

'Gambling and Games of Chance'

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Abbreviations:

saww: - Sa lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَائَهُمْ أَجْمَعِينَ

‘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 II.

Allah^{azwj} Says:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ۚ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ {219}

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]

محمد بن يعقوب: عن أبي علي الأشعري، عن بعض أصحابنا، و علي بن إبراهيم، عن أبيه، جميعا، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن علي بن يقطين، قال:

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 الحسن (عليه السلام) عن الخمر، قال: هل هي محرمة في كتاب الله عز و جل، فإن الناس إنما يعرفون النهي عنها، و لا يعرفون التحريم لها؟ فقال له أبو الحسن (عليه السلام): «بل هي محرمة 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}'.

فقال: في أي موضع [هي] محرمة في كتاب الله جل اسمه، يا أبا الحسن؟ فقال: «قول الله جل و عز: إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ وَ الْإِثْمَ وَ الْبَغْيَ بِغَيْرِ الْحَقِّ».

So he (Al-Mahdi) said, 'In which place is it Prohibited in the Book of Allah^{azwj}, Majestic is His^{azwj} 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].***

فأما قوله: ما ظَهَرَ مِنْهَا يعني الزنا المعلن، و نصب الرايات التي كانت تعرف بها الفواحش في الجاهلية.

So as for His^{azwj} 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.

و أما قوله تعالى: ما بَطَّنَ يعني ما نكح آباؤكم لأن الناس كانوا قبل أن يبعث النبي (صلى الله عليه و آله) إذا كان للرجل زوجة و مات عنها، تزوج بها ابنه من بعده، إذا لم تكن امه، فحرم الله عز و جل ذلك.

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^{azwj} Mighty and Majestic Prohibited that.

و أما الإثم: فإنها الخمره بعينها، و قد قال الله عز و جل في موضع آخر: يَسْئَلُونَكَ عَنِ الْخَمْرِ وَ الْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَ مَنَافِعُ لِلنَّاسِ فَأَمَّا الْإِثْمُ فِي كِتَابِ اللَّهِ عز و جل فهي الخمره و الميسر و إثمهما أكبر، كما قال الله تعالى:«.

And as for ***the sin [7:33]*** – so it is the wine exactly. And Allah^{azwj} 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^{azwj} Mighty and Majestic, so it is the wine, and the ***gambling***, and their sin is greater just as Allah^{azwj} the Exalted Said'.

فقال المهدي: يا علي بن يقطين، هذه و الله فتوى هاشمية. قال: قلت له: صدقت - و الله- يا أمير المؤمنين، الحمد لله الذي لم يخرج هذا العلم منكم أهل البيت.

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

قال: فو الله، ما صبر المهدي أن قال لي: صدقت، يا راضي.

He (the narrator) said, 'By Allah^{azwj}! Al-Mahdy could not be patient, and said to me, 'You have spoken the truth, O Rejecter (رافضي).¹

The Gambling and the Plundering

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ زِيَادِ بْنِ عَيْسَى وَ هُوَ أَبُو عُبَيْدَةَ الْحَدَّاءُ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ فَقَالَ كَانَتْ فُرَيْشٌ تُقَامِرُ الرَّجُلَ بِأَهْلِهِ وَ مَالِهِ فَتَنَاهُمُ اللَّهُ عَزَّ وَ جَلَّ عَنْ ذَلِكَ

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 Ubeyda Al Haza'a who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **And do not swallow up your property among yourselves by false means [2:188]**. So he^{asws} said: 'The Quraysh man used to gamble with his family and his wealth, so Allah^{azwj} Mighty and Majestic Forbade them from that'.²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَمْرِ عَنْ جَابِرِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَمَّا أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) إِنَّمَا الْحُمُرُ وَ الْمَيْسِرُ وَ الْأَنْصَابُ وَ الْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ قِيلَ يَا رَسُولَ اللَّهِ مَا الْمَيْسِرُ فَقَالَ كُلُّ مَا تُفُومِرُ بِهِ حَتَّى الْكِعَابُ وَ الْجُوزُ قِيلَ فَمَا الْأَنْصَابُ قَالَ مَا دَبَّحُوهُ لِأَهْلِيهِمْ قِيلَ فَمَا الْأَزْلَامُ قَالَ قِدَاحُهُمْ الَّتِي يَسْتَقْسِمُونَ بِهَا .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When Allah^{azwj} Mighty and Majestic Revealed unto Rasool-Allah^{saww} **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-Allah^{saww}! What are **games of chance**?' So he^{saww} 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

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ لَا تَصْلُحُ الْمُقَامَرَةُ وَ لَا التُّهْبَةُ.

¹ الكافي 6: 406 / 1

² Al Kafi – V 5 – The Book of Subsistence Ch 40 H 1

³ Al Kafi – V 5 – The Book of Subsistence Ch 40 H 2

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^{asws}) having said: 'It is not correct, neither the gambling nor the plundering'.⁴

The Games of Chance and that which is seized:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ يَنْهَى عَنِ الْجُوزِ بِحَيْثُ بِهِ الصَّبِيَانُ مِنَ الْقِمَارِ أَنْ يُؤْكَلَ وَ قَالَ هُوَ سُحْتٌ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'He^{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'.⁵

مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعَمْرِيِّ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ أَبِي الْحُسَيْنِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ النَّارِ مِنَ السُّكَّرِ وَاللَّوْزِ وَ أَشْبَاهِهِ أَيْحَلُّ أَكْلُهُ قَالَ يُكْرَهُ أَكْلُهُ مَا انْتَهَبَ .

Muhammad Bin Yahya, from Al Amraky Bin Ali,

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الْإِمْلَاكُ يَكُونُ وَالْعُرْسُ فَيُنْتَرَى عَلَى الْقَوْمِ فَقَالَ حَرَامٌ وَ لَكِنْ مَا أَعْطَاكَ مِنْهُ فَخُذْهُ .

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

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْوَشَائِءِ عَنْ أَبِي الْحُسَيْنِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ الْمَبْسِرُ هُوَ الْقِمَارُ .

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

⁴ Al Kafi – V 5 – The Book of Subsistence Ch 40 H 5

⁵ Al Kafi – V 5 – The Book of Subsistence Ch 40 H 6

⁶ Al Kafi – V 5 – The Book of Subsistence Ch 40 H 7

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'.⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ التَّهْدِيِّ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الصَّبِيَّانُ يَلْعَبُونَ بِالْجُوزِ وَ الْبَيْضِ وَ يُقَامِرُونَ فَقَالَ لَا تَأْكُلْ مِنْهُ فَإِنَّهُ حَرَامٌ .

Al Husayn Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, from Yaqoub Bin Yazeed, from Abdullah Bin Jabala, from Is'haq Bin Ammar 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'.⁹

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا يَزْنِي الرَّائِي حِينَ يَزْنِي وَ هُوَ مُؤْمِنٌ وَ لَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَ هُوَ مُؤْمِنٌ وَ لَا يَنْهَبُ نُهْبَةً دَاتٍ شَرَفٍ حِينَ يَنْهَبُهَا وَ هُوَ مُؤْمِنٌ

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'.

قَالَ ابْنُ سِنَانٍ قُلْتُ لِأَبِي الْجَارُودِ وَ مَا نُهْبَةٌ دَاتٍ شَرَفٍ قَالَ نَحْوُ مَا صَنَعَ حَاتِمٌ حِينَ قَالَ مَنْ أَخَذَ شَيْئًا فَهُوَ لَهُ .

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'.¹⁰

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

Games of Dice and the Chess

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ النَّزْدُ وَالشُّطْرُنْجُ وَالْأَزْبَعَةُ عَشْرٌ بِمَنْزِلَةِ وَاحِدَةٍ وَكُلُّ مَا قَوْمَرِ عَلَيْهِ فَهُوَ مَيْسِرٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Moamar Bin Khallad,

(It has been narrated) from Abu Al-Hassan^{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'.¹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَالْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ دُرُسْتِ عَنْ زَيْدِ الشَّحَامِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ فَقَالَ الرَّجْسُ مِنَ الْأَوْثَانِ الشُّطْرُنْجُ وَالْقَوْلُ الزُّورُ الْغِنَاءُ .

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^{asws} about the Words of Allah^{azwj} Mighty and Majestic [22:30] therefore **avoid the uncleanness of the idols and avoid false words**. So he^{asws} said: 'The 'uncleanness of the idols' is the chess, and the 'false words' is the singing (music)'.¹²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ أَبِي بَجْرَانَ عَنْ مُثَنَّى الْحَنَاطِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) الشُّطْرُنْجُ وَالنَّزْدُ هُمَا الْمَيْسِرُ .

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 Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The chess and the dice, are both (classified as) the gambling'.¹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الشُّطْرُنْجُ مِنَ الْبَاطِلِ .

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^{asws} having said: 'The chess is from the falsehood'.¹⁴

¹¹ Al Kafi – V 6 – The Book of Drinks Ch 35 H 1

¹² Al Kafi – V 6 – The Book of Drinks Ch 35 H 2

¹³ Al Kafi – V 6 – The Book of Drinks Ch 35 H 3

¹⁴ Al Kafi – V 6 – The Book of Drinks Ch 35 H 4

ابن أبي عمير عن محمد بن الحكم أحي هشام بن الحكم عن عمر بن يزيد عن أبي عبد الله (عليه السلام) قال إن لله في كل ليلة من شهر رمضان عتقاء من النار إلا من أظطر على مسكر أو مشاحن أو صاحب شاهين قال قلت و أي شيء صاحب شاهين قال الشطرنج .

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’.¹⁵

محمد بن يحيى عن أحمد بن محمد بن فضال عن ابن فضال عن علي بن عتبة عن ابن بكير عن زرارة عن أبي عبد الله (عليه السلام) أنه سئل عن الشطرنج و عن لعبة شبيب التي يقال لها لعبة الأمير و عن لعبة الثلاث فقال أ رأيتك إذا ميز الحق من الباطل مع أيهما يكون قال قلت مع الباطل قال فلا خير فيه .

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’.¹⁶

علي بن إبراهيم عن أبيه عن ابن أبي عمير عن بعض أصحابه عن أبي عبد الله (عليه السلام) في قول الله تبارك و تعالى فاجتنبوا الرجس من الأوثان و اجتنبوا قول الزور قال الرجس من الأوثان هو الشطرنج و قول الزور العناء .

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)’.¹⁷

محمد بن يحيى عن أحمد بن محمد بن محمد بن سنان عن عبد الملك القمي قال كنت أنا و إدريس أحي عند أبي عبد الله (عليه السلام) فقال إدريس جعلنا الله فداك ما الميسر فقال أبو عبد الله (عليه السلام) هي الشطرنج قال فقلت أما إنهم يؤولون إنهما الترد قال و الترد أيضاً .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abdul Malik Al Qummy who said,

¹⁵ Al Kafi – V 6 – The Book of Drinks Ch 35 H 5

¹⁶ Al Kafi – V 6 – The Book of Drinks Ch 35 H 6

¹⁷ Al Kafi – V 6 – The Book of Drinks Ch 35 H 7

'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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَبْدِ اللَّهِ بْنِ عَاصِمٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ الْمِشَمِيِّ عَنْ رِئَعِيِّ بْنِ عَبْدِ اللَّهِ عَنِ الْمُضَنَّبِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنْ هَذِهِ الْأَشْيَاءِ الَّتِي يَلْعَبُ بِهَا النَّاسُ التَّرْدُ وَ الشُّطْرُنْجِ حَتَّى انْتَهَيْتُ إِلَى السُّدْرِ فَقَالَ إِذَا مَيَّرَ اللَّهُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ فِي أُيُّهُمَا يَكُونُ قُلْتُ مَعَ الْبَاطِلِ قَالَ فَمَا لَكَ وَ لِبَاطِلٍ .

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

سَهْلٌ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ الْحُسَيْنِ بْنِ عُمَرَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ يَغْفِرُ اللَّهُ فِي شَهْرِ رَمَضَانَ إِلَّا لِثَلَاثَةٍ صَاحِبِ مُسْكَرٍ أَوْ صَاحِبِ شَاهِدِينَ أَوْ مُشَاحِنٍ .

