the Zakat, and the Fasting in the Month of Ramadhan, and the Pilgrimage of the House, and the Umrah, and the Magnifying of the Sanctities of Allah\(^{azwj}\) and His\(^{azwj}\) Signs and Rituals, and the reverence of the Sacred House, and the Sacred Masjid, and the Sacred months, and the purification, and the major ablation, and the good morals and its advantages, and all the good (righteousness).

Then He\(^{azwj}\) Mentioned after that in His\(^{azwj}\) Book that “[16:90] Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful.” So He\(^{azwj}\)
Numbered for them the Prohibitions, and their ‘ولياؤهم’ (guardians) are included in their affairs up to the Day of Judgement.

The immoralities are regarding them, and what is apparent from it and what is hidden, and the intoxicant, and the gambling, and the interest, and the blood, and the flesh of the swine, so these are the prohibited and the unlawful and the origin of every Prohibition, and they are the evil and the origin of all evil, and it is from them that are the branches of all the evil, and from that are the branches of the Prohibition and what is not Permissible for them.

It means, from their branches is the belying of the Prophets, and fighting against the (Divine) successors, and their committing of the immoralities, and the adultery, and the theft, and the drinking of the intoxicant, and the denial, and devouring the wealth of the orphans, and devouring the interest, and the deception, and the betrayal, and the committing all the Prohibitions, and indulgence into all kinds of sins.

But rather, **Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred**, it means affection for the near relatives with a view for their obedience, and He (Says) and He forbids indecency and evil and rebellion, and they are the enemies of the Prophets and the successors of the Prophets, and they have rebelled from their love.

(As Allah, Says) **He admonishes you that you may be mindful**, and He informs you that if were to say to you that the immoralities, and the intoxicants, and the gambling, and the adultery, and the dead, and the blood, and flesh of the swine, are each a ‘رجل’ person, and you very well know that Allah has Prohibited this originally and has Prohibited its branches and to stay away from it, and Made its love of it to be as if one has worshipped ‘one’ apart from Allah, and idols, and associated, and the one who called to the worship of his self, is like a Pharaoh.

(Allah, Says) “[79:24] Then he said: I am your lord, the most high.” So all this is on its perspective. Perhaps were to say that it is a person, and he will be to the Fire and the one who follows him. So understand the example in the Statement of Allah, “[2:173] He has only forbidden you what dies of itself, and blood, and flesh of swine” and you will be ratified, then if were to say to you that he is so and so that one, all of it gets ratified that so and so is the worshipped one who has exceeded the Limits of Allah which He has Forbidden to exceed from it.
Then I asws hereby inform you that the Religion and the fundamentals of the Religion, it is a ‘rāḥil person, and that is the man asws, and it is the conviction, and it is the faith, and he asws is the Imam asws of his asws community and the people of his asws era. So the one who recognises him asws has recognised Allah azwj, and the one who denies him asws has denied Allah azwj, and His azwj religion, and the one who is ignorant of him asws is ignorant of Allah azwj and His azwj Religion, and His azwj Limits, and His azwj laws without recognition (and submission of a Divine) Imam asws.

ومن النكر لله ودنيم ومن جهله جهل الله ودنيم وحدوده وشرايعه غير ذلك الامام

Then I thereby inform you that the Religion and the fundamentals of the Religion, it is a ‘rāḥil person, and that is the man asws, and it is the conviction, and it is the faith, and he asws is the Imam asws of his asws community and the people of his asws era. So the one who recognises him asws has recognised Allah azwj, and the one who denies him asws has denied Allah azwj, and His azwj religion, and the one who is ignorant of him asws is ignorant of Allah azwj and His azwj Religion, and His azwj Limits, and His azwj laws without recognition (and submission of a Divine) Imam asws.

So that is, how it flows, the Religion of Allah azwj, from the recognition (Ma’rifat) of the men, and the recognition (Ma’rifat) on its perspective, the well-established recognition (Ma’rifat) on the vision by which the Religion of Allah azwj can be recognised, and by which you can arrive at the recognition (Ma’rifat) of Allah azwj. So this is the hidden (Baatin) recognition (Ma’rifat) which is firm and this is exactly what has been Obligated for the obligatory rights of its people asws (Ahl).

