

بحار الأنوار

BIHAR AL-ANWAAR

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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{-asws}**

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TABLE OF CONTENTS

CHAPTER 53 – LAYLAT AL-QADR AND ITS MERRITS, AND MERITS OF THE NIGHTS WHICH CARRY IT	4
CHAPTER 54 – BIDDING FAREWELL TO A MONTH OF RAMAZAN AND ITS METHOD	41
CHAPTER 55 – MERITS OF A MONTH OF RAJAB AND ITS FASTS, AND ITS RULINGS, AND MERIT OF SOME OF ITS NIGHT AND ITS DAYS	41
CHAPTER 56 – MERITS OF MONTH OF SHABAN, AND ITS FASTS, AND MERIT OF THE FIRST DAY OF IT	82
CHAPTER 57 – MERIT OF THE NIGHT OF MIDDLE OF SHABAN AND ITS DEEDS.....	128
CHAPTER 58 – THE CHARITY, AND SEEKING THE FORGIVENESS, AND THE SUPPLICATION DURING SHABAN ADDITIONAL TO WHAT HAS PASSED	136
CHAPTER 59 - FASTING THE TREE DAYS DURING EVERY MONTH, AND THE DAYS OF BRIGHTNESS (13TH, 14TH & 15TH), AND FASTING BY THE PROPHETS^{-as}	138

باب 53 ليلة القدر و فضلها و فضل الليالي التي تحملها

CHAPTER 53 – LAYLAT AL-QADR AND ITS MERRITS, AND MERITS OF THE NIGHTS WHICH CARRY IT

الآيات البقرة شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ

The Verses – (Surah) Al Baqarah: ***The Month of Ramazan is that in which the Quran was Revealed, [2:185].***

النحل يُنزِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ

(Surah) Al Nahl: ***He Sends down the Angels with the Spirit from His Command upon one He so Desires to from His servants that they should be warning, that there is no god except Me, therefore fear Me [16:2].***

الدخان حم- وَ الْكِتَابِ الْمُبِينِ- إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ- فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ- أَمْرًا مِنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ

(Surah) Al Dukhan: ***Ha Meem! [44:1] (I Swear) by the Clarifying Book [44:2] Surely, We Revealed during a Blessed Night. Surely, We are ever Warning [44:3] During it, every wise matter is made distinct [44:4] As a Command from Us. Surely, We are ever Sending [44:5].***

القدر إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ- وَ مَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ- لَيْلَةُ الْقَدْرِ حَيْرٌ مِنْ أَلْفِ شَهْرٍ- تَنْزِيلُ الْمَلَائِكَةِ وَ الرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ.

(Surah) Al-Qadr: ***Surely, We Revealed it during the Night of Pre-determination [97:1] And what make you realise what the Night of Pre-determination is? [97:2] The Night of Pre-determination is better than a thousand months [97:3] The Angels and the Spirit descend during it by Permission of their Lord of every matter [97:4] Salam! It is such until emergence of the dawn [97:5].***

1- شي، تفسير العياشي عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فِي تِسْعِ عَشْرَةَ مِنْ شَهْرِ رَمَضَانَ يَلْتَقِي الْجُمُعَانِ

Tafseer Al Ayyashi – from Is’haq Bin Ammar,

‘From Abu Abdullah^{asws} having said: ‘During the 19th of a month of Ramazan, the two parties meet’.

قُلْتُ مَا مَعْنَى قَوْلِهِ يَلْتَقِي الْجُمُعَانِ

I said, ‘What is the meaning of the words: ‘The two parties meet’?’

قَالَ يَجْمَعُ فِيهَا مَا يُرِيدُ مِنْ تَعْدِيهِ وَ تَأْخِيرِهِ وَ إِزَادَتِهِ وَ قَضَائِهِ.

He^{-asws} said: ‘There are gathered during it whatever He^{-azwj} Wants, from His^{-azwj} Advancing, and His^{-azwj} Delaying, and His^{-azwj} Wants, and His^{-azwj} Decrees’¹.

2- شي، تفسير العياشي عن عمرو بن سعيد قال: خاصمني رجل من أهل المدينة في ليلة الفرقان حين التقى الجمعان فقال المدني هي ليلة سبع عشرة من رمضان

Tafseer Al Ayyashi – From Amro Bin Saeed who said,

‘A man from the people of Al-Medina contended with me regarding the night of distinction (Furqan) when the ‘two parties meet’. The Medinite man said, ‘It is the night of 17th of Ramazan!’

قال فدخلت على أبي عبد الله ع فقلت له وأخبرته فقال لي جحد المدني أنت تريد مصاب أمير المؤمنين إنه أصيب ليلة سبع عشرة من رمضان وهي الليلة التي رفع فيها عيسى ابن مريم ع.

He (the narrator) said, ‘I entered to see Abu Abdullah^{-asws}. I said to him^{-asws} and informed him^{-asws}. He^{-asws} said to me: ‘The Medinite has rejected! You intend the calamity of Amir Al-Momineen^{-asws}. He^{-asws} was hit on the night of the 19th of Ramazan, and it is the night in which Isa^{-as} Bin Maryam^{-as} was Raised’².

3- شي، تفسير العياشي عن حمزان عن أبي عبد الله ع قال: الأجل الذي يسمى في ليلة القدر هو الأجل الذي قال الله تعالى فإذا جاء أجلهم لا يستأجرون ساعة ولا يستقدمون.

Tafseer Al Ayyashi – From Humran,

‘From Abu Abdullah^{-asws} having said: ‘The life-terms (deaths) which are specified during Laylat Al-Qadr, it is the term which Allah^{-azwj} the Exalted has Said: **So when their term comes, they can neither delay it for a moment, nor can they bring it forward [7:34]**’³.

4- مجالس الشيخ، عن الحسين بن عبيد الله عن أحمد بن محمد بن يحيى عن أبيه عن أحمد بن محمد بن عيسى عن الحسين بن سعيد عن القاسم بن محمد عن علي قال: كنت عند أبي عبد الله ع فقال له أبو بصير ما الليلة التي يرجى فيها ما يرجى

(The book) ‘Mjaalis’ of the sheykh – from Al Husayn Bin Ubeydullah, from Ahmad Bin Muhammad Bin Yahya, from his father, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali who said,

‘I was in the presence of Abu Abdullah^{-asws}. Abu Baseer said to him^{-asws}, ‘What is the night in which is hoped what is hoped for?’

قال في إحدى وعشرين أو ثلاث وعشرين

He^{-asws} said: ‘During the 21st or 23rd!’

¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 1

² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 2

³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 3

قَالَ فَإِنْ لَمْ أَقْوِرْ عَلَى كِلْتَيْهِمَا

He said, 'Supposing I am not strong enough upon both of these?'

قَالَ مَا أَيْسَرَ لَيْلَتَيْنِ فِيمَا تَطْلُبُ

He^{-asws} said: 'How easy are two nights regarding what you seek!'

قَالَ قُلْتُ فَرُبَّمَا رَأَيْنَا الْهِلَالَ عِنْدَنَا وَ جَاءَنَا مَنْ يُخْبِرُنَا بِخِلَافِ ذَلِكَ فِي أَرْضٍ أُخْرَى

He (the narrator) said, 'I said, 'Sometimes we see the crescent among us and there comes someone who informs us opposite of that in another land!'

فَقَالَ مَا أَيْسَرَ أَرْبَعِ لَيَالٍ تَطْلُبُهَا فِيهَا

He^{-asws} said: 'How easy are four nights you can be seeking in!'

قُلْتُ جُعِلْتُ فِدَاكَ لَيْلَةُ ثَلَاثٍ وَ عَشْرِينَ لَيْلَةَ الْجُهَنِيِّ

I said, 'May I be sacrificed for you^{-asws}! The night of the 23 is the night of 'Al-Juhanny'?'

فَقَالَ إِنَّ ذَلِكَ لَيَقَالُ-

He^{-asws} said: 'That is what it is called'.

قُلْتُ إِنَّ سُلَيْمَانَ بْنَ خَالِدٍ رَوَى فِي تِسْعِ عَشْرَةَ يُكْتَبُ وَفِدَا الْحَاجِّ

I said, 'Suleyman Bin Khalid is reporting regarding the 19th, the delegations of Hajj are Written during it!'

فَقَالَ يَا أَبَا مُحَمَّدٍ يُكْتَبُ وَفِدَا الْحَاجِّ فِي لَيْلَةِ الْقَدْرِ وَ الْمَنَايَا وَ الْبَلَايَا وَ الْأَرْزَاقِ وَ مَا يَكُونُ إِلَى مِثْلِهَا فِي قَابِلٍ فَاطَّلَبُهَا فِي إِحْدَى وَ ثَلَاثٍ وَ صَلِّ فِي كُلِّ وَاحِدَةٍ مِنْهُمَا مِائَةَ رَكْعَةٍ وَ أَحْبِبْهُمَا إِنْ اسْتَطَعْتَ إِلَى التَّوْبِ وَ اغْتَسِلْ فِيهِمَا

He^{-asws} said: 'O Abu Muhammad^{-asws}! The delegations of Hajj are Written during Laylat Al-Qadr, and (also) the deaths, and the afflictions, and the sustenance, and what will be happening up to its similar in the following year, therefore seek it in one of the three, and pray Salat during each one of these, one hundred units, and revive these if you are capable, up to the light (dawn), and bath in these'.

قَالَ قُلْتُ فَإِنْ لَمْ أَقْدِرْ عَلَى ذَلِكَ وَ أَنَا قَائِمٌ

He (the narrator) said, 'I said, 'Supposing I am not able upon that while I am standing?'

قَالَ فَصَلِّ وَ أَنْتَ جَالِسٌ

He^{-asws} said: 'Then pray while you are seated!'

قُلْتُ فَإِن لَّمْ أَستطِعْ

I said, 'Supposing I am not capable?'

قَالَ فَعَلَى فِرَاشِكَ

He^{-asws} said: 'Then (pray lying down) upon your bed!'

قُلْتُ فَإِن لَّمْ أَستطِعْ

I said, 'Supposing I am not capable?'

قَالَ فَلَا عَلَيْكَ أَنْ تَكْتَجِلَ أَوَّلَ لَيْلَةٍ بِسْمِيٍّ مِنْ النَّوْمِ فَإِنَّ أَبْوَابَ السَّمَاءِ تُفْتَحُ فِي رَمَضَانَ وَ تُصَفَّدُ الشَّيَاطِينُ وَ تُقْبَلُ أَعْمَالُ الْمُؤْمِنِينَ نَعْمَ الشَّهْرُ رَمَضَانُ كَانَ يُسَمَّى عَلَى عَهْدِ رَسُولِ اللَّهِ ص الْمَرْزُوقَ.

He^{-asws} said: 'It is not upon you to close your eyes with anything from the sleep, for doors of the sky are open during Ramazan, and the Satans^{-la} are bound, and deeds of the Momineen are Accepted. Best of the months is Ramazan. In the era of Rasool-Allah^{-sawww} it was named as 'Al-Marzouk'.⁴

وَ مِنْهُ يَخْتَلَفُ الْإِسْنَادُ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحَسَنِ أَحْيَيْهِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ: قَالَ لِي صَلِّ فِي لَيْلَةِ إِحْدَى وَ عِشْرِينَ وَ لَيْلَةِ ثَلَاثِ وَ عِشْرِينَ مِنْ شَهْرِ رَمَضَانَ فِي كُلِّ وَاحِدَةٍ مِنْهُمَا إِنْ قَوَيْتَ عَلَى ذَلِكَ مِائَةَ رَجْعَةٍ سِوَى الثَّلَاثِ عَشْرَةَ وَ اسْهَرِ فِيهِمَا حَتَّى تُصْبِحَ فَإِنَّ ذَلِكَ يُسْتَحَبُّ أَنْ يَكُونَ فِي صَلَاةٍ وَ دُعَاءٍ وَ تَضَرُّعٍ فَإِنَّهُ يُرْجَى أَنْ يَكُونَ لَيْلَةُ الْقَدْرِ فِي أَحَدِهِمَا وَ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

And from him, by this chain, from Al Husayn Bin Saeed, from Al Hassan his brother, from Zur'a, from Sama'at who said,

'He^{-asws} said to me: 'Pray Salat during the night of 21st, and night of 23rd from a month of Ramazan, in each of these, if you are strong upon that, one hundred units, other than the thirteen, and stay awake in these until morning, for that is recommended that one should be Salat and supplication and beseeching, for it is hoped that it could be Laylat Al-Qadr, **The Night of Pre-determination is better than a thousand months [97:3]**.

فَقُلْتُ لَهُ كَيْفَ هِيَ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

I said to him^{-asws}, 'How is it better than a thousand months?'

قَالَ الْعَمَلُ فِيهَا خَيْرٌ مِنَ الْعَمَلِ فِي أَلْفِ شَهْرٍ وَ لَيْسَ فِي هَذِهِ الْأَشْهُرِ لَيْلَةُ الْقَدْرِ وَ هِيَ تَكُونُ فِي رَمَضَانَ وَ فِيهَا يُفَرَّقُ كُلُّ أَمْرٍ حَكِيمٍ

He^{-asws} said: 'The deed in it is better than the deed in a thousand month not having Laylat Qadr in them, and it happens to be in Ramazan, and **During it, every wise matter is made distinct [44:4]**.

⁴ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 4 a

I said, 'And How is that so?'

فَقُلْتُ وَكَيْفَ ذَلِكَ فَقَالَ مَا يَكُونُ فِي السَّنَةِ وَفِيهَا يُكْتَبُ الْوَفْدُ إِلَى مَكَّةَ.

He^{-asws} said: 'What would be happening during the year, and during it the delegations to Makkah (for Hajj) are written".⁵

وَ مِنْهُ، بِهَذَا الْإِسْنَادِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ بُكَيْرٍ عَنِ زُرَّارَةَ عَنِ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ لَيْلَةِ الْقَدْرِ قَالَ هِيَ فِي إِحْدَى وَ عِشْرِينَ أَوْ ثَلَاثٍ وَ عِشْرِينَ

And from him, by this chain, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Ibn Bukeyr, from Zurara,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I asked him^{-asws} about Laylat Al-Qadr. He^{-asws} said: 'It is either in 21st or 23rd'.

فُلْتُ أ لَيْسَ إِذَا هِيَ لَيْلَةٌ

I said, 'Isn't it rather one night?'

قَالَ بَلَى

He^{-asws} said: 'Yes'.

فُلْتُ فَأَخْبِرْنِي بِهَا

I said, 'So inform me with it!'

قَالَ وَ مَا عَلَيْكَ أَنْ تَفْعَلَ خَيْرًا فِي لَيْلَتَيْنِ.

He^{-asws} said: 'And what is upon you if you were to do good in two night?''⁶

وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ عَبْدِوَيْنٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ الرُّبَيْرِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنِ أَحْمَدَ بْنِ رِزْقِ الْعُمَشَانِيِّ عَنِ يَحْيَى بْنِ الْعَلَا قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ ع مَرِيضًا مُدْنِفًا فَأَمَرَ فَأُخْرِجَ إِلَى مَسْجِدِ رَسُولِ اللَّهِ ص فَكَانَ فِيهِ حَتَّى أَصْبَحَ لَيْلَةَ ثَلَاثٍ وَ عِشْرِينَ مِنْ شَهْرِ رَمَضَانَ.

And from him, from Ahmad Bin Ubdoun, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Al-Hassan Bin Fazzal, from Al Abbas Bin Aamir, from Ahmad Bin Rizq Al Gumshan, from Yahya Bin Al A'ala who said,

'Abu Abdullah^{-asws} was ill in Al Medina. He^{-asws} instructed, so he^{-asws} was taken out to Masjid of Rasool-Allah^{-saww}. He^{-asws} was in it until morning on the night of 23rd of a month of Ramazan".⁷

⁵ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 4 b

⁶ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 4 c

⁷ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 4 d

5- دَعَوَاتِ الرَّوَّانْدِيِّ، عَنْ زُرَّارَةَ قَالَ قَالَ الصَّادِقُ ع تَأْخُذُ الْمُصْحَفَ فِي ثَلَاثِ لَيَالٍ مِنْ شَهْرِ رَمَضَانَ فَتَنْشُرُهُ وَ تَضَعُهُ بَيْنَ يَدَيْكَ وَ تَقُولُ - اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكِتَابِكَ الْمُنَزَّلِ وَ مَا فِيهِ وَ فِيهِ اسْمُكَ الْأَكْبَرُ وَ اسْمَاؤُكَ الْحُسْنَى وَ مَا يُجَافُ وَ يُرْجَى أَنْ تَجْعَلَنِي مِنْ عَتَقَاتِكَ مِنَ النَّارِ وَ تَدْعُو بِمَا بَدَا لَكَ مِنْ حَاجَةٍ.

(The book) 'Dawaat' of Al Rawandy – from Zurara who said,

'Al-Sadiq^{-asws} said: 'Take the Parchment (Quran) during the 23rd night of Ramazan, spread it and place it in between your hands and say, 'O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Revealed Book and what is in it, and in it is Your^{-azwj} Greatest Name, and Your^{-azwj} most excellent Names, and what is feared (from) and what is hoped (for), to Make me from Your^{-azwj} Liberated ones from the Hellfire!' – and supplicate with whatever need comes to you".⁸

وَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ لَيْلَةَ الثَّلَاثِ وَ الْعِشْرِينَ مِنْ شَهْرِ رَمَضَانَ هِيَ لَيْلَةُ الْجُهَنِيِّ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ وَ فِيهَا تَثْبُتُ الْبَلَايَا وَ الْمَنَائِي وَ الْأَجَالُ وَ الْأُزْزَاقُ وَ الْقَضَايَا وَ جَمِيعُ مَا يُجْدِثُ اللَّهُ فِيهَا إِلَى مِثْلِهَا مِنَ الْحَوْلِ

And from Abu Abdullah^{-asws}: 'Night of the 23rd from a month of Ramazan, it is (called) 'Laylat Al-Juhanny'. During it there is every wise matter is made distinct, and during it are affirmed, the afflictions, and the deaths, and the terms, and the sustenance, and the Decrees, and entirety of what Allah^{-azwj} will be Causing to occur in it up to its similar (night) from the following year.

فَطُوبَى لِعَبْدٍ أَخْيَاهَا رَاكِعاً وَ سَاجِداً وَ مَثَلِ حَطَايَاهُ بَيْنَ عَيْنَيْهِ وَ يَبْكِي عَلَيْهَا فَإِذَا فَعَلَ ذَلِكَ رَجُوتُ أَنْ لَا يَحْزِنَ إِنْ شَاءَ اللَّهُ

Beatitude is for a servant who revives it in Ruk'u and Sajdah and installs the sins in front of his eyes and cries upon them. When he does that, it is hoped that he will not be disappointed, if Allah^{-azwj} so Desires!

وَ قَالَ يَأْمُرُ اللَّهُ مَلَكاً يُنَادِي فِي كُلِّ يَوْمٍ مِنْ شَهْرِ رَمَضَانَ فِي الْهَوَاءِ أَبْتِئِرُوا عِبَادِي فَقَدْ وَهَبْتُ لَكُمْ دُؤُوبَكُمْ السَّالِفَةَ وَ شَفَعْتُ بَعْضَكُمْ فِي بَعْضٍ فِي لَيْلَةِ الْقَدْرِ إِلَّا مَنْ أَفْطَرَ عَلَى مُسْكَرٍ أَوْ حَقَدَ عَلَى أَخِيهِ الْمُسْلِمِ.

And he^{-asws} said: 'Allah^{-azwj} Commands an Angel who calls in the air out during every day of a month of Ramazan: 'Receive glad tidings for you have been Gifted (Forgiven for) your past sins, and you will be interceded for each other during Laylat Al-Qadr, except one who breaks his fast upon an intoxicant or has a grudge against his Muslim brother".⁹

وَ رُوِيَ أَنَّ اللَّهَ يَصْرِفُ السُّوءَ وَ الْفَحْشَاءَ وَ جَمِيعَ أَنْوَاعِ الْبَلَاءِ فِي اللَّيْلَةِ الْخَامِسَةِ وَ الْعِشْرِينَ عَنْ صُومِ شَهْرِ رَمَضَانَ ثُمَّ يُعْطِيهِمُ التَّوْرَ فِي أَسْمَاعِهِمْ وَ أَنْبَارِهِمْ وَ أَنَّ الْجَنَّةَ تُزَيَّنُ فِي يَوْمِهِ وَ لَيْلَتِهِ.

And it is reported that Allah^{-azwj} Turns the evil and the immoralities and entire types of afflictions away during the night of 25th from fasts of a month of Ramazan. Then He^{-azwj} Gives

⁸ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 5 a

⁹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 5 b

them the Noor in their hearing and their sights, and the Paradise is adorned during its day and its night".¹⁰

6- أَقُولُ قَالَ ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ النَّهْجِ فِي أَمَالِي ابْنِ دُرَيْدٍ قَالَ أَخْبَرَنَا الْجُرْمُودِيُّ عَنِ ابْنِ الْمُهَلَّبِيِّ عَنِ ابْنِ الْكَلْبِيِّ عَنْ شَدَّادِ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ الْفُهْرِيِّ عَنِ ابْنِ عَرَادَةَ قَالَ: قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ عَ أَخْبَرَنَا عَنْ لَيْلَةِ الْقَدْرِ

I (Majlisi) am saying, 'Ibn Abu Al Hadeed said in commentary of 'Nahj' in 'Amaali' of Ibn Dureyd Al Jurmowzy, from Ibn Al Muhally, from Ibn Al Kalby, from Shaddah Bin Ibrahim, from Ubeydullah Bin Al-Hassan Al Fahdy, from Ibn Arada who said,

'It was said to Amir Al-Momineen^{-asws}, 'Infor us about Laylat Al-Qadr!'

قَالَ مَا أَخْلُو مِنْ أَنْ أَكُونَ أَعْلَمَهَا فَأَسْتُرُ عِلْمَهَا وَ لَسْتُ أَشْكُ أَنَّ اللَّهَ إِذَا يَسْتُرُهَا عَنْكُمْ نَظَرًا لَكُمْ لِأَنَّكُمْ لَوْ أَعْلَمَكُمُوهَا عَمِلْتُمْ فِيهَا وَ تَرَكْتُمْ غَيْرَهَا وَ أَرْجُو أَنْ لَا تُخْطِفَكُمْ إِنْ شَاءَ اللَّهُ.

He^{-asws} said: 'I^{-asws} am not denying that I^{-asws} might know it, but I^{-asws} am concealing its knowledge, and I^{-asws} am not doubting that Allah^{-azwj} has rather Concealed it from you all as a Consideration for you, because had you all known it you would have worked during it and you would have neglected other (nights), and I^{-asws} am hopeful that you will not be missing it, if Allah^{-azwj} so Desires".¹¹

7- كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ التَّنْفِيذِيِّ رَفَعَهُ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ أَنَّ رَجُلًا سَأَلَ عَلِيًّا عَ عَنِ الرُّوحِ قَالَ لَيْسَ هُوَ جِبْرَائِيلَ

The book 'Al Gharaat' of Ibrahim Bin Muhammad Al Saqafy, raising it, from Al Asbagh Bin Nubata,

'A man asked Ali^{-asws} about the Spirit. He said, 'Isn't he Jibraeel^{-as}?''

قَالَ عَلِيُّ جِبْرَائِيلُ مِنَ الْمَلَائِكَةِ وَ الرُّوحُ غَيْرُ جِبْرَائِيلَ

Ali^{-asws} said: 'Jibraeel^{-as} is from the Angels while the Spirit is other than Jibraeel^{-as}'.

وَ كَانَ الرَّجُلُ شَاكًّا فَكَبَّرَ ذَلِكَ عَلَيْهِ فَقَالَ لَقَدْ قُلْتَ عَظِيمًا مَا أَخَذَ مِنَ النَّاسِ يَزْعُمُ أَنَّ الرُّوحَ غَيْرُ جِبْرَائِيلَ

And the man doubted. That was grievous upon him. He said, 'You^{-asws} have said a grievous matter! There is no one from the people who claims that the Spirit is other than Jibraeel^{-as}!'

قَالَ عَ أَنْتَ ضَالٌّ تَرَوِي عَنْ أَهْلِ الضَّلَالِ يَقُولُ اللَّهُ لِنَبِيِّهِ- أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ- يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَالرُّوحُ غَيْرُ الْمَلَائِكَةِ

He^{-asws} said: 'You have strayed and you are reported from the straying people! Allah^{-saww} Says to His^{-azwj} Prophet^{-saww}: **The Command of Allah will come, therefore do not hasten it. Glorious is He and Exalted from what they are associating [16:1] He Sends down the Angels with the**

¹⁰ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 6 a

¹¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 6 b

Spirit from His Command upon one He so Desires to from His servants [16:2]. Thus, the Spirit is other than the Angels^{as}.

وَقَالَ- لَيْلَةَ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ- تَنْزَلُ الْمَلَائِكَةُ وَ الرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ وَ قَالَ يَوْمَ يَقُومُ الرُّوحُ وَ الْمَلَائِكَةُ صَفًّا

And He^{azwj} Said: **The Night of Pre-determination is better than a thousand months [97:3] The Angels and the Spirit descend during it by Permission of their Lord of every matter [97:4] A Day on which the Spirit and the Angels would be standing in rows, [78:38].**

وَقَالَ لِآدَمَ وَ جِبْرَائِيلَ يَوْمَئِذٍ مَعَ الْمَلَائِكَةِ- إِنِّي خَالِقٌ بَشَرًا مِنْ طِينٍ- فَإِذَا سَوَّيْتُهُ وَ نَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ فَسَجَدَ جِبْرَائِيلُ مَعَ الْمَلَائِكَةِ لِلرُّوحِ

And He^{azwj} Said to Adam^{as}, and on that day Jibraeel^{as} was with the Angels: **"I am going to Create a human from clay [38:71] So when I Complete him and Breath from My spirit into him, then fall down to him in Sajdah!" [38:72].** Jibraeel^{as} did Sajdah along with the Angels, to the Spirit.

وَقَالَ لِمَرْيَمَ فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

And He^{azwj} Said to Maryam^{as}: **So she took a veil from besides them. Then We Sent Our Spirit to her. He was resembled to her as a complete man [19:17].**

وَقَالَ لِمُحَمَّدٍ ص نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ- بِلِسَانٍ عَرَبِيٍّ مُبِينٍ- وَ إِنَّهُ لَفِي زُكُرِ الْأَوَّلِينَ وَ الرُّبُورِ الذِّكْرِ وَ الْأَوَّلِينَ رَسُولُ اللَّهِ ص مِنْهُمْ- فَالرُّوحُ وَاحِدَةٌ وَ الصُّورُ شَتَّى

And He^{azwj} Said for Muhammad^{saww}: **The Trustworthy Spirit descended with it [26:193] upon your heart for you to become from the warners [26:193], in a clear Arabic language [26:193] And surely it is in the Scriptures of the former ones [26:196],** and the 'Scripture' is the Zikr (Reminder), and the 'former ones', Rasool-Allah^{saww} is from them. So, the Spirit is one while the faces are various'.

قَالَ سَعْدٌ فَلَمْ يَفْهَمِ الشَّاكُّ مَا قَالَهُ أَمِيرُ الْمُؤْمِنِينَ ع غَيْرَ أَنَّهُ قَالَ الرُّوحُ غَيْرُ جِبْرَائِيلَ فَسَأَلَهُ عَنْ لَيْلَةِ الْقَدْرِ فَقَالَ إِنِّي أَرَاكَ تَذْكُرُ لَيْلَةَ الْقَدْرِ تَنْزَلُ الْمَلَائِكَةُ وَ الرُّوحُ فِيهَا

Sa'ad said, 'The doubter did not understand what Amir Al-Momineen^{asws} had said apart from that he said, 'The Spirit is other than Jibraeel^{as}'. He asked him^{asws} about Laylat Al-Qadr. He said, 'I see you^{asws} mentioned Laylat Al-Qadr, the Angels and the Spirit descend during it'.

قَالَ لَهُ عَلِيُّ ع إِنَّ عَمِي عَلَيْنَكَ شَرَحَهُ فَسَأَعطيكَ ظَاهِرًا مِنْهُ تَكُونُ أَعْلَمَ أَهْلِ بِلَادِكَ بِمَعْنَى لَيْلَةِ الْقَدْرِ

Ali^{asws} said to him: 'It's commentary is blinded upon you so I^{asws} shall give you the apparent from it so you will become the most knowledgeable of your city of the meaning of Laylat Al-Qadr'.

قَالَ قَدْ أَنْعَمْتَ عَلَيَّ إِذَا بَيَّعْتَهُ

He said, 'Then you^{-asws} would have conferred upon me with a favour'.

قَالَ لَهُ عَلِيُّ ع إِنَّ اللَّهَ فَزَدُ يُحِبُّ الْوَتْرَ وَ فَزَدُ اصْطَفَى الْوَتْرَ فَأَجْرَى جَمِيعَ الْأَشْيَاءِ عَلَى سَبْعَةٍ فَقَالَ عَزَّ وَ جَلَّ خَلَقَ سَبْعَ سَمَاوَاتٍ وَ مِنْ الْأَرْضِ مِثْلَهُنَّ وَ
قَالَ خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا

Ali^{-asws} said to him: 'Allah^{-azwj} is Individual. He^{-azwj} Loves the odd (number), and the Individual has Chosen the odd so He^{-azwj} Flowed entirety of the things based upon (the number) seven. He^{-azwj} Said: **Allah is the One Who Created the seven skies, and from the earth similar to these. [65:12].** And He^{-azwj} Said: **Who Created the seven skies as layers. [67:3].**

وَ قَالَ فِي جَهَنَّمَ لَهَا سَبْعَةُ أَبْوَابٍ وَ قَالَ سَبْعَ سُبُلَاتٍ حُضِرَ وَ أُخِرَ يَابِسَاتٍ وَ قَالَ سَبْعَ بَقَرَاتٍ بِيَمَانٍ يَأْكُلُهُنَّ سَبْعَ عِجَافٍ وَ قَالَ حَبَّةٌ أَنْبَتَتْ سَبْعَ سَنَابِلٍ
وَ قَالَ سَبْعًا مِنَ الْمَتَانِي وَ الْقُرْآنَ الْعَظِيمَ

And He^{-azwj} Said regarding Hell: **For it there are seven doors, [15:44];** And Said: **and seven green ears (of corn) and (seven) others dried out, [12:46];** and Said: **seven fat cows which seven lean ones devoured; [12:43];** and Said: **a grain growing seven ears, [2:261];** and Said: **And We have Given you seven from Al-Masaany and the Magnificent Quran [15:87].**

فَأَبْلَغَ حَدِيثِي أَصْحَابِكَ لَعَلَّ اللَّهَ يَكُونُ قَدْ جَعَلَ فِيهِمْ نَجِيبًا إِذَا هُوَ سَمِعَ حَدِيثَنَا نَفَرَ قَلْبُهُ إِلَى مَوَدَّتِنَا وَ يَعْلَمُ فَضْلَ عَلْمِنَا وَ مَا نَضْرِبُ مِنَ الْأَمْثَالِ الَّتِي لَا
يَعْلَمُهَا إِلَّا الْعَالِمُونَ بِفَضْلِنَا

Deliver my^{-asws} Hadeeth to your companions, perhaps Allah^{-azwj} would have Made a noble one among them, so when he hears our^{-asws} Hadeeth, his heart would flee to our^{-asws} cordiality and he would know merits of our^{-asws} knowledge and what example we^{-asws} have struck which no one knows except the ones knowing of our^{-asws} merits'.

قَالَ السَّائِلُ بَيْنَهَا فِي أَيِّ لَيْلَةٍ أَقْصِدُهَا

The questioner said, 'Explain it, in which night should I aim for it?'

قَالَ اطَّلَبْهَا فِي سَبْعِ الْأَوَاخِرِ وَ اللَّهُ لَئِنْ عَرَفْتَ آخِرَ السَّبْعَةِ لَقَدْ عَرَفْتَ أَوَّلَهُنَّ وَ لَئِنْ عَرَفْتَ أَوَّلَهُنَّ لَقَدْ أَصَبْتَ لَيْلَةَ الْقَدْرِ

He^{-asws} said: 'Seek it in the least seven (nights). By Allah^{-azwj}! If you know the last seven, you would have known their first, and if you knew their first you would have hit Laylat Al-Qadr!'

قَالَ مَا أَفْقَهُ مَا تَعُولُ

He said, 'I don't understand what you^{-asws} are saying!'

قَالَ إِنَّ اللَّهَ طَبَعَ عَلَى قُلُوبِ قَوْمٍ فَقَالَ- إِنَّ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذَا أَمَدًا إِذَا أَبَيْتَ وَ أَبِي عَلَيْكَ أَنْ تَفْهَمَ فَاَنْظُرْ فَإِذَا مَضَتْ لَيْلَةُ ثَلَاثٍ وَ
عِشْرِينَ مِنْ شَهْرِ رَمَضَانَ فَاطْلُبْهَا فِي أَرْبَعٍ وَ عِشْرِينَ وَ هِيَ لَيْلَةُ السَّابِعِ وَ مَعْرِفَةُ السَّبْعَةِ فَإِنَّ مَنْ فَازَ بِالسَّبْعَةِ كَمَّلَ الدِّينَ كُلَّهُ وَ هِيَ الرِّحْمَةُ لِلْعِبَادِ وَ الْعَدَابُ
عَلَيْهِمْ

He^{-asws} said: '**And if you call them to the Guidance, then they will never be rightly guided, ever! [18:57].** As for when you are refusing that it is difficult upon you to understand, then

look. When twenty-three nights pass from a month of Ramazan then seek it in twenty-fourth, and it is the seventh night, and recognition of the seventh, for the one who succeeds with the seventh has perfected the religion, all of it, and it is the Mercy for the servants and the Punishment upon them.

وَهُمُ الْأَبْوَابُ الَّتِي قَالَ اللَّهُ تَعَالَى - لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ يَهْلِكُ عِنْدَ كُلِّ بَابٍ جُزْءٌ وَ عِنْدَ الْوَلَايَةِ كُلِّ بَابٍ.

And these are doors which Allah^{-azwj} the Exalted Said: **For each door being for an Assigned segment of them [15:44].** A segment is destroyed at each door, and with the Wilayah is every door".¹²

8- وَ مِنْهُ، عَنْ يَحْيَى بْنِ صَالِحٍ عَنْ مَالِكِ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ عَبَّادَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص اعْتَكَفَ عَامًا فِي الْعَشْرِ الْأُولَى مِنْ شَهْرِ رَمَضَانَ وَ اعْتَكَفَ فِي الْعَامِ الْمُقْبِلِ فِي الْعَشْرِ الْأَوْسَطِ مِنْهُ

And from him, from Yahya Bin Salih, from Mali Bin Khalid, from Al-Hassan Bin Ibrahim, from Abdullah Bin Al-Hassan, from Abaya,

‘From Amir Al-Momineen^{-asws} having said: ‘Rasool-Allah^{-saww} had performed Itikaaf (seclusion) in the first ten (days) from a month of Ramazan, and he^{-saww} performed Itikaaf in the following year in the middle ten (days) from it.

فَلَمَّا كَانَ الْعَامُ الثَّلَاثِ رَجَعَ مِنْ بَدْرِ فَقَضَى اعْتِكَافَهُ فَتَمَّ فَرَأَى فِي مَنَامِهِ لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْأَوَاخِرِ كَأَنَّهُ يَسْجُدُ فِي مَاءٍ وَ طِينٍ

When it was the third year, he^{-saww} returned from (battle of) Badr. He^{-saww} fulfil his^{-saww} Itikaaf. He^{-saww} saw Laylat Al-Qadr in his^{-saww} dream as being in the last ten. It was as if he^{-saww} had done Sajdah in water and clay.

فَلَمَّا اسْتَيْقَظَ رَجَعَ مِنْ لَيْلَتِهِ وَ أَرَوَّاجُهُ وَ أَنَاسٌ مَعَهُ مِنْ أَصْحَابِهِ ثُمَّ إِتَمَّ مُطَرُّوا لَيْلَةَ ثَلَاثٍ وَ عَشْرِينَ فَصَلَّى النَّبِيُّ ص حِينَ أَصْبَحَ فَرُئِيَ فِي وَجْهِ النَّبِيِّ ص الطِّينُ فَلَمْ يَزَلْ يَعْتَكِفُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ حَتَّى تَوَفَّاهُ اللَّهُ.

When he^{-saww} woke up, he^{-saww} was returning from his^{-saww} night, and his^{-saww} wives and some people from his^{-saww} companions were with him^{-saww}. Then they were rained upon on the twenty-third, so the Prophet^{-saww} prayed Salat when it was morning. The clay was seen in the face of the Prophet^{-saww}. He^{-saww} did not cease to perform Itikaaf in the last ten (days) of Ramazan until Allah^{-azwj} Expired him^{-saww}".¹³

9- كِتَابُ الْمُفْتَضَبِ، لِأَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيَّاشٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحِمَيْرِيِّ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ مُحَمَّدِ بْنِ أَبِي عَمِيرٍ عَنْ سَعِيدِ بْنِ عَزْوَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ اخْتَارَ مِنَ الْأَيَّامِ الْجُمُعَةَ وَ مِنَ الشُّهُورِ شَهْرَ رَمَضَانَ وَ مِنَ اللَّيَالِي لَيْلَةَ الْقَدْرِ الْحَبْرَ.

The book ‘Al Muqtazab’ of Ahmad Bin Muhammad Bin Abbas – from Ahmad Bin Muhammad Bin Yahya Al Attar, from Abdullah Bin Ja’far Al Himeyri, from Ahmad Bin Hilal, from Muhammad Bin Abu Umeyr, from Saeed Bin Gazwan, from Abu Baseer,

¹² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 7

¹³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 8

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww}: ‘Allah^{-azwj} has Chosen the Friday from the day, and the month of Ramazan from the months, and Laylat Al-Qadr from the nights!’ – the Hadeeth”.¹⁴

10- مُجَالِسُ الشَّيْخِ، عَنِ الْمُفِيدِ عَنِ ابْنِ قَوْلَوَيْهِ عَنِ الْكَلْبِيِّ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ الْحَسَنِ عَنِ مُحَمَّدِ بْنِ الْوَلِيدِ وَ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ يُونُسَ بْنِ يَعْقُوبَ عَنِ عَلِيِّ بْنِ عَيْسَى الْقَمَّاطِ عَنْ عَمِّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَرَى رَسُولَ اللَّهِ ص بَنِي أُمَّيَّةَ يَصْعَدُونَ مِنْبَرَهُ مِنْ بَعْدِي يُضِلُّونَ النَّاسَ عَنِ الصِّرَاطِ الْقَهْقَرِيِّ فَأَصْبَحَ كَثِيبًا حَزِينًا

(The book) ‘Majaalis’ – The sheykh, from Al Mufeed, from Ibn Qawlawayi, from Al Kulayni, from Ahmad Bin Muhammad, from Ali Bin Al-Hassan, from Muhammad Bin Al Waleed and Muhammad Bin Ahmad, from Yunus Bin Yaqoub, from Ali Bin Isa Al Qattan, from his uncle,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} saw (in a dream) the clan of Umayya ascending upon his^{-saww} pulpit from after him^{-saww}, straying the people from the (straight) path backwards, so in the morning he^{-saww} was gloomy, sad’.

قَالَ فَهَبَطَ عَلَيْهِ جِبْرَائِيلُ فَقَالَ يَا رَسُولَ اللَّهِ ص مَا لِي أَرَاكَ كَثِيبًا حَزِينًا

He^{-asws} said: ‘Jibraeel^{-as} came down unto him^{-saww}. He^{-as} said: ‘O Rasool-Allah^{-saww}! What is the matter I^{-as} see you^{-saww} being gloomy, sad?’

قَالَ يَا جِبْرَائِيلُ إِنِّي رَأَيْتُ بَنِي أُمَّيَّةَ فِي لَيْلِي هَذِهِ يَصْعَدُونَ مِنْبَرِي مِنْ بَعْدِي يُضِلُّونَ النَّاسَ عَنِ الصِّرَاطِ الْقَهْقَرِيِّ

He^{-saww} said: ‘O Jibraeel^{-as}! I^{-saww} saw the clan of Umayya during this night of mine^{-saww}, ascending my^{-saww} pulpit from after me^{-saww}. They were straying the people away from the path, backwards!’

قَالَ وَالَّذِي بَعَثَكَ بِالْحَقِّ إِنَّ هَذَا شَيْءٌ مَا أَطَّلَعْتُ عَلَيْهِ

He^{-as} said: ‘By the One Who Sent you^{-saww} with the truth! This is something I^{-as} have not been notified upon!’

ثُمَّ عَرَجَ إِلَى السَّمَاءِ فَلَمْ يَلْبَثْ أَنْ نَزَلَ عَلَيْهِ بِأَيِّ مِنَ الْقُرْآنِ يُؤْرْسُهُ بِهَا - أَوْ فَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ - ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ - مَا أَعْنَى عَنْهُمْ مَا كَانُوا يَمْتَعُونَ

Then he^{-as} ascended to the sky. It was not long before he^{-as} descended unto him^{-saww} with Verses from the Quran comforting him^{-saww} with it: **Can you see, if We were to Let them enjoy for years [26:205] Then there comes to them what they were threatened of [26:206] It would not avail them what they were enjoying. [26:207].**

وَ أَنْزَلَ اللَّهُ عَلَيْهِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ - وَ مَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ - لَيْلَةُ الْقَدْرِ حَيْرٌ مِنْ أَلْفِ شَهْرٍ جَعَلَ اللَّهُ لَيْلَةَ لَيْبِهِ ص حَيْرًا مِنْ أَلْفِ شَهْرٍ مُلْكُ بَنِي أُمَّيَّةَ.

¹⁴ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 9

And Allah^{-azwj} Revealed unto him^{-saww}: **Surely, We Revealed it during the Night of Pre-determination [97:1] And what make you realise what the Night of Pre-determination is? [97:2] The Night of Pre-determination is better than a thousand months [97:3]**. Allah^{-azwj} Made a night for His^{-azwj} Prophet^{-saww} to be better than a thousand months of kingdom of the clan of Umayya".¹⁵

11- **الْهِدَايَةُ، قَالَ الصَّادِقُ ع** اغْتَسِلْ لَيْلَةَ تِسْعَ عَشْرَةَ مِنْ شَهْرِ رَمَضَانَ وَ إِحْدَى وَ عَشْرِينَ - وَ ثَلَاثٍ وَ عَشْرِينَ وَ اجْهَدْ أَنْ تُحْيِيَهُمَا وَ ذَكَرَ أَنَّ لَيْلَةَ الْقَدْرِ يُرْجَى فِي لَيْلَةِ إِحْدَى وَ عَشْرِينَ وَ ثَلَاثٍ وَ عَشْرِينَ

(The book) 'Al Hidayah' –

'Al-Sadiq^{-asws} said: 'Bathe on the night of 19th of a month of Ramazan, and 21st, and 23rd, and make efforts to revive these two (staying awake these two nights) and do Zikr. Laylat Al-Qadr is hoped to be in the night of 21st and 23rd'.

وَ قَالَ ع لَيْلَةُ ثَلَاثٍ وَ عَشْرِينَ اللَّيْلَةُ الَّتِي فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ وَ فِيهَا يُكْتَبُ وَفَدُ الْحَاجِّ وَ مَا يَكُونُ مِنَ السَّنَةِ إِلَى السَّنَةِ

And he^{-asws} said: 'The night of the 23rd is the night **During it, every wise matter is made distinct [44:4]**, and in it are written delegations of the pilgrims (of Hajj) and what would be happening from the year to the year'.

وَ قَالَ ع يُسْتَحَبُّ أَنْ يُصَلَّى فِيهَا مِائَةٌ رُكْعَةٍ تَقْرَأُ فِي كُلِّ رُكْعَةٍ الْحَمْدَ وَ عَشْرَ مَرَّاتٍ قُلْ هُوَ اللَّهُ أَحَدٌ.

And he^{-asws} said: 'It is recommended to pray Salat in it of one hundred units, reading in every unit Surah Al Hamd and twenty times Surah Al Tawheed".¹⁶

12- **دَعَائِمُ الْإِسْلَامِ، عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ - تَنْزَلُ الْمَلَائِكَةُ وَ الرُّوحُ فِيهَا قَالَ تَنْزَلُ فِيهَا الْمَلَائِكَةُ وَ الْكُتُبُ إِلَى السَّمَاءِ الدُّنْيَا فَيَكْتُبُونَ مَا يَكُونُ فِي السَّنَةِ مِنْ أَمْرِهِ وَ مَا يُصِيبُ الْعِبَادَ وَ الْأَمْرُ عِنْدَهُ مَوْقُوفٌ لَهُ فِيهِ الْمَشِيئَةُ فَيَقْدِرُ مَا يَشَاءُ وَ يُؤَخِّرُ مَا يَشَاءُ وَ يَخْوُ اللَّهُ مَا يَشَاءُ وَ يُثَبِّتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ.**

(The book) 'Da'aim Al Islam' –

'From Abu Ja'far^{-asws} regarding Words of Allah^{-azwj}: **The Angels and the Spirit descend during it by Permission of their Lord of every matter [97:4]**. He^{-asws} said: 'The Angels and the Books descend during it to sky of the world. They write whatever is to happen in the year from His^{-azwj} Command, and what will be afflicting the servants, and the Command is paused with Him^{-azwj}. There is the Desire for Him^{-azwj} regarding it, so He^{-azwj} Advances what He^{-azwj} Desires and Delays what He^{-azwj} Desires, **Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]**".¹⁷

¹⁵ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 10

¹⁶ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 11

¹⁷ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 12 a

وَعَنْ عَلِيٍّ ع أَنَّهُ قَالَ: سَلُوا اللَّهَ الْحُجَّ فِي لَيْلَةِ سَبْعِ عَشْرَةَ مِنْ شَهْرِ رَمَضَانَ وَ فِي تِسْعِ عَشْرَةَ وَ فِي إِحْدَى وَ عَشْرِينَ وَ فِي ثَلَاثِ وَ عَشْرِينَ فَإِنَّهُ يُكْتَبُ الْوَفْدُ فِي كُلِّ عَامٍ لَيْلَةَ الْقَدْرِ وَ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ.

And from Ali^{-asws}, he^{-asws} said: ‘Ask Allah^{-azwj} for the Hajj during the night of the 17th of a month of Ramazan, and in 19th, and 21st, and 23rd, for the delegations are written during every year on Laylat Al-Qadr, and **During it, every wise matter is made distinct [44:4]**’.¹⁸

وَعَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: عَلَامَةُ لَيْلَةِ الْقَدْرِ أَنَّ مَهْبُ رِيحٍ فَإِنْ كَانَتْ فِي بَرْدٍ دَفِئَتْ وَ إِنْ كَانَتْ فِي حَرٍّ بَرَدَتْ.

And from Abu Ja’far Muhammad^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} upon him^{-asws} having said: ‘A mark (sign) of Laylat Al-Qadr is blowing of a wind. If it was during cold (weather), it (wind) would warm up, and if it was during hot (weather), it would cool down’.¹⁹

وَعَنْهُ عَنِ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص نَهَى أَنْ تُعْفَلَ عَنْ لَيْلَةِ إِحْدَى وَ عَشْرِينَ وَ لَيْلَةِ ثَلَاثِ وَ عَشْرِينَ أَوْ يَنَامَ أَحَدٌ تِلْكَ اللَّيْلَةَ.

And from him^{-asws}, from his^{-asws} forefathers^{-asws}: ‘Rasool-Allah^{-saww} prohibited to be heedless of the night of 21st and night of 23rd, or anyone sleeping that night’.²⁰

وَعَنْهُ ع أَنَّهُ قَالَ: مَنْ وَافَقَ لَيْلَةَ الْقَدْرِ فَقَامَهَا غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ.

And from him^{-asws} having said: ‘One who harmonises to Laylat Al-Qadr so he establishes it, Allah^{-azwj} will Forgive for him whatever he had sent ahead from his sins and whatever he had delayed (yet to commit)’.²¹

وَعَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: أَتَى رَسُولَ اللَّهِ ص رَجُلٌ مِنْ جُهَيْنَةَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي إِبِلًا وَ غَنَمًا وَ غَلَمَةً وَ أَحِبُّ أَنْ تَأْمُرَنِي بِلَيْلَةِ أَدْخُلُ فِيهَا مِنْ شَهْرِ رَمَضَانَ فَأَشْهَدُ الصَّلَاةَ

And from Abu Ja’far Muhammad^{-asws} Bin Ali^{-asws} having said: ‘A man from Juheyne came to Rasool-Allah^{-saww}. He said, ‘O Rasool-Allah^{-saww}! For me there are camels, and sheep, and servants, and I would love it if you^{-saww} could instruct me with a night from a month of Ramazan I can be entering in it, so I can attend the Salat’.

فَدَعَاهُ رَسُولُ اللَّهِ ص فَسَارَهُ فِي أُذُنِهِ فَكَانَ الْجُهَيْنِيُّ إِذَا كَانَتْ لَيْلَةُ ثَلَاثِ وَ عَشْرِينَ دَخَلَ بِإِبِلِهِ وَ غَنَمِهِ وَ أَهْلِهِ وَ وُلْدِهِ وَ غَلَمَتِهِ فَبَاتَ تِلْكَ اللَّيْلَةَ بِالْمَدِينَةِ فَإِذَا أَصْبَحَ خَرَجَ بِمَنْ دَخَلَ مَعَهُ فَرَجَعَ إِلَى مَكَانِهِ.

Rasool-Allah^{-saww} called him and whispered secretly in his ears. It so happened that whenever it was night of the 23rd, he would enter with his camels, and his sheep, and his family members, and his children, and his servants. He would spend that night at Al-Medina. When

¹⁸ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 12 b

¹⁹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 12 c

²⁰ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 12 d

²¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 12 e

it was morning, he would go out with the ones who had entered with him, and would return to his place".²²

وَعَنْهُ ص أَنَّهُ سَمِعَ عَنْ لَيْلَةِ الْقَدْرِ فَقَالَ هِيَ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ شَهْرِ رَمَضَانَ.

And from him^{-saww}, he^{-saww} was asked about Laylat Al-Qadr, so he^{-saww} said: 'It is in the last ten (nights) of a month of Ramazan'.²³

وَعَنْ عَلِيٍّ ع أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص عَنْ لَيْلَةِ الْقَدْرِ فَقَالَ التَّمِسُّوهَا فِي الْعَشْرِ الْأَوَاخِرِ مِنْ شَهْرِ رَمَضَانَ فَقَدْ رَأَيْتَهَا ثُمَّ أُنْسِيْتُهَا إِلَّا أَنِّي رَأَيْتُنِي أُصَلِّي تِلْكَ اللَّيْلَةَ فِي مَاءٍ وَ طِينٍ

And from Ali^{-asws}, he^{-asws} said; 'Rasool-Allah^{-saww} was asked about Laylat Al-Qadr. He^{-saww} said: 'Seek it in the last ten (nights) of a month of Ramazan. I^{-saww} had seen it, then I^{-saww} was Made to forget it, except I^{-saww} saw myself^{-saww} praying Salat that night in water and mud'.

فَلَمَّا كَانَتْ لَيْلَةُ ثَلَاثٍ وَعِشْرِينَ مُطِرْنَا مَطَرًا شَدِيدًا وَ وَكَفَ الْمَسْجِدُ فَصَلَّى بِنَا رَسُولَ اللَّهِ ص وَ إِنَّ أَرْنَبَةً أَنْفِهِ لَفِي الطِّينِ.

When it was night of 23rd, we were rained upon with severe rain and the Masjid (ceiling) leaked, so Rasool-Allah^{-saww} prayed with us, and in the tip of his^{-saww} nose was some mud".²⁴

وَعَنْ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: التَّمِسُّوهَا فِي الْعَشْرِ الْأَوَاخِرِ فَإِنَّ الْمَشَاعِرَ سَبْعٌ وَ السَّمَاوَاتِ سَبْعٌ وَ الْأَرْضِينَ سَبْعٌ وَ بَقَرَاتِ سَبْعٌ وَ سَبْعَ سُبُلَاتِ حُضْرٍ.

And from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said: 'Seek it in the last ten (nights), for the monuments are seven, and the skies are seven, and the earths are seven, and the green ears (of corn) are seven'.²⁵

وَعَنْهُ ع أَنَّ رَسُولَ اللَّهِ ص كَانَ يَطْوِي فِرَاشَهُ وَ يَشُدُّ مِزْرَهُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ شَهْرِ رَمَضَانَ وَ كَانَ يُوقِظُ أَهْلَهُ لَيْلَةَ ثَلَاثٍ وَعِشْرِينَ وَ كَانَ يَرِيضُ وَجْهَهُ الْيَامَ بِالْمَاءِ فِي تِلْكَ اللَّيْلَةِ

And from him^{-asws}: 'Rasool-Allah^{-saww} would fold his^{-saww} bed (mattress) and tightened his waistband in the last ten (nights) of a month of Ramazan, and he^{-saww} would wake up his^{-saww} family members on the 23rd, and he^{-saww} would sprinkle faces of the sleeping ones with water on that night.

وَ كَانَتْ فَاطِمَةُ ع لَا تَدْعُ أَحَدًا مِنْ أَهْلِهَا يَنَامُ تِلْكَ اللَّيْلَةَ - وَ تُدَاوِيهِمْ بِقَلَّةِ الطَّعَامِ وَ تَتَأَهَّبُ لَهَا مِنَ النَّهَارِ وَ تَقُولُ مَحْرُومٌ مِنْ حَرَمِ حَيْرَتَا.

And (Syeda) Fatima^{-asws} would not leave anyone of her^{-asws} family members to sleep that night and she^{-asws} would treat them with lack of food and she^{-asws} would prepare it at daytime and she^{-asws} said: 'Deprived is the one deprived of its (Laylat Al-Qadr's) goodness'.²⁶

²² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 12 f

²³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 12 g

²⁴ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 12 h

²⁵ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 12 i

²⁶ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 12 j

وَعَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: لَيْلَةُ سَبْعِ عَشْرَةَ مِنْ شَهْرِ رَمَضَانَ اللَّيْلَةُ الَّتِي اتَّفَقَ فِيهَا الْجُمُعَانِ وَ لَيْلَةُ تِسْعِ عَشْرَةَ فِيهَا يُكْتَبُ الْوَفْدُ وَفَدُ السَّنَةِ وَ لَيْلَةُ إِحْدَى وَ عَشْرِينَ- اللَّيْلَةُ الَّتِي مَاتَ فِيهَا أُوصِيَاءُ النَّبِيِّنَ ع وَ فِيهَا رُفِعَ عِيسَى ع وَ قُبِضَ مُوسَى ع وَ لَيْلَةُ ثَلَاثِ وَ عَشْرِينَ يُرْجَى فِيهَا لَيْلَةُ الْقَدْرِ.

And from Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} having said: 'Night of the 17th of a month of Ramazan is the night in which the two parties meet, and night of the 19th, the delegations (of Hajj) for the year are written, and night of the 21st is the night in which the successor^{-asws} of the Prophets^{-as} passed away, and during it Isa^{-as} was raised, and Musa^{-as} had passed away, and night of the 23rd, Laylat Al-Qadr is hoped for in it'.²⁷

13- لي، الأماالي للصدوق أحمد بن علي بن إبراهيم عن أبيه عن جدّه عن ابن المغيرة عن عمرو الشامي عن الصادق ع قال: إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضِ فَعُرَّةُ الشُّهُورِ شَهْرُ اللَّهِ عَزَّ وَ جَلَّ وَ هُوَ شَهْرُ رَمَضَانَ وَ قَلْبُ شَهْرِ رَمَضَانَ لَيْلَةُ الْقَدْرِ وَ نَزَلَ الْقُرْآنُ فِي أَوَّلِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ فَاسْتَقْبِلَ الشَّهْرَ بِالْقُرْآنِ.

(The book) 'Al Amaali' of Al Sadouq – Ahmad Bin Ali Bin Ibrahim, from his father, from his grandfather, from Ibn Al Mugheira, from Amro Al Shamy,

'From Al-Sadiq^{-asws} having said: ***Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth [9:36].*** The most distinguished of the months is the month of Allah^{-azwj} Mighty and Majestic, and it is a month of Ramazan, and heart of a month of Ramazan is Laylat Al-Qadr, and the Quran was Sent down in beginning of a night of a month of Ramazan, therefore receive the month with the Quran".²⁸

14- لي، الأماالي للصدوق العطار عن سعد بن الأصهب عن المنقرعي عن حفص قال: قُلْتُ لِلصَّادِقِ ع أَحْبَبَ إِلَيَّ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- شَهْرٌ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ كَيْفَ أُنزِلَ الْقُرْآنُ فِي شَهْرِ رَمَضَانَ وَ إِنَّمَا أُنزِلَ الْقُرْآنُ فِي مُدَّةِ عَشْرِينَ سَنَةً أَوَّلُهُ وَ آخِرُهُ

(The book) 'Al Amaali' of Al Sadouq – Al Attar, from Sa'ad, from Al Asbahany, from Al Minqary, from Hafs who said,

'I said to Al-Sadiq^{-asws}, 'Inform me about Words of Allah^{-azwj} Mighty and Majestic: ***The Month of Ramazan is that in which the Quran was Revealed [2:185]***, 'How was the Quran Revealed during a month of Ramazan, and rather the Quran was Revealed during a period of twenty years, its beginning and its end?'

فَقَالَ ع أُنزِلَ الْقُرْآنُ جُمْلَةً وَاحِدَةً فِي شَهْرِ رَمَضَانَ إِلَى الْبَيْتِ الْمَعْمُورِ ثُمَّ أُنزِلَ مِنَ الْبَيْتِ الْمَعْمُورِ فِي مُدَّةِ عَشْرِينَ سَنَةً.

He^{-asws} said: 'The Quran was Revealed as a whole during a month of Ramazan to Bayt Al-Mamour, then it was Revealed from Al-Bayt Al-Mamour during a period of twenty years".²⁹

15- لي، الأماالي للصدوق في الخطبة التي خطبها الحسن بن علي ع بعد وفاة أبيه قال: أَبْهَأُ النَّاسِ فِي هَذِهِ اللَّيْلَةِ نَزَلَ الْقُرْآنُ وَ فِي هَذِهِ اللَّيْلَةِ رُفِعَ عِيسَى ابْنُ مَرْيَمَ وَ فِي هَذِهِ اللَّيْلَةِ قُتِلَ يُوْشَعُ بْنُ نُونٍ وَ فِي هَذِهِ اللَّيْلَةِ مَاتَ أَبِي أَمِيرِ الْمُؤْمِنِينَ ع.

²⁷ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 12 k

²⁸ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 13

²⁹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 14

(The book) 'Al Amaali' of Al Sadouq –

'In a sermon which Al-Hassan^{-asws} Bin Ali^{-asws} had addressed after expiry of his^{-asws} father^{-asws}, he^{-asws} said: 'O you people! In this night, the Quran was Revealed, and in this night Isa^{-as} Ibn Maryam^{-as} was raised, and in this night Yoshua^{-as} Bin Noun^{-as} was killed, and in this night my^{-asws} father^{-asws} Amir Al-Momineen^{-asws} died (assassinated)!'³⁰

16- لي، الأماالي للصدوق زوي عن أبي عبد الله ع أنه قال: صبيحة يوم ليلة القدر مثل ليلة القدر فاعملوا واجتهدوا.

(The book) 'Al Amaali' of Al Sadouq –

'It is reported from Abu Abdullah^{-asws}, he^{-asws} said: 'Morning of the night of Al-Qadr is similar to night of Al-Qadr, therefore work and struggle (strive)!'³¹

17- ب، قرب الإسناد محمد بن الوليد عن ابن بكير قال: سألت أبا عبد الله ع عن الغسل في رمضان وأبي الليل اغتسل!

(The book) 'Qurb Al Isnaad' – Muhammad Bin Al Waleed, from Ibn Bukeyr who said,

'I asked Abu Abdullah^{-asws} about the bathing during Ramazan, and in which night I should bathe (a ritual bath).

قال تسع عشرة وإحدى وعشرين وثلاث وعشرين في ليلة تسع عشرة يكتب وقد الحاج وفيها ضرب أمير المؤمنين ع وقضى ص ليلة إحدى وعشرين والغسل أول الليل

He^{-asws} said: '19th, and 21st, and 23rd. During the night of 19th, the delegations of pilgrims (for Hajj) are written, and in it, Amir Al-Momineen^{-asws} was struck, and he^{-saww} passed the night (in Salat and supplication and Zikr) of the 21st and bathed at beginning of the night'.

قال فقلت له فإن نام بعد الغسل

He (the narrator) said, 'I said to him^{-asws}, 'Supposing one sleeps after the (ritual) bathing?'

قال فقال أليس هو مثل غسل الجمعة إذا اغتسلت بعد الفجر كفاك.

He (the narrator) said, 'He^{-asws} said: 'Isn't it similar to bathing of the Friday? When you have bathed after the dawn it suffices you'³².

18- فس، تفسير القمي أبي عن النضر عن يحيى الخليلي عن ابن مسكان عن أبي عبد الله ع قال: إذا كان ليلة القدر نزلت الملائكة والروح والكتب إلى السماء الدنيا فيكتبون ما يكون من قضاء الله تعالى في تلك السنة

Tafseer Al Qummi – My father, from Al Nazr, from Yahya Al Halby, from Ibn Muskan,

³⁰ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 15

³¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 16

³² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 17

‘From Abu Abdullah^{-asws} having said: ‘Whenever it was Laylat Al-Qadr, the Angels, and the Spirit, and the Books descend to the sky of the world. They are writing what would be happening from the Decrees of Allah^{-azwj} the Exalted in that year.

فَإِذَا أَرَادَ اللَّهُ أَنْ يُقَدِّمَ شَيْئاً أَوْ يُؤَخِّرَهُ أَوْ يَنْقُصَ شَيْئاً أَوْ يَزِيدَ أَمَرَ الْمَلَكَ أَنْ يَمْحُوَ مَا يَشَاءُ ثُمَّ أَتَيْتَ الَّذِي أَرَادَ

Whenever Allah^{-azwj} Advances something or Delays it, or Decreases something or Increases, Commands the Angel to Delete whatever He^{-azwj} so Desires, then He^{-azwj} Affirms that which He^{-azwj} Wants’.

قُلْتُ وَ كُلُّ شَيْءٍ هُوَ عِنْدَ اللَّهِ مُتَّبَتٌ فِي كِتَابٍ

I said, ‘And all things, it is Affirmed in a Book in the Presence of Allah^{-azwj}?’

قَالَ نَعَمْ

He^{-asws} said: ‘Yes’.

قُلْتُ فَأَيُّ شَيْءٍ يَكُونُ بَعْدَهُ

I said, ‘So which thing happens after it?’

قَالَ سُبْحَانَ اللَّهِ ثُمَّ يُحَدِّثُ اللَّهُ أَيْضاً مَا يَشَاءُ تَبَارَكَ وَ تَعَالَى.

He^{-asws} said: ‘Glory be to Allah^{-azwj}! Then Allah^{-azwj} Brings into occurrence as well whatever He^{-azwj} Blessed and Exalted so Desires’³³

19- فس، تفسير القمي حم- وَ الْكِتَابِ الْمُبِينِ- إِنَّا أَنْزَلْنَاهُ يَغْنِي الْقُرْآنَ- فِي لَيْلَةِ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ وَ هِيَ لَيْلَةُ الْقَدْرِ أَنْزَلَ اللَّهُ الْقُرْآنَ فِيهَا إِلَى الْبَيْتِ الْمُعْمُورِ جُمْلَةً وَاحِدَةً ثُمَّ نَزَلَ مِنَ الْبَيْتِ الْمُعْمُورِ عَلَى رَسُولِ اللَّهِ ص فِي طُولِ عِشْرِينَ سَنَةً-

Tafseer Al Qummi –

Ha Meem! [44:1] (I Swear) by the Clarifying Book [44:2] Surely, We Revealed it – meaning the Quran - **during a Blessed Night Surely, We are ever Warning [44:3]** – and it is Laylat Al-Qadr. The Quran was Revealed (Sent down) during it to Al-Bayt Al-Mamour as a whole, then it was Revealed from Al-Bayt Al-Mamour unto Rasool-Allah^{-saww} during a length of twenty years.

فِيهَا يُفْرَقُ فِي لَيْلَةِ الْقَدْرِ كُلُّ أَمْرٍ حَكِيمٍ أَيُّ يُقَدِّرُ اللَّهُ كُلَّ أَمْرٍ مِنَ الْحَقِّ وَ مِنَ الْبَاطِلِ وَ مَا يَكُونُ فِي تِلْكَ السَّنَةِ وَ لَهُ فِيهِ الْبَدَأُ وَ الْمَسِيئَةُ يُقَدِّمُ مَا يَشَاءُ وَ يُؤَخِّرُ مَا يَشَاءُ مِنَ الْأَحْجَالِ وَ الْأَرْزَاقِ وَ الْبَلَايَا وَ الْأَعْرَاضِ وَ الْأَمْرَاضِ وَ يَزِيدُ فِيهَا مَا يَشَاءُ

During it, - Laylat Al-Qadr - every wise matter is made distinct [44:4] – i.e. Allah^{-azwj} Pre-determines all matters, from the truth and from the falsehood, and what would be happening during that year, and for Him^{-azwj} in it is the change of Decision and the Desire. He^{-azwj}

³³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 18

Advances whatever He^{-azwj} so Desires to and Delays whatever He^{-azwj} so Desires to, from the terms, and the sustenance, and the afflictions, and the symptoms and the sicknesses, and Increases in it whatever He^{-azwj} so Desires to!

وَ يُلْقِيهِ رَسُولُ اللَّهِ ص إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ يُلْقِيهِ أَمِيرُ الْمُؤْمِنِينَ إِلَى الْأَيْمَةِ ع حَتَّى يَنْتَهِيَ ذَلِكَ إِلَى صَاحِبِ الزَّمَانِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ يَشْتَرِطُ لَهُ فِيهِ الْبَدَاءَ وَ الْمَشِيئَةَ وَ التَّقْدِيمَ وَ التَّأْخِيرَ.

And Rasool-Allah^{-saww} conveyed it to Amir Al-Momineen^{-asws}, and he^{-asws} conveyed it to the Imams^{-asws} until that ended to Master the Time (12th Imam^{-ajfi}), may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-saww} stipulated for it in it being the change of Decision, and the Desire, and the Advancing and the Delaying”.³⁴

قَالَ حَدَّثَنِي بِذَلِكَ أَبِي عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ وَ أَبِي الْحَسَنِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ

He said, ‘My father narrated to me with that, from Ibn Abu Umeyr, from Abdullah Bin Muskan, from Abu Ja’far^{-asws} and Abu Abdullah^{-asws} and Abu Al-Hassan^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}.

قَالَ وَ حَدَّثَنِي أَبِي عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ يُونُسَ عَنْ دَاوُدَ بْنِ فَزَقْدٍ عَنْ أَبِي الْمُهَاجِرِ عَنْ أَبِي جَعْفَرٍ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: يَا أَبَا الْمُهَاجِرِ لَا يَخْفَى عَلَيْنَا لَيْلَةُ الْقَدْرِ إِنَّ الْمَلَائِكَةَ يَطُوفُونَ بِهَا فِيهَا.

He said, ‘And my father narrated to me from Ibn Abu Umeyr, from Yunus, from Dawood Bin Farqad, from Abu Al-Muhajir,

‘From Abu Ja’far^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘O Abu Al-Muhajir! Laylat Al-Qadr is not hidden unto us^{-asws}! The Angels do our^{-asws} Tawaaf during it!’³⁵

20- فس، تفسير القمي مُحَمَّدُ بْنُ جَعْفَرِ الرَّزَّازِ عَنْ يَحْيَى بْنِ زَكَرِيَّا عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَ لَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا صَدَقَ اللَّهُ وَ بَلَّغَتْ رُسُلُهُ وَ كِتَابُهُ فِي السَّمَاءِ عَلَّمَهُ بِهَا وَ كِتَابُهُ فِي الْأَرْضِ إِعْلَامُنَا فِي لَيْلَةِ الْقَدْرِ وَ فِي غَيْرِهَا - إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ.

Tafseer Al Qummi – Muhammad Bin Ja’far Al Razzaz, from Yahya Bin Zakariya, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah^{-asws} regarding His^{-azwj} Words: **Neither does a difficulty afflicts in the earth nor regarding yourselves, except it is in a Book from before We Bring it into existence [57:22]:** ‘Allah^{-azwj} Spoke the truth and His^{-azwj} Rasool^{-saww} delivered it and His^{-azwj} Book in the sky, knowledge of it, and His^{-azwj} Book in the earth, we^{-asws} know it during Laylat Al-Qadr and in other (nights) - **Surely that is easy upon Allah [57:22]**’.³⁶

21- فس، تفسير القمي أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ عَنْ يَحْيَى بْنِ الْحَلْبِيِّ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ وَ لَنْ يُؤَخَّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا قَالَ إِنَّ عِنْدَ اللَّهِ كُتُبًا مَوْفُوقَةً يُقَدَّمُ مِنْهَا مَا يَشَاءُ وَ يُؤَخَّرُ

³⁴ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 19 a

³⁵ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 19 b

³⁶ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 20

Tafseer Al Qummi – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazr, from Yahya Al Halby, from Haroun Bin Kharjah, from Abu Baseer,

‘From Abu Ja’far^{-asws} regarding Words of Allah^{-azwj}: **And never Respites a soul when its term comes, [63:11]**. He^{-asws} said: ‘In the Presence of Allah^{-azwj} there are paused Books. He^{-azwj} Advances from these whatever He^{-azwj} so Desires to and Delays.

فَإِذَا كَانَ لَيْلَةُ الْقَدْرِ أَنْزَلَ اللَّهُ فِيهَا كُلَّ شَيْءٍ يَكُونُ إِلَى مِثْلِهَا فَذَلِكَ قَوْلُهُ وَ لَنْ يُؤَخَّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا إِذَا أَنْزَلَ وَ كَتَبَهُ كُتَّابُ السَّمَاوَاتِ وَ هُوَ الَّذِي لَا يُؤَخِّرُهُ.

Whenever it was Laylat Al-Qadr, Allah^{-azwj} Reveals during it all thing to be happening up to its similar (the following year). So that is His^{-azwj} Word: **And never Respites a soul when its term comes, [63:11]**, when it is Revealed, and scribes of the skies write it down, and it is which cannot be Delayed’³⁷.

22- فس، تفسير القمي أحمد بن إدريس عن محمد بن عبد الله عن محمد بن علي عن علي بن حسان عن عبد الرحمن بن كثير عن أبي الحسن صلوات الله عليه في قوله سأل سائل بعذاب واقع قال سأل رجل عن الأوصياء وعن شأن ليلة القدر وما يلهمون فيها

Tafseer Al Qummi – Ahmad Bin Idrees, from Muhammad Bin Abdullah, from Muhammad Bin Ali, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

‘From Abu Al-Hassan^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} regarding His^{-azwj} Words: **A questioner, asked for the Punishment to befall [70:1]**. He^{-asws} said: ‘A man asked about the successors^{-asws} and about the glory of Laylat Al-Qadr and they^{-asws} are inspired during it.

فَقَالَ النَّبِيُّ ص سَأَلَ عَنْ عَذَابٍ وَاقِعٍ ثُمَّ كَفَرَ بِأَنَّ ذَلِكَ لَا يَكُونُ فَإِذَا وَقَعَ فَلَيْسَ لَهُ دَافِعٌ

The Prophet^{-saww} said: ‘He asks about the Punishment to befall, then he denies that it may not happen. When it befalls, there isn’t any defender for it.

مِنَ اللَّهِ ذِي الْمَعَارِجِ قَالَ تَعْرُجُ الْمَلَائِكَةُ وَ الرُّوحُ فِي صُبْحِ لَيْلَةِ الْقَدْرِ إِلَيْهِ مِنْ عِنْدِ النَّبِيِّ وَ الوَصِيِّ.

(It is) from Allah, One with the ways of ascent [70:3], he^{-saww} said: **The Angels and the Spirit ascend** – in the morning of Laylat Al-Qadr - **to Him [70:4]**, from presence of the Prophet^{-saww} and the successor^{-asws}’³⁸.

23- فس، تفسير القمي إنا أنزلناه في ليلة القدر فهو القرآن أنزل إلى النبي المعمور جملة واحدة وعلى رسول الله ص في طول عشرين سنة-

Tafseer Al Qummi –

Surely, We Revealed it during the Night of Pre-determination [97:1] – It is the Quran Sent down to Al Bayt Al Mamour as a whole, and unto Rasool-Allah^{-saww} in a length of twenty years.

³⁷ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 21

³⁸ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 22

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ إِنَّ اللَّهَ يَقْدِرُ فِيهَا الْأَجَالَ وَالْأَرْزَاقَ وَكُلَّ أَمْرٍ يَخْدُثُ مِنْ مَوْتٍ أَوْ حَيَاةٍ أَوْ خِصْبٍ أَوْ جَدْبٍ أَوْ خَيْرٍ أَوْ شَرٍّ كَمَا قَالَ اللَّهُ فِيهَا يُفَرِّقُ كُلُّ أَمْرٍ حَكِيمٍ إِلَى سَنَةٍ

And what make you realise what the Night of Pre-determination is? [97:2]. Allah^{-azwj} Pre-determines during it, the terms and the sustenance, and every matter to occur, from death or life, or fertility or drought, or good or evil, just as Allah^{-azwj} has Said: **During it, every wise matter is made distinct [44:4]** – up to a year.

قَوْلُهُ تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا قَالَ تَنْزَلُ الْمَلَائِكَةُ وَرُوحُ الْقُدْسِ عَلَى إِمَامِ الزَّمَانِ وَ يَدْفَعُونَ إِلَيْهِ مَا قَدْ كَتَبُوهُ مِنْ هَذِهِ الْأُمُورِ

How^{-azwj} Words: **The Angels and the Spirit descend during it [97:4].** He said, ‘The Angels and the Holy Spirit descend unto Imam^{-asws} of the Time and delivering to him^{-asws} whatever they have written down from these matters.

قَوْلُهُ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ قَالَ رَأَى رَسُولُ اللَّهِ ص كَأَنَّ قُرُوداً تَصْعَدُ مِنْبَرَهُ فَعَمَّهُ ذَلِكَ فَأَنْزَلَ اللَّهُ سُورَةَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ قَوْلُهُ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ تَمَلِّكُهُ بَنُو أُمَّيَّةَ لَيْسَ فِيهَا لَيْلَةُ الْقَدْرِ

His^{-azwj} Words: **The Night of Pre-determination is better than a thousand months [97:3].** He said, ‘Rasool-Allah^{-saww} saw (in a dream) as if monkeys had ascended his^{-saww} pulpit. That saddened him^{-asws}, so Allah^{-azwj} Revealed Surah Al-Qadr regarding Laylat Al-Qadr, His^{-azwj} Words: **The Night of Pre-determination is better than a thousand months [97:3]** ruled by the clan of Umayya not having Laylat Al-Qadr in it.