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

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ أَبِي أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الشُّطْرُنْجُ مَيْسِرٌ وَ التَّرْدُ مَيْسِرٌ .

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:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادِ بْنِ عَيْسَى قَالَ دَخَلَ رَجُلٌ مِنَ الْبَصْرِيِّينَ عَلَى أَبِي الْحَسَنِ الْأَوَّلِ (عَلَيْهِ السَّلَام) فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنِّي أَفْعُدُ مَعَ قَوْمٍ يَلْعَبُونَ بِالشُّطْرُنْجِ وَ لَسْتُ أَلْعَبُ بِهَا وَ لَكِنْ أَنْظُرُ فَقَالَ مَا لَكَ وَ لِمَ جَلِيسٍ لَا يَنْظُرُ اللَّهُ 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^{asws} the 1st so he said to him^{asws}, ‘May I be sacrificed for you^{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^{asws} said: ‘What is it to you and a gathering which Allah^{azwj} does not Look at its people?’²²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ سُئِلَ عَنِ الشَّطْرَنْجِ فَقَالَ دَعُوا
الْمَجُوسِيَّةَ لِأَهْلِهَا لَعَنَهَا اللَّهُ .

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Ziyad,

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ جَعْفَرٍ عَنِ الرَّضَا (عَلَيْهِ السَّلَام) قَالَ
جَاءَ رَجُلٌ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فَقَالَ يَا أَبَا جَعْفَرٍ مَا تَقُولُ فِي الشَّطْرَنْجِ الَّتِي يَلْعَبُ بِهَا النَّاسُ فَقَالَ أَخْبَرَنِي أَبِي عَلِيُّ بْنُ
الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ كَانَ نَاطِقًا فَكَانَ
مَنْطِقُهُ لِعَيْرِ دَكَرِ اللَّهِ عَزَّ وَجَلَّ كَانَ لَاغِيًا وَمَنْ كَانَ صَامِتًا فَكَانَ صَمْتُهُ لِعَيْرِ دَكَرِ اللَّهِ كَانَ سَاهِيًا ثُمَّ سَكَتَ فَقَامَ الرَّجُلُ وَ
انصرفت .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Musa Bin Al Qasim, from Muhammad Bin Ali Bin Ja'far,

(It has been narrated) from Al-Reza^{asws} having said: ‘A man came over to Abu Ja'far^{asws}, so he said, ‘O Abu Ja'far^{asws}! What are you^{asws} saying regarding the chess which the people are playing with?’ So he^{asws} said: ‘My^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws} informed me^{asws} from Al-Husayn^{asws} Bin Ali^{asws}, from Amir Al-Momineen^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who spoke and his speech was for other than the Mention of Allah^{azwj} Mighty and Majestic, it would be vain, and the one who was silent, so his silence was for other than remembering Allah^{azwj}, is would be forgetfulness’. Then he^{asws} was silent, so the man stood up and left’.²⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مُحَمَّدٍ عَنِ ابْنِ رَبَائِبٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَقُلْتُ جُعِلْتُ
فِدَاكَ مَا تَقُولُ فِي الشَّطْرَنْجِ قَالَ الْمُقَلَّبُ هَذَا كَالْمُقَلَّبِ لَحْمِ الْخِنْزِيرِ فَقُلْتُ مَا عَلَى مَنْ قَلَبَ لَحْمَ الْخِنْزِيرِ قَالَ يَغْسِلُ يَدَهُ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib who said,

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

²² Al Kafi – V 6 – The Book of Drinks Ch 35 H 12

²³ Al Kafi – V 6 – The Book of Drinks Ch 35 H 13

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^{asws} said: 'He should wash his hand'.²⁵

سَهْلُ بْنُ زِيَادٍ عَنْ عَلِيِّ بْنِ سَعِيدٍ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنْ أَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَام) قَالَ الْمُطَّلَعُ فِي الشَّطْرَنْجِ كَالْمُطَّلَعِ فِي النَّارِ .

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

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ نَهَى رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَنِ اللَّعِبِ بِالشَّطْرَنْجِ وَ النَّزْدِ .

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

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

²⁵ Al Kafi – V 6 – The Book of Drinks Ch 35 H 15

²⁶ Al Kafi – V 6 – The Book of Drinks Ch 35 H 16

²⁷ Al Kafi – V 6 – The Book of Drinks Ch 35 H 17

APPENDIX I:

Lengthy Ahadeeth Referring to Gambling

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ وَ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ جَمِيعاً عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ حُمْرَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) وَ ذَكَرَ هَؤُلَاءِ عِنْدَهُ وَ سُوءُ حَالِ الشَّيْعَةِ عِنْدَهُمْ

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 Hamza, 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 –

فَقَالَ إِنِّي سِرْتُ مَعَ أَبِي جَعْفَرٍ الْمَنْصُورِ وَ هُوَ فِي مَوْكِبِهِ وَ هُوَ عَلَى فَرَسٍ وَ بَيْنَ يَدَيْهِ خَيْلٌ وَ مِنْ خَلْفِهِ خَيْلٌ وَ أَنَا عَلَى حِمَارٍ إِلَى جَانِبِهِ فَقَالَ لِي يَا أَبَا عَبْدِ اللَّهِ قَدْ كَانَ فَيَنْبَغِي لَكَ أَنْ تَفْرَحَ بِمَا أَعْطَانَا اللَّهُ مِنَ الْمُؤَدَّةِ وَ فَتَحَ لَنَا مِنَ الْعِزِّ وَ لَا تُخْبِرَ النَّاسَ أَنَّكَ أَحَقُّ بِهَذَا الْأَمْرِ مِنَّا وَ أَهْلَ بَيْتِكَ فَتُعْرِيْنَا بِكَ وَ بِهِمْ

So he^{asws} 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 I^{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.

قَالَ فُقُلْتُ وَ مِنْ رِئَعِ هَذَا إِلَيْكَ عَنِّي فَقَدْ كَذَبَ فَقَالَ لِي أ تَحْلِفُ عَلَيَّ مَا تَقُولُ قَالَ فُقُلْتُ إِنَّ النَّاسَ سَحَرَهُ يَعْني يُجْبُونَ أَنْ يُسْئِدُوا قَلْبَكَ عَلَيَّ فَلَا تُمَكِّنُهُمْ مِنْ سَمْعِكَ فَإِنَّا إِلَيْكَ أَحْوَجُ مِنْكَ إِلَيْنَا فَقَالَ لِي تَذَكُرُ يَوْمَ سَأَلْتُكَ هَلْ لَنَا مُلْكٌ فُقُلْتُ نَعَمْ طَوِيلٌ عَرِيضٌ شَدِيدٌ فَلَا تَزَالُونَ فِي مُهَلَّةٍ مِنْ أَمْرِكُمْ وَ فُسْحَةٍ مِنْ دُنْيَاكُمْ حَتَّى تُصَيَّبُوا مِنَّا دَمًا حَرَامًا فِي شَهْرِ حَرَامٍ فِي بَلَدٍ حَرَامٍ فَعَرَفْتُ أَنَّهُ قَدْ حَفِظَ الْحَدِيثَ فُقُلْتُ لَعَلَّ اللَّهَ عَزَّ وَ جَلَّ أَنْ يَكْفِيكَ فَإِنِّي لَمْ أَحْصِكَ بِهَذَا وَ إِنَّمَا هُوَ حَدِيثٌ رَوَيْتَهُ ثُمَّ لَعَلَّ غَيْرَكَ مِنْ أَهْلِ بَيْتِكَ يَتَوَلَّى ذَلِكَ فَسَكَتَ عَنِّي

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^{asws}.

فَلَمَّا رَجَعْتُ إِلَى مَنْزِلِي أَتَانِي بَعْضُ مَوَالِينَا فَقَالَ جُعِلْتُ فِدَاكَ وَاللَّهِ لَقَدْ رَأَيْتُكَ فِي مَوْكِبِ أَبِي جَعْفَرٍ وَأَنْتَ عَلَى جِمَارٍ وَهُوَ عَلَى فَرَسٍ وَقَدْ أَشْرَفَ عَلَيْكَ يُكَلِّمُكَ كَأَنَّكَ تَحْتَهُ فَقُلْتُ بَيْنِي وَبَيْنَ نَفْسِي هَذَا حُجَّةُ اللَّهِ عَلَى الْخَلْقِ وَصَاحِبُ هَذَا الْأَمْرِ الَّذِي يُقْتَدَى بِهِ وَهَذَا الْأَخْرُ يَعْمَلُ بِالْجَوْرِ وَيَقْتُلُ أَوْلَادَ الْأَنْبِيَاءِ وَيَسْفِكُ الدِّمَاءَ فِي الْأَرْضِ بِمَا لَا يُحِبُّ اللَّهُ وَهُوَ فِي مَوْكِبِهِ وَأَنْتَ عَلَى جِمَارٍ فَدَخَلْتَنِي مِنْ ذَلِكَ شَكٌّ حَتَّى خِفْتُ عَلَى دِينِي وَنَفْسِي

When I^{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^{f^{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 the 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'.

قَالَ فَقُلْتُ لَوْ رَأَيْتَ مَنْ كَانَ حَوْلِي وَبَيْنَ يَدَيَّ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي مِنَ الْمَلَائِكَةِ لَأَحْتَفَرْتُهُ وَاحْتَفَرْتِ مَا هُوَ فِيهِ فَقَالَ الْآنَ سَكَنَ قَلْبِي

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'.

ثُمَّ قَالَ إِلَى مَتَى هَؤُلَاءِ يَمْلِكُونَ أَوْ مَتَى الرِّاحَةُ مِنْهُمْ فَقُلْتُ أَلَيْسَ تَعْلَمُ أَنَّ لِكُلِّ شَيْءٍ مُدَّةً قَالَ بَلَى فَقُلْتُ هَلْ يَنْفَعُكَ عِلْمُكَ أَنَّ هَذَا الْأَمْرَ إِذَا جَاءَ كَانَ أَسْرَعَ مِنْ طَرْفَةِ الْعَيْنِ إِنَّكَ لَوْ تَعْلَمُ حَالَهُمْ عِنْدَ اللَّهِ عَزَّ وَجَلَّ وَكَيْفَ هِيَ كُنْتَ لَهُمْ أَشَدَّ بُغْضًا وَ لَوْ جَهَدْتَ أَوْ جَهَدَ أَهْلُ الْأَرْضِ أَنْ يُدْخِلُوهُمْ فِي أَشَدِّ مَا هُمْ فِيهِمْ مِنَ الْإِثْمِ لَمْ يَقْدِرُوا فَلَا يَسْتَفِيزُكَ الشَّيْطَانُ

Then he said, 'Until when will these be ruling (us), or until when will we get rest from them (their injustices)?' I^{asws} said: 'Do you not know that there is a time allocated for everything?' He said, 'Yes'. So I^{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.