On it is the Thanks of Allah azwj which has been Bestowed upon it from Allah azwj, and He azwj Bestows upon the one whomsoever that He azwj so Desires it to, with the apparent (Zaahir) recognition (Ma’rifat).

ومن النكر لله ودنيم ومن جهله جحل الله ودنيم وحدوده وشرايعه غير ذلك الامام

And the recognition (Ma’arifat) with regards to the apparent (Zaahir) - so the people of the recognition (Ma’arifat) with regards to the apparent are the ones who know our asws commands with the truth against the others, a knowledge which does not cause them to recognise the people of recognition on their vision, nor does it make them stray with that recognition, by reduction (Taqseer) to the Right of the recognition of Allah azwj as He azwj has Said in His azwj Book “[43:86] And those whom they call upon besides Him have no authority for intercession, but he who bears witness of the truth and they know (him).”
So the one who testifies to the truth, he does not sit upon his heart with the insight with regards to it. Similarly, the one who speaks, it does sit upon his heart and there is no difficulty for him as he holds it in his heart and is firm in his vision, for he has recognised the situation of the men who are the people of the recognition in the apparent, and the acceptance of the truth against the others, and He azwj Knows from before (eternity) and His azwj Narrations and Commands which have been transmitted to the Prophet saww, and after him saww to the one to whom asws the recognition reached to, and they understand with their understanding, their asws actions, and their asws Religion which Allah azwj has Made it to be, the righteous one by his righteousness, and the wrong-doer by his disobedience. And he asws has said that the one who enter this command without certainty, nor with vision, will exit from it. Allah azwj has Entered in it our asws sustenance (of all that we need), and beware, you must have constant insight.

And I asws am informing you that if asws were to say that the Prayer, and the Zakat, and the Fasting in the Month of Ramadhan, and the Pilgrimage, and the Umrah, and the Sacred Masjid, and the Sacred House, and the Sacred Months, and the cleanliness, and the Major ablution, and all the obligations that the Prophet saww came with from his saww Lord azwj as Religion, I asws will be ratified, for all that can be recognised by the Prophet saww, and had it not been for the recognition of that Prophet saww and belief in him saww and submission to him saww, these would not have been understood.

So that is the Favour of Allah azwj which He azwj Favours on whomsoever He azwj Likes to, and had it not been for that nothing from it could have been recognised. So all that is (Revealed through) the Prophet saww, and he saww is the origin of it, and he saww is the branch of it, and he saww called me asws to it, and evidenced to it, and made me asws to understand it, and ordered me asws and obligated the obedience to him saww and there is no leeway for me asws to be ignorant of it, and how can I asws have the leeway of being ignorant of these when he saww is in between myself asws and Allah azwj.

And how can it be upright for me asws if asws were not to describe that my asws Religion is the one, which the Prophet saww gave to me asws, and he saww is my asws Religion.
And how can it not be that recognition of the person and he\textsuperscript{saww} is the one who came with it from Allah\textsuperscript{azwj}, and the one who denied him\textsuperscript{saww} would have denied Him\textsuperscript{azwj}. He\textsuperscript{azwj} said [17:94] they said: What! has Allah raised up a mortal to be a messenger?, then Said [64:6] they said: Shall mortals guide us? So they denied that person, and belied him\textsuperscript{saww} and said, ‘Suppose no Angel has Descended upon you’\textsuperscript{saww}, so He\textsuperscript{azwj} Said [6:91] Say: Who revealed the Book which Musa brought, a light and a guidance to men. Then Said in another Verse “[6:8] And had We sent down an angel, the matter would have certainly been decided and then they would not have found respite. [6:9] And if We had made him angel, We would certainly have made him a man”.

Allah\textsuperscript{azwj} Loves that He\textsuperscript{azwj} should be recognised by persons and that the obedience to them\textsuperscript{asws} is the obedience to Him\textsuperscript{azwj}. So He\textsuperscript{azwj} Made them\textsuperscript{asws} to be His\textsuperscript{azwj} Way and His\textsuperscript{azwj} perspective through, which they can get (in close proximity) to Him\textsuperscript{azwj}.

