

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

## The Great 'Eid of Allah<sup>-azwj</sup>' – Eid-e-Ghadeer

Al-Sadiq<sup>-asws</sup> [6<sup>th</sup> Imam] said, Eid e Ghadeer is the greatest 'Eid of Allah<sup>-azwj</sup>, and every Prophet appointed by Allah<sup>-azwj</sup> celebrated this day as an 'Eid, and knew the sanctity of this day. The name of this day in the heavens is the Day of the Allegiance and Well-Known Pact, and on the Earth this Day is known as the Day of the Promise which is taken and the Day of the Gathering of those who witnessed (the event).<sup>1</sup>

عَنِ الصَّادِقِ قَالَ: هُوَ عِيدُ اللَّهِ الْأَكْبَرُ، وَ مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا وَ تَعَيَّدَ فِي هَذَا الْيَوْمِ وَ عَرَفَ حُرْمَتَهُ وَ اسْمُهُ فِي السَّمَاءِ يَوْمَ الْعَهْدِ الْمَعْهُودِ وَ فِي الْأَرْضِ يَوْمَ الْمِيثَاقِ الْمَأْخُودِ وَ الْجُمُعِ الْمَشْهُودِ

Al-Sadiq<sup>-asws</sup> [6<sup>th</sup> Imam] said, “This is the greatest 'Eid of Allah<sup>-azwj</sup>, and every Prophet appointed by Allah<sup>-azwj</sup> celebrated this day as an 'Eid, and knew the sanctity of this day. The name of this day in the heavens is the Day of the Allegiance and Well-Known Pact, and on the Earth this Day is known as the Day of the Promise which is taken and the Day of the Gathering of those who witnessed (the event).”<sup>2</sup>

قَالَ أَبُو عَبْدِ اللَّهِ الْعَجَبُ يَا حَفْصَ لِمَا لَقِيَّ عَلِيٌّ بِنَ أَبِي طَالِبٍ!! أَنَّهُ كَانَ لَهُ عَشْرَةُ الْأَلْفِ شَاهِدًا لَمْ يَقْدِرْ عَلَى اخْتِادِ حَقِّهِ وَ الرَّجُلُ يَأْخُذُ حَقَّهُ بِشَاهِدَيْنِ

Abu 'Abd Allah-asws [6<sup>th</sup> Imam] has said, “O’ Hafsa! I<sup>-asws</sup> am surprised at what happened to 'Ali<sup>-asws</sup> Ibn Abi Talib<sup>-asws</sup>!! Despite having tens of thousands of witnesses he-asws could not claim his-asws right when in reality a person needs only two witnesses to claim what is rightfully his!”<sup>3</sup>

### Virtues of Eid-e-Ghadeer

وَ عَنْ جَمَاعَةٍ عَنْ أَبِي مُحَمَّدٍ هَارُونَ بْنِ مُوسَى التَّلْعُكُبَرِيِّ عَنْ عَلِيِّ بْنِ أَحْمَدَ الْخُرَّاسَانِيِّ الْحَاجِبِ عَنْ سَعِيدِ بْنِ هَارُونَ أَبِي عَمْرٍو الْمَرْزُوقِيِّ عَنِ الْفَيَّاضِ بْنِ مُحَمَّدِ بْنِ عَمْرٍو الطُّوسِيِّ أَنَّهُ شَهِدَ أَبَا الْحُسَيْنِ عَلِيَّ بْنَ مُوسَى الرِّضَا ع فِي يَوْمِ الْعَدِيرِ وَ بِحَضْرَتِهِ جَمَاعَةٌ مِنْ خَاصَّتِهِ قَدْ اخْتَبَسَهُمْ لِلْإِفْطَارِ وَ قَدْ قَدَّمَ إِلَى مَنَازِلِهِمُ الطَّعَامَ وَ الْبُرَّ وَ الصَّبْلَاتِ وَ الْكِسْوَةَ حَتَّى الْخَوَاتِيمِ وَ النَّعَالَ وَ قَدْ غَيَّرَ مِنْ أَحْوَالِهِمْ وَ أَحْوَالَ حَاشِيَتِهِ وَ جُدِدَتْ لَهُ آلَةٌ غَيْرُ الْأَلَةِ الَّتِي جَزَى الرَّسْمُ بِإِتِّدَاهَا قَبْلَ يَوْمِهِ وَ هُوَ يَذْكُرُ فَضْلَ الْيَوْمِ وَ قَدَمَهُ فَكَانَ مِنْ قَوْلِهِ ع حَدَّثَنِي الْهَادِي أَبِي عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ اتَّفَقَ فِي زَمَانِهِ الْجُمُعَةُ وَ الْعَدِيرُ فَصَعِدَ الْمِنْبَرَ عَلَى خَمْسِ سَاعَاتٍ مِنْ

<sup>1</sup> Wasa'il ash-Shi'a, Volume 5, Page 224

<sup>2</sup> Wasa'il ash-Shi'a, Volume 5, Page 224

<sup>3</sup> Biharul Anwar, Volume 37, Page 140

هَارِ ذَلِكَ الْيَوْمِ ثُمَّ ذَكَرَ حُطْبَتَهُ عِطْوَهَا إِلَى أَنْ قَالَ ثُمَّ إِنَّ اللَّهَ تَعَالَى جَمَعَ لَكُمْ مَعْشَرَ الْمُؤْمِنِينَ فِي هَذَا الْيَوْمِ عِيدَيْنِ عَظِيمَيْنِ كَبِيرَيْنِ لَا يَفُومُ أَحَدُهُمَا إِلَّا بِصَاحِبِهِ لِيَكْمَلَ عِنْدَكُمْ جَمِيلٌ صَنِيعِهِ ثُمَّ ذَكَرَ مِنْ فَضْلِ يَوْمِ الْعَدِيرِ شَيْئاً كَثِيراً جِداً إِلَى أَنْ قَالَ فَالَّذِينَ فِيهِ مِائَةٌ أَلْفِ دِرْهَمٍ وَالْمَزِيدُ مِنَ اللَّهِ عَزَّ وَجَلَّ وَ صَوْمُ هَذَا الْيَوْمِ مِمَّا نَدَبَ اللَّهُ تَعَالَى إِلَيْهِ وَ جَعَلَ الْجِزَاءَ الْعَظِيمَ كِفَاءً لَهُ عَنْهُ حَتَّى لَوْ تَعَبَّدَ لَهُ عَبْدٌ مِنَ الْعَبِيدِ فِي الشَّيْبَةِ مِنَ ابْتِدَاءِ الدُّنْيَا إِلَى تَقْضِيهَا صَائِماً هَارِهَا قَائِماً لَيْلَهَا إِذَا أَخْلَصَ الْمُخْلِصُ فِي صَوْمِهِ لَقَصُرَتْ إِلَيْهِ أَيَّامُ الدُّنْيَا عَنْ كِفَائِهِ وَ مَنْ أَسْعَفَ أَحَاهُ مُبْتَدِئاً وَ بَرَهُ رَاغِباً فَلَهُ كَأَجْرِ مَنْ صَامَ هَذَا الْيَوْمَ وَ قَامَ لَيْلَتَهُ وَ مَنْ أَفْطَرَ مُؤْمِناً فِي لَيْلَتِهِ فَكَأَنَّما فَطَّرَ فِغَاماً وَ فِغَاماً يَغْدُهَا بِيَدِهِ عَشْرَةٌ فَتَهْضُ نَاهِضٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا الْفِغَامُ قَالَ مِائَةٌ أَلْفِ نَبِيٍّ وَ صِدِّيقٍ وَ شَهِيدٍ فَكَيْفَ يَمَنْ تَكْفَلَ عِدداً مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ أَنَا ضَمِينُهُ عَلَى اللَّهِ تَعَالَى الْأَمَانَ مِنَ الْكُفْرِ وَ الْفَقْرِ وَ إِنْ مَاتَ فِي لَيْلَتِهِ أَوْ يَوْمِهِ أَوْ بَعْدَهُ إِلَى مِثْلِهِ مِنْ غَيْرِ ارْتِكَابِ كَبِيرَةٍ فَأَجْرُهُ عَلَى اللَّهِ وَ مَنْ اسْتَدَانَ لِإِخْوَانِهِ وَ أَعَانَهُمْ فَأَنَا الضَّامِنُ عَلَى اللَّهِ إِنْ بَقِيَ قِصَاةً وَ إِنْ قَبِضَهُ حَمَلَهُ عَنْهُ وَ إِذَا تَلَاقَيْتُمْ فَتَصَافِحُوا بِالسَّلَامِ وَ تَهَانُوا بِاللِّعْمَةِ فِي هَذَا الْيَوْمِ وَ لِيُبَلِّغِ الْحَاضِرِ الْعَائِبِ وَ الشَّاهِدِ الْبَائِنِ وَ لِيُعِدَّ الْعَيْشُ عَلَى الْفَقِيرِ وَ الْقَوِيُّ عَلَى الضَّعِيفِ أَمْرِي رَسُولُ اللَّهِ ص بِذَلِكَ ثُمَّ أَخَذَ عِ فِي حُطْبَةِ الْجُمُعَةِ وَ جَعَلَ صَلَاةَ جُمُعَتِهِ صَلَاةَ عِيدِهِ وَ انصَرَفَ بِوَلَدِهِ وَ شِيعَتِهِ إِلَى مَنْزِلِ الْحَسَنِ بْنِ عَلِيٍّ ع بِمَا أَعَدَّ لَهُ مِنْ طَعَامِهِ وَ انصَرَفَ عَنِّيهِمْ وَ فَفِيرُهُمْ بِرِفْدِهِ إِلَى عِيَالِهِ