فَإِنَّ الْعِزَّةَ لِلَّهِ وَرَسُولِهِ وَ لِلْمُؤْمِنِينَ وَ لِكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ أَلَا تَعْلَمُ أَنَّ مَنْ انْتَضَرَ أَمْرَنَا وَ صَبَرَ عَلَى مَا يَرَى مِنَ الْأَذَى وَ الْخَوْفِ هُوَ عَدَا فِي زُمْرَتِنَا فَإِذَا رَأَيْتَ الْحَقَّ قَدْ مَاتَ وَ ذَهَبَ أَهْلُهُ وَ رَأَيْتَ الْجُورَ قَدْ شَبِلَ الْبِلَادَ وَ رَأَيْتَ الْقُرْآنَ قَدْ خَلِقَ وَ أَحْدَثَ فِيهِ مَا لَيْسَ فِيهِ وَ وُجَّهَ عَلَى الْأَهْوَاءِ وَ رَأَيْتَ الدِّينَ قَدْ انْكَفَأَ كَمَا يَنْكَفِي الْمَاءُ

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,

وَرَأَيْتُ أَهْلَ الْبَاطِلِ قَدْ اسْتَعْلَوْا عَلَى أَهْلِ الْحَقِّ وَرَأَيْتُ الشَّرَّ ظَاهِرًا لَا يُنْهَى عَنْهُ وَ يُعَدَّرُ أَصْحَابُهُ وَرَأَيْتُ الْفِسْقَ قَدْ ظَهَرَ وَ
اكَتَمَى الرَّجَالُ بِالرِّجَالِ وَ النِّسَاءُ بِالنِّسَاءِ وَرَأَيْتُ الْمُؤْمِنَ صَامِتًا لَا يُقْبَلُ قَوْلُهُ وَرَأَيْتُ الْفَاسِقَ يَكْذِبُ وَ لَا يُرَدُّ عَلَيْهِ كَذِبُهُ وَ فِرْيَتُهُ
وَ رَأَيْتُ الصَّغِيرَ يَسْتَحْقِرُ بِالْكَبِيرِ وَرَأَيْتُ الْأَرْحَامَ قَدْ تَفَطَّعَتْ وَرَأَيْتُ مَنْ يَمْتَدِّحُ بِالْفِسْقِ يَضْحَكُ مِنْهُ وَ لَا يُرَدُّ عَلَيْهِ قَوْلُهُ

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 committers, 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 belittling 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,

وَ رَأَيْتُ الْعُلَامَ يُعْطِي مَا تُعْطِي الْمَرْأَةُ وَ رَأَيْتُ النِّسَاءَ يَتَزَوَّجْنَ النِّسَاءَ وَ رَأَيْتُ النِّسَاءَ قَدْ كَثُرَ وَ رَأَيْتُ الرَّجُلَ يُنْفِقُ الْمَالَ فِي غَيْرِ
طَاعَةِ اللَّهِ فَلَا يُنْهَى وَ لَا يُؤْحَدُ عَلَى يَدَيْهِ وَ رَأَيْتُ النَّاطِرَ يَتَعَوَّذُ بِاللَّهِ مِمَّا يَرَى الْمُؤْمِنَ فِيهِ مِنَ الاجْتِهَادِ وَ رَأَيْتُ الْحَارَ يُؤْذِي جَارَهُ
وَ لَيْسَ لَهُ مَانِعٌ وَ رَأَيْتُ الْكَافِرَ فَرِحًا لِمَا يَرَى فِي الْمُؤْمِنِ مَرِحًا لِمَا يَرَى فِي الْأَرْضِ مِنَ الْفَسَادِ وَ رَأَيْتُ الْخُمُورَ تُشْرَبُ عَلَانِيَةً وَ
يَجْتَمِعُ عَلَيْهَا مَنْ لَا يَخَافُ اللَّهَ عَزَّ وَ جَلَّ

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,

وَ رَأَيْتُ الْأَمْرَ بِالْمَعْرُوفِ ذَلِيلًا وَ رَأَيْتُ الْفَاسِقَ فِيمَا لَا يُحِبُّ اللَّهُ قَوِيًّا مَحْمُودًا وَ رَأَيْتُ أَصْحَابَ الْآيَاتِ يُحْتَقِرُونَ وَ يُحْتَقَرُونَ مِنْ
جُبُّهُمْ وَ رَأَيْتُ سَبِيلَ الْخَيْرِ مُنْقَطِعًا وَ سَبِيلَ الشَّرِّ مَسْلُوكًا وَ رَأَيْتُ بَيْتَ اللَّهِ قَدْ عَطَّلَ وَ يُؤْمَرُ بِشْرِكِهِ وَ رَأَيْتُ الرَّجُلَ يَقُولُ مَا لَا
يُفْعَلُ وَ رَأَيْتُ الرَّجَالَ يَتَسَمَّنُونَ لِلرِّجَالِ وَ النِّسَاءَ لِلنِّسَاءِ وَ رَأَيْتُ الرَّجُلَ مَعِيشَتُهُ مِنْ دُبُرِهِ وَ مَعِيشَةُ الْمَرْأَةِ مِنْ فَرْجِهَا وَ رَأَيْتُ
النِّسَاءَ يَتَّخِذْنَ الْمَحَالِسَ كَمَا يَتَّخِذُهَا الرَّجَالُ

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 man earning a living from his behind and the woman from her genitals, and you will see the women taking to the gatherings like the gatherings of the men,

وَرَأَيْتِ التَّائِبِينَ فِي وُلْدِ الْعَبَّاسِ قَدْ ظَهَرَ وَأَطْهَرُوا الْخِضَابَ وَامْتَشَطُوا كَمَا تَمْتَشِطُ الْمَرْأَةُ لِرُؤُوسِهَا وَأَعْطَوْا الرِّجَالَ الْأَمْوَالَ عَلَى فُرُوجِهِمْ وَتُنُوفِ فِي الرِّجْلِ وَتَعَايَرَ عَلَيْهِ الرِّجَالُ وَكَانَ صَاحِبُ الْمَالِ أَعَزَّ مِنَ الْمُؤْمِنِ وَكَانَ الرِّبَا ظَاهِرًا لَا يُعَيَّرُ وَكَانَ الرِّبَا تُمْتَدِّحُ بِهِ النِّسَاءُ وَرَأَيْتِ الْمَرْأَةَ تُصَانِعُ زَوْجَهَا عَلَى نِكَاحِ الرِّجَالِ وَرَأَيْتِ أَكْثَرَ النَّاسِ وَخَيْرَ بَيْتٍ مَنْ يُسَاعِدُ النِّسَاءَ عَلَى فِسْقِهِنَّ

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 praise 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,

وَرَأَيْتِ الْمُؤْمِنَ مَخْرُومًا مُحْتَقَرًا ذَلِيلًا وَرَأَيْتِ الْبِدْعَ وَ الرِّبَا قَدْ ظَهَرَ وَرَأَيْتِ النَّاسَ يَعْتَدُونَ بِشَاهِدِ الزُّورِ وَرَأَيْتِ الْحَرَامَ مُحَلَّلًا وَرَأَيْتِ الْحَلَالَ مُحَرَّمًا وَرَأَيْتِ الدِّينَ بِالرَّأْيِ وَ غَطَّلَ الْكِتَابَ وَ أَحْكَامَهُ وَرَأَيْتِ اللَّيْلَ لَا يُسْتَحْفَى بِهِ مِنَ الْمَرْءِ عَلَى اللَّهِ وَرَأَيْتِ الْمُؤْمِنَ لَا يَسْتَطِيعُ أَنْ يُنْكَرَ إِلَّا بِقَلْبِهِ وَرَأَيْتِ الْعَظِيمَ مِنَ الْمَالِ يُنْفِقُ فِي سَخَطِ اللَّهِ عَزَّ وَ جَلَّ وَرَأَيْتِ الْوَلَاةَ يُعْرَبُونَ أَهْلَ الْكُفْرِ وَ يُبَاعِدُونَ أَهْلَ الْخَيْرِ وَرَأَيْتِ الْوَلَاةَ يَرْتَشُونَ فِي الْحُكْمِ وَرَأَيْتِ الْوَلَاةَ قَبَالَةً لِمَنْ زَادَ

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}, 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,

وَرَأَيْتِ ذَوَاتِ الْأَرْحَامِ يُنْكَحْنَ وَ يُكْتَفَى بِهِنَّ وَرَأَيْتِ الرَّجُلَ يُفْتَلُ عَلَى الشُّهْمَةِ وَ عَلَى الظَّنِّ وَ يَتَعَايَرُ عَلَى الرَّجُلِ الذَّكَرِ فَيَبْدُلُ لَهُ نَفْسَهُ وَ مَالَهُ وَرَأَيْتِ الرَّجُلَ يُعَيَّرُ عَلَى إِثْبَانِ النِّسَاءِ وَرَأَيْتِ الرَّجُلَ يَأْكُلُ مِنْ كَسْبِ امْرَأَتِهِ مِنَ الشُّجُورِ يَعْلَمُ ذَلِكَ وَ يُقِيمُ عَلَيْهِ وَرَأَيْتِ الْمَرْأَةَ تَقْهَرُ زَوْجَهَا وَ تَعْمَلُ مَا لَا يَشْتَهِي وَ تُنْفِقُ عَلَى زَوْجِهَا وَرَأَيْتِ الرَّجُلَ يُكْرِى امْرَأَتَهُ وَ جَارِيَتَهُ وَ يَرْضَى بِاللَّذِي مِنْ الطَّعَامِ وَ الشَّرَابِ وَرَأَيْتِ الْأَيْمَانَ بِاللَّهِ عَزَّ وَ جَلَّ كَثِيرَةً عَلَى الزُّورِ وَرَأَيْتِ الْقِمَارَ قَدْ ظَهَرَ

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 woman overpowering her husband and doing what he does not like and spend on her husband, 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!

وَرَأَيْتَ الشَّرَابَ يُبَاعُ ظَاهِرًا لَيْسَ لَهُ مَانِعٌ وَرَأَيْتَ السَّاءَ يَبْدُلُنَ أَنْفُسَهُنَّ لِأَهْلِ الْكُفْرِ وَرَأَيْتَ الْمَلَاهِي قَدْ ظَهَرَتْ مُرَّ بِهَا لَا يَمْنَعُهَا أَحَدٌ أَحَدًا وَلَا يَجْتَرِئُ أَحَدٌ عَلَى مَنَعِهَا وَرَأَيْتَ الشَّرِيفَ يَسْتَدِلُّهُ الَّذِي يُخَافُ سُلْطَانَهُ وَرَأَيْتَ أَقْرَبَ النَّاسِ مِنَ الْوُلَاةِ مَنْ يَمْتَدِّحُ بِشَتْمَا أَهْلِ الْبَيْتِ وَرَأَيْتَ مَنْ يُجِبُّنَا بُرُورٌ وَلَا تُقْبَلُ شَهَادَتُهُ وَرَأَيْتَ الرُّورَ مِنَ الْقَوْلِ يُتَنَافَسُ فِيهِ وَرَأَيْتَ الْقُرْآنَ قَدْ ثَقُلَ عَلَى النَّاسِ اسْتِمَاعُهُ وَخَفَّ عَلَى النَّاسِ اسْتِمَاعُ الْبَاطِلِ

and you will see the intoxicating drinks being sold openly and there is no one to prevent it, and you will see the women giving themselves to the people of disbelief, and you will see the amusement clubs having appeared and the passer by does not prevent anyone nor does anyone having the guts to prevent it, and you will see the honourable one being humbled before the one whose authority they fear, and you will see the one who loves us^{asws} being falsified and his testimony not being accepted, and you will see the false words being competed for, and you will see the Quran has become heavy upon the people to listen to it and the people find it easier to listen to the falsehood,

وَرَأَيْتَ الْحَارَ يُكْرِمُ الْجَارَ خَوْفًا مِنْ لِسَانِهِ وَرَأَيْتَ الْحُدُودَ قَدْ عَطَلْتَ وَ عَمِلَ فِيهَا بِالْأَهْوَاءِ وَرَأَيْتَ الْمَسَاجِدَ قَدْ زُخِرَتْ وَرَأَيْتَ أَصْدَقَ النَّاسِ عِنْدَ النَّاسِ الْمُفْتَرِي الْكَذِبِ وَرَأَيْتَ الشَّرَّ قَدْ ظَهَرَ وَ السَّعْيِ بِالنَّمِيمَةِ وَرَأَيْتَ الْبُعْيَ قَدْ فَشَا وَرَأَيْتَ الْعِيْبَةَ تُسْتَمْلَحُ وَ يُبَشِّرُ بِهَا النَّاسَ بَعْضُهُمْ بَعْضًا وَرَأَيْتَ طَلَبَ الْحَجِّ وَ الْجِهَادِ لِعَبْرِ اللَّهِ وَرَأَيْتَ السُّلْطَانَ يَذِلُّ لِلْكَافِرِ الْمُؤْمِنِ وَرَأَيْتَ الْحُرَابَ قَدْ أُدِيلَ مِنَ الْعُمَرَانِ وَرَأَيْتَ الرَّجُلَ مَعِيشَتُهُ مِنْ بَحْسِ الْمِكْيَالِ وَ الْمِيزَانِ

and you will see the neighbour respecting the neighbour out of fear from his tongue, and you will see the Limits (Penalties of the Law) being neglected and being used in accordance with whims, and you will see the Masjids having been decorated, and you will see the most truthful one among the people to be the one who is a fabricator of the lies, and you will see the evil to have appeared and the pursuit of gossip, and you will see the transgression to be widespread, and you will see backbiting to be liked and some people giving glad tidings by it to the others, and you will see the seeking of the Pilgrimage and the Jihad for other than Allah^{azwj}, and you will see the Sultan humiliating the Believer for the sake of the infidel, you will see the demolition to be more than the construction, and you will see the man making a living out of under-estimation of the weights and measures (cheating by measuring less),