Allah\textsuperscript{azwj} does not Accept from the servants other than that, that He\textsuperscript{azwj} would not Question anything that they may do. So He\textsuperscript{azwj} Said, Making the love for him\textsuperscript{saww}, to be an Obligation [4:80] Whoever obeys the Messenger, he indeed obeys Allah, and whoever turns back, so We have not sent you as a keeper over them.

So the ‘one’ who says to you that all these obligations are ‘رجل’ a person and he understands the Limits of what he is saying, he has spoken the truth. And if someone who says to you as you have mentioned, without obedience, it has no meanings to it and adherence to the origin and therefore leaving the branches out.

Meaning testifying that if one testifies there is no god except Allah\textsuperscript{azwj}, but leaves out the testimony that Muhammad\textsuperscript{saww} is the Rasool Allah\textsuperscript{azwj} then it’s useless (one testimonies is of no value). And Allah\textsuperscript{azwj} never Sent a Prophet\textsuperscript{as} at all except with righteousness, and justice, and the morals, and the goodness of the actions, and the prevention from the immoralities, be they apparent or hidden, for the hidden from it is the ‘Wilayah’ of the people of the hidden (Divine Imam\textsuperscript{asws}), and the apparent from it is their branches, and Allah\textsuperscript{azwj} did not Send a Prophet\textsuperscript{as} at all who would call to the recognition when there is no obedience in the Orders and Prohibitions. Allah\textsuperscript{azwj} Accepts the deeds from the servants of the obligation which Allah\textsuperscript{azwj} has Obligated upon them in reference to their Limits along with the recognition of the one\textsuperscript{saww} who came by it from Him\textsuperscript{azwj} and calls to Him\textsuperscript{azwj}.
So the first thing from that is the recognition of the one who calls to Him, then obedience in whatsoever that he would say, because whoever achieved that understanding (Ma'rifat) will be obedient and know that both the apparent and the hidden of the Prohibitions are Prohibited, and it is not possible for the hidden to be Prohibited and its apparent to be Permissible, but rather the apparent goes along with the hidden, and the hidden along with the apparent has been Made to be Prohibited together.

And it cannot be that the origin (Wilayah) and the branches (limits) and the hidden of the Prohibition is Prohibited and its apparent is Permissible, nor is the hidden Prohibited whilst its apparent has been Made to be Permissible, and similarly it is not correct for him to recognise the hidden (Baatin) Prayer and not recognise the apparent Prayer, nor Zakat, nor Fasting, nor the Pilgrimage, nor the Umrah, and the Sacred Masjid, and all the Sanctities of Allah and His Signs, and leave out the recognition of the hidden because of one’s considering its hidden as its apparent.

And it is not correct that you leave out one of it even if it was the hidden of the Prohibition which is evil, and its apparent will also be the like of its hidden, no doubt the hidden is similar to the apparent (in submission and in acting upon).

So whoever thinks that this is the recognition (Ma’rifat) and that he has recognised it without being obedient, he has lied and has committed ‘Shirk’ (by associating his opinion to the Divine Commands). This person has neither any recognition (Ma’rifat) nor any obedience in him. But rather it is to achieve recognition (Ma’rifat) and do not do whatever you like from the good deeds since no good deed is acceptable from you without recognition Ma’rifat (both its apparent and its hidden).

So if you have achieved recognition (Ma’rifat), so perform for yourself whatsoever you like from the obedience, little or more, for it will be acceptable from you.
The one who thinks that he knows the Permissibles and restrains from the Prohibitions, however without the recognition (Ma’rifat) of the Prophet saww, Allah azwj does not Permit for him the Permissibles, and does not Prohibit for him the Prohibition. Even though he is the one who Prays, and gives Zakat, and performs the Pilgrimage, and Umrah, and does all of that without the recognition (Ma’rifat) of the one saww to whom Allah azwj has Made obedience to be an Obligation, nothing from it will be acceptable from that, and he is deemed to neither having Prayed, or Fasted, or given Zakat, or performed the Pilgrimage and Umrah, or Fasted, nor cleansed, nor performed the major ablution, nor will Allah azwj Consider his prohibition to be Prohibition nor his Permissibles to be the Permissible(s).

Therefore, there is no Prayer for him, nor any bowing, or prostrations, nor is there for him Zakat even if he has given one Dirham out of forty. And the one who understands one of it has obeyed Allah azwj.