Fayyaz Bin Muhammad Bin Umar narrates that: 'On the day of Ghadeer I went to the Holy Imam Al-Reza<sup>-asws</sup> and saw that Imam<sup>-asws</sup> had a group of close devotees with him<sup>-asws</sup> whom Imam<sup>-asws</sup> had invited for breaking fast (on that day) and had sent food, drinks, clothes, even rings to their homes. I also saw that Imam<sup>-asws</sup> had asked his servants to give those guest new outfits as some of them were wearing ordinary cloths. Therefore, Imam<sup>-asws</sup> had liked them to wear neat looking outfits and they were regularly mentioning the virtues and the holiness of this day (the day of Ghadeer). In sum, one of the ahadith Imam<sup>-asws</sup> had mentioned was: 'My father has narrated to me on the authority of his<sup>-asws</sup> pious and glorified ancestors the tradition (Hadith) that – 'Once in the time of the Amir-ul-Momineen<sup>-asws</sup>, the day of Friday had coincided with the day of the Eid of Ghadeer. Five hours had passed of the day when Amir-ul-Momineen<sup>-asws</sup> ascended to the pulpit and gave a long sermon, which has been recorded, word to word, by the Holy Imam Ali Al-Reza<sup>-asws</sup>. Amir-ul-Momineen<sup>-asws</sup> said in the sermon: 'O group of believers! Allah<sup>-azwj</sup> has today brought two great Eids together for you. One would not be complete without (celebration of) the other so that Lord<sup>-azwj</sup> can complete His Favours on you in this way.' Then, the Amir-ul-Momineen<sup>-asws</sup> described numerous virtues of the 'Eid-e-Ghadeer' to the extent that Amir-ul-Momineen<sup>-asws</sup> came to the following:

'On this day the spending of one Dirham is equivalent to the spending of a thousand on any other day. Any more than this is in the Hands of Providence of Allah<sup>-azwj</sup>, Who<sup>-azwj</sup> has Called people to fast on this day. If an advanced aged person were to fast during the days and spend the nights in worshipping, from the inception of this world to its end, even then he would not be able to equate to the reward of keeping fast on this very day; and whoever were to fulfil the need of a 'Momin' (believing brother) and be good to him on this day then he would be like the one who fasts on this day and worships during its night. Whoever provides the means of breaking fast of a single 'Momin' in the evening (of Ghadeer) it is like one who is 'Fayam, Fayam, Fayam', (Until Amir-ul-Momineen<sup>-asws</sup> mentioned this ten times). One person got up and asked: 'Ya Amir-ul-Momineen<sup>-asws</sup>! What is one Fayam?' Amir-ul-Momineen<sup>-asws</sup> replied: 'One hundred thousand Prophets, Righteous and Martyrs!' Even if

one were to provide means for breaking fast of many believing men and women, then I<sup>-asws</sup> give the guarantee that he will be safeguarded from loosing his belief and being struck by poverty; and if he were to die on its night, or on its day or any of the days or nights in the forthcoming year, provided he had not committed any major sins, then his (enormous) reward for this would be obligatory upon Allah<sup>-azwj</sup>.

On this day, if one gives a loan to someone or helps him, then I promise you that Allah<sup>-azwj</sup> will keep him safe from great calamities. When you meet each other on this day then greet each other with 'Salaams' (salutations) and handshakes, and exchange gifts with each other. The present should relate this message to those who are absent, and the rich should be benevolent with the poor and the strong should be lenient with the weak. The Holy Prophet<sup>-saww</sup> had commanded me to narrate this day's virtues regularly.' After the call to prayer (Adhaan) Amir-ul-Momineen<sup>-asws</sup> proceeded with the sermon of the Friday Prayer and made the Friday Prayer to be the Eid Prayer. After finishing the salat Amir-ul-Momineen<sup>-asws</sup> went to the house of his<sup>-asws</sup> son the Holy Imam Hassan<sup>-asws</sup>, where an ('Eid') meal had already been prepared for him<sup>-asws</sup> and his companions. Thus (upon breaking fasts), the rich and the poor went back to their families, they shared their gifts with close ones while praying for the Holy Imam<sup>-asws</sup>.<sup>4</sup>

## Aamaal - e – Ghadeer

Hussain Bin Hassan has narrated from Mohammed Bin Musa Al-Hamdani who narrated from Ali Bin Al-Wasati who narrated from Ali Bin Al-Hussain Al-Abdi who has said that I heard from **Abu Abdullah**<sup>-asws</sup> saying that:

1. Fasting on the day of Ghadeer-e-Khum is equal to fasting for the whole life.
2. Praying two Rakaat after taking bath before half an hour of Zohar prayer is equivalent to one hundred thousand Hajj and one hundred thousand Umrah.
3. Giving One dirham in charity on this day is equal to one thousand dirham.

الْحُسَيْنُ بْنُ الْحُسَيْنِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْهَمْدَانِيُّ قَالَ حَدَّثَنَا عَلِيُّ بْنُ حَسَّانَ الْوَاسِطِيُّ قَالَ حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ الْعَبْدِيُّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ الصَّادِقَ ع يَقُولُ صِيَامُ يَوْمِ غَدِيرِ خُمٍّ يَغْدِلُ صِيَامَ عُمَرِ الدُّنْيَا لَوْ عَاشَ إِنْسَانٌ ثُمَّ صَامَ مَا عَمَّرَتْ الدُّنْيَا لَكَانَ لَهُ ثَوَابٌ ذَلِكَ وَ صِيَامُهُ يَغْدِلُ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ فِي كُلِّ عَامٍ مِائَةَ حَجَّةٍ وَ مِائَةَ عُمْرَةٍ مَبْرُورَاتٍ مُتَقَبَّلَاتٍ وَ هُوَ عِيدُ اللَّهِ الْأَكْبَرِ وَ مَا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ نَبِيًّا قَطُّ إِلَّا وَ تَعَبَّدَ فِي هَذَا الْيَوْمِ وَ عَرَفَ حُرْمَتَهُ وَ اسْمَهُ فِي السَّمَاءِ يَوْمَ الْعَهْدِ الْمَعْهُودِ وَ فِي الْأَرْضِ يَوْمَ الْمِيثَاقِ الْمَأْخُودِ وَ الْجُمُعِ الْمَشْهُودِ