وَرَأَيْتَ سَفْكَ الدَّمَاءِ يُسْتَخْفَى بِهَا وَرَأَيْتَ الرَّجُلَ يَطْلُبُ الرَّئَاسَةَ لِعَرْضِ الدُّنْيَا وَ يَشْهَرُ نَفْسَهُ بِجُبْثِ اللِّسَانِ لِيُتَقَى وَ تُسْنَدَ إِلَيْهِ الْأُمُورَ وَرَأَيْتَ الصَّلَاةَ قَدْ اسْتُخِفَّتْ بِهَا وَرَأَيْتَ الرَّجُلَ عِنْدَهُ الْمَالُ الْكَثِيرُ ثُمَّ لَمْ يَرْكَبْهُ مِنْدُ مَلِكِهِ وَرَأَيْتَ الْمَيْتَ يُبَشِّرُ مِنْ قَبْرِهِ وَ

يُؤَدَى وَ تُبَاعُ أَكْفَانُهُ وَ رَأَيْتَ الْهَرَجَ قَدْ كَثُرَ وَ رَأَيْتَ الرَّجُلَ يُمَسِي نَشْوَانَ وَ يُصْبِحُ سَكْرَانَ لَا يَهْتَمُّ بِمَا النَّاسُ فِيهِ وَ رَأَيْتَ الْبَهَائِمَ تُنْكَحُ وَ رَأَيْتَ الْبَهَائِمَ يَفْرِسُ بَعْضُهَا بَعْضًا

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,

وَ رَأَيْتَ الرَّجُلَ يَخْرُجُ إِلَى مُصَلَّاهُ وَ يَرْجِعُ وَ لَيْسَ عَلَيْهِ شَيْءٌ مِنْ ثِيَابِهِ وَ رَأَيْتَ قُلُوبَ النَّاسِ قَدْ قَسَتْ وَ جَمَدَتْ أَعْيُنُهُمْ وَ تَعْمَلُ الدُّكْرُ عَلَيْهِمْ وَ رَأَيْتَ السُّخْتِ قَدْ ظَهَرَ يُتَنَافَسُ فِيهِ وَ رَأَيْتَ الْمُصَلِّيَ إِنَّمَا يُصَلِّي لِيَرَاهُ النَّاسُ وَ رَأَيْتَ الْفَقِيهَ يَتَفَقَّهُ لِعَيرِ الدِّينِ يَطْلُبُ الدُّنْيَا وَ الرَّئَاسَةَ وَ رَأَيْتَ النَّاسَ مَعَ مَنْ غَلَبَ وَ رَأَيْتَ طَالِبَ الْحَلَالِ يُدْمُ وَ يُعَيَّرُ وَ طَالِبَ الْحَرَامِ يُدْمُ وَ يُعْظَمُ وَ رَأَيْتَ الْحَرَمَيْنِ يُعْمَلُ فِيهِمَا بِمَا لَا يُحِبُّ اللَّهُ لَا يَمْنَعُهُمْ مَانِعٌ وَ لَا يَحُولُ بَيْنَهُمْ وَ بَيْنَ الْعَمَلِ الْفَيْحِ أَحَدٌ وَ رَأَيْتَ الْمَعَارِفَ ظَاهِرَةً فِي الْحَرَمَيْنِ

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^{azwj} 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),

وَ رَأَيْتَ الرَّجُلَ يَتَكَلَّمُ بِشَيْءٍ مِنَ الْحَقِّ وَ يَأْمُرُ بِالْمَعْرُوفِ وَ يَنْهَى عَنِ الْمُنْكَرِ فَيُثَمِّمُ إِلَيْهِ مَنْ يَنْصَحُهُ فِي نَفْسِهِ فَيَقُولُ هَذَا عَنكَ مَوْضُوعٌ وَ رَأَيْتَ النَّاسَ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ وَ يَقْتَدُونَ بِأَهْلِ الشُّرُورِ وَ رَأَيْتَ مَسَلَكَ الْخَيْرِ وَ طَرِيقَهُ خَالِيًا لَا يَسْلُكُهُ أَحَدٌ وَ رَأَيْتَ الْمَيِّتَ يُهْرَأُ بِهِ فَلَا يَفْرَعُ لَهُ أَحَدٌ وَ رَأَيْتَ كُلَّ عَامٍ يَخْدُثُ فِيهِ مِنَ الشَّرِّ وَ الْبِدْعَةِ أَكْثَرُ مِمَّا كَانَ وَ رَأَيْتَ الْخَلْقَ وَ الْمَجَالِسَ لَا يُتَابِعُونَ إِلَّا الْأَعْيُنَاءَ وَ رَأَيْتَ الْمُحْتَاجَ يُعْطَى عَلَى الضَّحِكِ بِهِ وَ يُرْحَمُ لِعَيرِ وَجْهِ اللَّهِ

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^{azwj},

وَرَأَيْتِ الْآيَاتِ فِي السَّمَاءِ لَا يَفْرَعُ لَهَا أَحَدٌ وَرَأَيْتِ النَّاسَ يَتَسَافِدُونَ كَمَا يَتَسَافِدُ الْبَهَائِمُ لَا يُنْكِرُ أَحَدٌ مُنْكَرًا تَخَوُّفًا مِنَ النَّاسِ وَرَأَيْتِ الرَّجُلَ يُنْفِقُ الْكَثِيرَ فِي غَيْرِ طَاعَةِ اللَّهِ وَ يَمْتَعُ الْيَسِيرَ فِي طَاعَةِ اللَّهِ وَرَأَيْتِ الْمُتَّقُونَ قَدْ ظَهَرَ وَ اسْتُحْفَفَ بِالْوَالِدَيْنِ وَ كَانَا مِنْ أَسْوَأِ النَّاسِ حَالًا عِنْدَ الْوَلَدِ وَ يَفْرَحُ بِأَنْ يَفْتَرِيَ عَلَيْهِمَا وَرَأَيْتِ النَّسَاءَ وَ قَدْ غَلَبْنَ عَلَى الْمُلْكِ وَ غَلَبْنَ عَلَى كُلِّ أَمْرٍ لَا يُؤْتَى إِلَّا مَا لَهُنَّ فِيهِ هَوَى وَرَأَيْتِ ابْنَ الرَّجُلِ يَفْتَرِي عَلَى أَبِيهِ وَ يَدْعُو عَلَى وَالِدَيْهِ وَ يَفْرَحُ بِمَوْتِهِمَا

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^{azwj} and being prevented easily (to spend) in the obedience to Allah^{azwj}, and you will see the impiety 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,

وَ رَأَيْتِ الرَّجُلَ إِذَا مَرَّ بِهِ يَوْمٌ وَ لَمْ يَكْسِبْ فِيهِ الذَّنْبَ الْعَظِيمَ مِنْ فُجُورٍ أَوْ بَحْسٍ مَكِيلٍ أَوْ مِيزَانٍ أَوْ غَشْيَانٍ حَرَامٍ أَوْ شُرْبِ مُسْكِرٍ كَثِيرًا حَزِينًا يَحْسَبُ أَنَّ ذَلِكَ الْيَوْمَ عَلَيْهِ وَضِيعَةٌ مِنْ عُمْرِهِ وَرَأَيْتِ السُّلْطَانَ يَحْتَكِرُ الطَّعَامَ وَرَأَيْتِ أَمْوَالَ دَوِي الْقُرْبَى تُفْسَمُ فِي الزُّورِ وَ يُتَّقَمَرُ بِهَا وَ تُشْرَبُ بِهَا الْخُمُورُ وَرَأَيْتِ الْحَمْرَ يُتَدَاوَى بِهَا وَ يُوصَفُ لِلْمَرِيضِ وَ يُسْتَشْفَى بِهَا

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.

وَ رَأَيْتِ النَّاسَ قَدْ اسْتَوَوْا فِي تَرْكِ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ تَرْكِ التَّدْيِينِ بِهِ وَ رَأَيْتِ رِيَّاحَ الْمُنَافِقِينَ وَ أَهْلَ النَّفَاقِ قَائِمَةً وَ رِيَّاحَ أَهْلِ الْحَقِّ لَا تَحْرُكُ وَ رَأَيْتِ الْأَذَانَ بِالْأَجْرِ وَ الصَّلَاةَ بِالْأَجْرِ وَ رَأَيْتِ الْمَسَاجِدَ مُحْتَشِبَةً مِمَّنْ لَا يَخَافُ اللَّهَ مُحْتَمِعُونَ فِيهَا لِلْغَيْبَةِ وَ أَكَلِ لُحُومِ أَهْلِ الْحَقِّ وَ يَتَوَاصَفُونَ فِيهَا شَرَابَ الْمُسْكِرِ وَ رَأَيْتِ السُّكْرَانَ يُصَلِّي بِالنَّاسِ وَ هُوَ لَا يَعْقِلُ وَ لَا يُشَانُ بِالسُّكْرِ وَ إِذَا سَكِرَ أُكْرِمَ وَ اتَّقَى وَ حَيْفَ وَ تَرِكَ لَا يُعَاقَبُ وَ يُعَذَّرُ بِسُّكْرِهِ

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^{azwj}, 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,

وَرَأَيْتَ مَنْ أَكَلَ أَمْوَالَ الْيَتَامَى يُحْمَدُ بِصَلَاحِهِ وَرَأَيْتَ الْفُضَاةَ يَفْضُونَ بِخِلَافِ مَا أَمَرَ اللَّهُ وَرَأَيْتَ الْوَالِدَةَ يَأْتُمُونَ الْخَوْنَةَ لِلطَّمَعِ وَرَأَيْتَ الْمِيرَاثَ قَدْ وَضَعْتَهُ الْوَالِدَةُ لِأَهْلِ الْفُسُوقِ وَالْجُرْأَةِ عَلَى اللَّهِ يَأْخُذُونَ مِنْهُمْ وَيُحْلُونَهُمْ وَمَا يَشْتَهُونَ وَرَأَيْتَ الْمَنَابِرَ يُؤْمَرُ عَلَيْهَا بِالْتَّقْوَىٰ وَلَا يَعْمَلُ الْقَائِلُ بِمَا يَأْمُرُ وَرَأَيْتَ الصَّلَاةَ قَدْ اسْتُخِفَّ بِأَوْقَاتِهَا وَرَأَيْتَ الصَّدَقَةَ بِالشَّفَاعَةِ لَا يُرَادُ بِهَا وَجْهَ اللَّهِ وَلَا يُعْطَىٰ لِطَلَبِ النَّاسِ

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,

وَرَأَيْتَ النَّاسَ هُمُّهُمْ بَطُونُهُمْ وَفُرُوجُهُمْ لَا يُبَالُونَ بِمَا أَكَلُوا وَمَا نَكَحُوا وَرَأَيْتَ الدُّنْيَا مُقْبِلَةً عَلَيْهِمْ وَرَأَيْتَ أَعْلَامَ الْحَقِّ قَدْ دَرَسَتْ فَكُنْ عَلَىٰ حَذَرٍ وَاطْلُبْ إِلَى اللَّهِ عَزَّ وَجَلَّ النَّجَاةَ وَاعْلَمْ أَنَّ النَّاسَ فِي سَخَطِ اللَّهِ عَزَّ وَجَلَّ وَإِنَّمَا يُمَهِّلُهُمْ لِأَمْرِ يُرَادُ بِهِمْ

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.