And what you have mentioned is that they have permitted for themselves to marry those women whom Allah azwj has Forbidden in His azwj Book, for they are thinking that it has only been Forbidden to us to marry the wives of the Prophet saww, and it is more rightful to start
from magnifying the Right of Allah azwj and the prestige of His saww Messenger saww and the magnification of his saww glory, and what Allah azwj has Forbidden his saww followers to marry his saww wives after His saww Statement, and it is not for you to injure the Rasool Allah saww nor marry any of his saww wives from after him saww ever, for that is a great (sin) with Allah azwj. And Allah azwj Blessed and High has Said [33:6] The Prophet has a greater claim on the faithful than they have on themselves, and his wives are (as) their mothers, and he saww is a father to them. Then He saww said [4:22] And marry not the woman whom your fathers married, except what has already passed; this surely is indecent and hateful; it is an evil way.

So the one who has prohibited for himself the wives of the Prophet saww due to the Prohibition of Allah azwj that is in order, for Allah azwj has Prohibited in His saww Book the paternal aunts and the maternal aunts, and the daughters of the brother, and the daughters of the sister, and what Allah azwj has prohibited the one who has breastfed you, because considering them to be prohibited is equal to the Prohibition of marrying the wives of the Prophet saww. So the one who considers it a prohibition what Allah azwj has Prohibited are the mothers, and the daughters, and the sisters, and the paternal aunts, and the wives of the Prophet saww. So the one who has permitted to him what Allah azwj has Prohibited, he has associated (himself with Allah azwj – which is Shirk), if he takes it to be a Religion for himself.

And as for your mentioning that the Shiites are synonymously marrying one woman, so asws seek refuge with Allah azwj for that to be from the Religion of Allah azwj and His saww Messenger saww, but rather their Religion is to permit what Allah azwj has Made Permissible, and to prohibit that which Allah azwj has Made Prohibited.

It is happiness what Allah azwj has Permitted from the women in the Book the pleasure (Muta’a) in the Pilgrimage, postponing both of these then not Prohibiting them. So if a Muslim man intends to enjoy (Muta’a) the woman in accordance with the Book of Allah azwj and the Sunnah, then it is a marriage and not adultery, both of them being in agreement with the love and the recompense and the term, as Allah azwj has Said [4:24] Then as to those whom you profit by, give them their dowries as appointed; and there is no blame on you about what you mutually agree after what is appointed.

ان هما احبا ان يتما في الاجل على ذلك الاجر فأخبر يوم من اجلها قبل ان يقضى الاجل قبل غروب الشمس مما ذهب فيه وزادا في الاجل ما احبا فان قضى آخر يوم فلم يصحل الا ما امر مستقبل وليس بينهما عدد من سنوات فانه اخذت سواه اعتدت خمسة
If both of them would like to increase the term on that same dowry, they can do so up until one day before the term runs out, and before sun has set they can increase the term whatsoever they like. If the last day from it has passed, it would not be correct except there would be no waiting period in between these days. And if they would like to do it again or with someone else then the woman would have to wait forty-five days, and there would be no inheritance issues between them.

Then if she likes, she can enjoy (Muta’a) with someone else. So this is Permissible for them both up to the Day of Judgement. And if she likes then she can do it with seven (different men) and if she likes she can do it twenty (different men) as long as they remain in the world. All this is Permissible for them both upon the Limits of Allahazwj, and the one who exceeds the Limits of Allahazwj, so he has been unjust to himself.

And if you decide to enjoy (Muta’a) in the Pilgrimage, then tie the Ehraam with the carnelian (Aqeeq), and make it to be an enjoyment. So when you proceed, circumambulate the House and kiss the Black Stone, and begin with it and end seven cycles by it. Then Pray two Cycles near Maqaam e Ibrahimaz). Then come out from the House, then walk (Sa’ee) in between Al-Safa and Al-Marwa seven times, beginning with Al-Safa and ending at Al-Marwa. So when you have done that, observe patience until the Day of Tarwiyya, then do what you did with the carnelian (Aqeeq). Then tie the Ehraam in between Al-Rukn and Al-Maqaaam for the Pilgrimage, and do not cease to be in Ehraam until you stand at the standing place, then throw the pebbles (Rami Al-Jamaraat), and give the sacrifice (Qurbani), then open the Ehraam and perform the bath, then visit the House.