Al Husayn Bin Al Hassan Al Husayni who said, 'Muhammad Bin Musa Al Hamdani narrated to us, from Ali Bin Hassan Al Wasati, from Ali Bin Al Husayn Al Abady who said,

'I heard Abu Abdullah<sup>-asws</sup> Al-Sadiq<sup>-asws</sup> saying: 'A Fast on the Day of Ghadeer Khum equates to Fasting the (whole) life of the world if a human being were to live, then Fasts for as long as the world lives, for him would be that Reward, and its Fast equates to, in the Presence of Allah<sup>-azwj</sup> Mighty and Majestic, during every year, one hundred Hajj, and one hundred Umrah performed correctly and Accepted; and it is the greatest Eid of Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> Mighty and Majestic did not Send a Prophet<sup>-as</sup> at all except that he<sup>-as</sup> observed Eid during this day and recognised its sanctity, and its name in the sky is the Day of the Assigned Pact, and in the earth it is the day of the Taken Covenant, and the (day) witnessed by the entirety (of the creatures).<sup>5</sup>

مَنْ صَلَّى فِيهِ رَكْعَتَيْنِ يُعْتَسِلُ عِنْدَ زَوَالِ الشَّمْسِ مِنْ قَبْلِ أَنْ تَزُولَ مِقْدَارَ نِصْفِ سَاعَةٍ يَسْأَلُ اللَّهَ عَزَّ وَجَلَّ يُفْرَأُ فِي كُلِّ رَكْعَةٍ سُورَةُ الْحَمْدِ مَرَّةً وَ عَشْرَ مَرَّاتٍ قُلْ هُوَ اللَّهُ أَحَدٌ وَ عَشْرَ مَرَّاتِ آيَةِ الْكَرْسِيِّ وَ عَشْرَ مَرَّاتٍ إِنَّا أَنْزَلْنَاهُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ مِائَةَ أَلْفِ حَجَّةٍ وَ مِائَةَ أَلْفِ عُمْرَةٍ وَ مَا سَأَلَ اللَّهُ عَزَّ وَجَلَّ حَاجَةً مِنْ حَوَائِجِ الدُّنْيَا وَ حَوَائِجِ الْآخِرَةِ إِلَّا قُضِيَتْ كَأَنَّهُ مَا كَانَ مِنَ الْحَاجَةِ

The one who prays two Cycles of Salat during it should wash at midday before it (the sun) starts its decline by a measurement of half an hour, asking Allah<sup>-azwj</sup> Mighty and Majestic, reciting during each Cycle Surah Al-Hamd (Chapter 1) once and Surah Al-Ikhlās (Chapter 112) ten times, and Ayat Al-Kursy (Chapter 2:255) ten times, and Surah Inna Anzalna ten times, equating in the Presence of Allah<sup>-azwj</sup> Mighty and Majestic to one hundred thousand Hajj and one hundred thousand Umrah; and one would not ask Allah<sup>-azwj</sup> Mighty and Majestic for a need from the need of the world and the needs of the Hereafter except that it would be Fulfilled'

وَ إِنْ فَاتَتْكَ الرَّكْعَتَانِ وَ الدُّعَاءُ قَضَيْتَهُمَا بَعْدَ ذَلِكَ وَ مَنْ فَطَّرَ فِيهِ مُؤْمِنًا كَانَ كَمَنْ أَطْعَمَ فِقَامًا وَ فِقَامًا وَ فِقَامًا فَلَمْ يَزَلْ يَعُدُّ إِلَى أَنْ عَقَدَ يَدَيْهِ عَشْرًا ثُمَّ قَالَ أ تَدْرِي كَمْ الْفِقَامُ قُلْتُ لَا قَالَ مِائَةُ أَلْفٍ كُلُّ فِقَامٍ كَانَ لَهُ ثَوَابٌ مَنْ أَطْعَمَ بَعْدَهَا مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ فِي حَرَمِ اللَّهِ عَزَّ وَجَلَّ وَ سَقَاهُمْ فِي يَوْمِ ذِي مَسْعَبَةَ وَ الدَّرْهَمُ فِيهِ بِأَلْفِ دِرْهَمٍ

'And if the two Cycles and the supplication are missed by you, make up for it after that; and the one who breaks (does not Fast) during it, being a Believer, he would be like the one who feeds a Fiyaam and a Fiyaam, and a Fiyaam', and he<sup>-asws</sup> did not cease to repeat up to he<sup>-asws</sup> indicated ten with his<sup>-asws</sup> hand, then said: 'Do you know how much is that Fiyaam?' I said, 'No'. He<sup>-asws</sup> said: 'One hundred thousand (people). For each Fiyaam, there would be for him a Reward of the one who feed, by its number from the Prophets<sup>-as</sup>, and the truthful, and the martyrs in the Haram of Allah<sup>-azwj</sup> Mighty and Majestic, and quenches them in a day of hunger. And the Dirham (given in charity) during it (equates to) a thousand Dirham.

قَالَ لَعَلَّكَ تَرَى أَنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ يَوْمًا أَعْظَمَ حُرْمَةً مِنْهُ لَا وَاللَّهِ لَا وَاللَّهِ لَا وَاللَّهِ لَا وَاللَّهِ لَا

<sup>5</sup> تهذيب الأحكام (تحقيق خراسان)، ج3، ص: 143

He<sup>-asws</sup> said: 'Perhaps you are viewing that Allah<sup>-azwj</sup> Mighty and Majestic Created a day greater in sanctity than it? No, by Allah<sup>-azwj</sup>! No, by Allah<sup>-azwj</sup>! No, by Allah<sup>-azwj</sup>!'

ثُمَّ قَالَ وَ لِيَكُنْ مِنْ قَوْلِكُمْ إِذَا التَّقِيْتُمْ أَنْ تَقُولُوا الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَنَا بِهَذَا الْيَوْمِ وَ جَعَلَنَا مِنَ الْمُؤْمِنِينَ بِعَهْدِهِ إِلَيْنَا وَ مِيثَاقِهِ الَّذِي وَاتَّفَقْنَا بِهِ مِنْ وِلَايَةِ وُلَاةِ أَمْرِهِ وَ الْقَوَامِ بِقِسْطِهِ وَ لَمْ يَجْعَلْنَا مِنَ الْجَاهِلِينَ وَ الْمُكَذِّبِينَ يَوْمَ الدِّينِ

Then he<sup>-asws</sup> said: 'And let it happen to be your words, when you meet (this Day of Ghadeer), that you should be saying, 'The Praise is for Allah<sup>-azwj</sup> Who Honoured us with this Day and Made us to be from the loyalists with its pledge to us and with its Covenant we have been Covenanted with, from the Wilayah of the Masters<sup>-asws</sup> of the Command, the establishers with its equity, and did not Make us to be from the ungrateful ones and the beliers in the Day of the Religion'.

ثُمَّ قَالَ وَ لِيَكُنْ مِنْ دُعَائِكَ فِي دُورِ هَاتَيْنِ الرَّكْعَتَيْنِ أَنْ تَقُولَ-

Then he<sup>-asws</sup> said: 'And let it happen to be from your supplication at the end of these two Cycles (of Salat) that you should be saying,

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَ كَفِّرْ عَنَّا سَيِّئَاتِنَا وَ تَوَفَّنَا مَعَ الْأَبْرَارِ رَبَّنَا وَ آتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَ لَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

'Our Lord<sup>-azwj</sup>! We heard a caller calling for the Eman (faith): 'Believe in your Lord<sup>-azwj</sup>!' So we believed, our Lord<sup>-azwj</sup>. Therefore, Forgive our sins for us and Cover our evil deeds of our and Join us along with the righteous ones, our Lord<sup>-azwj</sup> and Give us what You<sup>-azwj</sup> Promised us by Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, and do not Disgrace us on the Day of Judgement. You<sup>-azwj</sup> do not Break the Promise'.