قَوْلُهُ كُلِّ أَمْرٍ سَلَامٌ قَالَ تَحِيَّةٌ يُحْيَا بِهَا الْإِمَامَ إِلَى أَنْ يَطْلُعَ الْفَجْرُ

His^{-azwj} Words: **every matter [97:4] Salam! [97:5].** He said, ‘The salutations means that the Imam^{-asws} is being saluted with up to the emergence of dawn.

وَقِيلَ لِأَبِي جَعْفَرٍ ع تَعْرِفُونَ لَيْلَةَ الْقَدْرِ فَقَالَ وَ كَيْفَ لَا نَعْرِفُ وَالْمَلَائِكَةُ يَطُوفُونَ بِنَا بِهَا.

And it was said to Abu Ja’far^{-asws}, ‘Do you^{-asws} recognise Laylat Al-Qadr?’ He^{-asws} said: ‘And how can we^{-asws} not recognise and the Angels do our^{-asws} Tawaaf with it?’³⁹

24- ن، عيون أخبار الرضا عليه السلام جعفر بن علي بن أحمد عن الحسن بن محمد بن علي بن صدقة عن محمد بن عمر بن عبد العزيز عن الحسن بن محمد النوفلي قال: قال سليمان المروزي للرضا ع أ لا تخبرني عن إنا أنزلناه في ليلة القدر في أي شيء أنزلت

(The book) ‘Uyoun Akhbar Al-Reza^{-asws}’, may the greeting be upon him^{-asws} – Ja’far Bin Ali Bin Ahmad, from Al-Hassan Bin Muhammad Bin Ali Bin Sadaqa, from Muhammad Bin Umar Bin Abdul Aziz, from Al-Hassan Bin Muhammad Al Nowfaly who said,

‘Suleyman Al Marouzy said to Al-Reza^{-asws}, ‘Can you^{-asws} inform me about Surah Al-Qadr, regarding which thing it was Revealed?’

³⁹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 23

قَالَ يَا سُلَيْمَانُ لَيْلَةُ الْقَدْرِ يُقَدِّرُ اللَّهُ عَزَّ وَ جَلَّ فِيهَا مَا يَكُونُ مِنَ السَّنَةِ إِلَى السَّنَةِ مِنْ حَيَاةٍ أَوْ مَوْتٍ أَوْ خَيْرٍ أَوْ شَرٍّ أَوْ رِزْقٍ فَمَا قَدَّرَهُ فِي تِلْكَ اللَّيْلَةِ فَهُوَ مِنَ الْمَحْضُومِ.

He^{-asws} said: ‘O Suleyman! Laylat Al-Qadr, Allah^{-azwj} Mighty and Majestic Pre-determines in it what would be happening from the year to the year, from life or death, or good or evil, or sustenance. Whatever He^{-azwj} Determined in Laylat Al-Qadr, it is from the inevitable’.⁴⁰

25- ل، الخصال ابنُ الْمُتَوَكَّلِ عَنِ مُحَمَّدِ الْعَطَّارِ عَنِ ابْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ الْعَبَّاسِ عَنْ أَبِي جَعْفَرٍ الثَّانِي ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ لِابْنِ عَبَّاسٍ إِنَّ لَيْلَةَ الْقَدْرِ فِي كُلِّ سَنَةٍ وَ إِنَّهُ يَنْتَزِلُ فِي تِلْكَ اللَّيْلَةِ أَمْرُ السَّنَةِ وَ لِدَلِّكَ الْأَمْرِ وَلَا تُؤَدُّ بَعْدَ رَسُولِ اللَّهِ ص

(The book) ‘Al Khisaal’ – Ibn Al Mutawakkil, from Muhammad Al Attar, from Ibn Isa, from Al-Hassan Bin Al Abbas,

‘From Abu Ja’far^{-asws} the 2nd: ‘Amir Al-Momineen^{-asws} said to Ibn Abbas: ‘Laylat Al-Qadr is during every year and matters of the year are Revealed during that night, and for that Command there are governors after Rasool-Allah^{-saww}’.

فَقَالَ ابْنُ عَبَّاسٍ مَنْ هُمْ

Ibn Abbas said, ‘Who are they?’

قَالَ أَنَا وَ أَحَدَ عَشَرَ مِنْ صَلَاحِ أَئِمَّةٍ مُحَدِّثُونَ.

He^{-asws} said: ‘I^{-asws} and eleven from my^{-asws} lineage, Inspired Imams^{-asws}’.⁴¹

26- ل، الخصال بهذا الإسناد قَالَ: قَالَ رَسُولُ اللَّهِ ص لِأَصْحَابِهِ آمَنُوا بِ لَيْلَةِ الْقَدْرِ إِنَّهَا تَكُونُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ وُلْدِهِ الْأَحَدَ عَشَرَ مِنْ بَعْدِي.

(The book) ‘Al Khisaal’ – By this chain,

‘He^{-asws} said: ‘Rasool-Allah^{-saww} said to his^{-asws} companions: ‘Believe in Laylat Al-Qadr it would be happening for Ali^{-asws} Bin Abu Talib^{-asws} and his^{-asws} sons^{-asws}, eleven from after me^{-saww}’.⁴²

27 ك، إكمال الدين ابنُ الْمُتَوَكَّلِ عَنِ مُحَمَّدِ الْعَطَّارِ عَنِ سَهْلِ وَ ابْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ الْعَبَّاسِ مِثْلَهُ

(The book) ‘Ikmal Al Deen’ – Ibn Al Mutawakkil, from Muhammad Al Attar, from Sahl and Ibn Isa, from Al-Hassan Bin Al Abbas – similar to it’.⁴³

28- ل، الخصال أَبِي عَنْ عَلِيِّ عَنِ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْغُسْلُ فِي سَبْعَةِ عَشَرَ مَوْطِنًا- لَيْلَةَ سَبْعِ عَشْرَةَ مِنْ شَهْرِ رَمَضَانَ وَ هِيَ لَيْلَةُ التَّقَاءِ الْجَمْعَيْنِ لَيْلَةُ بَدْرِ وَ لَيْلَةَ تِسْعِ عَشْرَةَ وَ فِيهَا يُكْتَسَبُ الْوَفْدُ وَفْدُ السَّنَةِ وَ لَيْلَةُ إِحْدَى وَ عَشْرِينَ وَ هِيَ اللَّيْلَةُ الَّتِي مَاتَ فِيهَا أَوْصِيَاءُ النَّبِيِّينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ وَ فِيهَا رُفِعَ عَيْسَى ابْنُ مَرْزَمٍ وَ قُبِضَ مُوسَى ع وَ لَيْلَةُ ثَلَاثٍ وَ عَشْرِينَ تُرْجَى فِيهَا لَيْلَةُ الْقَدْرِ.

⁴⁰ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 24

⁴¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 25

⁴² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 26

⁴³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 27

(The book) 'Al Khisaal' – My father, from Ali, from his father, from Hammad, from Hareyz, from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws} having said: '(Ritual) bathing is in seventeen places – night of 17th of a month of Ramazan, and it is night the two parties meet, night of full moon, and night of 19th and during it the delegations (for Hajj), delegations of the years are written, and night of 21st, and it is the night in which successors^{-as} passed away, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, and during it Isa Ibn Maryam^{-as} was raised, and Musa^{-as} passed away, and night of 23rd Laylat Al-Qadr is hoped for in it'.⁴⁴

وَ قَالَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَبْدِ اللَّهِ الْبَصْرِيُّ قَالَ لِي أَبُو عَبْدِ اللَّهِ عِ اغْتَسِلَ فِي لَيْلَةِ أَرْبَعٍ وَ عَشْرِينَ فَمَا عَلَيْكَ أَنْ تَعْمَلَ فِي اللَّيْلَتَيْنِ جَمِيعاً الْحَبْرَ.

And Abdul Rahmad Bin Abdullah Al Basry said,

'Abu Abdullah^{-asws} said to me: '(Ritual) bathing is during night of 24th. It is not upon you to bathe during the two nights altogether' – the Hadeeth".⁴⁵

29- ل، الخصال أَبِي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ بْنِ عُمَانَ عَنِ الْفَضِيلِ قَالَ: كَانَ أَبُو جَعْفَرٍ عِ إِذْ كَانَتْ لَيْلَةُ إِحْدَى وَ عَشْرِينَ وَ ثَلَاثٍ وَ عَشْرِينَ أَخَذَ فِي الدُّعَاءِ حَتَّى يُزُولَ اللَّيْلُ فَإِذَا زَالَ اللَّيْلُ صَلَّى.

(The book) 'Al Khisaal' – My father, from Ali, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, from Al Fuzeyl said,

'Abu Ja'far^{-asws}, whenever it was nights of 21st and 23rd, took in the supplicating until the night declined (midnight). When the night declined, he^{-asws} prayed Salat".⁴⁶

30- ل، الخصال ابْنُ الْوَلِيدِ عَنِ ابْنِ أَبَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ سَلِيمَانَ الْجَعْفَرِيِّ قَالَ قَالَ أَبُو الْحَسَنِ عِ صَلَّى لَيْلَةَ إِحْدَى وَ عَشْرِينَ وَ لَيْلَةَ ثَلَاثٍ وَ عَشْرِينَ مِائَةَ رَكْعَةٍ تَقْرَأُ فِي كُلِّ رَكْعَةٍ الْحَمْدَ لِلَّهِ مَرَّةً وَ قُلْ هُوَ اللَّهُ أَحَدٌ عَشْرَ مَرَّاتٍ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Ibn Aban, from Al Husayn Bin Saeed, from Suleyman Al Ja'fari who said,

'Abu Al-Hassan^{-asws} said: 'Pray Salat in the night of 21st and night of 23rd, one hundred units, reading in each unit Surah Al Hamd, and Surah Al Tawheed eleven times".⁴⁷

31- ل، الخصال أَبِي عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ فَضَالٍ عَنْ أَبِي جَمِيلَةَ عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عِ قَالَ: لَيْلَةُ الْقَدْرِ هِيَ أَوَّلُ السَّنَةِ وَ هِيَ آخِرُهَا.

(The book) 'Al Khisaal' – My father, from Muhammad Al Attar, from Ibn Abu Al Khattab, from Ibn Fazzal, from Abu Jameela, from Rifa'at,

⁴⁴ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 28 a

⁴⁵ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 28 b

⁴⁶ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 29

⁴⁷ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 30

‘From Abu Abdullah^{-asws} having said: ‘Laylat Al-Qadr, it is beginning of the year and it is its last’^{.48}

قال الصدوق رحمه الله اتفق مشايخنا رضي الله عنهم في ليلة القدر على أنها ليلة ثلاث و عشرين من شهر رمضان و الغسل فيها من أول الليل و هو يجزي إلى آخره.

Al Sadouq, may Allah^{-azwj} Mercy him, said, ‘Our elders (sheykh), may Allah^{-azwj} be Satisfied with them, said regarding Laylat Al-Qadr that it is night of the 23rd of a month of Ramazan, and the (ritual) bathing in it is from beginning of the night, and it suffices up to its end’.

32- ل، الخصال أبي عن سعد بن ابن عيسى عن علي بن الحکم عن ابن عميرة عن حسن بن مهزيان قال: سألت أبا عبد الله ع عن ليلة القدر فقال: التمسها ليلة إحدى و عشرين و ليلة ثلاث و عشرين.

(The book) ‘Al Khisaa’ – My father, from Sa’ad, from Ibn Isa, from Ali Bin Al Hakam, from Ibn Aameyra, from Hassan Bin Mihran who said,

‘I asked Abu Abdullah^{-asws} about Laylat Al-Qadr. He^{-asws} said: ‘Seek it on night of the 21st and night of the 23rd’^{.49}

33- ما، الأماي للشيخ الطوسي المفيد عن أحمد بن الوليد عن أبيه عن الصغار عن ابن محبوب عن العلاء عن محمد بن علي قال: سئل أبو جعفر ع عن ليلة القدر فقال تنزل فيها الملائكة و الروح و الكتب إلى السماء الدنيا فيكتبون ما هو كائن في أمر السنة و ما يصيب العباد فيها

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Mahboub, from Al A’la, from Muhammad who said,

‘Abu Ja’far^{-asws} was asked about Laylat Al-Qadr. He^{-asws} said: ‘The Angels, and the Spirit, and the Books descend to sky of the world. They write what is to happen regarding matters of the years and what the servants will be afflicted with during it’.

قال و أمر مؤقوت لله تعالى فيه المشيئة يقدم منه ما يشاء و يؤخر ما يشاء و هو قوله تعالى بحول الله ما يشاء و يشيئ و عنده أم الكتاب.

He^{-asws} said: ‘And the Command is paused. For Allah^{-azwj} the Exalted there is the Desire in it. He^{-azwj} Advances whatever He^{-azwj} Desires and Delays whatever He^{-azwj} Desires to, and t is Word of the Exalted: **Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]**’^{.50}

34- ما، الأماي للشيخ الطوسي المفيد عن الجعابي عن محمد بن يحيى بن سليمان المروزي عن عبيد الله بن محمد العنبي عن حماد بن سلمة عن أيوب عن أبي قلابة عن أبي هريرة قال قال رسول الله ص هذا شهر رمضان شهر مبارك افترض الله صيامه تفتح فيه أبواب الجنان و تصفد فيه الشياطين و فيه ليلة خير من ألف شهر فمن حرمها حرم يرد ذلك ثلاث مرات.

⁴⁸ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 31

⁴⁹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 32

⁵⁰ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 33

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Muhammad Bin Yahya Bin Suleyman Al Marouzy, from Ubeydullah Bin Muhammad Al Absy, from Hammad Bin Salama, from Ayoub, from Abu Qiladah, from Abu Hureyra (well known fabricator) who said,

'Rasool-Allah^{-sawww} said: 'This month of Ramazan is a Blessed month. Allah^{-azwj} has Obligated its fasts. Doors of the Gardens are opened during it and the Satans^{-la} are bound in it, and in it there is a night better than a thousand month. The one who is deprived of it is (indeed) deprived!' – repeating it three times".⁵¹

35- ما، الأماالي للشيخ الطوسي بالإسناد المتفق إلى حماد بن سلمة عن محمد بن عمر عن أبي سلمة عن أبي هريرة قال قال رسول الله ص من صام شهر رمضان إيماناً واحتساباً غفر الله له ما تقدم من ذنبه و من صلى ليلة القدر إيماناً واحتساباً غفر الله له ما تقدم من ذنبه.

(The book) 'Al Amaali' of the sheykh Al Tusi – By the previous chain to Hammad Bin Salama, from Muhammad Bin Umar, from Abu Salama, from Abu Hureyra (well known fabricator) who said,

'Rasool-Allah^{-sawww} said: 'One who fasts a month of Ramazan, believing and in anticipation, it will be Forgiven for him whatever he had sent ahead, and one who prays Salat Laylat Al-Qadr believing and in anticipation, Allah^{-azwj} whatever sins he had sent ahead".⁵²

36- ع، علل الشرائع أبي عن محمد العطار عن الأشعري عن السياري عن بعض أصحابنا عن داود بن فرقد قال: سمعت رجلاً سأل أبا عبد الله ع عن ليلة القدر قال أخبرني عن ليلة القدر كانت أو تكون في كل عام

(The book) 'Ilal Al Sharaie' – My father, from Muhammad Al Attar, from Al Ash'ary, from Al Sayyari, from one of our companions, from Dawood Bin Farqad who said,

'I heard a man asking Abu Abdullah^{-asws} about Laylat Al-Qadr. He said: 'Inform me about Laylat Al-Qadr. Has it happened or will it be happening during every year?'

فقال له أبو عبد الله ع لو رفعت ليلة القدر لرفع القرآن.

Abu Abdullah^{-asws} said to him: 'If Laylat Al-Qadr were to be raised, the Quran would be raised".⁵³

37- ع، علل الشرائع علي بن أحمد عن الأسدي عن النخعي عن التوفلي عن علي بن سالم عن أبي عبد الله ع قال: من لم يكتب في الليلة التي فيها يفرق كل أمر حكيم لم يحج تلك السنة و هي ليلة ثلاث و عشرين من شهر رمضان لأن فيها يكتب وفد الحاج و فيها يكتب الأرزاق و الأجل و ما يكون من السنة إلى السنة

(The book) 'Ilal Al Sharaie' – Ali Bin Ahmad, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Ali Bin Salim,

'From Abu Abdullah^{-asws} having said: 'One who is not written (as a pilgrim) during the night **every wise matter is made distinct [44:4]**, will not perform Hajj that year, and it is the night of 23rd of a month of Ramazan, because in it the delegations of Hajj are written, and in it the sustenance is written, and the terms, and what will be happening during the year to the year'.

⁵¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 34

⁵² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 35

⁵³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 36

قَالَ قُلْتُ فَمَنْ لَمْ يُكْتُبْ فِي لَيْلَةِ الْقَدْرِ لَمْ يَسْتَطِعِ الْحَجَّ

He (the narrator) said, 'I said, 'So the one who is not written during Laylat Al-Qadr will not be capable of performing the Hajj?'

فَقَالَ لَا

He^{-asws} said: 'No'.

فَقُلْتُ كَيْفَ يَكُونُ هَذَا

I said, 'How can this be?'

قَالَ لَسْتُ فِي خُصُومَتِكُمْ مِنْ شَيْءٍ هَكَذَا الْأَمْرُ.

He^{-asws} said: 'There isn't anything in your dispute. This is how the matter is!'⁵⁴

38- مع، معاني الأخبار ابن موسى عن ابن زكريا عن محمد بن العباس عن محمد بن أبي السري عن أحمد بن عبد الله بن يونس عن ابن طريف عن ابن نباتة عن علي بن أبي طالب ع قال: قال لي رسول الله ص يا علي أ تَدْرِي مَا مَعْنَى لَيْلَةِ الْقَدْرِ

(The book) 'Ma'any Al Akhbar' – Ibn Musa, from Ibn Zakariya, from Muhammad Bin Al Abbas, from Muhammad Bin Abu Al Sary, from Ahmad Bin Abdullah Bin Yunus, from Ibn Tareyf, from Ibn Nubata,

'From Ali^{-asws} Bin Abu Talib^{-asws}, he^{-asws} said: 'Rasool-Allah^{-saww} said to me^{-asws}: 'O Ali^{-asws}! Do you^{-asws} know what is the meaning of Laylat Al-Qadr?'

فَقُلْتُ لَا يَا رَسُولَ اللَّهِ ص

I^{-asws} said: 'No, O Rasool-Allah^{-saww}!'

فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدَّرَ فِيهَا مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ فَكَانَ فِيهَا قَدْرٌ عَزَّ وَ جَلَّ وَلَا يَتُّكَّ وَ وَلَا يَهُ الْأَيْمَةَ مِنْ وُلْدِكَ إِلَى يَوْمِ الْقِيَامَةِ.

He^{-saww} said: 'Allah^{-azwj} Blessed and Exalted Determines during it what is to be happening up to the Day of Qiyamah. It was among what the Mighty and Majestic has Determined, your^{-asws} Wilayah and Wilayah of the Imams^{-asws} from your^{-asws} sons up to the Day of Qiyamah''⁵⁵

39- مع، معاني الأخبار أبي عن سعد بن ابن أبي الخطاب عن محمد بن عبيد بن مهران عن صالح بن عتبة عن الفضل بن عثمان قال: دُكِرَ عِنْدَ أَبِي عَبْدِ اللَّهِ ع- إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ قَالَ مَا أَبَيَنَّ فَضْلَهَا عَلَى السُّورِ

(The book) 'Ma'any Al Akhbar – My father, from Sa'ad, from Ibn Abu Al Khattab, from Muhammad Bin Ubeyd Bin Mihran, from Salih, from Salih Bin Uqba, from Al Fazl Bin Usman who said,

⁵⁴ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 37

⁵⁵ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 38

‘Surah Al-Qadr was mentioned in the presence of Abu Abdullah^{-asws}. He^{-asws} said: ‘How clear are its merits over (the other) chapters!’

قَالَ قُلْتُ وَ أَيُّ شَيْءٍ فَضْلُهَا

He (the narrator) said, ‘I said, ‘And which thing are its merits?’

قَالَ نَزَلَتْ وَ لَآئِيَةُ أَمِيرِ الْمُؤْمِنِينَ ع فِيهَا

He^{-asws} said: ‘The Wilayah of Amir Al-Momineen^{-asws} was Revealed in it!’

قُلْتُ فِي لَيْلَةِ الْقَدْرِ الَّتِي نُرَجِّحُهَا فِي شَهْرِ رَمَضَانَ

I said, ‘In Laylat Al-Qadr which is hoped for during month of Ramazan?’

قَالَ نَعَمْ هِيَ لَيْلَةٌ قُدِّرَتْ فِيهَا السَّمَاوَاتُ وَ الْأَرْضُ وَ قُدِّرَتْ وَ لَآئِيَةُ أَمِيرِ الْمُؤْمِنِينَ ع فِيهَا.

He^{-asws} said: ‘Yes. It is a night in which were Pre-determined the skies and the earth, and Wilayah of Amir Al-Momineen^{-asws} was Pre-determined in it!’⁵⁶

40- نو، ثواب الأعمال ماجيلويه عن محمد العطار عن الأشعري عن أحمد بن هلال عن البرنطي عن أنان عن زارة عن أبي جعفر ع أن النبي ص لما انصرف من عرفات و سار إلى مي دخل المسجد فاجتمع إليه الناس يسألونه عن ليلة القدر فقام خطيباً

(The book) ‘Sawaab Al Amaal’ – Majaylawiya, from Muhammad Al Attar, from Al Ash’ary, from Ahmad Bin Hilal, from Al Bazanty, from Aban, from Zurara,

‘From Abu Ja’far^{-asws}: ‘When the Prophet^{-saww} left from Arafaat and travelled to Mina, he^{-saww} entered the Masjid. The people gathered to him^{-saww}. They asked him^{-saww} about Laylat Al-Qadr. He^{-saww} stood up to address.

فَقَالَ بَعْدَ الثَّنَاءِ عَلَى اللَّهِ أَمَا بَعْدُ فَإِنَّكُمْ سَأَلْتُمُونِي عَنْ لَيْلَةِ الْقَدْرِ وَ لَمْ أَطُوعَهَا عَنْكُمْ لِأَنِّي لَمْ أَكُنْ بِهَا عَالِماً

He^{-saww} said after the extollations upon Allah^{-azwj}: ‘As for after! You are asking me^{-saww} about Laylat Al-Qadr, and I^{-saww} am not withholding from you all because I^{-saww} do not happen to be a knower of it!

اعلموا أيها الناس أنه من ورد عليه شهر رمضان و هو صحيح سوي فصام حازه و قام و رداً من ليله و واطب على صلواته و هجر إلى جمعته و غدا إلى عيده فقد أدرك ليلة القدر و فاز بجائزة الرب

Know, O you people! The one to whom a month of Ramazan arrives and he is healthy, sound, whether he fasts his day and stands along from his night (to pray Salat) and is persistent upon his Salat(s), and attends the Friday Salat, and goes to his Eid, so he has realised Laylat Al-Qadr and succeeded with awards of the Lord^{-azwj}!’

⁵⁶ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 39

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع فَازَ وَ اللَّهُ بِجَوَائِزِ لَيْسَتْ كَجَوَائِزِ الْعِبَادِ.

He (the narrator) said, 'Abu Abdullah^{-asws} said: 'He has succeeded, by Allah^{-azwj}, with awards which aren't like awards of (rest of) the servants!''⁵⁷

41- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ سَعْدِ بْنِ أَبِي عَيْسَى عَنِ الْأَهْوَازِيِّ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْبَةَ عَنِ الْفَضْلِيِّ وَ زُرَّارَةَ وَ مُحَمَّدَ بْنَ مُسْلِمٍ عَنْ حُمْرَانَ أَنَّهُ سَأَلَ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَارَكَةٍ قَالَ نَعَمْ هِيَ لَيْلَةُ الْقَدْرِ وَ هِيَ فِي كُلِّ سَنَةٍ فِي شَهْرِ رَمَضَانَ فِي الْعَشْرِ الْأَوَّالِ فَلَمْ يُنَزَّلِ الْقُرْآنُ إِلَّا فِي لَيْلَةِ الْقَدْرِ قَالَ اللَّهُ عَزَّ وَ جَلَّ- فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ibn Isa, from Al Ahwazy, from Ibn Abu Umeyr, from Ibn Uzina, from Al Fuzeyl and Zurara and Muhammad Bin Muslim, from Humran,

'He asked Abu Ja'far^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **Surely, We Revealed during a Blessed Night. [44:3]**. He^{-asws} said: 'Yes, it is Laylat Al-Qadr, and it is during every year in a month of Ramazan, in the last ten (nights). The Quran did not descend except during Laylat Al-Qadr. Allah^{-azwj} Mighty and Majestic Said: **During it, every wise matter is made distinct [44:4]**'.

قَالَ يُفَعَّرُ فِي لَيْلَةِ الْقَدْرِ كُلُّ شَيْءٍ يَكُونُ فِي تِلْكَ السَّنَةِ إِلَى مِثْلِهَا مِنْ قَابِلٍ مِنْ خَيْرٍ أَوْ شَرٍّ أَوْ طَاعَةٍ أَوْ مَعْصِيَةٍ أَوْ مَوْلُودٍ أَوْ أَجَلٍ أَوْ رِزْقٍ فَمَا قَدَّرَ فِي تِلْكَ اللَّيْلَةِ وَ قُضِيَ فَهُوَ مِنَ الْمُحْتَمُونَ وَ اللَّهُ فِيهِ الْمَشِيئَةُ

He^{-asws} said: 'He^{-azwj} Pre-determines during Laylat Al-Qadr the determination of all things to happen during that year up to its similar the following year, from good or evil, or obedience or disobedience, or new-birth or death, or sustenance. Whatever He^{-azwj} Determined during that night and Decrees, it is from the inevitable, and for Allah^{-azwj} is the Desire in it'.

قَالَ قُلْتُ لَهُ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ أَيْ شَيْءٍ عَنَى بِهَا

He (the narrator) said, 'I said to him^{-asws}: **The Night of Pre-determination is better than a thousand months [97:3]**. Which thing did He^{-azwj} Mean with it?'

قَالَ الْعَمَلُ الصَّالِحُ فِيهَا مِنَ الصَّلَاةِ وَ الرِّكَاتِ وَ أَنْوَاعِ الْخَيْرِ خَيْرٌ مِنَ الْعَمَلِ فِي أَلْفِ شَهْرٍ لَيْسَ فِيهَا لَيْلَةُ الْقَدْرِ وَ لَوْ لَا مَا يُضَاعَفُ اللَّهُ لِلْمُؤْمِنِينَ لَمَا بَلَغُوا وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ يُضَاعَفُ لَهُمُ الْحَسَنَاتِ.

He^{-asws} said: 'The righteous deeds during it, from the Salat, and the Zakat, and types of good deed in a thousand months not having Laylat Al-Qadr in it, and Allah^{-azwj} not Multiplied for the Momineen, they would not have reached (this level), but Allah^{-azwj} Mighty and Majestic Multiplies the good deeds for them''.⁵⁸

42- ثَوَابُ الْأَعْمَالِ ابْنِ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ بْنِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنِ ابْنِ مِهْرَانَ عَنِ ابْنِ الْبَطَّانِيِّ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ الْعُنُكُبُوتِ وَ الرُّومِ فِي شَهْرِ رَمَضَانَ- لَيْلَةَ ثَلَاثٍ وَ عِشْرِينَ فَهُوَ وَ اللَّهُ يَا بَا مُحَمَّدٍ مِنْ أَهْلِ الْجَنَّةِ لَا أَسْتَنْبِي فِيهِ أَحَدًا وَ لَا أَخَافُ أَنْ يَكْتُبَ اللَّهُ عَلَيَّ فِي بَيْتِي إِثْمًا وَ إِنَّ لِهَاتَيْنِ السُّورَتَيْنِ مِنَ اللَّهِ مَكَانًا.

⁵⁷ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 40

⁵⁸ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 41

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ash'ary, from Muhammad Bin Hassan, from Ibn Mihran, from Ibn Al Batainy, from his father, from Abu Baseer,

'From Abu Abdullah^{-asws}, he^{-asws} said: 'One who reads Surahs Al Ankabut and Al Roum during a month of Ramazan, on the night of 23rd, so he, by Allah^{-azwj} O Muhammad, from the people of Paradise! I^{-asws} am not making an exclusion in it for anyone nor do I^{-asws} fear that Allah^{-azwj} might Write a sin upon me^{-asws} regarding my^{-asws} oath, and these two chapters have a position from Allah^{-azwj}'.⁵⁹

43- ير، بصائر الدرجات سلمة بن الخطاب عن عبد الله بن محمد عن عبد الله بن القاسم عن محمد بن عمران عن أبي عبد الله عليه الصلاة والسلام قال: قلت له إن الناس يقولون إن ليلة النصف من شعبان كتبت فيها الأجل وتقسّم فيها الأرزاق وتخرج صكك الحاج

(The book) 'Basaair Al Darajaat' – Salama Bin Al Khattab, from Abdullah Bin Muhammad, from Abdullah Bin Al Qasim, from Muhammad Bin Imran,

'From Abu Abdullah^{-asws}, upon him^{-asws} be the Salawaat and the greeting, he (the narrator) said, 'I said to him^{-asws}, 'The people are saying that the night of the middle (15th) of Shaban, during it the (life) terms are written, and the sustenance(s) are distributed, and the delegations of the pilgrims come out'.

فقال ما عندنا في هذا شيء ولكن إذا كانت ليلة تسع عشرة من رمضان كتبت فيها الأجل وتقسّم فيها الأرزاق وتخرج صكك الحاج ويطلع الله على خلقه فلا يبقى مؤمن إلا غفر له إلا شارب مسكر فإذا كانت ليلة ثلاث وعشرين فيها يفرق كل أمر حكيم أمضاه ثم أمناه

He^{-asws} said: 'There is nothing with us^{-asws} regarding this. But, whenever it would be the night of the 29th of a Month of Ramazan, the (life) terms are written during it and the sustenance(s) are distributed during it, and the delegations of the pilgrims come out, and Allah^{-azwj} Takes Notice upon His^{-azwj} creatures, so there does not remain any Momin except he is Forgiven except for the drinker of intoxicant. When it would be the night of 23rd, **During it, every wise matter is made distinct [44:4]**, it is Accomplished, then it ends'.

قال قلت إلى من جعلت فداك

He (the narrator) said, 'I said, 'Who (does it end to)? May I be sacrificed for you^{-asws}!'

فقال إلى صاحبكم ولو لا ذلك لم تعلم ما يكون في تلك السنة.

He^{-asws} said: 'And had it not been that, he^{-asws} would not know what is to happen during that year'.⁶⁰

44- ير، بصائر الدرجات أحمد بن محمد بن الحسن بن العباس بن حريش قال: عرضت هذا الكتاب على أبي جعفر ع فأقر به

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad Bin Al-Hassan Bin Al Abbas Bin Hareysh who said,

⁵⁹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 42

⁶⁰ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 43

'I presented this book to Abu Ja'far^{-asws} and acknowledged with it.

قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ عَلِيُّ ع فِي صُبْحِ أَوَّلِ لَيْلَةِ الْقَدْرِ الَّتِي كَانَتْ بَعْدَ رَسُولِ اللَّهِ ص فَاسْأَلُونِي فَوَ اللَّهُ لأُخْبِرَنَّكُمْ بِمَا يَكُونُ إِلَى ثَلَاثِمِائَةٍ وَ سِتِّينَ يَوْمًا مِنَ الدَّرِّ فَمَا دُونَهَا فَمَا فَوْقَهَا

He (the narrator) said, 'Abu Abdullah^{-asws} said: 'Ali^{-asws} said in the morning of the first Night of Pre-determination which happened after Rasool-Allah^{-saww}: 'Ask me^{-asws}, for by Allah^{-azwj} I^{-asws} shall inform you all with what would be happening to three hundred and sixty days, from the particles and what is below it and what is above it!

ثُمَّ لَا أُخْبِرَنَّكُمْ بِشَيْءٍ مِنْ ذَلِكَ بِتَكْلُفٍ وَ لَا بِرَأْيٍ وَ لَا بِإِدْعَاءٍ فِي عِلْمٍ إِلَّا مِنْ عِلْمِ اللَّهِ وَ تَعْلِيمِهِ

Then I^{-asws} shall inform you with something from that, neither having been encumbered, not by an opinion, nor by pretending regarding knowledge, except from Knowledge of Allah^{-azwj} and His^{-azwj} Teaching.

وَ اللَّهُ لَا يَسْأَلُنِي أَهْلُ التَّوْرَةِ وَ لَا أَهْلُ الْإِنْجِيلِ وَ لَا أَهْلُ الزَّبُورِ وَ لَا أَهْلُ الْفُرْقَانِ إِلَّا فَرَّقْتُ بَيْنَ كُلِّ أَهْلِ كِتَابٍ بِحُكْمِ مَا فِي كِتَابِهِمْ

By Allah^{-azwj}! The people of Torah will not ask me^{-asws}, nor the people of the Evangel, nor the people of the Psalms, nor the people of Furqan except I^{-asws} shall differentiate between people of the Book with what is in their Books'.

قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَرَأَيْتَ مَا تَعْلَمُونَهُ فِي لَيْلَةِ الْقَدْرِ هَلْ تَمْضِي تِلْكَ السَّنَةُ وَ بَقِيَ مِنْهُ شَيْءٌ لَمْ تَتَكَلَّمُوا بِهِ

He (the narrator) said, 'I said to Abu Abdullah^{-asws}, 'What is your^{-asws} view of what you^{-asws} are learning during the Night of Pre-determination? Does that year pass and there would remain something from it you did not speak with?'

قَالَ لَا وَ الَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّهُ فِيمَا عَلِمْنَا فِي تِلْكَ اللَّيْلَةِ أَنْ أَنْصِتُوا لِأَعْدَائِكُمْ لَنْصِتْنَا فَالْتَصُّتْ أَشَدُّ مِنَ الْكَلَامِ.

He^{-asws} said: 'No. By the One^{-azwj} in Whose Hand is my^{-asws} soul! If there is something among what we^{-asws} learn during that night, is that we^{-asws} should be listening to your enemies, we^{-asws} would listen. The listening is severer than the speaking''⁶¹.

45- ير، بصائر الدرجات الحسن بن أحمد بن محمد بن محمد بن أبيه عن الحسن بن عباس بن خريش أنه عرضة على أبي جعفر ع فأقر به قال قال أبو عبد الله ع إن القلب الذي يعاين ما ينزل في ليلة القدر لعظيم الشأن قلت وكيف ذلك يا أبا عبد الله

(The book) 'Basaair Al Darajaat' – Al-Hassan Bin Ahmad Bin Muhammad, from his father, from Al-Hassan Bin Abbas Bin Hareysh,

'He presented unto Abu Ja'far^{-asws} and he^{-asws} acknowledged with it. He said, 'Abu Abdullah^{-asws} said: 'The heart which witnessed what descends during the Night of Pre-determination is a magnificent affair'. I said, 'And how is that so, O Abu Abdullah^{-asws}?'

⁶¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 44

قَالَ [لَيْسَتْ] وَاللَّهِ بَطْنُ ذَلِكَ الرَّجُلِ ثُمَّ يُؤْخَذُ إِلَى قَلْبِهِ [يُكْتَبُ عَلَى قَلْبِ ذَلِكَ الرَّجُلِ بِمِدَادِ النُّورِ فَذَلِكَ جَمِيعُ الْعِلْمِ ثُمَّ يَكُونُ الْقَلْبُ مُصْحَفًا لِلْبَصَرِ وَ يَكُونُ اللِّسَانُ مُتَرْجِمًا لِالأُذُنِ إِذَا أَرَادَ ذَلِكَ الرَّجُلُ عِلْمَ شَيْءٍ نَظَرَ بِبَصَرِهِ وَ قَلْبُهُ فَكَأَنَّهُ يَنْظُرُ فِي كِتَابٍ

He^{-asws} said: ‘By Allah^{-azwj}, the belly of that man^{-asws} splits, then it is taken to his^{-asws} heart, and it is written upon it with the ink of Noor, and that is the entirety of the knowledge. Then the heart becomes a Parchment for the insight, and the tongue becomes an interpreter for the ears. When that man^{-asws} want to know something, he^{-asws} looks with his^{-asws} insight and his^{-asws} heart, and it is as if he^{-asws} is looking into a book’.

قُلْتُ لَهُ بَعْدَ ذَلِكَ فَكَيْفَ الْعِلْمُ فِي غَيْرِهَا أ يُشَقُّ الْقَلْبُ فِيهِ أَمْ لَا

I asked him^{-asws}, ‘After that, and how is the knowledge regarding something else, is the heart split regarding it or not?’

قَالَ لَا يُشَقُّ لَكِنَّ اللَّهَ يُلْهِمُ ذَلِكَ الرَّجُلَ بِالْقَدْفِ فِي الْقَلْبِ حَتَّى يُجِيلَ إِلَى الأُذُنِ أَهْمًا تَكَلَّمَ بِمَا شَاءَ اللَّهُ مِنْ عِلْمِهِ وَ اللَّهُ وَاسِعٌ عَلِيمٌ.

He^{-asws} said: ‘It is not split, but Allah^{-azwj} Inspires that man^{-asws} with the Casting into the heart until it reverberates to the ears (and) he^{-asws} speaks with what Allah^{-azwj} Desires from His^{-azwj} Knowledge, and **Allah is Capacious, Knowing [24:32]**’.⁶²

46- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي الحُطَّابِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ يُونُسَ عَنْ عُمَرَ بْنِ يَرِيدَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ أَرَأَيْتَ مَنْ لَمْ يُقِرَّ بِمَا يَأْتِيكُمْ فِي لَيْلَةِ الْقَدْرِ كَمَا ذُكِرَ وَ لَمْ يَجْحَدْهُ

(The book) ‘Basaair Al Darajaat’ – Abdullah Bin Muhammad, from Ibn Abu Al Khattab, from Muhammad Bin Abdullah, from Yunus, from Umar Bin Yazeed who said,

‘I said to Abu Abdullah^{-asws}, ‘What is your^{-asws} view of the one who does not acknowledge with what comes to you^{-asws} during the Night of Pre-determination, just as you^{-asws} mentioned and does not reject it (either)?’

قَالَ أَمَا إِذَا قَامَتْ عَلَيْهِ الحُجَّةُ مِمَّنْ يَتَّقُ بِهِ فِي عِلْمِنَا فَلَمْ يَتَّقِ بِهِ فَهُوَ كَافِرٌ وَ أَمَا مَنْ لَمْ يَسْمَعْ ذَلِكَ فَهُوَ فِي عُذْرٍ حَتَّى يَسْمَعَ ثُمَّ قَالَ عَ يُؤْمِنُ بِاللَّهِ وَ يُؤْمِنُ لِلْمُؤْمِنِينَ.

He^{-asws} said: ‘When the proof is established to him from the ones he trusts with regarding our^{-asws} knowledge, but he does not rely with it, then he is a Kafir, and as for the one who did not hear that, so he would be in an excuse until he does hear (it)’. Then he^{-asws} said: ‘**He believes in Allah and has faith in the Momineen, [9:61]**’.⁶³

47- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ وَ أَحْمَدُ بْنُ إِسْحَاقَ عَنِ الفَاسِمِ بْنِ يَحْيَى عَنِ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ كَثِيرًا مَا يَقُولُ التَّقِينَا عِنْدَ رَسُولِ اللَّهِ ص وَ التَّيْمِي وَ صَاحِبُهُ وَ هُوَ يَقُولُ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَ يَنْخَشَعُ وَ يَبْكِي

⁶² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 45

⁶³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 46

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad and Ahmad Bin Is'haq, from Al Qasim Bin Yahya, from one of our companions,

'From Abu Abdullah^{-asws} having said: 'Ali^{-asws} Bin Abu Talib^{-asws} frequently said: 'What are they saying, the Taymi (Abu Bakr) and his companion (Umar), when we met in the presence of Rasool-Allah^{-saww}, and he^{-saww} was saying: '**Surely We Revealed it during the Night of Pre-determination [97:1]**, and he^{-asws} would be fearful and cry.

فَيَقُولَانِ مَا أَشَدَّ رِقَّتَكَ بِحَدِيثِ السُّورَةِ فَيَقُولُ لَهَا إِنَّمَا رَقَّتْ لِمَا رَأَتْ عَيْنَايَ وَوَعَاهُ قَلْبِي وَ لِمَا رَأَى قَلْبُ هَذَا مِنْ بَعْدِي يُعْنِي عَلَيَّ ع

Both of them said, 'How intense is your^{-asws} tenderness with this Chapter!' He^{-saww} said to them: 'But rather I^{-saww} am tender to what my^{-saww} eyes saw and my^{-saww} heart retained, and due to what the heart of this one^{-asws} would see after me^{-saww}' – meaning Ali^{-asws}.

فَيَقُولَانِ أَرَأَيْتَ وَ مَا الَّذِي يَرَى فَيَقُولُ هَذَا الْحَرْفَ - تَنْزِيلَ الْمَلَائِكَةِ وَ الرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ

They said, 'What did you^{-saww} see and what is that which he^{-asws} would see?' So, he^{-saww} recited this phrase: **The Angels and the Spirit descend during it by Permission of their Lord of every matter [97:4] Salam! It is such until emergence of the dawn [97:5]**.

قَالَ ثُمَّ يَقُولُ هَلْ بَقِيَ شَيْءٌ بَعْدَ قَوْلِهِ تَبَارَكَ وَ تَعَالَى - كُلِّ أَمْرٍ فَيَقُولَانِ لَا

He^{-asws} said: 'Then he^{-saww} said: 'Does there remain anything after His^{-azwj} Words, Blessed and Exalted: **every matter [97:4]**'. They said, 'No'.

فَيَقُولُ هَلْ تَعْلَمَانِ مِنَ الْمَنْزُورِ إِلَيْهِ بِذَلِكَ فَيَقُولَانِ لَا وَ اللَّهُ يَا رَسُولَ اللَّهِ فَيَقُولُ نَعَمْ فَهَلْ تَكُونُ لَيْلَةُ الْقَدْرِ مِنْ بَعْدِي فَيَقُولَانِ نَعَمْ قَالَ فَهَلْ تَنْزِلُ الْأَمْرُ فِيهَا فَيَقُولَانِ نَعَمْ فَيَقُولُ إِلَى مَنْ فَيَقُولَانِ لَا نَدْرِي

He^{-saww} said: 'Do you two know who is the one descended to with that?' They said, 'No, by Allah^{-azwj}, O Rasool-Allah^{-saww}!' He^{-saww} said: 'So, will the Night of Pre-determination be happening from after me^{-saww}?' They said, 'Yes'. He^{-saww} said: 'Will the Angels be descending during it?' They said, 'Yes'. He^{-saww} said: 'To whom?' They said, 'We do not know'.

فَيَأْخُذُ بِرَأْسِي فَيَقُولُ إِنْ لَمْ تَدْرِيَا هُوَ هَذَا مِنْ بَعْدِي

So, he^{-saww} grabbed my^{-asws} head and said: 'If you two do not know, it is this one^{-asws} from after me^{-saww}'.

قَالَ فَإِنْ كَانَا بَفَرْقَانِ تِلْكَ اللَّيْلَةَ بَعْدَ رَسُولِ اللَّهِ ص مِنْ شِدَّةِ مَا يَدْخُلُهُمَا مِنَ الرَّعْبِ.

He^{-asws} said: 'They had both dispersed (from Rasool-Allah^{-saww}) during that night after Rasool-Allah^{-saww} from the intensity of awe what had entered them''⁶⁴

⁶⁴ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 47

48- ير، بصائر الدرجات ابنُ يزيدَ عنِ ابنِ أبي عميرٍ عنِ الحسينِ بنِ بكيرٍ عنِ ابنِ بكيرٍ عنِ أبي عبدِ اللهِ ع قال: إِنَّ لَيْلَةَ الْقَدْرِ يُكْتُبُ مَا يَكُونُ مِنْهَا فِي السَّنَةِ إِلَى مِثْلِهَا مِنْ خَيْرٍ أَوْ شَرٍّ أَوْ مَوْتٍ أَوْ حَيَاةٍ أَوْ مَطَرٍ وَ يُكْتُبُ فِيهَا وَقْدُ الْحَاجِّ ثُمَّ يُفْضَى ذَلِكَ إِلَى أَهْلِ الْأَرْضِ

(The book) 'Basaair Al Darajaat' – Ibn Yazeed, from Ibn Abu Umeyr, from Al Husayn Bin Bukeyr, from Ibn Bukeyr,

“From Abu Abdullah^{-asws} having said: ‘The Night of Pre-determination (Laylat Al-Qadr), It is written what would be happening from it during the year up to its like (the next year), from good, or evil, or death, or life, or rain, and it is written during it, delegations of the Hajj. Then that is accomplished to the people of the earth’.

فَقُلْتُ إِلَى مَنْ مِنْ أَهْلِ الْأَرْضِ

I said, ‘To whom from the people of the earth?’

فَقَالَ إِلَى مَنْ تَرَى.

He^{-asws} said: ‘To the one are seeing (looking at)?’⁶⁵

49- ير، بصائر الدرجات أحمدُ بنُ محمدٍ عنِ عليِّ بنِ الحكمِ عنِ سيفِ بنِ عميرةَ عنِ داودَ بنِ فرقدٍ قال: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ- وَ مَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ قَالَ نَزَلَ فِيهَا مَا يَكُونُ مِنَ السَّنَةِ إِلَى السَّنَةِ مِنْ مَوْتٍ أَوْ مَوْلُودٍ

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Aameyra, from Dawood Bin Farqad who said,

‘I asked him^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **Surely We Revealed it during the Night of Pre-determination [97:1]** (Surah Al-Qadr). He^{-asws} said: ‘It is Revealed during it what would be happening from the year to the year, from a death or a birth’.

قُلْتُ لَهُ إِلَى مَنْ

I said to him^{-asws}, ‘To whom?’

فَقَالَ إِلَى مَنْ عَسَى أَنْ يَكُونَ إِنَّ النَّاسَ فِي تِلْكَ اللَّيْلَةِ فِي صَلَاةٍ وَ دُعَاءٍ وَ مَسْأَلَةٍ وَ صَاحِبِ هَذَا الْأَمْرِ فِي شُغْلٍ تَنْزِلُ الْمَلَائِكَةُ إِلَيْهِ بِأَمْرِ السَّنَةِ مِنْ غُرُوبِ الشَّمْسِ إِلَى طُلُوعِهَا مِنْ كُلِّ أَمْرِ سَلَامٌ هِيَ لَهُ إِلَى أَنْ يَطْلُعَ الْفَجْرُ.

He^{-asws} said: ‘To who else can it happen to be? During that night, the people are in a Salat and supplication and issues, and the Master^{-asws} of this command is in a pre-occupation **The Angels and the Spirit descend [97:4]** to him^{-asws} with matters of the year, from setting of the sun to its emergence, **of every matter [97:4] Salam! It is such [97:5]** for him^{-asws} up to the emergence of dawn’.⁶⁶

⁶⁵ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 48

⁶⁶ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 49

50- ير، بصائر الدرجات العباس بن معروف عن سعدان بن مسلم عن عبد الله بن سنان قال: سألتُه عن النصف من شعبان فقال ما عندي فيه شيءٌ و لكن إذا كانت ليلة تسع عشرة من شهر رمضان فسم فيها الأرزاق و كتبت فيها الأجال و خرج فيها صكك الحاج و اطلع الله إلى عباده فغفر الله لهم إلا شارب مسكرٍ

(The book) 'Basaair Al Darajaat' – Al Abbas Bin Marouf, from Sa'dan Bin Muslim, from Abdullah Bin Sinan who said,

'I asked him^{-asws} about the middle (15th) of Shaban. He^{-asws} said: 'There is nothing with me^{-asws} regarding it, but when it would be the night of the 29th of a Month of Ramazan, the sustenance(s) are distributed during it, and the (life) terms are written during it, and delegations of the pilgrims, and Allah^{-azwj} Takes notice to His^{-azwj} servants and Allah^{-azwj} Forgives for them except the drinker of wine.

فإذا كانت ليلة ثلاث و عشرين فيها يفرق كل أمر حكيم ثم ينهى ذلك و يمضى

So, when it was a night of the 23rd, **During it, every wise matter is made distinct [44:4]**. Then that ends and is accomplished'.

قال قلت إلى من

He (the narrator) said, 'I said, 'To whom?'

قال إلى صاحبكم و لو لا ذلك لم يعلم.

He^{-asws} said: 'To your Master^{-asws}, and had it not been that, he^{-asws} would not know'.⁶⁷

51 ير، بصائر الدرجات أحمد بن محمد بن عمر بن عبد العزيز عن يونس بن الحارث بن المغيرة البصري و عن عمرو بن ابن أبي عمير عن زواه عن هشام قال: قلت لأبي عبد الله ع قول الله تعالى في كتابه- فيها يفرق كل أمر حكيم قال تلك ليلة القدر يكتب فيها وفد الحاج و ما يكون فيها من طاعة أو معصية أو موت أو حياة و يحدث الله في الليل و النهار ما يشاء ثم يلقيه إلى صاحب الأرض

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Yunus, from Al Haris Bin Al Mugheira Al Basry, and from Amro, from Ibn Abu Umeyr, from the one who reported it, from Hisham who said,

'I said to Abu Abdullah^{-asws}, 'Words of Allah^{-azwj} the Exalted in His^{-azwj} Book: **During it, every wise matter is made distinct [44:4]**. He^{-asws} said: 'That is the Night of Pre-determination. During it is written, delegations of the Hajj, and what would be happening during it from (an act of) obedience or (an act of) disobedience, or a death, or a life, and Allah^{-azwj} Brings about during the night and the day whatever He^{-azwj} so Desires, then Casts it to Master^{-asws} of the earth'.

قال الحارث بن المغيرة البصري فقلت و من صاحب الأرض

Al-Hars Bin Al-Mugheira Al-Basry said, 'I said, 'And who is the Master^{-asws} of the earth?'

⁶⁷ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 50

قَالَ صَاحِبُكُمْ.

He^{-asws} said: 'Your Master^{-asws}'.⁶⁸

52 ير، بصائر الدرجات إبراهيم بن هاشم عن يحيى بن أبي عمران الهمداني عن يونس عن داود بن فرقاد عن أبي المهاجر عن أبي الهذيل عن أبي جعفر ع قال: يا أبا الهذيل أما لا يخفى علينا ليلة القدر إن الملائكة يطيقوننا فيها.

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Yahya Bin Abu Imran Al Hamdani, from Yunus, from Dawood Bin Farqad, from Abu Al Muhajir, from Abu Al Huzeyl,

'From Abu Ja'far^{-asws} having said: 'O Abu Al-Huzey! We^{-asws}, the Night of Predetermination is not hidden unto us^{-asws}. The Angels circle around us^{-asws} during it'.⁶⁹

53 ير، بصائر الدرجات محمد بن عيسى عن علي بن الحكم عن سيف بن عميرة عن داود بن فرقاد قال: سألته عن ليلة القدر التي تنزل فيها الملائكة فقال تنزل الملائكة والروح فيها بإذن ربهم من كل أمر سلام هي حتى مطلع الفجر

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Dawood Bin Farqad who said,

'I asked him^{-asws} about Laylat Al-Qadr in which the Angels descend. He^{-asws} said: **The Angels and the Spirit descend during it by Permission of their Lord of every matter [97:4] Salam! It is such until emergence of the dawn [97:5]**'.

قَالَ ثُمَّ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع مَنَّ وَ إِلَى مَنْ وَ مَا يَنْزِلُ.

He (the narrator) said, 'Then Abu Abdullah^{-asws} said to me: 'From who, and to whom, and what descends?'⁷⁰

54 ير، بصائر الدرجات أحمد بن محمد بن الأهواز عن النضر بن الحسن بن موسى عن سعيد بن يسار قال: كنت عند المعلى بن حنيس إذ جاء رسول أبي عبد الله ع فقلت له سلته عن ليلة القدر فلما رجع قلت له سألته قال نعم فأخبرني بما أردت و ما لم أرد

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazr, from Al-Hassan Bin Musa, from Saeed Bin Yasaar who said,

'I was in the presence of Al-Moalla Bin Khuneys when a messenger of Abu Abdullah^{-asws} came. I said to him, 'Ask him^{-asws} about the Night of Pre-determination'. When he returned, I said to him, 'Did you ask him^{-asws}?' He said, 'Yes, he^{-asws} informed me with what I wanted and what I did not want.

قَالَ إِنَّ اللَّهَ يُغْضِي فِيهَا مَقَادِيرَ تِلْكَ السَّنَةِ ثُمَّ يُغْذِفُ بِهِ إِلَى الْأَرْضِ فَعُلْتُ إِيَّ مَنْ فَقَالَ إِيَّ مَنْ تَرَى يَا عَاجِزُ أَوْ يَا ضَعِيفُ.

⁶⁸ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 51

⁶⁹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 52

⁷⁰ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 53

He^{-asws} said: ‘Allah^{-azwj} Ordain during it the determinations of that year, then He^{-azwj} Casts it to the earth’. I said, ‘To Whom?’ He^{-asws} said: ‘To the one^{-asws} you see, O frustrated one!’ Or said: ‘O weak one!’⁷¹

55 ير، بصائر الدرجات مُحَمَّدُ بْنُ عَيْسَى عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنِ الْحَسَنِ بْنِ مُوسَى عَنْ مُعَلَّى بْنِ حُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كَانَ لَيْلَةُ الْقَدْرِ كَتَبَ اللَّهُ فِيهَا مَا يَكُونُ

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Isa, from Ali Bin Ismail, from Al-Hassan Bin Musa, from Moalla Bin Khuneys,

‘From Abu Abdullah^{-asws} having said: ‘Whenever it would be the Night of Pre-determination, Allah^{-azwj} Writes during it what would be happening’.

قَالَ ثُمَّ يَرِي بِهِ قَالَ قُلْتُ إِلَى مَنْ قَالَ إِلَى مَنْ تَرَى يَا أَحْمَقُ.

He (the narrator) said, ‘Then he^{-asws} showed me it’. I said, ‘To whom?’ He^{-asws} said: ‘To the one^{-asws} you see, O idiot!’⁷²

56 ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ أَوْ غَيْرِهِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ حَسَّانَ عَنِ ابْنِ دَاوُدَ عَنْ بُرَيْدَةَ قَالَ: كُنْتُ جَالِسًا مَعَ رَسُولِ اللَّهِ ص وَ عَلِيٍّ مَعَهُ إِذْ قَالَ يَا عَلِيُّ أَلَمْ أَشْهَدَكَ مَعِيَ سَبْعَةَ مَوَاطِنَ الْمُؤَطَّنِ الْخَامِسَ لَيْلَةَ الْقَدْرِ خُصِّصْنَا بِرُكْنَيْهَا لَيْسَتْ لِغَيْرِنَا.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ali Bin Al Hakam or someone else, from Sayf Bin Ameyra, from Hassan, from Ibn Dawood, from Bureyda who said,

‘I was seated with Rasool-Allah^{-saww} and Ali^{-asws} was with him^{-asws}, when he^{-saww} said: ‘O Ali^{-asws}! Did I^{-saww} not keep you^{-asws} as witness with me^{-saww} in seven places? The fifth is the Night of Pre-determination. We^{-asws} have been particularised with its Blessings. It isn’t for others’⁷³.

57 ضاء، فقه الرضا عليه السلام صَلَّ فِي لَيْلَةِ إِحْدَى وَ عَشْرِينَ وَ ثَلَاثٍ وَ عَشْرِينَ مِائَةَ رَكْعَةٍ يَقْرَءُونَ [تَفْرُؤُونَ] فِي كُلِّ رَكْعَةٍ فَاتِحَةَ الْكِتَابِ مَرَّةً وَاحِدَةً وَ قُلْ هُوَ اللَّهُ أَحَدٌ عَشْرَ مَرَّاتٍ وَ أَحْسِبُوا الثَّلَاثِينَ الرَّكْعَةَ مِنَ الْمِائَةِ

(The book) ‘Fiqh Al-Reza^{-asws}’, may the greeting be upon him^{-asws} – ‘Pray Salat during nights of 21st, and 23rd, one hundred units, reading in each unit Surah Al Fatiha one time and Surah Al Tawheed eleven times, and calculate thirty units from the one hundred.

فَإِنْ لَمْ تُطِقْ ذَلِكَ مِنْ قِيَامٍ صَلَّيْتُ وَ أَنْتَ جَالِسٌ وَ إِنْ شِئْتُمْ قَرَأْتُمْ فِي كُلِّ رَكْعَةٍ مَرَّةً مَرَّةً قُلْ هُوَ اللَّهُ أَحَدٌ وَ إِنْ اسْتَطَعْتُمْ أَنْ تُحْيِيَ هَاتَيْنِ اللَّيْلَتَيْنِ إِلَى الصُّبْحِ فَافْعَلْ فَإِنَّ فِيهَا فَضْلًا كَبِيرًا وَ النَّجَاةَ مِنَ النَّارِ وَ لَيْسَ سَهْرٌ لَيْلَتَيْنِ يَكْبُرُ فِيمَا أَنْتَ تُؤْمَلُ.

If you cannot endure that from standing, then pray Salat while you are seated, and if you like you can read in each unit, once, once Surah Al Tawheed, and if you are capable to revive (stay awake) these two night up to the morning, the do so, for in it are great merits, and salvation

⁷¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 54

⁷² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 55

⁷³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 56

from the Hellfire, and there isn't any greater vigil of two nights regarding what you are wishing for!"⁷⁴

وَقَدْ رُوِيَ أَنَّ السَّهْرَ فِي شَهْرِ رَمَضَانَ فِي ثَلَاثِ لَيَالٍ - لَيْلَةَ تِسْعِ عَشْرَةَ فِي تَسْبِيحٍ وَ دُعَاءٍ بَعْدَ صَلَاةٍ وَ فِي هَاتَيْنِ اللَّيْلَتَيْنِ أَكْثَرُوا مِنْ ذِكْرِ اللَّهِ جَلَّ وَ عَزَّ وَ الصَّلَاةِ عَلَى رَسُولِهِ فِي لَيْلَةِ الْفِطْرِ فَإِنَّهَا لَيْلَةٌ يُؤْتَى فِيهَا الْأَجْرُ أَجْرُهُ

And it has been reported that the vigil during a month of Ramazan is in three nights – night of 19th regarding glorification (Tasbeeh) and supplication without Salat, and in these two nights frequent from Zikr of Allah^{-azwj} Majestic and Mighty, and the Salawaat upon His^{-azwj} Rasool^{-saww} during the night of Al Fitr, for it is a night the worker is Recompensed his Recompense.

وَ اعْتَسِلَ فِي لَيْلَةِ تِسْعِ عَشْرَةَ مِنْهَا وَ فِي لَيْلَةِ إِحْدَى وَ عِشْرِينَ وَ فِي ثَلَاثِ وَ عِشْرِينَ وَ إِنْ نَسِيتَ فَلَا إِعَادَةَ عَلَيْكَ.

And take a (ritual) bath during night of 19th from it, and in night of 21st, and in 23rd, and if you forget, there is no repeating upon you"⁷⁵.

58 سر، السرائر موسى بن بكر عن حمران قال: سألت أبا عبد الله ع عن ليلة القدر قال هي ليلة ثلاث أو أربع

(The book) 'Al Saraair' – Musa Bin Bakr, from Humran who said,

'I asked Abu Abdullah^{-asws} about Laylat Al-Qadr. He^{-asws} said: 'It is in three or four nights'.

قُلْتُ فَأُرِدُّ لِي إِحْدَاهُمَا

I said, 'Individualise one of these for me!'

قَالَ وَ مَا عَلَيْكَ أَنْ تَعْمَلَ فِي اللَّيْلَتَيْنِ هِيَ إِحْدَاهُمَا.

He^{-asws} said: 'And what is upon you if you were to work in two nights, it is one of the two"⁷⁶.

59 سر، السرائر موسى بن بكر عن زُرَّارَةَ عَنْ عَبْدِ الْوَاحِدِ الْأَنْصَارِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ لَيْلَةِ الْقَدْرِ قَالَ إِنَّي أَخْبَرْتُكَ بِهَا لَا أَعْتِي عَلَيْكَ هِيَ لَيْلَةُ أَوَّلِ السَّبْعِ وَ قَدْ كَانَتْ تَلْتَبِسُ عَلَيْهِ لَيْلَةُ أَرْبَعِ وَ عِشْرِينَ.

(The book) 'Al Saraair' – Musa Bin Bakr, from Zurara, from Abdul Wahid Al Ansari who said,

'I asked Abu Abdullah^{-asws} about Laylat Al-Qadr. He^{-asws} said: 'I^{-asws} will inform you with it, not being ambiguous upon you. It is first night of the seven, and a night of the 24th is confusing upon it"⁷⁷.

60 شي، تفسير العياشي عن حمران عن أبي عبد الله ع قال: سألتُه عن قول الله ﷻ قَضَى أَجَلًا وَ أَجَلٌ مُسَمًّى عِنْدَهُ

⁷⁴ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 57 a

⁷⁵ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 57 b

⁷⁶ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 58

⁷⁷ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 59

Tafseer Al Ayyashi – From Humran

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about Words of Allah^{-azwj}: **He is Who Created you from clay, then He Ordained a term; and there is a Specified term with Him; [6:2].**

قَالَ الْمُسَمَّى مَا سَمِّيَ لِمَلَكِ الْمَوْتِ فِي تِلْكَ اللَّيْلَةِ وَ هُوَ الَّذِي قَالَ اللَّهُ- فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَ لَا يَسْتَقْدِمُونَ وَ هُوَ الَّذِي سَمِّيَ لِمَلَكِ الْمَوْتِ فِي لَيْلَةِ الْقَدْرِ وَ الْآخِرُ لَهُ فِيهِ الْمَشِيئَةُ إِنْ شَاءَ قَدَّمَهُ وَ إِنْ شَاءَ أَخَّرَهُ.

He^{-asws} said: ‘The specified is what has been specified to the Angel of death during that night, and it is which Allah^{-azwj} Said: **when their term comes, so they would not be able to delay it for a moment, nor bring it forward’ [10:49]**, and it is which has been specified to the Angel of death during Laylat Al-Qadr, and the other, there is the Desire for Him^{-azwj} regarding it. If He^{-azwj} Desires He^{-azwj} Advances it, and if He^{-azwj} so Desires, He^{-azwj} Delays it’.⁷⁸

61 شي، تفسير العياشي عن إبراهيم عن أبي عبد الله ع قال: سألتُهُ عن قولِهِ شَهْرَ رَمَضَانَ الَّذِي أَنْزَلَ فِيهِ الْقُرْآنُ كَيْفَ أَنْزَلَ فِيهِ الْقُرْآنُ وَ إِنَّمَا أَنْزَلَ الْقُرْآنُ فِي عِشْرِينَ سَنَةً مِنْ أَوَّلِهِ إِلَى آخِرِهِ

Tafseer Al Ayyashi – from Ibrahim,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about His^{-azwj} Words: **The Month of Ramazan is that in which the Quran was Revealed [2:185]**, ‘How was the Quran Revealed in it, and rather the Quran was Revealed during twenty years, from its beginning to its end?’

فَقَالَ ع نَزَلَ الْقُرْآنُ جُمْلَةً وَاحِدَةً فِي شَهْرِ رَمَضَانَ إِلَى الْبَيْتِ الْمَعْمُورِ ثُمَّ أَنْزَلَ مِنَ الْبَيْتِ الْمَعْمُورِ فِي طُولِ عِشْرِينَ سَنَةً ثُمَّ

He^{-asws} said: ‘The Quran was Revealed as a whole during a month of Ramazan to Al Bayt Al Mamour. Then it was Revealed from Al-Bayt Al-Mamour in the length (duration) of twenty years’.

قَالَ قَالَ النَّبِيُّ ص نَزَلَتْ صُحُفُ إِبْرَاهِيمَ فِي أَوَّلِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ وَ أَنْزَلَتِ التَّوْرَةُ لِسِتِّ مَضَمِينَ مِنْ شَهْرِ رَمَضَانَ وَ أَنْزَلَتِ الْإِنْجِيلُ لثَلَاثِ عَشْرَةَ لَيْلَةً حَلَّتْ مِنْ شَهْرِ رَمَضَانَ وَ أَنْزَلَ الرَّبُّورُ لثَمَانِي عَشْرَةَ مِنْ رَمَضَانَ وَ أَنْزَلَ الْقُرْآنُ لِأَرْبَعِ وَ عِشْرِينَ مِنْ رَمَضَانَ.

He^{-asws} said: ‘The Prophet^{-saww} said: ‘The Parchments of Ibrahim^{-as} were Revealed in the first night of a month of Ramazan, and the Torah was Revealed at six (days) passed from a month of Ramazan, and the Evangel was Revealed at ten nights having remained from a month of Ramazan, and the Psalms were Revealed on the 18th Ramazan, and the Quran was Revealed on 24th of Ramazan’.⁷⁹

⁷⁸ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 60

⁷⁹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 53 H 61

CHAPTER 54 – BIDDING FAREWELL TO A MONTH OF RAMAZAN AND ITS METHOD

1- ج، الإحتجاج كتبت الحيميري إلى القائم ع يسأله عن وداع شهر رمضان متى يكون فقد اختلف فيه أصحابنا فبعضهم يقول يقرأ في آخر ليلة منه وبعضهم يقول في آخر يوم منه

(The book) 'Al Ihtijaj' –

'Al-Himeyri wrote to Al-Qaim^{ajfj} asking him^{ajfj} about bidding farewell to a month of Ramazan, 'When would it be, for our companions have differed regarding it. Some of them are saying he should read in last night from it, and some of them are saying last day from it'.

التوقيف العمل في شهر رمضان في ليلته و الوداع يقع في آخر ليلة منه فإذا خاف أن ينقص الشهر جعله في ليلتين.

The Holy Letter – 'The deed during a month of Ramazan during its night, and bidding the farewell occurs in last night from it. When he fears that the month might be deficient, make it to be in two nights'.⁸⁰

2- ضا، فقه الرضا عليه السلام وداع الشهر في آخر ليلة منه و تقرأ دعاء الوداع.

(The book) 'Fiqh Al-Reza^{asws}', may the greeting be upon him^{asws} – 'Bidding farewell to the month (of Ramazan) is in the last night from it, and you should read 'Dua Al Wada'a'.⁸¹

CHAPTER 55 – MERITS OF A MONTH OF RAJAB AND ITS FASTS, AND ITS RULINGS, AND MERIT OF SOME OF ITS NIGHT AND ITS DAYS

1- كتاب فضائل الأشهر الثلاثة، نو، ثواب الأعمال لي، الأمالي للصدوق محمد بن أبي إسحاق بن أحمد اللبيني عن محمد بن الحسين الرززي عن علي بن محمد بن علي المصفي عن الحسن بن محمد المرززي عن أبيه عن يحيى بن عياش عن علي بن عاصم عن أبي هارون العبدي عن أبي سعيد الخدري قال قال رسول الله ص ألا إن رجب شهر الله الأصم و هو شهر عظيم و إنما سمي الأصم لأنه لا يقارن شهر من الشهور حرمة و فضلاً عند الله تبارك و تعالى و كان أهل الجاهلية يعظّمونه في جاهليتها فلما جاء الإسلام لم يزد إلا تعظيماً و فضلاً

The book(s) 'Fazaail Al Ash'har Al Salasa', (and) 'Sawab Al Amaal', (and) 'Al Amaali' of Al Sadouq – Muhammad Bin Abu Is'haq Bin Ahmad Al Laysi, from Muhammad Bin Al-Husayn Al Razy, from Ali Bin Muhammad Bin Ali Al Mufti, from Al-Hassan Bin Muhammad Al Marouzy, from his father, from Yahya Bin Ayyash, from Ali Bin Aasim, from Abu Haroun Al Abdy, from Abu Saeed Al Khudri who said,

⁸⁰ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 54 H 1

⁸¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 54 H 2

'Rasool-Allah^{-saww} said: 'Indeed! Rajab is a month of Allah^{-azwj}, 'The Deaf' (quiet from battles and clash of weapons), and it is a mighty month, and rather it is named as 'The deaf (quiet)' is because no month from the months can be compared is sanctity and merit in the Presence of Allah^{-azwj} Blessed and Exalted, and the people of the pre-Islamic period were revering it during their era. When Al-Islam came, it was not increased except in reverence and merit.

أَلَا إِنَّ رَجَبَ وَ شَعْبَانَ شَهْرَايَ- وَ شَهْرَ رَمَضَانَ شَهْرُ أُمَّتِي

Indeed! Rajab and Shaban are my^{-saww} two months, the month of Ramazan is month of my^{-saww} community.

أَلَا فَمَنْ صَامَ مِنْ رَجَبٍ يَوْمًا إِيمَانًا وَ احْتِسَابًا اسْتَوْجِبَ رِضْوَانَ اللَّهِ الْأَكْبَرَ وَ أَطْفَى صَوْمُهُ فِي ذَلِكَ الْيَوْمِ غَضَبَ اللَّهِ وَ أَعْلَقَ عَنْهُ بَابًا مِنْ أَبْوَابِ النَّارِ

Indeed! One who fasts a day of Rajab, believing and in anticipation will obligate the Pleasure of Allah^{-azwj} the Greatest, and his fast during that day will extinguish the Wrath of Allah^{-azwj}, and a door from the doors of Hellfire will be closed from him.

وَ لَوْ أُعْطِيَ مِثْلَ الْأَرْضِ ذَهَبًا مَا كَانَ بِأَفْضَلٍ مِنْ صَوْمِهِ وَ لَا يَسْتَكْمِلُ أَجْرُهُ بِشَيْءٍ مِنَ الدُّنْيَا دُونَ الْحَسَنَاتِ إِذَا أَخْلَصَهُ لِلَّهِ عَزَّ وَ جَلَّ

Even if he were to be given like the earth in gold it would not be better than his fast, nor will his Recompense be perfected with anything from the world apart from the good deed when he is sincere to Allah^{-azwj} Mighty and Majesty.

وَ لَهُ إِذَا أَمْسَى عَشْرُ دَعَوَاتٍ مُسْتَجَابَاتٍ إِنْ دَعَا بِشَيْءٍ فِي عَاجِلِ الدُّنْيَا أَعْطَاهُ اللَّهُ عَزَّ وَ جَلَّ وَ إِلَّا ادَّخَرَ لَهُ مِنَ الْخَيْرِ أَفْضَلَ مِمَّا دَعَا بِهِ دَاعٍ مِنْ أَوْلِيَائِهِ وَ أَجْبَائِهِ وَ أَصْفِيَائِهِ

And from him there are ten Answered supplications when it is evening. If he supplicates, for anything regarding the current life of the world, Allah^{-azwj} Mighty and Majestic will Grant it, or else He^{-azwj} would Hoard it for him the goodness better than what had been supplicated with by anyone of His^{-azwj} friends, and His^{-azwj} Loved ones, and His^{-azwj} elites.

وَ مَنْ صَامَ مِنْ رَجَبٍ يَوْمَيْنِ لَمْ يَصِفِ الْوَاصِفُونَ مِنْ أَهْلِ السَّمَاءِ وَ الْأَرْضِ مَا لَهُ عِنْدَ اللَّهِ مِنَ الْكِرَامَةِ وَ كُتِبَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ عَشْرَةِ مِنَ الصَّادِقِينَ فِي عُثْرِهِمْ بِالْغَةِ أَعْمَارُهُمْ مَا بَلَغَتْ وَ يُشْفَعُ يَوْمَ الْقِيَامَةِ فِي مِثْلِ مَا يُشْفَعُونَ فِيهِ وَ يُحْشَرُهُمْ مَعَهُمْ فِي زُمْرَتِهِمْ حَتَّى يَدْخُلَ الْجَنَّةَ وَ يَكُونَ مِنْ رُفَقَائِهِمْ

And one first two days of Rajab, the describers from people of the sky and the earth cannot describe what would honours would be for him in the Presence of Allah^{-azwj}, and the Recompense written for him would be similar to ten of the truthful ones in their lifetimes, whatever lifespans they may have reached, and on the Day of Qiyamah he can intercede similar to they would be interceding in, and He^{-azwj} will be Gathered with me in their group until he enters the Paradise, and he would be from their friends.

وَ مَنْ صَامَ مِنْ رَجَبٍ ثَلَاثَةَ أَيَّامٍ جَعَلَ اللَّهُ عَزَّ وَ جَلَّ بَيْنَهُ وَ بَيْنَ النَّارِ حُنْدَقًا أَوْ حِجَابًا طَوَّلُهُ مَسِيرَةُ سَبْعِينَ عَامًا وَ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَهُ عِنْدَ إِفْطَارِهِ لَعْدٌ وَ حَبَّ حَقُّكَ عَلَيَّ وَ وَجِبَ لَكَ حَبِّي وَ وَلَا يَتِي أَشْهَدُكُمْ يَا مَلَائِكَتِي أَيُّ قَدْ عَفَرْتُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ

And one who fasts three days of Rajab, Allah^{-azwj} Mighty and Majestic will Make a ditch between him and the Hellfire, or a barrier its length would be travel distance of seventy years,

and Allah^{-azwj} Mighty and Majestic will Say during his breaking of the fast: “You have obligated your right upon Me^{-azwj} and My^{-azwj} Love and My^{-azwj} Wilayah for you has been obligated. O My^{-azwj} Angels! I^{-azwj} Keep you as witnesses I^{-azwj} have hereby Forgiven for him whatever sins he had sent ahead and whatever he has delayed (yet to commit)!”

وَمَنْ صَامَ مِنْ رَجَبٍ أَرْبَعَةَ أَيَّامٍ عَوْفِي مِنَ الْبَلَاءِ كُلِّهَا مِنَ الْجُنُونِ وَالْجُدَامِ وَالْبَرَصِ وَفِتْنَةِ الدَّجَالِ وَاجْتِرَابِ عَذَابِ الْقَبْرِ وَكُتِبَ لَهُ مِثْلُ أُجُورِ أَوْلِي الْأَلْبَابِ التَّوَابِينَ الْأَوَّابِينَ وَأُعْطِيَ كِتَابَهُ بِيَمِينِهِ فِي أَوَّلِ الْعَابِدِينَ

And one who fasts four days of Rajab will recover from the afflictions, all of them, from the insanity, and the leprosy and the vitiligo, and Fitna of Al-Dajjal^{la}, and will be sheltered from punishment of the grave, and there will be written for him similar to Recompenses of the ones of understanding, the repentant, the penitent, and he will be given his book (register of deeds) in his right hand among the first worshippers!