So when you have done that so you would have come out of Ehraam, and it is the Statement of Allahazwj “[2:196] whoever profits by combining the visit with the pilgrimage (should take) what offering is easy to obtain”, you give the sacrifice.

واما ما ذكرت باسم ينطلقون الشهادات بعضهم على غيرهم فان ذلك ليس وهو الا قول الله يا ابيه الذين أتمنى شهادة بينكم إذا حضر احدكم الموت حين الوصية البالان ذوا عدل منكم او الخروان من غيركم ان انتم ضربتم في الارض فاصابكم مصيره الموت إذا كان مسافرة وحضره الموتان ذوا عدل من دينه فان لم يجدوا فاحراان من يقرأ القرآن من غير اهل ولاية ليجعلوه من بعد الصلوة فيقسمان بالله انا اشتيم لا نشترى به مما قيل او وو كان له فما قيل او وو كان فعلما لا نكم شهادة الله.
And as for what you mentioned that they consider it to be permissible to testify in favour of each other and against the others, so that is not the case except for the Statement of Allah^{azwj} “[5:106] O you who believe! call to witness between you when death draws nigh to one of you, at the time of making the will, two just persons from among you, or two others from among others than you, if you are travelling in the land and the calamity of death befalls you”. If he is a traveller and the death presents itself, there should be two just people from his Religion.

So if he cannot find, then two others from the reciters of the Quran from other than the people of Wilayah, confine them after the Prayers. So they should take a vow with Allah^{azwj} that they will turn around and be sold for a small price, even though it may be a small price, even though it may be from a relative, and will not conceal the testimony of Allah^{azwj}.

If these two are sinners and that then two others should stand in their place and they also would be people of their Wilayah, so they will both swear upon Allah^{azwj} that, ‘Our testimony is better than their testimony, and that if we were to exceed the Limits then we would be from the unjust people’. This is the lowest form of testimony upon its perspective, or if they fear that they would turn back from their testimonies after having testified, and fear Allah^{azwj} and listen, and that the Rasool Allah^{saww} used to judge in favour of the defendant based upon the testimony sworn by one man on oath, and the rights of Muslims cannot be falsified nor can the testimony of a Believer be refuted.

If the defendant swears and the man testifies, his right would be judged to be for him, and this does not get acted upon. If a Muslim man has a right over the other and he fights for it, and there is not witness apart from one, and if he raises the matter with the oppressive governor, his right would be denied, and he will not be judged with regards to it by the Judgement of the Rasool Allah^{saww}, and that the right thing to do during the oppressive times was not to falsify the rights of a man. Allah^{azwj} will Bring out the right of a Muslim man from his hand and Allah^{azwj} will Reward him and this will be the justice that the Rasool Allah^{saww} used to act upon.
And as for what you mentioned regard at the end of your letter that they are alleging that Allah, the Lord of the Worlds is actually the Prophet, and this is similar to their words, which they are saying regarding Ali, what they say. So you will understand that the Sunnah and the examples are sometimes very similar to each other. Whatever thing has passed, the like of it can also come up in the future, even if it is a sheep after a sheep. And here it is its example, and know that a people will be going astray by a straying like the ones before them.

You wrote asking me about the likes of them and what they are intending by it. am informing you that Allah, Blessed and High, Created the creatures having no Associate for Himself. The creation is all for Him, and the Command, and the world, and the Hereafter, and He is your Lord and the Lord of everything and is its Creator. Created the creatures and Loved it that He should be recognised by the Prophets and Argued against them (people) by them.

So the Prophet is the evidence to Allah and is a servant, a creature, a slave. He Chose him for Himself for His Message, and Honoured him by it. So He Made him to be a Caliph among His creatures, and His Tongue among them, and His Trustee to them and His Treasurer in the heavens and the earths. His word is the Word of Allah. He will not speak of Allah except for the truth. The one who obeys him has obeyed Allah, and the one who disobeys him has disobeyed Allah.