فَكُنْ مُتَرَقِّبًا وَاجْتَهِدْ لِيَرَاكَ اللَّهُ عَزَّ وَجَلَّ فِي خِلَافِ مَا هُمْ عَلَيْهِ فَإِنْ نَزَلَ بِهِمُ الْعَذَابُ وَكُنْتَ فِيهِمْ عَجَلْتَ إِلَىٰ رَحْمَةِ اللَّهِ وَ إِنْ أُخْرِجْتَ ابْتُلُوا وَكُنْتَ قَدْ خَرَجْتَ بِمَا هُمْ فِيهِ مِنَ الْجُرْأَةِ عَلَى اللَّهِ عَزَّ وَجَلَّ وَاعْلَمْ أَنَّ اللَّهَ لَا يُضِيْعُ أَجْرَ الْمُحْسِنِينَ وَأَنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ .

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'.²⁸

العياشي: عن حمدويه: عن محمد بن عيسى، قال: سمعته يقول:

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

كتب إليه إبراهيم بن عنبسة- يعني إلى علي بن محمد (عليه السلام)-: إن رأى سيدي و مولاي أن يخبرني عن قول الله: يَسْئَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ الْآيَةِ، فما الميسر، جعلت فداك؟ فكتب: «كل ما قورم به فهو الميسر، و كل مسكر حرام».

'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'.²⁹

الحسين، عن موسى بن القاسم البجلي، عن محمد بن علي بن جعفر بن محمد، عن أبيه، عن أخيه موسى، عن أبيه جعفر (عليهم السلام)، قال: «الترد و الشطرنج من الميسر».

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)'.³⁰

عن عامر بن السمط، عن علي بن الحسين (عليه السلام)، قال: «الخمر من ستة: التمر، و الزبيب، و الحنطة، و الشعير، و العسل، و الذرة».

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'.³¹

أبو علي الأشعري عن بعض أصحابنا و علي بن إبراهيم عن أبيه جميعاً عن الحسن بن علي بن أبي حمزة عن أبيه عن علي بن يقطين قال سأل المهدي أبا الحسن (عليه السلام) عن الخمر هل هي محرمة في كتاب الله عز و جل فإن الناس إنما يعرفون النهي عنها و لا يعرفون التحريم لها فقال له أبو الحسن (عليه السلام) بل هي محرمة في كتاب الله عز و جل يا أمير المؤمنين

²⁸ Al-Kafi, Vol. 8, H.14455

²⁹ تفسير العياشي 1: 105 / 311.

³⁰ تفسير العياشي 1: 106 / 312.

³¹ تفسير العياشي 1: 106 / 313.

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-Hassan^{asws} about the wine, ‘Is it a Prohibition in the Book of Allah^{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-Hassan^{asws} said to him: ‘But it is a Prohibition in the Book of Allah^{azwj} Mighty and Majestic, O commander of the faithful!’

فَقَالَ لَهُ فِي أَيِّ مَوْضِعٍ هِيَ مُحْرَمَةٌ فِي كِتَابِ اللَّهِ جَلَّ اسْمُهُ يَا أَبَا الْحُسَيْنِ فَقَالَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ وَ الْإِثْمَ وَ الْبَغْيَ بَعْدَ الْحَقِّ فَأَمَّا قَوْلُهُ مَا ظَهَرَ مِنْهَا يَعْنِي الرِّئَا الْمُعْلَنَ وَ نَصَبَ الرِّيَاسَاتِ الَّتِي كَانَتْ تَرْفَعُهَا الْمَوَاجِرُ لِلْمَوَاحِشِ فِي الْجَاهِلِيَّةِ

So he said to him^{asws}, ‘Which place is it Prohibited in the Book of Allah^{azwj}, Majestic is His^{azwj} Name, O Abu Al Hassan^{asws}?’ So he^{asws} said: ‘The Words of Allah^{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 His^{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’.

وَ أَمَّا قَوْلُهُ عَزَّ وَجَلَّ وَ مَا بَطَّنَ يَعْنِي مَا نَكَحَ مِنَ الْأَبْنَاءِ لِأَنَّ النَّاسَ كَانُوا قَبْلَ أَنْ يُبْعَثَ النَّبِيُّ (صلى الله عليه وآله) إِذَا كَانَ لِلرِّجُلِ زَوْجَةٌ وَ مَاتَ عَنْهَا تَزَوَّجَهَا ابْنُهُ مِنْ بَعْدِهِ إِذَا لَمْ تَكُنْ أُمَّهُ فَحَرَّمَ اللَّهُ عَزَّ وَجَلَّ ذَلِكَ

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 Prophet^{saww}, 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 Allah^{azwj} Mighty and Majestic Prohibited that.

وَ أَمَّا الْإِثْمُ فَإِنَّهَا الْحُمْرَةُ بِعَيْنِهَا وَ قَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ فِي مَوْضِعٍ آخَرَ يَسْتَعْلُونَكَ عَنِ الْخَمْرِ وَ الْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَ مَنَافِعٌ لِلنَّاسِ فَأَمَّا الْإِثْمُ فِي كِتَابِ اللَّهِ فَهِيَ الْحُمْرَةُ وَ الْمَيْسِرُ وَ إِثْمُهُمَا أَكْبَرُ كَمَا قَالَ اللَّهُ تَعَالَى

And as for **and sin**, so there are the wines exactly, and Allah^{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 Allah^{azwj}, so it is the wine and the gambling, and the sins of these two is greater, just as Allah^{azwj} the High has Said’.

قَالَ فَقَالَ الْمَهْدِيُّ يَا عَلِيُّ بْنُ يَعْطِينِ هَذِهِ وَ اللَّهُ فَتَوَى هَاشِمِيَّةً قَالَ قُلْتُ لَهُ صَدَقْتَ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُخْرِجْ هَذَا الْعِلْمَ مِنْكُمْ أَهْلَ الْبَيْتِ قَالَ فَوَ اللَّهُ مَا صَبَرَ الْمَهْدِيُّ أَنْ قَالَ لِي صَدَقْتَ يَا رَافِضِي .

He (the narrator) said, ‘So Al-Mahdy said, ‘O Ali Bin Yaqteen! By Allah^{azwj}, these are Hashimite *Fatwas*’. He (the narratoy) said, ‘I said to him, ‘You speak the truth, by Allah^{azwj}, O

commander of the faithful! The Praise is for Allah^{azwj} Whom did not Take away this Knowledge from you, the People^{asws} of the Household'. He (the narrator) said, 'So, by Allah^{azwj}, Al-Mahdy could not be patient and he said to me, 'You speak the truth, of 'Rafizy' (rejector)'.³²

(1) حدثنا علي بن ابراهيم بن هاشم قال حدثنا القسم بن الربيع الوراق عن محمد بن سنان عن صباح المدايني عن المفضل انه كتب إلى ابي عبد الله عليه السلام فجاءه هذا الجواب من ابي عبد الله عليه السلام اما بعد فاني اوصيك ونفسي بتقوى الله وطاعته فان من التقوى الطاعة والورع والتواضع لله والطمأنينة والاجتهاد والاخذ بامر والنصيحة لرسله والمسارة في مرضاته واجتناب ما نهى عنه فانه من يتق فقد احرز نفسه من النار باذن الله واصاب الخير كله في الدنيا والاخرة ومن امر بالتقوى فقد افلح الموعظة جعلنا الله من المتقين برحمته

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 Abdullah^{asws}, in the form of a reply which came from Abu Abdullah^{asws}: 'After this, I^{asws} advise you, and myself^{asws} to fear Allah^{azwj} and for obedience, for it is from the fear that the obedience comes, and the piety, and the humility to Allah^{azwj}, and the tranquillity, and the diligence, and the taking to His^{azwj} Commands, and the Advice of His^{azwj} Messengers^{as}, and the hastening to Please Him^{azwj}, and to stay clear of what has been Prohibited by Him^{azwj}. It is the one who fears, that has scored a victory for himself (protection) from the Fire, by the Permission of Allah^{azwj}, 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 Allah^{azwj} has Sent for the pious by His^{azwj} Mercy.

جائني كتابك فقرأته وفهمت الذى فيه فحمدت الله على سلامتك وعافية الله اياك البسنا الله واياك عافيته في الدنيا والاخرة كتبت تذكر ان قوما انا عرفهم كان اعجبك نحوهم و شأهم وانك ابغيت فيهم امورا يروى عنهم كرهتها لهم ولم تريهم الا طريقا حسنا ورعا وتخشعا وبلغك انهم يزعمون ان الدين انما هو معرفة الرجال ثم بعد ذلك إذا عرفتهم فاعمل ما شئت وذكرت انك قد عرفت ان اصل الدين معرفة الرجال فوفقك الله

Your letter came to me^{asws}, I read it and understood it's contents. I^{asws} Praised Allah^{azwj} for your safety and good health for you, through the intercession of Allah^{azwj}'s Blessing upon us^{asws}, 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. Allah^{azwj} Guided you.

وذكرت انه بلغك انهم يزعمون ان الصلوة والزكوة و صوم شهر رمضان والحج والعمرة والمسجد الحرام والبيت الحرام والمشعر الحرام والشهر الحرام هو رجل وان الطهر والاغتسال من الجنابة هو رجل و كل فريضة افترضها الله على عباده هو رجل وانهم ذكروا ذلك بزعمهم ان من عرف ذلك الرجل فقد اكتفى بعمله به من غير عمل وقد صلى واتى الزكوة وصام وحج واعتمر واغتسل من

³² Al Kafi – V 6 – The Book of Drinks Ch 19 H 1

الجنابة وتطهر وعظم حرمت الله والشهر الحرام و المسجد الحرام وانهم ذكروا من عرف هذا بعينه وتجده وثبت في قلبه جاز له ان يتهاون فليس له ان يجتهد في العمل وزعموا انهم إذا عرفوا ذلك الرجل فقد قبلت منه هذه الحدود لوقتها وان هم لم يعملوا بما

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 Allah^{azwj} 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 Allah^{azwj}, 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).

وانه بلغك انهم يزعمون ان الفواحش التي نهى الله عنها الخمر والميسر والربا والدم والميتة ولحم الخنزير هو رجل وذكروا ان ما حرم الله من نكاح الامهات والبنات والعمات والخالات وبنات الاخر وبنات الاخت وما حرم على المؤمنين من النساء فما حرم الله انما عنى بذلك نكاح نساء النبي وما سوى ذلك مباح كله وذكرت انه بلغك انهم يترادفون المرأة الواحدة ويشهدون بعضهم لبعض بالزور ويزعمون ان لهذا ظهرا وبطنا يعرفونه فالظاهر يتناسمون عنه يأخذون به مدافعة عنهم والباطن هو الذى يطلبون وبه امروا و يزعمهم

And it has reached you that they are alleging that the indecencies which Allah^{azwj} 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 Allah^{azwj} 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 Allah^{azwj} has Prohibited from it by that to marry the wives of the Prophet^{saww}, 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 'بطنا' 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.

كتبت تذكر الذى زعم عظيم من ذلك عليك حين بلغك وكتبت تسئلنى عن قولهم في ذلك احلال ام حرام وكتب تسئلنى عن تفسير ذلك وانا ابينه حتى لا تكون من ذلك في عمى ولا شبهة وقد كتبت اليك في كتابي هذا تفسير ما سألت عنه فاحفظه كله

كما قال الله في كتابه وتعيها اذن واعية واصفه لك بحلاله وانفى عنك حرامه ان شاء الله كما وصفت ومعرفته حتى تعرفه ان شاء الله فلا تنكره انشاء الله ولا قوة الا بالله والقوة لله جميعا

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, 'ان شاء الله' Allah^{azwj} Willing, and I^{asws} describe it to the extent that you will understand it, 'ان شاء الله' Allah^{azwj} Willing, so that you will not deny it, 'ان شاء الله' Allah^{azwj} Willing, and there is no Might except with Allah^{azwj}, and all the Might is with Allah^{azwj}.