وَمَنْ صَامَ مِنْ رَجَبٍ خَمْسَةَ أَيَّامٍ كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ يُرْضِيَهُ يَوْمَ الْقِيَامَةِ وَبُعِثَ يَوْمَ الْقِيَامَةِ وَوَجْهُهُ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ وَكُتِبَ لَهُ عَدَدَ رَمَلِ عَالِجِ حَسَنَاتٍ وَأُدْخِلَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَيُقَالُ لَهُ تَمَنَّ عَلَى رَبِّكَ مَا شِئْتَ

And one who fasts five days of Rajab would have a right upon Allah^{-azwj} Mighty and Majestic to satisfy him on the Day of Qiyamah, and he will be Resurrected on the Day of Qiyamah and his face will be like the full moon on the night of the full moon, and there will be written for him good deeds the number of sand grains in a desert, and he will enter the Paradise without Reckoning and it will be said to him: ‘Wish to your Lord^{-azwj} whatever you desire!’

وَمَنْ صَامَ مِنْ رَجَبٍ سِتَّةَ أَيَّامٍ خَرَجَ مِنْ قَبْرِهِ وَوَجْهُهُ نُورٌ يَتَأَلَّأُ أَشَدَّ بَيَاضاً مِنْ نُورِ الشَّمْسِ وَأُعْطِيَ سِوَى ذَلِكَ نُوراً يَسْتَضِيءُ بِهِ أَهْلَ الْجَمْعِ يَوْمَ الْقِيَامَةِ وَبُعِثَ مِنَ الْأَمْنِينَ حَتَّى يَمُرَّ عَلَى الصِّرَاطِ بِغَيْرِ حِسَابٍ وَيُعَاقَى مِنَ عُقُوقِ الْوَالِدَيْنِ وَطَبِيعَةِ الرَّحِمِ

And one who fasts six days of Rajab will emerge from his grave and there will be radiance for his face shining with more intense brightness than the sun, and he will be Given besides that, such a light, the people gathered on the Day of Qiyamah will be illuminated by it, and he will be Resurrected among the secure ones until he passes over the Bridge without Reckoning, and he will be excused from disloyalty to the parents and cutting the kinship!

وَمَنْ صَامَ مِنْ رَجَبٍ سَبْعَةَ أَيَّامٍ فَإِنَّ لِحَبَّتِهِ سَبْعَةَ أَبْوَابٍ يُغْلِقُ اللَّهُ عَلَيْهِ بِصَوْمِ كُلِّ يَوْمٍ بَاباً مِنْ أَبْوَابِهَا وَحَرَّمَ اللَّهُ عَزَّ وَجَلَّ جَسَدَهُ عَلَى النَّارِ -

And one who fasts seven days of Rajah, for Hell there are seven doors. Allah^{-azwj} will Close these to him due to him having fasted, (for) each days a door from its doors, and Allah^{-azwj} Mighty and Majestic will Prohibit his body unto the Hellfire!

وَمَنْ صَامَ مِنْ رَجَبٍ ثَمَانِيَةَ أَيَّامٍ فَإِنَّ لِلْجَنَّةِ ثَمَانِيَةَ أَبْوَابٍ يُفْتَحُ اللَّهُ عَزَّ وَجَلَّ لَهُ بِصَوْمِ كُلِّ يَوْمٍ بَاباً مِنْ أَبْوَابِهَا وَقَالَ لَهُ ادْخُلْ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتَ

And one who fasts eight days of Rajab, for the Paradise there are eight doors. Allah^{-azwj} Mighty and Majestic will Open for him with his fasting each day, a door from its doors, and says to him: “Enter from whichever of the doors of the Gardens you so desire to!”

وَمَنْ صَامَ مِنْ رَجَبٍ تِسْعَةَ أَيَّامٍ خَرَجَ مِنْ قَبْرِهِ وَهُوَ يُنَادِي بِإِلَهِ إِلَهٍ إِلَّا اللَّهُ وَ لَا يُصْرِفُ وَجْهَهُ دُونَ الْجَنَّةِ وَ خَرَجَ مِنْ قَبْرِهِ وَ لَوَجْهَهُ نُورٌ يَتَلَأَلُ لِأَهْلِ الْجَنَّةِ حَتَّى يَقُولُوا هَذَا نَبِيُّ مُصْطَفَى وَإِنْ أَذِنَ مَا يُعْطَى أَنْ يَدْخُلَ الْجَنَّةَ بِغَيْرِ حِسَابٍ

And one who fasts nine days of Rajab will emerge from his grave and he will be calling out, 'There is no god except Allah^{-azwj}', and his face will not be turned away from the Paradise, and he will emerge from his grave and there will be such radiance for his face shining for the gathered people until they would say, 'This is the Prophet Mustafa^{-saww}!', and the least of what he would be granted is that he will enter the Paradise without reckoning!

وَمَنْ صَامَ مِنْ رَجَبٍ عَشْرَةَ أَيَّامٍ جَعَلَ اللَّهُ عَزَّ وَ جَلَّ لَهُ جَنَاحَيْنِ أَحْضَرَيْنِ مَنْطُومَيْنِ بِالذَّرِّ وَ الْيَاقُوتِ يَطِيرُ بِهِمَا عَلَى الصِّرَاطِ كَالْبَرْقِ الْخَاطِفِ إِلَى الْجَنَانِ وَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِ حَسَنَاتٍ وَ كُتِبَ مِنَ الْمُقَرَّبِينَ الْقَوْمِ الَّذِينَ بِالْقِسْطِ وَ كَانَتْهُ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ أَلْفَ عَامٍ قَائِمًا صَابِرًا مُحْتَسِبًا

And one who fasts ten days of Rajab, Allah^{-azwj} Mighty and Majestic will Make two green wings to be for him intertwined with the gems and the sapphire. He will fly with these over the Bridge like the bolt of lightning, to the Paradise, and Allah^{-azwj} will replace his evil deeds with good deeds, and he will be written as being from the ones of Proximity, the ones standing for Allah^{-azwj} with the fairness, and it is as if he had worshipped Allah^{-azwj} Mighty and Majestic for a thousand years standing, patiently, anticipating!

وَ مَنْ صَامَ أَحَدَ عَشَرَ يَوْمًا مِنْ رَجَبٍ لَمْ يُؤَافَ يَوْمَ الْقِيَامَةِ عَبْدٌ أَفْضَلُ ثَوَابًا مِنْهُ إِلَّا مَنْ صَامَ مِثْلَهُ أَوْ زَادَ عَلَيْهِ

And one who fasts eleven days of Rajab, On the Day of Qiyamah no servant will be given more plentiful Rewards than him except one who had fasted similar to him or had increased upon it!

وَ مَنْ صَامَ مِنْ رَجَبٍ اثْنَيْ عَشَرَ يَوْمًا كُسِبِيَ يَوْمَ الْقِيَامَةِ خَلْتَيْنِ خَضْرَاوَيْنِ مِنْ سُنْدُسٍ وَ إِسْتَرْقٍ وَ مُجَبَّرٍ بِهِمَا لَوْ دَلَّيْتُ خَلَّةً مِنْهُمَا إِلَى الدُّنْيَا لِأَضَاءِ مَا بَيْنَ شَرْقِهَا وَ غَرْبِهَا وَ لَصَارَتِ الدُّنْيَا أَطْيَبَ مِنْ رِيحِ الْمِسْكِ

And one who fasts twelve days of Rajab, on the Day of Qiyamah he will be clothed with two green garments from silk and brocade, and he will be honoured due to these. If one of these garments were to be hanged to the world, it would illuminate whatever is between its east and its west, and the world would become more aromatic than the aroma of musk!

وَ مَنْ صَامَ مِنْ رَجَبٍ ثَلَاثَةَ عَشَرَ يَوْمًا وَضَعَتْ لَهُ يَوْمَ الْقِيَامَةِ مَائِدَةٌ مِنْ يَاقُوتٍ أَحْضَرَ فِي ظِلِّ الْعَرْشِ قَوَائِمُهَا مِنْ دُرٍّ أَوْسَعِ مِنَ الدُّنْيَا سَبْعِينَ مَرَّةً عَلَيْهَا صِحَافُ الذَّرِّ وَ الْيَاقُوتِ فِي كُلِّ صَحْفَةٍ سَبْعُونَ أَلْفَ لَوْنٍ مِنَ الطَّعَامِ- لَا يُشْبِهُ اللَّوْنُ اللَّوْنَ وَ لَا الرِّيحُ الرِّيحَ فَبِأَكْلٍ مِنْهَا وَ النَّاسُ فِي شِدَّةٍ شَدِيدَةٍ وَ كَرْبٍ عَظِيمٍ

And one who fasts thirteen days of Rajab, on the Day of Qiyamah a table of green sapphire would be placed for him in the shade of the Throne. Its legs are of gems vaster than the world seventy times. Upon it are trays of gems and the sapphires. In every tray are seventy thousand types of foods, a type not resembling a type, nor the aroma with an aroma. He will eat from it while the people would be in severe severities and mighty distress!

وَ مَنْ صَامَ مِنْ رَجَبٍ أَرْبَعَةَ عَشَرَ يَوْمًا أَعْطَاهُ اللَّهُ عَزَّ وَ جَلَّ مِنَ الثَّوَابِ مَا لَا عَيْنٌ رَأَتْ وَ لَا أُذُنٌ سَمِعَتْ وَ لَا حَظَرَ عَلَى قَلْبٍ بَشَرٍ مِنْ قُصُورِ الْجِنَانِ الَّتِي بُنِيَتْ بِالذَّرِّ وَ الْيَاقُوتِ

And one who fasts fourteen days of Rajab, Allah^{-azwj} Mighty and Majestic will Give him such Rewards what neither an eye has seen nor has an ear heard nor has it occurred upon a heart of a mortal, from castles of the Gardens which have been built with the gems and the sapphire!

وَمَنْ صَامَ مِنْ رَجَبٍ خَمْسَةَ عَشَرَ يَوْماً وَقَفَ يَوْمَ الْقِيَامَةِ مَوْفِقَ الْأَمِينِ فَلَا يَمُرُّ بِهِ مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ وَلَا رَسُولٌ إِلَّا قَالَ طُوبَاكَ أَنْتَ آمِنٌ مُقَرَّبٌ مُشْرِفٌ مَغْبُوطٌ مَجْبُورٌ سَاكِنٌ لِلْجَنَانِ

And one who fasts fifteen days of Rajab, on the Day of Qiyamah he will be paused in the pausing of the secured ones. Neither will be passed by an Angel of Proximity, nor a Sent Prophet^{-as} nor a Rasool^{-as} except he would say: 'Beatitude be to you! You are secure, in proximity, ennobled, envied, joyous, dweller of the Gardens!'

وَمَنْ صَامَ مِنْ رَجَبٍ سِتَّةَ عَشَرَ يَوْماً كَانَ فِي أَوَائِلِ مَنْ يَرْكَبُ عَلَى دَوَابٍّ مِنْ نُورٍ تَطِيرُ بِحِمِّ فِي عَرْصَةِ الْجَنَانِ إِلَى دَارِ الرَّحْمَنِ

And one who fasts sixteen days of Rajab, he would be among the first ones to ride upon rides of light. He will fly with them in plains of the Gardens to the House of the Beneficent!

وَمَنْ صَامَ سَبْعَةَ عَشَرَ يَوْماً مِنْ رَجَبٍ وَضِعَ لَهُ يَوْمَ الْقِيَامَةِ عَلَى الصِّرَاطِ سَبْعُونَ أَلْفَ مِصْبَاحٍ مِنْ نُورٍ حَتَّى يَمُرَّ عَلَى الصِّرَاطِ بِنُورِ تِلْكَ الْمَصَابِيحِ إِلَى الْجَنَانِ تُشَبِّعُهُ الْمَلَائِكَةُ بِالرَّحِيْبِ وَ التَّسْلِيمِ

And one who fasts seventeen days of Rajab, on the Day of Qiyamah seventy thousand lamps of light will be placed for him upon the Bridge until he crosses over the Bridge by the light of those lamps, to the Gardens. The Angels will escort him with the welcome and the salutations!

وَمَنْ صَامَ مِنْ رَجَبٍ ثَمَانِيَةَ عَشَرَ يَوْماً زَاوَمَ إِبْرَاهِيمَ ع فِي قُبَّتِهِ فِي قُبَّةِ الْخُلْدِ عَلَى سُرِّ الدَّرِّ وَالْيَاقُوتِ

And one who fasts eighteen days of Rajab will accompany Ibrahim^{-as} in his^{-as} eternal dome, upon a throne of gems and sapphire!

وَمَنْ صَامَ مِنْ رَجَبٍ تِسْعَةَ عَشَرَ يَوْماً نَبَى اللَّهُ لَهُ قَصراً مِنْ لؤلؤٍ رَطْبٍ بِجَدَاءِ قَصْرِ آدَمَ وَ إِبْرَاهِيمَ ع فِي جَنَّةِ عَدْنٍ فَيُسَلِّمُ عَلَيْهِمَا وَ يُسَلِّمَانِ عَلَيْهِ تَكْرِماً لَهُ وَ إِجَاباً لِحَقِّهِ وَ كَتَبَ لَهُ بِكُلِّ يَوْمٍ يَصُومُ مِنْهَا كَصِيَامِ أَلْفِ عَامٍ

And one who fasts nineteen days of Rajab, Allah^{-azwj} will Build for him a castle of wet pearls parallel to the castle of Adam^{-as} and Ibrahim^{-as} in the Garden of Eden. He will greet unto them^{-as} and they^{-as} will greet unto him honouring to him and as a response to his right, and for every day he had fasted there will be written for him like fasts of a thousand years!

وَمَنْ صَامَ مِنْ رَجَبٍ عِشْرِينَ يَوْماً فَكَأَنَّمَا عَبَدَ اللَّهُ سُبْحَانَهُ عَزَّ وَ جَلَّ عِشْرِينَ أَلْفَ عَامٍ

And one who fasts twenty days of Rajab, it is as if he has worship Allah^{-azwj} the Glorious, Mighty and Majestic, for twenty thousand years!

وَمَنْ صَامَ مِنْ رَجَبٍ أَحَدًا وَ عِشْرِينَ يَوْماً شَفَعَ يَوْمَ الْقِيَامَةِ فِي مِثْلِ رَبِيعَةَ وَ مُضَرَ كُلُّهُمْ مِنْ أَهْلِ الْخَطَايَا وَ الذُّنُوبِ

And one who fasts twenty-one days of Rajab, on the Day of Qiyamah he will intercede regarding the likes of (number in the tribes of) Rabie and Muzar, all of them being from the people of wrong-doing and the sins!

وَمَنْ صَامَ مِنْ رَجَبٍ اثْنَيْنِ وَعِشْرِينَ يَوْمًا نَادَى مُنَادٍ مِنْ أَهْلِ السَّمَاءِ أَبَشِرْ يَا وَلِيَّ اللَّهِ مِنَ اللَّهِ بِالْكَرَامَةِ الْعَظِيمَةِ وَ مُرَافِقَةِ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّالِحِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَ حَسُنَ أَوْلِيكَ رَافِقًا

And one who fasts twenty-two days, a caller from people of the sky will call out: 'O friend of Allah^{-azwj}! Receive glad tidings from Allah^{-azwj} with the Honours and the reverence and friendship of **those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they!** [4:69]!

وَمَنْ صَامَ مِنْ رَجَبٍ ثَلَاثَةً وَعِشْرِينَ يَوْمًا تُودِي مِنَ السَّمَاءِ طُوبَى لَكَ يَا عَبْدَ اللَّهِ نَصِبْتَ قَلِيلًا وَ نَعِمْتَ طَوِيلًا طُوبَى لَكَ إِذَا كُشِفَ الْعِطَاءُ عَنْكَ وَ أَفْضَيْتَ إِلَى جَسِيمِ ثَوَابِ رَبِّكَ الْكَرِيمِ وَ جَاوَزْتَ الْحَلِيلَ فِي دَارِ السَّلَامِ

And one who fasts twenty-three days of Rajab will be called out at from the sky: 'Beatitude be to you, O servant of Allah^{-azwj}! You toiled a little and will be in Bliss for long! Beatitude for to you when the covering is removed from you, and you will be brought to immense Rewards of your Benevolent Lord^{-azwj} and will be a neighbour of the Friend (Ibrahim^{-as}) in the House of Peace!

وَمَنْ صَامَ مِنْ رَجَبٍ أَرْبَعَةً وَعِشْرِينَ يَوْمًا فَإِذَا نَزَلَ بِهِ مَلَكُ الْمَوْتِ تَرَاءَى لَهُ فِي صُورَةِ شَابٍ عَلَيْهِ خُلَّةٌ مِنْ دِيبَاجٍ أَحْضَرَ عَلَى فَرْسٍ مِنْ أَفْرَاسِ الْجَنَانِ وَ يَبْدُو حَرِيرٌ أَحْضَرٌ مُمَسَّكٌ بِالْمَسْكَ الْأَذْفَرِ وَ يَبْدُو قَدَحٌ مِنْ ذَهَبٍ مَمْلُوءٌ مِنْ شَرَابِ الْجَنَانِ فَسَقَاهُ إِيَّاهُ عِنْدَ خُرُوجِ نَفْسِهِ يُهَوِّنُ بِهِ عَلَيْهِ سَكَرَاتِ الْمَوْتِ ثُمَّ يَأْخُذُ رُوحَهُ فِي تِلْكَ الْحَرِيرِ فَتَفُوحُ مِنْهَا رَائِحَةٌ يَسْتَنْشِفُهَا أَهْلُ سَبْعِ سَمَاوَاتٍ فَيَطْلُقُ فِي قَبْرِهَ رَبَّانٍ حَتَّى يَرِدَ حَوْضَ النَّبِيِّ ص

And one who fasts twenty-four days of Rajab, when the Angel of death descends with him, will appear to him in the image of a youth, upon him being garments of green silk, being upon a horse from horses of the Gardens, and in his hand would be green silk touched with the yellow musk, and his hand would be a golden cup filled from a drink of the Gardens. He will quench it to him at the exit of his soul. The pangs of death would be eased upon him. Then he will take his soul in that silk. Such aroma will effuse from it, inhabitants of the seven skies will inhale it. He will be shaded in his grace until he arrives at the Fountain of the Prophet^{-saww}!

وَمَنْ صَامَ مِنْ رَجَبٍ خَمْسَةً وَعِشْرِينَ يَوْمًا فَإِذَا إِذَا حَرَجَ مِنْ قَبْرِهَ تَلَقَّاهُ سَبْعُونَ أَلْفَ مَلَكٍ يَبْدُو كُلُّ مَلَكٍ مِنْهُمْ لَوْاءٌ مِنْ دُرٍّ وَ يَأْفُوتُ وَ مَعَهُمْ طَرَائِفُ الْحُلِيِّ وَ الْحُلَلِ فَيَقُولُونَ يَا وَلِيَّ اللَّهِ النَّجَاةُ إِلَى رَبِّكَ فَهَوَّ مِنْ أَوَّلِ النَّاسِ دُخُولًا فِي جَنَّاتِ عَدْنٍ مَعَ الْمُقَرَّبِينَ الَّذِينَ رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ

And one who fasts twenty-five days of Rajab, when he emerges from his grace, seventy thousand Angels will receive him. In the hand of each Angel from them would be a flag of gems and sapphire, and with them would be beautiful ornaments and garments. They will say, 'O friend of Allah^{-azwj}! The salvation is to your Lord^{-azwj}!' He will be from first of the people to be entering into the Gardens of Eden with the ones of Proximity, those **Allah being Please with them and they being pleased from Him – that is the mighty achievement** [5:119]!

وَمَنْ صَامَ مِنْ رَجَبٍ سِتَّةً وَعِشْرِينَ يَوْمًا بَقِيَ اللَّهُ لَهُ فِي ظِلِّ الْعَرْشِ مِائَةَ قَصْرِ مِنْ دُرٍّ وَ يَأْفُوتُ عَلَى رَأْسِ كُلِّ قَصْرِ خِيَمَةٌ حَمْرَاءُ مِنْ حَرِيرِ الْجَنَانِ يَسْكُنُهَا نَاعِمًا وَ النَّاسُ فِي الْحِسَابِ

And one who fasts twenty-six days of Rajab, Allah^{-azwj} will Build for him in the shade of the Throne, one hundred castles of gems and sapphire. On top of every castle would be a red tent of silk of the Gardens. They will dwell in these blissfully while the people will be in the Reckoning!

وَمَنْ صَامَ مِنْ رَجَبٍ سَبْعَةً وَعِشْرِينَ يَوْمًا أَوْسَعَ اللَّهُ عَلَيْهِ الْقَبْرَ مَسِيرَةَ أَرْبَعِمِائَةِ عَامٍ وَمَلَأَ جَمِيعَ ذَلِكَ مِسْكَاً وَعَنْبَرًا

And one who fasts twenty-seven days of Rajab, Allah^{-azwj} will Expand the grave unto him to a travel distance of four hundred years, and fill entirety of that with musk and ambergris!

وَمَنْ صَامَ مِنْ رَجَبٍ ثَمَانِيَةً وَعِشْرِينَ يَوْمًا جَعَلَ اللَّهُ عَزَّ وَجَلَّ بَيْتَهُ وَبَيْنَ النَّارِ سَبْعَةَ خِتَادِقٍ كُلُّ خِتَادِقٍ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ مَسِيرَةَ ثَمْسِمِائَةِ عَامٍ

And one who fasts twenty-eight days of Rajab, Allah^{-azwj} Mighty and Majestic will Make seven ditches to be between him and the Hellfire. Each ditch being (a width of) what is between the sky and the earth, a travel distance of five hundred years!

وَمَنْ صَامَ مِنْ رَجَبٍ تِسْعَةً وَعِشْرِينَ يَوْمًا عَفَرَ اللَّهُ عَزَّ وَجَلَّ لَهُ وَ لَوْ كَانَ عَشْرًا وَ لَوْ كَانَتْ امْرَأَةٌ فَجَزَتْ بِسَبْعِينَ امْرَأَةً [سَبْعِينَ مَرَّةً] نَعْدَ مَا أَرَادَتْ بِهِ وَجْهَ اللَّهِ وَالْحَلَّاصَ مِنْ جَهَنَّمَ لَعَفَرَ اللَّهُ لَهَا

And one who fasts twenty-nine days of Rajab, Allah^{-azwj} Mighty and Majestic will Forgive (sins) for him, and even if a woman had been immoral with seventy women (seventy times) after having intended the Face of Allah^{-azwj} with it (her fasts) and to be rescued from Hell, Allah^{-azwj} will Forgive (her sins) for her!

وَمَنْ صَامَ مِنْ رَجَبٍ ثَلَاثِينَ يَوْمًا نَادَى مُنَادٍ مِنَ السَّمَاءِ يَا عَبْدَ اللَّهِ أَمَا مَا مَضَى فَقَدْ عَفِرَ لَكَ فَاسْتَأْنِفِ الْعَمَلَ فِيمَا بَقِيَ

And one who fasts thirty days of Rajab, a caller will call out from the sky: 'O servant of Allah^{-azwj}! As for what has passed, Allah^{-azwj} has Forgiven for you, therefore resume the deeds (anew) in what (lifetime) remains!'

وَأَعْطَاهُ اللَّهُ عَزَّ وَجَلَّ فِي الْجَنَانِ كُلِّهَا فِي كُلِّ جَنَّةٍ أَرْبَعِينَ أَلْفَ مَدِينَةٍ مِنْ ذَهَبٍ فِي كُلِّ مَدِينَةٍ أَرْبَعُونَ أَلْفَ قَصْرِ فِي كُلِّ قَصْرِ أَرْبَعُونَ أَلْفَ بَيْتٍ فِي كُلِّ بَيْتٍ أَرْبَعُونَ أَلْفَ مَائِدَةٍ مِنْ ذَهَبٍ عَلَى كُلِّ مَائِدَةٍ أَرْبَعُونَ أَلْفَ قَصْعَةٍ فِي كُلِّ قَصْعَةٍ أَرْبَعُونَ أَلْفَ لَوْنٍ مِنَ الطَّعَامِ وَالشَّرَابِ لِكُلِّ طَعَامٍ وَ شَرَابٍ مِنْ ذَلِكَ لَوْنٌ عَلَى جِدَةٍ

And Allah^{-azwj} Mighty and Majestic will Give him in the Gardens, all of them, in each Garden four thousand cities of gold, in every city four million castles, in every castle four million rooms, in every room four million tables of gold, upon every table four million baskets, in every based four million types of food and drink, for every food and drink from that be upon exclusivity.

وَ فِي كُلِّ بَيْتٍ أَرْبَعُونَ أَلْفَ سَرِيرٍ مِنْ ذَهَبٍ طُولُ كُلِّ سَرِيرٍ أَلْفًا ذِرَاعٍ فِي أَلْفِي ذِرَاعٍ عَلَى كُلِّ سَرِيرٍ جَارِيَةٌ مِنَ الْحُورِ عَلَيْهَا ثَلَاثُمِائَةِ أَلْفِ دُؤَابَةٍ مِنْ نُورٍ يَحْمِلُ كُلُّ دُؤَابَةٍ مِنْهَا أَلْفَ أَلْفٍ وَصِبْقَةٍ تُعَلِّفُهَا بِالْمِسْكِ وَالْعَنْبَرِ إِلَى أَنْ يُؤَافِيَهَا صَائِمٌ رَجَبٍ هَذَا لِمَنْ صَامَ شَهْرَ رَجَبٍ كُلَّهُ

And in every house, there are four million beds of gold. Then length of each bed is of a thousand cubits, upon each bed is a girl from the Houries. Upon her are three hundred

thousand braids of light. Each braid from her is carried by a million maids tainting it with the musk and the ambergris, until the fasting one of Rajab arrives to her. This is for one who fasts a month of Rajab, whole of it!

قِيلَ يَا نَبِيَّ اللَّهِ فَمَنْ عَجَزَ عَنِ صِيَامِ رَجَبٍ لِضَعْفٍ أَوْ لِعِلَّةٍ كَانَتْ بِهِ أَوْ امْرَأَةً عَزِيْرٍ طَاهِرٍ يَصْنَعُ مَا ذَا لِيَتَالَ مَا وَصَفْتَهُ

It was said, 'O Prophet^{-saww} of Allah^{-azwj}! (What about) the one who is unable to fast Rajab due to weakness or illness which was with him, or a woman not being clean, what can that one does in order to achieve what you^{-saww} have described?'

قَالَ يَتَصَدَّقُ كُلَّ يَوْمٍ بِرَغِيْفٍ عَلَى الْمَسْكِيْنِ وَ الَّذِي نَفْسِي بِيَدِهِ إِنَّهُ إِذَا تَصَدَّقَ بِهَذِهِ الصَّدَقَةِ كُلَّ يَوْمٍ نَالَ مَا وَصَفْتُ وَ أَكْثَرَ إِنَّهُ لَوْ اجْتَمَعَ جَمِيعُ الْخَلَائِقِ كُلُّهُمْ مِنْ أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِ عَلَى أَنْ يُقَدَّرُوا قَدْرَ ثَوَابِهِ مَا بَلَغُوا عَشْرَ مَا يُصِيبُ فِي الْجَنَاتِ مِنَ الْفَضَائِلِ وَ الدَّرَجَاتِ

He^{-saww} said: 'He should give in charity with a loaf of bread upon the needy ones. By the One in Whose Hand is my^{-saww} soul! Surely, when he donates with this charity every day, he will attain what I^{-saww} have described and more! Even if entirety of the creatures, all of them, from inhabitants of the skies and the earth were to gather upon measuring the worth of his Rewards, they will not reach a tenth of what merits and ranks he will achieve in the Gardens!'

قِيلَ يَا رَسُولَ اللَّهِ ص فَمَنْ لَمْ يَقْدِرْ عَلَى هَذِهِ الصَّدَقَةِ يَصْنَعُ مَا ذَا لِيَتَالَ مَا وَصَفْتُ

It was said, 'O Rasool-Allah^{-saww}! (What about) one who is not able upon this charity, what is that he should do in order to attain what you^{-saww} have described?'

قَالَ يُسَبِّحُ اللَّهَ عَزَّ وَ جَلَّ كُلَّ يَوْمٍ مِنْ رَجَبٍ إِلَى تَمَامِ ثَلَاثِيْنَ يَوْمًا بِهَذَا التَّسْبِيْحِ مِائَةً مَرَّةً - سُبْحَانَ الْإِلَهِ الْجَلِيْلِ سُبْحَانَ مَنْ لَا يَنْبَغِي التَّسْبِيْحُ إِلَّا لَهُ سُبْحَانَ الْأَعَزِّ الْأَكْرَمِ سُبْحَانَ مَنْ لَيْسَ الْعِزُّ وَ هُوَ لَهُ أَهْلٌ.

He^{-saww} said: 'He should glorify Allah^{-azwj} Mighty and Majestic every day of Rajab up to complete thirty days. The glorification is one hundred times, 'Glory be to the God, the Majestic! Glory be to the One the glorification is not appropriate except for Him^{-azwj}! Glory be to the Mightiest, the most Benevolent! Glory be to the One Who Wears the Mighty, and He^{-azwj} is rightful of it!'⁸²

- 2 أمالي الشيخ، عن الحسين بن عبيد الله عن التلعكبري و الصدوق عن علي بن بابويه عن محمد بن أبي إسحاق إبراهيم بن أحمد الليثي إلى آخر السند و اقتصر على ذكر الدعاء المذكور في آخر السند و أشار إلى الفضائل مجملًا.

(The book) 'Al-Amaali' of Al Sadouq – From Al-Husayn Bin Ubeydullah, from Al-Tul'akburi, and Al-Sadouq, from Ali Bin Babuwayh, from Muhammad Bin Abu Is'haq Ibrahim Bin Ahmad Al-Laysi – up to end of the chain of attribution. He limited himself to mentioning the supplication mentioned at the end of the chain of transmission and referred to the virtues in general.⁸³

لا يوجد في الأمالي المطبوع

⁸² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 1

⁸³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 2

Note – It cannot be found in the printed edition of ‘Al-Amaali.

3- كِتَابُ فَضَائِلِ الْأَشْهُرِ الثَّلَاثَةِ، وَ مَجَالِسِ الصَّدُوقِ، الطَّلَاقَانِيُّ عَنِ الْمُجَلُودِيِّ عَنِ الْمُغِيرَةِ بْنِ مُحَمَّدٍ عَنِ جَابِرِ بْنِ سَلَمَةَ عَنِ حُسَيْنِ بْنِ حَسَنِ عَنِ عَامِرِ السَّرَّاجِ عَنِ سَلَامِ الخُتَعَمِيِّ عَنِ الْبَاقِرِ ع قَالَ: مَنْ صَامَ مِنْ رَجَبٍ يَوْمًا وَاحِدًا مِنْ أَوَّلِهِ أَوْ وَسَطِهِ أَوْ آخِرِهِ أَوْجَبَ اللَّهُ لَهُ الْجَنَّةَ وَ جَعَلَهُ مَعَنَا فِي دَرَجَتِنَا يَوْمَ الْقِيَامَةِ

The books ‘Fazaail Al Ash’har Al Salasa’, and ‘Majaalis’ of Al Sadouq – Al Talaqany, from Al Jaloudy, from Al Mugheira Bin Muhammad, from Jabir Bin Salama, from Husayn Bin Hasan, from Aamir Al Sarraj, from Sallam Al Khash’amy,

‘From Al-Baqir^{-asws}, he^{-asws} said: ‘One who fasts one day of Rajab, from its beginning or its middle or its end, Allah^{-azwj} will Obligate the Paradise for him and Make him to be with us^{-asws} in our^{-asws} ranks on the Day of Qiyamah!

وَ مَنْ صَامَ يَوْمَيْنِ مِنْ رَجَبٍ قِيلَ لَهُ اسْتَأْنِفِ الْعَمَلَ فَقَدْ غُفِرَ لَكَ مَا مَضَى وَ مَنْ صَامَ ثَلَاثَةَ أَيَّامٍ مِنْ رَجَبٍ قِيلَ لَهُ قَدْ غُفِرَ لَكَ مَا مَضَى وَ مَا بَقِيَ فَاشْفَعْ لِمَنْ شِئْتَ مِنْ مُدْنِي إِخْوَانِكَ وَ أَهْلِ مَعْرِفَتِكَ

And one who fasts two days of Rajab, it will be said to him: ‘Resume the deeds for it has been Forgiven for you what (sins) have passed; and one who fasts three days of Rajab, it will be said to him: ‘It has been Forgiven for you whatever has passed and whatever remains (in the future), so intercede for the ones from sinners, your brethren and your acquaintances!

وَ مَنْ صَامَ سَبْعَةَ أَيَّامٍ مِنْ رَجَبٍ أُغْلِقَتْ عَنْهُ أَبْوَابُ النَّارِ السَّبْعَةَ وَ مَنْ صَامَ ثَمَانِيَةَ أَيَّامٍ مِنْ رَجَبٍ فُتِّحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةَ فَيَدْخُلُهَا مِنْ أَيِّهَا شَاءَ.

And one fasts night days of Rajab, the seven doors of the Hellfire would be closed from him; and one who fasts eight days of Rajab, the eight doors of Paradise will be opened for him, so he can enter it from whichever he so desires to”^{.84}

4- وَ مِنْهُمَا، عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ بْنِ حَامِدٍ عَنِ مُحَمَّدِ بْنِ دُرُسْتَوَيْهِ عَنِ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ بْنِ مَنْصُورٍ عَنِ أَبِي دَاوُدَ الطَّيَالِسِيِّ عَنِ شُعْبَةَ عَنِ حَمَّادِ بْنِ أَبِي سُلَيْمَانَ عَنِ أَنَسِ قَالَ سَمِعْتُ النَّبِيَّ ص يَقُولُ مَنْ صَامَ يَوْمًا مِنْ رَجَبٍ إِيمَانًا وَ اخْتِسَابًا جَعَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى بَيْنَهُ وَ بَيْنَ النَّارِ سَبْعِينَ حَنْدَقًا عَرْضُ كُلِّ حَنْدَقٍ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ.

And from these both – Abdul Rahman Bin Muhammad Bin Hamid, from Muhammad Bin Dorostawayh, from Abdul Rahman Bin Muhammad Bin Mansour, from Abu Dawood Al Tayalisy, from Shu’ba, from Hammad Bin Abu Suleyman, from Anas (a well-known fabricator), who said,

‘I heard the Prophet^{-saww} saying: ‘One who fasts one day of Rajab, believing and anticipating, Allah^{-azwj} Blessed and Exalted will Make seventy ditches to be between him and the Hellfire, ditches the width of each ditch being what is between the sky and the earth!’⁸⁵

5- وَ مِنْهُمَا، وَ مِنَ الْعُيُونِ، الطَّلَاقَانِيُّ عَنِ أَحْمَدَ الْهُمْدَانِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنِ أَبِيهِ عَنِ الرِّضَا ع قَالَ: مَنْ صَامَ أَوَّلَ يَوْمٍ مِنْ رَجَبٍ رَغْبَةً فِي ثَوَابِ اللَّهِ عَزَّ وَ جَلَّ وَجَبَتْ لَهُ الْجَنَّةُ وَ مَنْ صَامَ يَوْمًا فِي وَسَطِهِ شَفَّعَ فِي مِثْلِ رِبْعَةٍ وَ مُضَرَ

⁸⁴ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 3

⁸⁵ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 4

And from these both, and from (the book) 'Al Uyoun' – From Ahmad Al Hamdany, from Ali Bin Al-Hassan Bin Fazzal, from his father,

'From Al-Reza^{-asws} having said: 'One who fasts the first day of Rajab desiring the Rewards of Allah^{-azwj} Mighty and Majestic, the Paradise will be obligated for him; and one who fasts a day in its middle will intercede regarding the likes of (the number from the tribes of) Rabie and Muzar!

وَ مَنْ صَامَ يَوْمًا فِي آخِرِهِ جَعَلَهُ اللَّهُ عَزَّ وَ جَلَّ مِنْ مُلُوكِ الْجَنَّةِ وَ شَمْعَهُ فِي أَبِيهِ وَ أُمِّهِ وَ ابْنِهِ وَ ابْنَتِهِ وَ أَخِيهِ وَ أُخْتِهِ وَ عَمِّهِ وَ عَمَّتِهِ وَ خَالِهِ وَ خَالَتِهِ وَ مَعَارِفِهِ وَ جِيرَانِهِ وَ إِنْ كَانَ فِيهِمْ مُسْتَوْجِبٌ لِلنَّارِ.

And one who fasts a day in its end, Allah^{-azwj} Mighty and Majestic will Make him from the kings of Paradise, and he will intercede regarding his father, and his mother, and his son, and his daughter, and his brother, and his sister, and his paternal uncle, and his paternal aunt, and his maternal uncle, and his maternal aunt, and his acquaintances, and his neighbours, and even if there were among them ones the Hellfire would have been obligated upon!"⁸⁶

6- وَ مِنْهُمَا، السِّنَانِيُّ عَنِ الْأَسَدِيِّ عَنِ النَّخَعِيِّ عَنِ التَّوْفَلِيِّ عَنِ عَلِيِّ بْنِ سَالِمٍ عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى الصَّادِقِ ع فِي رَجَبٍ وَ قَدْ بَقِيََتْ مِنْهُ أَيَّامٌ فَلَمَّا نَظَرَ إِلَيَّ قَالَ لِي يَا سَالِمُ هَلْ صُمْتَ فِي هَذَا الشَّهْرِ شَيْئًا

And from these both – Al Sinany, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Ali Bin Saalim, from his father who said,

'I entered to see Al-Sadiq^{-asws} during Rajab, and some days had remained from it. When he^{-asws} looked at me, he^{-asws} said to me: 'O Saalim! Have you fasted anything during this month?'

قُلْتُ لَا وَ اللَّهُ يَا ابْنَ رَسُولِ اللَّهِ ص

I said, 'No, by Allah^{-azwj}, O son^{-asws} of Rasool-Allah^{-sawww}!'

فَقَالَ لِي لَقَدْ فَاتَكَ مِنَ الثَّوَابِ مَا لَمْ يَعْلَمْ مَبْلَعُهُ إِلَّا اللَّهُ عَزَّ وَ جَلَّ إِنَّ هَذَا شَهْرٌ قَدْ فَضَّلَهُ اللَّهُ وَ عَظَّمَ حُرْمَتَهُ وَ أَوْجَبَ لِلصَّائِمِينَ فِيهِ كَرَامَتَهُ

He^{-asws} said to me: 'You have missed out from the Rewards what no one knows their extent except Allah^{-azwj} Mighty and Majestic! This month, Allah^{-azwj} has Merited it, and its sanctity is mighty, and His^{-azwj} Honours are obligated for the ones fasting in it!'

قَالَ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ ص فَإِنْ صُمْتُ بِمَا بَقِيَ شَيْئًا هَلْ أَنَا لَفُوزًا بِبَعْضِ ثَوَابِ الصَّائِمِينَ فِيهِ

He (the narrator) said, 'I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-sawww}! Supposing I were to fast something from what remains, with I achieve success with part of the Rewards of the ones fasting in it?'

فَقَالَ يَا سَالِمُ مَنْ صَامَ يَوْمًا مِنْ آخِرِ هَذَا الشَّهْرِ كَانَ ذَلِكَ أَمَانًا مِنْ شِدَّةِ سَكَرَاتِ الْمَوْتِ وَ أَمَانًا لَهُ مِنْ هَوْلِ الْمُطَّلَعِ وَ عَذَابِ الْقَبْرِ

⁸⁶ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 5

He^{-asws} said: 'O Saalim! One who fasts a day from end of this month, that would be a safety from the severe pangs of death, and security for him from the emerging horrors, and punishment of the grave!

وَمَنْ صَامَ يَوْمَيْنِ مِنْ آخِرِ هَذَا الشَّهْرِ كَانَ لَهُ بِذَلِكَ جَوَازاً عَلَى الصِّرَاطِ وَ مَنْ صَامَ ثَلَاثَةَ أَيَّامٍ مِنْ آخِرِ هَذَا الشَّهْرِ أَمِنَ يَوْمَ الْفَرَجِ الْأَكْبَرِ مِنْ أَهْوَالِهِ وَ شِدَائِدِهِ وَ أُعْطِيَ بَرَاءَةً مِنَ النَّارِ.

And one who fasts two days from end of this month, due that would be for him a permit to cross over the Bridge; and one who fasts three days from end of this month will be secure from the greatest panic from its situations and its adversities, and he will be Granted a freedom pass from the Hellfire!"⁸⁷

7- قل، إقبال الأعمال رَوَى الشَّيْخُ جَعْفَرُ بْنُ مُحَمَّدٍ الدُّورَيْسْتِي فِي كِتَابِ الْحُسْنَى بِإِسْنَادِهِ إِلَى الْبَاقِرِ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَامَ أَوَّلَ يَوْمٍ مِنْ رَجَبٍ وَجَبَتْ لَهُ الْجَنَّةُ.

(The book) 'Iqbal Al Amaal' – It is reported by the sheykh Ja'far Bin Muhammad Al Dowreysti in the book 'Al Husna', by his chain to,

'Al-Baqir^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} who said: 'Rasool-Allah^{-saww} said: 'One who fasts the first day of Rajab, the Paradise will be obligated for him!"⁸⁸

8- لي، الأمالي للصدوق الوراق عن سعد بن النهدبي عن إسماعيل بن مهزيان عن محمد بن يزيد عن سفيان الثوري قال حدثني جعفر بن محمد عن أبيه محمد بن علي عن أبيه علي بن الحسين بن علي عن أخيه الحسن بن أبيه علي بن أبي طالب ع قال: مَنْ صَامَ يَوْمًا مِنْ رَجَبٍ فِي أَوَّلِهِ أَوْ فِي وَسْطِهِ أَوْ فِي آخِرِهِ عُفِّرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

(The book) 'Al Amaali' of Al Sadouq – Al Warraq, from Sa'ad, from Al Nahdy, from Ismail Bin Mihran, from Muhammad Bin Yazeed, from Sufyan Al Sowry who said,

'It is narrated to me by Ja'far Bin Muhammad^{-asws}, from his^{-asws} father Muhammad^{-asws} Bin Ali^{-asws}, from his^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father Al-Husayn^{-asws} Bin Ali^{-asws}, from his^{-asws} brother Al-Hassan^{-asws} Bin Ali^{-asws}, from his^{-asws} father Ali^{-asws} Bin Abu Talib^{-asws} having said: 'One who fasts for a day of Rajab in its beginning or in its middle, or in its end, will be Forgiven for whatever sins he had sent ahead!

وَمَنْ صَامَ ثَلَاثَةَ أَيَّامٍ مِنْ رَجَبٍ فِي أَوَّلِهِ وَ ثَلَاثَةَ أَيَّامٍ فِي وَسْطِهِ وَ ثَلَاثَةَ أَيَّامٍ فِي آخِرِهِ عُفِّرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ

And one who fasts three days of Rajab in its beginning, and three days in its middle, and three days in its end, it will be Forgiven for him whatever sins he had sent forward, and whatever he had delayed (not yet committed)!

وَمَنْ أَحْيَا لَيْلَةً مِنْ لَيَالِي رَجَبٍ أَعْتَقَهُ اللَّهُ مِنَ النَّارِ وَ قُبِلَ شَفَاعَتُهُ فِي سَبْعِينَ أَلْفَ رَجُلٍ مِنَ الْمُؤْمِنِينَ وَ مَنْ تَصَدَّقَ بِصَدَقَةٍ فِي رَجَبٍ ابْتِغَاءً وَجْهَ اللَّهِ أَكْرَمَهُ اللَّهُ يَوْمَ الْقِيَامَةِ فِي الْجَنَّةِ مِنَ النَّوَابِ بِمَا لَا عَيْنٌ رَأَتْ وَ لَا أُذُنٌ سَمِعَتْ وَ لَا حَاطَرٌ عَلَى قَلْبٍ بَشَرٍ.

⁸⁷ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 6

⁸⁸ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 7

And one who revives a night from the nights of Rajab, Allah^{-azwj} will Liberate him from the Hellfire, and his intercession will be Accepted regarding seventy thousand men from the sinners; and one who donates a charity during Rajab seeking the Face of Allah^{-azwj}, Allah^{-azwj} will Honour him on the Day of Qiyamah in the Paradise from the Rewards what neither has an eye seen, nor an ear heard, nor has it occurred upon a heart of a person!"⁸⁹

9- لي، الأماالي للصدوق ابن موسى عن الأسيدي عن النحعي عن التوفلي قال سمعت مالك بن أنس القفبي يقول والله ما رأيت عيني أفضل من جعفر بن محمد ع زهداً وفضلاً وعبادةً وورعاً وكنت أفضده فيكرومي وبقبل علي فقلت له يوماً يا ابن رسول الله ص ما ثواب من صام يوماً من رجب إيماناً و احتساباً

(The book) 'Al Amaali' of Al Sadouq – Ibn Musa, from Al Asady, from Al Nakhaie, from Al Nowfaly who said, 'I heard Malik Bin Anas the jurist saying,

'By Allah^{-azwj}! My eyes have not seen anyone superior to Ja'far^{-asws} Bin Muhammad^{-asws} in asceticism, and merit, and worship, and devoutness, and I had aimed to go to him^{-asws}. He^{-asws} honoured me and was welcoming to me. I said to him^{-asws} one day, 'O son^{-asws} of Rasool-Allah^{-saww}! What is a Reward of the one who fasts a day of Rajab, believing and anticipating?'

فقال وكان والله إذا قال صدق حدثني أبي عن أبيه عن جدته قال قال رسول الله ص من صام يوماً من رجب إيماناً و احتساباً غفر له

He (the narrator) said: 'By Allah^{-azwj}, and when he^{-asws} said that, he^{-asws} spoke the truth. He^{-asws} said: 'Rasool-Allah^{-saww} said: 'One who fasts a day of Rajab, believing and anticipating, (sins) would be Forgiven for him'.

فقلت له يا ابن رسول الله فما ثواب من صام يوماً من شعبان

I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! What is a Reward of the one who fasts a day of Shaban?'

فقال حدثني أبي عن أبيه عن جدته قال قال رسول الله ص من صام يوماً من شعبان إيماناً و احتساباً غفر له.

He^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws} from his^{-asws} father, from his^{-asws} grandfather^{-asws} who said, 'Rasool-Allah^{-saww} said: 'One who fasts a day of Shaban, believing and anticipating, (sins) would be Forgiven for him"⁹⁰.

10- كتاب فضائل الأشهر الثلاثة، عن علي بن أحمد بن محمد بن عمران الدقاق عن محمد بن أبي عبد الله الكوفي عن موسى بن عمران النحعي مثله.

The book 'Fazaail Al Ash'har Al Salasa' – from Ali Bin Ahmad Bin Muhammad Bin Imran Al Daqqaq, from Abu Abdullah Al Kufi, from Musa Bin Imran Al Nakhaie – similar to it.⁹¹

و منه عن محمد بن إبراهيم عن عبد العزيز بن يحيى عن المغيرة بن محمد عن جابر بن سلمة عن حسين بن الحسن عن عامر السراج عن سلام النحعي قال قال أبو جعفر محمد بن علي ع من صام سبعة أيام من رجب أجزاه على الصراط و أجزاه من النار و أوجب له عرفات الجنان.

⁸⁹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 8

⁹⁰ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 9

⁹¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 10 a

And from him, from Muhammad Bin Ibrahim, from Abdul Aziz Bin Yahya, from Al Mugheira Bin Muhammad, from Jabir Bin Salama, from Husayn Bin Al-Hassan, from Aamir Al Sarraj, from Salam Al Nakhaie who said,

‘Abu Ja’far Muhammad^{-asws} Bin Ali^{-asws} said to him: ‘One who fasts seven days of Rajab, Allah^{-azwj} will Make him cross over the Bridge, and Shelter him from the Hellfire, and obligate for him the high towers of the Gardens’.⁹²

11- لي، الأماالي للصدوق ابن عبدوس عن ابن فضال عن حماد بن عثمان عن عبد الله بن طلحة عن الصادق ع قال: من صام يوم سبعة وعشرين من رجب كتب الله له أجر صيام سبعين سنة.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Ubdous, from Ibn Quteyba, from Hamdan, from Ali Bin Al Numan, from Abdullah Bin Talha,

‘From Al-Sadiq^{-asws} having said: ‘One who fasts the 27th day of Rajab, Allah^{-azwj} will Write for him Recompense of fasts of seventy years’.⁹³

12- ل، الخصال ابن الوليد عن الصغار عن ابن عيسى عن البرنطي عن أنان بن عثمان عن كثير التواء عن أبي عبد الله ع قال: إن نوحاً ع ركب السفينة أول يوم من رجب فأمر من كان معه أن يصوموا ذلك اليوم وقال من صام ذلك اليوم تباعدت النار عنه مسيرة سنة ومن صام سبعة أيام منه أغلقت عنه أبواب التيران السبعة ومن صام ثمانية أيام فتحت له أبواب الجنان الثمانية ومن صام خمسة عشر يوماً أعطي مسألته ومن زاد زاد الله عز وجل.

(The book) ‘Al Khisaa’ – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al Bazanty, from Aban Bin Usman, from Kaseer Al Nawa,

‘From Abu Abdullah^{-asws} having said: ‘Noah^{-as} sailed the ship in the first day of Rajab. He^{-as} ordered the ones who were with him^{-as} to be fasting that day, and he^{-as} said: ‘One who fasts that day, the Hellfire will be distanced from him to a travel distance of a year, and one who fasts seven days from it, the seven doors of Hell would be closed from him, and one who fasts eight days, the eight doors of Paradise will be opened for him, and one who fasts fifteen days would be Granted his request, and the one who increases, Allah^{-azwj} Mighty and Majestic will Increase for him’.⁹⁴

13- ما، الأماالي للشيخ الطوسي المفيد عن ابن قولويه عن محمد بن الحسن الجوهري عن الأشعري عن ابن عيسى عن البرنطي عن أنان بن عثمان عن كثير مثله و زاد في آخره قال وفي السابع والعشرين منه نزلت النبوة على رسول الله ص ومن صام هذا اليوم كان ثوابه ثواب من صام ستين شهراً.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawayya, from Muhammad Bin Al-Hassan Al Jowhari, from Al Ash’ary, from Ibn Isa, from Al Bazanty, from Aban Bin Usman, from Kaseer,

‘Similar to it, and there is an increase in its end – ‘He^{-asws} said: ‘And in the 27th from it, the Prophet-hood was Revealed unto Rasool-Allah^{-sawww}, and the one who fasts this day, his Reward would be Reward of the one fasting of sixty months’.⁹⁵

⁹² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 10 b

⁹³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 11

⁹⁴ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 12

⁹⁵ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 13

14- كِتَابُ فَضَائِلِ الْأَشْهُرِ الثَّلَاثَةِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحُسَيْنِ بْنِ رَاشِدٍ قَالَ قَالَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ ع لَا تَدْعُ صِيَامَ يَوْمِ سَبْعَةٍ وَعِشْرِينَ مِنْ رَجَبٍ فَإِنَّهُ الْيَوْمُ الَّذِي نَزَلَتْ فِيهِ النَّبِيُّ عَلَى مُحَمَّدٍ ص وَتَوَائِبُهُ مِثْلُ سِتِّينَ شَهْرًا لَكُمْ.

The book 'Fazaail Al Ash'har Al Salasa' – from Muhammad Bin Al-Hassan Bin Ahmad Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin Abu Abdullah Al Barqy, from Al Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashi who said,

'Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws} said: 'Do not neglects fasting the 27th day of Rajab, for it is the day which the Prophet-hood was Revealed unto Muhammad^{saww}, and its Reward is similar to (fasting) sixty months for you all!'⁹⁶

15- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنِ الصُّنَّارِ عَنْ أَبِي الطَّاهِرِ مُحَمَّدِ بْنِ حَمَزَةَ بْنِ الْبَيْسَعِ عَنِ الْحُسَيْنِ بْنِ بَكَّارِ الصَّبَّغِيِّ عَنْ أَبِي الْحُسَيْنِ الرِّضَا ع قَالَ: بَعَثَ اللَّهُ مُحَمَّدًا لَيْلَاتِ لَيْلٍ مَضْرُوبٍ مِنْ رَجَبٍ فَصَوْمُ ذَلِكَ الْيَوْمِ كَصَوْمِ سَبْعِينَ عَامًا.

And from him, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Al-Husayn, from Al Saqar, from Abu Al Tahir Muhammad Bin Hamza Bin Al Yas'a, from Al-Hassan Bin Bakkar Al Sayqal,

'From Abu Al-Hassan Al-Reza^{asws} having said: 'Allah^{azwj} Sent Muhammad^{saww} on the 23 nights having passes from Rajab. Thus, fasting that day is like fasting seventy years'.⁹⁷

16- ن، عيون أخبار الرضا عليه السلام بالإسناد إلى دارم عن الرضا عن آتائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص رَجَبُ شَهْرُ اللَّهِ الْأَصْبَحُ يَصُفُّ اللَّهُ فِيهِ الرَّجْمَةَ عَلَى عِبَادِهِ وَ شَهْرُ شَعْبَانَ تَشَعَّبَتْ فِيهِ الْحَيْرَاتُ

(The book) 'Uyoun Akhbar Al-Reza^{asws}', may the greeting be upon him^{asws} – By the chain to Darim, from Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Rajab is the 'Pouring' month of Allah^{azwj}. During it Allah^{azwj} Pours the Mercy upon His^{azwj} servants, while a month of Ramazan, the goodness branches out in it.

وَ فِي أَوَّلِ يَوْمٍ مِنْ شَهْرِ رَمَضَانَ يَغْلِقُ الْمَرَدَّةَ مِنَ الشَّيَاطِينِ وَ يَغْفِرُ فِي كُلِّ لَيْلَةٍ سَبْعِينَ أَلْفًا فَإِذَا كَانَ فِي لَيْلَةِ الْقَدْرِ عَقَرَ اللَّهُ مِثْلَ مَا عَقَرَ فِي رَجَبٍ وَ شَعْبَانَ وَ شَهْرِ رَمَضَانَ إِلَى ذَلِكَ الْيَوْمِ إِلَّا رَجُلًا بَيْنَهُ وَ بَيْنَ أَخِيهِ شَحَاءٌ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ أَنْظِرُوا هَؤُلَاءِ حَتَّى يَصْطَلِحُوا.

And in the first day of a month of Ramazan, the renegades from the Satans^{la} are shackled and during every night seventy thousand (servants) are Forgiven. When it was Laylat Al-Qadr, Allah^{azwj} Forgives similar to what He^{azwj} had Forgiven during Rajab and Shaban and month of Ramazan up to that day, except a man having hatred between him and his brother, so Allah^{azwj} Mighty and Majestic Says: "Wait for them until they reconcile!"⁹⁸

17- ب، قرب الإسناد البزاز عن أبي البختري عن الصادق عن أبيه عن علي ع قَالَ: كَانَ يُعْجِبُهُ أَنْ يُفْرَغَ الرَّجُلُ أَرْبَعِ لَيَالٍ مِنَ السَّنَةِ - أَوَّلَ لَيْلَةٍ مِنْ رَجَبٍ وَ لَيْلَةَ النَّحْرِ وَ لَيْلَةَ الْفِطْرِ وَ لَيْلَةَ التَّصْفِ مِنْ شَعْبَانَ.

(The book) 'Qurb Al Isnaad' – Al Bazzaz, from Abu Al Bakhtari,

⁹⁶ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 14

⁹⁷ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 15

⁹⁸ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 16

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having said: ‘It used to be loved by him^{-asws} that a man would be free in four nights of the year – the 1st night of Rajab, and night of the sacrifice, and night of Al Fitr, and night of the middle of Shaban’’.⁹⁹

18- ج، الإحتجاج كَتَبَ الْحَمِيرِيُّ إِلَى الْقَائِمِ ع إِنَّ قِبْلَنَا مَشَائِخُ وَ عَجَائِزُ يَصُومُونَ رَجَبَ ثَلَاثِينَ سَنَةً وَ أَكْثَرَ وَ يَصِلُونَ شَهْرَ شَعْبَانَ بِشَهْرِ رَمَضَانَ وَ رَوَى لَهُمْ بَعْضُ أَصْحَابِنَا أَنَّ صَوْمَهُ مَعْصِيَةٌ

(The book) ‘Al Ihtijaj’ –

‘Al-Himeyri wrote to Al-Qaim^{-ajfj}, ‘Around us there are elderly men and elderly women fasting (month of) Rajab for thirty years and more, and they are connecting month of Shaban with month of Ramazan, and some of our companions have reported to them that fasting like it is an act of disobedience!’

فَأَجَابَ ع قَالَ فَقِيهُهُ يَصُومُ مِنْهُ أَيَّامًا إِلَى خَمْسَةِ عَشَرَ يَوْمًا ثُمَّ يَقْطَعُهُ إِلَّا أَنْ يَصُومَهُ عَنِ الثَّلَاثَةِ الْأَيَّامِ الْفَائِتَةِ لِلْحَدِيثِ أَنَّ نِعْمَ شَهْرُ الْقَضَاءِ رَجَبٌ.

He^{-ajfj} answered. The Jurist (Imam^{-ajfj}) said: ‘He should fast some days from it up to fifteen days, then he should cut it except if he is fasting the three recently missed. The best month for making up (missed fasts) is Rajab’’.¹⁰⁰

19- كِتَابُ فَضَائِلِ الْأَشْهُرِ الثَّلَاثَةِ، وَ ثَوَابِ الْأَعْمَالِ، مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنِ عَبْدِ الْعَزِيزِ عَنِ سَيْفِ بْنِ الْمُبَارَكِ عَنِ أَبِيهِ عَنِ أَبِي الْحُسَيْنِ ع قَالَ: رَجَبٌ تَهَرَّى فِي الْجَنَّةِ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ وَ أَحْلَى مِنَ الْعَسَلِ مَنْ صَامَ يَوْمًا مِنْ رَجَبٍ سَقَاهُ اللَّهُ عَزَّ وَ جَلَّ مِنْ ذَلِكَ النَّهْرِ.

The books ‘Fazaail Al Ash’har Al Salasa, and ‘Sawaab Al Amaal’ – Muhammad Bin Al-Hassan, from Al-Hassan Bin Al-Husayn, from Abdul Aziz, from Sayf Bin Al Mubarak, from his father,

‘From Abu Al-Hassan^{-asws} who said, ‘Rajab is a river in the Paradise, more intensely whiter than the milk, and sweeter than the honey. One who fasts a day of Rajab, Allah^{-azwj} Mighty and Majestic will Quench him from that river’’.¹⁰¹

20- وَ مِنْهُمَا، بِحَدِّ إِسْنَادٍ قَالَ قَالَ أَبُو الْحُسَيْنِ ع رَجَبٌ شَهْرٌ عَظِيمٌ يُضَاعِفُ اللَّهُ فِيهِ الْحَسَنَاتِ وَ يَمْحُو فِيهِ السَّيِّئَاتِ مَنْ صَامَ يَوْمًا مِنْ رَجَبٍ تَبَاعَدَتْ عَنْهُ النَّارُ مَسِيرَةَ مِائَةِ سَنَةٍ وَ مَنْ صَامَ ثَلَاثَةَ أَيَّامٍ وَجَبَتْ لَهُ الْجَنَّةُ.

And from them, by this chain, said,

‘Abu Al-Hassan^{-asws} said: ‘Rajab is a mighty month. Allah^{-azwj} Multiplies the good deeds in it and Deletes the evil deeds in it. One who fasts a day of Rajab, the Hellfire will be distanced from him a travel distance of one hundred years, and one who fasts three days, the Paradise will be obligated for him’’.¹⁰²

⁹⁹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 17

¹⁰⁰ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 18

¹⁰¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 19

¹⁰² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 20

21- ثَوَابُ الْأَعْمَالِ أَبِي عَن سَعْدٍ عَن أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ الصَّفَرِ عَن أَبِي طَاهِرٍ مُحَمَّدِ بْنِ حَمْرَةَ عَنِ الْحُسَيْنِ بْنِ بَكَّارٍ عَنِ الرَّضَاءِ قَالَ: بَعَثَ اللَّهُ مُحَمَّدًا ص لثَلَاثِ لَيَالٍ مَضِيَّيْنَ مِنْ رَجَبٍ فَصَوْمُ ذَلِكَ الْيَوْمِ كَصَوْمِ سَبْعِينَ عَامًا.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ahmad Bin Al-Husayn Bin Al Saqr, from Abu Tahir Muhammad Bin Hamza, from Al-Hassan Bin Bakkar,

'From Al-Reza^{asws} having said: 'Allah^{azwj} Sent Muhammad^{saww} on three days having passed from Rajab, so fasting on that day is like fasting seventy years"¹⁰³.

قال سعد بن عبد الله كان مشايخنا يقولون إن ذلك غلط من الكاتب و إنه لثلاث بقين من رجب.

Sa'ad Bin Abdullah said, 'Our elders are saying that is wrong from the book, and it should be 'three nights remaining from Rajab'.

22- ثَوَابُ الْأَعْمَالِ أَبِي عَن سَعْدٍ عَنِ ابْنِ هَاشِمٍ عَنِ الْقَاسِمِ عَنِ جَدِّهِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَدَعُ صِيَامَ يَوْمِ سَبْعَةِ وَعِشْرِينَ مِنْ رَجَبٍ فَإِنَّهُ هُوَ الْيَوْمُ الَّذِي أَنْزَلَتْ فِيهِ النُّبُوَّةُ عَلَى مُحَمَّدٍ ص وَ ثَوَابُهُ مِثْلُ سِتِينَ شَهْرًا لَكُمْ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ibn Hashim, from Al Qasim, from his grandfather,

'From Abu Abdullah^{asws} having said: 'Do not neglecting fasting on 27th day of Rajab, for it is the day in which the Prophet-hood was Revealed unto Muhammad^{saww}, and its Reward for you all is similar to (fasting) sixty months"¹⁰⁴.

23- م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ص إِنَّ مِنْ عَرَفِ حُرْمَةِ رَجَبٍ وَ شَعْبَانَ وَ وَصَلَهُمَا بِشَهْرِ رَمَضَانَ شَهْرٍ اللَّهُ الْأَعْظَمِ شَهِدَتْ لَهُ هَذِهِ الشُّهُورُ يَوْمَ الْقِيَامَةِ وَ كَانَ رَجَبٌ وَ شَعْبَانُ وَ شَهْرُ رَمَضَانَ شُهُودَهُ بِتَعْظِيمِهِ هَا

Tafseer of the Imam (Hassan Al-Askari^{asws}) – Rasool-Allah^{saww} said: 'The one who recognises the sanctity of Rajab and Shaban, and links these two with the month of Ramazan, the greatest month of Allah^{azwj}, these months would bear witness for him on the Day of Qiyamah, and it would be so that Rajab, and Shaban, and the month of Ramazan would testify for him due to his reverence for these.

وَ يُنَادِي مُنَادٍ يَا رَجَبُ يَا شَعْبَانُ يَا شَهْرَ رَمَضَانَ كَيْفَ عَمَلُ هَذَا الْعَبْدِ فِيكُمْ وَ كَيْفَ طَاعَتُهُ لِلَّهِ عَزَّ وَ جَلَّ

And a caller would call out: "O Rajab, and O Shaban, and O month of Ramazan! How did this servant perform during you all, and how was his obedience for Allah^{azwj} Mighty and Majestic?"

فَيَقُولُ رَجَبُ وَ شَعْبَانُ وَ شَهْرُ رَمَضَانَ يَا رَبَّنَا مَا تَزُودُ مِنَّا إِلَّا اسْتِعَانَةً عَلَى طَاعَتِكَ وَ اسْتِمْدَادًا لِمَوَادِّ فَضْلِكَ وَ لَقَدْ تَعَرَّضَ بِجُهِودِهِ لِرِضَاكَ وَ طَلَبَ بِطَاقَتِهِ مَحَبَّتَكَ

So Rajab, and Shaban, and the month of Ramazan would be saying: 'O our Lord^{azwj}! He did not provide from us except the recourse upon Your^{azwj} obedience, and help for the materials

¹⁰³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 21

¹⁰⁴ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 22

of Your^{-azwj} Grace; and he had exposed himself by his striving for Your^{-azwj} Pleasure, and sought Your^{-azwj} Love by his strength’.

فَقَالَ لِلْمَلَائِكَةِ الْمُؤَكَّلِينَ بِحَدِيثِ الشُّهُورِ مَاذَا تَقُولُونَ فِي هَذِهِ الشَّهَادَةِ هَذَا الْعَبْدُ

He^{-azwj} would be Saying to the Angels allocated with these months: “What is that which you are saying with regards to these testimonies for this servant?”

فَيَقُولُونَ يَا رَبَّنَا صَدَقَ رَجَبٌ وَ شَعْبَانُ وَ شَهْرُ رَمَضَانَ مَا عَرَفْنَاهُ إِلَّا مُتَقَلِّبًا فِي طَاعَتِكَ مُجْتَهِدًا فِي طَلَبِ رِضَاكَ صَائِرًا فِيهِ إِلَى الْبَرِّ وَ الْإِحْسَانِ

So they would be saying, ‘O our Lord^{-azwj}! Rajab, and Shaban and the months of Ramazan speak the truth. We do not recognise him except as being attentive in Your^{-azwj} obedience, striving in seeking Your^{-azwj} Pleasure, coming during it to the righteousness and the favours.

وَ لَقَدْ كَانَ يُوصِلُهُ إِلَى هَذِهِ الشُّهُورِ فَرِحًا مُبْتَهَجًا أَمَلٌ فِيهَا رَحْمَتَكَ وَ رَجَا فِيهَا عَفْوَكَ وَ مَغْفِرَتَكَ وَ كَانَ بِمَا مَنَعْتَهُ فِيهَا مُتَمَتِّعًا وَ إِلَى مَا نَدَبْتَهُ إِلَيْهِ فِيهَا مُسْرِعًا
لَقَدْ صَامَ بَطْنِيهِ وَ فَرَجِهِ وَ سَمْعِهِ وَ بَصَرِهِ وَ سَائِرِ جَوَارِحِهِ

And he used to be, at the arrival of these months, happy, beaming, and wished for Your^{-azwj} Mercy during these, and hoped for Your^{-azwj} Pardoning and Your^{-azwj} Forgiveness during these. And he used to be reluctant during these from what You^{-azwj} had Forbidden, and was quick to lament during these to what You^{-azwj} had Commanded him to do. He had Fasted (deprived) his belly, and his private parts, and his hearing, and his vision, and the rest of his body parts.

وَ لَقَدْ ظَمِيَ فِي نَهَارِهَا وَ نَصَبَ فِي لَيْلِهَا وَ كَثُرَتْ نَفَقَاتُهُ فِيهَا عَلَى الْفُقَرَاءِ وَ الْمَسَاكِينِ وَ عَظُمَتْ أَيَادِيهِ وَ إِحْسَانُهُ إِلَى عِبَادِكَ صَحْبَهَا أَكْرَمَ صُحْبَةٍ وَ وَدَعَهَا أَحْسَنَ تَوَدُّعٍ أَقَامَ بَعْدَ انْسِلَاحِهَا عَنْهُ عَلَى طَاعَتِكَ وَ لَمْ يَهْتِكْ عِنْدَ إِذْبَارِهَا سُورَ حُرْمَاتِكَ فَيَعْمَ الْعَبْدُ هَذَا

And he had been thirsty during their days, and established (for Salat) during their nights, and he had frequented during these, spending upon the poor and the needy, and great was his assistance and his favours to Your^{-azwj} servants. He was most honouring to his companions and bid them excellent farewell. After their separation, he stood upon Your^{-azwj} obedience and did not violate the veils of Your^{-azwj} Sacredness behind them. So this one is the best of the servants’.

فَعِنْدَ ذَلِكَ يَأْمُرُ اللَّهُ تَعَالَى بِهَذَا الْعَبْدِ إِلَى الْجَنَّةِ فَتَلْقَاهُ مَلَائِكَةُ اللَّهِ بِالْحَبَاءِ وَ الْكَرَامَاتِ وَ يَحْمِلُونَهُ عَلَى نُجْبِ النُّورِ وَ حُبُولِ النَّوَاقِ وَ يَصِيرُ إِلَى نَعِيمٍ لَا يَنْفَدُ وَ دَارٍ لَا تَبِيدُ- لَا يَخْرُجُ سَكَّانَهَا وَ لَا يَهْرَمُ شُبَّانُهَا وَ لَا يَنْشِيبُ وُلْدَانُهَا وَ لَا يَنْفَدُ سُورُورُهَا وَ حُبُورُهَا وَ لَا يَبْلَى جَدِيدُهَا وَ لَا يَنْحَوِلُ إِلَى الْعُمُومِ سُورُورُهَا-
لَا يَمْسُهُمْ فِيهَا نَصَبٌ وَ لَا يَمْسُهُمْ فِيهَا لُغُوبٌ

During that, Allah^{-azwj} the Exalted would Command with this servant to (be taken to) the Paradise, and the Angels would meet him with the gifts, and the honour, and they would be carrying him upon the rides of lights, and shining ‘Buraaq’ (rides), and he would come to a Bliss never depleting, and a house not perishing nor would its settlers be exited from, nor would its youths be aging, nor would its children becoming youths, nor would its joy and its happiness run out, nor would its freshness wear out, nor would its joy be transformed into the gloominess, nor would toil touch them in it, nor would tiredness touch them in it.

قَدْ أَمِنُوا الْعَذَابَ وَ كُفُّوا سُوءَ الْحِسَابِ وَ كَرِّمَ مُنْقَلِبُهُمْ وَ مَتَوَاهِمُ.

They would have been secured from the Punishment, and restrained from the evil Reckoning, and having to move from their resting places”.¹⁰⁵

24- ين، كتاب حسين بن سعيد و النوادر عَنْ فَضَالَةَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص رَجَبٌ شَهْرُ الْإِسْتِغْفَارِ لِأُمَّتِي أَكْثَرُوا فِيهِ الْإِسْتِغْفَارَ فَإِنَّهُ عَفْوٌ رَحِيمٌ وَ شَعْبَانُ شَهْرِي

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – from Fazalat, from Ismail Bin Abu Ziyad,

‘From Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘For my^{saww} community, Rajab is a month for seeking the Forgiveness. They should frequently be seeking the Forgiveness in it for He^{azwj} Forgiving, Merciful, and Shaban is my^{saww} month.

اسْتَكْبَرُوا فِي رَجَبٍ مِنْ قَوْلِ اسْتَغْفِرُ اللَّهَ وَ سَلُوا اللَّهَ الْإِقَالََةَ وَ التَّوْبَةَ فِيمَا مَضَى وَ الْعِصْمَةَ فِيمَا بَقِيَ مِنْ آجَالِكُمْ

In Rajab frequent from the words, ‘I seek Forgiveness of Allah^{azwj}’, and ask Allah^{azwj} for the dismissal (Forgiveness) and the repentance regarding what has passed, and the fortification in what remains from your terms of life.

وَ سُمِّيَ شَهْرُ رَجَبٍ شَهْرَ اللَّهِ الْأَصَبِّ لِأَنَّ الرَّحْمَةَ عَلَى أُمَّتِي تُصَبُّ صَبًّا فِيهِ وَ يُقَالُ الْأَصَمُّ لِأَنَّهُ كَفَى فِيهِ عَنِ الْقِتَالِ الْمُشْرِكِينَ وَ هُوَ مِنَ الشُّهُورِ الْحُرَمِ.

And month of Rajab has been names as ‘The Pouring month of Allah^{azwj}’, because the Mercy is Poured upon my^{saww} community with an abundant pouring during it, and it is called the ‘Deaf’ (silence), because there is a prohibition in it from battling the Polytheists, and it is from the sacred months”.¹⁰⁶

25- ضا، فقه الرضا عليه السلام أَبِي عَنْ جَعْفَرٍ عَنْ أَبِيهِ أَنَّ عَلِيًّا ع كَانَ يُعْجِبُهُ أَنْ يُفْرَخَ الرَّجُلُ نَفْسَهُ فِي أَرْبَعِ لَيَالٍ مِنَ السَّنَةِ- لَيْلَةَ الْفِطْرِ وَ لَيْلَةَ النَّحْرِ وَ لَيْلَةَ النَّصْفِ مِنْ شَعْبَانَ وَ أَوَّلَ لَيْلَةٍ مِنْ شَهْرِ رَجَبٍ.

(The book) ‘Fiqh Al-Reza^{asws}’, may the greeting be upon him^{asws} – ‘From Ja’far^{asws}, from his^{asws} father^{asws}: ‘Ali^{asws} used to be pleased with the man if he were to free himself in four nights from the year – the night of Al-Fitr, and the night of the sacrifice, and night of the middle of Shaban, and the first night of a month of Rajab”.¹⁰⁷

26- قل، إقبال الأعمال زُوِي أَنَّ رَجُلًا مَرَّ بِرَجُلٍ أَعْمَى مُثْعَدٍ فَقَالَ أَمَا كَانَ هَذَا يَسْأَلُ اللَّهَ تَعَالَى الْعَافِيَةَ

(The book) ‘Iqbal Al Amaal’ –

‘It is reported, ‘A blind crippled man. He said, ‘Couldn’t this one have asked Allah^{azwj} the Exalted for the well-being?’

¹⁰⁵ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 23

¹⁰⁶ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 24

¹⁰⁷ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 25

فَقِيلَ لَهُ أَمَا تَعْرِفُ هَذَا هَذَا الَّذِي مَحَلَّهُ بُرَيْقٌ

It was said to him, 'Don't you recognise this one? This is the one whom Bureyq had cursed!'

وَكَانَ اسْمُ بُرَيْقٍ عِيَاضًا فَقَالَ ادْعُ لِي عِيَاضًا

And a name of Bureyq was Iyaz. He said, 'Call Iyaz to me!'

فَدَعَاهُ فَقَالَ ذَاكَ أُخْرَى أَنْ تُحَدِّثَنَا

He called him. He said, 'It is worthier if you were to narrate to us'.

قَالَ إِنَّ بَنِي الضَّبَّعَاءِ كَانُوا عَشْرَةً وَكَانَتْ أُخْتُهُمْ تَحْتِي فَأَرَادُوا أَنْ يَنْزِعُوهَا مِنِّي فَنَشَدْتُهُمُ اللَّهُ تَعَالَى وَ الْقُرْآنَةَ وَ الرَّحِمَ فَأَبَوْا إِلَّا أَنْ يَنْزِعُوهَا مِنِّي فَأَمَهَلْتُهُمْ حَتَّى دَخَلَ رَجَبٌ مُضَرَّ شَهْرُ اللَّهِ الْمُحَرَّمِ

He said, 'The clan of Zay'a were ten, and their sister was under (married to) me. They wanted to snatch her away from me. I adjured them with Allah^{-azwj} the Exalted and the Quran and the kinship. They refused except that they would snatch her away from me. I respited them until a month of Rajab, the sacred month of Allah^{-azwj}, entered.

فَقُلْتُ اللَّهُمَّ أَدْعُوكَ دُعَاءَ جَاهِدًا عَلَى بَنِي الضَّبَّعَاءِ فَانْزِكْ وَاحِدًا كَسِيرَ الرَّجْلِ وَ دَعُهُ قَاعِدًا أَعْمَى ذَا قَبَدٍ يَعْنِي الْقَائِدَ

I said, 'O Allah^{-azwj}! I supplicate to you an earnest supplication against the clan of Zay'a. Leave one of them with a broken leg, and leave him crippled, blind, with shackles, meaning the chain!'