And he is the Master of the one whose Lord and Guardian is Allah. The one who refuses to be obedient to Rasool Allah has, in fact, refused to be obedient to his Lord and be in His servitude, and the one who accepts to be obedient to him is being obedient to Allah. And Allah Guided him by the Prophet, who is the Master of all creatures, whether he recognises that or denies it. And he is the good parent, so the one who loves him will obey him as he is the good father, and he will stay away from the major sins.

قد كتبتك لكي سألتني عنه. وقد علمت ان قوماً جمعو صنعتنا هذا فلم يقولوا بما ينفره و وضعوا عليه غير حدوده على خوها قد بلغك وأحذر من الله ورسوله ومن يتعصبون نبا اعماهم الحبابة. وقد رمانت الناس بكما والله يحكم بيننا وبينهم فانه يقول.
I have written to you what you had asked me about, and I know that the people would listen to what we are making of this, but they do not speak by it, but they alter it, and waste it upon other than its Limits, and the likes of it as has reached you. And be submissive to Allah and His Messenger and be cautious to the ones who are prejudicial against us, their deeds are evil, and have got us to be accused by the people due to it, and Allah will Judge between us and them.

“[24:23] Surely those who accuse chaste believing women, unaware (of the evil), are cursed in this world and the hereafter, and they shall have a grievous chastisement.”

“[24:24] On the day when their tongues and their hands and their feet shall bear witness against them as to what they did.”

“[24:25] On that day Allah will pay back to them in full their just reward, and they shall know that Allah is the evident Truth”.

And as for what you wrote, that the likes of these people and you are fearing for them that what they are attributing to Allah may not be from His Attributes, so Allah Mighty and Majestic is more Honourable, and more High and more Great than what they are saying (attributing to Him).

This description of mine is the description from our Master, whose qualities I have explained, and with us this is what we have taken. So may Allah Reward you from us, the highest truth, for its Rewarding is upon Allah, so ponder over this letter and fear Allah.
APPENDIX II:

Holy Verses Forbidding the Gambling

Holy Verse 2:115

وَلِلَّهِِالْمَشْرِقُِوَالْمَغْرِبُِۖ فَأَي ْنَمَاِت ُوَلُّواِف َثَمَِّوَجْهُِاللَّهِِۖ إِنَّ اللهَِوَاسِعٌِعَلِيمٌِ

And for Allah is the East and the West; therefore wherever you turn to, so there would be the Face of Allah; surely Allah is Capacious, Knowing [2:115]

He said, ‘And it is supported by this, what has been reported Abu Ja’far Al-Tusi by his chain going up to Al-Fazl Bin Shazaan, from Dawood Bin Kaseer who said:

قلت آلأبي عبد الله (عليه السلام) أنتم الصلاة في كتاب الله عز و جل، وأنتم الزكاة، وأنتم الحج، فقال: ‘يا داود، نحن الصلاة

في كتاب الله عز و جل، ونحن الزكاة، ونحن الصيام، ونحن الحج، ونحن البلد الحرام، ونحن كعبة الله، ونحن قيلة الله، ونحن وجه الله، قال الله تعالى: فأيما تولوا، ووجه الله، ونحن الآيات، ونحن البيانات.

‘I said to Abu Abdullah asws, ‘You asws (Imams asws) are the Salat in the Book of Allah azwj Mighty and Majestic, and your asws are the Zakat, and you asws are the Pilgrimage?’ He asws said: ‘O Dawood! We asws are the Salat in the Book of Allah azwj Mighty and Majestic, and we asws are the Zakat, and we asws are the Fasts, and we asws are the Hajj, and we asws are the Sacred Months, and we asws are the Sacred cities, and we asws are the Kabah of Allah azwj, and we asws are the direction (Qiblah) of Allah azwj, and we asws are the Face of Allah azwj. Allah azwj Said: therefore wherever you turn to, so there would be the Face of Allah [2:115], and we asws are the Signs, and we asws are the Evidence’.

عدونا في كتاب الله: الفحشاء و المنكر، و الميسر و الميسر، و الأصنام و الأضل، و الأشياء و الأشياء، و الجبن و الطخوت، و الميتة و الدم و لحم الخنزير.