ثُمَّ تَقُولُ بَعْدَ ذَلِكَ-

Then you should be saying after that,

اللَّهُمَّ إِنِّي أَشْهَدُكَ وَ كَفَى بِكَ شَهِيدًا وَ أَشْهَدُ مَلَائِكَتَكَ وَ حَمَلَةَ عَرْشِكَ وَ سُكَّانَ سَمَاوَاتِكَ وَ أَرْضِكَ بِأَنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ الْمَعْبُودُ الَّذِي لَيْسَ مِنْ لَدُنْ عَرْشِكَ إِلَى قَرَارِ أَرْضِكَ مَعْبُودٌ يُعْبَدُ سِوَاكَ إِلَّا بَاطِلٌ مُضْمَجَلٌ غَيْرٌ وَجْهَكَ الْكَرِيمِ لَا إِلَهَ إِلَّا أَنْتَ الْمَعْبُودُ فَلَا مَعْبُودَ سِوَاكَ تَعَالَيْتَ عَمَّا يَقُولُ الظَّالِمُونَ عُلوًّا كَبِيرًا

'O Allah<sup>-azwj</sup>! I hold You<sup>-azwj</sup> as a Witness and suffice with You<sup>-azwj</sup> as a Witness, and hold Your<sup>-azwj</sup> Angels and bearers of the Your<sup>-azwj</sup> Throne, and dwellers of Your<sup>-azwj</sup> skies and Your<sup>-azwj</sup> earth with You<sup>-azwj</sup>. You<sup>-azwj</sup> are Allah<sup>-azwj</sup>, there being no god except for You<sup>-azwj</sup>. The worshipped One, there is none worshipped from Your<sup>-azwj</sup> Throne up to Your<sup>-azwj</sup> earth besides You<sup>-azwj</sup>, except that it is a vanishing falsehood without Your<sup>-azwj</sup> Benevolent Face. There is no god except for You<sup>-azwj</sup>, the worshipped One, and there is no worshipped one besides You<sup>-azwj</sup>, Exalted from what the unjust are saying, Higher, Greater.

وَأَشْهَدُ أَنَّ مُحَمَّدًا ص عَبْدُكَ وَ رَسُولُكَ وَ أَشْهَدُ أَنَّ عَلِيًّا صَلَوَاتُ اللَّهِ عَلَيْهِ أَمِيرُ الْمُؤْمِنِينَ وَ وَلِيُّهُمْ وَ مَوْلَاهُمْ رَبَّنَا  
إِنَّا سَمِعْنَا بِالْبَدَاءِ وَ صَدَقْنَا الْمُنَادِيَّ رَسُولَ اللَّهِ ص إِذَا نَادَى بِنِدَاءٍ عَنْكَ بِالَّذِي أَمَرْتَهُ بِهِ أَنْ يُبَلِّغَ مَا أَنْزَلْتَ إِلَيْهِ مِنْ  
وَلَايَةِ وَليِّ أَمْرِكَ

I testify that Muhammad<sup>-saww</sup> is Your<sup>-azwj</sup> servant and Your<sup>-azwj</sup> Rasool<sup>-saww</sup>. And I testify that Ali<sup>-asws</sup> is Amir-ul-Momineen<sup>-asws</sup> and their (Believer's) Guardian and their Master. Our Lord<sup>-azwj</sup>! We heard the call and we ratified the Caller Rasool-Allah<sup>-saww</sup> when he<sup>-saww</sup> called with the Call from You<sup>-azwj</sup>, by which You<sup>-azwj</sup> Commanded him<sup>-saww</sup> with, that he<sup>-saww</sup> delivered what was Revealed unto him<sup>-saww</sup> from the Wilayah of the Masters of the Your<sup>-azwj</sup> Command.

فَحَذَّرْتَهُ وَ أَنْذَرْتَهُ إِنْ لَمْ يُبَلِّغْ أَنْ تَسْحَطَ عَلَيْهِ وَ أَنَّهُ إِنْ بَلَغَ رِسَالَتِكَ عَصَمْتَهُ مِنَ النَّاسِ فَنَادَى مُبَلِّغًا وَحَيْكَ وَ  
رِسَالَتِكَ أَلَا مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ وَ مَنْ كُنْتُ وَلِيًّا فَعَلِيٌّ وَلِيُّهُ وَ مَنْ كُنْتُ نَبِيًّا فَعَلِيٌّ أَمِيرُهُ

So, You<sup>-azwj</sup> Cautioned him<sup>-saww</sup> and Warned him<sup>-saww</sup> that if he<sup>-saww</sup> were not to deliver (the Message) You<sup>-azwj</sup> would be Angered upon him<sup>-saww</sup>, and if he<sup>-saww</sup> does deliver Your<sup>-azwj</sup> Message You<sup>-azwj</sup> would Protect him<sup>-saww</sup> from the (harm of) people. So he<sup>-saww</sup> called out delivering Your<sup>-azwj</sup> Revelation and Your<sup>-azwj</sup> Message: 'Indeed! The one whose Master I<sup>-saww</sup> was, so Ali<sup>-asws</sup> is his Master, and the one whose guardian I<sup>-saww</sup> was, so Ali<sup>-asws</sup> is his guardian, and the one whose Prophet<sup>-as</sup> I<sup>-saww</sup> was, so Ali<sup>-asws</sup> is his Emir'.

رَبَّنَا فَقَدْ أَجَبْنَا دَاعِيكَ النَّذِيرَ الْمُنذِرَ مُحَمَّدًا ص عَبْدُكَ وَ رَسُولُكَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع الَّذِي أَنْعَمْتَ عَلَيْهِ وَ  
جَعَلْتَهُ مَثَلًا - لِبَنِي إِسْرَائِيلَ إِنَّهُ أَمِيرُ الْمُؤْمِنِينَ وَ مَوْلَاهُمْ وَ وَلِيُّهُمْ إِلَى يَوْمِ الْقِيَامَةِ يَوْمَ الدِّينِ فَإِنَّكَ قُلْتَ إِنْ هُوَ إِلَّا  
عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَ جَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ

Our Lord<sup>-azwj</sup>! We have answered Your<sup>-azwj</sup> Caller, the warner, the Warned, Muhammad<sup>-saww</sup>, Your<sup>-azwj</sup> servant and Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, to Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> whom You<sup>-azwj</sup> Favoured upon him<sup>-saww</sup> and Made him<sup>-asws</sup> as an example for the Children of Israel. He<sup>-asws</sup> is their Amir-ul-Momineen<sup>-asws</sup> and their Master, and their Guardian up to the Day of Judgement, the Day of the Religion, for You<sup>-azwj</sup> Said [43:59] **He was naught but a servant on whom We Bestowed Favour, and We made him an example for the children of Israel.**

رَبَّنَا آمَنَّا وَ اتَّبَعْنَا مَوْلَانَا وَ وَلِيَّنَا وَ هَادِيَنَا وَ دَاعِيَنَا وَ دَاعِيِ الْأَنَامِ وَ صِرَاطِكَ الْمُسْتَقِيمِ السَّوِيِّ وَ حُجَّتِكَ وَ  
سَبِيلِكَ الدَّاعِيِ إِلَيْكَ عَلَى بَصِيرَةٍ هُوَ وَ مَنْ اتَّبَعَهُ وَ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ\* بِوَلَايَتِهِ وَ بِمَا يُلْحِدُونَ بِاتِّخَاذِ  
الْوَلَايَةِ دُونَهُ

Our Lord<sup>-azwj</sup>! We believed, and we followed our Master<sup>-asws</sup>, and our Guardian, and our Guide, and our Caller, and Caller of the people, and Your<sup>-azwj</sup> Straight Path, the even, and Your<sup>-azwj</sup> Proof, and Your<sup>-azwj</sup> Way. The Caller to You<sup>-azwj</sup> upon vision, him<sup>-asws</sup> and the ones

who follow him, and Glorious is Allah<sup>-azwj</sup> from what they are associating with his<sup>-asws</sup> Wilayah, and with what they are perverting by taking a confidant besides him<sup>-asws</sup>.