أَقُولُ وَ رَأَيْتُ فِي رِوَايَةٍ أُخْرَى عِوَضَ اللَّهُمَّ يَا رَبِّ

I (the narrator) am saying, 'And I saw in another report instead, 'O Allah^{-azwj}, O Lord^{-azwj}!'

قَالَ فَهَلَكُوا جَمِيعًا لَيْسَ هَذَا-

He (the narrator) said, 'They all died, not this one'.

فَقَالَ بِاللَّهِ مَا رَأَيْتُ كَالْيَوْمِ حَدِيثًا أَعْجَبَ

He said, 'By Allah^{-azwj}, I have not seen any stranger narration like I have today!'

فَقَالَ رَجُلٌ مِّنَ الْقَوْمِ أَمْ فَلَا أَحَدِيَّتِكَ بِأَعْجَبَ مِنْ هَذَا

A man from the group said, 'Shall I narrate to you with a narration stranger than this?'

قَالَ حَدِّثْ حَتَّى يَسْمَعَ الْقَوْمُ

He said, 'Narrate, until the group hears!'

قَالَ إِنِّي كُنْتُ مِنْ حَيٍّ مِنْ أَحْبَاءِ الْعَرَبِ فَمَاتُوا كُلُّهُمْ فَأَصَبْتُ مَوَارِيثَهُمْ فَاذْتَجَعْتُ حَيًّا مِنْ أَحْبَاءِ الْعَرَبِ يُقَالُ هُمْ بَنُو مُؤَمِّلٍ كُنْتُ بِهِنَّ زَمَانًا طَوِيلًا ثُمَّ إِتَمَّ أَرَادُوا أَخَذَ مَالِي فَنَاشَدْتُهُمْ اللَّهُ تَعَالَى فَأَبَوْا إِلَّا أَنْ يَنْتَزِعُوا مَالِي

He said, 'I was from a tribe from the Arab tribes. All of them died and I attained their inheritances. So, I sought to belong to a tribe from the Arab tribes call the clan of Muwammil. I was with them for a long time. Then they wanted to seize my wealth. I adjured them with Allah^{-azwj} the Exalted, but they refused except that they would be snatching my wealth.

وَ قَدْ كَانَ رَجُلٌ مِنْهُمْ يُقَالُ لَهُ رِبَاحٌ فَقَالَ يَا بَنِي مُؤَمِّلٍ جَائِكُمْ وَ خَفِيرُكُمْ لَا يَنْبَغِي لَكُمْ أَخْذَ مَالِهِ

And there was a man from them call Rabah. He said, 'O clan of Muwammil! Your neighbour and your refugee. It is not befitting for you to take his wealth!'

قَالَ فَأَخَذُوا مَالِي فَأَمْتَهُلْتُهُمْ حَتَّى دَخَلَ رَجَبٌ مُضَرَّ شَهْرُ اللَّهِ الْمُحَرَّمِ فَقُلْتُ اللَّهُمَّ أَرْهَأْ عَنِّي الْمُوَمِّلِ وَ اِزِمْ عَلَيَّ أَقْفَانِيهِمْ بِمِكَتَلٍ بِصَحْرَةٍ أَوْ عَرَضٍ جَيْشٍ جَحْفَلٍ إِلَّا رِبَاحًا إِنَّهُ لَمْ يَفْعَلْ

He said, 'They took my wealth. I respited them until a month of Rajab, the sacred month of Allah^{-azwj}, entered. I said, 'O Allah^{-azwj}! Remove it from the clan of Muwammil and Pelt severely upon their backs with rocks or an onslaught by a large army, except Rabah, for he did not do it!'

أَقُولُ وَ رَأَيْتُ فِي رِوَايَةٍ أُخْرَى عَوَضَ اللَّهُمَّ يَا رَبِّ أَشْفَانِي بَنُو الْمُؤَمِّلِ فَارِمُ ثُمَّ ذَكَرَهَا تَمَامَهَا

I (narrator) am saying, 'And I saw in another report instead, 'O Allah^{-azwj}, O Lord^{-azwj}! The clan of Muwammil have wronged me, so Pelt' – and mentioned the whole of it.

قَالَ فَبَيْنَمَا هُمْ يَسِيرُونَ فِي أَصْلِ جَبَلٍ أَوْ فِي سَفْحِ جَبَلٍ إِذْ تَدَاعَى عَلَيْهِمُ الْجَبَلُ فَهَلَكُوا جَمِيعًا إِلَّا رِبَاحًا فَإِنَّهُ نَجَّاهُ اللَّهُ تَعَالَى

He said, 'When they were travelling in a base of a mountain or in a slope of a mountain when the mountain collapsed upon them. They all died except Rabah, for Allah^{-azwj} the Exalted Saved him'.

فَقَالَ وَ اللَّهُ مَا رَأَيْتُ كَالْيَوْمِ حَدِيثًا أَعْجَبَ

He said, 'By Allah^{-azwj}! I have not seen any stranger narration like I have today!'

فَقَالَ رَجُلٌ مِنَ الْقَوْمِ أَ فَلَا أَحَدِيَّتِكَ بِأَعْجَبَ مِنْ ذَلِكَ

A man from the group said, 'Shall I narrated to you with a narration strange than that?'

فَقَالَ حَدِّثْ حَتَّى يَسْمَعَ الْقَوْمُ

He said, 'Narrate until the group hears!'

فَقَالَ إِنَّ أَبِي وَ عَمِّي وَرَبَّنَا أَبَاهُمَا فَاسْرَعَ عَمِّي فِي الَّذِي لَهُ وَ بَقِيَ مَالِي فَأَرَادَ بَنُوهُ أَنْ يَنْزِعُوا مَالِي فَنَاشَدْتُهُمُ اللَّهُ تَعَالَى وَ الْقَرَابَةَ وَ الرَّحِمَ فَأَبَوْا إِلَّا أَنْ يَنْزِعُوا مَالِي فَنَاشَدْتُهُمُ اللَّهُ تَعَالَى فَأَمَهَلْتُهُمْ حَتَّى دَخَلَ رَجَبٌ مُضَرَّ شَهْرُ اللَّهِ الْمُحَرَّمِ

He said, 'My father and my paternal uncle inherited from their fathers. My uncle was quick (in spending) that which was for him, and my wealth remained. His sons wanted to snatch my wealth from me. I adjured them with Allah^{-azwj} the Exalted, and the relationship and the kinship. They refused except that they would snatch my wealth. I adjured them with Allah^{-azwj} the Exalted. I respited them until Rajab, the sacred month of Allah^{-azwj} entered.

فَقُلْتُ -

اللَّهُمَّ رَبُّ كُلِّ آمِنٍ وَ خَائِفٍ
إِنَّ الْخُنَاعِيَّ أَمَا تُفَاصِفُ
فَاجْمَعْ لَهُ الْإِحْنَةَ إِلَّا لَأَطْفَ
وَ سَامِعًا نِدَاءَ كُلِّ هَاتِفٍ
لَمْ يُعْطِنِي الْحَقُّ وَ لَمْ يُنَاصِفْ
بَيْنَ الْقِرَانِ السَّوِّءِ وَ التَّرَاصِفِ

I said, (a poem), 'O Allah^{-azwj}, Lord^{-azwj} of every secured and fearful one, and Listener of a call of every caller! Al Khunaie has not given me the rights and has not been fair, so Gather the hostility to him. Let there be no harmony or alignment between the evil generations!'

قَالَ فَبَيْنَمَا بَنُوهُ وَ هُمْ عَشْرَةٌ فِي بئرٍ إِذَا انْهَارَتْ عَلَيْهِمُ الْبئرُ وَ كَانَتْ قُبُورُهُمْ

He said, 'While his sons, and they were ten, were in a well, when the well collapsed upon them and it became their graves'.

فَقَالَ بِاللَّهِ مَا رَأَيْتُ كَالْيَوْمِ حَدِيثًا أَعْجَبَ

He said, 'By Allah^{-azwj}! I have not seen a narration stranger like I have today!'

فَقَالَ الْقَوْمُ أَهْلُ الْجَاهِلِيَّةِ كَانَ يُصْنَعُ بِهِمْ مَا تَرَى فَأَهْلُ الْإِسْلَامِ أُخْرَى بِذَلِكَ

He (the narrator) said, 'The people were of the pre-Islamic period. It was done with them what you see. The people of Al-Islam are more befitting with that!'

فَقَالَ إِنَّ أَهْلَ الْجَاهِلِيَّةِ كَانَ اللَّهُ يُصْنَعُ بِهِمْ مَا تَسْمَعُونَ لِيُحْجَزَ بَعْضُهُمْ عَنْ بَعْضٍ وَ إِنَّ اللَّهَ جَعَلَ السَّاعَةَ مَوْعِدَ أَهْلِ الْإِسْلَامِ وَ السَّاعَةَ أَدهَى وَ أَمْرٌ.

He said, 'The people of the pre-Islamic period, Allah^{-azwj} Did with them that you have heard, in order to prevent them from harming one another, and Allah^{-azwj} has Made the Hour as an appointment for the people of Al-Islam, **and the Hour would be more grievous, more bitter (for them) [54:46]**'¹⁰⁸ (not a Hadeeth)

¹⁰⁸ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 26

27- كِتَابُ فَضَائِلِ الْأَشْهُرِ الثَّلَاثَةِ، عَنِ الْمُظَفَّرِ بْنِ جَعْفَرِ بْنِ الْمُظَفَّرِ الْعُلَوِيِّ السَّمَرْقَنْدِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْعُودِ الْعَيَّاشِيِّ عَنِ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ إِشْكِيْبٍ عَنِ مُحَمَّدِ بْنِ عَلِيِّ الْكُوَيْبِيِّ عَنِ أَبِي حَمِيَلَةَ الْمُفَضَّلِيِّ بْنِ صَالِحٍ عَنِ أَبِي رُحْمَةَ الْحَضْرَمِيِّ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ إِذَا كَانَ يَوْمَ الْقِيَامَةِ نَادَى مُنَادٍ مِنْ بَطْنَانِ الْعَرْشِ أَيُّنَ الرَّجَبِيِّونَ

(The book) 'Fazaail Al Ash'har Al Salasa' – from Al Muzaffar Bin Ja'far Bin Al Muzaffar Bin Al Alawy Al Samarqandy, from Ja'far Bin Muhammad Bin Masoud Al Abbasy, from his father, from Al-Husayn Bin Ashkeyb, from Muhammad Bin Ali Al Kufi, from Abu Jameela Al Mufazzal Bin Salih, from Abu Rumha Al Hazramy who said,

'I heard Ja'far^{-asws} Bin Muhammad^{-asws} saying: 'When it will be the Day of Qiyamah, a caller will call out from interior of the Throne: 'Where are the 'Rajabiyoun' (observers of Rajab)?'

فَيَقُومُ أَنَاسٌ يُضِيءُ وُجُوهُهُمْ لِأَهْلِ الْجَمْعِ عَلَى رُءُوسِهِمْ يَبْجَانُ الْمَلِكِ مُكَلَّلَةً بِالذُّرِّ وَالْيَاقُوتِ مَعَ كُلِّ وَاحِدٍ مِنْهُمْ أَلْفٌ مَلِكٍ عَنِ يَمِينِهِ وَ أَلْفٌ مَلِكٍ عَنِ يَسَارِهِ وَ يَقُولُونَ هَيْبَةً لَكَ كَرَامَةُ اللَّهِ عَزَّ وَ جَلَّ يَا عَبْدَ اللَّهِ

Some people would stand up. Their faces will illuminate for the gathered people. Upon their heads will be crowns of the kings embedded with the gems and the sapphire. With every one of them will be a thousand Angels on his right, and a thousand Angels of his left, and they will be saying: 'Congratulations! For you are the honours of Allah^{-azwj} Mighty and Majestic, O servant of Allah^{-azwj}!

فَيَأْتِي الْبَدَاءُ مِنْ عِنْدِ اللَّهِ جَلَّ جَلَالُهُ عِبَادِي وَإِمَائِي وَعِزِّي وَ جَلَالِي لِأَكْرَمِنِّ مَثْوَاهُمْ وَ لِأَجْرَلِنِّ عَطَايَاهُمْ وَ لِأَوْتِيئَتِكُمْ مِنَ الْجَنَّةِ عُزْفًا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعْمَ أَجْرُ الْعَامِلِينَ

The call will come from the Presence of Allah^{-azwj}, Majestic is His^{-azwj} Majesty: "My^{-azwj} servants and My^{-azwj} maids! By My^{-azwj} Might and My^{-azwj} Majestic, I^{-azwj} shall honour your abodes, and I^{-azwj} shall Make your awards plentiful, and I^{-azwj} Make your homeland from the Paradise to be **high places in the Paradise, the rivers flowing beneath these, being eternally therein. Splendid is the Recompense of the workers [29:58].**

إِنِّكُمْ تَطَوَّعْتُمْ بِالصَّوْمِ لِي فِي شَهْرِ عَظَمْتِ حُرْمَتِهِ وَ أَوْجِبْتُ حَقَّهُ مَلَائِكَتِي أَدْخِلُوا عِبَادِي وَإِمَائِي الْجَنَّةَ

You had volunteered with the fasting for Me^{-azwj} in a month I^{-azwj} have Magnified its sanctity and have Obligated its right. My^{-azwj} Angels! Enter My^{-azwj} servants and My^{-azwj} maids into the Paradise!"

ثُمَّ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع هَذَا لِمَنْ صَامَ مِنْ رَجَبٍ شَيْئاً وَ لَوْ يَوْمًا وَاحِداً فِي أَوَّلِهِ أَوْ وَسَطِهِ أَوْ آخِرِهِ.

Then Ja'far^{-asws} Bin Muhammad^{-asws} said: 'This is for one who fasts something from Rajab, and even if it is one day in its beginning, or its middle, or its end".¹⁰⁹

28- وَ مِنْهُ، عَنِ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَيْمِ الْقَزْوِينِيِّ عَنِ أَبِيهِ عَنِ أَحْمَدَ بْنِ عَلِيِّ الْأَنْصَارِيِّ عَنِ عَبْدِ السَّلَامِ بْنِ صَالِحِ الْهَرَوِيِّ قَالَ قَالَ عَلِيُّ بْنُ مُوسَى الرِّضَا ع مَنْ صَامَ أَوَّلَ يَوْمٍ مِنْ رَجَبٍ رَضِيَ اللَّهُ عَنْهُ يَوْمَ يَلْقَاهُ وَ مَنْ صَامَ يَوْمَيْنِ مِنْ رَجَبٍ رَضِيَ اللَّهُ عَنْهُ يَوْمَ يَلْقَاهُ وَ مَنْ صَامَ ثَلَاثَةَ أَيَّامٍ مِنْ رَجَبٍ رَضِيَ اللَّهُ عَنْهُ وَ أَرْضَاهُ وَ أَرْضَى عَنْهُ حُصَمَاءَهُ يَوْمَ يَلْقَاهُ

And from him, from Usman Bin Abdullah Bin Tameem Al Qazwiny, from his father, from Ahmad Bin Ali Al Ansari, from Abdul Salam Bin Salih Al Harwy who said,

‘Ali^{-asws} Bin Musa Al-Reza^{-asws} said: ‘One who fasts the first day of Rajab, Allah^{-azwj} will be Pleased with him on the Day he meets Him^{-azwj}; and one who fasts two days of Rajab, Allah^{-azwj} will be Pleased with him on the Day he meets Him^{-azwj}; and one who fasts three days of Rajab, Allah^{-azwj} will be Pleased with him on the Day he meets Him^{-azwj} and Please him, and Pleased his disputants on his behalf on the Day he meets Him^{-azwj}!

وَمَنْ صَامَ سَبْعَةَ أَيَّامٍ مِنْ رَجَبٍ فُتِحَتْ أَبْوَابُ السَّمَاوَاتِ السَّبْعِ لِرُوحِهِ إِذَا مَاتَ حَتَّى يَصِلَ إِلَى الْمَلَكُوتِ الْأَعْلَى وَ مَنْ صَامَ ثَمَانِيَةَ أَيَّامٍ مِنْ رَجَبٍ فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةِ وَ مَنْ صَامَ مِنْ رَجَبٍ حَمْسَةَ عَشَرَ يَوْمًا قَضَى اللَّهُ عَزَّ وَ جَلَّ لَهُ كُلَّ حَاجَةٍ إِلَّا أَنْ يَسْأَلَهُ فِي مَأْتَمٍ أَوْ فِي قَطِيعَةٍ رَجِمَ

And one who fasts seven days of Rajab, doors of the seven skies will be opened for his soul when he dies, until he arrives to the exalted kingdoms; and one who fasts eight days of Rajab, the eight doors of Paradise will be opened for him; and one who fasts fifteen days of Rajab, Allah^{-azwj} Mighty and Majestic will Fulfil for him every need except if he asks Him^{-azwj} regarding a sin, or regarding cutting a kinship.

وَ مَنْ صَامَ شَهْرَ رَجَبٍ كُلَّهُ خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ وَ أُعْتِقَ مِنَ النَّارِ وَ دَخَلَ الْجَنَّةَ مَعَ الْمُصْطَفَيْنِ الْأَخْيَارِ.

And one who fasts a month of Rajab, all of it, will emerge from his sins to be like the day his mother had given him birth, and will be liberated from the Hellfire and enter the Paradise with the **best of the Selected ones [38:47]**.¹¹⁰

29- قل، إقبال الأعمال فأما عوض الصوم فقد رأينا و رويننا بإسنادنا إلى محمد بن يعقوب الكليني و غيره عن الصادقين ع أن الصدقة على مسكين يبدل من الطعام يقوم مقام يوم من مندوبات الصيام

(The book) ‘Iqbal Al-Amaal’ – As for compensation of the fasting, we have seen and are reporting with our chains to Muhammad Bin Yaqoub Al-Kulayni and others from Al-Sadiqeyn^{-asws} (5th and the 6th Imam^{-asws}): ‘The charity to the needy ones with a ‘Mudd’ from the food will stand in a place on a Day of the recommended fasting’.

و روي عوض عن يوم الصوم درهم.

And it is reported that a compensation of a day of fasting is a Dirham”.¹¹¹

30- كتاب فضائل الأشهر الثلاثة، عن جماعة من أصحابه عن أبي الحسين عبيد الله بن محمد بن جعفر القصباني البغدادي عن أبي عيسى عبيد الله بن الفضل بن هلال و كان أهل المصنر يسمون شيطان الطاق لإيمانه رحمه الله عن عبد الله بن بحر البلوي عن إبراهيم بن عبيد الله بن الفضل بن العلاء المدني عن فاطمة بنت عبد الله بن إبراهيم بن الحسين

The book ‘Fazaail Al Ash’har Al Salasa’ – From a group of our companions, from Abu Al-Hassan Ubeydullah Bin Muhammad Bin Ja’far Al Qasbany Al Baghdadi, from Abu Isa Ubdydullah Bin Al Fazl Bin Hilal, and he was from the people of Egypt named as ‘The Satan of Al Taaq’ due to his beliefs, may Allah^{-azwj} Mercy him, from Abdullah

¹¹⁰ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 28

¹¹¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 29

Bin Bajr Al Balwy, from Ibrahim Bin Ubeydullah Bin Al Fazl Bin Al A'la Al Madany, from Fatima Bint Abdullah Bin Ibrahim Bin Al-Husayn.

وَعَنْ جَمَاعَةٍ مِنْ أَصْحَابِهِ عَنْ أَبِي الْحُسَيْنِ عُبَيْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ جَعْفَرِ الْقَصَبَانِيِّ عَنْ أَبِي مُحَمَّدٍ الْحُسَيْنِ بْنِ سَيِّفِ الْعَدْلِيِّ عَنْ عَلِيِّ بْنِ يَعْقُوبَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْمُبَارَكِ الْأَنْصَارِيِّ الْبَلَوِيِّ عَنْ إِبْرَاهِيمَ بْنِ عُبَيْدِ اللَّهِ بْنِ الْعَلَاءِ الْمَدَنِيِّ عَنْ فَاطِمَةَ بِنْتِ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ بْنِ الْحُسَيْنِ

And from a group of his companions, from Abu Al-Husayn Ubeydullah Bin Muhammad Bin Ja'far Al Qasbany, from Abu Muhammad Al-Husayn Bin Sayf Al Adl, from Ali Bin Yaqoub, from Abdullah Bin Muhammad Bin Mahfouz Bin Al Mubarak Al Ansari Al Balwy, from Ibrahim Bin Ubeydullah Bin Al A'ala Al Madany, from Fatima Bin Abdullah Bin Ibrahim Bin Al-Husayn.

وَعَنْ أَبِي مُحَمَّدٍ الْحُسَيْنِ بْنِ حَمَزَةَ الْعَلَوِيِّ رَه عَنْ أَبِي غَانِمٍ إِسْمَاعِيلَ بْنِ عَبْدِ الرَّحْمَنِ الْحَارِثِيِّ بِمَكَّةَ عَنْ أَبِي مُحَمَّدٍ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْعَلَوِيِّ عَنْ إِبْرَاهِيمَ بْنِ عُبَيْدِ اللَّهِ بْنِ الْعَلَاءِ وَ عَنْ حَمَزَةَ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ أَبِي الْحُسَيْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ الدِّيَنْوَرِيِّ عَنْ يَعْقُوبَ بْنِ نُعَيْمِ بْنِ عَمْرٍو بْنِ قَرْقَارَةَ عَنْ جَعْفَرِ بْنِ أَحْمَدَ بْنِ عَبْدِ الْمُجْتَبَرِ الْيَنْبُغِيِّ بِالْمَدِينَةِ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ عُبَيْدِ اللَّهِ بْنِ الْعَلَاءِ عَنْ فَاطِمَةَ بِنْتِ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ

And from Abu Muhammad Al-Hassan Bin Hamza Al Alawy, from Abu Ghanim Ismail Bin Abdul Rahman Al Harisy at Makkah, from Abu Muhammad Abdullah Bin Muhammad Al Alawy, from Ibrahim Bin Ubeydullah Bin Al A'ala, and from Hamza Bin Muhammad Bin Ahmad Bin Ja'far Bin Muhammad Bin Zayd Bin Ali son of Al-Hassan^{asws} Bin Ali Bin Abu Talib^{asws}, from Abu Al-Husayn Muhammad Bin Al-Hassan Al Deynawary, from Yaqoub Bin Nueym Bin Amro Bin Farqara, from Ja'far Bin Ahmad Bin Abdull Jabbar Al Yan'ui at Al Medina, from his father, from Ibrahim Bin Ubeydullah Bin Al A'ala, from Fatima Bin Abdullah Bin Ibrahim.

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ فُلُوَيْهِ عَنْ أَبِي عَيْسَى عُبَيْدِ اللَّهِ بْنِ الْفَضْلِ بْنِ مُحَمَّدِ بْنِ هِلَالِ الطَّائِفِيِّ عَنْ أَبِي مُحَمَّدٍ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْعَلَوِيِّ عَنْ إِبْرَاهِيمَ بْنِ عُبَيْدِ اللَّهِ بْنِ الْعَلَاءِ عَنْ فَاطِمَةَ بِنْتِ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ الْحُسَيْنِيِّ قَالَتْ لَمَّا قَتَلَ أَبُو الدَّوَانِيقِ عَبْدَ اللَّهِ بْنِ الْحُسَيْنِ بَعْدَ قَتْلِ ابْنَيْهِ مُحَمَّدٍ وَ إِبْرَاهِيمَ

And from Ja'far Bin Muhammad Bin Qawlawayh, from Abu Isa Ubeydullah Bin Al Fazl Bin Muhammad Bin Hilal Al Taie, from Abu Muhammad Abdullah Bin Muhammad Al Alawy, from Ibrahim Bin Ubeydullah Bin Al A'ala, from Fatima Bint Abdullah Bin Ibrahim Al-Husayn, she said when Abu Al Deynawary killed Abdullah Bin Al-Hassan after killing his two sons Muhammad and Ibrahim'.

وَعَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ إِسْحَاقَ بْنِ الْحُسَيْنِ بْنِ إِسْحَاقَ بْنِ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَنْ أَبِي جَعْفَرِ مُحَمَّدِ بْنِ حَمَزَةَ بْنِ الْحُسَيْنِ بْنِ سَعِيدِ الْمَدِينِيِّ عَنْ أَبِيهِ عَنْ أَبِي مُحَمَّدٍ الْبَلَوِيِّ عَنْ إِبْرَاهِيمَ بْنِ عُبَيْدِ اللَّهِ بْنِ الْعَلَاءِ عَنْ فَاطِمَةَ بِنْتِ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ بْنِ الْحُسَيْنِ بَعْدَ قَتْلِ ابْنَيْهِ مُحَمَّدٍ وَ إِبْرَاهِيمَ

And from Muhammad Bin Al-Hassan Bin Is'haq Bin Al-Husayn Bin Is'haq son of Musa Bin Ja'far^{asws} Bin Muhammad Bin Ali^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali Bin Abu Talib^{asws}, from Abu Ja'far Muhammad Bin Hamza Bin Al-Husayn Bin Saeed Al Madainy, from his father, from Abu Muhammad Abdullah Bin Muhammad Al Balwy, from Ibrahim Bin Ubeydullah Bin A'ala, from Fatima Bint Abdullah Bin Ibrahim Bin Al-Husayn after the killing of his two sons Muhammad and Ibrahim.

حُلَّ ابْنِي دَاوُدَ بْنِ الْحُسَيْنِ مِنَ الْمَدِينَةِ مُكْبَلًا بِالْحَدِيدِ مَعَ بَنِي عَمِّهِ الْحُسَيْنِيِّينَ إِلَى الْعِرَاقِ فَعَابَ عَنِّي حِينًا وَ كَانَ هُنَاكَ مَسْجُونًا فَانْقَطَعَ خَبْرُهُ وَ أُغْمِيَ أَثَرُهُ وَ كُنْتُ أَدْعُو اللَّهَ وَ أَنْتَضِعُ إِلَيْهِ وَ أَسْأَلُهُ خَلَاصَهُ

(She said), 'My son Dawood Bin Al-Husayn was carried from Al-Medina shackled with the iron, along with sons of his uncle, the Hasanid (syeds) to Al-Iraq. He was absent from me for a times and he had been imprisoned over there. His news was cut off, and I was blind from his trace,

and I used to supplicate to Allah^{-azwj} and beseeching to Him^{-azwj} and asking Him^{-azwj} to Rescue him.

وَاسْتَعِينُ بِإِخْوَانِي مِنَ الرُّهَادِ وَالْعِبَادِ وَأَهْلِ الْجِدِّ وَالْإِجْتِهَادِ وَأَسْأَلُهُمْ أَنْ يَدْعُوا اللَّهَ لِي أَنْ يَجْمَعَ بَيْنِي وَبَيْنَ وَلَدِي قَبْلَ مَوْتِي فَكَانُوا يَفْعَلُونَ وَلَا يُفَصِّرُونَ بِي ذَلِكَ وَكَانَ يَتَّصِلُ أَنَّهُ قَدْ قُتِلَ وَ يَقُولُ قَوْمٌ لَا قَدْ بُنِيَ عَلَيْهِ أُسْطُوَانَةٌ مَعَ بَنِي عَمِّهِ

And I sought assistance with my brethren, from the ascetics and the worshippers, and the people of efforts and the struggle, and I asked them to supplicate to Allah^{-azwj} for me to gather between me and my son before my death. They were doing so and were not being deficient in that, and it was reported that he had been killed, and a group of people said, 'No, a pillar has been built upon him along with sons of his uncle!'

فَتَعَظَّمْتُ مُصِيبَتِي وَاسْتَدَّ حُزْنِي وَ لَا أَرَى لِدُعَائِي إِجَابَةً وَ لَا لِمَسْأَلَتِي نُجْحًا فَضَاقَ بِذَلِكَ ذُرْعِي وَ كَبُرَتْ سِنِّي وَ دَقَّ عَظْمِي وَ صِرْتُ إِلَى حَدِّ الْيَأْسِ مِنْ وَلَدِي لِضَعْفِي وَ انْقِصَاءِ عُمْرِي

My difficulties magnified and my grief intensified, and I did not see an Answer for my supplications nor any success for my request. My arms were constricted, and my age was older, and my bones became thinner, and I came to the limit of despair from my son due to my weakness and coming to end of my life.

قَالَتْ ثُمَّ إِنِّي دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع وَ كَانَ عَلِيلاً فَلَمَّا سَأَلْتُهُ عَنْ حَالِهِ وَ دَعَوْتُ لَهُ وَ هَمَمْتُ بِالْإِنْصِرَافِ قَالَ لِي يَا أُمَّ دَاوُدَ مَا الَّذِي بَلَغَكَ عَنْ دَاوُدَ

She said, 'Then I entered to see Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws}, and he^{-asws} was ill. When I asked him^{-asws} about his^{-asws} state and had supplicated for him^{-asws} and thought of leaving, he^{-asws} said to me: 'O Umm Dawood! What is that which has reached you about Dawood?'

وَ كُنْتُ قَدْ أَرْضَعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ بِلَبَنِهِ فَلَمَّا ذَكَرَهُ لِي بِكَيْثٍ وَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَيْنَ دَاوُدُ- دَاوُدُ مُحْتَبَسٌ بِالْعِرَاقِ وَ قَدْ انْقَطَعَ عَنِّي خَبْرُهُ وَ يَسْتُ مِنْ الْإِجْتِمَاعِ مَعَهُ وَ إِنِّي لَشَدِيدَةٌ الشَّوْقِ إِلَيْهِ وَ التَّلَهُفِ عَلَيْهِ وَ أَنَا أَسْأَلُكَ الدُّعَاءَ لَهُ فَإِنَّهُ أَحْوَكُ مِنَ الرِّضَاعَةِ

And I had fed milk to Ja'far^{-asws} Bin Muhammad^{-asws} (when young). When he^{-asws} mentioned him (Dawood) to me, I cried and said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Where is Dawood? Dawood was imprisoned in Al-Iraq and his news was cut off from me and I despaired from being united with him, and I am intensely longing for him and eager to (see) him, and I asked you^{-asws} for the supplicating for him, for he is your^{-asws} foster brother!'

قَالَتْ فَقَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا أُمَّ دَاوُدَ فَأَيْنَ أَنْتِ عَنْ دُعَاءِ الْإِسْتِفْتَاكِ وَالْإِجَابَةِ وَالنَّجَاحِ وَ هُوَ الدُّعَاءُ الْمُسْتَجَابُ الَّذِي لَا يُجْحَبُ عَنِ اللَّهِ عَزَّ وَ جَلَّ وَ لَا لِصَاحِبِهِ عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى ثَوَابٌ دُونَ الْجَنَّةِ

She said, 'Abu Abdullah^{-asws} said to me: 'O Umm Dawood! Where are you from 'Dua Al-Istiftah', and the Response and the success? And it is the Answered supplication which is not veiled from Allah^{-azwj} Mighty and Majestic, nor for its supplicater is there any Reward in the Presence of Allah^{-azwj} Blessed and Exalted, anything less than the Paradise'.

قَالَتْ قُلْتُ وَ كَيْفَ لِي بِهِ يَا ابْنَ الْأَطْهَارِ الصَّادِقِينَ

She said, 'I said, 'And how can it be for me with (supplicating) it, O son^{-asws} of the Pure, the truthful ones?'

قَالَ يَا أُمَّ دَاوُدَ فَقَدْ دَنَا هَذَا الشَّهْرُ الْحَرَامُ يُرِيدُ عَ شَهْرَ رَجَبٍ وَ هُوَ شَهْرٌ مُبَارَكٌ عَظِيمٌ الْحُرْمَةُ مَسْمُوعٌ الدُّعَاءُ فِيهِ فَصُومِي مِنْهُ ثَلَاثَةَ أَيَّامٍ - الثَّلَاثَ عَشَرَ وَ الرَّابِعَ عَشَرَ وَ الْخَامِسَ عَشَرَ وَ هِيَ الْأَيَّامُ الْبَيضُ

He^{-asws} said: 'O Umm Dawood! This sacred months is approaching (he^{-asws} intended month of Rajab), and it is a Blessed month of mighty sanctity. The supplication is heard in it, therefore fast three days from it – the 13th, and the fourteenth, and the fifteenth, and these are the 'days of brightness'.

ثُمَّ اغْتَسَلِي فِي يَوْمِ النَّصْفِ مِنْهُ عِنْدَ زَوَالِ الشَّمْسِ وَ صَلَّى الرَّوَالَ ثَمَّانَ رَكَعَاتٍ تُرْسِلِينَ فِيهِنَّ وَ تُحْسِنِينَ رُكُوعَهُنَّ وَ سُجُودَهُنَّ وَ فُتُوهُنَّ تَقْرَأِينَ فِي الرَّكَعَةِ الْأُولَى بِفَاتِحَةِ الْكِتَابِ وَ قُلْنَ يَا أَيُّهَا الْكَافِرُونَ وَ فِي الثَّانِيَةِ قُلْنَ هُوَ اللَّهُ أَحَدٌ وَ فِي السِّتِّ الْبَاقِي مِنَ السُّورِ الْقِصَارِ مَا أَحْبَبْتِ

Then have a ritual bath during the day of the middle of it at midday and pray the midday Salat of eight units, being distinct in these and be excellent of their Ruk'u and their Sajdah and their Qunout, reading in the first unit with Surah Al Fatiha and Al Kafiroun, and in the second Surah Al Tawheed, and in the six rest of the short chapters whatever you love.

ثُمَّ تُصَلِّينَ الظُّهْرَ وَ تَرْكَعِينَ بَعْدَ الظُّهْرِ ثَمَّانَ رَكَعَاتٍ مُحْسِنِينَ رُكُوعَهُنَّ وَ سُجُودَهُنَّ وَ فُتُوهُنَّ وَ لَتَكُنَّ صَلَاتُكَ فِي أَطْهَرِ أَثْوَابِكَ فِي نَيْتِ نَظِيفٍ عَلَى حَصِيرٍ نَظِيفٍ وَ اسْتَعْمَلِي الطِّيبَ فَإِنَّهُ يُحِبُّهُ الْمَلَائِكَةُ وَ اجْهَدِي أَنْ لَا يَدْخُلَ عَلَيْكَ أَحَدٌ يُكَلِّمُكَ أَوْ يَشْغَلُكَ وَ تَرَكَ الدُّعَاءَ الْمُصَيَّبُ أَوْ النَّاسُ

Then you should pray Al-Zohr Salat and eight units of Salat after Al-Zohr, being excellent of their Ruk'u and their Sajdah and their Qunout, and let your Salat be in cleanest of your clothes in a clean room, upon a clean mat, and utilise the perfume for the Angels love it, and struggle for no one to enter to speak to you, or distract you'. (and the author or the people have left out the supplication).

ثُمَّ قَالَ فَإِذَا فَرَعْتَ مِنَ الدُّعَاءِ فَاسْجُدِي عَلَى الْأَرْضِ وَ عَقْرِي خَدَيْكَ عَلَى الْأَرْضِ وَ قُولِي لَكَ سَجَدْتُ وَ بِكَ آمَنْتُ فَارْحَمْ ذُلِّي وَ فَاقِي وَ كَبُوتِي لَوْجَهِي وَ اجْهَدِي أَنْ تَسْحَ عَيْنَاكَ وَ لَوْ مِقْدَارَ ذُبَابٍ دُمُوعاً فَإِنَّهُ آيَةٌ إِجَابَةٍ هَذَا الدُّعَاءِ حُرْقَةُ الْقَلْبِ وَ انْسِكَابُ الْعَبْرَةِ

Then he^{-asws} said: 'When you are free from the supplication, perform Sajdah upon the ground and rub your cheeks upon the earth and say, 'I have done Sajdah to You^{-azwj} and have believed in You^{-azwj}, so Mercy my humiliation and my destitution and my depression of my face, and my struggle. If your eyes fill up with tears and even if a measurement of a fly, it is a sign of Answering of this supplication, movement of the heart and pouring of the tears.

فَاحْطِي مَا عَلَّمْتِكِ ثُمَّ احْذَرِي أَنْ يَخْرُجَ عَنْ يَدَيْكَ إِلَى يَدِ غَيْرِكَ مِمَّنْ يَدْعُو بِهِ لِغَيْرِ حَقِّ فَإِنَّهُ دُعَاءٌ شَرِيفٌ وَ فِيهِ اسْمُ اللَّهِ الْأَعْظَمُ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَ أُعْطِيَ

Memorise what I^{-asws} have taught you, then be careful from it going out from your hand to a hand of someone else, from the one supplicating with it for other than right, for it is a noble

supplication, and in it is the Magnificent Name of Allah^{-azwj} which, whenever supplicated with, is Answered and Granted.

وَلَوْ أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا وَالْبِحَارَ بِأَجْمَعِهَا مِنْ دُونِهَا وَكَانَ ذَلِكَ كُلُّهُ بَيْنَكَ وَبَيْنَ حَاجَتِكَ لَسَهَّلَ اللَّهُ عَزَّ وَجَلَّ الْوُصُولَ إِلَى مَا تُرِيدِينَ
وَاعْطَاكَ طَلِبَتِكَ وَقَضَى لَكَ حَاجَتَكَ وَبَلَّغَكَ آمَالَكَ

And even if the skies and the earth were closed, and the oceans as a whole from below it, and all that was between you and your need, Allah^{-azwj} Mighty and Majestic will Facilitate it to what you want and Grant you your request, and Fulfil your need for you, and make you reach your wishes.

وَ لِكُلِّ مَنْ دَعَا بِهَذَا الدُّعَاءِ الإِجَابَةُ مِنَ اللَّهِ تَعَالَى ذَكَرًا كَانَ أَوْ أُنْثَى وَ لَوْ أَنَّ الْجِنَّ وَالْإِنْسَ أَعْدَاءَ لَوْلَدِكَ لَكَفَاكَ اللَّهُ مُؤْتِنَتَهُمْ وَ أَحْرَسَ عَنْكَ أَلْسِنَتَهُمْ وَ
ذَلَّلَ لَكَ رِقَابَهُمْ إِنْ شَاءَ اللَّهُ

And for every one supplicating with this supplication is the Answer from Allah^{-azwj} the Exalted, be he male or female, and even if the Jinn and the humans were enemies of your son, Allah^{-azwj} will Suffice you of their efforts and Mute their tongues from you, and Humbles their necks to you, if Allah^{-azwj} so Desires!

قَالَتْ أُمُّ دَاوُدَ فَكَتَبَ لِي هَذَا الدُّعَاءَ وَ انْصَرَفْتُ إِلَى مَنْزِلِي وَ دَخَلَ شَهْرُ رَجَبٍ فَتَوَخَّيْتُ الأَيَّامَ وَ صُمْتُهَا وَ دَعَوْتُ كَمَا أَمَرَنِي وَ صَلَّيْتُ الْمَغْرِبَ وَ
العِشَاءَ الأَخْرَةَ وَ أَفْطَرْتُ ثُمَّ صَلَّيْتُ مِنَ اللَّيْلِ مَا سَنَخَ لِي وَ بَيْتٌ فِي لَيْلِي

Umm Dawood said, 'He^{-asws} wrote this supplication for me and I left to go to my house, and a month of Rajab entered. I was careful of the days and I fasted them, and I supplicated just as he^{-asws} had instructed me, and I prayed Al-Maghrib and Al-Isha the last Salat, then I prayed from the night what was easy for me and I slept in my night.

وَ رَأَيْتُ فِي نَوْمِي مَا صَلَّيْتُ عَلَيْهِ مِنَ الْمَلَائِكَةِ وَ الأنبياءِ وَ الشُّهَدَاءِ وَ الأَبْدَالِ وَ العِبَادِ وَ رَأَيْتُ النَّبِيَّ ص فَإِذَا هُوَ يَقُولُ يَا بُنَيَّةُ يَا أُمَّ دَاوُدَ أَنْبِشِرِي فَكُلِّي
مَنْ تَرَيْنَ أَعْوَانِكَ وَ شَفَعَاؤِكَ وَ كُلُّ مَنْ تَرَيْنَ يَسْتَعْفِرُونَ لَكَ وَ يُبَشِّرُونَكَ بِنُجْحِ حَاجَتِكَ فَأَنْبِشِرِي بِمَغْفِرَةِ اللَّهِ وَ رِضْوَانِهِ فَجَزَيْتَ خَيْرًا عَنْ نَفْسِكَ وَ أَنْبِشِرِي
بِحِفْظِ اللَّهِ لَوْلَدِكَ وَ رَدِّهِ عَلَيْكَ إِنْ شَاءَ

And I saw in my dream what I had prayed upon, from the Angels, and the Prophets^{-as}, and the martyrs, and the substitutes, and the worshippers, and I saw the Prophet^{-saww} and he^{-saww} was saying: 'O daughter! O Umm Dawood! Receive glad tidings, for every one you have seen are your supporters and your interceders, and every one you have seen are seeking Forgiveness for you and are giving you glad tidings of success with your needs! Receive glad tidings of the Forgiveness of Allah^{-azwj} and His^{-azwj} Satisfaction for you have been Rewarded goodly for yourself, and receive glad tidings of Protection by Allah^{-azwj} for your son and he will return to you, if Allah^{-azwj} so Desires!'

قَالَتْ أُمُّ دَاوُدَ فَانْتَبَهْتُ مِنْ نَوْمِي فَوَ اللَّهُ مَا مَكَّنْتُ بَعْدَ ذَلِكَ إِلَّا بِمُقَدَّارِ مَسَافَةِ الطَّرِيقِ مِنَ الْعِرَاقِ لِلرَّكَّابِ الْمُجِدِّ الْمُسْرِعِ حَتَّى قَدِمَ عَلَيَّ دَاوُدَ

Umm Dawood said, 'I woke up alarmed from my sleep. By Allah^{-azwj}! I did not remain after that except a measurement of a travel from Al-Iraq for the rider, the diligent, the swift, until Dawood arrived to me'.

فَقَالَ يَا أُمَّةَ إِنِّي لَمُحْتَبَسٌ بِالْعِرَاقِ فِي أَضْيَقِ الْمَحَابِسِ وَ عَلَيَّ ثِقْلُ الْحَدِيدِ وَ أَنَا فِي حَالِ الْإِيَّاسِ مِنَ الْخُلَاصِ إِذْ نَمْتُ فِي لَيْلَةِ النَّصْفِ مِنْ رَجَبٍ فَرَأَيْتُ الدُّنْيَا قَدْ خُفِضَتْ لِي حَتَّى رَأَيْتُكَ فِي حَصِيرٍ فِي صَلَاتِكَ وَ حَوْلَكَ رِجَالٌ رُؤُوسُهُمْ فِي السَّمَاءِ وَ أَرْجُلُهُمْ فِي الْأَرْضِ عَلَيْهِمْ ثِيَابٌ خُضْرٌ يُسَبِّحُونَ مِنْ حَوْلِكَ

He said, 'O mother! I was imprisoned at Al-Iraq in the narrowest of the prisons and upon me were heavy irons, and I was in the state of despair from being freed in the night of the middle of Rajab. I saw the world to have been reduced for me until I saw you being in a mat in your Salat, and around you were such men, their heads were in the sky and their legs were in the earth. Upon them were green clothes. They were glorifying (Allah^{-azwj}) from around you.

وَ قَالَ قَائِلٌ جَمِيلُ الْوَجْهِ جَلِيئُهُ جَلِيئَةُ النَّبِيِّ ص نَظِيفُ الثَّوْبِ طَيِّبُ الرَّيْحِ حَسَنُ الْكَلَامِ فَقَالَ يَا ابْنَ الْعَجُوزَةِ الصَّالِحَةِ أَبَشِرْ فَقَدْ أَجَابَ اللَّهُ عَزَّ وَ جَلَّ دُعَاءَ أُمَّكَ

And a speaker of a beautiful face, his garment was garment of the Prophet^{-saww}, clean clothes, aromatic perfume excellent speech, said, 'O son of the old righteous woman! Receive glad tidings, for Allah^{-azwj} Mighty and Majestic has Answered a supplication of your mother!'

فَأَنْتَهَيْتُ فَإِذَا أَنَا بِرَسُولِ أَبِي الدَّوَانِيقِ فَأَدْخَلْتُ عَلَيْهِ مِنَ اللَّيْلِ فَأَمَرَ بِفَكِّ حَدِيدِي وَ الْإِحْسَانِ إِلَيَّ وَ أَمَرَ لِي بِعَشْرَةِ آلَافٍ دِرْهَمٍ وَ أَنْ أُحْمَلَ عَلَيَّ نَجِيْبٍ وَ اسْتَسْعَى بِأَشَدِّ السَّيْرِ فَأَسْرَعْتُ حَتَّى وَصَلْتُ إِلَى الْمَدِينَةِ

I woke up alarmed, and there I was with a messenger of Abu Al-Dawaneeq (the caliph). I was entered to see him at night. He ordered with freeing my chains and the favouring to me, and he ordered with ten thousand Dirhams for me, and I was carried upon a fine camel and travelled at the most arduous pace. I quickened until I arrived to the city'.

قَالَتْ أُمُّ دَاوُدَ فَمَضَيْتُ بِهِ إِلَى أَبِي عَبْدِ اللَّهِ ع فَسَلَّمَ عَلَيْهِ وَ حَدَّثَهُ بِحَدِيثِهِ فَقَالَ لَهُ الصَّادِقُ ع إِنَّ أَبَا الدَّوَانِيقِ رَأَى فِي النَّوْمِ عَلَيَّ ع يَقُولُ لَهُ أَطْلِقْ وَلَدِي وَ إِلَّا لَأَلْفَيْتُكَ فِي النَّارِ وَ رَأَى كَأَنَّ تَحْتِ قَدَمَيْهِ النَّيِّرَانَ فَاسْتَيْقِظَ وَ قَدْ سَقَطَ فِي يَدِهِ فَأَطْلَقَكَ.

Umm Dawood said, 'I went with him to Abu Abdullah^{-asws}. He greeted unto him^{-asws} and narrated his story. Al-Sadiq^{-asws} said to him: 'Abu Al-Dawaneeq saw in his dream Ali^{-asws} saying to him: 'Free my son or else I^{-asws} will cast you into the Hellfire!' And he saw as if the flames were beneath his feet, so he woke up and regretted upon his deeds, so he freed you"¹¹²

31- كِتَابُ النَّوَادِرِ، لِقَضَلِ اللَّهِ بْنِ عَلِيِّ الْحُسَيْنِيِّ الرَّاَوْنَدِيِّ قَالَ أَحْمَدُ بْنُ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ الْوَاحِدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِخْرَامٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ عَنْ شَبَابَةَ بْنِ سَوَّارٍ عَنْ هِشَامِ بْنِ حَسَّانَ عَنِ الْحَسَنِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَدْرَكَ شَهْرَ رَجَبٍ فَلَاغْتَسَلَ فِي أَوَّلِهِ وَ فِي وَسْطِهِ وَ فِي آخِرِهِ خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ.

The book 'Al Nawadir' of Fazlullah Bin Ali Al-Husayni Al Rawandy who said, 'I am informed by Al-Hassan Bin Muhammad Bin Ibrahim, from Ahmad Bin Ibrahim, from Abdul Wahid Bin Ismail, from Muhammad Bin Al-Hassan, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad, from Muhammad Bin Ahmad, from Muhammad Bin Kharam, from Ahmad Bin Abdullah, from Shababa Bin Sawwar, from Hisham Bin Hassan, from Al-Hassan who said,

¹¹² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 30

‘Rasool-Allah^{-saww} said: ‘One who comes across a month of Rajab, let him have a ritual bath in its beginning, and its middle, and it is end. He will emerge from his sins to be like the day his mother had given him birth’’.¹¹³

32- وَ مِنْهُ، عَنْ أَبِي الْمَحَاسِينِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ عَمِّهِ عَنْ مُحَمَّدِ بْنِ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ إِبْرَاهِيمَ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ صَالِحٍ عَنِ الْوَلِيدِ بْنِ مُسْلِمٍ عَنْ عَامِرِ بْنِ شَيْبَةَ قَالَ سَمِعْتُ رَجُلًا يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ فِي الْجَنَّةِ قَصْرًا لَا يَدْخُلُهُ إِلَّا صَوْمًا رَجَبٍ.

And from him, from Abu Al Mahasin, from Abu Abdullah, from his uncle, from Muhammad Bin Al Abbas, from Al-Husayn Bin Ali, from Ibrahim Bin Al-Husayn, from Safwan Bin Salih, from Al Waleed Bin Muslim, from Aamir Bin Shibl who said, ‘I heard a man narrating from Anas Bin Malik (well known fabricator), he said,

‘Rasool-Allah^{-saww} said: ‘In the Paradise there is a castle no one can enter it except the ones fasting in Rajab’’.¹¹⁴

33- وَ مِنْهُ، عَنْ أَبِي الْمَحَاسِينِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ عَبْدِ الصَّمَدِ عَنْ عَلِيٍّ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ أَبِي شَيْبَةَ عَنْ جُبَيْرِ بْنِ جَبَايَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا جَاءَ شَهْرُ رَجَبٍ جَمَعَ الْمُسْلِمِينَ حَوْلَهُ وَ قَامَ فِيهِمْ خَطِيبًا فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ ذَكَرَ مَنْ كَانَ قَبْلَهُ مِنَ الْأَنْبِيَاءِ ع فَصَلَّى عَلَيْهِمْ

And from him, from Abu Al Mahasin, from Abu Abdullah, from Abdul Samad, from Ali Bin Abdullah, from Ahmad Bin Muhammad, from Usman Bin Abu Shayba, from Hubeyr Bin Jabaya, from Abdullah Bin Al Abbas who said,

‘It was so, whenever a month of Rajab came, Rasool-Allah^{-saww} gathered the Muslims around him, and he^{-saww} stood among them to address. He^{-saww} praised Allah^{-azwj} and extolled upon Him^{-azwj}, and he^{-saww} mentioned the ones from the Prophets^{-as} who were before him^{-saww}. He^{-saww} sent Salawaat upon them^{-as}.

ثُمَّ قَالَ أَيُّهَا الْمُسْلِمُونَ قَدْ أَظَلَّكُمْ شَهْرٌ عَظِيمٌ مُبَارَكٌ وَ هُوَ شَهْرُ الْأَصْبِ يَصُبُّ فِيهِ الرَّحْمَةُ عَلَى مَنْ عَبَدَهُ إِلَّا عَبْدًا مُشْرِكًا أَوْ مُظْهَرَ بَدْعَةٍ فِي الْإِسْلَامِ

Then he^{-saww} said: ‘O you Muslims! A mighty Blessed month is shading you, and it is the month of ‘Pouring’. The Mercy is Poured upon the one who worships (during) it, except a Polytheist or a manifester of the innovation in Al-Islam!

أَلَا إِنَّ فِي شَهْرِ رَجَبٍ لَيْلَةً مَنْ حَرَّمَ النَّوْمَ عَلَى نَفْسِهِ وَ قَامَ فِيهَا حَرَّمَ اللَّهُ جَسَدَهُ عَلَى النَّارِ وَ صَافَحَهُ سَبْعُونَ أَلْفَ مَلَكٍ وَ يَسْتَغْفِرُونَ لَهُ إِلَى يَوْمِ مِثْلِهِ فَإِنَّ عَادَ عَادَتِ الْمَلَائِكَةُ

Indeed! In a month of Rajab there is a night, one who deprives the sleep upon himself and stands in it, Allah^{-azwj} will Prohibits his body upon the Hellfire, and seventy thousand Angels will shake his hand, and they will be seeking Forgiveness for him up to the day similar to it. If he repeats, the Angels will return’.

ثُمَّ قَالَ مَنْ صَامَ يَوْمًا وَاحِدًا مِنْ شَهْرِ رَجَبٍ أَوْ مِنْ فَرْعِ الْأَكْبَرِ وَ أُجِيرَ مِنَ النَّارِ.

¹¹³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 31

¹¹⁴ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 32

Then he^{-saww} said: ‘One who fasts one day of a month of Rajab will be secured from the greatest panic, and will be sheltered from the Hellfire!’¹¹⁵

34- وَ مِنْهُ، عَنْ أَبِي الْمُحَاسِنِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الصَّمَدِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ الْمُثَنَّى عَنْ عَفَّانَ بْنِ مُسْلِمٍ عَنْ أَبِي عَوَّانَةَ عَنْ أَبِي بَشِيرٍ عَنْ مَيْمُونِ بْنِ مِهْرَانَ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى اخْتَارَ مِنَ الْكَلَامِ أَرْبَعَةً وَ مِنَ الْمَلَائِكَةِ أَرْبَعَةً وَ مِنَ الْأَنْبِيَاءِ أَرْبَعَةً وَ مِنَ الصَّادِقِينَ أَرْبَعَةً وَ مِنَ الشُّهَدَاءِ أَرْبَعَةً وَ مِنَ النِّسَاءِ أَرْبَعَةً وَ مِنَ الْأَيَّامِ أَرْبَعَةً وَ مِنَ الْبِقَاعِ أَرْبَعَةً

And from him, from Abu Al Mahasin, from Abu Abdullah, from Abdullah Bin Abdul Samad, from Ahmad Bin Muhammad, from Al-Husayn Al Musanna, from Affan Bin Muslim, from Abu Awana, from Abu Bishr, from Maymoun Bin Mihran, from Ibn Abbas,

‘From the Prophet^{-saww} having said: ‘Allah^{-azwj} Blessed and Exalted Chose from the speech, four, and from the Angels, four, and from the Prophets, four, and from the truthful, four, and from the martyrs, four, and from the women, four, and from the days, four, and from the spots, four.

فَأَمَّا خَيْرُهُ مِنَ الْكَلَامِ فَسُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ فَمَنْ قَالَهُمَا عَقِبَتْ كُلُّ صَلَاةٍ كَتَبَ اللَّهُ لَهُ عَشْرَ حَسَنَاتٍ وَ مَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ وَ رَفَعَ لَهُ عَشْرَ دَرَجَاتٍ

As for His^{-azwj} Choice from the speech – ‘Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest!’ One who says it as a follow-up of every Salat, Allah^{-azwj} will Write ten good deeds for him, and Delete ten evil deeds from him, and Raise ten ranks for him.

وَ أَمَّا خَيْرُهُ مِنَ الْمَلَائِكَةِ- فَجِبْرِئِيلُ وَ ميكائيلُ وَ إِسْرَافِيلُ وَ عِزْرَائِيلُ

And as for His^{-azwj} Choice from the Angels – Jibraeel^{-as}, and Mikaeel^{-as}, and Israfeel^{-as}, and Izraeel^{-as}.

وَ أَمَّا خَيْرُهُ مِنَ الْأَنْبِيَاءِ فَاخْتَارَ إِبْرَاهِيمَ خَلِيلًا وَ مُوسَى كَلِيمًا وَ عِيسَى رُوحًا وَ مُحَمَّدًا حَبِيبًا

And as for His^{-azwj} Choice from the Prophets^{-as}. He^{-azwj} Chose Ibrahim^{-as} as friend, and Musa^{-as} as a converser, and Isa^{-as} as Spirit, and Muhammad^{-saww} as Beloved.

وَ أَمَّا خَيْرُهُ مِنَ الصَّادِقِينَ فَيُوسُفُ الصَّادِقُ وَ حَبِيبُ النَّجَّارِ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ-

And as for His^{-azwj} Choice from the truthful – Yusuf^{-as} the truthful, and Habeeb Al Najjar, (and Momin of the people of Pharaoh^{-la}), and Ali Bin Abu Talib^{-as}.

وَ أَمَّا خَيْرُهُ مِنَ الشُّهَدَاءِ فَيَحْيَى بْنُ زَكَرِيَّا وَ جُرْجِيسُ النَّبِيِّ وَ حَمْرَةُ بْنُ عَبْدِ الْمُطَّلِبِ وَ جَعْفَرُ الطَّيَّارِ

And as for His^{-azwj} Choice from the martyrs – Yahya Bin Zakariya^{-as}, and Jarjees^{-as} the Prophet^{-as}, and Hamza Bin Abdul Muttalib^{-as}, and Ja’far Al Tayyar^{-as}.

¹¹⁵ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 33

وَأَمَّا خَيْرُهُ مِنَ النِّسَاءِ فَمَرْيَمُ بِنْتُ عِمْرَانَ وَ آسِيَةُ بِنْتُ مُزَاهِمٍ امْرَأَةُ فِرْعَوْنَ وَ فَاطِمَةُ الزَّهْرَاءُ وَ خَدِيجَةُ بِنْتُ حُوَيْلِدٍ

And as for His^{-azwj} Choice from the women – Maryam Bint Imran^{-as}, and Aasiya Bint Muzahim^{-as} wife of Pharaoh^{-la}, and Fatima Al Zahra^{-asws}, and Khadeeja Bint Khuwaylid^{-as}.

وَأَمَّا خَيْرُهُ مِنَ الشُّهُورِ فَرَجَبٌ وَ ذُو الْقَعْدَةِ وَ ذُو الْحِجَّةِ وَ الْمُحَرَّمُ وَ هِيَ الْأَرْبَعُ الْحُرُمُ

And as for His^{-azwj} choice from the months – Rajab, Zul Qa'dah, and Zul Hijjah, and Al Muharram, and these four are the sacred.

وَأَمَّا خَيْرُهُ مِنَ الْأَيَّامِ فَيَوْمُ الْفِطْرِ وَ يَوْمُ عَرَفَةَ وَ يَوْمُ الْأَضْحَى وَ يَوْمُ الْجُمُعَةِ

And as for His^{-azwj} Choice from the days – the day of Al Fitr, and the day of Arafaa, and the day of Al Azha, and the day of Friday.

وَأَمَّا خَيْرُهُ مِنَ الْبِقَاعِ فَمَكَّةُ وَ الْمَدِينَةُ وَ بَيْتُ الْمَقْدِسِ وَ فَارَ التُّورُ بِالْكُوفَةِ

And as for His^{-azwj} Choice from the spots – Makkah, and Al Medina, and Bayt al Maqdis, and the overflowed over at Al Kufa (for the flood of Noah^{-as}).

وَ إِنَّ الصَّلَاةَ بِمَكَّةَ بِمِائَةِ أَلْفِ صَلَاةٍ وَ بِالْمَدِينَةِ بِخَمْسِ وَ سَبْعِينَ أَلْفَ صَلَاةٍ وَ بِبَيْتِ الْمَقْدِسِ بِخَمْسِينَ أَلْفَ صَلَاةٍ وَ بِالْكُوفَةِ بِخَمْسِ وَ عِشْرِينَ أَلْفَ صَلَاةٍ.

And the Salat prayed at Makkah (equates to) a thousand Salat(s), and at Al Medina (equates to) seventy-five thousand Salat(s), and Bayt Al Maqdis (equates to) fifty thousand Salat(s), and at Al Kufa (equates to) twenty-five thousand Salat (s)".¹¹⁶

35- وَ مِنْهُ، عَنْ أَبِي الْمَحَاسِنِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ سَهْلِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحِيمِ عَنْ عَبْدِ اللَّهِ بْنِ يَعْقُوبَ عَنْ إِسْحَاقَ بْنِ مَيْمُونٍ عَنِ الْقَاسِمِ بْنِ خَلْفٍ قَالَ: سَأَلَ رَجُلٌ كَعْبَ الْأَخْبَارِ فَقَالَ يَا كَعْبُ إِنِّي سَمِعْتُ رَجُلًا يَقُولُ مَنْ قَرَأَ أَلْنَ هُوَ اللَّهُ أَحَدًا مِائَةً مَرَّةً فِي كُلِّ يَوْمٍ مِنْ رَجَبٍ بَنَى اللَّهُ لَهُ عِشْرِينَ أَلْفَ قَصْرِ فِي الْجَنَّةِ مِنْ دَرٍّ وَ يَأْفُوتِ أَ نَصَدِّقُ ذَلِكَ

And from him, from Abu Al Mahasin, from Abu Abdullah, from Muhammad Bin Ahmad, from Sahl Bin Abdullah, from Abdullah Bin Abdul Raheem, from Ubeydullah Bin Yaqoub, from Is'haq Bin Maymoun, from Al Qasim Bin Khalaf who said,

'A man asked Ka'ab Al Ahbaar. He said, 'O Ka'ab! I heard a man saying, 'One who reads Surah Al Tawheed one hundred times during every day of Rajab, Allah^{-azwj} will Build for him a thousand castles in the Paradise of gems and sapphire. Shall I believe that?'

فَقَالَ كَعْبُ نَعَمْ أَوْ عَجِبْتَ مِنْ ذَلِكَ وَ عِشْرِينَ أَلْفَ أَلْفٍ وَ مَا لَا يُحْصَى مِنْ ذَلِكَ

Ka'ab said, 'Yes, and you are surprised from that? And twenty million, and what cannot be counted from that!'

¹¹⁶ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 34

ثُمَّ قَرَأَ كَعْبٌ مَنْ ذَا الَّذِي يُفْرِضُ اللَّهُ قَرْضاً حَسَناً فَيُضَاعِفُهُ لَهُ أَضْعَافاً كَثِيراً فَالْكَثِيرُ مِنَ اللَّهِ مَنْ يُجْصِيهِ.

Then Ka'ab read, **Who is it that who will lend to Allah a goodly loan, so He will Multiply it for him manifold? [2:245].** The manifold from Allah^{-azwj}, who can count it?"¹¹⁷ (not a Hadeeth)

36- وَ مِنْهُ، عَنْ أَبِي الْمَحَاسِينِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ عَمِّهِ أَبِي عَمْرٍو الزَّاهِدِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ أَبِي الْحَسَنِ الْقَارِي عَنِ الْحَسَنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ لَيْثٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ وَهَبِ بْنِ مُنَبِّهِ وَ هِيَ لِثَلَاثٍ بَقِيْنَ مِنْ رَجَبٍ وَ هِيَ لَيْلَةُ الْبَعْثِ وَ لَيْلَةُ الْمِعْرَاجِ فَمَنْ صَلَّى تِلْكَ اللَّيْلَةَ اثْنَتَيْ عَشْرَةَ رَكْعَةً يَتْرَأُ فِي كُلِّ رَكْعَةٍ فَاتِحَةَ الْكِتَابِ وَ ثَلَاثَ مَرَّاتٍ فُلَّهُ هُوَ اللَّهُ أَحَدٌ فَإِذَا فَرَّغَ مِنْ صَلَاتِهِ صَلَّى عَلَى النَّبِيِّ ص مِائَةَ مَرَّةٍ وَ قَالَ اللَّهُمَّ اغْفِرْ لِي وَ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ مِائَةَ مَرَّةٍ ثُمَّ يَتْرَأُ فَاتِحَةَ الْكِتَابِ أَرْبَعَ مَرَّاتٍ وَ فُلَّهُ هُوَ اللَّهُ أَحَدٌ أَرْبَعَ مَرَّاتٍ

And from, from Abu Al Mahasin, from Abu Abdullah, from his uncle Abu Amro Al Zahid, from Ahmad Bin Muhammad, and Abu Al-Hassan Al Qary, from Al-Hassan Bin Ahmad, from Muhammad Bin Lays, from Muhammad Bin Muslim, from Wahab Bin Munabbih,

‘And it is for three nights remaining from Rajab (27th of the month), and it is night of the Prophet-hood, and the night of Mi'raj (ascension). Then one who prays that night twelve units of Salat, reading in each unit Surah Al Fatiha, and Surah Al Tawheed three times, when he is free from his Salat, he should send Salawaat upon the Prophet^{-saww} on hundred times, and he should say, ‘O Allah^{-azwj}! Forgive (sins) for me, and for the believing men and the believing women’ – one hundred times.

ثُمَّ يَقُولُ اللَّهُمَّ أَنْتَ رَبِّي لَا شَرِيكَ لَكَ وَ لَا أُشْرِكُ بِكَ شَيْئاً أَرْبَعَ مَرَّاتٍ

Then he should say, ‘O Allah^{-azwj}! You^{-azwj} are my Lord^{-azwj}! There is no associate for You^{-azwj} nor do I associate anything with You^{-azwj}’ – four times.

ثُمَّ يَقُولُ- سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ أَرْبَعَ مَرَّاتٍ

Then he should say, ‘Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest, and there is neither might nor strength except with Allah^{-azwj} the Exalted the Magnificent’ – four times.

كَتَبَ اللَّهُ لَهُ عِبَادَةَ عِشْرِينَ سَنَةً وَ بَرَاءَةً مِنَ النَّارِ وَ اسْتِحَابَ دَعَا [دُعَاؤُهُ] مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَحِمَ أَوْ هَلَكَ قَوْمٌ.

Allah^{-azwj} will Write for him worship of twenty years and freedom pass from the Hellfire, and Answer his supplication(s) for as long as he does not supplicate for a sin, or cutting a kinship, or destruction of a people”¹¹⁸.

37- وَ مِنْهُ، عَنْ أَبِي الْمَحَاسِينِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّبِيعِ عَنْ عَبْدِ اللَّهِ بْنِ مُعَاوِيَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَلِكٍ عَنْ ثُوْبَانَ قَالَ: كُنَّا مُخْذِقِينَ بِالنَّبِيِّ فِي مَعْبَرَةٍ فَوَقَفَ ثُمَّ مَرَّ ثُمَّ وَقَفَ ثُمَّ مَرَّ فَعُلْتُ بِأَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ مَا وَفُوفُكَ بَيْنَ هَؤُلَاءِ الْعُبُورِ

¹¹⁷ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 35

¹¹⁸ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 36

And from him, from Abu Al Mahasin, from Abu Abdullah, from Abdullah Bin Abdul Samad, from Ahmad Bin Muhammad, from Umar Bin Al Rabie, from Abdullah Bin Muawiya, from Abdullah Bin Malik, from Sowban who said,

'We were staring at the Prophet^{-saww} in a graveyard. He^{-saww} paused, then passed by, then paused, then passed by. I said, 'May by father and my mother be (sacrificed for) you^{-saww}, O Rasool-Allah^{-saww}! What is your^{-saww} pausing between these graves?'

فَبَكَى رَسُولُ اللَّهِ بُكَاءً شَدِيداً وَ بَكَينَا فَلَمَّا فَرَغَ قَالَ يَا تَوْبَانُ هَؤُلَاءِ يُعَذَّبُونَ فِي قُبُورِهِمْ سَمِعْتُ أَنِينَهُمْ فَرِحْتُهُمْ وَ دَعَوْتُ اللَّهَ أَنْ يُخَفِّفَ عَنْهُمْ فَفَعَلَ فَلَوْ صَامُوا هَؤُلَاءِ أَيَّامَ رَجَبٍ وَ قَامُوا فِيهَا مَا عَذَّبُوا فِي قُبُورِهِمْ

Rasool-Allah^{-saww} wept with intense crying, and we cried. When he^{-saww} was free, he^{-saww} said: 'O Sowban! They are being punished in their graves. I^{-saww} heard their groans, so I^{-saww} pitied them and supplicated to Allah^{-azwj} to Lighten (the punishment) from them. He^{-azwj} Did so. Had they fasted days of Rajab and stood in it they would not have been punished in their graves!'

فَقُلْتُ يَا رَسُولَ اللَّهِ- صِيَامُهُ وَ قِيَامُهُ أَمَانٌ مِنْ عَذَابِ الْقَبْرِ

I said, 'O Rasool-Allah^{-saww}! Fasting it and standing it (for Salat) is security from punishment of the grave?'

قَالَ نَعَمْ يَا تَوْبَانُ وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا مَا مِنْ مُسْلِمٍ وَ لَا مُسْلِمَةٍ يَصُومُ يَوْماً مِنْ رَجَبٍ وَ قَامَ لَيْلَةً يُرِيدُ بِذَلِكَ وَجْهَ اللَّهِ تَعَالَى إِلَّا كَتَبَ اللَّهُ لَهُ عِبَادَةً أَلْفِ سَنَةٍ صِيَامٍ نَهَارَهَا وَ قِيَامٍ لَيْلَتِهَا

He^{-saww} said: 'Yes, O Sowban! By the One Who Sent me^{-saww} with the truth as a Prophet^{-saww}! There is none from a Muslim fasting a day of Rajab and stands a night (for Salat) intending the Face of Allah^{-azwj} the Exalted with that, except Allah^{-azwj} will Write for him worship of a thousand years, fasting its days and stand its night!

وَ كَأَنَّمَا حَجَّ أَلْفَ حَجَّةٍ وَ اعْتَمَرَ أَلْفَ عُمْرَةٍ مِنْ مَالٍ حَلَالٍ وَ كَأَنَّمَا غَزَا أَلْفَ غَزْوَةٍ وَ أَعْتَقَ أَلْفَ رَقَبَةٍ مِنْ وُلْدِ إِسْمَاعِيلَ وَ كَأَنَّمَا تَصَدَّقَ بِأَلْفِ دِينَارٍ وَ كَأَنَّمَا اشْتَرَى أُسَارَى أُمَّتِي فَأَعْتَقَهُمْ لِوَجْهِ اللَّهِ وَ كَأَنَّمَا أَشْبَعَ أَلْفَ جَائِعٍ وَ أَمَنَهُ اللَّهُ مِنْ عَذَابِ الْقَبْرِ وَ هَوْلِ مُنْكَرٍ وَ نَكِيرٍ

And it would be as if he has performed a thousand Hajj, and performed a thousand Umrah from Permissible wealth; and it would be as if he has battled in a thousand military expeditions, and liberated a thousand necks from the sons of Ismail^{-as}; and it would be as if he has donated a thousand Dinars in charity; and it would be as if he had bought captives of my^{-saww} community and freed them for the Face of Allah^{-azwj}, and it would be as if he had satiated a thousand hungry ones, and Allah^{-azwj} will Secure him from punishment of the grave and horrors of Munkar and Nakeer'.

قِيلَ يَا رَسُولَ اللَّهِ ص هَذَا النَّوَابُ كُلُّهُ لِمَنْ صَامَ يَوْماً وَاحِداً أَوْ قَامَ لَيْلَةً مِنْ شَهْرِ رَجَبٍ

It was said, 'O Rasool-Allah^{-saww}! This is the Reward, all of it for the one fasts one day, or stands a night (for Salat), from a month of Rajah?'

فَقَالَ رَسُولُ اللَّهِ ص هَذَا لِمَنْ لَا يُنْكَرُ قُدْرَةَ اللَّهِ عَزَّ وَ جَلَّ

Rasool-Allah^{-saww} said: 'This is for one who does not deny the Power of Allah^{-azwj} Mighty and Majestic!'

ثُمَّ قِيلَ يَا رَسُولَ اللَّهِ ثَوَابُ رَجَبٍ أَتْلَعُ أَمْ ثَوَابُ شَهْرِ رَمَضَانَ

Then it was said: 'O Rasool-Allah^{-saww}! Rewards of a month are more extensive or Rewards of a month of Ramazan?'

فَقَالَ رَسُولُ اللَّهِ ص لَيْسَ عَلَى ثَوَابِ رَمَضَانَ قِيَاسٌ وَ لَكِنَّ شَهْرَ رَجَبٍ شَهْرٌ عَظِيمٌ

Rasool-Allah^{-saww} said: 'There is no comparison to Rewards of a month of Ramazan, but a month of Rajab is a mighty month'.

فَقِيلَ فَإِنْ لَمْ يَفْعَلْ عَلَى قِيَامِهِ

It was said, 'Supposing one is not able upon standing it (for Salat)?'

قَالَ مَنْ صَلَّى الْعِشَاءَ الْآخِرَةَ وَ صَلَّى قَبْلَ الْوُتْرِ رَكَعَتَيْنِ بِمَا عَلَّمَهُ اللَّهُ مِنَ الْقُرْآنِ أَوْجُو أَنْ لَا يُبْخَلَ عَلَيْهِ بِحَدِّ الثَّوَابِ

He^{-saww} said: 'One who prays Al Isha the last Salat, and he prays two units Salat before Al Witr with what Allah^{-azwj} has Taught him from the Quran, I^{-saww} hope that He^{-azwj} will not be Stingy upon him with this Reward'.

قَالَ ثَوَابًا مُنْذُ سَمِعْتُ ذَلِكَ مَا تَرَكْتُهُ إِلَّا قَلِيلًا.

Sowban said, 'Since I heard that, I have not neglected it except a little'.¹¹⁹

38- وَ مِنْهُ، عَنْ أَبِي الْمَحَاسِينِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي صَالِحٍ عَنْ سَعْدِ بْنِ سَعِيدٍ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ الْأَعْمَشِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ النَّبِيُّ ص مَنْ صَامَ أَيَّامَ الْبَيْضِ مِنْ رَجَبٍ أَوْ قَامَ لَيْلِيهَا وَ يُصَلِّيَ لَيْلَةَ التَّصَنُّفِ مِائَةَ رَكَعَةٍ يَفْرَأُ فِي كُلِّ رَكَعَةٍ فُلَّ هُوَ اللَّهُ أَحَدٌ عَشْرَ مَرَّاتٍ فَإِذَا فَرَعَّ مِنْ هَذِهِ الصَّلَاةِ اسْتَغْفَرَ سَبْعِينَ مَرَّةً رُفِعَ عَنْهُ شَرُّ أَهْلِ السَّمَاءِ وَ شَرُّ أَهْلِ الْأَرْضِ وَ شَرُّ إِبْلِيسَ وَ جُنُودِهِ

And from him, from Abu Al Mahasin, from Abu Abdullah, from Muhammad Bin Al-Husayn, from Ibrahim Bin Abdullah, from Abdullah Bin Suleyman, from Abu Salih, from Sa'ad Bin Saeed, from Sufyan Al Sowry, from Al amsh, from Saeed Bin Jubeyr, from Ibn Abbas who said,

'The Prophet^{-saww} said: 'One who fasts the days of brightness (13th, 14th & 15th) of Rajab, or stands in its nights and prays on the night of the middle (of Rajab) Salat of one hundred units, reading in every unit Surah Al Tawheed one hundred time, when he is free from the Salat, he should seek Forgiveness seventy times, evil of people of the sky and evil of people of the earth, and evil Iblees^{-la} and his^{-la} army would be raised away from him.

وَ إِنْ مَاتَ فِي هَذَا الشَّهْرِ مَاتَ وَ يَقْضِي اللَّهُ لَهُ أَلْفَ حَاجَةٍ حَمْسُمِائَةٍ مِنْهَا مِنْ حَوَائِجِ الْآخِرَةِ وَ حَمْسُمِائَةٍ مِنْ حَوَائِجِ الدُّنْيَا كُلِّ حَاجَةٍ مَقْضِيَةٌ غَيْرَ مَرْدُودَةٍ

¹¹⁹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 37

And if he dies during this month, he would dies and Allah^{-azwj} will Fulfil a thousand needs of his, five hundred of these from needs of the Hereafter, and five hundred needs from needs of the world, every need fulfilled not rejected.