And our asws enemies in the Book of Allah azwj are: - The immoral, and the deniers, and the oppressors, and the intoxicants, and the gambling, and the stone altars, and the dividing arrows, and the idols, and the images, and the false deities, and the dead and the blood, and the flesh of the swine’.34

34 [تأويل الآيات: 19/ 2]
Gambling with the property:

O you who believe! Do not devour your property among yourselves by the falsehood except if you happen to trade by an agreement from you; and do not kill your selves; Allah was always Merciful with you all [4:29] And the one who does that aggressively and unjustly, We will soon Cast him into Fire; and that would always be easy upon Allah [4:30]

Al Ayyashi, from Asbaat Bin Saalim who said,

‘I was with Abu Abdullah asws when a man came up and said to him asws, ‘Inform me about the Words of Allah aswj O you who believe! Do not devour your property among yourselves by the falsehood [4:29]’?’ He asws said: ‘Allah aswj Means by that, the gambling. And as for His aswj Words and do not kill your selves, it Means by that the man from the Muslims who is strong over the Polytheists on his own, so he goes to their houses and kills. Thus, Allah aswj has Forbidden from that’.

Al Husayn, from Musa Bin Al Qasim Al Bajaly,

(It has been narrated) from Muhammad Bin Ali asws Bin Ja’far asws Bin Muhammad asws, from his father, from his brother Musa asws, from his father asws Ja’far asws having said: ‘The (rolling of the) dice, and the (playing of) chess is from ‘Al-Maysar (gambling)’.

Gambling and Games of Chance

Al Husayn, from Musa Bin Al Qasim Al Bajaly,

(ullah's peace be upon them), said: ‘The (rolling of the) dice, and the (playing of) chess is from 'Al-Maysar (gambling).’

O you who believe! Do not devour your property among yourselves by the falsehood except if you happen to trade by an agreement from you; and do not kill your selves; Allah was always Merciful with you all [4:29] And the one who does that aggressively and unjustly, We will soon Cast him into Fire; and that would always be easy upon Allah [4:30]

Al Husayn, from Musa Bin Al Qasim Al Bajaly,

(ullah's peace be upon them), said: ‘The (rolling of the) dice, and the (playing of) chess is from 'Al-Maysar (gambling).’

O you who believe! Do not devour your property among yourselves by the falsehood except if you happen to trade by an agreement from you; and do not kill your selves; Allah was always Merciful with you all [4:29] And the one who does that aggressively and unjustly, We will soon Cast him into Fire; and that would always be easy upon Allah [4:30]

Al Husayn, from Musa Bin Al Qasim Al Bajaly,

(ullah's peace be upon them), said: ‘The (rolling of the) dice, and the (playing of) chess is from 'Al-Maysar (gambling).’
From Muhammad Bin Ali,

from Abu Abdullah asws regarding the Words of the High  

O you who believe! Do not devour your property among yourselves by the falsehood [4:29]. He asws said: 'Forbidden from the gambling, and the Quraysh used to gamble with the man with his family members and his wealth, so Allah azwj has Forbidden from that'.

و قرأ قوله تعالى: ۚ وَنَفَسَكُمْ إِنَّ اللَّهَ كَانَ يَكْرِهُ رَجِيماً. قال: «كان المسلمون يدخلون على عدوهم في المغارات، فتمكن منهم عدوهم فيقتلهم كيف شاء، فنهاهم الله أن يدخلوا عليهم في المغارات».

And I recited the Words of the High and do not kill yourselves; Allah was always Merciful with you all [4:29]. He asws said: 'The Muslims used to enter upon their enemies in the caves, and whoever was able to from among them so he would be killing them howsoever he so desired to. So Allah azwj Forbid them from entering upon them in the caves'.  

و في (فحج البيان): عن الباقر والصادق (عليهما السلام) أنه القمار، والصحت، والربا، واليائس.

And in Nahj Al Bayan,

From Al Baqir asws and Al Sadiq asws — (Re: falsehood [4:29]), it is the gambling, and the ill-gotten wealth, and the interest, and the (false) oaths”.  

Prohibited unto you is the dead, and the blood and meat of the pig, and whatever has been dedicated for other than Allah with, and the strangled, and the sick, and the fallen, and the gored, and what the predators have eaten (from), except what you have purified; and what is slaughtered upon the altars and that which you are apportioning with the arrows, that is a transgression.