اخبرك انه من كان يدين بهذه الصفة التي كتبت تسئلى عنها فهو عندي مشرك بالله تبارك وتعالى بين الشرك لا شك فيه واخبرك ان هذا القول كان من قوم سمعوا ما لم يعقلوه عن اهلهم ولم يعطوا فهم ذلك ولم يعرفوا حد ما سمعوا فوضعوا حدود تلك الاشياء مقايسة برأيهم ومنتهى عقولهم ولم يضعوها على حدود ما امروا كذبا وافتراء على الله ورسوله صلى الله عليه وآله وجرأة على المعاصي فكفى بهذا لهم جهلا ولو انهم وضعوها على حدودها التي حدث لهم وقبلوها لم يكن به باس ولكنهم حرفوها وتعذوا وكذبوا وتهاونوا بامر الله وطاعته ولكني اخبرك ان الله حددها بمحدودها لان لا يتعدى حدوده احد ولو كان الامر كما ذكروا لعذر الناس بجهلهم ما لم يصرفوا حد ما حد لهم ولكان المقصر والمتعدي حدود الله معذورا ولكن جعلها حدودا محدودة لا يتعداها الا مشرك كافر

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.

ثم قال تلك حدود الله فلا تعتدوها ومن يتعد حدود الله فأولئك هم الظالمون فاحبرك حقايق ان الله تبارك وتعالى اختار الاسلام لنفسه ديناً ورضى من خلقه فلم يقبل من احد الا به وبه بعث انبياءه ورسله

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 by it (Islam), and it was by it (Islam) that He^{azwj} Sent His^{azwj} Prophets^{as} and His^{azwj} Messengers^{as}.

ثم قال وبالحق انزلناه وبالحق نزل فعليه وبه بعث انبياءه ورسله ونبيه محمدا صلى الله عليه وآله فاختل الذين لم يعرفوا معرفة الرسل وولايتهم وطاعتهم هو الحلال المحلل ما احلوا والمحرم ما حرموا وهم اصله ومنهم الفروع الحلال وذلك سعيهم ومن فروعهم امرهم الحلال واقام الصلوة وابتاء الزكوة وصوم شهر رمضان وحج البيت والعمرة وتعظيم حرمت الله وشعائره ومشاعره وتعظيم البيت الحرام والمسجد الحرام والشهر الحرام والطهور والاعتسال من الجنابة ومكارم الاخلاق ومحاسنها وجميع البرة

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^{sawww} 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 ablution, and the good morals and its advantages, and all the good (righteousness).

ثم ذكر بعد ذلك فقال في كتابه ان الله يامر بالعدل والاحسان وابتاء ذى القربى وينهى عن الفحشاء والمنكر والبغى يعظكم لعلكم تذكرون فعددهم المحرم واولياؤهم الدخول في امرهم إلى يوم القيمة فيهم الفواحش وما ظهر منها وما بطن والخمر والميسر والربا والدم ولحم الخنزير فهم الحرام والمحرم اصل كل حرام وهم الشر واصل كل شر ومنهم فروع الشر كله ومن ذلك الفروع الحرام واستحلالهم اياها ومن فروعهم تكذيب الانبياء وحجود الاوصياء وركوب الفواحش الزنا والسرقه وشرب الخمر والنكرواكل مال اليتيم واكل الربوا والخدعة والخيانة وركوب الحرام كلها وانتهاك المعاصي

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 'اولياؤهم' (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^{as}, and fighting against the (Divine) successors^{as}, 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.

وانما امر الله بالعدل والاحسان وايتاء ذى القربى يعنى مودة ذى القربى وابتغاء طاعتهم وينهى عن الفحشاء والمنكر والبغى وهم اعداء الانبياء و اوصياء الانبياء وهم البغى من مودتهم فطاعتهم يعظكم بهذا لعلكم تذكرون و اخبرك انى لو قلت لك ان الفاحشة والخمر والميسر والزنا والميتة والدم ولحم الخنزير هو رجل وانت اعلم ان الله قد حرم هذا الاصل وحرم فرعه ونهى عنه و جعل ولايته كمن عبد من دون الله وثنا وشركا ومن دعا إلى عبادة نفسه فهو كفرعون إذ قال انا ربكم الاعلى فهذا كله على وجه ان شئت قلت هو رجل وهو إلى جهنم و من شايعه على ذلك فافهم مثل قول الله انما حرم عليكم الميتة والدم ولحم الخنزير ولصدقت ثم لو انى قلت انه فلان ذلك كله لصدقت ان فلانا هو المعبود المتعدى حدود الله التى نهى عنها ان يتعدى

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^{asws} obedience, and He^{azwj} (Says) ***and He forbids indecency and evil and rebellion***, and they are the enemies of the Prophets^{as} and the successors^{as} of the Prophets^{as}, and they have rebelled from their^{as} love.

(As Allah^{azwj} Says) ***He admonishes you that you may be mindful***, and I^{asws} inform you that if I^{asws} 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^{azwj} 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^{azwj}, and idols, and associated, and the one who called to the worship of his self, is like a Pharaoh^{la}.

(Allah^{azwj} Says) ***"[79:24] Then he said: I am your lord, the most high."*** So all this is on its perspective. Perhaps I^{asws} 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^{azwj} ***"[2:173] He has only forbidden you what dies of itself, and blood, and flesh of swine"*** and you will be ratified, then if I^{asws} 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^{azwj} which He^{azwj} has Forbidden to exceed from it.

ثم انى اخبرك ان الدين واصل الدين هو رجل وذلك الرجل هو اليقين وهو الايمان وهو امام امته واهل زمانه فمن عرف عرف الله ومن انكره انكر الله ودينه ومن جهله جهل الله ودينه وحدوده وشرايعه بغير ذلك الامام

Then I^{asws} hereby inform you that the Religion and the fundamentals of the Religion, it is a 'رجل' 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}.

كذلك جرى بان معرفة الرجال دين الله والمعرفة على وجهه معرفة ثابتة على بصيرة يعرف بها دين الله ويوصل بها إلى معرفة الله فهذه المعرفة الباطنة الثابتة بعينها الموجبة حقها المستوجب اهلها عليها الشكر لله التي من عليهم بها من من الله بمن به على من يشاء مع معرفة الظاهرة

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).

ومعرفة في الظاهرة فاهل المعرفة في الظاهر الذين علموا امرنا بالحق على غير علم لا يلحق باهل المعرفة في الباطن على بصيرتهم ولا يضلوا بتلك المعرفة المقصورة إلى حق معرفة الله كما قال في كتابه ولا يملك الذين يدعون من دونه الشفاعة إلى من شهد بالحق وهم يعلمون فمن شهد شهادة الحق لا يقعد عليه قلبه على بصيرة فيه كذلك من تكلم لا يقعد عليه قلبه لا يعاقب عليه عقوبة من عقد عليه قلبه وثبت على بصيرة فقد عرفت كيف كان حال رجال اهل المعرفة في الظاهر والاقرار بالحق على غير علم في قدم الدهر وحديثه إلى انتهى الامر إلى نبي الله وبعده إلى من صار إلى من انتهت إليه معرفتهم وانما عرفوا بمعرفة اعمالهم ودينهم الذي دان الله به المحسن باحسانه والمسيء باسائه وقد يقال انه من دخل في هذا الامر بغير يقين ولا بصيرة خرج منه كما دخل فيه رزقنا الله واياك معرفة ثابتة على بصيرة

And the recognition (Ma'arifat) with regards to the apparent (Zaahir) - so the people of the recognition (Ma'rifat) 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 (Taqqeer) 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 enters in 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.

واخبرك انى لو قلت ان الصلوة و الزكوة و صوم شهر رمضان والحج والعمرة والمسجد الحرام والبيت الحرام و المشعر الحرام والطهور والاعتسال من الجنابة وكل فريضة كان ذلك هو النبي الذي جاء به عند ربه لصدقت ان ذلك كله انما يعرف بالنبي ولولا معرفة ذلك النبي صلى الله عليه وآله وسلم والايمان به والتسليم له ما عرف ذلك فذلك من من الله على من يمين عليه ولولا ذلك لم يعرف شيئا من هذه فهذا كله ذلك النبي واصله وهو فرعه وهو دعائي إليه ودلني عليه وعرفنيه وامرني به واوجب على له الطاعة فيما امرني به لا يسعني جهله وكيف يسعني جهله ومن هو فيما بيني وبين الله وكيف تستقيم لى لولا انى اصف ان ديني هو الذي اتاني به ذلك النبي صلى الله عليه وآله ان اصف ان الدين غيره

And I^{asws} am informing you that if I^{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 I^{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.

وكيف لا يكون ذلك معرفة الرجل وانما هو الذي جاء به عن الله وانما انكر الذي من انكره بان قالوا ابعث الله بشرا رسولا ثم قالوا ابشر يهدوننا فكفروا بذلك الرجل وكذبوا به وقالوا لولا انزل عليك ملك فقال قل من انزل الكتاب الذي جاء به موسى نورا وهدى للناس ثم قال في آية اخرى ولو انزلنا ملكا لقضى الامر ثم لا ينظرون ولو جعلناه ملكا لجعلناه رجلا

And how can it not be that recognition of the person and he^{saww} is the one who came with it from Allah^{azwj}, and the one who denied him^{saww} would have denied Him^{azwj}. He^{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^{saww} and said, 'Suppose no Angel has Descended upon you^{saww}, so He^{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"**.

تبارك الله تعالى انما احب ان يعرف بالرجال وان يطاع بطاعتهم فجعلهم سبيله ووجهه الذى يؤتى منه لا يقبل الله من العباد غير ذلك لا يستل عما يفعل وهم يستلون فقال فيمن اوجب من محبته لذلك من يطع الرسول فقد اطاع الله ومن تولى فما ارسلناك عليهم حفيظا فمن قال لك ان هذه الفريضة كلها انما هي رجل وهو يعرف حد ما يتكلم به فقد صدق ومن قال على الصفة التى ذكرت بغير الطاعة لا يعنى التمسك في الاصل بترك الفروع لا يعنى بشهادة ان لا اله الا الله وبترك شهادة ان محمدا رسول الله صلى الله عليه وآله وسلم ولم يبعث الله نبيا قط الا بالبر والعدل والمكارم ومحاسن الاعمال والنهي عن الفواحش ما ظهر منها وما بطن فالباطن منه ولاية اهل الباطن والظاهر منه فروعهم ولم يبعث الله نبيا قط يدعوا إلى معرفة ليس معها طاعة في امر ونهى فانما يقبل الله من العباد العمل بالفرايض التى افترضها الله على حدودها مع معرفة من جئهم من عنده ودعاهم إليه

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

Allah^{azwj} does not Accept from the servants other than that, that He^{azwj} would not Question anything that they may do. So He^{azwj} Said, Making the love for him^{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^{azwj}, but leaves out the testimony that Muhammad^{saww} is the Rasool Allah^{azwj} then it's useless (one testimonies is of no value). And Allah^{azwj} never Sent a Prophet^{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^{asws}), and the apparent from it is their branches, and Allah^{azwj} did not Send a Prophet^{as} at all who would call to the recognition when there is no obedience in the Orders and Prohibitions. Allah^{azwj} Accepts the deeds from the servants of the obligation which Allah^{azwj} has Obligated upon them in reference to their Limits along with the recognition of the one^{saww} who came by it from Him^{azwj} and calls to Him^{azwj}.

فاول من ذلك معرفة من دعا إليه ثم طاعته فيما يقر به بمن لا طاعة له وانه من عرف اطاع حرم الحرام ظاهره وباطنه ولا يكون تحريم الباطن واستحلال الظاهر وانما حرم الظاهر بالباطن والباطن بالظاهر معا جميعا ولا يكون الاصل والفروع وباطن الحرام حرام وظاهره حلال ولا يحرم الباطن ويستحيل الظاهر وكذلك لا يستقيم الا يعرف صلوة الباطن ولا يعرف صلوة الظاهر ولا الزكوة ولا الصوم ولا الحج ولا العمرة والمسجد الحرام وجميع حرمان الله وشعائره وان ترك معرفة الباطن لان باطنه ظهره

So the first thing from that is the recognition of the one^{asws} who calls to Him^{azwj}, then obedience in whatsoever that he^{asws} 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^{azwj} and His^{azwj} Signs, and leave out the recognition of the hidden because of one's considering its hidden as its apparent.