وَبَنَى اللَّهُ تَعَالَى لَهُ فِي الْجَنَّةِ مِائَةَ قَصْرِ مِنْ زُمُرٍ فِي كُلِّ قَصْرِ مِائَةُ دَارٍ فِي كُلِّ دَارٍ مِائَةُ بَيْتٍ فِي كُلِّ بَيْتٍ مِائَةُ سَرِيرٍ عَلَى كُلِّ سَرِيرٍ مِائَةُ فِرَاشٍ مِنْ أَلْوَانٍ وَ عَلَى كُلِّ فِرَاشٍ زَوْجَةٌ مِنَ الْحُورِ الْعِينِ لِكُلِّ زَوْجَةٍ أَلْفٌ حَاجِبٍ يَدْخُلُ فِي كُلِّ بَيْتٍ أَلْفٌ مَلِكٍ مَعَ كُلِّ مَلِكٍ مَائِدَةٌ عَلَيْهَا أَلْفٌ قِصْعَةٍ فِيهَا أَلْوَانٌ مِنَ الطَّعَامِ

And Allah^{-azwj} the Exalted will Build for him in the Paradise, one hundred castles of emerald, in each castle are one hundred houses, in each house are one hundred rooms, in each room there are one hundred thrones, upon each throne there are one hundred bedspread of a variety of colours, upon each bedspread is a wife from the Maiden Houries, for each wife are a thousand guards. A thousand Angels will enter in each room, with each Angels will be a table, upon it are a thousand baskets wherein are a variety of foods.

وَذَلِكَ كُلُّهُ لِمَنْ صَامَ أَيَّامَ الْبَيْضِ مِنْ رَجَبٍ وَ قَامَ لَيْالِيهَا وَ صَلَّى هَذِهِ الصَّلَاةَ وَ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ.

And that, all of it is for one who fasts the days of brightness of Rajab, and stands its nights, and prays this Salat, and that is easy upon Allah^{-azwj}”¹²⁰

39- وَ مِنْهُ، عَنْ أَبِي الْمَحَاسِنِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الصَّمَدِ عَنْ سَعِيدِ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ عِمْرَانَ عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ عَنْ زَيْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَلَّى لَيْلَةَ التَّصَنُّفِ مِنْ رَجَبٍ عَشْرَ رَكَعَاتٍ يَهْرَأُ فِي كُلِّ رَكَعَةٍ فَاتِحَةَ الْكِتَابِ مَرَّةً وَ قُلْ هُوَ اللَّهُ أَحَدٌ ثَلَاثِينَ مَرَّةً فَإِذَا اسْتَعْفَرَ اللَّهَ وَ سَجَدَ وَ سَبَّحَهُ وَ مَجَّدَهُ وَ كَبَّرَهُ مِائَةَ مَرَّةٍ لَمْ يُكْتَبْ عَلَيْهِ خَطِيئَةٌ إِلَى مِثْلِهَا مِنَ الْقَابِلِ

And from him, from Abu Al Mahasin, from Abdullah Bin Abdul Samad, from Saeed Bin Muhammad, from Ismail Bin Ibrahim, from Abdullah Bin Imran, from Ismail Bin Ja'far, from Zayd Bin Abdullah, from his father Anas Bin Malik (well-known fabricator) who said,

‘Rasool-Allah^{-saww} said: ‘One who prays ten units Salat the night of middle of Rajab, reading in every unit Surah Al Fatiha one, and Surah Al Tawheed thirty times, when he seeks Forgiveness of Allah^{-azwj}, and performs Sajdah, and Glorifies and extolls Him^{-azwj}, and exclaims His^{-azwj} Greatness one hundred times, no wrongdoing will be written upon him up to its similar the following year.

وَ كَتَبَ اللَّهُ لَهُ بِكُلِّ قَطْرَةٍ تُنَزَّلُ مِنَ السَّمَاءِ فِي تِلْكَ السَّنَةِ حَسَنَةً وَ أَعْطَاهُ بِكُلِّ رَكَعَةٍ وَ سَجْدَةٍ قَصْرًا فِي الْجَنَّةِ مِنْ زَبَرَجِدٍ وَ أَعْطَاهُ بِكُلِّ حَرْفٍ مِنَ الْقُرْآنِ الَّذِي قَرَأَهُ مَدِينَةً مِنْ بَاقُوتٍ وَ يُنَوِّجُ بِتَاجِ الْكِرَامَةِ.

And Allah^{-azwj} will Write a good deed for him, with every drop descending from the sky during that year, and Give him with every unit of Salat and Sajdah, a castle of emerald in Paradise, and Give him with every letter of the Quran which he had read, a castle of sapphire, and he will be crowned with the crown of honour”¹²¹

¹²⁰ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 38

¹²¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 39

40- وَ مِنْهُ، عَنْ أَبِي الْمَحَاسِنِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي الْعَبَّاسِ وَ أَبِي جَعْفَرٍ عَنْ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي صَالِحِ السَّجَزِيِّ عَنْ سَعِيدِ بْنِ سَعِيدٍ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنِ الْأَعْمَشِيِّ عَنِ الْمِنْهَالِيِّ بْنِ عَمْرٍو عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَ مِنْهُ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ص فِي سَابِعِ وَ عَشْرِينَ مِنْ رَجَبٍ بَعَثَ اللَّهُ تَعَالَى مُحَمَّدًا فَمَنْ صَامَ ذَلِكَ الْيَوْمَ كَانَ كَفَّارَةً سِتِّينَ سَنَةً وَ يَعِصُمُهُ اللَّهُ تَعَالَى مِنْ إِبْلِيسَ وَ جُنُودِهِ

And from him, from Abu Al Mahasin, from Abu Abdullah, from Abu Al Abbas and Abu Ja'far, from Ibrahim, from Abdullah Bin Suleyman, from Abu Salih Al Sijzy, from Saeed Bin Saeed, from Sufyan Al Sowry, from Al Amsh, from Al Minhal Bin Amro, from Saeed Bin Jubeyr, and from him,

'From Ibn Abbas, may Allah^{-azwj} be Satisfied with him, said, 'Rasool-Allah^{-saww} said: 'During 27th of Rajab, Allah^{-azwj} Sent Muhamad^{-saww}, so the one who fasts that day, it would be an atonement of sixty years, and Allah^{-azwj} the Exalted will Fortify him from Iblees^{-la} and his^{-la} armies.

فَإِنْ مَاتَ فِي يَوْمِهِ أَوْ فِي لَيْلَتِهِ مَاتَ شَهِيداً وَ يَجْعَلُ اللَّهُ رُوحَهُ فِي حَوَاصِلِ طَيْرٍ أَحْضَرَ يَسْرُحُ فِي الْجَنَّةِ حَيْثُ شَاءَ وَ يَجْعَلُ اللَّهُ لَهُ نَصيباً فِي عِبَادَةِ الْعَابِدِينَ وَ الْمُجَاهِدِينَ وَ الشَّاكِرِينَ وَ الذَّاكِرِينَ الَّذِينَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ

If he dies during its day or during its night, would die a martyr, and Allah^{-azwj} will Make his soul in a crop of a green bird. He will wander in the Paradise wherever he so desires to, and Allah^{-azwj} will Make a share for him in worship of the worshippers, and the fighters, and the grateful ones, and the ones doing Zikr, those there will neither be fear upon them nor will they be grieving.

وَ الَّذِي بَعَثَنِي بِالْحَقِّ إِذَا صَامَهُ الْعَبْدُ وَ الْأُمَّةُ وَ قَامَ لَيْلَهُ عَفَرَ اللَّهُ ذُنُوبَهُ فِيمَا بَيْنَهُ وَ بَيْنَ رَبِّهِ إِنْ كَانَ ذُنُوبُهُ بِعَدَدِ نُجُومِ السَّمَاءِ وَ قَطْرِ الْمَطَرِ وَ وَرَقِ الشَّجَرِ وَ أَيَّامِ الدَّهْرِ

By the One Who Sent me^{-saww} with the truth! When the servant and the community fast in it and stands its nights (praying Salat), Allah^{-azwj} will Forgive his sins regarding what is between him and his Lord^{-azwj}, even if his sins were the number of stars of the sky, and the drops of rain, and leaves of the trees, and the days of all time!

وَ يَجْعَلُ اللَّهُ لَهُ نَصيباً فِي ثَوَابِ جِبْرَائِيلَ وَ ميكائيلَ وَ إِسْرَافِيلَ وَ مَلَائِكَةِ الْمَوْتِ وَ الرُّوحَانِيِّينَ مَعَهُ وَ الْكُرُوبِيِّينَ وَ حَمَلَةَ الْعَرْشِ

And Allah^{-azwj} will Make a share for him in Rewards of Jibraeel^{-as}, and Mikaeel^{-as}, and Israfeel^{-as}, and the Angel of death (Izraeel^{-as}), and the spiritualists with him, and the cherubim, and bearers of the Throne!

وَ الَّذِي بَعَثَنِي بِالْحَقِّ يَجْعَلُ اللَّهُ لَهُ نَصيباً فِي عِبَادَةِ مَلَائِكَةِ سَبْعِ سَمَاوَاتٍ وَ إِذَا أَتَى مَلَكُ الْمَوْتِ لِيَقْبِضَ رُوحَهُ قَبَضَهُ عَلَى الْإِيمَانِ وَ يُخْرِجُ مِنْ قَبْرِهِ وَ وَجْهَهُ مِثْلَ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَ يَمُرُّ عَلَى الصِّرَاطِ كَالْبَرْقِ الْخَاطِفِ وَ يُعْطَى كِتَابَهُ يَمِينِهِ وَ يُثَقَّلُ مِيزَانُهُ وَ لَا يَخَافُ إِذَا خَافَ النَّاسُ

And by the One Who Sent me^{-saww} with the truth! Allah^{-azwj} will Make a share for him in worship of Angels of the seven skies, and when the Angel of death comes to him to capture his soul, he^{-as} will capture it upon the Eman, and he will emerge from his grave and his face would be like the moon on the night of the full moon, and he will pass across the Bridge like the bolt of lightning, and he will be given his book (register of deeds) in his right hand, and his scale would be heavy, and he will not fear when the people fear!

و يُعْطِيهِ اللَّهُ فِي جَنَّةِ الْفِرْدَوْسِ سَبْعِينَ أَلْفَ مَدِينَةٍ فِي كُلِّ مَدِينَةٍ سَبْعُونَ أَلْفَ قَصْرِ كُلِّ قَصْرٍ مِنْهَا خَيْرٌ مِنَ الدُّنْيَا وَ مَا فِيهَا وَ فِي كُلِّ قَصْرٍ مَا لَا عَيْنٌ رَأَتْ وَ لَا أُذُنٌ سَمِعَتْ وَ لَا خَطَرَ عَلَى قَلْبٍ بَشَرٍ.

And Allah^{-azwj} will Give him in the Garden of Al Firdows, seventy thousand cities, in every city would be seventy thousand castles. Each castle from these is better than the world and whatever is in it, and in each castle is a castle what neither an eye has seen nor has an ear heard, nor has it occurred upon a heart of a mortal!¹²²

41- وَ مِنْهُ، عَنْ أَبِي الْمَحَاسِينِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَقِيلِ بْنِ شَمْرٍ عَنْ مُحَمَّدِ بْنِ عَمْرَانَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ الرَّحِيمِ بْنِ مُحَمَّدِ بْنِ خَالِدِ بْنِ زَيْدٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ مَيْمُونِ بْنِ مِهْرَانَ عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ يَقُولُ فِي سَبْعٍ وَ عَشْرِينَ لَيْلَةً خَلَّتْ مِنْ رَجَبٍ بَعَثَ اللَّهُ تَعَالَى مُحَمَّدًا صَ فَمَنْ صَلَّى تِلْكَ اللَّيْلَةَ اثْنَتَيْ عَشْرَةَ رُكْعَةً فَإِذَا فَرَغَ مِنْ صَلَاتِهِ قَرَأَ فَاحِجَةَ الْكِتَابِ سَبْعَ مَرَّاتٍ ثُمَّ صَامَ ذَلِكَ الْيَوْمَ كَانَ كَفَّارَةً سِتِّينَ سَنَةً.

And from him, from Abu Al Mahasin, from Abu Abdullah, from Muhammad Bin Ahmad, from Aqeel Bin Shimr, from Muhammad Bin Imran, from Muhammad Bin Abdullah, from Abdul Raheem Bin Muhammad, from Khalid Bin Yazeed, from Muhammad Bin Ziyad, from Maymoun Bin Mihran, from Ibn Abbas who said,

‘He said, ‘During the night of 27th, Allah^{-azwj} the Exalted Sent Muhammad. The one who prays that night Salat of twelve units, so when he is free from his Salat, he reads Surah Al Fatiha seven times, then fasts that day, it would be an atonement of sixty years’.¹²³

42- وَ مِنْهُ، عَنْ أَبِي الْمَحَاسِينِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرٍ عَنْ عَقِيلِ بْنِ شَمْرٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَانَ عَنْ هُدَيْلِ بْنِ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ بُنَانٍ عَنْ سُلَيْمَانَ قَالَ سَمِعْتُ الْحُسَيْنَ بْنَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع يُحَدِّثُ عَنْ أَبِيهِ أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ جِبْرَائِيلَ أَتَى إِيَّيَّ بِسَبْعِ كَلِمَاتٍ وَ هِيَ الَّتِي قَالَ اللَّهُ تَعَالَى - وَ إِذِ ابْتُلِيَ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ وَ أَمَرْنِي أَنْ أُعَلِّمَكُمْ وَ هِيَ سَبْعُ كَلِمَاتٍ مِنَ التَّوْرَةِ بِالْعِبْرِيَّةِ

And from him, from Abu Al Mahasin, from Abu Abdullah, from Abu Ja’far, from Aqeel Bin Shimr, from Muhammad Bin Usman, from Huzeyl Bin Ibrahim, from Salih Bin Buran, from Suleyman who said,

‘I heard Al-Hassan Bin Ali Bin Abu Talib^{-asws} narrating from his^{-asws} father^{-asws} having said: ‘I^{-asws} heard Rasool-Allah^{-saww} saying: ‘Jibraeel^{-as} came to me^{-saww} with seven phrases, and these are which Allah^{-azwj} the Exalted Said: **And when his Lord Tested Ibrahim with certain words, so He Completed these. [2:124]**, and he^{-saww} instructed me^{-asws} to teach you all, and these are seven phrases from the Torah in Hebrew’.

فَفَسَّرَهَا لِعَلِيِّ بْنِ أَبِي طَالِبٍ - يَا اللَّهُ يَا رَحْمَانُ يَا رَبِّ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا نُورَ السَّمَاوَاتِ وَ الْأَرْضِ يَا قَرِيبُ يَا مُجِيبُ فَهَؤُلَاءِ سَبْعُ كَلِمَاتٍ

He^{-saww} explained these to Ali Bin Abu Talib^{-asws} – ‘O Allah^{-azwj}! O Beneficent! O Lord^{-azwj}! O with the Majesty and the Honour! O Light of the skies and the earth! O Nearby! O Responder!’ So, these are seven phrases.

فَلَمَّا قَامَ رَسُولُ اللَّهِ ص دَخَلَ عَبْدُ اللَّهِ بْنُ سَلَامٍ وَ نَحْنُ نَتَذَكَّرُ هَذَا الْحَدِيثَ فَلَمَّا سَمِعَ عَبْدُ اللَّهِ كَبَّرَ فَدَخَلَ رَسُولُ اللَّهِ ص فَرَأَهُ يُكَبِّرُ وَ يُهَلِّلُ فَقَالَ مَا شَأْنُكَ يَا عَبْدَ اللَّهِ

¹²² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 40

¹²³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 41

When Rasool-Allah^{-saww} stood up, Abdullah Bin Salam entered while we were discussing this Hadeeth. When Abdullah heard, he exclaimed Takbeer. Rasool-Allah^{-saww} entered and saw him exclaiming Takbeer and extolling the Oneness (of Allah^{-azwj}). He^{-saww} said: 'What is your concern, O Abdullah?'

فَقَالَ يَا رَسُولَ اللَّهِ وَالَّذِي بَعَثَكَ بِالْحَقِّ إِنَّ هَذِهِ الْأَسْمَاءَ أَنْزَلَهَا جِبْرَائِيلُ عَلَى إِبْرَاهِيمَ وَكَانَ يُرِيدُهَا فَبِيهِنٍ أَخَذَهُ اللَّهُ خَيْلًا وَمَا مِنْ عَبْدٍ يَجْمَعُهُنَّ فِي جَوْفِهِ إِلَّا جَعَلَهُ اللَّهُ فِي جَوْفِهِ حِجَابًا- لَا يَخْلُصُ إِلَيْهِ الشَّيْطَانُ أَبَدًا وَلَا يُسَلِّطُ عَلَيْهِ أَبَدًا حَتَّى يَلْقَى اللَّهَ عَلَى ذَلِكَ فَيُنزِلُهُ دَارَ الْجَلَالِ

He said, 'O Rasool-Allah^{-saww}! By the One Who Sent you^{-saww} with the truth! These are the names Jibraeel^{-as} had descended with unto Ibrahim^{-as}, and he^{-as} used to repeat these, so regarding these Allah^{-azwj} Took him^{-as} as a friend; and there is none from a servant gathering these in his inside except Allah^{-azwj} will Make such a veil to be in his inside, neither will the Satan^{-la} will arrive to him ever, nor will he^{-la} overcome upon him, ever, until he meets Allah^{-azwj} upon that, and be lodged in the majestic house.

فَمَنْ دَعَا بِهِنَّ فِي سَبْعِ لَيَالٍ بَقِيْنَ مِنْ رَجَبٍ عِنْدَ انْفِجَارِ الصُّبْحِ أَعْطَاهُ اللَّهُ جَوَائِزَهُ وَوَلَايَتَهُ

The one who supplicates with these in seven nights remaining from Rajab at the break of dawn, Allah^{-azwj} will Grant him his awards and His^{-azwj} Wilayah'.

فَقَالَ رَسُولُ اللَّهِ ص يَا عَبْدَ اللَّهِ أَ تَدْرِي كَيْفَ فَعَلَ إِبْرَاهِيمُ لَمَّا أَنْزَلَ اللَّهُ عَلَيْهِ هَؤُلَاءِ الْكَلِمَاتِ

Rasool-Allah^{-saww} said: 'O Abdullah! Do you know what Ibrahim^{-as} had done when Allah^{-azwj} Revealed these phrases unto him^{-as}?'

قَالَ لَمَّا نَزَلَ جِبْرَائِيلُ سَأَلَهُ إِبْرَاهِيمُ كَيْفَ يَدْعُو بَيْنَ قَالَ صُمْ رَجَبًا حَتَّى إِذَا بَلَغْتَ سَبْعَ لَيَالٍ آخِرَ لَيْلَةٍ فَمُ فَصَلِّ رَكَعَتَيْنِ بِقَلْبٍ وَجِلِّ ثُمَّ سَلِ اللَّهَ الْوَلَايَةَ وَالْمُعُونَةَ وَالْعَاقِبَةَ وَالرِّفْعَةَ فِي الدُّنْيَا وَالْآخِرَةِ وَالنَّجَاةَ مِنَ النَّارِ.

He^{-saww} said: 'When Jibraeel^{-as} descended, Ibrahim^{-as} asked him^{-as} how he^{-as} should be supplicating with these. He^{-as} said: 'Fast Rajab until when you^{-as} reach seven nights, end of the night stand and pray Salat of two units with an awed heart, then ask Allah^{-azwj} for the Wilayah, and the Assistance, and the well-being, and the loftiness in the world and the Hereafter, and salvation from the Hellfire!''¹²⁴

43- وَ مِنْهُ، عَنْ أَبِي الْمَحَاسِينِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ سَلِيمَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ مُحَمَّدِ بْنِ الْقَطَعِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ فِي رَجَبٍ وَ شَعْبَانَ وَ رَمَضَانَ كُلَّ يَوْمٍ وَ لَيْلَةٍ فَاتِحَةَ الْكِتَابِ وَ آيَةَ الْكُرْسِيِّ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ قُلْ هُوَ اللَّهُ وَ الْمُعَوِّذَتَيْنِ كُلَّ هَذِهِ السُّورِ ثَلَاثَ مَرَّاتٍ ثُمَّ يَقُولُ- سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ثَلَاثَ مَرَّاتٍ

And from him, from Abu Al Mahasin, from Abu Abdullah, from Abu Ja'far, from Ibrahim Bin Abdullah, from Abdullah Bin Suleyman, from Abdullah Bin Al Mubarak, from Muhammad Al Fazl, from Muhammad Al Qataia, from Anas Bin Malik (well-known fabricator) who said,

¹²⁴ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 42

'Rasool-Allah^{-sawww} said: 'During Rajab, and Shaban, and Ramazan, one who reads during every day and night, Surah Al Fatiha, and Ayat Al Kursi, and Surah Al Kafiroun, and Surah Al Tawheed, and Al Mawazateyn, each of these chapters three times, then he says, 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent, three times.

ثُمَّ يُصَلِّي عَلَى النَّبِيِّ ثَلَاثَ مَرَّاتٍ - اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَلَى كُلِّ مَلَكٍ وَنَبِيٍّ ثَلَاثَ مَرَّاتٍ

Then he sends Salawaat upon the Prophet^{-sawww} three times, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and upon every Angel and Prophet^{-as}, three times.

ثُمَّ يَقُولُ اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثَلَاثَ مَرَّاتٍ ثُمَّ يَقُولُ اسْتَغْفِرُ اللَّهَ أَرْبَعِينَ مَرَّةً

Then he should say, 'O Allah^{-azwj}! Forgive for the believing men and the believing women', three times.

قَالَ النَّبِيُّ ص وَ الَّذِي بَعَثَنِي بِالْحَقِّ مَنْ قَرَأَ هَذِهِ السُّورَةَ وَالْآيَاتِ مِنَ الرِّجَالِ وَالنِّسَاءِ فِي هَذِهِ الثَّلَاثَةِ أَشْهُرٍ لَا يَمُوتُ يَوْمًا وَ لَيْلَةً لَوْ كَانَ ذُنُوبُهُ بِعَدَدِ حُجُومِ السَّمَاءِ وَ قَطْرِ الْمَطَرِ وَ وَرَقِ الْأَشْجَارِ وَ عَدَدِ الرَّمْلِ وَ زَبَدِ الْبَحْرِ يَغْفِرُ اللَّهُ لَهُ فِيمَا بَيْنَهُ وَ بَيْنَ اللَّهِ

The Prophet^{-sawww} said: 'By the One Who Sent me^{-sawww} with the truth! One who reads these chapters and the Verses, from the men and the women, during these three night, no day and night being missed out by him, even if his sins were the number of stars of the sky, and the drops of rain, and leaves of the trees, and number of grains of sand and foam of the sea, Allah^{-azwj} will Forgive for him regarding what is between him and Allah^{-azwj}!

وَ الَّذِي بَعَثَنِي بِالْحَقِّ إِنَّ الْعَبْدَ إِذَا فَرَغَ مِنْ هَذِهِ الشُّهُورِ وَ قَرَأَ هَذِهِ السُّورَةَ وَالْآيَاتِ يَوْمَ الْفِطْرِ يُنَادِي مُنَادٍ مِنَ السَّمَاءِ يَقُولُ اللَّهُ تَعَالَى يَا عَبْدِي أَنْتَ وَلِيِّي حَقًّا حَقًّا وَ لَكَ عِنْدِي بِكُلِّ حَرْفٍ قَرَأْتَهُ فِي هَذِهِ الثَّلَاثَةِ الْأَشْهُرِ شَفَاعَةٌ فِي الْإِخْوَانِ وَالْأَخَوَاتِ وَ لَوْ كَانَ ذُنُوبُهُمْ بِعَدَدِ حُجُومِ السَّمَاءِ فِيمَا بَيْنِي وَ بَيْنَهُمْ غَفَرْتُ لَهُمْ بِكَرَامَتِكَ عَلَيَّ

By the One Who Sent me^{-sawww} with the truth! When the servant is free from these months and reading these chapters and the Verses on the day of Al Fitr, a caller will call out from the sky: 'Allah^{-azwj} the Exalted Says: "O My^{-azwj} servants! You^{-azwj} are My^{-azwj} friend truly, truly, truly, and for you in My^{-azwj} Presence, with every letter you read during these three months, in intercession regarding the brothers and the sisters, and even if their sins are the number of stars of the sky, regarding whatever is between Me^{-azwj} and them, I^{-azwj} will Forgive for them due to your prestige to Me^{-azwj}!"

ثُمَّ قَالَ رَسُولُ اللَّهِ ص وَ الَّذِي بَعَثَنِي بِالْحَقِّ لَوْ أَنَّ عَبْدًا قَرَأَ هَذِهِ السُّورَةَ وَالْآيَاتِ فِي ذَهْرٍ مَرَّةً وَاحِدَةً فِي هَذِهِ الثَّلَاثَةِ أَشْهُرٍ يُعْطِيهِ اللَّهُ بِكُلِّ حَرْفٍ قَرَأَهُ سَبْعِينَ أَلْفَ حَسَنَةٍ كُلُّ حَسَنَةٍ أَثْقَلُ عِنْدَ اللَّهِ مِنْ جِبَالِ الدُّنْيَا

Then Rasool-Allah^{-sawww} said: 'By the One Who Sent me^{-sawww} with the truth! If a servant were to read these chapters and the Verses during his lifetime one times in these three months, Allah^{-azwj} would Grant him seventy thousand good deeds with every letter he read, each good deed being heaving in the Presence of Allah^{-azwj} that mountains of the world!

وَمَنْ قَرَأَ هَذِهِ السُّورَ وَالْآيَاتِ مِنَ الرِّجَالِ وَالنِّسَاءِ يُرِيدُ بِهِ وَجْهَ اللَّهِ يُعْطِيهِ اللَّهُ سَبْعِمِائَةَ حَاجَةٍ عِنْدَ النَّزْعِ وَ سَبْعِمِائَةَ حَاجَةٍ فِي الْقَبْرِ وَ سَبْعِمِائَةَ حَاجَةٍ إِذَا خَرَجَ مِنْ قَبْرِهِ وَ مِثْلَ ذَلِكَ عِنْدَ تَطَايُرِ الْكُتُبِ وَ مِثْلَ ذَلِكَ عِنْدَ الْمِيزَانِ وَ مِثْلَ ذَلِكَ عِنْدَ الصِّرَاطِ

And one who reads these chapters and the Verses, from the men and the women, intending the Face of Allah^{-azwj} with it, Allah^{-azwj} will Give him seven hundred deeds at the pangs of death, and seven hundred needs in the grave, and seven hundred needs when he exits from his grave, and similar to that at publishing of the books (registers of deeds), and similar to that at the scale, and similar to that at the Bridge!

وَ يُظِلُّهُ اللَّهُ فِي ظِلِّ عَرْشِهِ يَوْمَ الْقِيَامَةِ وَ يُحَاسِبُ حِسَاباً يَسِيراً وَ يُسَبِّعُهُ إِلَى الْجَنَّةِ سَبْعُونَ أَلْفَ مَلَكٍ وَ يَسْتَقْبِلُهُ حَازِنُ الْجَنَّةِ وَ يَقُولُ لَهُ تَعَالَى حَتَّى أُرِيكَ مَا أَعَدَّ اللَّهُ لَكَ فِي هَذِهِ الْأَشْهُرِ الثَّلَاثَةِ

And Allah^{-azwj} will Shade him in shade of His^{-azwj} Throne on the Day of Qiyamah, and Reckon with an easy Reckoning, and seventy thousand Angels will escort him to the Paradise, and the keeper of Paradise will receive him, and the Exalted will Say to him: “Come, until I^{-azwj} Show you what Allah^{-azwj} has Prepared for you regarding these three months!”

فَيَذْهَبُ بِهِ حَازِنُ الْجَنَّةِ إِلَى سَبْعِمِائَةِ أَلْفِ مَدِينَةٍ فِي كُلِّ مَدِينَةٍ سَبْعِمِائَةِ أَلْفِ قَصْرِ فِي كُلِّ قَصْرِ سَبْعِمِائَةِ أَلْفِ دَارٍ فِي كُلِّ دَارٍ سَبْعِمِائَةِ أَلْفِ بَيْتٍ فِي كُلِّ بَيْتٍ سَبْعِمِائَةِ سَرِيرٍ عَلَى كُلِّ سَرِيرٍ فُرْشٌ مِنْ أَلْوَانٍ شَتَّى وَ حُورٌ عِينٌ

The keeper of Paradise will go with him to seven hundred cities, in each city being seven hundred thousand castles, in each castle seven hundred thousand houses, in each hour seven hundred thousand rooms, in each room seven hundred thousand thrones, upon each Throne is a bedspread of various colours, and a Maiden Hourie.

فَطُوبَى لِمَنْ رَغِبَ فِي هَذَا الثَّوَابِ وَ مَنْ قَرَأَ هَذِهِ السُّورَ وَالْآيَاتِ وَالْأَذْكَارَ وَ لَمْ يُنْكِرْ قُدْرَةَ اللَّهِ عَزَّ وَ جَلَّ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ- فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ.

Beatitude is for one desirous regarding these Rewards, and one who reads these chapters and the Verses and the remembrances, and does not deny the Power of Allah^{-azwj} Mighty and Majestic, for Allah^{-azwj} the Exalted Says: ***So no soul knows what is hidden for them from delight of the eyes, being a Recompense of what they had been doing [32:17]***.¹²⁵

44- أَمَّا الشَّيْخُ، عَنِ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ دَاوُدَ عَنْ عَلِيِّ بْنِ حَبِشَةَ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الرَّزَّازِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ شَمُونٍ عَنْ عَبْدِ اللَّهِ الْأَصَمِّ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَامَ ثَلَاثَةَ أَيَّامٍ مِنْ رَجَبٍ كَتَبَ اللَّهُ لَهُ بِكُلِّ يَوْمٍ صِيَامَ سَنَةٍ وَ مَنْ صَامَ سَبْعَةَ أَيَّامٍ مِنْ رَجَبٍ غُلِّقَتْ عَنْهُ سَبْعَةُ أَبْوَابِ النَّارِ وَ مَنْ صَامَ ثَمَانِيَةَ أَيَّامٍ مِنْ رَجَبٍ فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةَ وَ مَنْ صَامَ خَمْسَةَ عَشَرَ يَوْماً حَاسَبَهُ اللَّهُ حِسَاباً يَسِيراً وَ مَنْ صَامَ رَجَباً كُلَّهُ كَتَبَ اللَّهُ لَهُ رِضْوَانَهُ وَ مَنْ كَتَبَ اللَّهُ لَهُ رِضْوَانَهُ لَمْ يُعَذِّبْهُ.

(The book) ‘Al Amaali’ of the sheykh – from Al-Husayn Bin Ubeydullah, from Ahmad Bin Muhammad Bin Dawood, from Ali Bin habashi, from Muhammad Bin Ja’far Al Razzaz, from Muhammad Bin Al-Hassan Bin Shamoun, from Abdullah Al Asamma, from Abdullah Bin Al Qasim, from Sama’at,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who fasts three days of Rajab, Allah^{-azwj} will Write for him fasting of a year with every day; and one who fasts seven

days of Rajab, the seven doors of Hellfire will be closed from him, and one fasts eight days of Rajab, the eight doors of Paradise will be opened for him; and one who fasts fifteen days, Allah^{-azwj} will Reckon him an easy Reckoning; and one who fasts Rajab, whole of it, Allah^{-azwj} will Write His^{-azwj} Satisfaction for him, and one for whom Allah^{-azwj} Writes His^{-azwj} Satisfaction, He^{-azwj} will not Punish him!"¹²⁶

45- وَ مِنْهُ، عَنِ الْمُفِيدِ عَنِ ابْنِ قُؤُؤَيْهِ عَنِ مُحَمَّدِ بْنِ هَمَّامٍ قَالَ وَ أَحْبَبْنَا أَبُو عَلِيٍّ الْحَسَنُ بْنُ إِسْمَاعِيلَ بْنِ أَشْنَسَانَ الْبَزَّازُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبَّاسٍ قَالَ أَحْبَبْنَا عُثْمَانَ بْنَ أَحْمَدَ بْنِ عَبْدِ اللَّهِ السَّمَّالِيَّ فِي جَامِعِ الْمَدِينَةِ سَنَةَ أَرْبَعِينَ وَ ثَلَاثِينَ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ الْخَثَلِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَزِيدِ الْأَكْفَانِيِّ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ عَثْرَةَ عَنْ أَبِيهِ عَنْ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ رَجَبًا شَهْرٌ عَظِيمٌ مَنْ صَامَ مِنْهُ يَوْمًا كَتَبَ اللَّهُ لَهُ صَوْمَ أَلْفِ سَنَةٍ وَ مَنْ صَامَ مِنْهُ يَوْمَيْنِ كَتَبَ اللَّهُ لَهُ صَوْمَ أَلْفِي سَنَةٍ وَ مَنْ صَامَ مِنْهُ ثَلَاثَةَ أَيَّامٍ كَتَبَ اللَّهُ لَهُ صَوْمَ ثَلَاثِ أَلْفِ سَنَةٍ

And from him, from Al Mufeed, from Ibn Qawlawiya, from Muhammad Bin Hammam who said, 'And we are informed by Abu Ali Al-Hassan Bin Ismail Bin Ahsan Al Bazzaz, from Ahmad Bin Muhammad Bin Ayyash who said, 'We are inform by Usman Bin Ahmad Bin Abdullah Al Samaak in central Masjid of Al Medina in the year three hundred and forty, from Is'haq Bin Ibrahim Al Khuttaly, from Al-Hassan Bin Ali Bin Yazeed Al Akfany, from his father, from Haroun Bin Antarah, from his father,

'From our Master^{-asws} Amir Al-Momineen^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Rajab is a mighty month. One who fasts a day from it, Allah^{-azwj} will Write for him fasting of a thousand years, and one who fasts two days from it, Allah^{-azwj} will Write for him fasting of two thousand years, and one who fasts three days from it, Allah^{-azwj} will Write for him fasting of three thousand years.

وَ مَنْ صَامَ مِنْ رَجَبٍ سَبْعَةَ أَيَّامٍ غُلِقَتْ عَنْهُ أَبْوَابُ جَهَنَّمَ وَ مَنْ صَامَ ثَمَانِيَةَ أَيَّامٍ فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةِ فَيَدْخُلُ مِنْ أَيَّهَا شَاءَ وَ مَنْ صَامَ خَمْسَةَ عَشَرَ يَوْمًا بُدِّلَتْ سَيِّئَاتُهُ حَسَنَاتٍ وَ نَادَى مُنَادٍ مِنَ السَّمَاءِ قَدْ غُفِرَ لَكَ فَاسْتَأْنِفِ الْعَمَلَ وَ مَنْ زَادَ زَادَهُ اللَّهُ عَزَّ وَ جَلَّ.

And one who fasts seven days of Rajab, the (seven) doors of Hell would be closed from him, and one who fasts eight days, the eight doors of Paradise will be opened for him, so he will enter from whichever he so desires to, and one who fasts fifteen days, his evil deeds will be replace with good deeds, and a caller will call out from the sky: 'You have been Forgiven therefore resume the deeds!', and one who increases, Allah^{-azwj} Mighty and Majestic will Increase for him".¹²⁷

46- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ ذَكَرَ رَجَبًا فَقَالَ مَنْ صَامَهُ عَامًا تَبَاعَدَتْ عَنْهُ النَّارُ عَامًا فَإِنْ صَامَهُ عَامَيْنِ تَبَاعَدَتْ عَنْهُ النَّارُ عَامَيْنِ كَذَلِكَ حَتَّى يَصُومَهُ سَبْعَةَ أَغْوَامٍ فَإِذَا صَامَهُ سَبْعَةَ أَغْوَامٍ أُغْلِقَتْ عَنْهُ أَبْوَابُ النَّيرانِ السَّبْعَةُ فَإِنْ صَامَهُ ثَمَانِيَةَ أَغْوَامٍ فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةِ فَإِنْ صَامَهُ عَشْرَةَ قِيلَ لَهُ اسْتَأْنِفِ الْعَمَلَ وَ مَنْ زَادَ زَادَهُ اللَّهُ.

(The book) 'Da'aim Al-Islam' –

'From Ja'far^{-asws} Bin Muhammad^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} mentioned Rajab. He^{-asws} said: 'One who fasts it one year, the Hellfire will be distance from him for a year. If he fasts it for two years, the Hellfire will be distance from him for two years until he has fasted seven years. When he has fasted seven years, the seven doors of the Hellfire will be closed from him. If he fasts for eight years, the eight doors of Paradise will be

¹²⁶ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 44

¹²⁷ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 45

opened for him. If he fasts it for ten years, it will be said to him: 'Resume the deeds!' And one who increases, Allah^{-azwj} will Increase (for) him".¹²⁸

باب 56 فضائل شهر شعبان و صيامه و فضل أول يوم منه

CHAPTER 56 – MERITS OF MONTH OF SHABAN, AND ITS FASTS, AND MERIT OF THE FIRST DAY OF IT

1- م، تفسير الإمام عليه السلام لقد مرَّ أمير المؤمنين ع على قوم من أخطاط المسلمين ليس فيهم مهاجري ولا أنصاري و هم فُعودٌ في بعض المساجد في أول يوم من شعبان و إذا هم يحوضون في أمر القدر و غيره بما اختلف الناس فيه قد ارتفعت أصواتهم و اشتدَّ فيه تحكمتهم و جدالهم

Tafseer Al-Imam (Hassan Al-Askari^{-asws}), may the greeting be upon him^{-asws} – 'Amir Al-Momineen^{-asws} had passed by a group from a mixture of the Muslims, there neither being an Emigrant nor a Helper among them, and they were seated in one of the Masjids during the first day of Shaban, when they engaging (discussing contentiously) regarding the matter of the Pre-determination and other (matters) from what the people had differed in. Their voices were raised and they were intense in their criteria and their arguments.

فوقف عليهم و سلم فرؤوا عليه و أوسعوا له و قاموا إليه يسألونه الفُعودَ إليهم فلم يجنل بهم ثم قام لهم و ناداهم يا معاشر المتكلمين فيما لا يعينهم و لا يرد عليهم ألم تعلموا أن لله عبداً قد أسكتهم حشيتُه من غير عي و لا بكم و إهم هم الفصحاء العقلاء البالغون العالمون بالله و أيامه

He^{-asws} paused by them, and greeted. They returned (the greeting) to him^{-asws}, and they made space and stood up for him^{-asws}, asking him^{-asws} to be seated among them. But he^{-asws} did not pay much attention with them, then said to them, and called out to them: 'O group of speakers regarding what would neither aid them nor would it return (any benefit) upon them! Are you not knowing that for Allah^{-azwj} there are such servants that His^{-azwj} fear has silenced them from without a blindness nor muteness, and they, for them is the eloquence, and the intellect, and the understanding, the recognisers of Allah^{-azwj} and His^{-azwj} Favours and His^{-azwj} days?

و لكنهم إذا ذكروا عظمة الله انكسرت ألسنتهم و انقطعت أفئدتهم و طاشت عقولهم و هامت حلومهم إعزازاً لله و إعظاماً و إجلالاً له

But, whenever the Greatness of Allah^{-azwj} is mentioned, their tongues are broken, and their hearts are cut off, and their intellects are bewildered, and their dreams are confused, in fondness of Allah^{-azwj}, and reverence, and homage to Him^{-azwj}.

فإذا أفاقوا من ذلك استنبهوا إلى الله بالأعمال الزاكية يعدون أنفسهم مع الظالمين و الخاطئين و إهم براء من الْمُفَصِّرِينَ و الْمُفَرِّطِينَ أَلَا إهم لا يرضون لله بالقليل و لا يستكثرون لله الكثير و لا يدلون عليه بالأعمال فهم فيما رأيتهم مهيمون مروعون خائفون مشفقون و جلون

When they wake up from that, they anticipate to Allah^{-azwj} the Exalted with the pure deeds, counting themselves with the unjust ones and the erring ones, and (although) they are disavowed from the derogators and the forgers. But, they are not pleased for Allah^{-azwj} with

¹²⁸ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 55 H 46

the little (deeds performed), nor are they considering a lot for Allah^{-azwj}, the numerous (deeds performed), nor are they ceasing to Him^{-azwj} with the deeds. They are such that, whenever you look at them, they would be worried, terrified, fearful, awed, apprehensive.

فَأَيْنَ أَنْتُمْ مِنْهُمْ يَا مَعْشَرَ الْمُتَبَدِّعِينَ أَمْ تَعْلَمُوا أَنَّ أَعْلَمَ النَّاسِ بِالْقَدْرِ أَسْكُتُهُمْ مِنْهُ وَأَنَّ أَجْهَلَ النَّاسِ بِالْقَدْرِ أَنْطَقُهُمْ فِيهِ

Where are you all from them, O group of innovators? Are you not knowing that the most knowledge of the people with the Pre-determination are those most silent from it, and that the most ignorant of the people with the Pre-determination are the ones most speaking with regards to it?

يَا مَعْشَرَ الْمُتَبَدِّعِينَ هَذَا يَوْمَ عُرَّةِ شَعْبَانَ الْكَرِيمِ سَمَّاهُ رَبُّنَا شَعْبَانَ لِتَشَعُّبِ الْحَيْرَاتِ فِيهِ قَدْ فَتَحَ رَبُّكُمْ فِيهِ أَبْوَابَ جَنَانِهِ وَ عَرَضَ عَلَيْكُمْ قُصُورَهَا وَ خَيْرَاتَهَا بِأَرْخَصِ الْأَمَانِ وَ أَسْهَلِ الْأُمُورِ فَأَيُّتُمُوهَا

O group of innovators! This is first day of the honourable (month of) Shaban. Our Lord^{-azwj} Named is as Shaban due to the spreading out of the goodness during it. Your Lord^{-azwj} has Opened the Gates of His^{-azwj} Gardens during it and Displayed upon you its castles and its goodness for a cheap price and easy affairs, therefore acquire these.

وَ عَرَضَ لَكُمْ إِبْلِيسُ اللَّعِينُ تَشَعُّبَ شُرُورِهِ وَ بَلَايَاهُ فَأَنْتُمْ دَائِبًا تَنْتَهَمِكُونَ فِي الْعَيِّ وَ الطُّغْيَانِ تَتَمَسَّكُونَ بِشَعْبِ إِبْلِيسَ وَ تَحِيدُونَ عَنْ شَعْبِ الْحَيْرِ الْمَفْتُوحِ لَكُمْ أَبْوَابُهُ

And Iblees^{-la} the Accursed has displayed to you the spreading of its evil and its afflictions, so you get lured into being busy in the error and tyranny, and you would be in contact with the spread of Iblees^{-la}, and would depart from the spread of the goodness, the doors of which are Open for you.

هَذَا عُرَّةُ شَعْبَانَ وَ شَعْبُ حَيْرَاتِهِ الصَّلَاةُ وَ الصَّوْمُ وَ الزَّكَاةُ وَ الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيُ عَنِ الْمُنْكَرِ وَ بُرُّ الْوَالِدَيْنِ وَ الْقَرَابَاتِ وَ الْحَيْرَانِ وَ إِصْلَاحُ ذَاتِ الْبَيْنِ وَ الصَّدَقَةُ عَلَى الْفُقَرَاءِ وَ الْمَسَاكِينِ

This is the beginning of Shaban, and the spreading of its goodness is the Salat, and the fasts, and the Zakat, and the enjoining with the goodness and the forbidding from the evil, and kindness with the parents and the relatives and the neighbours, and reconciliation between two, and the charity upon the poor and the needy.

تَتَكَلَّفُونَ مَا قَدْ وُضِعَ عَنْكُمْ وَ مَا قَدْ هَيِّئَتْ مِنْ الْخُوضِ فِيهِ مِنْ كَشْفِ سَرَائِرِ اللَّهِ الَّتِي مَنْ فَتَشَّ عَنْهَا كَانَ مِنَ الْهَالِكِينَ أَمَا إِنَّكُمْ لَوْ وَقَفْتُمْ عَلَى مَا قَدْ أَعَدَّ رَبُّنَا عَزَّ وَ جَلَّ لِلْمُطِيعِينَ مِنْ عِبَادِهِ فِي هَذَا الْيَوْمِ لَقَصَرْتُمْ عَمَّا أَنْتُمْ فِيهِ وَ شَرَعْتُمْ فِيمَا أَمَرْتُمْ بِهِ

You are indulging in what has been dropped from you (discussion on Pre-determination), and what you have been forbidden from the delving into it – from the uncovering of the Secrets of Allah^{-azwj} which, the one who uncovers from these, would be from the destroyed ones. As for you all, if you had paused upon what our Lord^{-azwj} Mighty and Majestic has Prepared for the obedient ones from His^{-azwj} servants during this day, you would have paused from what you are (indulging) in, and would have begun indulging in what you have been Commanded with’.

قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ وَ مَا الَّذِي أَعَدَّهُ اللَّهُ فِي هَذَا الْيَوْمِ لِلْمُطِيعِينَ لَهُ

They said, 'O Amir Al-Momineen^{-asws}! And what is that which Allah^{-azwj} has Prepared during this day for the ones obedient to Him^{-azwj}?'

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ لَا لَا أَحَدٌ كُمْ إِلَّا بِمَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ لَقَدْ بَعَثَ رَسُولُ اللَّهِ حَيْشًا ذَاتَ يَوْمٍ إِلَى قَوْمٍ مِنْ أَشِدَّاءِ الْكُفَّارِ فَأَنْطَأَ عَلَيْهِمْ حَرْبُهُمْ وَ تَعَلَّقَ قَلْبُهُ بِهِمْ وَ قَالَ كَيْتَ لَنَا مَنْ يَتَعَرَّفُ أَحْبَابَهُمْ وَ يَأْتِينَا بِأَنْبَاءِهِمْ

Amir Al-Momineen^{-asws} said: 'I^{-asws} will not narrate to you except with what I^{-asws} heard from Rasool-Allah^{-saww}. One day Rasool-Allah^{-saww} sent an army to a people from the hardened Kafirs, and their news had been delayed to him and his^{-saww} heart was concerned about them, so he^{-saww} said: 'If only there was someone for us who could relate their news and come to us with their information'.

بَيْنَمَا هُوَ قَائِلٌ هَذَا إِذْ جَاءَهُ الْبَشِيرُ بِأَنَّهُمْ قَدْ ظَفَرُوا بِأَعْدَائِهِمْ وَ اسْتَوْلُوا وَ صَدَرُوا بَيْنَ قَتِيلٍ وَ جَرِيحٍ وَ أُسِيرٍ وَ انْتَهَبُوا أَمْوَالَهُمْ وَ سَبَّوْا ذُرِّيَّتَهُمْ وَ عِيَالَهُمْ

While he^{-saww} was saying this, when the good news came that they had been victorious against their enemies and had sized them, and that they had become between the killed, and the injured, and captives, and their wealth had been seized and their offspring and their dependants had been made captives.

فَلَمَّا قَرَّبَ الْقَوْمُ مِنَ الْمَدِينَةِ خَرَجَ رَسُولُ اللَّهِ صَ بِأَصْحَابِهِ يَتَلَقَّاهُمْ فَلَمَّا لَقِيَهُمْ وَ رَأَوْهُمْ زَيْدُ بْنُ حَارِثَةَ وَ كَانَ قَدْ أَمَرَهُ عَلَيْهِمْ فَلَمَّا رَأَى زَيْدٌ رَسُولَ اللَّهِ صَ نَزَلَ عَنْ نَاقَتِهِ وَ جَاءَ إِلَى رَسُولِ اللَّهِ صَ وَ قَبَّلَ رِجْلَهُ ثُمَّ قَبَّلَ يَدَهُ فَأَخَذَهُ رَسُولُ اللَّهِ صَ وَ قَبَّلَ رَأْسَهُ

When the group (army) was near to Al Medina, Rasool-Allah^{-saww} went out to them along with his^{-saww} companions to meet them. When he^{-saww} did meet them, and their leader was Zayd Bin Harisa, and he^{-saww} had made him the leader upon them, and when Zayd saw Rasool-Allah^{-saww}, he descended from his she-camel and came over to Rasool-Allah^{-saww} and kissed his^{-saww} feet, then kissed his^{-saww} hand. Rasool-Allah^{-saww} grabbed him and kissed his head.

ثُمَّ نَزَلَ إِلَى رَسُولِ اللَّهِ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَقَبَّلَ رِجْلَهُ وَ يَدَهُ وَ صَمَّمَ رَسُولُ اللَّهِ إِلَيْهِ

Then Abdullah Bin Rawaha descended unto Rasool-Allah^{-saww} and kissed his^{-saww} hand and his^{-saww} left, and Rasool-Allah^{-saww} embraced him to him^{-saww}.

ثُمَّ نَزَلَ إِلَيْهِ قَيْسُ بْنُ عَاصِمِ الْمَنْقَرِيِّ فَقَبَّلَ يَدَهُ وَ رِجْلَهُ وَ صَمَّمَ رَسُولُ اللَّهِ إِلَيْهِ

Then Qays Bin Aasim Al-Minqary descended and kissed his^{-saww} hand and his^{-saww} leg, and Rasool-Allah^{-saww} embraced him to him^{-saww}.

ثُمَّ نَزَلَ إِلَيْهِ سَائِرُ الْجَيْشِ وَ وَقَفُوا يُصَلُّونَ عَلَيْهِ وَ رَدَّ عَلَيْهِمْ رَسُولُ اللَّهِ خَيْرًا ثُمَّ قَالَ لَهُمْ حَدِّثُونِي خَبْرَكُمْ وَ حَالَكُمْ مَعَ أَعْدَائِكُمْ

Then the rest of the army descended and they paused greeting upon him^{-saww}, and Rasool-Allah^{-saww} responded goodly to them, then said to them: 'Narrated to me you news, and you state with your enemies'.

وَكَانَ مَعَهُمْ مِنْ أَسْرَاءِ الْقَوْمِ وَ ذُرَارِيَّتِهِمْ وَ عِيَالَتِهِمْ وَ أَمْوَالِهِمْ مِنَ الذَّهَبِ وَ الْفِضَّةِ وَ صُنُوفِ الْأُمْنِيَةِ شَيْءٌ عَظِيمٌ فَقَالُوا يَا رَسُولَ اللَّهِ لَوْ عَلِمْتَ كَيْفَ خَالِنَا لَعَظَمَ تَعَجُّبُكَ

And there were with them from the captives of the people, and their offspring, and the dependants, and their wealth – from the gold, and the silver, and the kinds of belongings of great things. They said, ‘O Rasool-Allah^{-saww}! If you^{-saww} get to know our state, your^{-saww} wonder would be great’.

فَقَالَ رَسُولُ اللَّهِ ص لَمْ أَكُنْ أَعْلَمُ ذَلِكَ حَتَّى عَرَفْتَنِيهِ الْآنَ جِبْرَائِيلُ وَ مَا كُنْتُ أَعْلَمُ شَيْئاً مِنْ كِتَابِهِ وَ دِينِهِ أَيْضاً حَتَّى عَلَّمَنِيهِ رَبِّي كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحاً مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ إِلَى قَوْلِهِ صِرَاطٍ مُسْتَقِيمٍ وَ لَكِنْ حَدَّثُوا بِذَلِكَ إِخْوَانَكُمْ هَؤُلَاءِ الْمُؤْمِنِينَ لِأَصْدِقَتِكُمْ فَقَدْ أَخْبَرَنِي جِبْرَائِيلُ

Rasool-Allah^{-saww} said: ‘I^{-saww} did not happen to know that until Jibraeel^{-as} just now informed me^{-saww}, and I^{-saww} did not know anything from His^{-azwj} Book and His^{-azwj} Religion as well until my^{-saww} Lord^{-azwj} Taught me^{-saww}. **And thus We Revealed to you a Spirit from Our Command. You did not know what the Book was, nor the Eman, - up to His^{-azwj} Words: the Straight Path [42:52].** But narrate with that to your brethren, these Momineen, so they would ratify you, for Jibraeel^{-as} has informed me^{-saww} (with your truthfulness)’.

فَقَالَ يَا رَسُولَ اللَّهِ ص إِنَّا لَمَّا قَرَّبْنَا مِنَ الْعَدُوِّ بَعَثْنَا عَيْنًا لَنَا لِيَعْرِفَ أَخْبَارَهُمْ وَ عَدَدَهُمْ لَنَا فَرَجَعَ إِلَيْنَا يُخْبِرُنَا أَنَّهُمْ قَدَرُ أَلْفِ رَجُلٍ وَ كُنَّا أَلْفِي رَجُلٍ وَ إِذَا الْقَوْمُ قَدَّ خَرَجُوا إِلَى ظَاهِرِ بَلَدِهِمْ فِي أَلْفِ رَجُلٍ وَ تَرَكُوا فِي الْبَلَدِ ثَلَاثَةَ آلَافٍ تَوْهَمْنَا أَنَّهُمْ أَلْفٌ

They said, ‘O Rasool-Allah^{-saww}! When we were close to the enemy, we sent a spy of ours to familiarise with their news and count (their number) for us. He returned to us informing us that they were approximately a thousand men, and we were two thousand men. And it was so that that the people had gone out to the back of their city among a thousand men, and they had left three thousand in the city which we were assuming that they were a thousand.

وَ أَخْبَرَنَا صَاحِبُنَا أَنَّهُمْ يَقُولُونَ فِيمَا بَيْنَهُمْ نَحْنُ أَلْفٌ وَ هُمْ أَلْفَانِ وَ لَسْنَا نَطْبِقُ مَكَافَحَتَهُمْ وَ لَيْسَ لَنَا إِلَّا التَّحَاصُّنُ فِي الْبَلَدِ حَتَّى تَضْبِقَ صُدُورُهُمْ مِنْ مُقَاتَلَتِنَا فَيَنْصَرِفُوا عَنَّا

And our companion informed us that they were saying in between them, ‘We are a thousand, and they are two thousand, and we would not be endure countering them, and there isn’t (a way) for us except that we fortify ourselves inside the city, until their chests are constricted from our houses, so they would disperse from us’.

فَتَجَرَّرْنَا بِذَلِكَ عَلَيْهِمْ وَ رَحَقْنَا إِلَيْهِمْ فَدَخَلْنَا بَلَدَهُمْ وَ أَعْلَقُوا دُونَنَا بَابَهُ فَقَعَدْنَا نُنَازِلُهُمْ

We were encouraged by that against them, and we advanced towards them and entered their city, and we closed its gates behind us, and we sat awaiting them (for duel).

فَلَمَّا جَنَّ عَلَيْنَا اللَّيْلُ وَ صِرْنَا إِلَى نَصْفِهِ فَتَحُوا بَابَ بَلَدِهِمْ وَ نَحْنُ غَارُونَ نَائِمُونَ مَا كَانَ فِينَا مُنْتَبِهَةٌ إِلَّا أَرْبَعَةٌ نَفَرٍ - زَيْدُ بْنُ حَارِثَةَ فِي جَانِبٍ مِنْ جَوَانِبِ عَشْرِكِنَا يُصَلِّي وَ يَقْرَأُ الْقُرْآنَ - وَ عَبْدُ اللَّهِ بْنُ رُوَاحَةَ فِي جَانِبٍ آخَرَ يُصَلِّي وَ يَقْرَأُ الْقُرْآنَ وَ قَتَادَةُ بْنُ النُّعْمَانِ فِي جَانِبٍ آخَرَ يُصَلِّي وَ يَقْرَأُ الْقُرْآنَ وَ قَيْسُ بْنُ عَاصِمٍ فِي جَانِبٍ آخَرَ يُصَلِّي وَ يَقْرَأُ الْقُرْآنَ

When the night shielded upon us and went we came to its half (midnight), they opened the gate of their city, while we were heedless, sleeping. There were no attentive ones among us except for four persons – Zayd Bin Harisa in one side from the sides of our soldiers, praying Salat and reciting the Quran; and Abdullah Bin Rawaha in another side, praying *Salat* and reciting the Quran; and Qatada Bin Al Nu'man in another side, praying Salat and reciting the Quran; and Qays Bin Aasim in another side, praying and reciting the Quran.

فَخَرَجُوا فِي اللَّيْلَةِ الظُّلْمَاءِ الدَّامِسَةِ وَرَشَقُونَا بِنَبَاهِهِمْ وَكَانَ ذَلِكَ بَلَدَهُمْ وَهُمْ يَطْرُقُهُ وَ مَوَاضِعِهِ عَالِمُونَ وَ نَحْنُ بِهَا جَاهِلُونَ فَعُلْنَا فِيمَا بَيْنَنَا دُهَيْنًا وَ أُوتِينَا هَذَا لَيْلٍ مُظْلِمٍ لَا يُمْكِنُنَا أَنْ نَتَقَى النَّيَالَ لِأَنَّا لَا نُبْصِرُهَا

They came out in the intense darkness of the night and fired their arrows at us. And it was their city, and they were familiar with its ways and its places, and we were ignorant with these. So we said between us, 'They are cunning with us and coming to us, in the darkness of this night. It is not possible for us to dodge the arrows because we cannot see these coming'.

فَبَيْنَمَا نَحْنُ كَذَلِكَ إِذْ رَأَيْنَا ضَوْءًا خَارِجًا مِنْ فِي قَيْسِ بْنِ عَاصِمِ الْمِنْقَرِيِّ كَالنَّارِ الْمُشْتَعَلَةِ وَ ضَوْءًا خَارِجًا مِنْ فِي قَتَادَةَ بْنِ التُّعْمَانِ كَضَوْءِ الْهُمَيْرَةِ وَ الْمُشْتَرِي وَ ضَوْءًا خَارِجًا مِنْ فِي عَبْدِ اللَّهِ بْنِ رَوَاحَةَ كَشُعَاعِ الْقَمَرِ فِي اللَّيْلَةِ الْمُظْلِمَةِ وَ نُورًا سَاطِعًا مِنْ فِي زَيْدِ بْنِ حَارِثَةَ أَضْوَاءً مِنَ الشَّمْسِ الطَّالِعَةِ

While we were like that when we saw an illumination coming out from the mouth of Qays Bin Aasim Al-Miqary, like the flaming fire; and an illumination coming out from the mouth of Qatada Bin Al-Nu'man like the illumination of the venues and the Jupiter; and an illumination coming out from the mouth of Abdullah Bin Rawaha like rays of the moon in the dark night; and light spread out from the mouth of Zayd Bin Harisa, more illuminating than the emerging sun.

وَ إِذَا تِلْكَ الْأَنْوَارُ قَدْ أَضَاءَتْ مُعَسِّكِرَنَا حَتَّى إِنَّهُ أَضْوَاءُ مِنْ نِصْفِ النَّهَارِ وَ أَعْدَاؤُنَا فِي مُظْلِمَةٍ شَدِيدَةٍ فَأَبْصَرْنَاهُمْ وَ عَمُوا عَنَّا فَفَرَقْنَا زَيْدًا عَلَيْهِمْ حَتَّى أَحَطْنَا بِهِمْ وَ نَحْنُ نُبْصِرُهُمْ وَ هُمْ لَا يُبْصِرُونَنَا فَتَحْنُ بُصْرَاءَ وَ هُمْ عُمَيَّانَ فَوَضَعْنَا عَلَيْهِمُ السُّيُوفَ فَصَارُوا بَيْنَ قَتِيلٍ وَ جَرِيحٍ وَ أُسِيرٍ

And it was so that those lights had illuminated our soldiers until it was brighter than the middle of the day, and our enemies were in intense darkness. So we could see them, but they were blinded from us, and Zayd Bin Harisa separated us to go against them until we had surrounded them, and we could see them, but they could not see us, and we were seeing ones and they were blind ones. So we unsheathed our swords upon them, and they came to be between the killed, and the injured, and the captive.

وَ دَخَلْنَا بَلَدَهُمْ فَاشْتَمَلْنَا عَلَى الدَّرَارِيِّ وَ الْعِيَالِ وَ الْأَثَانِ وَ الْأَمْوَالِ وَ هَذِهِ عِيَالُهُمْ وَ دَرَارِيُّهُمْ وَ هَذِهِ أَمْوَالُهُمْ وَ مَا رَأَيْنَا يَا رَسُولَ اللَّهِ أَعْجَبَ مِنْ تِلْكَ الْأَنْوَارِ مِنْ أَفْوَاهِ هَؤُلَاءِ الْقَوْمِ الَّتِي عَادَتْ ظُلْمَةً عَلَى أَعْدَائِنَا حَتَّى مَكَّنَّا مِنْهُمْ

And we entered their city, so we rounded up the offsprings and the dependants, and the belongings, and the wealth – and these are their dependants and their offspring, and this here is their wealth. And, O Rasool-Allah^{-saww}! We have not seen anything more strange than those lights, from the mouths of these people, which returned the darkness upon our enemies until it enabled us from (being victorious over) them'.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا فَضَّلْتُكُمْ بِهِ مِنْ شَهْرٍ شَعْبَانَ هَذِهِ كَانَتْ غُرَّةَ شَعْبَانَ وَ قَدْ انْسَلَخَ عَنْهُمْ الشَّهْرُ الْحَرَامُ وَ هَذِهِ الْأَنْوَارُ بِأَعْمَالِ إِخْوَانِكُمْ هؤُلاءِ فِي غُرَّةِ شَعْبَانَ أُسْلِفُوا لَهَا أَنْوَارًا فِي لَيْلَتِهَا قَبْلَ أَنْ يَفْعَ مِنْهُمْ الْأَعْمَالُ

Rasool-Allah^{-saww} said: 'Say, 'The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds', upon what He^{-azwj} has Graced you all with from the month of Shaban. This was the night of the first of Shaban, and the Sacred month had passed away from them, these are the lights with the deeds of these brothers of yours during the first of Shaban. They sent forth the lights during its nights, before the deeds had even occurred from them'.

قَالُوا يَا رَسُولَ اللَّهِ وَ مَا تِلْكَ الْأَعْمَالُ لِنُتَابِ عَلَيْهَا

They said, 'O Rasool-Allah^{-saww}! And what are those deeds so we can be affirmed (persistent) upon it?'

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَّا قَيْسُ بْنُ عَاصِمٍ الْمَنْقَرِيُّ فَإِنَّهُ أَمَرَ بِمَعْرُوفٍ فِي يَوْمِ غُرَّةِ شَعْبَانَ وَ قَدْ نَحَى عَنْ مُنْكَرٍ وَ دَلَّ عَلَى خَيْرٍ فَلِذَلِكَ قُدِّمَ لَهُ النُّورُ فِي بَارِحَةِ يَوْمِهِ عِنْدَ قِرَاءَتِهِ الْقُرْآنَ

Rasool-Allah^{-saww} said: 'As for Qays Bin Aasim Al-Miqary, so he enjoined with the goodness during the day of the first of Shaban, and he had forbidden from evil, and pointed upon goodness. Therefore, due to that, the light preceded for him during the previous night of his day – with his recitation of the Quran.

وَ أَمَّا قَتَادَةُ بْنُ النُّعْمَانِ فَإِنَّهُ قَضَى دَيْنًا كَانَ عَلَيْهِ فِي غُرَّةِ شَعْبَانَ فَلِذَلِكَ أُسْلِفَهُ اللَّهُ النُّورَ فِي بَارِحَةِ يَوْمِهِ

And as for Qatada Bin Al Nu'man, so he fulfilled the debt which was upon him during the day of the first of Shaban, therefore, due to that, Allah^{-azwj} Sent forth the light during the previous night of his day.

وَ أَمَّا عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَإِنَّهُ كَانَ بَرًّا بِوَالِدَيْهِ فَكَثُرَتْ غَنِيمَتُهُ فِي هَذِهِ اللَّيْلَةِ فَلَمَّا كَانَ مِنْ عَدٍ قَالَ لَهُ أَبُوهُ إِنِّي وَ أُمَّكَ لَكَ مُحِبَّانِ وَ إِنَّ امْرَأَتَكَ فُلَانَةٌ تُؤْذِينَا وَ تَبْغِينَا وَ إِنَّا لَا نَأْمَنُ أَنْ تُصَابَ فِي بَعْضِ هَذِهِ الْمَشَاهِدِ وَ لَسْنَا نَأْمَنُ أَنْ تُسْتَشْهَدَ فِي بَعْضِهَا فَتُدَاخِلَنَا هَذِهِ فِي أَمْوَالِكِ وَ يَزِدَادَ عَلَيْنَا بَعْثَهَا وَ غَيْبَهَا

And as for Abdullah Bin Rawaha, so he was righteous with his parents, and his booty was a lot during this night. So, when it was the morning, his father said to him, 'I and your mother are both beloved to you, and your wife so and so, is hurting us and tiring us. And we are not secure of you being harmed during one of these confrontations, and we are not secure that you might be martyred in one of these, so you would include us in this wealth and she would increase her rebellion and her curses upon us'.

فَقَالَ عَبْدُ اللَّهِ مَا كُنْتُ أَعْلَمُ بِبَعْثِهَا عَلَيْكُمْ وَ كَرَاهِيَتِكُمْ لَهَا وَ لَوْ كُنْتُ عَلِمْتُ ذَلِكَ لَأَبْتَنُهَا مِنْ نَفْسِي وَ لَكِنِّي قَدْ أَبْتَنُهَا الْآنَ لِتَأْمَنَّا مَا تَحْدَرَانِ فَمَا كُنْتُ بِاللَّيْلِ أَحَبُّ مَنْ تَكَرَّهَانَ فَلِذَلِكَ أُسْلِفَهُ اللَّهُ النُّورَ الَّذِي رَأَيْتُمْ

Abdullah said, 'I did not know of her rebellion upon you, and her disliking you both, and had I known that I would have irrevocably divorced her from myself. But, I hereby irrevocably divorce her right now for you to be secure from what you are both cautious of, for I don't

want to be the one who loves the one who abhors you both'. Therefore, due to that, Allah^{-azwj} Sent forth the light which you saw.

وَأَمَّا زَيْدُ بْنُ حَارِثَةَ الَّذِي كَانَ يَخْرُجُ مِنْ فِيهِ نُورٌ أَضْوَأُ مِنَ الشَّمْسِ الطَّالِعَةِ وَهُوَ سَيِّدُ الْقَوْمِ وَأَفْضَلُهُمْ فَلَقَدْ عَلِمَ اللَّهُ مَا يَكُونُ مِنْهُ فَاخْتَارَهُ وَفَضَّلَهُ عَلَى عِلْمِهِ بِمَا يَكُونُ مِنْهُ إِنَّهُ فِي الْيَوْمِ الَّذِي وَلِيَ هَذِهِ اللَّيْلَةَ الَّتِي كَانَ فِيهَا ظَفَرُ الْمُؤْمِنِينَ بِالشَّمْسِ الطَّالِعَةِ مِنْ فِيهِ جَاءَهُ رَجُلٌ مِنْ مُنَافِقِي عَسَاكِرِهِمْ يُرِيدُ التَّضَرُّيبَ بَيْنَهُ وَبَيْنَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَإِفْسَادَ مَا بَيْنَهُمَا

And as for Zayd Bin Harisa, that which came out from his mouth, light more illuminating than the emerging sun – he was the chief of the people and their superior, and Allah^{-azwj} had known what was to be happening from him. He^{-azwj} Chose him and Graced him upon his knowledge with what would be happening from him during the day which was to follow this night – in which the Momineen were victorious in – with the emerging sun from his mouth. A man from the hypocrites of his soldiers came over intending the souring of relations between him and Ali Bin Abu Talib^{-asws}, and spoiling whatever was between them.

فَقَالَ لَهُ بَحْ بَحْ لَكَ لَا نَطِيرَ لَكَ فِي أَهْلِ بَيْتِ رَسُولِ اللَّهِ ص وَصَحَابَتِهِ هَذَا بَلَاؤُكَ وَهَذَا الَّذِي شَاهَدْنَا نُورَكَ

He said to him, 'Congratulations, congratulations! You come to the morning and there is no match for you among the People^{-asws} of the Household of Rasool-Allah^{-saww} and his^{-saww} companions. This plague is your doing, and this light of yours which we witnessed'.

فَقَالَ لَهُ زَيْدُ بْنُ عَبْدِ اللَّهِ اتَّقِ اللَّهَ وَ لَا تُفْرِطْ فِي الْمَقَالِ وَ لَا تَرْفَعْنِي فَوْقَ قَدْرِي فَإِنَّكَ لِلَّهِ بِذَلِكَ مُخَالِفٌ وَ بِهِ كَافِرٌ وَ إِنِّي إِنْ تَلَقَيْتُ مَقَالَتَكَ هَذِهِ بِالْقَبُولِ لَكُنْتُ كَذَلِكَ

Zayd said to him, 'O servant of Allah^{-azwj}! Fear Allah^{-azwj} and do not exaggerate in the speech, nor raise me above my worth, for you would be opposing Allah^{-azwj} with that and would be a Kafir due to it, and so would I, if I was to accept this speech of yours with the acceptance, that I was like that.

يَا عَبْدَ اللَّهِ أَلَا أَحَدَيْتُكَ بِمَا كَانَ فِي أَوَائِلِ الْإِسْلَامِ وَ مَا بَعْدَهُ حَتَّى دَخَلَ رَسُولُ اللَّهِ الْمَدِينَةَ وَ زَوَّجَهُ فَاطِمَةَ ع وَ وُلِدَ لَهُ الْحَسَنُ وَ الْحُسَيْنُ ع

O Abdullah! Shall I narrate to you with what was during the beginning of Al-Islam and what was after it, until Rasool-Allah^{-azwj} entered Al-Medina, and got Fatima^{-asws} married, and she^{-asws} was Blessed with Al-Hassan^{-asws} and Al-Husayn^{-asws}?'

قَالَ بَلَى

He said, 'Yes'.

قَالَ إِنَّ رَسُولَ اللَّهِ ص كَانَ لِي شَدِيدَ الْمَحَبَّةِ حَتَّى تَبَنَّنِي لِيَذَلِكَ فَكُنْتُ أَدْعَى زَيْدُ بْنُ مُحَمَّدٍ إِلَى أَنْ وُلِدَ لِعَلِيِّ الْحَسَنُ وَ الْحُسَيْنُ ع فَكَرِهْتُ ذَلِكَ لِأَجْلِهِمَا وَ قُلْتُ لِمَنْ كَانَ يَدْعُونِي أَحِبُّ أَنْ تَدْعُونِي زَيْدًا مَوْلَى رَسُولِ اللَّهِ ص فَإِنِّي أَكْرَهُ أَنْ أَضَاهِيَ الْحَسَنَ وَ الْحُسَيْنَ

He said, 'Rasool-Allah^{-saww} had intense love for me to the extent that he^{-saww} considered me as a son due to that. So I used to be called, 'Zayd son of Muhammad^{-saww}, until (such time as) Al-Hassan^{-asws} and Al-Husayn^{-asws} were born for Ali^{-asws}. So I disliked that for their^{-asws} reason,

and I said to the one who was calling me as such, 'I would love it if you could call me, 'Zayd, slave of Rasool-Allah^{-sawww}', for I dislike it that I should be equalled to Al-Hassan^{-asws} and Al-Husayn^{-asws}.

فَلَمْ يَزَلْ ذَلِكَ حَتَّى صَدَّقَ اللَّهُ طَيْبِي وَ أَنْزَلَ اللَّهُ عَلَيَّ مُحَمَّدًا ص - مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي حَوْفِهِ يَعْني قَلْبًا يُحِبُّ مُحَمَّدًا وَ آلهُ يُعْظِمُهُمْ وَ قَلْبًا يُعْظِمُهُمْ بِهِ غَيْرُهُمْ كَتَعْظِيمِهِمْ أَوْ قَلْبًا يُحِبُّ بِهِ أَعْدَاءَهُمْ بَلْ مَنْ أَحَبَّ أَعْدَاءَهُمْ فَهُوَ يُبْغِضُهُمْ وَ لَا يُحِبُّهُمْ

I did not cease to be like that until Allah^{-azwj} Ratified my thinking and Revealed unto Muhammad^{-sawww}: **Allah has not Made for any man two hearts within him [33:4]** – meaning a heart which loves Muhammad^{-sawww} and his^{-sawww} Progeny^{-asws} and reveres them^{-asws}, and a heart revering others with it like their^{-asws} reverence; or a heart revering their^{-asws} enemies with it. But, the one who loves their^{-asws} enemies, so he is (actually) hating them^{-asws} and does not love them^{-asws}, (and the one who equates them^{-asws} with their^{-asws} friends, so he (actually) hates them and does not love them^{-asws}).

وَ مَنْ سَوَّى بَيْنَ مَوَالِيَهُمْ فَهُوَ يُبْغِضُهُمْ وَ لَا يُحِبُّهُمْ ثُمَّ قَالَ وَ مَا جَعَلَ أَزْوَاجِكُمُ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَ مَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ إِلَى وَ أَوْلُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ يَعْني الْحَسَنُ وَ الْحُسَيْنُ أَوْلَى بِبُنُوَّةِ رَسُولِ اللَّهِ فِي كِتَابِ اللَّهِ وَ فَرَضِهِ مِنَ الْمُؤْمِنِينَ وَ الْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَى أَوْلِيائِكُمْ مَعْرُوفًا إِحْسَانًا وَ إِكْرَامًا لَا يَبْلُغُ ذَلِكَ مَحَلَّ الْأَوْلَادِ - كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا

Then He^{-azwj} Said: **nor has He made your wives whose backs you liken to the backs of your mothers as your mothers, nor has He Made those whom you assert to be your sons as your real sons [33:4]** – up to His^{-azwj} Words **and the possessors of relationships some of them are closer to others in the Book of Allah [33:6]** - meaning Al-Hassan and Al-Husayn^{-asws} are foremost with the sonship of Rasool-Allah^{-sawww} in the Book of Allah^{-azwj} and His^{-azwj} Obligations **than the Believers and the Emigrants except that you should do good to your friends** – doing favours and be honouring. That does not reach a position of the children, **that was in the Written Book [33:6]**.

فَتَرَكُوا ذَلِكَ وَ جَعَلُوا يَقُولُونَ زَيْدٌ أَخُو رَسُولِ اللَّهِ ص قَالَ فَمَا زَالَتِ النَّاسُ يَقُولُونَ لِي هَذَا وَ أَكْرَهُهُ حَتَّى أَعَادَ رَسُولُ اللَّهِ ص الْمَوْحَاةَ بَيْنَهُ وَ بَيْنَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع

They left that (calling me as the son of Muhammad^{-sawww}) – and went on saying, 'Zayd, brother of Rasool-Allah^{-sawww}'. The people did not cease to be saying this for me and I disliked it, until Rasool-Allah^{-azwj} established the brotherhood between him^{-sawww} and Ali^{-asws} Bin Abu Talib^{-asws}.