فَأَشْهَدُ يَا إِلَهِي أَنَّهُ الْإِمَامُ الْهَادِي الْمُرْشِدُ الرَّشِيدُ عَلَيَّ أَمِيرُ الْمُؤْمِنِينَ الَّذِي ذَكَرْتَهُ فِي كِتَابِكَ فَقُلْتَ - وَ إِنَّهُ فِي أُمَّ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ لَا أُشْرِكُ مَعَهُ إِمَامًا وَ لَا أَتَّخِذُ مِنْ دُونِهِ وَلِيَجَةً

So, I testify, O my Allah<sup>-azwj</sup>, that he<sup>-asws</sup> is the Imam<sup>-asws</sup>, the Guide, the leader, the rightly Guided, Ali Amir-ul-Momineen<sup>-asws</sup> whom You<sup>-azwj</sup> Mentioned in Your<sup>-azwj</sup> Book, so You<sup>-azwj</sup> Said **[43:4] And surely it is in the Mother of the Book with Us, for Ali, a wise (man)**. I do not associate any (other) imam with him<sup>-asws</sup> nor do I take a confidant besides him<sup>-asws</sup>.

اللَّهُمَّ فَإِنَّا نَشْهَدُ أَنَّهُ عَبْدُكَ الْهَادِي مِنْ بَعْدِ نَبِيِّكَ النَّذِيرِ الْمُنذِرِ وَ صِرَاطُكَ الْمُسْتَقِيمِ وَ أَمِيرُ الْمُؤْمِنِينَ وَ قَائِدُ الْعُرِّ الْمُحْجَلِينَ وَ حُجَّتِكَ الْبَالِغَةَ وَ لِسَانُكَ الْمُعَبِّرُ عَنْكَ فِي خَلْقِكَ وَ الْقَائِمُ بِالْقِسْطِ مِنْ بَعْدِ نَبِيِّكَ وَ دَيَّانُ دِينِكَ وَ حَازِنُ عِلْمِكَ وَ مَوْضِعُ سِرِّكَ وَ عَيْبَةُ عِلْمِكَ وَ أَمِينُكَ الْمَأْمُونُ الْمَأْخُودُ مِيثَاقُهُ مَعَ مِيثَاقِ رَسُولِكَ ص مِنْ جَمِيعِ خَلْقِكَ وَ بَرِيَّتِكَ شَهَادَةً بِالْإِخْلَاصِ لَكَ بِالْوَحْدَانِيَّةِ بِأَنَّكَ

O Allah<sup>-azwj</sup>! We testify that he<sup>-asws</sup> is Your<sup>-azwj</sup> servant, the Guide from after Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, the warner, the Warned, and Your<sup>-azwj</sup> Straight Path, and Amir-ul-Momineen<sup>-asws</sup>, and the Guide of the resplendent (faces), and Your<sup>-azwj</sup> delivered Proof, and Your<sup>-azwj</sup> expressive tongue from You<sup>-azwj</sup> among Your<sup>-azwj</sup> creatures, and the established with the equity from after Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, establisher of Your<sup>-azwj</sup> Religion, and a treasurer of Your<sup>-azwj</sup> Knowledge, and a place of Your<sup>-azwj</sup> Secrets, and a holder of Your<sup>-azwj</sup> Knowledge, and Your<sup>-azwj</sup> trustworthy Trustee, the one for whom the Covenant was taken along with Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, from the entirety of Your<sup>-azwj</sup> creatures, and Your<sup>-azwj</sup> righteous one with the sincerity to You<sup>-azwj</sup>, with the Oneness with You<sup>-azwj</sup>.

أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ وَ أَنْ مُحَمَّدًا عَبْدًا وَ رَسُولًا وَ عَلِيًّا أَمِيرًا الْمُؤْمِنِينَ وَ أَنَّ الْإِقْرَارَ بِوَلَايَتِهِ تَمَامٌ تَوْحِيدِكَ وَ الْإِخْلَاصُ بِوَحْدَانِيَّتِكَ وَ كَمَالُ دِينِكَ وَ تَمَامُ نِعْمَتِكَ وَ فَضْلِكَ عَلَى جَمِيعِ خَلْقِكَ وَ بَرِيَّتِكَ فَإِنَّكَ قُلْتَ وَ قَوْلُكَ الْحَقُّ - الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا

You<sup>-azwj</sup> are Allah<sup>-azwj</sup> Who, there is no god except for You<sup>-azwj</sup>, and that Muhammad<sup>-saww</sup> is Your<sup>-azwj</sup> servant and Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, and Ali<sup>-asws</sup> is Amir-ul-Momineen<sup>-asws</sup>, and that the acceptance with his<sup>-asws</sup> Wilayah completes Your<sup>-azwj</sup> Oneness (Tawheed), and the sincerity with Your<sup>-azwj</sup> Oneness, and perfects Your<sup>-azwj</sup> Religion, and completes Your<sup>-azwj</sup> Favour and Your<sup>-azwj</sup> Grace upon the entirety of Your<sup>-azwj</sup> creatures and Your<sup>-azwj</sup> righteous ones, for You<sup>-azwj</sup> Said, and Your<sup>-azwj</sup> Words are true **[5:3] This day have I Perfected for you your Religion and Completed My Favour on you and Chosen for you Islam as a Religion**.

اللَّهُمَّ فَلَكَ الْحَمْدُ عَلَى مَا مَنَنْتَ بِهِ عَلَيْنَا مِنَ الْإِخْلَاصِ لَكَ بِوَحْدَانِيَّتِكَ إِذْ هَدَيْتَنَا لِمُؤَالَاتِهِ وَلِيَّتِكَ الْهَادِي مِنْ بَعْدِ نَبِيِّكَ الْمُنْدِرِ وَ رَضِيَتْ لَنَا الْإِسْلَامَ دِيناً بِمُؤَالَاتِهِ وَ أَتَمَّمْتَ عَلَيْنَا نِعْمَتَكَ الَّتِي جَدَّدْتَ لَنَا عَهْدَكَ وَ مِيثَاقَكَ وَ ذَكَرْتَنَا ذَلِكَ وَ جَعَلْتَنَا مِنْ أَهْلِ الْإِخْلَاصِ وَ التَّصَدِيقِ بِعَهْدِكَ وَ مِيثَاقِكَ وَ مِنْ أَهْلِ الْوَفَاءِ بِذَلِكَ وَ لَمْ تَجْعَلْنَا مِنَ النَّاكِثِينَ وَ الْجَاحِدِينَ وَ الْمُكْذِبِينَ يَوْمَ الدِّينِ

O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise upon what You<sup>-azwj</sup> Favoured with upon us, from the sincerity to You<sup>-azwj</sup> with Your<sup>-azwj</sup> Oneness when You<sup>-azwj</sup> Guided us to the guardianship of Your<sup>-azwj</sup> Guardian, the Guide from after Your<sup>-azwj</sup> Prophet<sup>-sawww</sup>, the warner, and were Pleased for us with Al-Islam as a Religion with his<sup>-asws</sup> Wilayah, and Completed Your<sup>-azwj</sup> Favour upon us which renewed for us Your<sup>-azwj</sup> Pledge and Your<sup>-azwj</sup> Covenant, and Made us to remember that, and Made us to be from the people of sincerity and the ratifiers of Your<sup>-azwj</sup> Pledge and Your<sup>-azwj</sup> Covenant, and to be from the people of the loyalty with that, and did not Make us to be from the breakers, and the rejecters, and the beliers of the Day of the Religion.