ولا يستقيم ان ترك واحدة منها إذا كان الباطن حراما خبيثا فالظاهر منه انما يشبه الباطن بالظاهر فمن زعم ان ذلك انما هي المعرفة انه إذا عرف اكتفى بغير طاعة فقد كذب واشرك ذاك لم يعرف ولم يطع وانما قيل اعرف واعمل ما شئت من الخير فانه لا يقبل ذلك منك بغير معرفة فإذا عرفت فاعمل لنفسك ما شئت من الطاعة قل أو أكثر فانه مقبول منك

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.

اخبرك ان من عرف اطاع إذا عرف وصلى وصام واعتمر وعظم حرمان الله كلها ولم يدع منها شيئا وعمل بالبر كله ومكارم الاخلاق كلها ويجتنب سيئها وكل ذلك هو النبي صلى الله عليه وآله وسلم والنبي صلى الله عليه وآله اصله وهو اصل هذا كله لانه جاء ودل عليه وامر به ولا يقبل من احد شيئا منه الا به ومن عرف اجتنب الكبائر وحرم الفواحش ما ظهر منها وما بطن

وحرم المحارم كلها لان بمعرفة النبي صلى الله عليه وآله وبطاعته دخل فيما دخل فيه النبي صلى الله عليه وآله وسلم وخرج مما خرج منه النبي صلى الله عليه وآله

I^{asws} am informing you that the one who understands will obey. When he understands, he Prays, and Fasts, and performs Umrah, and Magnifies all of the Sanctities of Allah^{azwj}, and does not turn away from anything from that and does all good deeds, and has all the good moral conduct, and keeps away from all evil, and all that is the prophet^{sawww} and the Prophet^{sawww} is the origin of this, because he^{sawww} is the one^{sawww} who came with it and evidenced it, and ordered for it, and nothing will be acceptable from anyone except by him^{sawww}, and the one who understands will keep away from the major sins, and Prohibitions of the immoralities, be it apparent from it or hidden, and Prohibits all the Prohibitions because of the understanding of the Prophet^{sawww} and by being obedient to him^{sawww} enters into what the Prophet^{sawww} entered into, and comes out from what the Prophet^{sawww} came out of.

من زعم انه يملك الحلال ويحرم الحرام بغير معرفة النبي صلى الله عليه وآله لم يحلل الله حلالا ولم يحرم له حراما وانه من صلى وزكى وحج واعتمر فعل ذلك كله بغير معرفة من افترض الله عليه طاعته لم يقبل منه شيئا من ذلك ولم يصل ولم يصم ولم يترك ولم يحج ولم يعتمر ولم يغتسل من الجنابة ولم يتظاهر ولم يحرم الله حراما ولم يحلل الله حلالا ليس له صلوة وان ركع وسجد ولا له زكوة وان اخرج لكل اربعين درهما ومن عرفه واحد عنه اطاع الله

The one who thinks that he knows the Permissibles and restrains from the Prohibitions, however without the recognition (Ma'rifat) of the Prophet^{sawww}, Allah^{azwj} does not Permit for his 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^{sawww} 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}.

واما ما ذكرت انهم يستحلون نكاح ذوات الارحام التي حرم الله في كتابه فانهم زعموا انه انما حرم علينا بذلك نكاح نساء النبي صلى الله عليه وآله فان احق ما بدء منه تعظيم حق الله وكرامة رسوله وتعظيم شأنه وما حرم الله على تابعيه ونكاح نسائه من بعد قوله وما كان لكم ان تؤذوا رسول الله صلى الله عليه وآله ولا ان تنكحوا ازواجه من بعده ابدان ذلكم كان عند الله عظيما وقال الله تبارك وتعالى النبي اولى بالمؤمنين من انفسهم وازواجه امهاتهم وهو اب لهم ثم قال ولا تنكحوا ما نكح آباؤكم من النساء الا ما قد سلف انه كان فاحشة ومقتا وساء سبيلا

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^{sawww}, and it is more rightful to start

from magnifying the Right of Allah^{azwj} and the prestige of His^{azwj} 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^{azwj} 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^{azwj} Said **[4:22] And marry not the woman whom your fathers married, except what has already passed; this surely is indecent and hateful, and it is an evil way.**

فمن حرم نساء النبي لتحریم الله ذلك فقد حرم الله في كتابه العمات والخالات وبنات الاخ وبنات الاخت وما حرم الله من ارضاعه لان تحرم ذلك تحريم نساء النبي صلى الله عليه وآله فمن حرم ما حرم الله من الامهات والبنات والاخوات والعمات من نكاح نساء النبي صلى الله عليه وآله وسلم ومن استحل ما حرم الله فقد اشرك إذا اتخذ ذلك ديناً.

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^{azwj} 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.

واما ما ذكرت ان الشيعة يترادفون المرأة الواحدة فاعوذ بالله ان يكون ذلك من دين الله ورسوله انما دينه ان يحل ما احل الله ويحرم ما حرم الله سراً؟؟ ان ما احل الله من النساء في كتاب المتعة في الحج اجلهما ثم لم يحرمهما فإذا اراد الرجل المسلم ان يتمتع من المرأة فعلى كتاب الله وسنته نكاح غير سفاح تراضياً على ما احبا من الاجرة والاجل كما قال الله فما استمتعتم به منهن فاتوهن اجورهن ولا جناح عليكم فيما تراضيتن به من بعد الفريضة

And as for your mentioning that the Shiites are synonymously marrying one woman, so I^{asws} seek refuge with Allah^{azwj} for that to be from the Religion of Allah^{azwj} and His^{azwj} 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 يمدا في الاجل على ذلك الاجر فاخر يوم من اجلها قبل ان ينقضى الاجل قبل غروب الشمس مدا فيه وزادا في الاجل ما احبا فان مضى آخر يوم منه لم يصلح الا ما امر مستقبل وليس بينهما عدة من سواه فانه اتحدت سواه اعتدت خمسة

و الاربعين يوما وليس بينهما ميراث ثم ان شئت تمتعت من آخر فهذا حلال لهما إلى يوم القيمة ان هي شئت من سبعة وان هي شئت من عشرين ان ما بقيت في الدنيا كل هذا حلال لهما على حدود الله ومن يتعد حدود الله فقد ظلم نفسه

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 Allah^{azwj}, and the one who exceeds the Limits of Allah^{azwj}, so he has been unjust to himself.

وإذا اردت المتعة في الحج فاحرم من العقيق واجعلها متعة فمتى ما قدمت طففت بالبيت واستسلمت الحجر الاسود وفتحت به وختمت سبعة اشواط ثم تصلى ركعتين عند مقام ابراهيم ثم اخرج من البيت فاسع بين الصفا والمروة سبعة اشواط تفتح بالصفا وتختتم بالمروة فإذا فعلت ذلك فصبرت حتى إذا كان يوم التروية صنعت ما صنعت بالعقيق ثم احرم بين الركن والمقام بالحج فلم تزل محرما حتى تقف بالموقف ثم ترمى الجمرات وتذبح وتحل وتغتسل ثم تزور البيت فإذا انت فعلت ذلك فقد احللت وهو قول الله فمن تمتع بالعمرة إلى الحج فما استيسر من الهدى ان تذبح

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 Ibrahim^{as}. 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-Maqaam 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 Allah^{azwj} **“[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 انهم يستحلون الشهادات بعضهم لبعض على غيرهم فان ذلك ليس هو الا قول الله يا ايها الذين آمنوا شهادة بينكم إذا حضر احدكم الموت حين الوصية اثنان ذوا عدل منكم أو اثنان من غيركم ان انتم ضربتم في الارض فاصابتكم مصيبة الموت إذا كان مسافرا وحضره الموت اثنان ذوا عدل من دينه فان لم يجدوا فاخران ممن يقرأ القرآن من غير اهل ولايته يجسونهما من بعد الصلوة فيقسمان بالله ان ارتبتم لا نشتري به ثمنا قليلا ولو كان به ثمنا قليلا ولو كان ذا قربي ولا نكنتم 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}.

انا إذا لمن الاثمين فان عشر على انهما استحقا اثما فاحران يقومان مقامهما من الذى استحق عليهم الاوليان من اهل ولايته فيقسمان بالله لشهادتنا احق من شهادتهما وما اعتدينا انا إذا لمن الظالمين ذلك ادنى بالشهادة على وجهها أو تخافوا ان ترد ايماننا بعد ايمانهم واتقوا الله واسمعوا وكان رسول الله صلى الله عليه وآله يقضى بشهادة رجل واحد مع يمين المدعى ولا يطل حق مسلم ولا يرد شهادة مؤمن

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.

فإذا اخذ يمين المدعى وشهادة الرجل قضى له بحقه وليس يعمل بهذا فإذا كان لرجل مسلم قبل آخر حق يجحده ولم يكن شاهداً غير واحد فانه إذا رفعه إلى ولاية الجور ابطالوا حقه ولم يقضوا فيها بقضاء رسول الله صلى الله عليه وآله كان الحق في الجور ان لا يطل حق رجل فيستخرج الله على يديه حق رجل مسلم ويأجره الله ويحجى عدلاً كان رسول الله صلى الله عليه وآله يعمل به

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.

واما ما ذكرت في آخر كتابك انهم يزعمون ان الله رب العالمين هو النبي صلى الله عليه وآله وانك شبهت قولهم بقول الذين قالوا في على ما قالوا فقد عرفت ان السنن والامثال كايئة لم يكن شئ فيما مضى الا سيكون مثله حتى لو كانت شاة بشاة وكان هيهنا مثله واعلم انه سيضل قوم بضلالة من كان قبلهم

And as for what you mentioned regard at the end of your letter that they are alleging that Allah^{azwj} the Lord^{azwj} of the Worlds is actually the Prophet^{saww}, and this is similar to their words, which they are saying regarding Ali^{asws} 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.

كتبت فتسئلي عن مثل ذلك ما هو وما ارادوا به اخبرك ان الله تبارك وتعالى هو خلق الخلق لا شريك له له الخلق والامر والدنيا والاخرة وهو ربك كل شئ وخالقه خلق الخلق واحب ان يعرفوه بانبيائه واحتج عليهم بهم فالنبي صلى الله عليه وآله

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

هو الدليل على الله عبد مخلوق مربوب اصطفاه نفسه رسالته واكرمه بما فجعل خليفته في خلقه ولسانه فيهم و امينه عليهم وخازنه في السموات والارضين قوله قول الله لا يقول على الله الا الحق من اطاعه اطاع الله ومن عصاه الله عصاه الله

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

وهو مولى من كان الله ربه ووليه من ابي ان يقر له بالطاعة فقد ابي ان يقر لربه بالطاعة وبالعبودية ومن اقر بطاعته اطاع الله وهداه بالنبي صلى الله عليه وآله مولى الخلق جميعا عرفوا ذلك وانكروه وهو الوالد المبرور فيمن احبه واطاعه وهو الوالد البار ومجانب الكباير

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

قد كتبت لك ما سئلتني عنه وقد علمت ان قوما سمعوا صنعنا هذه فلم يقولوا بما بل حرفوها و وضعوها على غير حدودها على نحوها قد بلغك واحذر من الله ورسوله ومن يتعصبون بنا اعمالهم الخبيثة وقد رمانا الناس بما والله يحكم بيننا وبينهم فانه يقول

الذين يرمون المحصنات المؤمنات الغافلات لعنوا في الدنيا والاخرة ولهم عذاب عظيم يوم تشهد عليهم السنتهم وايديهم بما كانوا يعملون يومئذ يوفيهم الله اعمالهم السيئة ويعلمون ان الله هو الحق المبين

I^{asws} have written to you what you had asked me^{asws} about, and I^{asws} know that the people would listen to what we^{asws} 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^{azwj} and His^{azwj} Messenger^{saww} and be cautious to the ones who are prejudicial against us^{asws}, their deeds are evil, and have got us^{asws} to be accused by the people due to it, and Allah^{azwj} will Judge between us^{asws} 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”.***

واما ما كتبت ونحوه وتخوفت ان يكون صفتهم من صفة فقد اكرمه الله تعالى عزوجل عما يقولون علوا كبيرا.