ثُمَّ قَالَ زَيْدٌ يَا عَبْدَ اللَّهِ إِنَّ زَيْدًا مَوْلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع كَمَا هُوَ مَوْلَى رَسُولِ اللَّهِ ص فَلَا جَعَلُهُ نَظِيرَهُ فَلَا تَرْفَعُهُ فَوْقَ قَدْرِهِ فَتَكُونَ كَالنَّصَارَى لَمَّا رَفَعُوا عِيسَى ع فَوْقَ قَدْرِهِ فَكَرَرُوا بِاللَّهِ الْعَظِيمِ

Then Zayd said, 'O servant of Allah^{-azwj}! Zayd is a slave of Ali^{-asws} Bin Abu Talib^{-asws} just as he^{-asws} is a slave of Rasool-Allah^{-sawww}, therefore do not make him (Zayd) to be his^{-asws} peer, nor raise him to be above his worth, for you would become like the Christians when they raised Isa^{-as} above his^{-as} worth, they disbelieving in Allah^{-azwj}, the Magnificent'.

قَالَ رَسُولُ اللَّهِ ص فَلِذَلِكَ فَضَّلَ اللَّهُ زَيْدًا بِمَا رَأَيْتُمْ وَ شَرَّفَهُ بِمَا شَاهَدْتُمْ

Rasool-Allah^{-saww} said: 'Thus, due to that, Allah^{-azwj} Graced Zayd with what you saw, and Ennobled him with what you witnessed.

وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّ الَّذِي أَعَدَّهُ اللَّهُ لَزَيْدٍ فِي الْآخِرَةِ لَيَصْغُرُ فِي جَنْبِهِ مَا شَهِدْتُمْ فِي الدُّنْيَا مِنْ نُورِهِ إِنَّهُ لَيَأْتِي يَوْمَ الْقِيَامَةِ وَ نُورُهُ يَسِيرُ أَمَامَهُ وَ خَلْفَهُ وَ يَمِينَهُ وَ يَسَارَهُ وَ فَوْقَهُ وَ تَحْتَهُ مِنْ كُلِّ جَانِبٍ مَسِيرَةَ أَلْفِ سَنَةٍ

By the One^{-azwj} Whom Sent me^{-saww} with the Truth as a Prophet^{-saww}! That which Allah^{-azwj} has Prepared for Zayd in the Hereafter would make pale into insignificance in his side what you saw in the world from his light. He would come on the Day of Judgment and his light would spread in front of him, and behind him, and his right, and his left, and above him, and beneath him, from every side to a travel distance of a thousand years'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص أَوْ لَا أُحَدِّثُكُمْ بِهَزِيمَةٍ تَقَعُ فِي إِبْلِيسَ وَ أَعْوَانِهِ وَ جُنُودِهِ أَشَدَّ مِمَّا وَقَعَتْ فِي أَعْدَائِكُمْ

Then Rasool-Allah^{-saww} said: 'Shall I^{-saww} narrate to you with the defeat which occurs in Iblees^{-la} and his^{-la} aides, and his^{-la} army. It is more severe than what occurred among these enemies of yours'.

قَالُوا بَلَى يَا رَسُولَ اللَّهِ ص

They said, 'Yes, O Rasool-Allah^{-saww}!'

قَالَ وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّ إِبْلِيسَ إِذَا كَانَ أَوَّلُ يَوْمٍ مِنْ شَعْبَانَ بَتَّ جُنُودَهُ فِي أَقْطَارِ الْأَرْضِ وَ آفَاقِهَا يَقُولُ لَهُمْ اجْتَهِدُوا فِي اجْتِنَابِ بَعْضِ عِبَادِ اللَّهِ إِلَيْكُمْ فِي هَذَا الْيَوْمِ

Rasool-Allah^{-saww} said: 'By the One^{-azwj} Who Sent me^{-saww} with the Truth as a Prophet^{-saww}. Whenever it is the first day of Shaban, Iblees^{-la} sends his^{-la} army in the outskirts of the earth and its horizons, and is saying to them, 'Strive in attracting some servants of Allah^{-azwj} towards you during this day'.

وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَبْتُ مَلَائِكَتَهُ فِي أَقْطَارِ الْأَرْضِ وَ آفَاقِهَا يَقُولُ لَهُمْ سَدِّدُوا عِبَادِي وَ أَرِشِدُوهُمْ وَ كُلُّهُمْ يَسْعَدُ بِكُمْ إِلَّا مَنْ أَبَى وَ تَمَرَّدَ وَ طَعَا فَإِنَّهُ يَصِيرُ فِي حِزْبِ إِبْلِيسَ وَ جُنُودِهِ

And Allah^{-azwj} Mighty and Majestic Sends the Angels in the outskirts of the earth and its horizons Saying to them: "Protect My^{-azwj} servants and guide them aright, so all of them would be protected by you except for the one who refuses and rebels and exceeds, for he would come to be in the party of Iblees^{-la} and his^{-la} army!"

وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا كَانَ أَوَّلُ يَوْمٍ مِنْ شَعْبَانَ أَمَرَ بِأَبْوَابِ الْجَنَّةِ فَتُفْتَحَ وَ يَأْمُرُ شَجَرَةَ طُوبَى فَتُطْلِعُ أَعْصَانَهَا عَلَى هَذِهِ الدُّنْيَا ثُمَّ أَمَرَ بِأَبْوَابِ النَّارِ فَتُفْتَحَ وَ يَأْمُرُ شَجَرَةَ الرَّقُومِ فَتُطْلِعُ أَعْصَانَهَا عَلَى هَذِهِ الدُّنْيَا

Allah^{-azwj} Mighty and Majestic, whenever it is the first day of Shaban, Commands with the gateways of the Paradise, so they are opened, and He^{-azwj} Commands the tree of Tooba, and its branches emerge upon this world. Then He^{-azwj} Commands with the gates of the Fire, so

they are opened, and He^{-azwj} Commands the tree of Zaqoom, and its branches emerge upon this world.

ثُمَّ يُنَادِي مُنَادِي رَبَّنَا عَزَّ وَجَلَّ يَا عِبَادَ اللَّهِ هَذِهِ أَغْصَانُ شَجَرَةِ طُوبَى فْتَمَسَّكُوا بِهَا تَرْفَعُكُمْ إِلَى الْجَنَّةِ - وَ هَذِهِ أَغْصَانُ شَجَرَةِ الرَّقُومِ فَإِيَّاكُمْ وَ إِيَّاهَا - لَا تُؤَدِّبُكُمْ إِلَى الْجَحِيمِ

Then a caller from our Lord^{-azwj} Mighty and Majestic calls out: 'O servants of Allah^{-azwj}! These are the branches of the tree of Tooba, so attach yourselves with it (and) it will raise you to the Paradise! And these are the branches of the tree of Zaqoom, therefore beware of these, (as) these would deposit you to the Hell!'

قَالَ قَوْمٌ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّ مَنْ تَعَاطَى بَاباً مِنْ الْخَيْرِ فِي هَذَا الْيَوْمِ فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْ أَغْصَانِ شَجَرَةِ طُوبَى فَهُوَ مُؤَدَّبٌ إِلَى الْجَنَّةِ وَ مَنْ تَعَاطَى بَاباً مِنْ الشَّرِّ فِي هَذَا الْيَوْمِ فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْ أَغْصَانِ شَجَرَةِ الرَّقُومِ فَهُوَ مُؤَدَّبٌ إِلَى النَّارِ

Rasool-Allah^{-saww} said: 'By the One^{-azwj} Who Sent me^{-saww} with the Truth as a Prophet^{-saww}! The one who come to a door of the goodness and the righteousness during this day, so he has attached with a branch from the branches of the tree of Tooba, and he would be deposited to the Paradise. And the one who comes to a door from the evil during this day, so he has attached with a branch from the branches of the tree of Zaqoom, and he would be deposited to the Fire'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص فَمَنْ تَطَوَّعَ لِلَّهِ بِصَلَاةٍ فِي هَذَا الْيَوْمِ فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ

Then Rasool-Allah^{-saww} said: 'So the one who volunteers for Allah^{-azwj} with the Salat during this day, so he has attached to a branch from it.

وَ مَنْ تَصَدَّقَ فِي هَذَا الْيَوْمِ فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ

And the one who Fasts during it, so he has attached to a branch from it.

وَ مَنْ عَفَا عَنْ مَظْلَمَةٍ فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ

And the one who pardons an injustice, so he has attached to a branch from it.

وَ مَنْ أَصْلَحَ بَيْنَ الْمَرْءِ وَ زَوْجِهِ وَ الْوَالِدِ وَ وَلَدِهِ وَ الْقَرِيبِ وَ قَرِيبِهِ وَ الْجَارِ وَ جَارِهِ وَ الْأَجَنَّبِيِّ وَ الْأَجَنَّبِيَّةِ فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ

And the one who reconciles between the man and his wife, or the parent and his child, or the relative with his relative, or the neighbour and his neighbour, or the foreigner man, or the foreigner woman, so he has attached to a branch from it.

وَ مَنْ خَفَّفَ عَنْ مُعْسِرٍ مِنْ دَيْنِهِ أَوْ حَطَّ عَنْهُ فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ

And the one who lightens an insolvent one from his debts, or write is off from him, so he has attached to a branch from it.

وَ مَنْ نَظَرَ فِي حَسَابِهِ فَرَأَى دَيْنًا عَتِيقًا قَدْ آيسَ مِنْهُ صَاحِبُهُ فَأَدَّاهُ فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ

And the one who look into his own accounting, so he sees an old debt – its borrower having had despaired from (paying) it, so he writes it off, so he has attached to a branch from it.

وَمَنْ كَفَلَ يَتِيمًا فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ

And the one who takes responsibility for an orphan, so he has attached to a branch from it.

وَمَنْ كَفَّ سَفِيهَاً عَنِ عَرَضٍ مُؤْمِنٍ فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ

And the one who stops a foolish one from bothering a Momin, so he has attached to a branch from it.

وَمَنْ قَرَأَ الْقُرْآنَ أَوْ شَيْئاً مِنْهُ فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ

And the one who recites the Quran or something from it, so he has attached to a branch from it.

وَمَنْ قَعَدَ يَذْكُرُ اللَّهَ وَ لَتَعْمَائِهِ يَشْكُرُهُ فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ

And the one who sits mentioning (doing Zikr) of Allah^{-azwj} and His^{-azwj} Bounties, and thanks Him^{-azwj} upon it, so he has attached to a branch from it.

وَمَنْ عَادَ مَرِيضاً وَ مَنْ شَيَّعَ فِيهِ جَنَازَةً وَ مَنْ عَزَى فِيهِ مُصَاباً فَقَدْ تَعَلَّقُوا مِنْهُ بِغُصْنٍ

And one who consoles a sick, and one who escorts a funeral during it, and one who comforts an afflicted one in it, so he has attached with a branch from it.

وَمَنْ بَرَّ وَالِدَيْهِ أَوْ أَحَدَهُمَا فِي هَذَا الْيَوْمِ فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ

And the one who is kind to his parents, or one of them during this day, so he has attached to a branch from it.

وَمَنْ كَانَ أَسْحَطَهُمَا قَبْلَ هَذَا الْيَوْمِ فَأَرْضَاهُمَا فِي هَذَا الْيَوْمِ فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ

The one who hand angered them before this day, so he pleases them during this day, he has attached to a branch from it.

وَ كَذَلِكَ مَنْ فَعَلَ شَيْئاً مِنْ سَائِرِ أَبْوَابِ الْحَيْرِ فِي هَذَا الْيَوْمِ فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ

And like that, the one who does anything – from the rest of the doors of goodness during this day, so he has attached to a branch from it’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا وَ إِنَّ مِنْ تَعَاطَى تَاباً مِنَ الشَّرِّ وَ الْعَصِيَانِ فِي هَذَا الْيَوْمِ فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْ أَعْصَانِ شَجَرَةِ الرَّقُومِ فَهُوَ مُؤَدِّيهِ إِلَى النَّارِ

Then Rasool-Allah^{-saww} said: 'By the One^{-azwj} Who Sent me^{-saww} with the Truth as a Prophet^{-saww}! And the one who comes to a door from the (acts of) evil and the disobedience during this day, so he has attached to a branch from the branches of the tree of Zaqoom, and he would be deposited to the Fire'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا فَمَنْ قَصَرَ فِي صَلَاتِهِ الْمَفْرُوضَةِ وَضَيَّعَهَا فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ -

Then Rasool-Allah^{-saww} said: 'By the One^{-azwj} Who Sent me^{-saww} with the Truth as a Prophet^{-saww}! So, the one who is deficient in his Obligatory Salat and wastes them, so he has attached to a branch from it.

[وَمَنْ كَانَ عَلَيْهِ فَرَضٌ صَوْمٍ فَفَرَطَ فِيهِ وَضَيَّعَهُ فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ]

And the one upon whom was an Obligatory Fast (unperformed), so he leaves it and wastes it, so he has attached to a branch from it.

وَمَنْ جَاءَهُ فِي هَذَا الْيَوْمِ فَقِيرٌ ضَعِيفٌ يَعْرِفُ سُوءَ حَالِهِ فَهُوَ يَقْدِرُ عَلَى تَغْيِيرِ حَالِهِ مِنْ غَيْرِ ضَرَرٍ يَلْحَقُهُ وَ لَيْسَ هُنَاكَ مَنْ يُنُوبُ عَنْهُ وَ يُقِيمُ مَقَامَهُ فَتَرْكُهُ يُضَيِّعُ وَ يَعْطَبُ وَ لَمْ يَأْخُذْ بِيَدِهِ فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ

And the one to whom comes a poor, a weak one during this day – (and) he recognises his bad state, and he is able upon changing his state from without facing harm (himself), and there isn't anyone over there who can represent him and stand in his place, so he neglects him, forsaking him to be destroyed, and does not hold his hand, so he has attached to a branch from it.

وَ مَنْ اعْتَدَرَ إِلَيْهِ مُسِيءٌ فَلَمْ يُعَذِّرْهُ ثُمَّ لَمْ يَقْتَصِرْ بِهِ عَلَى قَدْرِ عُقُوبَةِ إِسَاءَتِهِ بَلْ أَزَى عَلَيْهِ فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ

And the one to whom a felon presents excuses to him but he does not excuse him, then he is not deficient with him upon a measurement of relative punishment, but exceeds upon it, so he has attached to a branch from it.

وَ مَنْ ضَرَبَ بَيْنَ الْمَرْءِ وَ زَوْجِهِ وَ الْوَالِدِ وَ وَلَدِهِ أَوْ الْأَخِ وَ أَخِيهِ أَوْ الْقَرِيبِ وَ قَرِيبِهِ أَوْ بَيْنَ جَارَيْنِ أَوْ خَلِيطَيْنِ أَوْ أُخْتَيْنِ فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ

The one who spoils between the man and his wife, or the parent and his child, or the brother and his brother, or the relative and his relative, and between two neighbours, or two mingling ones, or two strangers, so he has attached to a branch from it.

وَ مَنْ شَدَّدَ عَلَى مُعْسِرٍ وَ هُوَ يَعْلَمُ إِعْسَارَهُ فَرَادَ غَيْظًا وَ بَلَاءً فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ

And the one who is harsh upon the insolvent and he knows of his insolvency, so he increases rage and the scourge, so he has attached to a branch from it.

وَ مَنْ كَانَ عَلَيْهِ دَيْنٌ فَكَسَّرَهُ عَلَى صَاحِبِهِ وَ تَعَدَّى عَلَيْهِ حَتَّى أُبْطِلَ دَيْنُهُ فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ

And upon whom was a debt, so he breaks it (deficient in paying it) to its owner, and transgresses upon him until it invalidates his debt, so he has attached to a branch from it.

وَمَنْ جَفَا يَتِيمًا وَ آذَاهُ وَ تَهْرَمَ مَالَهُ فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ

One who is disloyal to an orphan and harms him, and devours his wealth, so he has attached to a branch from it.

وَ مَنْ وَقَعَ فِي عِرْضِ أُخِيهِ الْمُؤْمِنِ وَ حَمَلَ النَّاسَ عَلَى ذَلِكَ فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ

And the one who discredits regarding the honour of his Momin brother, and carried the people upon (doing) that, so he has attached with a branch from it.

وَ مَنْ تَعَنَّى بِغِنَاءٍ حَرَامٍ يَبْعَثُ فِيهِ عَلَى الْمَعَاصِي فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ

And the one who sings with Prohibited singing (music), sending him upon (an act of) disobedience, so he has attached with a branch from it.

وَ مَنْ قَعَدَ يُعَدِّدُ قَبَائِحَ أَعْمَالِهِ فِي الْحُرُوبِ وَ أَنْوَاعَ ظُلْمِهِ لِعِبَادِ اللَّهِ فَيَسْتَنْخِرُ بِهَا فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ

And the one who sits counting the ugliness of his deeds during the wars and the variety of his injustices to the servants of Allah^{-azwj}, and he prides with these, so he has attached with a branch from it.

وَ مَنْ كَانَ جَارُهُ مَرِيضًا فَتَرَكَ عِبَادَتَهُ اسْتِحْفَافًا بِحَقِّهِ فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ

The one who neighbour was sick, and he neglects consoling him taking lightly with his rights, so he has attached with a branch from it.

وَ مَنْ مَاتَ جَارُهُ فَتَرَكَ تَشْيِيعَ جَنَازَتِهِ تَهَاوُنًا بِهِ فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ

And the one whose neighbour dies, and he neglects escorting his funeral being careless with it, so he has attached with a branch from it.

وَ مَنْ أَعْرَضَ عَنِ مُصَابٍ وَ جَفَاهُ إِزْرَاءً عَلَيْهِ وَ اسْتِصْعَارًا لَهُ فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ

And the one who turns away from an injured person and shunning him out of contempt upon him, and belittling to him, so he has attached with a branch from it.

وَ مَنْ عَقَّ وَالِدِيهِ أَوْ أَخَذَهَا فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ

And the one who is disloyal to his patents or one of them, so he has attached with a branch from it.

وَ مَنْ كَانَ قَبْلَ ذَلِكَ عَاقًا هُمَا فَلَمْ يُرْضِهِمَا فِي هَذَا الْيَوْمِ وَ هُوَ يُقْدِرُ عَلَى ذَلِكَ فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ

And the one who was disloyal to them before, but did not please them during this day, and (although) he was able upon that, so he has attached with a branch from it.

وَ كَذَا مِنْ فَعَلٍ شَيْئاً مِنْ سَائِرِ أَبْوَابِ الشَّرِّ فَقَدْ تَعَلَّقَ بِغُضْنٍ مِنْهُ

And like that is the one who does something from the rest of the doors of the evil, so he has attached with a branch from it.

وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّ الْمُنْتَلِقِينَ بِأَغْصَانِ شَجَرَةِ طُوبَى تَرْفَعُهُمْ تِلْكَ الْأَغْصَانُ إِلَى الْجَنَّةِ وَ إِنَّ الْمُنْتَلِقِينَ بِأَغْصَانِ شَجَرَةِ الرَّقُومِ تَخْفِضُهُمْ تِلْكَ الْأَغْصَانُ إِلَى الْجَحِيمِ

By the One^{-azwj} Who Sent me^{-saww} with the Truth as a Prophet^{-saww}! The ones attached with the Tooba tree – that branch would raise them to the Paradise; and the ones attached with the *Zaqoom* tree (of bitter fruits), that branch would lower them into the blazing Fire’.

ثُمَّ رَفَعَ رَسُولُ اللَّهِ ص طَرْفَهُ إِلَى السَّمَاءِ مَلِيئاً وَ جَعَلَ يَضْحَكُ وَ يَسْتَبْشِرُ ثُمَّ حَفَّضَ طَرْفَهُ إِلَى الْأَرْضِ فَجَعَلَ يَطْبُطِبُ وَ يَعْجَسُ

Then Rasool-Allah^{-saww} raised his^{-saww} glance towards the sky for a moment and went on to smile and was cheerful – then dropped his glance towards the ground, and he^{-saww} went on to grimace and frown.

ثُمَّ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ وَ الَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ نَبِيًّا لَقَدْ رَأَيْتُ شَجَرَةَ طُوبَى تَرْفَعُ أَغْصَانَهَا وَ تَرْفَعُ الْمُنْتَلِقِينَ بِهَا إِلَى الْجَنَّةِ وَ رَأَيْتُ فِيهِمْ مَنْ تَعَلَّقَ مِنْهَا بِغُضْنٍ وَ مِنْهُمْ مَنْ تَعَلَّقَ بِغُضْنَيْنِ أَوْ بِأَغْصَانٍ عَلَى حَسَبِ اسْتِمَالِهِمْ عَلَى الطَّاعَاتِ

Then he^{-saww} turned towards his^{-saww} companions and he^{-saww} said: ‘By the One^{-azwj} Who Sent Muhammad^{-saww} with the Truth as a Prophet^{-saww}! I^{-saww} have seen the Tooba tree raising its branches and raising the ones attached with these, to the Paradise, and I^{-saww} saw from them, the one who had attached with a branch from it, and from them one who had attached with two branches from it, or (more) branches – upon a measurement of their inclusion upon the acts of obedience.

وَ إِنِّي لَأَرَى زَيْدَ بْنِ حَارِثَةَ قَدْ تَعَلَّقَ بِعَامَّةِ أَغْصَانِهَا فَهِيَ تَرْفَعُهُ إِلَى أَعْلَى عَلَانِيَتِهَا فَبَدَلَكَ ضِحْكَتِكَ وَ اسْتَبْشَرْتُ

And I^{-saww} saw Zayd Bin Harisa to have attached with the generality of its branches, and it raised him to the highest of the high. Therefore, due to that, I^{-saww} smiled and was cheerful.

ثُمَّ نَظَرْتُ إِلَى الْأَرْضِ فَوَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَقَدْ رَأَيْتُ شَجَرَةَ الرَّقُومِ تَنْخَفِضُ أَغْصَانَهَا وَ تَخْفِضُ الْمُنْتَلِقِينَ بِهَا إِلَى الْجَحِيمِ وَ رَأَيْتُ مِنْهُمْ مَنْ تَعَلَّقَ بِغُضْنٍ وَ رَأَيْتُ مِنْهُمْ مَنْ تَعَلَّقَ بِغُضْنَيْنِ أَوْ بِأَغْصَانٍ عَلَى حَسَبِ اسْتِمَالِهِمْ عَلَى الْقَبَائِحِ وَ إِنِّي لَأَرَى بَعْضَ الْمُنَافِقِينَ قَدْ تَعَلَّقَ بِعَامَّةِ أَغْصَانِهَا وَ هِيَ تَخْفِضُهُ إِلَى أَسْفَلِ دَرَكَاتِهَا فَلَيْدَلِكِ عَبَسْتُ وَ قَطَبْتُ

Then I^{-saww} looked at the ground, and, by the One^{-azwj} Who Sent me^{-saww} with the Truth as a Prophet^{-saww}! I have seen the *Zaqoom* tree lowering its branches – and lowering the ones attached with these – to the blazing Fire. And I^{-saww} saw from them, one who had attached to a branch, and I^{-saww} saw from them one who had attached to two branches from it, or with (more) branches, upon a reckoning of their inclusion upon the ugliness (evil deeds). And I^{-saww} saw some of the hypocrites to have attached with the generality of its branches, and these were lowering them to the lowers of its (Hell’s) level. Therefore, due to that, I^{-saww} frowned and grimaced’.

تَمَّ أَعَادَ رَسُولَ اللَّهِ ص بَصَرَهُ إِلَى السَّمَاءِ يَنْظُرُ إِلَيْهَا مَلِيًّا وَهُوَ يَقْطِبُ وَيَغْسُ

He (Imam Hassan Al-Askari^{-asws}) said: 'The Rasool-Allah^{-saww} returned his^{-saww} sight towards the sky, looking at it for a while, and he^{-saww} was smiling and cheerful. Then he^{-saww} lowered his^{-saww} sight towards the ground, and he^{-saww} grimaced and frowned.

تَمَّ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ يَا عِبَادَ اللَّهِ لَوْ رَأَيْتُمْ مَا رَأَى نَبِيُّكُمْ مُحَمَّدٌ إِذَا لَأَطْمَأَنَّمَ لِلَّهِ بِالنَّهَارِ أَكْبَادَكُمْ وَجَوَّعْتُمْ لَهُ بِطُونَكُمْ وَلَأَسَهَرْتُمْ لَهُ لَيْلَكُمْ وَ لَأَنْصَبْتُمْ فِيهِ أَقْدَانَكُمْ وَ أَبْدَانَكُمْ وَ لَأَنْقَذْتُمْ بِالصَّدَقَةِ أَمْوَالَكُمْ وَ عَرَضْتُمْ لِلتَّلْفِ فِي الْجِهَادِ أَرْوَاحَكُمْ

Then he^{-saww} turned towards his^{-saww} companions and he^{-saww} said: 'O servants of Allah^{-azwj}! But, had you seen what your Prophet^{-saww} Muhammad^{-saww} saw, then you would have kept your liver thirsty for the Sake of Allah^{-azwj} by the day (Fasting), and kept your bellies hungry for Him^{-azwj}, and would have kept vigil for Him^{-azwj} during your nights, and you would have established your feet and your bodies during it, and would have depleted your wealth by (giving) the charities, and would have exposed your selves to the damage regarding the Jihad'.

قَالُوا وَ مَا هُوَ يَا رَسُولَ اللَّهِ ص فِذَاكَ الْآبَاءُ وَ الْأُمَّهَاتُ وَ الْبَنُونَ وَ الْبَنَاتُ وَ الْأَهْلُونَ وَ الْقَرَابَاتُ

They said, 'And what is it, O Rasool-Allah^{-saww}? May our fathers, and mothers, and the sons, and the daughter, and the family members, and the relatives be sacrificed for you^{-saww}'.

قَالَ رَسُولُ اللَّهِ ص وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَقَدْ رَأَيْتُ تِلْكَ الْأَعْصَانَ مِنْ شَجَرَةِ طُوبَى عَادَتْ إِلَى الْجَنَّةِ فَتَادَى مُنَادِي رَبَّنَا خُرَّاعًا يَا مَلَائِكِي انظُرُوا كُلَّ مَنْ تَعَلَّقَ بِعُصْنٍ مِنْ أَعْصَانِ طُوبَى فِي هَذَا الْيَوْمِ فَانظُرُوا إِلَى مِقْدَارِ مُنْتَهَى ظِلِّ ذَلِكَ الْعُصْنِ فَأَعْطُوهُ مِنْ جَمِيعِ الْجَوَانِبِ مِثْلَ مِسَاحَتِهِ فُصُورًا وَ دُورًا وَ خَيْرَاتٍ

Rasool-Allah^{-saww} said: 'By the One^{-azwj} Who Sent me^{-saww} with the Truth as a Prophet^{-saww}! I^{-saww} have seen those branches from the Tooba tree return to the Paradise. So a caller of our Lord^{-azwj} Mighty and Majestic called out to its keeper: "O My^{-azwj} Angels! Look at each one who attached with a branch from the branches of Tooba, during this day. Then look at the measurement of the end-point of the shade of that branch, and give him from the entirety of sides, similar to its area, castles, and gems, and goodness!"

فَأَعْطُوهُ ذَلِكَ فَمِنْهُمْ مَنْ أُعْطِيَ مَسِيرَةَ أَلْفِ سَنَةٍ مِنْ كُلِّ جَانِبٍ وَ مِنْهُمْ مَنْ أُعْطِيَ ثَلَاثَةَ أَضْعَافِهِ وَ أَرْبَعَةَ أَضْعَافِهِ وَ أَكْثَرَ مِنْ ذَلِكَ عَلَى قَدْرِ قُوَّةِ إِيْمَانِهِمْ وَ جَلَالَةِ أَعْمَالِهِمْ

They were given that – and from them was one who was given (castles etc.) to a travel distance of a thousand years, from every side; and from them was one given a multiple of it; and from them was one given a multiple of three, and a multiple of four, and more than that upon a measurement of the strength of their *Eman*, and the majesty of the deeds.

وَ لَقَدْ رَأَيْتُ صَاحِبَكُمْ زَيْدَ بْنِ حَارِثَةَ أُعْطِيَ أَلْفَ ضِعْفٍ مَا أُعْطِيَ جَمِيعُهُمْ عَلَى قَدْرِ فَضْلِهِ عَلَيْهِمْ فِي قُوَّةِ الْإِيْمَانِ وَ جَلَالَةِ الْأَعْمَالِ

And I^{-saww} have seen your companion Zayd Bin Harisa give a thousand multiple of the entirety of them – upon a measurement of his merits over them regarding the strength of the *Eman* and the majesty of the deeds. Therefore, due to that, I^{-saww} smiled and was cheerful.

فَلَيْدِكَ ضِحْكُكَ وَ اسْتَبْشَرْتُ وَ لَقَدْ رَأَيْتُ تِلْكَ الْأَغْصَانَ مِنْ شَجَرَةِ الرَّقُومِ - [عَادَتْ إِلَى جَهَنَّمَ فَنَادَى مُنَادِي رَبَّنَا خُرْأَهَا يَا مَلَائِكَتِي انظُرُوا مَنْ تَعَلَّقَ بِغُصْنٍ مِنْ أَغْصَانِ شَجَرَةِ الرَّقُومِ] فِي هَذَا الْيَوْمِ فَانظُرُوا إِلَى مُنْتَهَى مَبْلَغِ ظِلِّ ذَلِكَ الْغُصْنِ وَ طَلْمَتِهِ فَابْتُوا لَهُ مَقَاعِدَ مِنَ النَّارِ مِنْ جَمِيعِ الْجَوَانِبِ مِثْلَ مَسَاحَتِهِ فُصُورَ نِيرَانٍ وَ بَقَاعَ غَيْرَانٍ- وَ حَيَاتٍ وَ عَقَارِبَ وَ سَلَاسِلَ وَ أَعْلَالٍ وَ فُيُودٍ وَ أَنْكَالٍ يُعَدَّبُ بِهَا

And I^{-saww} have seen those branches from the Zaqaom tree returning to Hell. So a caller of our Lord^{-azwj} called out to its keeper: “O My^{-azwj} Angels! Look at the one who attached with a branch from the branches of the Zaqaom tree, during this day. Then look at the end-point reaching a limit of the branch and its shade. Then build for him a seat of the Fire from the entirety of the sides, like its area – castles of fires, and deep caves, and serpents, and scorpions, and chains, and shackles, and restrictions, and anklets to punish with!”

فَمِنْهُمْ مَنْ أُعِدَّ [لَهُ] فِيهَا مَسِيرَةٌ سَنَةً أَوْ سَنَتَيْنِ أَوْ مِائَةَ سَنَةٍ أَوْ أَكْثَرَ عَلَى قَدْرِ ضَعْفِ إِيمَانِهِمْ وَ سُوءِ أَعْمَالِهِمْ

So, from them was one was prepared for him therein, a travel distance of a year, or two years, or one hundred years, or more, upon a measurement of a multiple of their *Eman* and the evilness of their deeds.

وَ لَقَدْ رَأَيْتُ لِبَعْضِ الْمُنَافِقِينَ أَلْفَ ضِعْفٍ مَا أُعْطِيَ جَمِيعُهُمْ عَلَى قَدْرِ زِيَادَةِ كُفْرِهِ وَ شَرِّهِ فَلَيْدِكَ قَطَبْتُ وَ عَبَسْتُ

And I^{-saww} have seen for some of the hypocrites, a thousand multiple of what was given to the entirety of them, upon a measurement of an increase of his *Kufr* and his evil. Therefore, due to that, I^{-saww} grimaced and frowned’.

ثُمَّ نَظَرَ رَسُولُ اللَّهِ ص إِلَى أَقْطَارِ الْأَرْضِ وَ أَكْنَافِهَا فَجَعَلَ يَتَعَجَّبُ نَارَةً وَ يَنْزِعُ نَارَةً ثُمَّ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ طُوبَى لِلْمُطِيعِينَ كَيْفَ يُكْرِمُهُمُ اللَّهُ بِمَلَائِكَتِهِ وَ الْوَيْلُ لِلْفَاسِقِينَ كَيْفَ يُخَذِّلُهُمُ اللَّهُ وَ يَكِلُهُمْ إِلَى شَيْطَانِهِمْ

Then Rasool-Allah^{-saww} looked at the countries of the earth and its fringes, so he^{-saww} went on wondering at times, and being upset at times. Then he^{-saww} faced towards his^{-saww} companions, and he^{-saww} said: ‘Beatitude is for the obedient ones! How Allah^{-azwj} is Honouring them with His^{-azwj} Angels. And woe be unto the evil-doers! How Allah^{-azwj} is Abandoning them and Leaving them to their Satans^{-la}.

وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنِّي لَأَرَى الْمُتَعَلِّقِينَ بِأَغْصَانِ شَجَرَةِ طُوبَى كَيْفَ فَصَدَّتْهُمُ الشَّيَاطِينُ لِيُغْوُوهُمْ فَحَمَلَتْ عَلَيْهِمُ الْمَلَائِكَةُ بِقُوَّتِهِمْ وَ يَسْحَطُوهُمْ- وَ يَطْرُدُوهُمْ عَنْهُمْ

By the One^{-azwj} Who Sent me^{-saww} with the Truth as a Prophet^{-saww}! I^{-saww} the ones attached with the branches of the Tooba tree, how the Satans^{-la} aimed to stray them, but the Angels attacked upon them, killing them, and slaughtering them and repelling them^{-la} from them.

وَ نَادَاهُمْ مُنَادِي رَبَّنَا يَا مَلَائِكَتِي أَلَا فَانظُرُوا كُلَّ مَلَكٍ فِي الْأَرْضِ إِلَى مُنْتَهَى مَبْلَغِ نَسِيمِ هَذَا الْغُصْنِ الَّذِي تَعَلَّقَ بِهِ مُتَعَلِّقٌ فَقَاتَلُوا الشَّيْطَانَ عَنْ ذَلِكَ الْمُؤْمِنِ وَ أَخْرَجُوهُمْ عَنْهُ

So, a caller of our Lord^{-azwj} called out to them: “O My^{-azwj} Angels! Indeed, look at every Angel in the earth – up to the end-point of the aroma of this branch which the attached one is

attached with – so fight against the Satans^{-la} from that *Momin* and keep them^{-la} away from him!”

فَأَنِّي لَأَرَى بَعْضَهُمْ وَ قَدْ جَاءَهُ مِنَ الْأَنْفَالِكِ مَنْ يَنْصُرُهُ عَلَى الشَّيَاطِينِ وَ يَدْفَعُ عَنْهُ الْمَرْدَةَ

I^{-saww} saw one of them, and there had come to him from the Angels, one who helped him against the Satans^{-la} and repelled the renegade from him.

أَلَا فَعَظَّمُوا هَذَا الْيَوْمَ مِنْ شَعْبَانَ مِنْ بَعْدِ تَعْظِيمِكُمْ لَشَعْبَانَ فَكَمْ مِنْ سَعِيدٍ فِيهِ وَ كَمْ مِنْ شَقِيٍّ لِيَكُونُوا مِنَ السُّعْدَاءِ فِيهِ وَ لَا تَكُونُوا مِنَ الْأَشْقِيَاءِ.

Indeed! So, revere this day of Shaban after your revering Shaban (the month), for how many are fortunate during it, and how many are wretched during it, in order for you to become the fortunate ones during it, and not to become from the wretched ones”^{.129}

2- م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ص كَمْ مِنْ سَعِيدٍ فِي شَهْرِ شَعْبَانَ فِي ذَلِكَ وَ كَمْ مِنْ شَقِيٍّ هُنَالِكَ أَلَا أَنْبِئُكُمْ بِمَثَلِ مُحَمَّدٍ وَ آلِهِ

Tafseer of the Imam (Hassan Al-Askari^{-asws}), may the greeting be upon him^{-asws} – ‘Rasool-Allah^{-saww} said: ‘How man would be fortunate by the month of Shaban regarding that, and how many would be wretched over these. Indeed! Shall I^{-saww} inform you with an example of Muhammad^{-saww} and his^{-saww} Progeny^{-asws}?’

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, ‘Yes, O Rasool-Allah^{-saww}!’

قَالَ مُحَمَّدٌ فِي عِبَادِ اللَّهِ كَشَهْرِ رَمَضَانَ فِي الشُّهُورِ وَ آلُ مُحَمَّدٍ فِي عِبَادِ اللَّهِ كَشَهْرِ شَعْبَانَ فِي الشُّهُورِ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فِي آلِ مُحَمَّدٍ ص كَأَفْضَلِ أَيَّامِ شَعْبَانَ وَ لَيْلِيهِ وَ هُوَ لَيْلَةُ نَصْفِهِ وَ يَوْمُهُ وَ سَائِرُ الْمُؤْمِنِينَ فِي آلِ مُحَمَّدٍ كَشَهْرِ رَجَبٍ فِي شَهْرِ شَعْبَانَ

He^{-saww} said: ‘Muhammad^{-saww} among the servants of Allah^{-azwj} is like the month of Ramazan among the months; and the Progeny^{-asws} of Muhammad^{-saww} among the servants of Allah^{-azwj} are like the months of Shaban among the months; and Ali^{-asws} Bin Abu Talib^{-asws} among the Progeny^{-asws} of Muhammad^{-saww} is like the superior day of Shaban and its night, and it is the night of the middle of Shaban and its day. And the rest of the Momineen among the Progeny^{-asws} of Muhammad^{-saww} are like the months of Rajab among the months of Shaban.

هُمُ دَرَجَاتٍ عِنْدَ اللَّهِ وَ طَبَقَاتٍ فَأَجْدُهُمْ فِي طَاعَةِ اللَّهِ أَقْرَبُهُمْ شَهَاءً بِآلِ مُحَمَّدٍ أَلَا أَنْبِئُكُمْ بِرَجُلٍ قَدْ جَعَلَهُ اللَّهُ مِنْ آلِ مُحَمَّدٍ كَأَوَّلِ أَيَّامِ رَجَبٍ مِنْ أَوَّلِ أَيَّامِ شَعْبَانَ

These are the ranks in the Presence of Allah^{-azwj} and the levels. Thus, the most striving of them in the obedience of Allah^{-azwj} would be the closest of them in resembling with the Progeny^{-asws} of Muhammad^{-saww}, like first days of Rajab from first days of Shaban’.

قَالُوا بَلَى يَا رَسُولَ اللَّهِ ص

¹²⁹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 1

They said, 'Yes, O Rasool-Allah^{-saww!}'

قَالَ مِنْهُمْ سَعْدُ بْنُ مُعَاذٍ.

He^{-asws} said: 'From them was Sa'ad Bin Muaz'.¹³⁰

3- كِتَابُ النَّوَادِرِ، لِفَضْلِ اللَّهِ بْنِ عَلِيٍّ الْحُسَيْنِيِّ الرَّاَوْنِدِيِّ قَالَ أَخْبَرَنِي أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ إِبْرَاهِيمَ عَنْ عَلِيٍّ بْنِ أَبِي خَلْفٍ عَنْ مُحَمَّدِ بْنِ زَيْدٍ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْحُسَيْنِ بْنِ حَدَّادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ مُعَاذٍ عَنْ نَافِعِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَامَ يَوْمًا مِنْ شَعْبَانَ كَتَبَ اللَّهُ لَهُ صَوْمَ سِتِّينَ وَ كَانَ لَهُ عِنْدَ اللَّهِ اثْنَتَا عَشْرَةَ دَعْوَةً مُسْتَجَابَةً وَ مَنْ صَامَ يَوْمَيْنِ مِنْ شَعْبَانَ كَتَبَ اللَّهُ لَهُ صَوْمَ أَرْبَعِ سِنِينَ وَ يُخْرَجُ مِنْ ذُنُوبِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ

The book 'Al Nawadir' of Al Fazlullah Bin Ali Al-Husayni Al Rawandy who said, 'It is narrated to me by Abu Al Abbas Bin Ibrahim, from Ali Bin Abu Khalaf, from Muhammad Bin Zayd, from Ali Bin Al-Husayn, from Muhammad Bin Ahmad, from Al-Hassan Bin Haddad, from Ahmad Bin Muhammad, from Al-Hassan Bin Saeed, from Al-Husayn Bin Muaz, from Nafie Bin Abdul Rahman, from Anas Bin Malik (well known fabricator) who said,

'Rasool-Allah^{-saww} said: 'One who fasts a day of Shaban, Allah^{-azwj} will Write for him fasting of two years, and there would be for him twelve Answered supplications; and one who fasts two days from Shaban, Allah^{-azwj} will Write for him fasting of four years, and he would emerge from his sins to be like the day his mother had given him birth!

وَ مَنْ صَامَ ثَلَاثَةَ أَيَّامٍ كَتَبَ اللَّهُ لَهُ صَوْمَ سِتِّ سِنِينَ وَ كَانَ لَهُ ثَوَابُ عَشْرَةِ مِنَ الصَّادِقِينَ وَ مَنْ صَامَ أَرْبَعَةَ أَيَّامٍ كَتَبَ اللَّهُ لَهُ صَوْمَ ثَمَانِ سِنِينَ وَ أَعْطَاهُ اللَّهُ كِتَابَهُ بِيَمِينِهِ يَوْمَ الْقِيَامَةِ

And one who fasts three days, Allah^{-azwj} will Write for him fasting of six years, and there would be for him Rewards of ten from the truthful ones; and one who fasts four days, Allah^{-azwj} will Write for you fasting of eight years, and Allah^{-azwj} will Give him his book (register of deeds) on the Day of Qiyamah!

وَ مَنْ صَامَ خَمْسَةَ أَيَّامٍ كَتَبَ اللَّهُ لَهُ صَوْمَ عَشْرِ سِنِينَ وَ كَتَبَ اللَّهُ لَهُ عَدَدَ رَمْلِ عَالِجِ حَسَنَاتٍ وَ مَنْ صَامَ سِتَّةَ أَيَّامٍ كَتَبَ اللَّهُ لَهُ صَوْمَ اثْنَتَيْ عَشْرَةَ سَنَةً وَ جَاَزَ عَلَى الصِّرَاطِ كَالْبُرْقِيِّ الْحَاطِفِ

And one who fasts five days, Allah^{-azwj} will Write for him fasting of ten years, and Allah^{-azwj} will Write for him good deeds the number of grains of sand of a desert; and one who fasts six days, Allah^{-azwj} will Write for him fasting of twelve years, and he will cross over the Bridge like the bolt of lightning!

وَ مَنْ صَامَ سَبْعَةَ أَيَّامٍ كَتَبَ اللَّهُ لَهُ صَوْمَ أَرْبَعِ عَشْرَةَ سَنَةً وَ غَفَرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ وَ مَنْ صَامَ ثَمَانِيَةَ أَيَّامٍ كَتَبَ اللَّهُ لَهُ صَوْمَ سِتِّ عَشْرَةَ سَنَةً وَ وُضِعَ عَلَى رَأْسِهِ تَاجٌ مِنْ نُورٍ

And one who fasts seven days, Allah^{-azwj} will Write for him fasting of fourteen years, and Forgive for him what he had sent ahead from his sins and what he had delayed; and one who

¹³⁰ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 2

fasts eight days, Allah^{-azwj} will Write for him fasting of sixteen years and Place upon him a crown of light!

وَمَنْ صَامَ تِسْعَةَ أَيَّامٍ كَتَبَ اللَّهُ لَهُ صَوْمَ ثَمَانِي عَشْرَةَ سَنَةً وَ بَاهَى اللَّهُ بِهِ الْمَلَائِكَةَ وَ مِنْ صَامَ عَشْرَةَ أَيَّامٍ هَيَّهَاتَ هَيَّهَاتَ وَ وَجِبَ لَهُ رِضْوَانُ اللَّهِ الْأَكْبَرِ وَ دَخَلَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَ لَا تَعَبٍ وَ لَا نَصَبٍ

And one who fasts nine days, Allah^{-azwj} will Write for him fasting of eighteen years, and Allah^{-azwj} will Boast of him to the Angels; and one who fasts ten days, far be it, far be it, and Satisfaction of Allah^{-azwj} the Greatest will be obligated for him, and he would enter the Paradise without Reckoning, nor tiredness, nor toil!

وَ مَنْ صَامَ أَحَدَ عَشْرَ يَوْمًا رَفَعَ دَرَجَاتِهِ أَعْلَى دَرَجَةٍ فِي الْجَنَّةِ وَ كَانَ يَوْمَ الْقِيَامَةِ فِي أَوَائِلِ الْعَابِدِينَ وَ مَنْ صَامَ اثْنَيْ عَشْرَ يَوْمًا كَانَ يَوْمَ الْقِيَامَةِ مِنَ الْأَمِينِينَ وَ يُحْشَرُ مَعَ الْمُتَّقِينَ وَفَدِ الرَّحْمَنِ جَلَّ جَلَالُهُ

And one who fasts eleven days, his rank will be raised to lofty rank in the Paradise, and on the Day of Qiyamah he will be among the first worshippers; and one who fasts twelve days, on the Day of Qiyamah he would be from the secured ones and be Resurrected with the pious delegates of the Beneficent, Majestic is His^{-azwj} Majesty!

وَ مَنْ صَامَ ثَلَاثَةَ عَشْرَ يَوْمًا كَأَمَّا عَبْدَ اللَّهِ ثَلَاثِينَ سَنَةً وَ أَعْطَاهُ فِي الْجَنَّةِ قُبَّةً مِنْ دُرٍّ بَيْضَاءَ وَ مَنْ صَامَ أَرْبَعَةَ عَشْرَ يَوْمًا لَمْ يَسْأَلِ اللَّهُ حَاجَةً فِي الدُّنْيَا وَ لَا فِي الْآخِرَةِ إِلَّا أَعْطَاهُ إِثَابَهَا وَ شَفَعَهُ فِي أَهْلِ بَيْتِهِ

And one who fasts thirteen days, it is as if he had worshipped Allah^{-azwj} for thirty years, and Grant him in the Paradise a dome of white gems; and one who fasts fourteen days, he will not ask Allah^{-azwj} for a need regarding the world nor regarding the Hereafter, except He^{-azwj} will Give him and Intercede regarding his family members!

وَ مَنْ صَامَ خَمْسَةَ عَشْرَ يَوْمًا جَعَلَ اللَّهُ الْحِكْمَةَ فِي لِسَانِهِ وَ قَلْبِهِ وَ كَانَ يَوْمَ الْقِيَامَةِ مِنَ السَّابِقِينَ فَإِنْ صَلَّى فِي لَيْلَةِ التَّصَنُّفِ كَانَ لَهُ أَضْعَافُ ذَلِكَ وَ مَنْ صَامَ سِتَّةَ عَشْرَ يَوْمًا أَعْطَاهُ اللَّهُ بَرَاءَةً مِنَ النَّارِ وَ بَرَاءَةً مِنَ التَّقَاكِ

And one who fasts fifteen days, Allah^{-azwj} will Make the wisdom to be in his tongue and his heard, and on the Day of Qiyamah he will be from the foremost ones. If he prays Salat in the night of the middle (of the month), for him would be a multiple of that; and one who fasts sixteen days, Allah^{-azwj} will Give him a freedom pass from the Hellfire, and a freedom pass from the hypocrisy!

وَ مَنْ صَامَ سَبْعَةَ عَشْرَ يَوْمًا أَعْطَاهُ اللَّهُ مِثْلَ ثَوَابِ ثَلَاثِينَ صِدِّيقًا نَبِيًّا وَ تَزُورُهُ الْمَلَائِكَةُ فِي مَنْزِلِهِ وَ مَنْ صَامَ ثَمَانِيَةَ عَشْرَ يَوْمًا حَشَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مَعَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنَ أَوْلِيكَ رَفِيقًا

And one who fasts seventeen days, Allah^{-azwj} will Give him Rewards similar to thirty truthful ones, and the Angels will visit him in his house; and one who fasts eighteen days, Allah^{-azwj} will Gather him on the Day of Qiyamah with the truthful, and the martyrs, and the righteous, and they are excellent friends!

وَمَنْ صَامَ تِسْعَةَ عَشَرَ يَوْمًا نَزَعَ اللَّهُ الْحَسَدَ وَالْبَغْضَاءَ مِنْ صَدْرِهِ وَرَزَقَهُ يَقِينًا خَالِصًا وَمَنْ صَامَ عَشْرِينَ يَوْمًا فَبِحَ نَجْحِ طُوبَى لَهُ وَحُسْنِ مَأْبٍ وَ يُعْطِيهِ اللَّهُ عَزَّ وَجَلَّ مِنَ الْكِرَامَةِ وَالتَّوَابِ مَا يَعْجِزُ عَنْ صِفَتِهِ الْخَلَائِقُ

And one who fasts nineteen days, Allah^{-azwj} will Remove the envy and the hatred from his chest and Grace him sincere certainty; and one who fasts twenty days, so congratulation, congratulation. Beatitude will be for him and an excellent abode, and Allah^{-azwj} Mighty and Majestic will Grant him from the honours and the Rewards what the creatures would be unable from describing it!

وَمَنْ صَامَ أَحَدًا وَعَشْرِينَ يَوْمًا شَفَعَهُ اللَّهُ يَوْمَ الْقِيَامَةِ فِي رِبِيعَةٍ وَمُضَرَ وَمَنْ صَامَ اثْنَيْنِ وَعَشْرِينَ يَوْمًا جَعَلَهُ اللَّهُ مِنَ الْعَابِدِينَ الْمُفْلِحِينَ الَّذِينَ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

And one who fasts twenty-one days, Allah^{-azwj} will Intercede on the Day of Qiyamah (the number of the tribes of) Rabie and Muzar; and one who fasts twenty-two days, Allah^{-azwj} will Make him to be from the worshippers, the successful, those there will neither be fear upon them nor will they be grieving!

وَمَنْ صَامَ ثَلَاثَةً وَعَشْرِينَ يَوْمًا لَمْ يَبْقَ مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ إِلَّا عَبَّطَهُ بِمَنْزِلَتِهِ وَمَنْ صَامَ أَرْبَعَةً وَعَشْرِينَ يَوْمًا أَعْطَاهُ اللَّهُ أَجْرَ شَهِيدٍ صَادِقٍ وَأَجْرَ الشَّاهِدِينَ النَّاصِحِينَ

And one who fasts twenty-three days, there will neither remain an Angel of Proximity nor a Mursil Prophet^{-as} except will envy him of his status; and one who fasts twenty-four days, Allah^{-azwj} will Grant him Recompense of a truthful martyr, and Recompense of the witnesses, the goodly advisers!

وَمَنْ صَامَ خَمْسَةً وَعَشْرِينَ يَوْمًا كَتَبَ اللَّهُ لَهُ حَسَنَاتِهِ وَبَحَثَ سَيِّئَاتِهِ وَبَرَّعَ دَرَجَاتِهِ فِي الْجَنَّةِ وَمَنْ صَامَ سِتَّةً وَعَشْرِينَ يَوْمًا هَنَّأَهُ اللَّهُ فِي قَبْرِهِ حَتَّى يَكُونَ بِمَنْزِلَةِ الْعَرْشِ وَ يُقَرَّبُ مَنْزِلَتُهُ مِنَ اللَّهِ جَلَّ جَلَالُهُ

And one who fasts twenty-five days, Allah^{-azwj} will Write for good deeds for him, and Delete his evil deeds, and Raise his ranks in the Paradise; and one who fasts twenty-six days, Allah^{-azwj} will Congratulate him in his grace until he would be at the status of the Throne, his status would be closer from Allah^{-azwj}, Majestic is His^{-azwj} Majesty!

وَمَنْ صَامَ سَبْعَةً وَعَشْرِينَ يَوْمًا حَبَّاهُ اللَّهُ تَعَالَى مِائَةَ دَرَجَةٍ فِي الْجَنَّةِ وَحُفِظَ مِنْ كُلِّ سُوءٍ مِنْ شَرِّ الشَّيْطَانِ الرَّجِيمِ وَمَنْ صَامَ ثَمَانِيَةَ وَعَشْرِينَ يَوْمًا أَعْطَاهُ اللَّهُ تَعَالَى تَوَابَ مَنْ قَرَأَ الْقُرْآنَ مِائَةَ مَرَّةٍ مِنْ جَزِيلِ الْعَطَايَا

And one who fasts twenty-seven days, Allah^{-azwj} the Exalted will Gift to him a rank in the Paradise and Protect him from every evil from evil of the Pelted Satan^{-la}; and one who fasts twenty-eight days, Allah^{-azwj} the Exalted will Give him Rewards of the one having read the Quran one hundred times, the plentiful awards!

وَمَنْ صَامَ تِسْعَةً وَعَشْرِينَ يَوْمًا أَعْطَاهُ اللَّهُ عَزَّ وَجَلَّ بِكُلِّ نَفْسٍ فِي الْجَنَّةِ سَبْعِينَ دَرَجَةً وَقَضَى لَهُ فِي الدُّنْيَا وَالْآخِرَةِ كُلَّ حَاجَةٍ وَكَتَبَ لَهُ بِكُلِّ ذَلِكَ حَسَنَةً

And one who fasts twenty-nine days, Allah^{-azwj} Mighty and Majestic will Give him seventy ranks with every soul in the Paradise, and Allah^{-azwj} will Fulfil every need in the world and the Hereafter, and Write for him a good deed with all that!

وَمَنْ صَامَ كُلَّهُ بِعِنِّي ثَلَاثِينَ يَوْمًا هَيْهَاتَ انْقَطَعَ الْعِلْمُ مِنَ الْفَضْلِ الَّذِي يُعْطِيهِ اللَّهُ تَعَالَى فِي الْحَيَّةِ وَ يُعْطِيهِ مِائَةَ أَلْفِ أَلْفِ مَدِينَةٍ مِنَ الْجَوَاهِرِ فِي كُلِّ مَدِينَةٍ أَلْفُ أَلْفِ دَارٍ فِي كُلِّ دَارٍ أَلْفُ أَلْفِ قَصْرِ فِي كُلِّ قَصْرِ أَلْفُ أَلْفِ بَيْتٍ فِي كُلِّ بَيْتٍ مِائَةُ أَلْفِ سَرِيرٍ وَمَعَ كُلِّ سَرِيرٍ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ مِائَةُ أَلْفِ أَلْفِ مَرَّةٍ وَعَلَى كُلِّ سَرِيرٍ مِائَةُ أَلْفِ فِرَاشٍ عَلَى كُلِّ فِرَاشٍ مِائَةُ أَلْفِ زَوْجَةٍ مِنَ الْحُورِ الْعِينِ

And one who fasts all of it, meaning thirty days, far be it, the knowledge is cut off from the merits which Allah^{-azwj} will Give him in the Paradise, and Give him one million cities of the gems, in each city would be a million houses, in each house a million castles, in each castle a million rooms, in each room a hundred million thrones, and with each throne, from the east to the west, one hundred million times, and upon each throne one hundred million beds, upon each bed one hundred million wives from the maiden Houries!

وَكُتِبَهُ اللَّهُ تَعَالَى مِنَ الْأَخْيَارِ إِلَّا مَنْ صَامَ رَمَضَانَ وَعَلِمَ حَقَّهُ وَ احْتَسَبَ خُدُودَهُ أَعْطَاهُ اللَّهُ تَعَالَى سَبْعِينَ أَلْفَ ضِعْفٍ مِثْلَ هَذِهِ - وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى.

And Allah^{-azwj} the Exalted will Write him as being from the good ones, except the one who fasts (month of) Ramazan, and knows its right, and calculates its limits, Allah^{-azwj} the Exalted will Give him seventy thousand multiples similar to this, and whatever is in the Presence of Allah^{-azwj} is better than more lasting".¹³¹

4- وَمِنَ النَّوَادِرِ، بِإِسْنَادِهِ الْمُتَقَدِّمِ فِي أَوَّلِ الْكِتَابِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص شَعْبَانَ شَهْرِي وَ شَهْرُ رَمَضَانَ شَهْرُ اللَّهِ تَعَالَى وَ هُوَ رِبْعُ الْفُقَرَاءِ وَ إِنَّمَا جَعَلَ اللَّهُ تَعَالَى هَذِهِ الْأَضْحِيَّةَ - لِيَشْبَعَ مَسَاكِينُكُمْ مِنَ اللَّحْمِ فَاطْعُمُوهُمْ.

And from (the book) 'Al Nawadir' – By the preceding chain in the first book,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Shaban is my^{-saww} moth, and month of Ramazan is a month of Allah^{-azwj} the Exalted, and rather Allah^{-azwj} the Exalted has Made these as sacrifice to satiate your need ones, from the meat, therefore feed them!'¹³²

5- كِتَابُ فَضَائِلِ الشُّهُورِ الثَّلَاثَةِ، وَ مَجَالِسِ الصَّدُوقِ، أَبِي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْيَمُطِيِّ عَنِ يُونُسَ عَنِ عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَنِ الصَّادِقِ ع قَالَ: صِيَامُ شَعْبَانَ دُخْرٌ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ وَ مَا مِنْ عَبْدٍ يُكْتِرُ الصِّيَامَ فِي شَعْبَانَ إِلَّا أَصْلَحَ اللَّهُ لَهُ أَمْرَ مَعِيشَتِهِ وَ كَفَاهُ شَرَّ عَدُوِّهِ وَ إِنَّ أَدْنَى مَا يَكُونُ لِمَنْ يَصُومُ يَوْمًا مِنْ شَعْبَانَ أَنْ تَجِبَ لَهُ الْجَنَّةُ.

The books 'Fazaail Al Shuhour Al Salasa', and 'Majaalis' of Al Sadouq – My father, from Ahmad Bin Idrees, from Al Yaqteeny, from Yunus, from Abdullah Bin Al Fazl,

'From Al-Sadiq^{-asws} having said: 'Fasts of Shaban will be a treasure hoard for the servant on the Day of Qiyamah, and there is none from a servant frequenting the fasting during Shaban except Allah^{-azwj} will Correct for him the matter of his livelihood, and Suffice for the evil of his

¹³¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 3

¹³² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 4

enemy, and the least of what would be for the one who fasts a day of Shaba is that the Paradise will be obligated for him”¹³³.

6- وَ مِنْهُمَا، أَبِي عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنِ الْكُوفِيِّ عَنْ نَصْرِ بْنِ مُزَاهِمٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْمَشْغُودِيِّ عَنِ الْعَلَاءِ بْنِ يَزِيدَ الْفَرَشِيِّ قَالَ قَالَ الصَّادِقُ جَعَفَرُ بْنُ مُحَمَّدٍ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص شَعْبَانُ شَهْرِي وَ شَهْرُ رَمَضَانَ شَهْرُ اللَّهِ عَزَّ وَ جَلَّ

And from these both (books) – My father, from Muhammad Bin Abu Al Qasim Al Kufy, from Nasr Bin Muzahim, from Abu Abdul Rahman Al Masoudy, from Al A’ala Bin Yazeed Al Qureysi who said,

‘Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws} said: ‘It is narrated to me^{-asws} by my^{-asws} father^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Shaban is my^{-saww} month, and month of Ramazan is a month of Allah^{-azwj} Mighty and Majestic.

فَمَنْ صَامَ يَوْمًا مِنْ شَهْرِي كُنْتُ شَفِيعَهُ يَوْمَ الْقِيَامَةِ وَ مَنْ صَامَ يَوْمَيْنِ مِنْ شَهْرِي عُفِّرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَنْ صَامَ ثَلَاثَةَ أَيَّامٍ مِنْ شَهْرِي قَبِلَ لَهُ اسْتَأْنِيفَ الْعَمَلِ.

The one who fasts a day from my^{-saww} month, I^{-saww} would be his intercessor on the Day of Qiyamah, and one who fasts two days from my^{-saww} month it would be Forgiven for him whatever sins he had sent ahead, and one who fasts three days from my^{-saww} month, it will be said to him, ‘Resume the deeds!’¹³⁴

7- وَ مِنْهُمَا، وَ مِنْ ثَوَابِ الْأَعْمَالِ، الْمُعَاذِيُّ عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ الْمُرْزُوقِيِّ عَنْ أَبِيهِ عَنْ يَحْيَى بْنِ عَيَّاشٍ عَنْ عَلِيِّ بْنِ عَاصِمٍ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص وَ قَدْ تَذَاكَّرَ أَصْحَابُهُ عِنْدَهُ فَضَائِلَ شَعْبَانَ فَقَالَ شَهْرٌ شَرِيفٌ وَ هُوَ شَهْرِي وَ حَمَلَةُ الْعَرْشِ تُعْطَمُهُ وَ تَعْرِفُ حَقَّهُ وَ هُوَ شَهْرٌ تَزَادُ فِيهِ أَرْزَاقُ الْمُؤْمِنِينَ لِشَهْرِ رَمَضَانَ وَ تُزَيَّنُ فِيهِ الْجَنَّاتُ وَ إِنَّمَا سُمِّيَ شَعْبَانَ لِأَنَّهُ يَتَشَعَّبُ فِيهِ أَرْزَاقُ الْمُؤْمِنِينَ

And from these both (books), and from ‘Sawaab Al Amal’ – Al Muazy, from Al Muazy, from Muhammad Bin Al Husan, from Ali Bin Muhammad Bin Ali, from Al-Hassan Bin Muhammad Al Marouzy, from his Yahya Bin Ayyash, from Ali Bin Aasim, from Ata’a Bin Al Saaib, from Saeed Bin Jubeyr, from Ibn Abbas who said,

‘Rasool-Allah^{-saww} said, and his^{-saww} companions had been discussing merits of Shaban in his^{-saww} presence: ‘A noble month, and it is my^{-saww} month, and bearers of the Throne are revering it and understand its right, and it is a month the sustenance of the Momin is increased for the month of Ramazan, and the Gardens are adorned during it, and rather it has been named as ‘Shaban’ because the sustenance of the Momin is branched (yatasha’b) out in it!

وَ هُوَ شَهْرُ الْعَمَلِ فِيهِ مُضَاعَفُ الْحَسَنَةِ بِسَبْعِينَ وَ السَّيِّئَةُ مَحْطُوطَةٌ وَ الدَّنْبُ مَعْفُورٌ وَ الْحَسَنَةُ مَقْبُولَةٌ وَ الْجَبَّارُ جَلَّ جَلَالُهُ يُبَاهِي فِيهِ بِعِبَادِهِ وَ يَنْظُرُ صَوْمَانَهُ وَ قُوَامَتَهُ فَيُبَاهِي بِحِمِّ حَمَلَةِ الْعَرْشِ

And it is the month of deeds. During it the good deeds are multiplied seventy folds, and the evils deeds are erased, and the sins are forgiven, and the good deeds are accepted, and the Subduer, Majestic is His^{-azwj} Majesty Boasts with His^{-azwj} servants in it, and He^{-azwj} Looks at its

¹³³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 5

¹³⁴ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 6

fasting ones and its standing ones (for Salat at night), so He^{-azwj} Boasts with them to bearers of the Throne!

فَقَامَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَقَالَ يَا رَسُولَ اللَّهِ صِفْ لَنَا شَيْئاً مِنْ فَضَائِلِهِ لِنَزِدَّادَ رَغْبَةً فِي صِيَامِهِ وَ قِيَامِهِ وَ لِنَجْتَهِدَ لِلْجَلِيلِ عَزْرًا وَ جَلًّا فِيهِ

Ali^{-asws} Bin Abu Talib^{-asws} stood up. He^{-asws} said: 'May my^{-asws} father^{-as} and my^{-asws} mother^{-as} (be sacrificed) for you^{-saww}, O Rasool-Allah^{-saww}! Describe to us something from its merits so we can increase our desires regarding its fasting and its standing (for Salat), and we can strive for the Sublime Mighty and Majestic in it!'

فَقَالَ النَّبِيُّ ص مَنْ صَامَ أَوَّلَ يَوْمٍ مِنْ شَعْبَانَ كَتَبَ اللَّهُ لَهُ سَبْعِينَ حَسَنَةً الْحَسَنَةُ تَعْدِلُ عِبَادَةَ سَنَةٍ وَ مَنْ صَامَ يَوْمَيْنِ مِنْ شَعْبَانَ حُطَّتْ عَنْهُ السَّيِّئَةُ الْمُؤَبَّقَةُ وَ مَنْ صَامَ ثَلَاثَةَ أَيَّامٍ مِنْ شَعْبَانَ رُفِعَ لَهُ سَبْعُونَ دَرَجَةً فِي الْجَنَّةِ مِنْ دُرٍّ وَ ياقُوتٍ وَ مَنْ صَامَ أَرْبَعَةَ أَيَّامٍ مِنْ شَعْبَانَ وَسِعَ عَلَيْهِ فِي الرِّزْقِ

The Prophet^{-saww} said: 'One who fasts the first day of Shaban, Allah^{-azwj} will Write seventy good deeds for him, (each of) the good deed equating to worship of a year; and the one who fasts two days of Shaban, the destructive evil deeds will drop off from him; and one who fasts three days of Shaban, seventy ranks will be raised for him in the Gardens of gems and sapphire; and one who fasts four days of Shaban, there will be expansion upon him regarding the sustenance!

وَ مَنْ صَامَ خَمْسَةَ أَيَّامٍ مِنْ شَعْبَانَ حُبِّبَ إِلَى الْعِبَادِ إِلَى الْعِبَادِ وَ مَنْ صَامَ سِتَّةَ أَيَّامٍ مِنْ شَعْبَانَ صُرِفَ عَنْهُ سَبْعُونَ لُؤْناً مِنَ الْبَلَاءِ وَ مَنْ صَامَ سَبْعَةَ أَيَّامٍ مِنْ شَعْبَانَ غُصِمَ مِنْ إِبْلِيسَ وَ جُنُودِهِ دَهْرُهُ وَ عُمرُهُ وَ مَنْ صَامَ ثَمَانِيَةَ أَيَّامٍ مِنْ شَعْبَانَ لَمْ يَخْرُجْ مِنَ الدُّنْيَا حَتَّى يُسْمَى مِنْ حِيَاضِ الْقُدْسِ

And one who fasts five days of Shaban will become beloved to the servants; and one who fasts six days of Shaban, seventy types of afflictions will be turned away from him; and one who fasts seven days of Shaban will be fortified from Iblees^{-la} and his^{-la} armies for his time and his lifetime; and one who fasts eight days of Shaban will not exit from the world until he is quenched from the Holy Fountains!

وَ مَنْ صَامَ تِسْعَةَ أَيَّامٍ مِنْ شَعْبَانَ عَطَفَ عَلَيْهِ مُنْكَرٌ وَ نَكِيرٌ عِنْدَ مَا يُسْأَلَانِيهِ وَ مَنْ صَامَ عَشْرَةَ أَيَّامٍ مِنْ شَعْبَانَ وَسَّعَ اللَّهُ عَلَيْهِ قَبْرَهُ سَبْعِينَ ذِرَاعاً وَ مَنْ صَامَ أَحَدَ عَشَرَ يَوْماً مِنْ شَعْبَانَ ضُرِبَ عَلَى قَبْرِهِ إِحْدَى عَشْرَةَ مَنَارَةً مِنْ نُورٍ وَ مَنْ صَامَ اثْنَيْ عَشَرَ يَوْماً مِنْ شَعْبَانَ زَارَهُ فِي قَبْرِهِ كُلَّ يَوْمٍ تِسْعُونَ أَلْفَ مَلَكٍ إِلَى النَّفْخِ فِي الصُّورِ

And one who fasts nine days of Shaban, Munkar and Nakeer (questioning Angels in the grave) will be kind to him for as long as they question him; and one who fasts ten days of Shaban, Allah^{-azwj} will Expand his grave unto him to seventy cubits; and one who fasts eleven days of Shaban, eleven minarets of light will be struck in his grave; and one who fasts twelve days of Shaban, a thousand Angels will shall visit him in his grave every day up to the blowing into the Trumpet!

وَ مَنْ صَامَ ثَلَاثَةَ عَشَرَ يَوْماً مِنْ شَعْبَانَ اسْتَعْفَرَتْ لَهُ مَلَائِكَةُ سَبْعَ سَمَاوَاتٍ وَ مَنْ صَامَ أَرْبَعَةَ عَشَرَ يَوْماً مِنْ شَعْبَانَ أَهْمَتِ الدُّوَابُّ وَ السِّبَاعُ حَتَّى الْحَيَاتَانِ فِي الْبُحُورِ أَنْ يَسْتَعْفِرُوا لَهُ وَ مَنْ صَامَ خَمْسَةَ عَشَرَ يَوْماً مِنْ شَعْبَانَ نَادَاهُ رَبُّ الْعِزَّةِ وَ عَزَّيُّ وَ جَلَالِي لَا أُحْرِقُكَ بِالنَّارِ

And one who fasts thirteen days of Shaban, Angels of the seven skies will seek Forgiveness for him; and one who fasts fourteen days of Shaban, the domestic animals and the wild animals, even the fishes in the sea will be Inspired to seek Forgiveness for him; and one who fasts fifteen days of Shaban, the Lord^{-azwj} of Might will Call out to him: "By My^{-azwj} Might and My^{-azwj} Majesty! I^{-azwj} will not Burn you with the Hellfire!"

وَمَنْ صَامَ سِتَّةَ عَشَرَ يَوْمًا مِنْ شَعْبَانَ أُطْفِئَ عَنْهُ سَبْعُونَ بَحْرًا مِنَ النَّارِ وَ مَنْ صَامَ سَبْعَةَ عَشَرَ يَوْمًا مِنْ شَعْبَانَ غُلِقَتْ عَنْهُ أَبْوَابُ النَّارِ كُلِّهَا وَ مَنْ صَامَ ثَمَانِيَةَ عَشَرَ يَوْمًا مِنْ شَعْبَانَ فَتَحَتْ لَهُ أَبْوَابُ الْجَنَّةِ كُلِّهَا وَ مَنْ صَامَ تِسْعَةَ عَشَرَ يَوْمًا مِنْ شَعْبَانَ أُعْطِيَ سَبْعِينَ أَلْفَ قَصْرٍ مِنَ الْجَنَّةِ مِنْ دُرٍّ وَ يَاقُوتٍ

And one who fasts sixteen days of Shaban, oceans of the Hellfire will be extinguished from him; and one who fasts seventeen days of Shaban, the doors of Hellfire will be closed from him, all of them; and one who fasts eighteen days of Shaban, the doors of Paradise will be opened for him, all of them; and one who fasts nineteen days of Shaban will be Given seventy thousand castles from the Gardens being of gems and sapphire!

وَ مَنْ صَامَ عِشْرِينَ يَوْمًا مِنْ شَعْبَانَ رُوحٌ سَبْعِينَ أَلْفَ رُوحَةٍ مِنَ الْحُورِ الْعِينِ وَ مَنْ صَامَ أَحَدًا وَ عِشْرِينَ يَوْمًا مِنْ شَعْبَانَ رَحَّبَتْ بِهِ الْمَلَائِكَةُ وَ مَسَحَتْهُ بِأَجْيَحِيَّتِهَا وَ مَنْ صَامَ اثْنَيْ عَشَرَ يَوْمًا مِنْ شَعْبَانَ كَسِيَ سَبْعِينَ حُلَّةً مِنْ سُندُسٍ وَ إِسْتَبْرَقِي وَ مَنْ صَامَ ثَلَاثَةَ عَشَرَ يَوْمًا مِنْ شَعْبَانَ أُتِيَ بِدَائِيٍّ مِنْ نُورٍ عِنْدَ خُرُوجِهِ مِنْ قَبْرِهِ طَيَّارًا إِلَى الْجَنَّةِ

And one who fasts twenty days of Shaban will be married to seventy thousand maiden Houries; and one who fasts twenty one days of Shaban, the Angels will be welcoming with him, and caress him with their wings; and one who fasts twenty-two days of Shaban, will be clothed with seventy garments of silk and brocade; and one who fasts twenty-three days of Shaban, will be brought a ride of light at his exit from his grave. He will fly to the Paradise!

وَ مَنْ صَامَ أَرْبَعَةَ عَشَرَ يَوْمًا مِنْ شَعْبَانَ شَفِّعَ فِي سَبْعِينَ أَلْفًا مِنْ أَهْلِ التَّوْحِيدِ وَ مَنْ صَامَ خَمْسَةَ عَشَرَ يَوْمًا مِنْ شَعْبَانَ أُعْطِيَ بَرَاءَةً مِنَ النَّفَاقِ وَ مَنْ صَامَ سِتَّةَ عَشَرَ يَوْمًا مِنْ شَعْبَانَ كَتَبَ لَهُ عَزٌّ وَ جَلٌّ جَوَازًا عَلَى الصِّرَاطِ وَ مَنْ صَامَ سَبْعَةَ عَشَرَ يَوْمًا مِنْ شَعْبَانَ كَتَبَ اللَّهُ لَهُ بَرَاءَةً مِنَ النَّارِ

And one who fasts twenty-four days of Shaba will be interceded regarding seventy thousand from the unitarian people; and one who fasts twenty-five days of Shaban will be Given freedom from the hypocrisy; and one who fasts twenty-six days of Shaban, the Mighty and Majestic will Write for him a permit to cross over the Bridge; and one who fasts twenty-seven days of Shaban, Allah^{-azwj} will Write for him freedom from the Hellfire!

وَ مَنْ صَامَ ثَمَانِيَةَ عَشَرَ يَوْمًا مِنْ شَعْبَانَ تَهَلَّلَ وَجْهُهُ يَوْمَ الْقِيَامَةِ وَ مَنْ صَامَ تِسْعَةَ عَشَرَ يَوْمًا مِنْ شَعْبَانَ نَالَ رِضْوَانَ اللَّهِ الْأَكْبَرَ

And one who fasts twenty-eight days of Shaban, his face will sparkle on the Day of Qiyamah; and one who fasts twenty-nine days of Shaban will attain the Satisfaction of Allah^{-azwj} the Greatest!

وَ مَنْ صَامَ ثَلَاثِينَ يَوْمًا مِنْ شَعْبَانَ نَادَاهُ جَبْرَائِيلُ مِنْ قُدَّامِ الْعَرْشِ يَا هَذَا اسْتَأْنَفِ الْعَمَلَ عَمَلًا جَدِيدًا فَقَدْ عُفِرَ لَكَ مَا مَضَى وَ مَا تَقَدَّمَ مِنْ ذُنُوبِكَ فَالْجَلِيلُ عَزٌّ وَ جَلٌّ يَقُولُ لَوْ كَانَ ذُنُوبُكَ عَدَدَ نُجُومِ السَّمَاءِ وَ فَطْرِ الْأَمْطَارِ وَ وَرَقِ الْأَشْجَارِ وَ عَدَدِ الرَّمْلِ وَ النَّارِ وَ أَيَّامِ الدُّنْيَا لَعَفَرْتُهَا - وَ مَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ بَعْدَ صِيَامِكَ شَهْرِ رَمَضَانَ.

And one who fasts thirty days of Shaban, Jibraeel^{-as} will call out to him from front of the Throne: ‘O you! Resume the deeds as new deeds, for it has been Forgiven for you what has passed, and whatever you had sent ahead from your sins. The Sublime Mighty and Majestic Says: “Even if your sins were of the number of stars of the sky, and drops of the rains, and leaves of the trees, and number of grains of sand and days of the world, I^{-azwj} shall Forgive these, and that is not mighty upon Allah^{-azwj} after your having fasted month of Ramazan!”¹³⁵

8- لي، الأماالي للصدوق ابن موسى عن الأسدي عن النخعي عن النوفلي عن مالك بن أنس قال: قُلْتُ لِلصَّادِقِ ع يَا ابْنَ رَسُولِ اللَّهِ ص مَا ثَوَابُ مَنْ صَامَ يَوْمًا مِنْ شَعْبَانَ

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Musa, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Malik Bin Anas who said,

‘I said to Al-Sadiq^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! What is a Reward of the one who fasts a day of Shaban?’

فَقَالَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَامَ يَوْمًا مِنْ شَعْبَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ.

He^{-asws} said: ‘It is narrated to me^{-asws} by my^{-asws} father^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who fasts a day of Shaban believing and anticipating, (sins) will be Forgiven for him’¹³⁶.

9- لي، الأماالي للصدوق الطالقاني عن أحمد الهمداني عن علي بن الحسين بن فضال عن أبيه عن مزوان بن مسلم عن الصادق عن أبيه ع قال قال رسول الله ع شَعْبَانُ شَهْرِي وَرَمَضَانُ شَهْرُ اللَّهِ عَزَّ وَجَلَّ فَمَنْ صَامَ مِنْ شَهْرِي يَوْمًا كُنْتُ شَفِيعَهُ يَوْمَ الْقِيَامَةِ وَ مَنْ صَامَ شَهْرَ رَمَضَانَ أُعْتِقَ مِنَ النَّارِ.

(The book) ‘Al Amaali’ of Al Sadouq Al Talaqany, from Ahmad Al Hamdany, from Ali Bin Al-Hassan Bin Fazzal, from his father, from Marwan Bin Muslim,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Shaban is my^{-saww} month, and Ramazan is a month of Allah^{-azwj} Mighty and Majestic. The one who fasts one day from my^{-saww} month, I^{-saww} will be his intercessor on the Day of Qiyamah, and one who fasts a month of Ramazan will be Liberated from the Hellfire!’¹³⁷

10- لي، الأماالي للصدوق ابن موسى عن الأسدي عن الزمكي عن جعفر بن أحمد الكوفي عن إسماعيل بن عبد الحالق عن الصادق ع قال: صَوْمُ شَهْرِ شَعْبَانَ وَ شَهْرِ رَمَضَانَ تَوْبَةٌ مِنَ اللَّهِ وَ لَوْ مِنْ دَمِ حَرَامٍ.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Musa, from Al Asady Bin Al Barmakky, from Ja’far Bin Ahmad Al Kufi, from Ismail Bin Abdul Khaliq,

‘From Al-Sadiq^{-asws} having said: ‘Fast month of Shaban and month of Ramazan as a repentance from Allah^{-azwj}, and even if it is from (having shed) Prohibited blood’¹³⁸.

¹³⁵ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 7

¹³⁶ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 8

¹³⁷ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 9

¹³⁸ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 10

11- شي، تفسير العياشي عن الْمُفَضَّلِ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ صَوْمُ شَعْبَانَ وَ صَوْمُ شَهْرِ رَمَضَانَ مُتَتَابِعَيْنِ تَوْبَةٌ مِنَ اللَّهِ.

Tafseer Al Ayyashi – from Al Mufazzal Bin Umar who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Fast Shaban and Fasting Ramazan consecutively as a repentance from Allah^{-azwj!}’¹³⁹

و فِي رَوَايَةٍ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ عَنْهُ ع تَوْبَةٌ مِنَ اللَّهِ وَ اللَّهُ مِنَ الْقَتْلِ وَ الظَّهَارِ وَ الكَفَّارَةِ.

And in a report by Ismail Bin Abdul Khaliq –

‘From him^{-asws}: ‘A repentance of Allah^{-azwj}, by Allah^{-azwj}, from the murder, and the Zihar, and the expiation!’¹⁴⁰

12- لي، الأماالي للصدوق ماجيلويه عن عمه عن الكوفي عن محمد بن سينان عن المفضل بن الصادق ع قال: من صام ثلاثة أيام من آخر شعبان وصلها بشهر رمضان كتب الله له صوم شهرين متتابعين.

(The book) ‘Al Amaali’ of Al Sadouq – Majaylawiya, from his uncle, from Al Kufi, from Muhammad Bin Sinan, from Al Mufazzal,

‘From Al-Sadiq^{-asws} having said: ‘One who fasts three days from end of Shaban and connects it with a month of Ramazan, Allah^{-azwj} will Write for him fasting of two months consecutively’.¹⁴¹

13- ب، قرب الإسناد ابن سَعْدٍ عَنِ الْأَزْدِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَا تَقُولُ فِي صَوْمِ شَعْبَانَ

(The book) ‘Qurb Al Isnaad’ – Ibn Sa’ad, from Al Azdy,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! What are you^{-asws} saying regarding fasting a month of Shaban?’

قَالَ صُمُّهُ

He^{-asws} said: ‘Fast it!’

قُلْتُ فَأَلْفَضْهُ

I said, ‘The merit?’

قَالَ يَوْمٌ بَعْدَ النَّصْفِ ثُمَّ صِلْ.

He^{-asws} said: ‘A day, after the middle, then pray connect’.¹⁴²

¹³⁹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 11 a

¹⁴⁰ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 11 b

¹⁴¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 12

¹⁴² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 13

14- ل، الخصال فِي خَيْرِ الْأَعْمَشِيِّ عَنِ الصَّادِقِ ع قَالَ: صَوْمُ شَعْبَانَ حَسَنٌ لِمَنْ صَامَهُ لِأَنَّ الصَّالِحِينَ قَدْ صَامُوهُ وَرَغِبُوا فِيهِ وَكَانَ رَسُولُ اللَّهِ ص يَصِلُ شَعْبَانَ بِشَهْرِ رَمَضَانَ.

(The book) 'Al Khisaal' – In a report by Al Amsh,

'From Al-Sadiq^{asws} having said: 'Fasting Shaban is excellent for the one who fasts it, because the righteous ones had fasted it and had been desirous in it, and Rasool-Allah^{saww} used to connect Shaban with the month of Ramazan''¹⁴³

15- ل، الخصال الْأَرْبَعِيَّةِ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع صَوْمُ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ أَرْبَعَاءَ بَيْنَ خَمِيسَيْنِ وَ صَوْمُ شَعْبَانَ يَذْهَبُ بِسُؤَالِ الصَّدْرِ وَ بَلَابِلِ الْقَلْبِ.

(The book) 'Al Khisaal' –

'The 'Four hundred (Ahadeeth)' – Amir Al-Momineen^{asws} said: 'Fasting three days from every month – Wednesday between two Thursdays, and fasting Shaban removes insinuation of the heart (from Satan^{la}), and hesitations of the heart''¹⁴⁴

16- ن، عيون أخبار الرضا عليه السلام ل، الخصال الْمُظْفَرُ الْعُلَوِيُّ عَنِ ابْنِ الْعَبَّاسِيِّ عَنِ أَبِيهِ عَنِ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَالٍ عَنِ مُحَمَّدِ بْنِ الْوَلِيدِ عَنِ الْعَبَّاسِ بْنِ هِلَالٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُوسَى الرِّضَا ع يَقُولُ مَنْ صَامَ مِنْ شَعْبَانَ يَوْمًا وَاحِدًا ابْتِغَاءَ ثَوَابِ اللَّهِ دَخَلَ الْجَنَّةَ وَ مَنْ اسْتَعْفَرَ اللَّهَ فِي كُلِّ يَوْمٍ مِنْ شَعْبَانَ سَبْعِينَ مَرَّةً حُشِرَ يَوْمَ الْقِيَامَةِ فِي زُمَرَةِ رَسُولِ اللَّهِ ص وَ وَجِبَتْ لَهُ مِنَ اللَّهِ الْكَرَامَةُ

(The book) 'Uyoun Akhbar Al-Reza^{asws}', may the greeting be upon him^{asws}, (and) 'Al Khisaal' – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Ali Bin Al-Hassan Bin Fazzal, from Muhammad Bin Al Waleed, from Al Abbas Bin Hilal who said,

'I heard Abu Al-Hassan Ali Bin Musa Al-Reza^{asws} saying: 'One who fasts one day from Shaban seeking Rewards of Allah^{azwj} will enter the Paradise; and one who seeks Forgiveness of Allah^{azwj} seventy times during every day will be Gathered on the Day of Qiyamah in a group of Rasool-Allah^{saww}, and the honour from Allah^{azwj} will be obligated for him!

وَ مَنْ تَصَدَّقَ فِي شَعْبَانَ بِصَدَقَةٍ وَ لَوْ بِشِقِّ تَمْرَةٍ حَرَّمَ اللَّهُ جَسَدَهُ عَلَى النَّارِ وَ مَنْ صَامَ ثَلَاثَةَ أَيَّامٍ مِنْ شَعْبَانَ وَ وَصَلَهَا بِصِيَامِ شَهْرِ رَمَضَانَ كَتَبَ اللَّهُ لَهُ صَوْمَ شَهْرَيْنِ مُتَتَابِعَيْنِ.

And one who donates charity during Shaban, and even if it was with part of a day, Allah^{azwj} will Prohibit his body unto the Hellfire; and one who fasts three days of Shaban and connects it with fasts of a month of Ramazan, Allah^{azwj} will Write for him having fasted two months consecutively''¹⁴⁵

17- ن، عيون أخبار الرضا عليه السلام تَمِيمُ الْفَرَشِيُّ عَنِ أَحْمَدَ الْأَنْصَارِيِّ عَنِ الْهَرَوِيِّ قَالَ: دَخَلْتُ عَلَى الرِّضَا ع فِي آخِرِ جُمُعَةٍ مِنْ شَعْبَانَ فَقَالَ يَا أَبَا الصَّلْتِ إِنَّ شَعْبَانَ قَدْ مَضَى أَكْثَرُهُ وَ هَذَا آخِرُ جُمُعَةٍ فِيهِ فَتَدَارَكَ فِيهَا بَقِيٌّ مِنْهُ تَقْصِيرُكَ فِيهَا مَضَى مِنْهُ

¹⁴³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 14

¹⁴⁴ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 15

¹⁴⁵ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 16

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws} – Tameem Al Qureyshi, from Ahmad Al Ansari, from Al Harwy who said,

'I entered to see Al-Reza^{-asws} in the last Friday of Shaban. He^{-asws} said: 'O Abu Al-Salt! Most of Shaban has passed and this is the last Friday in it, so make up your deficiencies during what remains from it, regarding what has passed from it!

وَ عَلَيْكَ بِالْإِقْبَالِ عَلَى مَا يَغْنِيكَ وَ أَكْثِرِ مِنَ الدُّعَاءِ وَ الْإِسْتِغْفَارِ وَ تِلَاوَةِ الْقُرْآنِ وَ ثُبِّ إِلَى اللَّهِ مِنْ ذُنُوبِكَ لِيُقْبَلَ شَهْرُ اللَّهِ إِلَيْكَ وَ أَنْتَ مُخْلِصٌ لِلَّهِ عَزَّ وَ جَلَّ وَ لَا تَدْعَنَّ أَمَانَةً فِي عُنُقِكَ إِلَّا أَدَيْتَهَا وَ لَا فِي قَلْبِكَ حِفْظاً عَلَى مُؤْمِنٍ إِلَّا نَزَعْتَهُ وَ لَا ذَنْباً أَنْتَ مُرْتَكِبُهُ إِلَّا قَلَعْتَ عَنْهُ

And upon you is with the concentrating upon what concerns you, and frequent from the supplications and seeking the Forgiveness and recitation of the Quran, and repent to Allah^{-azwj} from your sins for receiving a month of Allah^{-azwj} to you while you are sincere to Allah^{-azwj} Mighty and Majestic, and do not leave any entrustment in your neck except fulfil it, nor any grudge in your heart against a Momin except remove it, nor any sin you have committed except uproot from it!

وَ اتَّقِ اللَّهَ وَ تَوَكَّلْ عَلَيْهِ فِي سِرِّ أَمْرِكَ وَ عَلَانِيَتِهِ- وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

And fear Allah^{-azwj} and rely upon Him^{-azwj} regarding your secretive affairs and your open: **And one who relies upon Allah, so He would Suffice him. Surely, Allah would Accomplish His Command. He has Made a measure for all things [65:3].**

وَ أَكْثِرْ مِنْ أَنْ تَقُولَ فِيمَا بَقِيَ مِنْ هَذَا الشَّهْرِ - اللَّهُمَّ إِنْ لَمْ تُكُنْ عَفَرْتَ لَنَا فِيمَا مَضَى مِنْ شَعْبَانَ فَاعْفِرْ لَنَا فِيمَا بَقِيَ مِنْهُ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يُعْتِقُ فِي هَذَا الشَّهْرِ رِقَاباً مِنَ النَّارِ لِجُزْمَةِ شَهْرِ رَمَضَانَ.

And frequent from saying during what remains from this month, 'O Allah^{-azwj}! If You^{-azwj} have not Forgiven for us in what has passed from Shaban, so Forgive for us in what remains from it!', for Allah^{-azwj} Blessed and Exalted Liberates in this moth necks from the Hellfire due to sanctity of month of Ramazan".¹⁴⁶

18- ن، عيون أخبار الرضا عليه السلام بالإسناد إلى داريم عن الرضا عن أبيه ع قال: كَانَ رَسُولُ اللَّهِ ص إِذَا دَخَلَ شَهْرَ شَعْبَانَ يَصُومُ فِي أَوَّلِهِ ثَلَاثًا وَ فِي وَسْطِهِ ثَلَاثًا وَ فِي آخِرِهِ ثَلَاثًا وَ إِذَا دَخَلَ شَهْرَ رَمَضَانَ يُفْطِرُ قَبْلَهُ بِثَلَاثَةِ أَيَّامٍ ثُمَّ يَصُومُ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws}, by the chain to Darim, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} was such, whenever a month of Shaban enter, he^{-saww} fasted its first three days, and three in its middle, and three in its end, and whenever a month of Ramazan entered, he^{-saww} break two days before it, then he^{-saww} would fast".¹⁴⁷

19- ن، عيون أخبار الرضا عليه السلام بحذاء الإسناد قال قال رسول الله ص شهر شعبان تشعب فيه الحيرات.

¹⁴⁶ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 17

¹⁴⁷ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 18

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', by this chain, he^{-asws} said: 'Rasool-Allah^{-saww} said: 'Month of Shaban, the goodness branches out during it''¹⁴⁸.

20- ن، عيون أخبار الرضا عليه السلام فيما كتب الرضا ع للمأمون صوم شعبان حسن لمن صام.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting upon him^{-asws} – Among what Al-Reza^{-asws} wrote for Al-Mamoun: 'Fasting Shaban is excellent for one who fasts''¹⁴⁹.

21- مع، معاني الأخبار ماجيلويه عن عمه عن الكوفي عن حنظلة بن محارق أبي جنادة السلولي عن أبي حمزة عن أبي جعفر عن أبيه ع قال قال رسول الله ص من صام شعبان كان له طهراً من كل زلة و وصمة و بادرة

(The book) 'Ma'any Al Akhbar' – Majaylawiya, from his uncle, from Al Kufi, from Huzeyn Bin Mukhariq Bu Junadah Al Salouly, from Abu Hamza,

'From Abu Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who fasts Shaban, for him would be purification from every slip, and stigma, and wrongdoing'.

قال أبو حمزة قلت لأبي جعفر ع ما الوصمة

Abu Hamza said, 'I said to Abu Ja'far^{-asws}, 'What is the 'stigma'?'

قال اليمين في معصية و لا نذر في معصية

He^{-asws} said: 'The oath in disobedience, and there is no vow in disobedience'.

قلت فما البادرة

I said, 'So what is the 'wrongdoing'?'

قال اليمين عند العصب و التوبة منها الندم عليها.

He^{-asws} said: 'The oath during the anger, and the repentance from it is the remorse upon it''¹⁵⁰.

نو، ثواب الأعمال أبي عن سعد عن ابن يزيد عن الحنظلي بن الممارق أبي جنادة السلولي عن النعماني عن أبي جعفر ع قال: من صام شعبان إلى آخر ما مر.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ibn Yazeed, from Al Huzeyn Bin Al Mukhariq Abu Junada Al Salouly, from Al Sumali,

'From Abu Ja'far^{-asws} having said: 'One who fasts Shaba' – up to end of what has passed''¹⁵¹.

¹⁴⁸ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 19

¹⁴⁹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 20

¹⁵⁰ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 21 a

¹⁵¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 21 b

22- ثواب الأعمال ابن الوليد عن سعد عن محمد بن عبد الجبار عن أبي الصخر عن إسماعيل بن عبد الخالق قال: جرى ذكر شعبان عند أبي عبد الله ع و صومه قال فقال إن فيه من الفضل كذا وكذا وفيه كذا وكذا حتى إن الرجل ليدخل في الدم الحرام فيصوم شعبان فينفعه ذلك و يعفر له.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Sa'ad, from Muhammad Bin Abdul Jabbar, from Abu Al Sakhr, from Ismail Bin Abdul Khaliq who said,

'Mention of Shaban and its fasts flowed in the presence of Abu Abdullah^{-asws}. He^{-asws} said: 'In it are such and such merits, and in it is such and such to the extent that if the enters into (shedding) the Prohibited blood, so he fasts Shaban, that would benefit him and he will be Forgiven for'¹⁵²

23- مجاليس الشيخ، عن الحسن بن إسماعيل عن أحمد بن محمد بن صالح بن الحسين النوفلي عن أبيه عن النهدي عن أحمد بن عبد الرحمن بن عبدويه عن ابن عبد الخالق مثله.

(The book) 'Majaalis' of the sheykh – from Al-Hassan Bin Ismail, from Ahmad Bin Muhammad, from Salih Bin Al-Husayn Al Nowfali, from his father, from Al Nahdy, from Ahmad Bin Abdul Rahman Bin Abdawayh, from Ibn Abdul Khaliq – similar to it'¹⁵³

24- ثواب الأعمال ماجيلويه عن عمه عن البرقي عن أبيه عن محمد بن سينان عن المفضل عن أبي عبد الله ع قال: صوم شعبان و شهر رمضان شهرين متتابعين توبة و الله من الله.

(The book) 'Sawaab Al Amaal – Majaylawiya, from his uncle, from Al Barqy, from his father, from Muhammad Bin Sinan, from Al Mufazzal,

'From Abu Abdullah^{-asws} having said: 'Fast Shaban and month of Ramazan, two months consecutively as repentance from Allah^{-azwj}!'¹⁵⁴

25- ثواب الأعمال أبي عن سعد عن علي بن سليمان عن ابن محبوب عن عبد الله بن مروحوم قال سمعت أبا عبد الله ع يقول من صام أول يوم من شعبان وحببت له الجنة بته و من صام يومين نظر الله إليه في كل يوم و ليلة في دار الدنيا و دام نظره إليه في الجنة و من صام ثلاثة أيام زار الله في عرشه من جنته في كل يوم.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ali Bin Suleyman, from Ibn Mahboub, from Abdullah Bin Marhoum who said,

'I heard Abu Abdullah^{-asws} saying: 'One who fasts the first day of Shaban, the Paradise will be obligated for him anyhow, and one who fasts two days, Allah^{-azwj} will Look at him during every day and night in house of the world, and His^{-azwj} Looking at (considering) him will be permanent in the Paradise; and one who fasts three days will visit Allah^{-azwj} in His^{-azwj} Throne from his Garden, during every day'¹⁵⁵

قال أبو جعفر محمد بن علي مصنف هذا الكتاب رضي الله عنه و أرضاه معنى زيارة الله عز و جل زيارة حجج الله ع من زارهم فقد زار الله

¹⁵² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 22

¹⁵³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 23

¹⁵⁴ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 24

¹⁵⁵ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 25

Abu Ja'far Muhammad Bin Ali, the author of this book, may Allah^{-azwj} be Pleased with him and please him, said, 'The meaning of visiting Allah^{-azwj} Mighty and Majestic, is visiting the Divine Authorities of Allah^{-azwj}. One who visits them^{-asws} has visited Allah^{-azwj}.

و من يكون له في الجنة من المحل ما يقدر على الارتفاع إلى درجة النبي و الأئمة ع حتى يزورهم فيها فمحلها عظيم و زيارتهم زيارة الله كما أن طاعتهم طاعة الله و معصيتهم معصية الله و متابعتهم متابعة الله و ليس ذلك على من يذكره أهل التشبيه تعالى الله عما يقولون علواً كبيراً.

One who has a position in the Paradise what he is abled upon the rising to rank of the Prophet^{-saww} and the Imams^{-asws} until he visits them^{-asws} in it. His position is mighty and visiting them^{-asws} is visiting Allah^{-azwj}, just as obeying them^{-asws} is obeying Allah^{-azwj} and disobeying them^{-asws} is disobeying Allah^{-azwj}, and following them^{-asws} is following Allah^{-azwj}, and that isn't upon the one the people of resemblance mention. Allah^{-azwj} is the Exalted from what they are saying, Lofty, Great!'

26- ثوب الأعمال ابن الوليد عن الصفار عن ابن معروف عن ابن مهزيار عن الأهوازي عن فضالة عن السكوني عن أبي عبد الله ع قال قال رسول الله ص شعبان شهري و رمضان شهري الله و هو ربيع الفقراء و إنما جعل الله الأضحى ليشبع مساكينكم من اللحم فأطعموهم.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Al Ahwazy, from Fazaala, from Al Sakuni,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Shaban is my^{-saww} month, and Ramazan is a month of Allah^{-azwj}, and it is a spring of the poor, and rather Allah^{-azwj} has Made (it as) the sacrifice to satiate your needy ones from the meat, therefor feed them!''¹⁵⁶

مجالس الشيخ، عن الحسن بن إسماعيل عن أحمد بن محمد بن محمد بن محمد بن محمد بن جعفر الأسدي عن سهل بن زياد عن النوفلي عن السكوني مثله إلى قوله ربيع الفقراء.

(The book) 'Majaalis' – from Al-Hassan Bin Ismail, from Ahmad Bin Muhammad, from Muhammad Bin Muhammad Bin Sinan, from Muhammad Bin Ja'far Al Asady, from Sahl Bin Ziyad, from Al-Nowfaly from Al Sakuni – similar to it up to his^{-saww} words: 'Spring of the poor''¹⁵⁷.

27- ثوب الأعمال حمزة العلوي عن عبد الرحمن بن أبي حاتم عن يزيد بن سنان عن عبد الرحمن بن مهدي عن ثابت بن قيس عن أبي سعيد المقري عن أسامة بن زيد قال: كان رسول الله ص يصوم الأيام حتى يقال لا يفطر و يفطر حتى يقال لا يصوم

(The book) 'Sawaab Al Amaal' – Hamza Al Alawy, from Abdul Rahman Bin Abu Hatim, from Yazeed Bin Sinan, from Abdul Rahman Bin Mahdy, from Sabit Bin Qays, from Abu Saeed Al Muqry, from Usama Bin Zayd who said,

'Rasool-Allah^{-saww} used to fast the days until it was said, 'He^{-saww} does not break!', and he^{-saww} broke until it was said, 'He^{-saww} does not fast!''

قلت رأيت يصوم من شهر ما لا يصوم من شيء من الشهور

¹⁵⁶ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 26 a

¹⁵⁷ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 26 b

I said, 'Did you him^{-saww} fasting from a month what he^{-saww} did not fast anything from the months!'

قَالَ نَعَمْ

He said, 'Yes'.

قُلْتُ أَيُّ شَهْرٍ

I said, 'Which month?'

قَالَ شَعْبَانَ

He said, 'Shaban'.

قَالَ هُوَ شَهْرٌ يَعْمَلُ النَّاسُ عَنْهُ بَيْنَ رَجَبٍ وَرَمَضَانَ وَهُوَ شَهْرٌ تُرْفَعُ فِيهِ الْأَعْمَالُ إِلَى رَبِّ الْعَالَمِينَ فَأَجِبْتُ أَنْ يُرْفَعَ عَمَلِي وَ أَنَا صَائِمٌ.

He said, 'It is a month the people are heedless from it, being between Rajab and Ramazan, and it is a month the deeds are raised in it to Lord^{-azwj} of the worlds, so I would love it if my deeds were raised while I was fasting'¹⁵⁸.

28- ثوب الأعمال أبي عن سعد عن ابن عيسى عن الأهوازي عن ابن أبي عمير عن سلمة صاحب السابري عن أبي الصباح عن أبي عبد الله ع قال: صَوْمُ شَعْبَانَ وَ شَهْرِ رَمَضَانَ وَ اللَّهُ تَوْبَةٌ مِنَ اللَّهِ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ibn Isa, from Al Ahwazy, from Ibn Abu Umeyr, from Salama Sahib Al Sabiry, from Abu Al Sabbah,

'From Abu Abdullah^{-asws} having said: 'Fast Shaban and month of Ramazan, by Allah^{-azwj} as repentance from Allah^{-azwj}!'¹⁵⁹

29- ثوب الأعمال ابن الوليد عن ابن أبان عن الحسين عن أخيه الحسن عن زعدة عن المفضل عن أبي عبد الله ع قال: كَانَ أَبِي يَفْصِلُ مَا بَيْنَ شَعْبَانَ وَ شَهْرِ رَمَضَانَ يَوْمٍ وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَصِلُ مَا بَيْنَهُمَا وَ يَقُولُ صَوْمُ شَهْرَيْنِ مُتتَابِعَيْنِ تَوْبَةٌ مِنَ اللَّهِ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Ibn Aban, from Al-Husayn, from his brother Al-Hassan, from his brother Al-Hassan, from Zur'ah, from Al Mufazzal,

'From Abu Abdullah^{-asws} having said: 'My^{-asws} father^{-asws} used to keep a gap for a day in what is between Shaban and month of Ramazan, and Ali^{-asws} Bin Al-Husayn^{-asws} kept a gap what is between the two, and he^{-asws} said: 'Fast two months consecutively as a repentance from Allah^{-azwj}.'¹⁶⁰

¹⁵⁸ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 27

¹⁵⁹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 28

¹⁶⁰ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 29

30- ثَوَابُ الْأَعْمَالِ مَا جِئِلُوهُ عَنْ عَمِّهِ عَنِ الْبَرَقِيِّ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ عَلْوَانَ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ شَعْبَانَ وَشَهْرَ رَمَضَانَ يَصِلُهُمَا وَيُنْهَى النَّاسَ أَنْ يَصِلُوهُمَا وَكَانَ يَقُولُ هُمَا شَهْرَا اللَّهِ وَهُمَا كَفَّارَةٌ لِمَا قَبْلَهُمَا وَمَا بَعْدَهُمَا مِنَ الذُّنُوبِ.

(The book) 'Sawaab Al Amaal' – Majaylawiya, from his uncle, from Al Barqy, from Al-Husayn Bin Saeed, from Ibn Ulwan, from Amro Bin Khalid,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} used to fast Shaban and month of Ramazan, connecting the two, and he^{-saww} forbade the people from connecting the two, and he^{-saww} had said: 'These two are months of Allah^{-azwj}, and they are an expiation from the sins of what was before them and after them''.¹⁶¹

31- ثَوَابُ الْأَعْمَالِ بِهَذَا الْإِسْنَادِ عَنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَحْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُنَّ نِسَاءُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ عَلَيْهِمْ صِيَامٌ أَخَّرْنَ ذَلِكَ إِلَى شَعْبَانَ كِرَاهَةً أَنْ يَمْتَنِعَنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ شَعْبَانُ صُومَ وَصَامَ مَعَهُنَّ.

(The book) 'Sawaab Al Amaal' – By this chain from Al-Husayn, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtari,

'From Abu Abdullah^{-asws} having said: 'The wives of the Prophet^{-saww} were such, whenever there were upon them fasts (to make up), they would delay that to Shaban, disliking to prevent Rasool-Allah^{-saww} of his^{-saww} need; and when it was Shaban they would fast and he^{-saww} would fast with them'.

قَالَ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ شَعْبَانَ شَهْرِي.

He^{-asws} said: 'Rasool-Allah^{-saww} had said: 'Shaban is my^{-saww} month''.¹⁶²

32- ثَوَابُ الْأَعْمَالِ بِهَذَا الْإِسْنَادِ عَنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع هَلْ صَامَ أَحَدٌ مِنْ آبَائِكَ شَعْبَانَ

(The book) 'Sawaab Al Amaal' – By this chain, from Al-Husayn, from Ibn Abu Umeyr, from Usman Bin Isa, from Sama'at who said,

'I said to Abu Abdullah^{-asws}, 'Did anyone of your^{-asws} forefathers^{-asws} fast Shaban?'

فَقَالَ خَيْرٌ آبَائِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَامَهُ.

He^{-asws} said: 'Best of my^{-asws} forefathers^{-asws} Rasool-Allah^{-saww} had fasted it''.¹⁶³

33- ثَوَابُ الْأَعْمَالِ بِهَذَا الْإِسْنَادِ عَنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي جَرَّانَ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ صَوْمِ شَعْبَانَ هَلْ كَانَ أَحَدٌ مِنْ آبَائِكَ يَصُومُهُ

(The book) 'Sawaab Al Amaal' – By this chain, from Al-Husayn, from Ibn Abu Najrab, from Yunus Bin Yaqoub who said,

¹⁶¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 30

¹⁶² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 31

¹⁶³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 32

'I asked Abu Abdullah^{-asws} about fasting Shaban, 'Had anyone of your^{-asws} forefathers fasted it?'

فَقَالَ خَيْرُ آبَائِي رَسُولُ اللَّهِ ص أَكْثَرَ صِيَامِهِ فِي شَعْبَانَ.

He^{-asws} said: 'Best of my^{-asws} forefathers^{-asws}, Rasool-Allah^{-saww}, most of his^{-saww} (optional) fasts were during Shaban".¹⁶⁴

34- ثَوَابُ الْأَعْمَالِ مُحَمَّدٌ بْنُ إِبْرَاهِيمَ عَنْ حَامِدِ بْنِ شُعَيْبٍ عَنْ شُرَيْحِ بْنِ يُونُسَ عَنْ وَكَيْعٍ عَنْ سُفْيَانَ عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: سُئِلَ رَسُولُ اللَّهِ ص عَنْ صَوْمِ رَجَبٍ فَقَالَ أَيْنَ أَنْتُمْ عَنْ شَعْبَانَ.

(The book) 'Sawaab Al Amaal' – Muhammad Bin Ibrahim, from Hamid Bin Shueyb, from Shureyh Bin Yunus, from Wakie, from Sufyan, from Zayd Bin Aslam who said,

'Rasool-Allah^{-saww} was asked about fasting Rajab. He^{-saww} said: 'Where are you from (fasting) Shaban?'"¹⁶⁵

35- ثَوَابُ الْأَعْمَالِ الْقَطَّانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حَاتِمٍ عَنِ الْحَجَّاجِ بْنِ حَمْرَةَ عَنْ يَزِيدَ عَنْ صَدَقَةَ الدَّقِيقِيِّ عَنْ ثَابِتِ بْنِ أَنَسٍ قَالَ: سُئِلَ رَسُولُ اللَّهِ ص أَيُّ الصِّيَامِ أَفْضَلُ

(The book) 'Sawaab Al Amaal' – Al Qattan, from Abdul Rahman Bin Abu Hatim, from Al Hajjaj Bin Hamza, from Yazeed, from Sadaqa Al Daqeeqy, from Sabit, from Anas who said,

'Rasool-Allah^{-saww} was asked, 'Which of the fasts are superior?'

قَالَ شَعْبَانُ تَعْظِيمًا لِرَمَضَانَ.

He^{-saww} said: 'Shaban is, out of reverence for Ramazan".¹⁶⁶

36- ثَوَابُ الْأَعْمَالِ الْقَطَّانُ عَنْ عَبْدِ الرَّحْمَنِ عَنِ الْعَبَّاسِ بْنِ يَزِيدَ عَنْ عُندَرٍ عَنْ شُعْبَةَ عَنْ تَوْبَةَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ص لَمْ يَكُنْ يَصُومُ مِنَ السَّنَةِ شَهْرًا تَامًا إِلَّا شَعْبَانَ يَصِلُ بِهِ رَمَضَانَ.

(The book) 'Sawab Al Amaal' – Al Qattan, from Abdul Rahman, from Al Abbas Bin Yazeed, from Gundar, from Shu'ba, from Towbah, from Muhammad Bin Ibrahim, from Abu Salama,

'From Umm Salama^{-ra}, from the Prophet^{-saww}, he^{-saww} had not fasted any complete months except Shaban, connecting Ramazan with it".¹⁶⁷

37- ين، كتاب حسين بن سعيد و النوادر عن عثمان بن عيسى عن سماعة قال: سألت عن صيام شعبان عن أبي عبد الله ع

(The book of Husayn Bin Saeed, and 'Al Nawadir', from Usman Bin Isa, from Sama'at who said,

¹⁶⁴ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 33

¹⁶⁵ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 34

¹⁶⁶ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 35

¹⁶⁷ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 36

'I Abu Abdullah^{-asws} asked about fasting Shaban. He^{-asws} said: 'Excellent!'

فَقَالَ حَسَنٌ فُقُلْتُ كَيْفَ كَانَ صِيَامَ رَسُولِ اللَّهِ ص

I said, 'How had Rasool-Allah^{-saww} fasted (it)?'

فَقَالَ صَامَ بَعْضًا وَ أَفْطَرَ بَعْضًا.

He^{-asws} said: 'He^{-saww} fasted part and broke part'.¹⁶⁸

38- ين، كتاب حسين بن سعيد و النوادر عن فضالة عن إسماعيل بن أبي زياد عن أبي عبد الله ع قال قال رسول الله ص رجب شهر الاستغفار
لأمتي أكثرها فيه الاستغفار فإنه غفور رحيم و شعبان شهري

The book of Husayn Bin Saeed, and 'Al Nawadir' – from Fazalat, from Ismail Bin Abu Ziyad,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Rajab is a month of seeking the Forgiveness for my^{-saww} community, therefore frequent seeking of the Forgiveness in it, for He^{-azwj} is Forgiving, Merciful, and Shaban is my^{-saww} month!

اسْتَكْبَرُوا فِي رَجَبٍ مِنْ قَوْلِ اسْتَغْفِرُ اللَّهُ وَ اسأَلُوا اللَّهَ الْإِقَالََةَ وَ التَّوْبَةَ فِيمَا مَضَى وَ الْعِصْمَةَ فِيمَا بَقِيَ مِنْ آجَالِكُمْ وَ أَكْثَرُوا فِي شَعْبَانَ الصَّلَاةَ عَلَى نَبِيِّكُمْ
وَ أَهْلِهِ

Frequent in Rajab from the words, 'I seek Forgiveness of Allah^{-azwj}', and ask Allah^{-azwj} of the uprooting (of the sins) and the repentance regarding what has passed, and the protection in what remains from your life terms, and frequent during Shaban the Salawaat upon your Prophet^{-saww} and his^{-saww} family^{-asws}!

وَ رَمَضَانَ شَهْرُ اللَّهِ تَبَارَكَ وَ تَعَالَى اسْتَكْبَرُوا فِيهِ مِنَ التَّهْلِيلِ وَ التَّكْبِيرِ وَ التَّحْمِيدِ وَ التَّمْجِيدِ وَ التَّسْبِيحِ وَ هُوَ رَيْبُ الْفُقَرَاءِ وَ إِذَا جَعَلَ اللَّهُ الْأَضْحَى
لِتَشْبَعَ الْمَسَاكِينُ مِنَ اللَّحْمِ

And Ramazan is a month of Allah^{-azwj} Blessed and Exalted. Frequent in it from the extollations of Oneness, and exclamation of the Takbeer, and extolling the praises and the laudations and the glorifications, and it is a spring of the poor, and rather Allah^{-azwj} has Made the sacrifice to satiate the needy ones from the meat.

فَأَطْهَرُوا مِنْ فَضْلِ مَا أَنْعَمَ اللَّهُ بِهِ عَلَيْكُمْ عَلَى عِيَالِكُمْ وَ جِيرَانِكُمْ وَ أَحْسِنُوا جَوَارِ نِعَمِ اللَّهِ عَلَيْكُمْ وَ تَوَاصَلُوا إِخْوَانِكُمْ وَ أَطْعَمُوا الْفُقَرَاءَ وَ الْمَسَاكِينَ
مِنْ إِخْوَانِكُمْ فَإِنَّهُ مَنْ فَطَرَ صَائِمًا فَلَهُ مِثْلُ أَجْرِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِهِ شَيْئًا

Reveal from the Grace what Allah^{-azwj} has Favoured with upon you all, upon your dependants, and your neighbours, and being excellent neighbours Allah^{-azwj} will Favour upon you, and console your brethren, and feed the poor and the needy from your brethren, for the one who breaks (provides meal) of a fasting one, for him would be similar to his Recompense from without there being any reduction of anything from his Recompense.

¹⁶⁸ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 37

وَسُمِّيَ شَهْرُ رَمَازَانَ شَهْرَ الْعِتْقِ لِأَنَّ لِلَّهِ فِيهِ كُلَّ يَوْمٍ وَ لَيْلَةٍ سِتْمِائَةِ عِتْقٍ وَ فِي آخِرِهِ مِثْلَ مَا أُعْتِقَ فِيهَا مَضَى

And month of Ramazan has been names as ‘the month of liberation’, because for Allah^{-azwj} during every day of it and night there are six hundred liberations, and in its end is what He^{-azwj} has Liberated in what had passed!

وَسُمِّيَ شَهْرُ شَعْبَانَ شَهْرَ الشَّفَاعَةِ لِأَنَّ رَسُولَكُمْ يَشْفَعُ لِكُلِّ مَنْ يُصَلِّي عَلَيْهِ فِيهِ

And month of Shaban has been named as ‘the month of intercession’, because your Rasool^{-saww} intercedes for every one who sends Salawaat upon him^{-saww} during it!

وَسُمِّيَ شَهْرُ رَجَبٍ شَهْرَ اللَّهِ الْأَصَبِّ لِأَنَّ الرَّحْمَةَ عَلَى أُمَّتِي تُصَبُّ صَبًّا فِيهِ وَ يُقَالُ الْأَصَمُّ لِأَنَّهُ نَهَى فِيهِ عَنِ قِتَالِ الْمُشْرِكِينَ وَ هُوَ مِنَ الشُّهُورِ الْحُرَمِ.

And month of Rajab is a month of Allah^{-azwj}, ‘the pouring’, because the Mercy is poured upon my^{-saww} community abundantly in it, and it is called the ‘the silent’ because there is prohibition in it from battling the Polytheists, and it is from the sacred months”.¹⁶⁹

39- ين، كتاب حسين بن سعيد و النوادر عنه عن ابن أبي عمير عن سلمة صاحب السابري عن أبي الصباح قال سمعت أبا عبد الله ع يقول صوم شعبان و رمضان و الله توبة من الله.

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – from him, from Ibn Abu Umeyr, from Salama, companion of Al Sabiry, from Abu Al Sabbah who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Fast Shaban and Ramazan, by Allah^{-azwj} as a repentance from Allah^{-azwj}’.¹⁷⁰

40- ين، كتاب حسين بن سعيد و النوادر عن التصير بن سويد عن عبد الله بن سينان قال قال أبو عبد الله ع إن رسول الله كان يكثر الصوم في شعبان يقول إن أهل الكتاب تنحسوا فخالفهم.

The book of Husayn Bin Saeed, and ‘Al Nawadir’, from Al Nazr Bin Suweyd, from Abdullah Bin Sinan who said,

‘Abu Abdullah^{-asws} said: ‘Rasool-Allah^{-saww} used to frequently fast during Shaban. He^{-saww} said: ‘People of the Book are considering it inauspicious, therefore oppose them!’¹⁷¹

41- ين، كتاب حسين بن سعيد و النوادر عن علي بن النعمان عن زرعة بن محمد عن سماعة قال: سألت أبا عبد الله ع عن صوم شعبان أ صامه رسول الله ص

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – from Ali Bin Al Numan, from Zur’ah Bin Muhammad, from Sama’at who said,

‘I asked Abu Abdullah^{-asws} about fasting Shaban, ‘Had Rasool-Allah^{-saww} fasted it?’

¹⁶⁹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 38

¹⁷⁰ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 39

¹⁷¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 40

فَقَالَ نَعَمْ وَ لَمْ يَصِلْهُ

He^{-asws} said: 'Yes, and did not connect it (to Ramazan)'.

فُلْتُ فَكُمْ أَفْطَرَ مِنْهُ

I said, 'How many did he^{-saww} break from it?'

قَالَ أَفْطَرَ فَأَعَدُّهَا

He^{-asws} said: 'He^{-saww} broke so repeated it'.

وَ أَعَادَهَا ثَلَاثَ مَرَّاتٍ لَا يَرِيدُنِي عَلَى أَنْ أَفْطَرَ مِنْهُ ثُمَّ سَأَلْتُهُ فِي الْعَامِ الْمُقْبِلِ عَنْ ذَلِكَ فَأَجَابَنِي بِمِثْلِ ذَلِكَ

I repeated it, and he^{-asws} repeated it three times, not increasing upon that he^{-saww} did break from it. Then I asked him^{-asws} during the following year about that. He^{-asws} answered me with similar to that.

قَالَ فَسَأَلْتُهُ عَنْ فَصْلِ مَا بَيْنَ ذَلِكَ يَعْنِي بَيْنَ شَعْبَانَ وَ رَمَضَانَ فَقَالَ فَصِلَانِ

He (the narrator) said, 'I asked him^{-asws} about keeping a gap what is between that, meaning Shaban and Ramazan. He^{-asws} said: 'Do keep a gap'.

فَقُلْتُ مَتَى

I said, 'When?'

فَقَالَ إِذَا جُزَّتِ النِّصْفَ ثُمَّ أَفْطَرْتَ مِنْهُ يَوْمًا فَقَدْ فَصَلْتَ.

He^{-asws} said: 'When you cross the half then you break a day from it, so you have kept a gap'.¹⁷²

قَالَ زُرْعَةُ ثُمَّ أَخْبَرَنِي سَمَاعَةُ عَنْ أَبِي الْحَسَنِ ع أَنَّهُ قَالَ: إِذَا أَفْطَرْتَ مِنْهُ يَوْمًا فَقَدْ فَصَلْتَ فِي أَوَّلِهِ وَ فِي آخِرِهِ.

Zur'ah said, 'Then Sama'at informed me from Abu Al-Hassan^{-asws}, he^{-asws} said: 'When you break a day from it, so you have kept a gap in its beginning and in its end'.¹⁷³

وَ مِثْلُهُ عَنِ التُّعْمَانِ عَنْ زُرْعَةَ عَنِ الْمُقْضَلِ عَنْ أَبِي عَبْدِ اللَّهِ ع وَ كَانَ أَبِي يَفْصِلُ بَيْنَ شَعْبَانَ وَ رَمَضَانَ يَوْمًا وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَصِلُ مَا بَيْنَهُمَا وَ يَقُولُ صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ وَ اللَّهُ تَوْبَةٌ مِنَ اللَّهِ.

And similar to it, from Al Numan, from Zur'ah, from Al Mufazzal,

¹⁷² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 41 a

¹⁷³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 41 b

‘From Abu Abdullah^{-asws}: ‘And my^{-asws} father used to keep a gap of a day between Shaban and Ramazan, and Ali^{-asws} Bin Al-Husayn^{-asws} connected what is between the two, and he^{-asws} said: ‘Fast two consecutive month, by Allah^{-azwj}, as a repentance from Allah^{-azwj}’¹⁷⁴

42- كِتَابُ فَضَائِلِ الْأَشْهُرِ الثَّلَاثَةِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ يَحْيَى الْعَطَّارِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ بْنِ زَيْدٍ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ صَوْمَ الثَّلَاثِينَ وَ صَوْمَ اتِّبَاعِهِ صَوْمَ شَعْبَانَ شَهْرَيْنِ مُتَابِعَيْنِ تَوْبَةٌ مِنَ اللَّهِ وَ اللَّهُ.

The book ‘Fazaail Al Ash’har Al Salasa’ – from Ahmad Bin Muhammad Bin Yahya Al attar, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty, from Sa’ad Bin Ibrahim Bin Muawiya Bin Ammar,

‘From Abu Abdullah^{-asws}: ‘Fast the thirty, and fast following fasts of Shaban, two consecutive months as a repentance from Allah^{-azwj}, by Allah^{-azwj}!’¹⁷⁵

43- وَ مِنْهُ، عَنْ جَعْفَرِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ الْكُوفِيِّ عَنْ جَدِّهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ إِسْمَاعِيلِ بْنِ أَبِي زِيَادٍ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص شَعْبَانُ شَهْرِي وَ رَمَضَانُ شَهْرُ اللَّهِ وَ هُوَ رَبِيعُ الْمُفْرَاءِ وَ إِذَا جُعِلَ الْأُضْحَى لِيَشْبَعَ مَسَاكِينُكُمْ مِنَ اللَّحْمِ فَأَطْعِمُوهُمْ.

And from him, from Ja’far Bin Ali Bin Al-Husayn Bin Ali Bin Abdullah Bin Al Mugheira Al Kufi, from his grandfather Al-Husayn Bin Ali, from his grandfather Abdullah Bin Al Mugheira, from Ismail Bin Abu Ziyad,

‘From Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws}, from his father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Shaban is my^{-saww} month, and Ramazan is a month of Allah^{-azwj}, and it is a spring of the poor, and rather the sacrifice has been Made to satiate your needy ones from the meat, therefore feed them!’¹⁷⁶

44- الْإِقْبَالُ، وَ مَجَالِسُ الشَّيْخِ، بِإِسْنَادِهِمَا عَنْ صَفْوَانَ الْجَمَّالِ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع حُتُّ مَنْ فِي نَاحِيَتِكَ عَلَى صَوْمِ شَعْبَانَ

(The books) ‘Al Iqbal’ and ‘Majaalis’ of the sheykh – by their chains from Safwan Al Jammal who said,

‘Abu Abdullah^{-asws} said to me: ‘Urge the ones in your area upon fasting Shaban!’

فَقُلْتُ جُعِلْتُ فِدَاكَ تَرَى فِيهَا شَيْئاً

I said, ‘May I be sacrificed for you^{-asws}! Do you anything being in it?’

فَقَالَ نَعَمْ إِنَّ رَسُولَ اللَّهِ ص كَانَ إِذَا رَأَى هِلَالَ شَعْبَانَ أَمَرَ مُنَادِيًا يُنَادِي فِي الْمَدِينَةِ يَا أَهْلَ يَثْرِبِ إِنَّ رَسُولَ اللَّهِ الْيَوْمَ أَلَا إِنَّ شَعْبَانَ شَهْرِي فَرَحِمَ اللَّهُ مَنْ أَعَانَنِي عَلَى شَهْرِي

He^{-asws} said: ‘Yes. Rasool-Allah^{-saww} was such, whenever he^{-saww} saw the crescent of Shaban, he^{-saww} instructed a herald in Al-Medina, ‘O people of Yasrib! I am a messenger of Rasool-Allah^{-saww} to you All! Indeed, Shaban is my^{-saww} month, so may Allah^{-azwj} Mercy the one assisting me^{-saww} upon my^{-saww} month!’

¹⁷⁴ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 41 c

¹⁷⁵ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 42

¹⁷⁶ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 43

ثُمَّ قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ يَقُولُ مَا فَاتَنِي صَوْمُ شَعْبَانَ مُنْذُ سَمِعْتُ مُنَادِيَ رَسُولِ اللَّهِ ص يُنَادِي فِي شَعْبَانَ فَلَنْ تَفُوتَنِي أَيَّامَ حَيَاتِي صَوْمُ شَعْبَانَ إِنْ شَاءَ اللَّهُ

Then he^{-asws} said: ‘Amir Al-Momineen^{-asws} had said: ‘No fast of Shaban was missed out by me^{-asws} since I^{-asws} heard a herald of Rasool-Allah^{-sawww} calling out regarding Shaban, so the fasts of Shaban will never be missed out by me^{-asws} the days of my^{-asws} life, if Allah^{-azwj} so Desires!’

ثُمَّ كَانَ ع يَقُولُ صَوْمُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ.

Then he^{-asws} said: ‘Fast two months consecutively as a repentance from Allah^{-azwj}’.¹⁷⁷

45- مُجَالِسُ الشَّيْخِ، عَنِ الْحَسَنِ بْنِ إِسْمَاعِيلَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيَّاشٍ قَالَ خَرَجَ إِلَى الْقَاسِمِ بْنِ الْعَلَاءِ الْهَمْدَانِيِّ وَكَيْلِ أَبِي مُحَمَّدٍ ع فِيمَا حَدَّثَنِي بِهِ عَلِيُّ بْنُ جُبَيْرٍ بْنِ مَالِكٍ أَنَّ مَوْلَانَا الْحُسَيْنَ ع وُلِدَ يَوْمَ الْخَمِيسِ لِثَلَاثِ خَلَوْنَ مِنْ شَعْبَانَ فَصَمَّهُ.

(The book) ‘Majaalis’ of the sheykh – from Al-Hassan Bin Ismail, from Ahmad Bin Muhammad Bin Ayyash who said,

‘A representative of Abu Al-Hassan^{-asws} emerged to Al-Qasim Bin Al-A’ala Al Hamdany among what is narrated to me by Ali Bin Jubeyr Bin Malik, ‘Our Master Al-Husayn^{-asws} was born on the day of Thursday of three days vacant (passed) from a month of Shaban, so fast it’.¹⁷⁸

46- دَعَائِمُ الْإِسْلَامِ، عَنْهُمْ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: شَعْبَانُ شَهْرِي وَرَمَضَانُ شَهْرُ اللَّهِ وَ هَذَا عَلَى التَّعْظِيمِ وَ الشُّهُورُ كُلُّهَا لِلَّهِ وَ لِأَنَّ رَسُولَ اللَّهِ ص كَانَ يَصُومُ شَعْبَانَ.

(The book) ‘Da’aim Al Islam’ –

‘From them^{-asws}, from Rasool-Allah^{-sawww} having said: ‘Shaban is my month and Ramazan is a month of Allah^{-azwj}, and this is based upon the reverence, and the months, all of them are for Allah^{-azwj}, and because Rasool-Allah^{-sawww} used to fast Shaban’.¹⁷⁹

قَالَ عَلِيُّ ع كَانَ رَسُولُ اللَّهِ ص يَصُومُ شَعْبَانَ وَ رَمَضَانَ يَصِلُهُمَا وَ يَقُولُ هُمَا شَهْرَا اللَّهِ هُمَا كَفَّارَةٌ مَا قَبْلَهُمَا وَ مَا بَعْدَهُمَا.

Ali^{-asws} said: ‘Rasool-Allah^{-sawww} used to fast Shaban and Ramazan, connecting the two, and he^{-sawww} said: ‘These two are months of Allah^{-azwj}. They are an expiation of what was before them and what is after them’.¹⁸⁰

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: صِيَامُ شَعْبَانَ وَ رَمَضَانَ وَ اللَّهُ تَوْبَةٌ مِنَ اللَّهِ ثُمَّ قَرَأَ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ.

¹⁷⁷ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 44

¹⁷⁸ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 45

¹⁷⁹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 46 a

¹⁸⁰ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 46 b

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Fasts of Shaban and Ramazan, by Allah^{-azwj} as a repentance from Allah^{-azwj}'. Then he^{-asws} read: **Fast two months consecutively as a repentance from Allah; [4:92]**'.¹⁸¹

وَعَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَصُومُ مِنَ الشُّهُورِ شَعْبَانَ وَكَانَ يَصُومُ كَثِيرًا مِنَ الْأَيَّامِ وَالشُّهُورِ تَطَوُّعًا وَكَانَ يَصُومُ حَتَّى يُقَالَ لَا يُفْطِرُ وَلَا يُفْطِرُ حَتَّى يُقَالَ لَا يَصُومُ

And from Rasool-Allah^{-saww}, most of what he^{-saww} had fasted from the months is Shaban, and he^{-saww} fasted most of the days and the months voluntarily, and he^{-saww} would fast to the extent until it was said, 'He^{-saww} does not break!', and he^{-saww} would break until it was said, 'He^{-saww} does not fast!'

وَكَانَ رُبَّمَا صَامَ يَوْمًا وَأَفْطَرَ يَوْمًا وَيَقُولُ هُوَ أَشَدُّ الصِّيَامِ وَهُوَ صِيَامُ دَاوُدَ عَ وَإِنَّهُ كَانَ كَثِيرًا مَا يَصُومُ أَيَّامَ الْبَيْضِ وَهِيَ يَوْمٌ ثَلَاثَةٌ عَشَرَ وَ يَوْمٌ أَرْبَعَةٌ عَشَرَ وَ يَوْمٌ الْبَيْضِ مِنَ الشُّهُورِ وَكَانَ رُبَّمَا صَامَ رَجَبًا وَ شَعْبَانَ وَ رَمَضَانَ يَصِلُهَا.

And sometimes he^{-saww} would fast a day and break a day, and he^{-saww} said: 'It is severest of the fasts, and it is fasting by Dawood^{-as}, and he^{-saww} used to frequently fast the days of brightness, and these are the day of 13th, and day of fourteenth, and day of 15th, and day of middle of the month, and sometimes he^{-saww} fast Rajab and Shaban and Ramazan, connecting these"¹⁸²

47- كِتَابُ فَضَائِلِ الْأَشْهُرِ الثَّلَاثَةِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْكُوفِيِّ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: مَنْ صَامَ أَوَّلَ يَوْمٍ مِنْ شَعْبَانَ وَجَبَتْ لَهُ الرَّحْمَةُ وَ مَنْ صَامَ يَوْمَيْنِ مِنْ شَعْبَانَ وَجَبَتْ لَهُ الرَّحْمَةُ وَ الْمَغْفِرَةُ وَ الْكِرَامَةُ مِنَ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ وَ مَنْ صَامَ شَهْرَ رَمَضَانَ وَجَبَتْ لَهُ الرَّحْمَةُ

The book 'Fazaail Al Ash'har Al Salasa' – from Muhammad Bin Ibrahim Bin Is'haq, from Ahmad Bin Muhammad Al Kufi, from Ali Bin Al-Husayn Bin Ali Bin Fazzal, from his father,

'From Abu Al-Hassan Al-Reza^{-asws} having said: 'One who fasts the first day of Shaban will obligate the Mercy for him; and one who fasts two days of Shaban will obligate the Mercy and the Forgiveness for him and the honour from Allah^{-azwj} Mighty and Majestic on the Day of Qiyamah; and one who fasts month of Ramazan will obligate the Mercy for him.

وَ مَنْ صَامَ ثَلَاثَةَ أَيَّامٍ مِنْ آخِرِ شَعْبَانَ وَ وَصَلَهَا بِصِيَامِ شَهْرِ رَمَضَانَ إِيمَانًا وَ اخْتِسَابًا خَرَجَ مِنَ الذُّنُوبِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ

And one who fasts three days from end of Shaban and connects it with fasts of month of Ramazan, believing and anticipating, will emerge from the sins to be like the day his mother had given him birth'.

ثُمَّ قَالَ ع حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ ع أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَدْرَكَ شَهْرَ رَمَضَانَ فَلَمْ يُغْفَرْ لَهُ فَأَبْعَدَهُ اللَّهُ وَ مَنْ أَدْرَكَ لَيْلَةَ الْقَدْرِ فَلَمْ يُغْفَرْ لَهُ فَأَبْعَدَهُ اللَّهُ

Then he^{-asws} said: 'It is narrated to me by my^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}: 'Rasool-Allah^{-saww} said: 'One who comes across a month of Ramazan but (his sins) are not

¹⁸¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 46 c

¹⁸² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 46 d

Forgiven for him, Allah^{-azwj} has Distanced him; and one who comes across Laylat Al-Qadr but (his sins) are not Forgiven for him, Allah^{-azwj} has Distance him!

وَمَنْ حَضَرَ الْجُمُعَةَ مَعَ الْمُسْلِمِينَ فَلَمْ يُغْفَرْ لَهُ فَأَبْعَدَهُ اللَّهُ وَ مَنْ أَذْرَكَ وَالِدَيْهِ أَوْ أَحَدَهُمَا فَلَمْ يُغْفَرْ لَهُ فَأَبْعَدَهُ اللَّهُ وَ مَنْ دُرِثَ عِنْدَهُ فَصَلَّى عَلَيَّ فَلَمْ يُغْفَرْ لَهُ فَأَبْعَدَهُ اللَّهُ

And one who attends the Friday (Salat) with the Muslims, but (sins) are not Forgiven for him, Allah^{-azwj} has Distanced him; and one who comes across his parents or one of them, but (his sins) are not Forgiven for him, Allah^{-azwj} has Distanced him; and one I^{-sawww} am mentioned in his presence, so he sends Salawaat upon me^{-sawww}, but (his sins) are not Forgiven for him, Allah^{-azwj} has Distanced him’.

قِيلَ يَا رَسُولَ اللَّهِ ص كَيْفَ يُصَلِّي عَلَيْكَ وَ لَا يُغْفَرْ لَهُ

It was said, ‘O Rasool-Allah^{-sawww}! How come one sends Salawaat upon you and (sins) are not Forgiven for him?’

فَقَالَ إِنَّ الْعَبْدَ إِذَا صَلَّى عَلَيَّ وَ لَمْ يُصَلِّ عَلَيَّ أَلِي لُقْتُ تِلْكَ الصَّلَاةَ فَضُرِبَ بِهَا وَجْهُهُ وَ إِذَا صَلَّى عَلَيَّ وَ عَلَيَّ أَلِي غُفِرَ لَهُ.

When the servant sends Salawaat upon me^{-sawww} and does not send Salawaat upon my^{-sawww} Progeny^{-asws}, that Salawaat is struck back into his face, and when he sends Salawaat upon me^{-sawww} and upon my^{-sawww} Progeny^{-asws}, (his sins) are Forgiven for him’.¹⁸³

48- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ ابْنِ فَضَّالٍ عَنِ مَرْوَانَ بْنِ مُسْلِمٍ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص شَعْبَانُ شَهْرِي وَ رَمَضَانُ شَهْرُ اللَّهِ فَمَنْ صَامَ مِنْ شَهْرِي يَوْمًا وَجَبَتْ لَهُ الْجَنَّةُ وَ مَنْ صَامَ مِنْهُ يَوْمَيْنِ كَانَ مِنْ رُفَقَاءِ النَّبِيِّينَ وَ الصِّدِّيقِينَ يَوْمَ الْقِيَامَةِ وَ مَنْ صَامَ الشَّهْرَ كُلَّهُ وَ وَصَلَهُ بِشَهْرِ رَمَضَانَ كَانَ ذَلِكَ تَوْبَةً لَهُ مِنْ كُلِّ ذَنْبٍ صَغِيرٍ أَوْ كَبِيرٍ وَ لَوْ مِنْ دِمٍ حَرَامٍ.

And from him, from Ali Bin Ahmad Bin Abdullah Bin Ahmad Bin Abu Abdullah Al Barqy, from his father, from his grandfather, from Ibn Fazzal, from Marwan Bin Muslim,

‘From Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-sawww} said: ‘Shaban is my month and Ramazan is a month of Allah^{-azwj}! The one who fasts a day from my^{-sawww} month, the Paradise is obligated for him, and one who fasts two days from it would be from the friends of the Prophets^{-as} and the truthful on the Day of Qiyamah, and one who fasts the month, all of it, and connects is with month of Ramazan, that would be a repentance for him from every sins, small or big, and even if (having shed) prohibited blood’.¹⁸⁴

49- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْكُوفِيِّ عَنْ سُلَيْمَانَ الْمُرُوزِيِّ عَنِ الرِّضَا عَلِيِّ بْنِ مُوسَى صَلَوَاتِ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ص يُكَيِّتُ الصَّبِيَّامَ فِي شَعْبَانَ وَ لَقَدْ كَانَتْ نِسَاؤُهُ إِذَا كَانَ عَلَيْهِمْ صَوْمٌ أَحْتَرَنَهُ إِلَى شَعْبَانَ خَافَةَ أَنْ يَمْتَعَنَ رَسُولُ اللَّهِ ص حَاجَتَهُ

¹⁸³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 47

¹⁸⁴ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 48

And from him, from Muhammad Bin Ibrahim, from Abdul Aziz Bin Yahya, from Muhammad Bin Zakariya, from Ahmad Bin Abdullah Al Kufi, from Suleyman Al Marouzy,

‘From Al-Reza Ali^{-asws} Bin Musa^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said: ‘Rasool-Allah^{-saww} used to frequent the fasts in Shaban, and his^{-saww} wives were such, whenever there was a fast upon them (to make up), they would delay it up to Shaban, fearing that they might be preventing Rasool-Allah^{-saww} of his^{-saww} need.

وَكَانَ صَ يَثُولُ - شَعْبَانُ شَهْرِي وَ هُوَ أَفْضَلُ الشُّهُورِ بَعْدَ رَمَضَانَ فَمَنْ صَامَ فِيهِ يَوْمًا كُنْتُ شَفِيعَهُ يَوْمَ الْقِيَامَةِ وَ مَنْ صَامَ شَهْرَ رَمَضَانَ إِيمَانًا وَ
اِحْتِسَابًا غُفِرَتْ لَهُ ذُنُوبُهُ مَا تَقَدَّمَ مِنْهَا وَ مَا تَأَخَّرَ

And he^{-saww} had said: ‘Shaban is my^{-saww} month, and it is best of the months after month of Ramazan. The one who fasts a day in it, I^{-saww} would be his interceder on the Day of Qiyamah; and one who fasts a month of Ramazan believing and anticipating, his sins would be Forgiven for him, whatever he had sent ahead from these and what he had delayed (not yet committed)!

وَ إِنَّ الصَّائِمَ لَا يَجْرِي عَلَيْهِ الْقَلَمُ حَتَّى يُفْطِرَ مَا لَمْ يَأْتِ بِشَيْءٍ يَنْقُضُ وَ إِنَّ الْحَاجَّ لَا يَجْرِي عَلَيْهِ الْقَلَمُ حَتَّى يَرْجِعَ مَا لَمْ يَأْتِ بِشَيْءٍ يُبْطِلُ حَجَّهُ

And the fasting one, the Pen does not flow upon him until he breaks for as long as he does not commit something breaking it; and the pilgrim (of Hajj), the Pen does not flow upon him until he returns, for as long as he does not commit something invalidating his Hajj.

وَ إِنَّ النَّائِمَ لَا يَجْرِي عَلَيْهِ الْقَلَمُ حَتَّى يَنْتَبِهَ مَا لَمْ يَكُنْ بَاتَ عَلَى حَرَامٍ وَ إِنَّ الصَّبِيَّ لَا يَجْرِي عَلَيْهِ الْقَلَمُ حَتَّى يَبْلُغَ

The sleeping one, the Pen does not flow upon him until he wakes up, for as long as he does not spend the night upon a prohibition; and the child, the Pen does not flow upon him until he matures (becomes an adult).

وَ إِنَّ الْمُجَاهِدَ فِي سَبِيلِ اللَّهِ لَا يَجْرِي عَلَيْهِ الْقَلَمُ حَتَّى يَعُودَ إِلَى مَنْزِلِهِ مَا لَمْ يَأْتِ بِشَيْءٍ يُبْطِلُ جِهَادَهُ وَ إِنَّ الْمَجْنُونَ لَا يَجْرِي عَلَيْهِ الْقَلَمُ حَتَّى يُفِيقَ وَ إِنَّ
الْمَرِيضَ لَا يَجْرِي عَلَيْهِ الْقَلَمُ حَتَّى يَصِحَّ

And the fighter in the way of Allah^{-azwj}, the Pen does not flow upon him until he returns to his house for as long as he does not commit something invalidating his Jihad; and the insane, the Pen does not flow upon him until he recovers; and the sick, the Pen does not flow upon him until he becomes healthy!

ثُمَّ قَالَ صَ إِنَّ مُبَايَعَتَهُ رَخِيصَةٌ فَاشْتَرَوْهَا قَبْلَ أَنْ تَعْلُوَ.

Then he^{-saww} said: ‘His^{-azwj} Allegiance is inexpensive, so buy it before it becomes expensive (after death)’.¹⁸⁵

¹⁸⁵ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 49

50- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ أَبِي سَلَيْمَانَ الزُّرِّيِّ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مَرْحُومِ الْأَزْدِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ صَامَ أَوَّلَ يَوْمٍ مِنْ شَعْبَانَ وَجَبَتْ لَهُ الْجَنَّةُ الْبَتَّةَ وَ مَنْ صَامَ يَوْمَيْنِ نَظَرَ اللَّهُ إِلَيْهِ فِي كُلِّ يَوْمٍ وَ لَيْلَةً فِي دَارِ الدُّنْيَا وَ دَامَ نَظَرُهُ إِلَيْهِ فِي الْجَنَّةِ وَ مَنْ صَامَ ثَلَاثَةَ أَيَّامٍ زَارَ اللَّهُ فِي عَرْشِهِ مِنْ جَنَّتِهِ فِي كُلِّ يَوْمٍ.

And from it, from his father, from Sa'ad Bin Abdullah, from Ali Bin Abu Suleyman Al Zury, from Al-Hassan Bin Mahboub, from Abdullah Bin Mahoum Al Azdy who said,

'I heard Abu Abdullah^{-asws} saying: 'One who fasts the first day of Shaban, the Paradise is obligated for him anyhow; and one who fasts two days, Allah^{-azwj} will Look at him during every day and night in house of the world, and constantly Look at him in the Paradise, and one who fasts three days will visit Allah^{-azwj} in His^{-azwj} Throne from his Garden during every days'.¹⁸⁶

قال أبو جعفر محمد بن علي مصنف هذا الكتاب رضي الله عنه و أرضاه معنى زيارة الله عز و جل زيارة حجج الله ع من زارهم فقد زار الله

Abu Ja'far Muhammad Bin Ali, the author of this book, may Allah^{-azwj} be Pleased with him and please him, said, 'The meaning of visiting Allah^{-azwj} Mighty and Majestic, is visiting the Divine Authorities of Allah^{-azwj}. One who visits them^{-asws} has visited Allah^{-azwj}.

و من يكون له في الجنة من المحل ما يقدر على الارتفاع إلى درجة النبي و الأئمة ع حتى يزورهم فيها فمحله عظيم و زيارتهم زيارة الله كما أن طاعتهم طاعة الله و معصيتهم معصية الله و متابعتهم متابعة الله و ليس ذلك على من يذكره أهل التشبيه تعالى الله عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا.

One who has a position in the Paradise what he is abled upon the rising to rank of the Prophet^{-saww} and the Imams^{-asws} until he visits them^{-asws} in it. His position is mighty and visiting them^{-asws} is visiting Allah^{-azwj}, just as obeying them^{-asws} is obeying Allah^{-azwj} and disobeying them^{-asws} is disobeying Allah^{-azwj}, and following them^{-asws} is following Allah^{-azwj}, and that isn't upon the one the people of resemblance mention. Allah^{-azwj} is the Exalted from what they are saying, Lofty, Great!'

51 وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى وَ مُحَمَّدَ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ جَمِيعاً عَنْ عُمَرَ بْنِ عَيْسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع هَلْ صَامَ أَحَدٌ مِنْ آبَائِكَ شَعْبَانَ

And from him, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, and Muhammad Bin Al-Husayn Bin Abu Al Khattab, altogether from Umar Bin Isa, from Sama'at Bin Mihran who said,

'I said to Abu Abdullah^{-asws}, 'Did anyone of your^{-asws} forefathers^{-asws} fast Shaban?'

قَالَ خَيْرُ آبَائِي رَسُولُ اللَّهِ ص كَانَ يَصُومُهُ.

He^{-asws} said: 'Best of my^{-asws} forefathers^{-asws}, Rasool-Allah^{-saww} had fasted it'.¹⁸⁷

52 وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ زِيَادِ بْنِ جَعْفَرِ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَنَانَ بْنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ صَامَ ثَلَاثَةَ أَيَّامٍ مِنْ شَعْبَانَ وَجَبَتْ لَهُ الْجَنَّةُ وَ كَانَ رَسُولُ اللَّهِ ص شَفِيعَهُ يَوْمَ الْقِيَامَةِ.

¹⁸⁶ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 50

¹⁸⁷ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 51

And from him, from Ahmad Bin Ziyad Bin Ja'far Al Hamdany, from Ali Bin Ibrahim Bin Hashim, from his father, from Ibn Abu Umeyr, from Aban,

'From Abu Abdullah^{-asws} having said: 'One who fasts three days from Shaban the Paradise is obligated for him, and Rasool-Allah^{-saww} would be his intercessor on the Day of Qiyamah".¹⁸⁸

53 وَ مِنْهُ، بِحَدِّ إِسْنَادٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَقُولُ سَمِعْتُ أَبِي قَالَ: كَانَ أَبِي زَيْنُ الْعَابِدِينَ ع إِذَا دَخَلَ شَعْبَانَ جَمَعَ أَصْحَابَهُ فَقَالَ مَعَاشِرَ أَصْحَابِي أ تَذُرُونَ أَيُّ شَهْرٍ هَذَا هَذَا شَهْرُ شَعْبَانَ وَ كَانَ رَسُولُ اللَّهِ ص يَقُولُ - شَعْبَانُ شَهْرِي أَلَا فَصُومُوا فِيهِ حَبَّةً لِنَبِيِّكُمْ وَ تَقْرُبُوا إِلَى رَبِّكُمْ

And from him, by this chain, said,

'Abu Abdullah^{-asws} said: 'I^{-asws} heard my^{-asws} father^{-asws}, he^{-asws} said: 'My^{-asws} father^{-asws} Zayn Al-Abideen^{-asws}, whenever Shaban entered, he^{-asws} gathered his^{-asws} companions. He^{-asws} said: 'O group of my^{-asws} companions! Do you know which month this is? This is month of Shaban, and Rasool-Allah^{-saww} had said: 'Shaban is my^{-saww} month. Indeed! Fasting in it is love for your Prophet^{-saww} and drawing closer to your Lord^{-azwj}!

فَوَ الَّذِي نَفْسُ عَلِيِّ بْنِ الْحُسَيْنِ بِيَدِهِ لَسَمِعْتُ أَبِي الْحُسَيْنِ بْنِ عَلِيٍّ ع يَقُولُ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ مَنْ صَامَ شَعْبَانَ حَبَّةً نَبِيِّ اللَّهِ ص وَ تَقْرُباً إِلَى اللَّهِ عَزَّ وَ جَلَّ أَحَبَّهُ اللَّهُ وَ قَرَّبَهُ مِنْ كَرَامَتِهِ يَوْمَ الْقِيَامَةِ وَ أُوجِبَ لَهُ الْجَنَّةَ.

By the One in Whose Hand is the soul of Ali^{-asws} Bin Al-Husayn^{-asws}! I^{-asws} heard my^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws} saying: 'I^{-asws} heard Amir Al-Momineen^{-asws} saying: 'One who fasts Shaban loving Prophet^{-saww} of Allah^{-saww} and drawing closer to Allah^{-azwj} Mighty and Majestic, Allah^{-azwj} will Love him and Draw him closer from His^{-azwj} Honour on the Day of Qiyamah and obligate the Paradise for him".¹⁸⁹

54 وَ مِنْهُ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَعِيدِ الْهَاشِمِيِّ عَنِ فُرَاتِ بْنِ إِبْرَاهِيمَ عَنِ فُرَاتِ الْكُوفِيِّ عَنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَلِيٍّ بْنِ الْهَمْدَانِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْمَعْرُوفِ بِأَبِي عَلِيٍّ الشَّامِيِّ عَنِ عَبْدِ اللَّهِ بْنِ سَعِيدِ الرَّزْزِقَانِيِّ عَنِ عَبْدِ الْوَاحِدِ بْنِ عَتَّابِ عَنِ عَاصِمِ بْنِ سُلَيْمَانَ عَنِ حُرَيْمِيِّ عَنِ الصَّخَّالِكِ عَنِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص شَعْبَانُ شَهْرِي وَ رَمَضَانُ شَهْرُ اللَّهِ عَزَّ وَ جَلَّ فَمَنْ صَامَ شَهْرِي كُنْتُ لَهُ شَفِيعاً يَوْمَ الْقِيَامَةِ

And from him, from Al-Hassan Bin Muhammad Bin Saeed Al Hashimy, from Furat Bin Ibrahim Bin Furat Al Kufi, from Muhammad Bin Ahmad Bin Ali Bin Al Hamdani, from Al-Hassan Bin Ali, well-known as Abu Ali Al Shamy, from Abdullah Bin Saeed Al Zabrqany, from Abdul Al Wahid Bin Attab, from Aasim Bin Suleyman, from Khuzeymi, from Al Zahhak,

'From Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Shaban is my^{-saww} month, and Ramazan is a month of Allah^{-azwj} Mighty and Majestic! The one fasts my^{-saww} month, I^{-saww} will be his intercessor for him on the Day of Qiyamah.

وَ مَنْ صَامَ شَهْرَ اللَّهِ عَزَّ وَ جَلَّ أَنْسَ اللَّهُ وَحَشَنَتْهُ فِي قَبْرِهِ وَ وَصَلَ وَحَدَنَتْهُ وَ خَرَجَ مِنْ قَبْرِهِ مُبَيَّضاً وَجْهَهُ آخِذاً لِلْكِتَابِ بِيَمِينِهِ وَ الْخُلْدَ يَبْسَارِهِ حَتَّى يَقِفَ بَيْنَ يَدَيْ رَبِّهِ عَزَّ وَ جَلَّ فَيَقُولُ عَبْدِي

And one who fasts a month of Allah^{-azwj} Mighty and Majestic, Allah^{-azwj} will Comfort his loneliness in his grave, and alleviate his loneliness and he will exit from his grave being of his

¹⁸⁸ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 52

¹⁸⁹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 53

face, holding the book (register of deeds) in his right hand, and the (book of) the eternal life in his left hand until he pauses in front of his Lord^{-azwj} Mighty and Majestic. He^{-azwj} will Say: “My^{-azwj} servant!”

فَيَقُولُ لَتَيْبِكَ سَيِّدِي

He will say, ‘At Your^{-azwj} service, my Master^{-azwj}!’

فَيَقُولُ عَزَّ وَجَلَّ صُمْتُ لِي

The Mighty and Majestic will Say: “You fasted for Me^{-azwj}!”

قَالَ فَيَقُولُ نَعَمْ يَا سَيِّدِي

He will say, ‘Yes, O my Master^{-azwj}!’

فَيَقُولُ تَبَارَكَ وَتَعَالَى خُذُوا بِيَدِ عَبْدِي حَتَّى تَأْتُوا بِهِ نَبِيِّ

The Blessed and Exalted will Say: “Hold a hand of My^{-azwj} servant until you come with him to My^{-azwj} Prophet^{-azwj}!”

فَأُوتَى بِهِ فَأَقُولُ صُمْتُ شَهْرِي

He will be brought to me^{-saww}. I^{-saww} shall say, ‘You fasted my^{-saww} month?’

فَيَقُولُ نَعَمْ

He will say, ‘Yes!’

فَأَقُولُ لَهُ أَنَا أَشْفَعُ لَكَ الْيَوْمَ

I^{-saww} will say to him: ‘I^{-saww} shall intercede for you today!’