وَ لَمْ تَجْعَلْنَا مِنْ أَتْبَاعِ الْمُعَيَّرِينَ وَ الْمُبَدِّلِينَ وَ الْمُنْحَرِفِينَ وَ الْمُبْتَكِرِينَ آذَانَ الْأَنْعَامِ وَ الْمُعَيَّرِينَ خَلْقَ اللَّهِ وَ مِنَ الَّذِينَ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ وَ صَدَّهُمْ عَنِ السَّبِيلِ وَ عَنِ الصِّرَاطِ الْمُسْتَقِيمِ

And You<sup>-azwj</sup> did not Make us to be from the followers of the alterers, and the changers, and the distorters, and the replacers of the Azaan of the people, and the alterers of the creatures of Allah<sup>-azwj</sup>, and from those whom the Satan<sup>-la</sup> overcame, so he<sup>-la</sup> made them forget the Mention of Allah<sup>-azwj</sup> and blocked them from the Way, and from the Straight Path'.

وَ أَكْثَرَ مِنْ قَوْلِكَ فِي يَوْمِكَ وَ لَيْلَتِكَ أَنْ تَقُولَ اللَّهُمَّ الْعَنِ الْجَاحِدِينَ وَ النَّاكِثِينَ وَ الْمُعَيَّرِينَ وَ الْمُكْذِبِينَ يَوْمَ الدِّينِ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ اللَّهُمَّ فَلَكَ الْحَمْدُ عَلَى إِنْعَامِكَ عَلَيْنَا بِالَّذِي هَدَيْتَنَا إِلَى وِلَايَةِ وَ لَاةِ أَمْرِكَ مِنْ بَعْدِ نَبِيِّكَ الْأَيْمَّةِ الْهُدَاةِ الرَّاشِدِينَ الَّذِينَ جَعَلْتَهُمْ أَرْكَاناً لِتَوْحِيدِكَ وَ أَعْلَامَ الْهُدَى وَ مَنَارَ التَّقْوَى وَ الْعُرْوَةَ الْوُثْقَى وَ كَمَالَ دِينِكَ وَ تَمَامَ نِعْمَتِكَ

And frequent from your words during your day and your night that you should be saying, 'O Allah<sup>-azwj</sup>! Curse the rejecters, and the breakers, and the alterers and the beliers of the Day of the Religion, from the former ones and the later ones. O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise upon Your<sup>-azwj</sup> Favours upon us by which You<sup>-azwj</sup> Guided us to the command of the Masters<sup>-asws</sup> of the Command from after Your<sup>-azwj</sup> Prophet<sup>-sawww</sup>, the Imams<sup>-asws</sup> of Guidance, the rightly Guided whom You<sup>-azwj</sup> Made to be as cornerstones of Your<sup>-azwj</sup> Oneness (Tawheed), and banners of the Guidance, and Minarets of the piety, and the Firm handles, and perfection of Your<sup>-azwj</sup> Religion, and completion of Your<sup>-azwj</sup> Favour.

فَلَاكُ الْحَمْدُ أَمَّا بِكَ وَ صَدَقْنَا بِنَبِيِّكَ وَ اتَّبَعْنَا مِنْ بَعْدِهِ النَّذِيرَ الْمُنذِرَ وَ وَالَيْنَا وَلِيَّهُمْ وَ عَادَيْنَا عَدُوَّهُمْ وَ بَرَّئْنَا مِنَ  
الْجَاهِدِينَ وَ النَّاكِثِينَ وَ الْمُكَذِّبِينَ إِلَى يَوْمِ الدِّينِ

For You<sup>-azwj</sup> is the Praise. We believe in You<sup>-azwj</sup>, and we ratify Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, and we follow from after him<sup>-saww</sup>, the warner, the Warned, and we befriend their<sup>-asws</sup> friends and are inimical to their<sup>-asws</sup> enemies, and we disavow from the rejecters, and the breakers, and the beliers, up to the Day of Judgement.

اللَّهُمَّ فَكَمَا كَانَ مِنْ شَأْنِكَ يَا صَادِقَ الْوَعْدِ يَا مَنْ لَا يُخْلِفُ الْمِيعَادَ\* - يَا مَنْ هُوَ كُلَّ يَوْمٍ فِي شَأْنٍ أَنْ أَنْعَمْتَ  
عَلَيْنَا بِمُؤَالَاتِهِ أَوْلِيَايَكَ الْمَسْئُولِ عَنْهَا عِبَادُكَ فَإِنَّكَ قُلْتَ وَ قَوْلِكَ الْحَقُّ - ثُمَّ لَتَسْتَأْنَسُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ وَ قُلْتَ وَ  
فَقُوَّهُمْ إِيَّاهُمْ مَسْئُولُونَ

O Allah<sup>-azwj</sup>! So, if it was from Your<sup>-azwj</sup> Glory, O Truthful, the promise, O one who does not break the Promise! O the One Who is in Glory every day! You<sup>-azwj</sup> Favoured upon us with the guardianship of Your<sup>-azwj</sup> Guardians, the ones whom Your<sup>-azwj</sup> servants would be questioned about, for You<sup>-azwj</sup> Said, and Your<sup>-azwj</sup> Words are True **[102:8] Then on that day you shall most certainly be questioned about the boons**, and You<sup>-azwj</sup> Said **[37:24] And stop them, for they shall be questioned**.

وَ مَنَنْتَ عَلَيْنَا بِشَهَادَةِ الْإِحْلَاصِ لَكَ بِمُؤَالَاتِهِ أَوْلِيَايَكَ الْهُدَاةِ مِنْ بَعْدِ النَّذِيرِ الْمُنذِرِ وَ السِّرَاجِ الْمُنِيرِ وَ أَكْمَلْتَ  
الدِّينَ بِمُؤَالَاتِهِمْ وَ الْبِرَاءَةِ مِنْ عَدُوِّهِمْ وَ أَمَّمْتَ عَلَيْنَا النِّعْمَةَ الَّتِي جَدَّدْتَ لَنَا عَهْدَكَ وَ دَكَّرْتَنَا مِيثَاقَكَ الْمَأْخُودَ مِنَّا  
فِي مُبْتَدَأِ خَلْقِكَ إِيَّانَا وَ جَعَلْتَنَا مِنْ أَهْلِ الْإِجَابَةِ وَ دَكَّرْتَنَا الْعَهْدَ وَ الْمِيثَاقَ وَ لَمْ تُنْسِنَا ذِكْرَكَ فَإِنَّكَ قُلْتَ وَ إِذْ  
أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَ لَسْتُمْ بِرَبِّكُمْ قَالُوا بَلَى اللَّهُمَّ بَلَى

And You<sup>-azwj</sup> Favoured upon us with the sincere testimony to You<sup>-azwj</sup> with the guardianship of Your<sup>-azwj</sup> Guardians, the Guides from after the warner, the Warned, and the Radiant Lamp, and Completed the Religion by their<sup>-asws</sup> Wilayah, and the disavowing from their<sup>-asws</sup> enemies; and You<sup>-azwj</sup> Favoured upon us with the Favour which renewed for us Your<sup>-azwj</sup> Pledge, and reminded us of Your<sup>-azwj</sup> Covenant Taken from us during the beginning of Your<sup>-azwj</sup> Creation of us, and Made us to be from the answering people and reminded us of the Pledge and the Covenant, and we did not forget Your<sup>-azwj</sup> Mentioned, for You<sup>-azwj</sup> Said **[7:172] And when your Lord brought forth from the Children of Adam, from their backs, their descendants, and made them testify against their own souls: Am I not your Lord? They said: Yes! O Allah<sup>-azwj</sup>! Yes.**

شَهِدْنَا بِمَنِّكَ وَ لَطْفِكَ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ رَبُّنَا وَ مُحَمَّدٌ عَبْدُكَ وَ رَسُولُكَ نَبِيُّنَا وَ عَلِيُّ أَمِيرِ الْمُؤْمِنِينَ وَ  
الْحُجَّةِ الْعَظِيمِ وَ آيَاتِكَ الْكُبْرَى وَ النَّبَأِ الْعَظِيمِ الَّذِي هُمْ فِيهِ مُحْتَلِفُونَ

We testify in Your<sup>-azwj</sup> Favour and Your<sup>-azwj</sup> Kindness that You<sup>-azwj</sup> are Allah<sup>-azwj</sup>, there being no God except for You<sup>-azwj</sup>, our Lord<sup>-azwj</sup>; and Muhammad<sup>-saww</sup> is Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, our Prophet<sup>-saww</sup>; and Ali<sup>-asws</sup> is Amir-ul-Momineen<sup>-asws</sup>, and the magnificent Proof, and Your<sup>-azwj</sup> greatest Sign [78:2] About the Great News, [78:3] About which they are differing.