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^{azwj} may not be from His^{azwj} Attributes, so Allah^{azwj} Mighty and Majestic is more Honourable, and more High and more Great than what they are saying (attributing to Him^{azwj}).

صفتي هذه صفة صاحبنا التي وصفنا له وعندنا اخذنا فجزاه الله عنا افضل الحق فان جزائه على الله فتفهم كتاب هذا واتقوه لله.

This description of mine^{asws} is the description from our^{asws} Master^{saww}, whose qualities I^{asws} have explained, and with us^{asws} this is what we^{asws} have taken. So may Allah^{azwj} Reward you from us^{asws}, the highest truth, for its Rewarding is upon Allah^{azwj}, so ponder over this letter and fear Allah^{azwj}.³³

³³ بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج1، ص: 526

APPENDIX II:

Holy Verses Forbidding the Gambling

Holy Verse 2:115

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ ۚ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ {115}

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]

قال: و يؤيد هذا ما رواه أبو جعفر الطوسي بإسناده إلى الفضل بن شاذان، عن داود بن كثير، قال:

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 لأبي عبدالله (عليه السلام) أنتم الصلاة في كتاب الله عز و جل، و أنتم الزكاة، و أنتم الحج؟ فقال: «يا داود، نحن الصلاة في كتاب الله عز و جل، و نحن الزكاة، و نحن الصيام، و نحن الحج، و نحن الشهر الحرام، و نحن البلد الحرام، و نحن كعبة الله، و نحن قبلة الله، و نحن وجه الله، قال الله تعالى: فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ، و نحن الآيات، و نحن البيئات.

‘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 البغي، و الخمر و الميسر، و الأنصاب و الأزلام، و الأصنام و الأوثان، و الجبت و الطاغوت، 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 1: 19 / 2)

الحسين، عن موسى بن القاسم البجلي، عن محمد بن علي بن جعفر بن محمد، عن أبيه، عن أخيه موسى، عن أبيه جعفر (عليهم السلام)، قال: «الترد و الشطرنج من الميسر».

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)'.³⁵

Gambling with the property:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ ۚ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا {29} وَمَنْ يَفْعَلْ ذَلِكَ عُذْوَانًا وَظُلْمًا فَسَوْفَ نُصَلِّيهِ نَارًا ۚ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا {30}

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]

العياشي: عن أسباط بن سالم، قال: كنت عن أبي عبد الله (عليه السلام) فجاءه رجل، فقال له: أخبرني عن قول الله: يا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ؟ قال: «عنى بذلك القمار، و أما قوله: وَ لَا تَقْتُلُوا أَنْفُسَكُمْ، عنى بذلك الرجل من المسلمين يشد على المشركين وحده، يجيء في منازلهم فيقتل، فنهاهم الله عن ذلك».

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^{azwj} ***O you who believe! Do not devour your property among yourselves by the falsehood [4:29]?***' He^{asws} said: 'Allah^{azwj} Means by that, the gambling. And as for His^{azwj} 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^{azwj} has Forbidden from that'.³⁶

عن محمد بن علي، عن أبي عبد الله (عليه السلام)، في قوله تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ. قال: «نهى عن القمار، وكانت قريش تقامر الرجل بأهله و ماله، فنهاهم الله عن ذلك».

³⁵ تفسير العياشي 1: 106 / 312.

³⁶ تفسير العياشي 1: 235 / 98.

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: وَ لَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا. قال: «كان المسلمون يدخلون على عدوهم في المغارات، فيتمكن منهم عدوهم فيقتلهم كيف شاء، فنهاهم الله أن يدخلوا عليهم في المغارات».

And I recited the Words of the High **and do not kill your selves; 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’.³⁷

و في (نهج البيان): عن الباقر و الصادق (عليهما السلام) أنه القمار، و السحت، و الربا، و الأيمان.

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’.³⁸

‘و هو القمار’ and it is the gambling,

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالِدَمُّ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلِيَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ۚ ذَٰلِكُمْ فِسْقٌ ۗ الْيَوْمَ يَبْسُ الدِّينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ ۗ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ۗ فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ ۗ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {5:3}

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 العياشي 1: 236 / 103.

³⁸ نهج البيان 1: 87 (مخطوط).

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]

ابن بابويه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني، [و الحسين بن إبراهيم بن أحمد بن هشام بن المؤدب، و علي بن عبد الله الوراق، و حمزة بن محمد بن أحمد بن جعفر بن محمد بن زيد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام)، قالوا: [حدثنا علي بن إبراهيم بن هاشم سنة سبع و ثلاث مائة، قال: حدثني أبي، عن أبي أحمد محمد بن زياد الأزدي. و أحمد بن محمد بن أبي نصر البزنطي، جميعا، عن أبان بن عثمان الأحمر، عن أبان بن تغلب،

Ibn Babuwayh said, ‘Ahmad Bin Ziyad Ja’far Al Hamdany narrated to us, and Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham Bin Al Mowdab, and Ali Bin Abdullah Al Waraq, and Hamza Bin Muhammad Bin Ahmad Bin Ja’far Bin Muhammad Bin Zayd Bin Ali Bin Al Husayn^{asws} Bin Ali Bin Abu Talib^{asws}, from Ali Bin Ibrahim Bin Hashim in the year three hundred and seven, from his father, from Abu Ahmad Muhammad Bin Zayd Al Azdy, and Ahmad Bin Muhammad Bin Abu Nasr Al Zubeyri, altogether, from Aban Bin Usman Al Ahmar, from Aban Bin Taghlab,

عن أبي جعفر محمد بن علي الباقر (صلوات الله عليهما) أنه قال في قوله عز و جل: حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَ الدَّمُ وَ لَحْمُ الْخِنْزِيرِ الآيَةِ، قال: «المَيْتَةُ وَ الدَّمُ وَ لَحْمُ الْخِنْزِيرِ معروف وَ ما أَهْلٌ لِعَبْرِ اللَّهِ بِهِ يعني ما ذبح للأصنام.

(It has been narrated) from Abu Ja’far Muhammad^{asws} Bin Ali Al-Baqir^{asws} having said regarding the Words of the Mighty and Majestic **Prohibited unto you is the dead, and the blood and meat of the pig [5:3]** – the Verse, said: ‘The dead, and the blood, and the meat of the pig is well known, **and whatever has been dedicated for other than Allah with** - Means what has been slaughtered for the idols.

و أما المُنْخَنِقَةُ فان الجوس كانوا لا يأكلون الذبائح و يأكلون الميتة، و كانوا يخنقون البقر و الغنم، فإذا اختنقت و ماتت أكلوها. وَ الْمُتَرَدِّيَةُ كانوا يشدون عينها و يلقيونها من السطح، فإذا ماتت أكلوها. وَ النَّطِيحَةُ كانوا يناطحون بالكباش، فإذا مات أحدها أكلوه.

And as for **and the strangled**, so the Magians were not eating the slaughtered and they were eating the dead, and they used to strangle the cows and the sheep, so when it was strangled and died, they ate it. **and the fallen** - they used to pull it and throw it from the roof, so if it died, they would eat it. **and the gored** - they used to have (it fight with the) rams. So when one of it died, they would eat it.

وَ ما أَكَلِ السَّبْعُ إِلَّا ما دَكَّيْتُمْ فكانوا يأكلون ما يقتله الذئب و الأسد، فحرم الله عز و جل ذلك وَ ما دُبِحَ عَلَى النَّصَبِ كانوا يذبحون لبيوت النيران، و قریش كانوا يعبدون الشجر و الصخر فيذبحون لهما.

and what the predators have eaten (from), except what you have purified – they used to eat what was killed by the wolf and the lion, so Allah^{azwj} Mighty and Majestic Prohibited that; **and what is slaughtered upon the altars** - they used to sacrifice for the houses of fire

worship, and the Quraysh used to worship the tree and the rock, so they used to slaughter for the sake of these two.

وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكَ فِئْتِكُمْ فَمَاذَا كَانُوا يَعْمَدُونَ إِلَى جُزُورٍ فَيَجْزِئُونَهُ عَشْرَةَ أَجْزَاءٍ، ثُمَّ يَجْتَمِعُونَ عَلَيْهِ فَيُخْرِجُونَ السَّهْمَ وَيُدْفَعُونَهَا إِلَى رَجُلٍ، وَالسَّهْمُ عَشْرَةٌ: سَبْعَةٌ لَهَا أَنْصَابٌ، وَثَلَاثَةٌ لَا أَنْصَابَ لَهَا، فَالَّتِي لَهَا أَنْصَابٌ: الْفَذُّ، وَالتَّوْأَمُ، وَالْمَسْبَلُ، وَالنَّافِسُ، وَالْحَلْسُ، وَالرَّقِيبُ، وَالْمَعْلَى. فَالْفَذُّ لَهُ سَهْمٌ، وَالتَّوْأَمُ لَهُ سَهْمَانِ، وَالْمَسْبَلُ لَهُ ثَلَاثَةُ أَسْهُمٍ، وَالنَّافِسُ لَهُ أَرْبَعَةُ أَسْهُمٍ، وَالْحَلْسُ لَهُ خَمْسَةُ أَسْهُمٍ، وَالرَّقِيبُ لَهُ سِتَّةُ أَسْهُمٍ، وَالْمَعْلَى لَهُ سَبْعَةُ أَسْهُمٍ،

And that which you are apportioning with the arrows, that is a transgression -they were deliberating to 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.

وَالَّتِي لَا أَنْصَابَ لَهَا: السَّفِيحُ وَالْمَنْبِيحُ وَالْوَعْدُ، وَثَمَنُ الْجُزُورِ عَلَى مَنْ لَا يُخْرِجُ لَهُ مِنَ الْأَنْصَابِ شَيْءٌ، وَهُوَ الْقَمَارُ، فَحَرَمَهُ اللَّهُ عَزَّ وَجَلَّ.

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. 'و هو القمار' And it is the gambling, therefore Allah^{azwj} Mighty and Majestic Prohibited it'.³⁹

The esoteric interpretation of gambling

وعدونا في كتاب الله: الفحشاء والمنكر والبغى، والخمر والميسر، والأنصاب والأزلام، والأصنام والأوثان، والجبت والطاغوت، والميتة والدم ولحم الخنزير.

Abu Abdullah^{asws} said: 'And our^{asws} enemies in the Book of Allah^{azwj} 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

عن هشام، عن الثقة، رفعه، عن أبي عبد الله (عليه السلام) أنه قيل له: روي عنكم أن الخمر والميسر والأنصاب والأزلام رجال؟ فقال: «ما كان الله ليخاطب خلقه بما لا يعقلون».

³⁹ الخصال: 57 / 451.

⁴⁰ (Extract) (تأويل الآيات 1: 2 / 19)

From Hisham, from Al Saqat, raising it,

'From Abu Abdullah^{asws}, that he said to him^{asws}, 'It is reported from you (Imams^{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^{asws} said: 'It was not for Allah^{azwj} to Address His^{azwj} creatures with what they are not understanding'.⁴¹

عن محمد بن مسلم، قال: قال أبو جعفر (عليه السلام): «يا محمد، إذا سمعت الله ذكر أحدا من هذه الأمة بخير، فهم نحن، و إذا سمعت الله ذكر قوما بسوء ممن مضى، فهم عدونا».

From Muhammad Bin Muslim who said:

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

⁴¹ تفسير العياشي 1: 341 / 188.

⁴² (تفسير العياشي 1: 13 / 3).