وَمَنْ رَآهُ بِعَيْنِهِ وَآمَنَ بِهِ وَلَوْ سَاعَةً أَفْضَلُ لِصُحْبَتِهِ مِنَ التَّابِعِينَ وَمَنْ رَآهُ بِعَيْنِهِ وَآمَنَ بِهِ وَلَوْ سَاعَةً أَفْضَلُ لِصُحْبَتِهِ مِنَ التَّابِعِينَ وَلَوْ عَمِلُوا كُلَّ أَعْمَالِ الخَيْرِ.

46. And whoever saw him with his eyes, and believed in him, even if for an hour, is more excellent, on account of this companionship [with the Prophet (صَّلَاتُهُ عَلَيْهِ وَسَالًةً)], than the $T\bar{a}bi\tilde{i}n$, even if they [they
Tābiʿīn] did every action of goodness.

وَالسَّمْعُ وَالطَّاعَةُ لِلأَّئِمَّةِ، وَأَمِيرُ المُؤْمِنِينَ، البَّرُّ وَالفَاجِرُ، وَمَنْ وَلِيَ الجَّلافَةَ، فَاجْتَمَعَ النَّاسُ عَلَيْهِ، وَرَضُوا بِهِ،

47. And hearing and obeying the leaders [A'immah] and the Amīn al-Mu'minīn, whether righteous or sinful, from among those who come into power with the khilāfah and with respect to whom the people have agreed and united themselves and are pleased with
him.
iiiii.

وَمَنْ غَلَبَهُمْ بِالسَّيْفِ حَتَّى صَارَ خَلِيفَةً [وَسُمِّيَ] أَمِيرَ المُؤْمِنِينَ.

48. And also [hearing and obeying the one] who fought agains the people with the sword [i.e. conquered them] until he became the <i>khalīfah</i> and was named the <i>Amīr al-Mu'minīn</i> .
the khanyan and was hamed the 11mh at 112mmm.

>	وَالْفَاجِرُ ،لا	القِيَامَةِ، البَرُّ	إِلَى يَوْمِ ا	الأُمرَاءِ	ناضٍ مَعَ	وَالْغَزْوُ هَ
		دِ إِلَى الأَئِمَّةِ				
			و و کھم ،	وَلا يُنَازِ	نَ عَلَيْهِمْ،	أَنْ يَطْعَر

49. Participation in battles along with the leaders $[Umar\bar{a}']$, be they righteous or sinful, is an everlasting affair up [i.e. always operative] until the Day of Judgement. It is never to be abandoned. [Likewise] the division of the spoils of war and appointing the rulers [A'immah] to establish the prescribed punishments $(hud\bar{u}d)$ are [both] everlasting. It is not permissible for anyone to rebuke them or to contend with them [i.e. the rulers].

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وَدَفْعُ الصَّدَقَاتِ إِلَيْمِمْ جَائِزَةٌ وَنَافِذَةٌ، مَنْ دَفَعَهَا إِلَيْمِمْ أَجْزَأَتْ عَنْهُ، بَرَّا كَانَ أَوْ فَاجِراً،

50. Also, handing over the charity to them [the Rulers] is
permissible and always operative [in effect]. Whoever gives the
charity to them then that will suffice him [his obligation will hav
been fulfilled], regardless of whether they are righteous or sinful.