اللَّهُمَّ فَكَمَا كَانَ مِنْ شَأْنِكَ أَنْ أَنْعَمْتَ عَلَيْنَا بِالْهُدَايَةِ إِلَى مَعْرِفَتِهِمْ فَلْيَكُنْ مِنْ شَأْنِكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُبَارِكَ لَنَا فِي يَوْمِنَا هَذَا الَّذِي ذَكَرْتَنَا فِيهِ عَهْدَكَ وَ مِيثَاقَكَ وَ أَكْمَلْتَ دِينَنَا وَ أَتَمَمْتَ عَلَيْنَا نِعْمَتَكَ وَ جَعَلْتَنَا مِنْ أَهْلِ الْإِجَابَةِ وَ الْإِخْلَاصِ بِوَحْدَانِيَّتِكَ وَ مِنْ أَهْلِ الْإِيمَانِ وَ التَّصَدِيقِ بِوَلَايَةِ أَوْلِيَائِكَ وَ الْبِرَاءَةِ مِنْ أَعْدَائِكَ وَ أَعْدَاءِ أَوْلِيَائِكَ الْجَاهِدِينَ الْمُكَدِّبِينَ يَوْمَ الدِّينِ

O Allah<sup>-azwj</sup>! So if it was from Your<sup>-azwj</sup> Glory that You<sup>-azwj</sup> should Favour upon us with the Guidance to recognising them<sup>-asws</sup>, so let it happen from Your<sup>-azwj</sup> Glory that You<sup>-azwj</sup> should Send Blessings upon Muhammad<sup>-saww</sup> and the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and that You<sup>-azwj</sup> Bless for us during this day of ours in which You<sup>-azwj</sup> Reminded us of Your<sup>-azwj</sup> Pledge, and Your<sup>-azwj</sup> Covenant, and Perfected our Religion, and Completed Your<sup>-azwj</sup> Favour upon us, and Made us to be from the answering people, the ones sincere with Your<sup>-azwj</sup> Oneness, and the ones from the people of the faith, and the ratification with the Wilayah of Your<sup>-azwj</sup> Guardians, and the disavowing from Your<sup>-azwj</sup> enemies and the enemies of Your<sup>-azwj</sup> Guardians, the rejecters, and the beliers in the Day of the Religion.

وَ أَنْ لَا تَجْعَلَنَا مِنَ الْغَاوِينَ وَ لَا تُلْحِقْنَا بِالْمُكَدِّبِينَ يَوْمَ الدِّينِ وَ اجْعَلْ لَنَا قَدَمَ صِدْقٍ مَعَ النَّبِيِّينَ وَ تَجْعَلْ لَنَا مَعَ الْمُتَّقِينَ إِمَامًا إِلَى يَوْمِ الدِّينِ يَوْمَ يُدْعَى كُلُّ نَاسٍ بِإِمَامِهِمْ وَ احْشُرْنَا فِي زُمَرَةِ الْهُدَاةِ الْمَهْدِيِّينَ وَ أَحِينَا مَا أَحْيَيْتَنَا عَلَى الْوَفَاءِ بِعَهْدِكَ وَ مِيثَاقِكَ الْمَأْخُودِ مِنَّا وَ عَلَيْنَا لَكَ وَ اجْعَلْ لَنَا مَعَ الرَّسُولِ سَبِيلًا وَ ثَبِّتْ لَنَا قَدَمَ صِدْقٍ فِي الْهَجْرَةِ

And that You<sup>-azwj</sup> did not Make us to be from the deviators, and do not Join us with the beliers in the Day of the Religion, and Make for us true steps along with the Prophets<sup>-as</sup>, and Make for us an Imam<sup>-asws</sup> along with the pious up to the Day of Judgement, a Day in which every human being would be called with their Imam; and Resurrect us in a tranquil group, the guided ones, and Revive for us what we should be revived upon – the loyalty with Your<sup>-azwj</sup> Pledge and Your<sup>-azwj</sup> Covenant Taken from us, and upon us, for You<sup>-azwj</sup>; and Make for us a way with the Rasools<sup>-as</sup> and Affirm true steps for us during the migration.

اللَّهُمَّ وَ اجْعَلْ مَحْيَانًا خَيْرَ الْمَحْيَا وَ مَمَاتًا خَيْرَ الْمَمَاتِ وَ مُنْقَلَبًا خَيْرَ الْمُنْقَلَبِ حَتَّى تَوْفَّأَنَا وَ أَنْتَ عَنَّا رَاضٍ قَدْ أَوْجَبْتَ لَنَا حُلُولَ جَنَّتِكَ بِرَحْمَتِكَ وَ الْمُنَى فِي دَارِكَ وَ الْإِنَابَةَ إِلَى دَارِ الْمُقَامَةِ مِنْ فَضْلِكَ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَ لَا يَمَسُّنَا فِيهَا عُوبٌ

O Allah<sup>-azwj</sup>! And Make our life to be the best of the lives, and our death to be the best of the deaths, and our transfer to be the best of the transfers until we die and You<sup>-azwj</sup> are Pleased,

having had Obligated the inhabiting in Your<sup>-azwj</sup> Paradise by Your<sup>-azwj</sup> Mercy, and the boarding in Your<sup>-azwj</sup> House, and the turning to Your<sup>-azwj</sup> Prepared House, from Your<sup>-azwj</sup> Grace. Neither will cheating touch us therein nor a vanity.

رَبَّنَا إِنَّكَ أَمَرْتَنَا بِطَاعَةِ وُلاةٍ أَمْرِكَ وَ أَمَرْتَنَا أَنْ نَكُونَ مَعَ الصَّادِقِينَ فَقُلْتَ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ وَ قُلْتَ اتَّقُوا اللَّهَ وَ كُونُوا مَعَ الصَّادِقِينَ فَسَمِعْنَا وَ أَطَعْنَا

Our Lord<sup>-azwj</sup>! You<sup>-azwj</sup> Commanded us with the obedience to the Masters of Your<sup>-azwj</sup> Command and that we should come to be with the truthful, so You<sup>-azwj</sup> Said [4:59] **O you who believe! Obey Allah and obey the Rasool and those with the authority from among you.** And You<sup>-azwj</sup> Said: [9:119] **O you who believe! Fear Allah and be with the truthful ones.** So, we hear and we obeyed.