37 تفسير العيّاشي 1، 236/103.  
38 فتح البيان 1، 87 (خطوط).
Today have despaired, those who committed Kufr from your Religion, so do not fear them and fear Me. Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you.

But the one who is desperate during hunger without inclination to sin, then Allah is Forgiving, Merciful [5:3]
worship, and the Quraysh used to worship the tree and the rock, so they used to slaughter for the sake of these two.

And that which you are apportioning with the arrows, that is a transgression - they were deliberating over the (sacrificial) animal and divide it into ten parts. Then they would form a consensus over it and hand these arrows to a man. The arrows were ten in number, seven of which had a head and three did not. So the ones which had heads were Al-Faz, and Al-Taw’am, and Al-Masbal and Al-Nafas, and Al-Halas, and Al-Raqeeb, and Al-Moala. So Al-Faz had one share, and Al-Tawa’im had two shares, and Al-Masbak had three shares, and Al-Nafas had four shares, and Al-Halas had five shares, and Al-Raqeeb had six shares, and Al-Moala had seven shares.

And the one which did not have a head for it were the Al-Safeeh, and Al-Mani’e, and Al-Wagad, and the price of the (sacrificial) animal was paid by the one from whom one of these came out. ‘And it is the gambling, therefore Allahazwj Might and Majestic Prohibited it’. 39

The esoteric interpretation of gambling

And our enemies in the Book of Allahazwj are (referred to as): - The immoral, and the deniers, and the oppressors, and the wine, and the gambling, and the monuments (for idols), and the arrows (for dividing), and the idols, and the images, and the false deities, and the tyrants, and the dead and the blood, and the flesh of the swine. 40

Abu Abdullahasws said: ‘And our enemies in the Book of Allahazwj are (referred to as): - The immoral, and the deniers, and the oppressors, and the wine, and the gambling, and the monuments (for idols), and the arrows (for dividing), and the idols, and the images, and the false deities, and the tyrants, and the dead and the blood, and the flesh of the swine.’ 40

وَعَدُّونَا فِي كِتَابِ اللهِ:َالفَحْشَاءَ وَالْمَنْكَرَ وَالْبِغي،َوَالْمِرْدَ وَالْمِسْرَ،َوَالْأَنصَابَ وَالأَزْلاَمَ،َوَالأَصْنَامَ وَالأَوْهَانَ،َوَالجِبَلَ وَالْمِلْكَ وَالْيَتَّمَ،َوَالْيَحْمِيَةَ وَالْبَلَدَةَ وَالْدَمَّ وَالْأَلْبَاسَ وَالْمِلْحَ لَحْنَبَرَ.

And our enemies in the Book of Allahazwj are (referred to as): - The immoral, and the deniers, and the oppressors, and the wine, and the gambling, and the monuments (for idols), and the arrows (for dividing), and the idols, and the images, and the false deities, and the tyrants, and the dead and the blood, and the flesh of the swine.

وُجِّهَهُلَلَّهُ مِنَ اللّهِ َعَزَّ وَجَلّ.َ»

And it is the gambling, therefore Allahazwj Might and Majestic Prohibited it’. 39

Find out more about Gambling and Games of Chance on our website: www.hubeali.com

References:
39 Extract: 451/57
40 (Tawil Al-Ayat: 19/2) (Extract)
‘From Abu Abdullah\textsuperscript{asws}, that he said to him\textsuperscript{asws}, ‘It is reported from you (Imams\textsuperscript{asws}) that the wine, and the gambling, and the monuments (for idols), and the arrows (for dividing) [5:90] are (actually a reference to) men?’ So he\textsuperscript{asws} said: ‘It was not for Allah\textsuperscript{azwj} to Address His\textsuperscript{asw} creatures with what they are not understanding’.\textsuperscript{41}

From Muhammad Bin Muslim who said:

‘Abu Ja’far\textsuperscript{asws} said: ‘O Muhammad! If you hear Allah\textsuperscript{azwj} Mention anyone from this community with goodness, so that is us\textsuperscript{asws}, and if you hear Allah\textsuperscript{azwj} Mention a people with evil, the ones from the past, so they are our\textsuperscript{asw} enemies’.\textsuperscript{42}

\textsuperscript{41}تفسير العياشي: 1: 341/188
\textsuperscript{42}تفسير العياشي: 1: 13/3