رَبَّنَا فَ تَثْبِثْ أَقْدَامَنَا\* وَ تَوَفِّنا مُسْلِمِينَ مُصَدِّقِينَ لِأَوْلِيائِكَ وَ لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَ هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

Our Lord<sup>-azwj</sup>! Affirm our feet and Cause us to die as Muslims, having ratified Your<sup>-azwj</sup> Guardians and do not let our hearts to deviate after having Guided us, and Endow Mercy upon us from Yourself<sup>-azwj</sup>, You<sup>-azwj</sup> being the Endower.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِالْحَقِّ الَّذِي جَعَلْتَهُ عِنْدَهُمْ وَ بِالَّذِي فَضَّلْتَهُمْ عَلَى الْعَالَمِينَ جَمِيعاً أَنْ تُبَارِكَ لَنَا فِي يَوْمِنَا هَذَا الَّذِي أَكْرَمْتَنَا فِيهِ وَ أَنْ تُثِمَّ عَلَيْنَا نِعْمَتَكَ وَ تَجْعَلَهُ عِنْدَنَا مُسْتَقَرًّا وَ لَا تَسْلُبْنَاهُ أَبَداً وَ لَا تَجْعَلَهُ مُسْتَوْدَعاً فَإِنَّكَ قُلْتَ فَمُسْتَقَرًّا وَ مُسْتَوْدَعٌ فَاجْعَلْهُ مُسْتَقَرًّا وَ لَا تَجْعَلْهُ مُسْتَوْدَعاً

O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by the right which You<sup>-azwj</sup> Made it to be with them<sup>-asws</sup>, and by which You<sup>-azwj</sup> Merited them<sup>-asws</sup> upon the entirety of the worlds, that You<sup>-azwj</sup> Bless for us in this day of ours which You<sup>-azwj</sup> Honoured us in, and that You<sup>-azwj</sup> Complete Your<sup>-azwj</sup> Favours upon us, and Make it to be a permanency to us and not Confiscate it, ever, and do not Make it as a temporary depository, for You<sup>-azwj</sup> Said [6:98] **then there is a (permanent) resting-place and a (temporary) depository.** Therefore, Make it to be permanent and do not Make it to be temporary.

وَ ارزُقْنَا نَصْرَ دِينِكَ مَعَ وَلِيِّ هَادٍ مَنْصُورٍ مِنْ أَهْلِ بَيْتِ نَبِيِّكَ وَ اجْعَلْنَا مَعَهُ وَ تَحْتِ رَايَتِهِ شُهَدَاءَ صِدِّيقِينَ فِي سَبِيلِكَ وَ عَلَى نُصْرَةِ دِينِكَ

And Grace us with helping Your<sup>-azwj</sup> Religion along with a Guardian, a helping Guide from the People<sup>-asws</sup> of the Household of Your<sup>-azwj</sup> Prophets, and make us to be with him<sup>-asws</sup>, and beneath his<sup>-asws</sup> banner, as martyrs, truthful in Your<sup>-azwj</sup> Way, and upon helping Your<sup>-azwj</sup> Religion'.

ثُمَّ تَسْأَلُ بَعْدَهَا حَاجَتَكَ لِلدُّنْيَا وَ الْآخِرَةِ فَإِنَّهَا وَ اللَّهُ مَفْضِيَةٌ فِي هَذَا الْيَوْمِ.

Then you should ask after it, for your need of the world and the Hereafter, for it, by Allah<sup>-azwj</sup>, would be Fulfilled in this day'.<sup>6</sup>

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تَهذِيبُ الْأَحْكَامِ (تَحْقِيقُ خَرَسَانَ)، ج 3، ص: 143<sup>6</sup>

# عید غدیر کی فضیلت

فیاض بن محمد بن عمر طوسی بیان کرتے ہیں کہ میں غدیر کے دن حضرت امام علی رضا علیہ الصلوٰۃ والسلام کی خدمت میں حاضر ہوا تو دیکھا کہ آپ کے پاس آپ کے خواص کی ایک جماعت موجود ہے جسے آپ نے افطاری کے لیے روک رکھا ہے۔ اور ان کے گھروں میں کھانا، حلے، کپڑے اور حتیٰ کہ انگوٹھیاں اور جوتے تک بھجوائے ہیں۔ اور ان کی اور اپنے حشم و خدم کی بیٹ بدل رکھی ہے، یعنی عام عادی کپڑوں کے علاوہ ان کو اعلیٰ قسم کے کپڑے پہنا رکھے ہیں۔ اور وہ برابر اس دن کی فضیلت اور اس کی قداست بیان کر رہے ہیں چنانچہ منجملہ آپ کے ارشادات کے ایک یہ تھا کہ فرمایا: مجھ سے میرے والد ماجد نے اپنے آباء طاہرین علیہم الصلوٰۃ والسلام کے سلسلہ سند سے یہ حدیث بیان کی ہے کہ حضرت امیر علیہ الصلوٰۃ والسلام کے عہد میں ایک بار جمعہ اور عید غدیر اکھٹے ہو گئے بنوز دن کے پانچ گھنٹے گزرے تھے کہ آپ منبر پر تشریف لے گئے اور ایک طویل خطبہ دیا، جسے امام رضا علیہ الصلوٰۃ والسلام نے من و عن نقل کیا فرمایا: اے گروہ مومن! خدا نے آج تمہارے لیے دو بڑی عظیم الشان عیدیں اکھٹی کر دی ہیں، ایک بغیر دوسری کے مکمل نہیں ہوتی، تاکہ اس طرح خدا تم پر احسان مکمل کرے، پھر حضرت امیر علیہ الصلوٰۃ والسلام نے غدیر کی بہت سی فضیلت بیان فرمائی، یہاں تک کہ فرمایا: اس دن ایک درہم راہ خدا میں خرچ کرنا ہزار درہم کے برابر ہے۔ زیادہ خدا کے قبضہ قدرت میں ہے اور اس دن کے روزہ کی طرف خدا نے بلایا ہے۔ اگر کوئی بوڑھا بزرگ ابتداء دنیا سے اس کے آخر تک دن کو روزہ رکھے اور رات کو عبادت خدا میں بسر کرے، تو اس ایک دن کے روزہ کی برابری نہیں کر سکتا۔ اور جو شخص اس دن اپنے برادر مومن کی از خود حاجت بر آری کرے اور اس سے نیکی کرے وہ ایسا ہوگا جیسے اس دن روزہ رکھنے والا اور رات عبادت میں بسر کرنے والا۔ اور جو شخص اس کی رات کو ایک مومن کا روزہ افطار کرانے وہ ایسا ہے جیسے کوئی ایک فیام، فیام، فیام۔ (حتیٰ کہ دس فیام شمار کئے) کو روزہ افطار کرائے۔ ایک شخص نے کھڑے ہو کر عرض کیا: یا امیر المومنین علیہ الصلوٰۃ والسلام! فیام کیا ہے؟ فرمایا ایک لاکھ نبی، صدیق اور شہید! چہ جائیکہ جو شخص کئی مومنین و مومنات کی افطاری کرائے فرمایا: جو ایسا کرے گا، میں خدا کی بارگاہ میں ضامن ہوں کہ وہ کفر اور فقر سے محفوظ رہے گا اور اگر اس رات یا اس دن یا اس کے بعد آنے والے سال کی اس تاریخ تک بھی مر گیا بشرطیکہ کسی گناہ کبیرہ کا ارتکاب نہ کیا ہو تو اس کا اجر خدا پر لازم ہوگا، اور جو شخص اس دن اپنے دینی بھائیوں کو قرضہ دے گا اور ان کی اعانت و امداد کرے گا تو میں ضامن ہوں کہ خدا اسے بری قضا و قدر سے محفوظ رکھے گا۔ جب اس دن آپس میں ملو تو سلام کرتے ہوئے مصافحہ کرو اور اس دن ہدیوں (تحائف) کا تبادلہ کرو، چاہیے کہ حاضرین یہ باتیں غائبین تک پہنچا دیں اور چاہیے کہ مالدار، غریب و نادار پر اور طاقت ور کمزور پر مہربانی کرے۔ حضرت رسول خدا صلی اللہ علیہ وآلہ وسلم نے مجھے اسی چیز کا حکم دیا ہے۔ بعد ازاں جمعہ کے خطبہ میں مشغول ہو گئے اور اس دن اپنے جمعہ کی نماز کو اپنی عید کی نماز قرار دیا۔ اور فارغ ہو کر اپنی اولاد اور اپنے شیعوں کے ہمراہ امام حسن مجتبیٰ علیہ الصلوٰۃ والسلام کے مکان پر تشریف لے گئے، کیونکہ انہوں نے طعام کا انتظام کیا ہوا تھا۔ پس جب (شام کے وقت) مالدار اور غریب و نادار لوگ اپنے اہل و عیال کے پاس لوٹے تو امام کی عطا و بخشش کے ساتھ لوٹے۔