قَالَ فَيَقُولُ اللَّهُ تَعَالَى أَمَا خُفُوْفِي فَقَدْ تَرَكْتُهَا لِعَبْدِي أَمَا خُفُوْفُ خَلْقِي فَمَنْ عَفَا عَنْهُ فَعَلَيْ عَوْضُهُ حَتَّى يَرْضَى

Allah^{-azwj} the Exalted will Say: “As for My^{-azwj} rights, I^{-azwj} Leave it for My^{-azwj} servant! As for rights of my creatures, the one who pardons him from it, upon Me^{-azwj} would be his compensation until he is satisfied!”

قَالَ النَّبِيُّ فَأَخَذَ بِيَدِهِ حَتَّى أَتَيْتَنِي بِهِ إِلَى الصِّرَاطِ فَأَجِدُهُ زَحْفًا زَلَقًا لَا يَثْبُتُ عَلَيْهِ أَقْدَامُ الْحَاطِطِينَ فَأَخَذَهُ بِيَدِهِ فَيَقُولُ لِي صَاحِبُ الصِّرَاطِ مَنْ هَذَا يَا رَسُولَ اللَّهِ

The Prophet^{-saww} said: ‘I^{-saww} will hold his hand until I end with him to the Bridge. I^{-saww} will find it slippery, difficult. The feet of the sinners will not be affirmed upon it. I^{-saww} will hold his hand. The owner (keeper) of the Bridge will say, ‘Who is this, O Rasool-Allah^{-saww}?’

فَأَقُولُ هَذَا فَلَانَ بِاسْمِهِ مِنْ أُمَّتِي كَانَ قَدْ صَامَ فِي الدُّنْيَا شَهْرِي ابْتِغَاءَ شَفَاعَتِي وَ صَامَ شَهْرَ رَبِّهِ ابْتِغَاءَ وَعْدِهِ

I^{-saww} will say, 'This is so and so (with his name), from my^{-saww} community. In the world he had fasted my^{-saww} month seeking my^{-saww} intercession, and he had fasted month of his Lord^{-azwj} seeking His^{-azwj} Promise!'

فَيَجُوزُ الصِّرَاطَ بِعَفْوِ اللَّهِ عَزَّ وَ جَلَّ حَتَّى يَنْتَهِيَ إِلَى بَابِ الْجَنَّةِ فَاسْتَفْتِيحُ لَهُ فَيَقُولُ رِضْوَانُ ذَلِكَ الْيَوْمِ أَمْرًا أَنْ تَفْتَحَ الْيَوْمَ لِأُمَّتِكَ

He will cross the Bridge by the Pardon of Allah^{-azwj} Mighty and Majestic until he ends to a door of the Paradise. I^{-saww} shall seek it to be opened for him. Rizwaan (gatekeeper) will say that day, 'We have been Commanded to open today for your^{-saww} community!'

قَالَ ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع صُومُوا شَهْرَ رَسُولِ اللَّهِ ص يَكُنْ لَكُمْ شَفِيعاً وَ صُومُوا شَهْرَ اللَّهِ تَشْرَبُوا مِنَ الرَّحِيقِ الْمَخْتُومِ وَ مَنْ وَصَلَهُ بِشَهْرِ رَمَضَانَ كُتِبَ لَهُ صَوْمٌ شَهْرَيْنِ مُتَتَابِعَيْنِ.

He (the narrator) said, 'Then Amir Al-Momineen^{-asws} said: 'Fast the month of Rasool-Allah^{-saww}, he^{-saww} would be an intercessor for you, and fast the month of Allah^{-azwj} you will be drinking from the Sealed Nectar, and one who connects it with month of Ramazan, fasting of two consecutive months will be written for him''¹⁹⁰

55 وَ مِنْهُ، عَنْ أَبِي أَحْمَدَ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ بُنْدَارِ الشَّافِعِيِّ عَنْ أَبِي حَامِدٍ أَحْمَدَ بْنِ إِسْحَاقَ الْهَرَوِيِّ عَنْ أَبِي جَعْفَرٍ أَحْمَدَ بْنِ يَحْيَى بْنِ زُهَيْرِ الشَّهْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ يَحْيَى بْنِ أَبِي بَكْرٍ عَنْ عَمْرِو بْنِ عَبْدِ الْغَفَّارِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ صَفْوَانَ بْنِ سُلَيْمَانَ عَنْ عَائِشَةَ قَالَتْ مَا رَأَيْتُ رَسُولَ اللَّهِ ص يَصُومُ فِي شَهْرٍ أَكْثَرَ مِمَّا كَانَ يَصُومُ فِي شَعْبَانَ.

And from him, from Abu Ahmad Muhammad Bin Ja'far Bin Bundar Al Shafie, from Abu Hamid Ahmad Bin Is'haq Al Harwy, from Abu Ja'far Ahmad Bin Yahya Bin Zahr Al Shahry, from Abdullah Bin Muhammad Bin Yahya Bin Abu Bakr, from Amro Bin Abdul Gaffar, from Sufyan Al Sowry, from Safwan Bin Suleyman, from Ayesha who said,

'I did not see Rasool-Allah^{-saww} fasting during a month more than what he^{-saww} was fasting during Shaban''¹⁹¹

56 وَ مِنْهُ، عَنْ أَبِي نَصْرِ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ حَمَوَيْهِ بْنِ عُبَيْدِ اللَّهِ النَّيْسَابُورِيِّ الْوَرَّاقِ عَنْ مُحَمَّدِ بْنِ حُدُونِ بْنِ خَالِدِ بْنِ الرَّبِيعِ بْنِ سُلَيْمَانَ بْنِ ابْنِ وَهْبٍ عَنْ ابْنِ أَبِي هُبَيْرَةَ وَ مَالِكِ بْنِ أَنَسٍ وَ عَمْرِو بْنِ الْحَارِثِ عَنِ النَّضْرِ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ زَوْجَةَ النَّبِيِّ ص قَالَتْ مَا رَأَيْتُ رَسُولَ اللَّهِ ص فِي شَهْرٍ أَكْثَرَ صِيَاماً مِنْهُ فِي شَعْبَانَ.

And from him, from Abu Nasr Ahmad Bin Al-Husayn Bin Ahmad Bin Hamawiya Bin Ubeydullah Al Neysaburi Al Warraq, from Muhammad Bin Hamdoun Bin Khalid, from Al Rabie Bin Suleyman, from Ibn Wahn, from Ibn Abu Lahiya and Malik Bin Anas, and Amro Bin Al Haris, from Al Nazr, from Abu Salama Bin Abdull Rahman,

'From Ayesha, wife of the Prophet^{-saww}. She said, 'I did not see Rasool-Allah^{-saww} during any more fasting more than during Shaban''¹⁹²

¹⁹⁰ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 54

¹⁹¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 55

¹⁹² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 56 H 56

باب 57 فضل ليلة النصف من شعبان و أعمالها

CHAPTER 57 – MERIT OF THE NIGHT OF MIDDLE OF SHABAN AND ITS DEEDS

1- كِتَابُ فَصَائِلِ الْأَشْهُرِ الثَّلَاثَةِ، وَ كِتَابُ قُرْبِ الْإِسْنَادِ، أَبُو الْبُخْتَرِيِّ عَنِ الصَّادِقِ عَنِ أَبِيهِ عَنِ عَلِيِّ ع قَالَ: كَانَ يُعْجِبُهُ أَنْ يُفْرَغَ الرَّجُلُ أَرْبَعَ لَيَالٍ مِنْ السَّنَةِ- أَوَّلَ لَيْلَةٍ مِنْ رَجَبٍ وَ لَيْلَةَ التَّخْرِ وَ لَيْلَةَ الْفِطْرِ وَ لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ.

The book 'Fazaail Al Ash'har Al Salasa, and the book 'Qurb Al Isnaad' – Abu Al Bakhtari,

'From Al-Sadiq^{-asws}, from his^{-asws}, from Ali^{-asws} having said: 'It would please me if the man were to be free four nights from the year (for worship) – first night of Rajab, and night of the sacrifice, and night of Al-Fitr, and night of the middle of Shaban!''¹⁹³

2- لي، الأمايلي للصدوق الطالقاني عن أحمد الهمداني عن علي بن الحسن بن فضال عن أبيه قال: سألت الرضا ع عن ليلة النصف من شعبان قال هي ليلة يعتق الله فيها الرقاب من النار و يعفو فيها الذنوب الكبائر

(The book) 'Al Amaali' of Al Sadouq – Al Talaqany, from Ahmad Al Hamdany, from Ali Bin Al-Hassan Bin Fazzal, from his father who said,

'I asked Al-Reza^{-asws} about the night of the middle of Shaban. He^{-asws} said: 'It is a night during which Allah^{-azwj} Liberates the necks from the Hellfire, and He^{-azwj} Forgives the major sins during it'.

قُلْتُ فَهَلْ فِيهَا صَلَاةٌ زِيَادَةٌ عَلَى سَائِرِ اللَّيَالِي

I said, 'Is there any Salat in it additional upon rests of the nights?'

فَقَالَ لَيْسَ فِيهَا شَيْءٌ مُوَظَّفٌ وَ لَكِنْ إِنْ أَحْبَبْتَ أَنْ تَتَطَوَّعَ فِيهَا بِشَيْءٍ فَعَلَيْكَ بِصَلَاةِ جَعْفَرِ بْنِ أَبِي طَالِبٍ ع وَ أَكْثَرِ فِيهَا مِنْ ذِكْرِ اللَّهِ عَزَّ وَ جَلَّ وَ مِنْ الْإِسْتِعْفَارِ وَ الدُّعَاءِ فَإِنَّ أَبِي ع كَانَ يَقُولُ الدُّعَاءَ فِيهَا مُسْتَجَابًا

He^{-asws} said: 'There isn't anything obligatory in it, but if you like to volunteer with something in it upon you is with (praying) Salat of Ja'far^{-asws} Bin Abu Talib^{-asws}, and frequent in it from Zikr of Allah^{-azwj} Mighty and Majestic, and from seeking the Forgiveness and the supplications, for my^{-asws} father^{-asws} had said: 'The supplication during it is Answered!'

قُلْتُ لَهُ إِنَّ النَّاسَ يَقُولُونَ إِنَّهَا لَيْلَةُ الصِّكَاكِ

I said to him^{-asws}, 'The people are saying it is the night of 'Al-Sikaak' (promissory notes)!'

فَقَالَ ع تِلْكَ لَيْلَةُ الْقَدْرِ فِي شَهْرِ رَمَضَانَ.

¹⁹³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 57 H 1

He^{-asws} said: ‘That is Laylat Al-Qadr during month of Ramazan’¹⁹⁴.

3- كِتَابُ فَضَائِلِ الْأَشْهُرِ الثَّلَاثَةِ، مِنْهُ ن، عِيون أخبار الرضا عليه السلام النَّقَاشِ وَ الطَّلَاقَانِي عَنْ أَحْمَدَ الْهَمْدَانِي مِثْلَهُ.

The book ‘Fazaail Al-Ash’har Al-Salasa – similar to it; (the book) ‘Uyoun Akhbar Al-Reza^{-asws}, may the greeting be upon him^{-asws} – Al-Naqqash and Al -Talaqani, from Ahmad Al-Hamdany – similar to it’¹⁹⁵.

4- ما، الأماي للشيخ الطوسي المفيذ عن ابن فلوويه عن محمد الحميري عن أبيه عمه رواه عن داود الرقي عن الباقر ع قال: من زار الحسين في ليلة اليف من شهر شعبان غفرت له ذنوبه و لم يكتب عليه سيئة في سنته حتى تحول عليه السنة فإن زار في السنة المستقبلة غفرت له ذنوبه.

(The book) ‘Amaali’ of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawayi, from Muhammad Al Himeyri, from his, from the one who reported it, from Dawood Al Raqy,

‘From Al-Baqir^{-asws} having said: ‘One who visits Al-Husayn^{-asws} during the night middle of a month of Shaban, his sins will be Forgiven for him and no evil deed will be written against him during his year until the year passes by upon him. If he visits during the following year, his sins will be Forgiven for him’¹⁹⁶.

5- ما، الأماي للشيخ الطوسي الفحام عن صفوان بن حمدون الهروي عن أحمد بن محمد بن السري عن أحمد بن محمد بن عبد الرحمن عن الحسين بن عبد الرحمن بن محمد الأزدي عن أبيه و عته عبد العزيز بن محمد عن عمرو بن أبي المقدام عن أبي يحيى عن جعفر بن محمد الصادق ع قال: سئل الباقر ع عن فضل ليلة اليف من شعبان فقال هي أفضل ليلة بعد ليلة القدر فيها يمنح الله تعالى العباد فضله و يغفر لهم بيمينه

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Fahham, from Safwan Bin Humdoun Al Harwy, from Ahmad Bin Muhammad Bin Al Sary, from Ahmad Bin Muhammad Bin Abdul Rahman, from Al-Husayn Bin Abdul Rahman Bin Muhammad Al Azdy, from his father, and his uncle Abdul Aziz Bin Muhammad, from Amro Bin Abu Al Miqdam, from Abu Yahya,

‘From Ja’far^{-asws} Bin Muhammad Al-Sadiq^{-asws} having said: ‘Al-Baqir^{-asws} was asked about merits of the night of middle of Shaban. He^{-asws} said: ‘It is the most superior of nights after Laylat Al-Qadr. During it Allah^{-azwj} the Exalted Grants the servants His^{-azwj} Grace, and He^{-azwj} Forgives for them by His^{-azwj} Conferment.

فاجتهدوا في القرية إلى الله فيها فإنها ليلة آلى الله تعالى على نفسه أن لا يرد سائلاً له فيها ما لم يسأل معصية و إنما الليلة التي جعلها الله لنا أهل البيت بإزاء ما جعل ليلة القدر لتبينا ص

Make efforts in drawing closer to Allah^{-azwj} during it, for it is a night Allah^{-azwj} the Exalted has Sworn upon Himself^{-azwj} that He^{-azwj} will not Return any beggar in it for as long as he does not as for disobedience, and it is the night which Allah^{-azwj} has Made for us^{-asws}, People^{-asws} of the Household parallel to what He^{-azwj} has Made Laylat Al-Qadr for His^{-azwj} Prophet^{-saww}.

¹⁹⁴ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 57 H 2

¹⁹⁵ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 57 H 3

¹⁹⁶ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 57 H 4

فَاجْتَهِدُوا فِي الدُّعَاءِ وَ الثَّنَاءِ عَلَى اللَّهِ تَعَالَى عَزَّ وَ جَلَّ فَإِنَّهُ مَنْ سَبَّحَ اللَّهَ تَعَالَى فِيهَا مِائَةَ مَرَّةٍ وَ حَمَدَهُ مِائَةَ مَرَّةٍ وَ كَبَّرَهُ مِائَةَ مَرَّةٍ غَفَرَ اللَّهُ تَعَالَى لَهُ مَا سَلَفَ مِنْ مَغَاصِبِهِ وَ قَضَى لَهُ حَوَائِجَ الدُّنْيَا وَ الْآخِرَةِ مَا تَمَسَّهُ مِنْهُ وَ مَا عَلِمَ حَاجَتَهُ إِلَيْهِ وَ إِنْ لَمْ يَلْتَمِسْهُ مِنْهُ كَرَمًا مِنْهُ تَعَالَى وَ تَفَضُّلاً عَلَى عِبَادِهِ

Make efforts in the supplication and the laudation upon Allah^{-azwj} the Exalted, Mighty and Majestic, for the one who glorifies Allah^{-azwj} the Exalted one hundred times during it, and praises Him^{-azwj} one hundred times, and Exclaims His^{-azwj} Greatness one hundred time, Allah^{-azwj} the Exalted will Forgive for him whatever had passed from his acts of disobedience, and fulfil for him needs of the world and the Hereafter, whatever he seeks from it, and what he knows of his needs to Him^{-azwj}, and if he does not seek it from Him^{-azwj}, it is Benevolence from Him^{-azwj} and a Grace upon His^{-azwj} servants!

قَالَ أَبُو يَحْيَى فَقُلْتُ لِسَيِّدِنَا الصَّادِقِ ع أَيُّشِ الْأَدْعِيَةِ فِيهَا

Abu Yahya said, 'I said to our Master Al-Sadiq^{-asws}: 'Which thing are the supplications during it?'

فَقَالَ إِذَا أَنْتَ صَلَّيْتَ الْعِشَاءَ الْآخِرَةَ فَصَلِّ رَكْعَتَيْنِ اقْرَأْ فِي الْأُولَى بِالْحَمْدِ وَ سُورَةَ الْجُحْدِ وَ هِيَ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ اقْرَأْ فِي الرَّكْعَةِ الثَّانِيَةِ بِالْحَمْدِ وَ سُورَةَ التَّوْحِيدِ وَ هِيَ قُلْ هُوَ اللَّهُ أَحَدٌ

He^{-asws} said: 'When you have prays Al-Isha the last Salat, pray two units reading in the first with Surah Al Hamd and Surah Al Jihad, and it is Surah Al Kafiroun, and read in the second unit with Surah Al Hamd and Surah Al Tawheed, and it is **Say: He Allah is One (112:1)**.

فَإِذَا سَلَّمْتَ قُلْتَ سُبْحَانَ اللَّهِ ثَلَاثًا وَ ثَلَاثِينَ مَرَّةً وَ الْحَمْدُ لِلَّهِ ثَلَاثًا وَ ثَلَاثِينَ مَرَّةً وَ اللَّهُ أَكْبَرُ أَرْبَعًا وَ ثَلَاثِينَ مَرَّةً

When you have performed Salaam, say, 'Glory be to Allah^{-azwj}', thirty-three times, and 'The Praise is for Allah^{-azwj}', thirty-three times, and 'Allah^{-azwj} is Greatest', thirty-four times.

ثُمَّ قُلْ يَا مَنْ إِلَيْهِ مَلَجُ الْعِبَادِ فِي الْمُهَيَّمَاتِ الدُّعَاءِ إِلَى آخِرِهِ ذِكْرَانَهُ فِي عَمَلِ السَّنَةِ- فَإِذَا فَرَعَ سَجَدَ وَ يَقُولُ يَا رَبِّ عِشْرِينَ مَرَّةً يَا مُحَمَّدُ سَبْعَ مَرَّاتٍ- لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ عَشْرَ مَرَّاتٍ مَا شَاءَ اللَّهُ عَشْرَ مَرَّاتٍ- لَا قُوَّةَ إِلَّا بِاللَّهِ عَشْرَ مَرَّاتٍ

Then say, 'O One to Him^{-azwj} is shelter of the servants regarding the important matters' – the supplication up to its end. We have mentioned it in 'deeds of the year'. When free, perform Sajdah and say, 'O Lord^{-azwj}', twenty times, 'O Muhammad^{-saww}', seven times, 'There is neither might nor strength except with Allah^{-azwj}', ten times, 'Whatever Allah^{-azwj} Desires', ten times, 'There is no strength except with Allah^{-azwj}', ten times.

ثُمَّ تُصَلِّي عَلَى النَّبِيِّ وَ آلِهِ وَ تَسْأَلُ اللَّهَ حَاجَتَكَ فَوَ اللَّهُ لَوْ سَأَلْتَ بِمَا بِفَضْلِهِ وَ كَرَمِهِ عَدَدَ الْقَطْرِ لَيُبَلِّغَكَ اللَّهُ إِلَيْهَا بِكَرَمِهِ وَ بِفَضْلِهِ.

Then you should send Salawaat upon the Prophet^{-saww} and his^{-saww} Progeny^{-asws}, and ask Allah^{-azwj} your need. By Allah^{-azwj}! Even if you ask by it, with His^{-azwj} Grace and His^{-azwj} Benevolence, the number of drops (of rain), Allah^{-azwj} will Make you reach it by His^{-azwj} Benevolence and His^{-azwj} Grace".¹⁹⁷

¹⁹⁷ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 57 H 5

6- ثواب الأعمال مُحَمَّدُ بْنُ إِبرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ يَحْيَى بْنِ عُثْمَانَ عَنِ ابْنِ بُكَيْرٍ عَنِ الْمُفَضَّلِ بْنِ فَصَّالَةَ عَنْ عَيْسَى بْنِ إِبرَاهِيمَ عَنْ سَلْمَةَ بْنِ سَلِيمَانَ عَنْ مَرْوَانَ بْنِ سَالِمٍ عَنِ ابْنِ كُرْدُوسٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَحْيَا لَيْلَةَ الْعِيدِ وَ لَيْلَةَ النَّصْفِ مِنْ شَعْبَانَ لَمْ يَمُتْ قَلْبُهُ يَوْمَ تَمُوتُ الْقُلُوبُ.

(The book) 'Sawaab Al Amaal' – Muhammad Bin Ibrahim, from Muhammad Bin Abdullah, from Yahya Bin Usman, from Ibn Bukeyr, from Al Mufazzal Bin Fazala, from Isa Bin Ibrahim, from Salama Bin Suleyman, from Marwan Bin Salim, from Ibn Kurdous, from his father who said,

'Rasool-Allah^{-sawww} said: 'One who revives the night of Eid, and night of the middle of Shaban, his heart will not die on the day the hearts will die".¹⁹⁸

7- مل، كامل الزيارات سالم بن عبد الرحمن عن أبي عبد الله ع قال: من بات ليلة النصف من شعبان بأرض كربلاء فقرأ ألف مرة فإله هو الله أحد و يستغفر الله ألف مرة و يحمد الله ألف مرة ثم يقوم فيصلي أربع ركعات يقرأ في كل ركعة ألف مرة آية الكرسي وكل الله به ملكين يحفظانه من كل سوء و من شر كل شيطان و سلطان و يكفبان له حسناته و لا يكتب عليه سيئة و يستغفران له ما داما معه ما شاء الله.

(The book) 'Kamil Al Ziyaraat' – Salim Bin Abdul Rahman,

'From Abu Abdullah^{-asws} having said: 'One who spends the night of middle of Shaban in the land of Karbala, so he reads Surah Al Tawheed a thousand times, and seeks Forgiveness of Allah^{-azwj} a thousand times, and he praises Allah^{-azwj} a thousand times, then he stands and prays four units Salat regarding in every unit Ayat Al Kursi a thousand times, Allah^{-azwj} will Allocate two Angels with him, protecting him from every evil, and from evil of every Satan^{-la}, and ruler, and write his good deeds for hi and not write any evil deeds against him, and seek Forgiveness for him for as long as they are with him, whatever Allah^{-azwj} so Desires!"¹⁹⁹

8- سر، السرائر عن حريز عن أنان بن تغلب عن أبي عبد الله ع أنه قال: يغفر الله ليلة النصف من شعبان من خلقه بقدر شعر معزى بني كلب.

(The book) 'Al Saraair' – from Hareyz, from Aban Bin Taglib,

'From Abu Abdullah^{-asws} having said: 'On the night of middle of Shaban Allah^{-azwj} Forgives from His^{-azwj} creatures a measure of (number) of hair on the goats of the clan of Kalb".²⁰⁰

9- م، تفسير الإمام عليه السلام قال رسول الله ص علي بن أبي طالب في آل محمد كأفضل أيام شعبان و لياليه و هو ليلة نصفه و يومه.

Tafseer of the Imam (Hassan Al-Askari^{-asws}), may the greeting be upon him^{-asws} – Rasool-Allah^{-sawww} said: 'Ali^{-asws} Bin Abu Talib^{-asws}, among the Progeny^{-asws} of Muhammad^{-sawww}, is like the superior days of Shaban and its nights, and it is the night of its middle and its day".²⁰¹

و قال ص إن لله خياراً من كل ما خلقه فأما خياره من الليالي فليالي الجمعة و ليلة النصف من شعبان و ليلة القدر و ليلتنا العيدين.

¹⁹⁸ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 57 H 6

¹⁹⁹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 57 H 7

²⁰⁰ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 57 H 8

²⁰¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 57 H 9 a

And he^{-saww} said: ‘For Allah^{-azwj} there are Choices from all what He^{-azwj} has Created. As for His^{-azwj} Choice from the nights, it is the night of Friday, and night of the middle of Shaban, and Laylat Al-Qadr, and two nights of the two Eid(s)’.²⁰²

10- مُجَالِسُ الشَّيْخِ، عَنِ الْعَصَائِرِيِّ عَنِ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ يَحْيَى عَنِ الْحَمِيرِيِّ عَنِ الرَّبِيعِيِّ عَنِ أَبِيهِ عَنِ أَحْمَدَ بْنِ دَاوُدَ بْنِ كَثِيرٍ الرَّبِيعِيِّ عَنِ أَبِيهِ عَنِ مُحَمَّدِ بْنِ مَارِدِ التَّمِيمِيِّ قَالَ: قَالَ لَنَا أَبُو جَعْفَرٍ عَ مَنْ زَارَ قَبْرَ الْحُسَيْنِ عَ فِي الْبَيْتِ مِنَ شَعْبَانَ غُفِرَتْ لَهُ ذُنُوبُهُ وَ لَمْ يُكْتَبْ عَلَيْهِ سَيِّئَةٌ فِي سَنَتِهِ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ فَإِنْ زَارَهُ فِي السَّنَةِ التَّالِيَةِ غُفِرَتْ لَهُ ذُنُوبُهُ.

(The book) ‘Majaalis’ of the sheykh – from Al gazaairy, from Ahmad Bin Muhammad Bin Yahya, from Al Himeyri, from Al Barqy, from his father, from Ahmad Bin Dawood Bin Kaseer Al Raqqy, from his father, from Muhammad Bin Marid Al Tameemi who said,

‘Abu Ja’far^{-asws} said to us: ‘One who visits grave of Al-Husayn^{-asws} during the middle of Shaban, his sins will be Forgiven for him and no evil deed will be written against him during his year until the year passes upon him. If he visits him in the second years, his sins will be Forgiven for him’.²⁰³

11- وَ مِنْهُ، عَنِ الْحَسَنِ بْنِ إِسْمَاعِيلَ عَنِ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيَّاشٍ قَالَ حَدَّثَنِي عَلِيُّ بْنُ مُحَمَّدَ بْنِ الْأَفْوَهِ التُّسْتَرِيِّ مِنْ لَفْظِهِ وَ حَفِظَهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ الرَّبِيعِيِّ عَنِ أَبِيهِ عَنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْغُدُوسِ السَّمُرِيِّ عَنِ خِدَاشٍ عَنِ أَبِي عَبْدِ اللَّهِ عَ قَالَ: مَنْ زَارَ قَبْرَ الْحُسَيْنِ بْنِ عَلِيٍّ عَ ثَلَاثَ سِنِينَ مُتَوَالِيَاتٍ فِي الْبَيْتِ مِنَ شَعْبَانَ غُفِرَتْ لَهُ ذُنُوبُهُ الْبَتَّةَ.

And from him, from Al-Hassan Bin Ismail, from Ahmad Bin Muhammad Bin Ayyash who said, ‘It is narrated to me by Ali Bin Muhammad Bin Al Afwah Al Tustary, from his wording and his memory, from Ahmad Bin Muhammad Al Barqy, from his father, from Abdullah Bin Abdul Qudous Al Samuri, from Khadash,

‘From Abu Abdullah^{-asws} having said: ‘One who visits the grave of Al-Husayn^{-asws} Bin Ali^{-asws} for three years consecutively in the middle of Shaban, his sins will be Forgiven for him anyhow’.²⁰⁴

12- وَ مِنْهُ، عَنِ الْعَصَائِرِيِّ عَنِ الثَّلَعُكْبَرِيِّ عَنِ مُحَمَّدَ بْنِ مُحَمَّدَ بْنِ الْأَشْعَثِ عَنِ أَبِي الْحَسَنِ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنِ أَبِيهِ قَالَ كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ يَقُولُ يُعْجِبُنِي أَنْ يُفْرَعَ الرَّجُلُ نَفْسَهُ فِي السَّنَةِ أَرْبَعَ لَيَالٍ- لَيْلَةَ الْفِطْرِ وَ لَيْلَةَ الْأَضْحَى وَ لَيْلَةَ الْبَيْتِ مِنَ شَعْبَانَ وَ أَوَّلَ لَيْلَةٍ مِنْ رَجَبٍ.

And from him, from Al Gazairy, from Al Tal’ukbari, from Muhammad Bin Muhammad Bin Al Ash’as,

‘From Abu Al-Hassan Musa Bin Ismail son of Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} father^{-asws} having said: ‘Ali^{-asws} Bin Abu Talib^{-asws} had said: ‘It pleases me^{-asws} if the man were to free himself four nights during the year (for worship) – night of Al-Fitr, and night of Al-Azha, and night of the middle of Shaban, and first night of Rajab’.²⁰⁵

²⁰² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 57 H 9 b

²⁰³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 57 H 10

²⁰⁴ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 57 H 11

²⁰⁵ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 57 H 12

13- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ الصَّلْتِ عَنِ ابْنِ عُقْدَةَ عَنِ الْحُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ الْأَزْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ بْنِ عِيَّاشٍ عَنْ أَبِيهِ وَ عَمِّهِ عَبْدِ الْعَزِيزِ عَنْ عَمْرٍو بْنِ ثَابِتٍ عَنْ أَبِي بَجْحَى الصَّنَعَانِيِّ عَنْ أَحَدِهِمَا ع وَ رَوَاهُ عَنْهُمَا ثَلَاثُونَ رَجُلًا يَمُنُّ يُوثِقُ بِهِمْ أَهْمًا قَالَا إِذَا كَانَ لَيْلَةُ الْبَصْفِ مِنْ شَعْبَانَ فَصَلِّ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي كُلِّ رَكَعَةٍ قُلْ هُوَ اللَّهُ أَحَدٌ مِائَةَ مَرَّةٍ

And from him, from Ahmad Bin Al Salt, from Ibn Uqdah, from Al-Husayn Bin Abdul Rahman, from Abdullah Bin Salama Bin Ayyash, from his father and his uncle Abdul Aziz, from Amro Bin Sabit, from Abu Yahya Al San'any,

'From one of the two (5th or 6th Imam^{-asws}), and thirty men have reported from them^{-asws}, from the ones trusted by them^{-asws}, that they^{-asws} both said: 'Whenever it would be the middle of Shaban, so pray four units of Salat, reading in every unit Surah Al Tawheed one hundred times.

فَإِذَا فَرَعْتَ فَقُلِ اللَّهُمَّ إِنِّي إِلَيْكَ فَاقِرٌ وَ مِنْ عَذَابِكَ خَائِفٌ مُسْتَجِيرٌ اللَّهُمَّ لَا تُبَدِّلْ اسْمِي وَ لَا تُعَيِّرْ جِسْمِي وَ لَا تُجْهِدْ بَلَانِي وَ لَا تُشْمِتْ بِي أَعْدَائِي

When you are free, then say, 'O Allah^{-azwj}! I am poor to You^{-azwj} and am fearful from Your^{-azwj} Punishment, seeking shelter. O Allah^{-azwj}! Neither Replace my name nor Change my body nor my body be fatigues, nor let my enemies gloat with me.

أَعُوذُ بِعَفْوِكَ مِنْ عِقَابِكَ وَ أَعُوذُ بِرَحْمَتِكَ مِنْ عَذَابِكَ وَ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَ أَعُوذُ بِكَ مِنْكَ جَلَّ ثَنَاؤُكَ أَنْتَ كَمَا أَتَيْتَ عَلَى نَفْسِكَ وَ فَوْقَ مَا يَقُولُ الْقَائِلُونَ.

I seek Refuge with Your^{-azwj} Pardon, and I seek Refuge with Your^{-azwj} Mercy from Your^{-azwj} Punishment, and I seek Refuge with Your^{-azwj} Pleasure from Your^{-azwj} Anger, and I seek Refuge with You^{-azwj} from You^{-azwj}! Majestic is Your^{-azwj} Laudation. You^{-azwj} are just as You^{-azwj} have Lauded upon Yourself^{-azwj}, and above what the speakers are saying!"²⁰⁶

14- وَ مِنْهُ، عَنِ الْحَسَنِ بْنِ الْقَاسِمِ الْمُحَمَّدِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْفَضْلِ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ رِجَابٍ عَنْ عَمِّهِ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ سُلَيْمَانَ بْنِ حَبَّانَ عَنْ إِبْرَاهِيمَ بْنِ الْحَكَمِ بْنِ ظَهْرٍ عَنْ عَبْدِ الرَّحْمَنِ الْبَيْشُكْرِيِّ عَنْ أَبِي إِسْحَاقَ عَنِ الْحَارِثِ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيٍّ ع قَالَ: إِنْ اسْتَطَعْتَ أَنْ تُحَافِظَ عَلَى لَيْلَةِ الْفِطْرِ وَ لَيْلَةِ النَّحْرِ وَ أَوَّلِ لَيْلَةٍ مِنَ الْمُحَرَّمِ وَ لَيْلَةِ عَاشُورَاءَ وَ أَوَّلِ لَيْلَةٍ مِنْ رَجَبٍ وَ لَيْلَةِ الْبَصْفِ مِنْ شَعْبَانَ فَافْعَلْ وَ أَكْثِرْ فِيهِمْ مِنَ الدُّعَاءِ وَ الصَّلَاةِ وَ تِلَاوَةِ الْقُرْآنِ.

And from him, from Al-Hassan Bin Al Qasim Al Muhammadi, from Muhammad Bin Ali Bin Al Fazl, from Muhammad Bin Muhammad Bin Muhammad Bin Rabah, from his uncle Ali Bin Muhammad, from Ibrahim Bin Suleyman Bin Hayyan, from Ibrahim Bin Al Hakam Bin Zuheyr, from Abdul Rahman Al Yashkuri, from Abu Is'haq, from Al Haris Bin Abdullah,

'From Ali^{-asws} having said: 'If you are capable of preserving upon night of Al-Fitr, and night of the sacrifice, and first night of Al-Muharram, and night of Ashura, and first night of Rajab, and night of the middle of Shaban, then do so, and frequent in these from the supplication and the Salat and reciting the Quran".²⁰⁷

²⁰⁶ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 57 H 13

²⁰⁷ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 57 H 14

15- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ عُثْمَانَ بْنِ الْحُسَيْنِ الْقَزْوِينِيِّ عَنْ عَلِيِّ بْنِ حَاتِمِ الْقَزْوِينِيِّ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الرَّهْزِيِّ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ لَا يَنَامُ ثَلَاثَ لَيَالٍ - لَيْلَةَ ثَلَاثٍ وَ عَشْرِينَ مِنْ شَهْرِ رَمَضَانَ وَ لَيْلَةَ الْفِطْرِ وَ لَيْلَةَ الرِّصْفِ مِنْ شَعْبَانَ وَ فِيهَا تُقَسَّمُ الْأَرْزَاقُ وَ الْأَجَالُ وَ مَا يَكُونُ فِي السَّنَةِ.

And from him, from Ahmad Bin Ubduon, from Al-Husayn Al Qazwiny, from Ali Bin Hatim Al Qazwiny, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Al Barqy, from Sa'ad Bin Sa'ad,

'From Abu Al-Hassan Al-Reza^{-asws} having said: 'Amir Al-Momineen^{-asws} would not sleep in three nights – night of 23rd of month of Ramazan, and night of Al-Fitr, and night of the middle of Shaban, and in it the sustenance is distributed, and the life-terms, and what would be in the year".²⁰⁸

16- كِتَابُ فَضَائِلِ الْأَشْهُرِ الثَّلَاثَةِ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمِيرِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْحَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ حَمْرَةَ بْنِ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا كَانَتْ لَيْلَةُ الرِّصْفِ مِنْ شَعْبَانَ وَ طَلَّتِ الْحُمَيْرَاءُ أَنَّ رَسُولَ اللَّهِ ص قَامَ إِلَى بَعْضِ نِسَائِهِ فَدَخَلَهَا مِنَ الْعَبْرَةِ مَا لَمْ تَصْبِرْ حَتَّى قَامَتْ وَ تَلَفَّتْ بِشِمْلَةٍ لَهَا وَ إِيَّاهُ مَا كَانَ حَزْراً وَ لَا دِيْبَاجاً وَ لَا كَتْنَاوً وَ لَا قُطْنَاً وَ لَكِنْ كَانَ فِي سَدَاهُ الشَّعْرُ وَ لَحْمَتُهُ أُوْبَارَ الْإِبِلِ

The book 'Fazaail Al Ash'hae Al Salasa' – from his father, from Abdullah Bin Ja'far Al Himeyri, from Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Muhammad Bin Sinan, from Hamza Bin Humran,

'From Abu Abdullah^{-asws} having said: 'When it was the night of the middle of Shaban Al-Humeyra (Ayesha) thought that had stood to go to one of his^{-saww} wives. The self-esteem entered her what she could not be patient until she stood up and wrapper herself in a cloak of hers, and I^{-asws} swear by Allah^{-azwj}, it was neither silk, nor brocade, nor linen, nor cotton, but it was wrapped in the hair, and its weaving was of camel fur.

فَقَامَتْ تَطْلُبُ رَسُولَ اللَّهِ ص فِي حُجْرِ نِسَائِهِ حُجْرَةَ حُجْرَةً فَبَيْنَمَا هِيَ كَذَلِكَ إِذْ نَظَرَتْ إِلَى رَسُولِ اللَّهِ سَاجِداً كَالْقَوْبِ الْبَاسِطِ عَلَى وَجْهِ الْأَرْضِ فَدَنَتْ مِنْهُ قَرِيباً فَسَمِعَتْهُ وَ هُوَ يَقُولُ - سَجَدَ لَكَ سَوَادِي وَ جَنَابِي وَ آمَنَ بِكَ فُؤَادِي وَ هَذِهِ يَدَايِ وَ مَا جَنَيْتُ بِهِنَّ عَلَى نَفْسِي يَا عَظِيمُ يُرْجَى لِكُلِّ عَظِيمٍ اغْفِرْ لِي الدَّنْبَ الْعَظِيمَ فَإِنَّهُ لَا يَغْفِرُ الدَّنْبَ الْعَظِيمَ إِلَّا الْعَظِيمُ

She stood up searching for Rasool-Allah^{-azwj} in chambers of his^{-saww} wives, chamber by chamber. While she was like that when she looked at Rasool-Allah^{-saww} performing Sajdah being like the cloth spread upon surface of the earth. She went near him^{-saww}. She heard him^{-saww} and he^{-saww} was saying: 'My body and my soul prostrate to You^{-azwj}, and my heart believes in You^{-azwj}, and these are my hands and what crimes I have committed with these against myself! O Mighty One, hope for every might matter! Forgive for me the might sin, for no one forgives the mighty sin except the Mighty One!'

ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ عَادَ سَاجِداً فَسَمِعَتْهُ وَ هُوَ يَقُولُ - أَعُوذُ بِنُورِ وَجْهِكَ الَّذِي أَضَاءَتْ لَهُ السَّمَاوَاتُ وَ الْأَرْضُونَ وَ تَكشَفَتْ لَهُ الظُّلُمَاتُ وَ صَلَحَ عَلَيْهِ أَمْرُ الْأُولَى وَ الْآخِرِينَ مِنْ فَجَاءَةِ نِقْمَتِكَ وَ مِنْ تَحْوِيلِ عَافِيَتِكَ وَ مِنْ رُؤَالِ نِعْمَتِكَ اللَّهُمَّ ارْزُقْنِي قَلْباً تَقِيّاً نَقِيّاً مِنَ الشِّرْكِ بَرِيئاً - لَا كَافِراً وَ لَا شَقِيّاً -

Then he^{-saww} raised his^{-saww} head. Then he^{-saww} returned into Sajdah. She heard him, and he^{-saww} was saying: 'I^{-saww} seek Refuge with the Noor of Your^{-azwj} Face which the skies and the earths illuminated for, and the darkness(es) were removed for it, and affairs of the former ones and the latter ones were correct for it, from Your^{-azwj} sudden Punishments, and

transformation of Your^{-azwj} (Granted) well-being, and decline of Your^{-azwj} (granted) bounties! O Allah^{-azwj}! Grace me a heart (which is) pious, clean from the Shirl, free, neither Kafir nor wretched!'

ثُمَّ وَضَعَ خَدَّهُ عَلَى التُّرَابِ وَ يَقُولُ - أُعْقِرْ وَجْهِي فِي التُّرَابِ وَ حَقٌّ لِي أَنْ أَسْجُدَ لَكَ

Then he^{-saww} placed his^{-saww} cheek upon the dust, and he^{-saww} said: 'I^{-saww} rub my^{-saww} face in the dust, and it is right for me^{-saww} that I^{-saww} should be prostrating to You^{-azwj}!'

فَلَمَّا هَمَّ بِالْانْصِرَافِ هُوَ وَلَّتِ الْمَرْءَةُ إِلَى فِرَاشِهَا فَأَتَى رَسُولُ اللَّهِ ص فِرَاشَهَا وَ إِذَا لَهَا نَفْسٌ عَالٍ فَقَالَ لَهَا رَسُولُ اللَّهِ ص مَا هَذَا النَّفْسُ الْعَالِي أَمَا تَعْلَمِينَ أَيُّ لَيْلَةٍ هَذِهِ إِنَّ هَذِهِ اللَّيْلَةُ لَيْلَةُ التَّصْفِ مِنْ شَعْبَانَ فِيهَا يُكْتَبُ أَجَالٌ وَ فِيهَا تُقَسَّمُ أَرْزَاقٌ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَيَغْفِرُ فِي هَذِهِ اللَّيْلَةِ مِنْ خَلْقِهِ أَكْثَرَ مِنْ عَدَدِ شَعْرِ مِعْزَى بَنِي كَلْبٍ وَ يُنْزِلُ اللَّهُ عَزَّ وَ جَلَّ مَلَائِكَةً إِلَى السَّمَاءِ الدُّنْيَا وَ إِلَى الْأَرْضِ بِمَكَّةَ.

When he^{-saww} thought of leaving, the wife returned back to her bed. Rasool-Allah^{-saww} came to her bed, and found her breathing to be heavy. Rasool-Allah^{-saww} said to her: 'What is this heavy breathing? Don't you know which night this is? This night, is night of the middle of Shaban. During it are written the life terms, and during it the sustenance(s) are distributed, and Allah^{-azwj} Mighty and Majestic Forgive in this night, more from His^{-azwj} creatures than number of the hair on the goats of the clan of Kalb, and Allah^{-azwj} Mighty and Majestic Sends down Angels to sky of the world, and to the land of Makkah!'²⁰⁹

الصحيح عند أهل البيت ع أن كتب الأجال و قسمة الأرزاق يكون في ليلة القدر ليلة ثلاث و عشرين من شهر رمضان.

Note – The correct in the view of People^{-asws} of the Household is that the life terms, and the distribution of sustenance(s) happens during Laylat Al-Qadr, night of the 23rd of a month of Ramazan.

17- وَ مِنْهُ، عَنْ أَبِي مُحَمَّدٍ عَبْدُوسِ بْنِ عَلِيٍّ بْنِ الْعَبَّاسِ الْجُرْجَانِيِّ فِي مَنْزِلِهِ بِسَمَرْقَنْدَ عَنْ أَبِي الْعَبَّاسِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَرْزُوقِ الشَّعْرَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ الطَّائِيِّ عَنْ عَبْدِ بْنِ صُهَيْبٍ عَنْ هِشَامِ بْنِ حَيَّانَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ: قَالَتْ عَائِشَةُ فِي آخِرِ حَدِيثِ طَوِيلٍ فِي لَيْلَةِ التَّصْفِ أَنَّ رَسُولَ اللَّهِ ص قَالَ فِي هَذِهِ اللَّيْلَةِ هَبَطَ عَلَيَّ حَبِيبِي جِبْرَائِيلُ ع

And from him, from Abu Muhammad Ubdous Bin Ali Bin Al Abbas Al Jurjany in his house at Samarqand, from Abu Al Abbas Ja'far Bin Muhammad Bin Marzouq Al Sha'rany, from Abdullah Bin Saeed Al Tainy, from Abbad Bin Suheyb, from Hisham Bin Hayyan,

'From Al-Hassan Bin Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Ayesha said at the ends of a lengthy Hadeeth regarding night of the middle of Shaban, 'Rasool-Allah^{-saww} said 'In this night, my^{-saww} Jibraeel^{-saww} descended unto me^{-saww}.

فَقَالَ لِي يَا مُحَمَّدُ- مُرْ أَمْتَكِ إِذَا كَانَ لَيْلَةُ التَّصْفِ مِنْ شَعْبَانَ أَنْ يُصَلِّيَ أَحَدُهُمْ عَشْرَ رَكَعَاتٍ فِي كُلِّ رَكَعَةٍ يَتْلُو فَاتِحَةَ الْكِتَابِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ عَشْرَ مَرَّاتٍ

²⁰⁹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 57 H 16

He^{-as} said to me^{-saww}: ‘O Muhammad^{-saww}! Instruct your^{-saww} community, whenever it would be night of the middle of Shaban, every one of you should pray ten units Salat, in every unit he should read Surah Al Fatiha, and Surah Al Tawheed ten times.

ثُمَّ يَسْجُدُ وَ يَقُولُ فِي سُجُودِهِ- اللَّهُمَّ لَكَ سَجْدَ سَوَادِي وَ جَنَائِي وَ بَيَاضِي يَا عَظِيمُ كُلِّ عَظِيمٍ اغْفِرْ ذُنُوبِي الْعَظِيمَ وَ إِنَّهُ لَا يَغْفِرُ عَنِّيكَ يَا عَظِيمُ

Then he should do Sajdah and say in his Sajdah, ‘O Allah^{-azwj}! My^{-saww} body and my^{-saww} soul and my^{-saww} grey hair prostrate to You^{-azwj}. O Mighty of every might one! Forgive my might sins, and surely no one forgives apart from You^{-azwj}! O Mighty!’

فَإِذَا فَعَلَ ذَلِكَ مَحَا اللَّهُ عَزَّ وَ جَلَّ لَهُ اثْنَيْنِ وَ سَبْعِينَ أَلْفَ سَيِّئَةٍ وَ كَتَبَ لَهُ مِنَ الْحَسَنَاتِ مِثْلَهَا وَ مَحَا اللَّهُ عَزَّ وَ جَلَّ عَنْ وَالِدَيْهِ سَبْعِينَ أَلْفَ سَيِّئَةٍ.

When he does that, Allah^{-azwj} Mighty and Majestic will Erase for him seventy-two thousand evil deeds, and Write for him the good deeds similar to it (in number), and Allah^{-azwj} Mighty and Majestic will Erase seventy-two thousand evil deeds from his parents”.²¹⁰

[باب 58 الصدقة و الاستغفار و الدعاء في شعبان زائدا على ما مر](#)

CHAPTER 58 – THE CHARITY, AND SEEKING THE FORGIVENESS, AND THE SUPPLICATION DURING SHABAN ADDITIONAL TO WHAT HAS PASSED

1- ن، عيون أخبار الرضا عليه السلام لي، الأمالي للصدوق الطالقاني عن أحمد الهمداني عن علي بن الحسن بن فضال عن أبيه عن الرضا ع قال: من استغفر الله تبارك و تعالى في شعبان سبعين مرة غفر الله ذنوبه و لو كانت مثل عدد النجوم.

(The books) ‘Uyoun Akhbar Al-Reza^{-asws}, may the greeting be upon him^{-asws}, (and) ‘Al Amaali’ of Al Sadouq – Al Talaqany, from Ahmad Al Hamdany, from Ali Bin Al-Hassan Bin Fazzal, from his father,

‘From Al-Reza^{-asws} having said: ‘One who seeks Forgiveness of Allah^{-azwj} Blessed and Exalted seventy times during Shaban, Allah^{-azwj} will Forgive his sins, and even if these were like the number of stars”.²¹¹

2- ن، عيون أخبار الرضا عليه السلام لي، الأمالي للصدوق ابن ناثانة عن علي بن أبيه عن الريان بن الصلت قال سمعت الرضا ع يقول من قال في كل يوم من شعبان سبعين مرة استغفر الله و أسأله التوبة كتب الله له براءة من النار و جوازاً على الصراط و أدخله دار القرار.

(The books) ‘Uyoun Akhbar Al-Reza^{-asws}, may the greeting be upon him^{-asws}, (and) ‘Al Amaali’ of Al Sadouq – Ibn Natanah, from Ali, from his father, from Al Rayyan Bin Al Salt who said,

‘I heard Al-Reza^{-asws} saying: ‘One who says seventy times every day of Shaban, ‘I seek Forgiveness of Allah^{-azwj} and I ask Him^{-azwj} the repentance!’, Allah^{-azwj} will Write for him

²¹⁰ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 57 H 17

²¹¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 58 H 1

freedom from the Hellfire, and a permit to cross over the Bridge, and Admit him in to the house of settlement” .²¹²

3- لي، الأماالي للصدوق الهمداني عن علي بن إبراهيم عن اليقطيني عن يونس عن الحسن بن زياد عن الصادق ع قال: مَنْ تَصَدَّقَ بِصَدَقَةٍ فِي شَعْبَانَ رَآهَا اللَّهُ جَلًّا وَ عَزًّا لَهُ كَمَا يُرَبِّي أَحَدُكُمْ فَصِيلَهُ حَتَّى تُوَافِيَ يَوْمَ الْقِيَامَةِ وَ قَدْ صَارَتْ لَهُ مِثْلَ جَبَلِ أُحُدٍ.

(The book) ‘Al Amaali’ of Al Sadouq Al Hamdani, from Ali Bin Ibrahim, from Al Yaqteeny, from Yunus, from Al-Hassan Bin Ziyad,

‘From Al-Sadiq^{asws} having said: ‘One who donates charity during Shaban, Allah^{azwj} Mighty and Majestic will Nourish it for him just as one of you nourishes his young camel, until he will be Given it on the Day of Qiyamah, and it would have become for him like mount Ohad’ .²¹³

4- نو، ثواب الأعمال مع، معاني الأخبار ل، الخصال أبي عن سعد عن موسى بن جعفر البغدادي عن محمد بن جمهور عن عبد الله بن عبد الرحمن عن محمد بن أبي حمزة عن أبي عبد الله ع قال: مَنْ قَالَ فِي كُلِّ يَوْمٍ مِنْ شَعْبَانَ سَبْعِينَ مَرَّةً- أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ الْحَيُّ الْقَيُّومُ وَ أَتُوبُ إِلَيْهِ- كُتِبَ فِي الْأُفُقِ الْمُبِينِ

(The books) ‘Sawab Al Amaal’, (and) ‘Ma’any Al Akhbar’, (and) Al Khisaal’ – My father, from Sa’ad, from Musa Bin Ja’far Al Baghdadi, from Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahman, from Muhammad Bin Abu Hamza,

‘From Abu Abdullah^{asws} having said: ‘One who says during every day of Shaban seventy times, ‘I seek Forgiveness of Allah^{azwj} Who, there is no god except He^{azwj}, the beneficent, the Merciful, the Living, the Eternal, and I repent to Him^{azwj}, he would be written as being in the clear horizon’.

قَالَ قُلْتُ وَ مَا الْأُفُقُ الْمُبِينُ

He (the narrator) said, ‘I said, ‘And what is the clear horizon?’

قَالَ قَاعٌ بَيْنَ يَدَيْ الْعَرْشِ فِيهَا أَنْهَارٌ تَطَّرِدُ فِيهِ مِنَ الْقِدْحَانِ عَدَدَ النُّجُومِ.

He^{asws} said: ‘Vast plain in front of the Throne wherein are rivers. In it are placed cups of the number of stars’” .²¹⁴

5- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ زِيَادٍ بْنِ جَعْفَرٍ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ جَعْفَرِ بْنِ سَلَمَةَ الْأَهْوَارِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ تَقْفِيٍّ عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ قَالَ حَدَّثَنَا عَنْهُ ع صَوْمُ شَعْبَانَ كَفَّارَةٌ الدُّنُوبِ الْعِظَامِ حَتَّى لَوْ أَنَّ رَجُلًا بَلِيَ بِدَمٍ حَرَامٍ فَصَامَ مِنْ هَذَا الشَّهْرِ أَيَّامًا وَ تَابَ لَرَجَحَتْ لَهُ الْمَغْفِرَةَ

And from him, from Ahmad Bin Ziyad Bin Ja’far Al Hamdany, from Ali Bin Ibrahim Bin Hashim, from Ja’far Bin Salama Al Ahwazy, from Ibrahim Bin Muhammad Al Saqafy, from Ibrahim Bin Maymoun who said,

²¹² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 58 H 2

²¹³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 58 H 3

²¹⁴ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 58 H 4

‘We are narrating from him^{-asws}: ‘Fast of Shaban is an expiation of the might sins, to the extent that even if a man is afflicted with having shed prohibited blood, so he fasts days from this month and repents, the Forgiveness is hoped for him’.

قَالَ قُلْتُ لَهُ فَمَا أَفْضَلُ الدُّعَاءِ فِي هَذَا الشَّهْرِ

He (the narrator) said, ‘I said to him^{-asws}, ‘So what is the best supplication during this month?’

فَقَالَ الْإِسْتِعْفَارُ إِنَّ مَنْ اسْتَعْفَرَ فِي شَعْبَانَ كُلِّ يَوْمٍ سَبْعِينَ مَرَّةً كَانَ كَمَنْ اسْتَعْفَرَ فِي غَيْرِهِ مِنَ الشُّهُورِ سَبْعِينَ أَلْفَ مَرَّةٍ

He^{-asws} said: ‘Seeking the Forgiveness. The one who seeks Forgiveness during Shaban, seventy times every day, he would be like the one who has sought Forgiveness seventy thousand times in other months’.

قُلْتُ فَكَيْفَ أَقُولُ

I said, ‘I said, ‘How should I be saying?’

قَالَ قُلْ اسْتَغْفِرُ اللَّهَ وَ أَسْأَلُهُ التَّوْبَةَ.

He^{-asws} said: ‘Say, ‘I seek Forgiveness of Allah^{-azwj} and ask Him^{-azwj} the repentance’’.²¹⁵

باب 59 صوم الثلاثة الأيام في كل شهر و أيام البيض و صوم الأنبياء ع

CHAPTER 59 - FASTING THE TREE DAYS DURING EVERY MONTH, AND THE DAYS OF BRIGHTNESS (13TH, 14TH & 15TH), AND FASTING BY THE PROPHETS^{-as}

1- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام في علل الفضل عن الرضا ع فَإِنْ قَالَ فَلِمَ جُعِلَ صَوْمُ السُّنَّةِ

(The book) ‘Ilal Al Sharaie’, (and) ‘Uyoun Akhbar Al-Reza^{-asws}, may the greeting be upon him^{-asws}, in ‘Ilal’ of Al Fazl,

‘From Al-Reza^{-asws}: ‘If he says, ‘Why have the Sunnah (optional) fasts made to be?’

قِيلَ لِيَكْمَلَ بِهِ صَوْمُ الْقَرَضِ

It will be said, ‘For the obligatory fasts to be completed by it’.

فَإِنْ قَالَ فَلِمَ جُعِلَ فِي كُلِّ شَهْرٍ ثَلَاثَةٌ أَيَّامٍ فِي كُلِّ عَشْرَةِ أَيَّامٍ يَوْمًا

If he says, ‘Why have the three days (of fasting) made to be in every month, one day in every ten?’

²¹⁵ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 58 H 5

قِيلَ لِأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ- مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا فَمَنْ صَامَ فِي كُلِّ عَشْرَةِ أَيَّامٍ يَوْمًا فَكَأَنَّمَا صَامَ الدَّهْرَ كُلَّهُ كَمَا قَالَ سَلْمَانَ الْفَارِسِيُّ رَحِمَهُ اللَّهُ عَلَيْهِ صَلَواتُ اللَّهِ عَلَيْهِ وَسَلَّمَ فِي الشَّهْرِ صَوْمُ الدَّهْرِ كُلِّهِ فَمَنْ وَجَدَ شَيْئًا غَيْرَ الدَّهْرِ فَلْيَصُمْهُ

It will be said, 'Because Allah^{-azwj} Blessed and Exalted Says: **One who comes with the good deed, then for him would be ten the likes of it, [6:160]**. So the one who fasts on day in every ten days, it is as if he has fasted all thing time, just as Salman Al Farsi^{-ra}, may Allah^{-azwj} Mercy him^{-ra} said, 'Fasting three days during the month is fasting all the time. The one who finds something apart from 'all the time', let him fast it!'

فَإِنْ قَالَ فَلِمَ جُعِلَ أَوَّلَ حَمِيسٍ مِنَ الْعَشْرِ الْأَوَّلِ وَ آخِرَ حَمِيسٍ فِي الشَّهْرِ وَ أَرْبَعَاءَ فِي الْعَشْرِ الْأَوْسَطِ

If he says, 'Why has it made to be the first Thursday from the first ten (days), and last Thursday in the month, and Wednesday in the middle ten (days)?'

قِيلَ أَمَّا الْحَمِيسُ فَإِنَّهُ قَالَ الصَّادِقُ ع يُعْرَضُ كُلَّ حَمِيسٍ أَعْمَالُ الْعِبَادِ عَلَى اللَّهِ فَأَحَبُّ أَنْ يُعْرَضَ عَمَلُ الْعَبْدِ عَلَى اللَّهِ تَعَالَى وَ هُوَ صَائِمٌ

It will be said, 'As for the Thursday, Al-Sadiq^{-asws} said: 'Every Thursday, deeds of the servants are presented to Allah^{-azwj}, so I^{-asws} would love it if when deeds of the servants are presented unto Allah^{-azwj} the Exalted while he is fasting''.

فَإِنْ قَالَ فَلِمَ جُعِلَ آخِرَ حَمِيسٍ

If he says, 'Why has it been made, the last Thursday?'

قِيلَ لِأَنَّهُ إِذَا عُرِضَ عَمَلُ ثَمَانِيَةِ أَيَّامٍ وَ الْعَبْدُ صَائِمٌ كَانَ أَشْرَفَ وَ أَفْضَلَ مِنْ أَنْ يُعْرَضَ عَمَلُ يَوْمَيْنِ وَ هُوَ صَائِمٌ

It will be said, 'Because when deeds of the eight days are presented and the servant is fasting, it would be nobler and superior than if deeds of two days were to be presented while he is fasting.

وَ إِنَّمَا جُعِلَ أَرْبَعَاءَ فِي الْعَشْرِ الْأَوْسَطِ لِأَنَّ الصَّادِقَ ع أَخْبَرَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ النَّارَ فِي ذَلِكَ الْيَوْمِ وَ فِيهِ أَهْلَكَ اللَّهُ الْفُرُونَ الْأُولَى وَ هُوَ يَوْمٌ نَحْسٍ مُسْتَمِرٍّ فَأَحَبُّ أَنْ يَدْفَعَ الْعَبْدُ عَنْ نَفْسِهِ نَحْسَ ذَلِكَ الْيَوْمِ بِصَوْمِهِ.

And rather, Wednesday is made during the middle ten because Al-Sadiq^{-asws} said: 'I^{-asws} am informed that Allah^{-azwj} Mighty and Majestic Created the Hellfire during that day, and during it Allah^{-azwj} Destroyed the former generations, and it is a day of continuous bad luck, so I^{-asws} love it if the servant repels from himself inauspiciousness of that day by fasting it''.²¹⁶

2- مع، معاني الأخبار لي، الأمايلي للصدوق العطار عن أبيه عن ابن عيسى عن نوح بن شعيب عن الدهقان عن عروة ابن أخي شعيب عن شعيب عن أبي بصير عن الصادق عن آبائه ع قال: قال رسول الله ع يوماً لأصحابه أياكم يصوم الدهر

(The books) 'Ma'any Al Akhbaar', (and) 'Al Amaali' of Al Sadouq – Al Attar, from his father, from Ibn Isa, from Nuh Bin Shueyb, from Al Dahqan, from Urwah, cousin of Shueyb, from Shueyb, from Abu Baseer,

'Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'One day Rasool-Allah^{-saww} said to his^{-saww} companions: 'Which one of you fasts the whole time (life)?'

فَقَالَ سَلْمَانُ رَحِمَهُ اللَّهُ أَنَا يَا رَسُولَ اللَّهِ

Salman^{-ra}, may Allah^{-azwj} Mercy him^{-asws}, said, 'I^{-ra} do, O Rasool-Allah^{-saww}!'

فَقَالَ رَسُولُ اللَّهِ ص فَأَيُّكُمْ يُحْيِي اللَّيْلَ

Rasool-Allah^{-saww} said: 'Which of you revives the night?'

قَالَ سَلْمَانُ أَنَا يَا رَسُولَ اللَّهِ

Salman^{-ra} said, 'I^{-ra} do, O Rasool-Allah^{-saww}!'

قَالَ فَأَيُّكُمْ يُحْتِمُ الْقُرْآنَ فِي كُلِّ يَوْمٍ

He^{-saww} said: 'Which of you completes the Quran during every day?'

فَقَالَ سَلْمَانُ أَنَا يَا رَسُولَ اللَّهِ

Salman^{-ra} said, 'I^{-ra} do, O Rasool-Allah^{-saww}!'

فَعَضِبَ بَعْضُ أَصْحَابِهِ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ سَلْمَانَ رَجُلًا مِنَ الْفُرْسِ يُرِيدُ أَنْ يَفْتَخِرَ عَلَيْنَا مَعَاشِرَ فُرَيْشٍ قُلْتُ أَيُّكُمْ يَصُومُ الدَّهْرَ فَقَالَ أَنَا وَهُوَ أَكْثَرُ أَيَّامِهِ يَأْكُلُ

One of his^{-saww} companions got angry. He said, 'O Rasool-Allah^{-saww}! Salman^{-ra} is a man from Persia. He^{-ra} wants to pride upon us, community of Quraysh! You^{-saww} said: 'Which of you fasts all the whole time (life)?' He^{-ra} said, 'I^{-ra} do!', and most of his^{-ra} days he^{-ra} eats!

وَقُلْتُ أَيُّكُمْ يُحْيِي اللَّيْلَ فَقَالَ أَنَا وَهُوَ أَكْثَرُ لَيْلَتِهِ نَائِمٌ

And you^{-saww} said: 'Which of you revives the night?' He^{-ra} said, 'I^{-ra} do', and most of his^{-ra} night, he^{-ra} sleeps!

وَقُلْتُ أَيُّكُمْ يُحْتِمُ الْقُرْآنَ فِي كُلِّ يَوْمٍ فَقَالَ أَنَا وَهُوَ أَكْثَرُ نَهَارِهِ صَامِتٌ

And you^{-saww} said: 'Which of you completes the Quran during every day?' He^{-ra} said, 'I^{-ra} do!', and most of his^{-ra} day, he^{-ra} is silent!'

فَقَالَ النَّبِيُّ ص مَهْ يَا فُلَانُ أُنَى لَكَ بِمَثَلِ لُقْمَانَ الْحَكِيمِ سَلَّهُ فَإِنَّهُ يُبَيِّنُكَ

The Prophet^{-saww} said: 'Shh, O so and so! Where else will there be for you like Luqman^{-as} the wise? Ask him^{-ra}, for he^{-ra} will inform you!'

فَقَالَ الرَّجُلُ لِسَلْمَانَ يَا أَبَا عَبْدِ اللَّهِ أَلَيْسَ زَعَمْتَ أَنَّكَ تَصُومُ الدَّهْرَ

The man said to Salman^{-ra}, 'O servant of Allah^{-azwj}! Aren't you^{-ra} claiming that you^{-asws} fast the whole time (life)?'

فَقَالَ نَعَمْ

He^{-ra} said, 'Yes'.

فَقَالَ رَأَيْتُكَ فِي أَكْثَرِ نَهَارِكَ تَأْكُلُ

He said, 'I have seen you^{-asws} eating most of your^{-ra} days!'

فَقَالَ لَيْسَ حَيْثُ تَذْهَبُ إِلَيَّ أَصُومُ الثَّلَاثَةَ فِي الشَّهْرِ وَقَالَ اللَّهُ عَزَّ وَجَلَّ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثْمَالِهَا وَأَصِيلُ شَهْرِ شَعْبَانَ بِشَهْرِ رَمَضَانَ فَذَلِكَ صَوْمُ النَّهْرِ

He^{-ra} said, 'It isn't where you are going (with it). I^{-ra} fast the three (days) during the month, and Allah^{-azwj} Mighty and Majestic Says: **One who comes with the good deed, then for him would be ten the likes of it, [6:160]**, and I^{-ra} connect month of Shaban with month of Ramazan, so that is fasting the whole time (life)'.

فَقَالَ أَلَيْسَ زَعَمْتَ أَنَّكَ تُحْيِي اللَّيْلَ

He said, 'Aren't you^{-ra} claiming that you^{-ra} revive the night?'

فَقَالَ نَعَمْ

He^{-ra} said: 'Yes'.

فَقَالَ أَنْتَ أَكْثَرَ لَيْلَتِكَ نَائِمٌ

He said, '(But) most of your^{-ra} night you^{-ra} sleep!'

فَقَالَ لَيْسَ حَيْثُ تَذْهَبُ وَ لَكِنِّي سَمِعْتُ حَبِيبِي رَسُولَ اللَّهِ ص يَقُولُ مَنْ بَاتَ عَلَى طَهْرٍ فَكَأَنَّمَا أَحْيَا اللَّيْلَ كُلَّهُ فَأَنَا أَبِيتُ عَلَى طَهْرٍ

He^{-ra} said, 'It isn't where you are going (with it), but I^{-ra} heard my^{-ra} beloved Rasool-Allah^{-saww} saying: 'One who spends a night being upon cleanliness, it is as if he has revived the night, all of it. So I^{-ra} spend the night upon cleanliness'.

فَقَالَ أَلَيْسَ زَعَمْتَ أَنَّكَ تَحْتَمُّمُ الْقُرْآنَ فِي كُلِّ يَوْمٍ

He said, 'Aren't you^{-ra} claiming that you^{-asws} complete the Quran during every day?'

قَالَ نَعَمْ

He^{-ra} said, 'Yes'.

قَالَ فَإِنَّكَ أَكْثَرَ أَيَّامِكَ صَامِتٌ

He said, 'But most of your^{-ra} day you^{-ra} are silent!'

فَقَالَ لَيْسَ حَيْثُ تَذْهَبُ وَ لَكَيْتِي سَمِعْتُ حَبِيبِي رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيٍّ يَا أَبَا الْحَسَنِ مَثَلُكَ فِي أُمَّتِي مَثَلُ فُلٍ هُوَ اللَّهُ أَحَدٌ فَمَنْ قَرَأَهَا مَرَّةً قَرَأَ ثُلُثَ الْقُرْآنِ
وَ مَنْ قَرَأَهَا مَرَّتَيْنِ فَقَدْ قَرَأَ ثُلُثَيَّ الْقُرْآنِ وَ مَنْ قَرَأَهَا ثَلَاثًا فَقَدْ حَتَمَ الْقُرْآنَ

He^{-ra} said, 'It isn't where you are going (with it)! But, I^{-ra} heard my^{-ra} beloved Rasool-Allah^{-saww} saying to Ali^{-asws}: 'O Abu Al-Hassan^{-asws}! Your^{-asws} example in my^{-saww} community is an example of Surah Al Tawheed. The one who reads it once, has read a third of the Quran, and one who reads it twice has read two-thirds of the Quran, and one who reads it thrice has completed the Quran!

فَمَنْ أَحَبَّكَ بِلِسَانِهِ فَقَدْ كَمَلَ لَهُ ثُلُثُ الْإِيمَانِ وَ مَنْ أَحَبَّكَ بِلِسَانِهِ وَ قَلْبِهِ فَقَدْ كَمَلَ ثُلُثًا الْإِيمَانِ وَ مَنْ أَحَبَّكَ بِلِسَانِهِ وَ قَلْبِهِ وَ نَصَرَكَ بِيَدِهِ فَقَدْ اسْتَكْمَلَ
الْإِيمَانَ

Thus, the one who loves you^{-asws} with his tongue, a third of the Eman is completed for him, and one who loves you^{-asws} with his tongue and his heart, two-thirds of the Eman is completed for him, and the one who loves you^{-asws} with his tongue, and his heart, and helps you^{-asws} with his hands, the Eman is perfected!

وَ الَّذِي بَعَثَنِي بِالْحَقِّ يَا عَلِيُّ لَوْ أَحَبَّكَ أَهْلُ الْأَرْضِ كَمَحَبَّةِ أَهْلِ السَّمَاءِ لَكَ لَمَّا عَذِّبَ أَحَدٌ بِالنَّارِ وَ أَنَا أَقْرَأُ فُلٌ هُوَ اللَّهُ أَحَدٌ فِي كُلِّ يَوْمٍ ثَلَاثَ مَرَّاتٍ

By the One Who Sent me^{-saww} with the truth! O Ali^{-asws}! If people of the earth were to love you^{-asws} like love by people of the sky for you^{-asws}, no one would be Punished by the Hellfire!', and I^{-ra} read Surah Al Tawheed three times during every day!

فَقَامَ وَ كَأَنَّهُ قَدْ أُلْقِيَ حَجْرًا.

He stood up, and it was as if he had swallowed a stone".²¹⁷

3- لي، الأمايلي للصدوق ابن مسرور عن ابن عامر عن عمه عن ابن أبي عمير عن حماد عن الحلبي أنه سأل أبا عبد الله ع عن الصوم في الحضر فقال
ثلاثة أيام في كل شهر الخميس من جمعة و الأربعاء من جمعة و الخميس من جمعة

(The book) 'Al Amaali' of Al Sadouq – Ibn Sarour, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr, from Hammad, from Al Halby,

'He asked Abu Abdullah^{-asws} about the fasting while resident (not travelling). He^{-asws} said: 'Three days during every month – the Thursday from a week, and the Wednesday from a week, and the Thursday from a week'.

فَقَالَ لَهُ الْحَلْبِيُّ هَذَا مِنْ كُلِّ عَشْرَةِ أَيَّامٍ يَوْمٍ

Al-Halby said to him^{-asws}, 'This is from every days?'

²¹⁷ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 2

قَالَ نَعَمْ وَ قَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع صِيَامُ شَهْرِ رَمَضَانَ وَ ثَلَاثَةَ أَيَّامٍ فِي كُلِّ شَهْرٍ يَذْهَبْنَ بِبَلَابِلِ الصَّدْرِ إِنَّ صِيَامَ ثَلَاثَةِ أَيَّامٍ فِي كُلِّ شَهْرٍ يَعْدِلُ صِيَامَ الدَّهْرِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا.

He^{-asws} said: ‘Yes, and Amir Al-Momineen^{-asws} had said: ‘Fasting month of Ramazan, and three days during every month does away the disturbances of the chest. Fasting three days during every month equates to fasting the whole (life). Allah^{-azwj} Mighty and Majestic Says: **One who comes with the good deed, then for him would be ten the likes of it, [6:160]**’.²¹⁸

4- ب، قرب الإسناد عليّ عن أخيه ع قال: سألته عن الرجل يكون عليه صيام الأيام من قبل شهر رمضان يصومها قضاءً و هو في شهر لم يصم أيامه قال لا بأس

(The boo) ‘Qurb Al Isnaad’ –

‘Ali, from his brother (Musa Al-Kazim^{-asws}), he said, ‘I asked him^{-asws} about the man having fasts (to make up) upon him of days, from before a month of Ramazan. He fasts these while he is in a month he has not fasted its days. He^{-asws} said: ‘There is no problem’.

وَ سَأَلْتُهُ عَنِ الرَّجُلِ يُؤَخِّرُ صَوْمَ الْأَيَّامِ الثَّلَاثَةِ مِنْ كُلِّ شَهْرٍ حَتَّى يَكُونَ فِي الشَّهْرِ الْآخِرِ فَلَا يُدْرِكُهُ الْحَمِيسُ وَ لَا جُمُعَةٌ مَعَ الْأَرْبَعَاءِ يُجْزِيهِ ذَلِكَ قَالَ لَا بَأْسَ

And I asked him^{-asws} about the man delaying fasting the three days from every month until he happens to be in another month. He neither comes across the Thursday nor a Friday with the Wednesday, would that suffice him?’ He ‘There is no problem’.

وَ سَأَلْتُهُ عَنِ صِيَامِ الْأَيَّامِ الثَّلَاثَةِ مِنْ كُلِّ شَهْرٍ عَلَى الرَّجُلِ يَصُومُهَا مُتَوَالِيَةً أَوْ يُفَرِّقُ بَيْنَهَا قَالَ أَيُّ ذَلِكَ أَحَبُّ.

And I asked him^{-asws} about fasting the three days from every month, there happen to be fasting of two consecutive months upon the man, or should be separate between these. He^{-asws} said: ‘Yes, that is more beloved’.²¹⁹

5- ب، قرب الإسناد هارون عن ابن صدقة عن الصادق عن آبائه ع أَنَّ النَّبِيَّ ص قَالَ دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْبُلَّةَ

(The book) ‘Qurb Al Isnaad’ – Haroun, from Ibn Sadaqa,

‘From Al-Sadiq^{-asws}, and from his^{-asws} forefathers^{-asws}: ‘The Prophet^{-saww} said: ‘I^{-saww} entered the Paradise. I^{-saww} saw most of its inhabitants were simple-minded’.

يَعْنِي بِالْبُلَّةِ الْمُتَعَاظِلَ عَنِ الشَّرِّ الْعَاقِلَ فِي الْحَيْرِ وَ الَّذِينَ يَصُومُونَ ثَلَاثَةَ أَيَّامٍ فِي كُلِّ شَهْرٍ.

He^{-saww} meant by the ‘simple-minded’, the heedlessness from the evil, the intellectual regarding the goodness and the religion. They had been fasting three days in every month’.²²⁰

²¹⁸ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 3

²¹⁹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 4

²²⁰ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 5

6- ب، قرب الإسناد ابن طريف عن ابن علوان عن الصادق عن أبيه ع أن علياً ع كان يتبع صيام رسول الله ص قال صام رسول الله ص الدهر كله ما شاء الله ثم ترك ذلك وصام صيام أخيه داود ع يوماً لله و يوماً له ما شاء الله

(The book) 'Qurb Al Isnaad' – Ibn Tareyf, from Ibn Ulwan,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: 'Ali^{-asws} had described fasting by Rasool-Allah^{-saww}. He^{-asws} said: 'Rasool-Allah^{-saww} fasted the whole time for as long as Allah^{-azwj} so Desired. Then he^{-saww} left that and fasted fasting by his^{-as} brother Dawood^{-as} – a day for Allah^{-azwj} and a day for him^{-saww} for as long as Allah^{-azwj} so Desired.

ثم ترك ذلك فصام الإثنين و الخميس ما شاء الله ثم ترك ذلك و صام البيض ثلاثة أيام من كل شهر فلم يزل ذلك صيامه حتى قبضه الله إليه.

Then he^{-saww} left that, then he^{-saww} fasted the Mondays and the Thursdays for as long as Allah^{-azwj} so Desired. Then he^{-saww} left that and fasted the three days of brightness (13th, 14th & 15th) from every month. He^{-saww} did not cease fasting that until Allah^{-azwj} Recalled him^{-saww} back to Him^{-azwj}.²²¹

7- ل، الخصال ابن موسى عن الأسدي عن النخعي عن الثوري عن علي بن أبي حمزة عن أبيه قال: سألت أبا عبد الله ع عما جرت به السنة في الصوم من رسول الله ص

(The book) 'Al Khisaal' – Ibn Musa, from Al Asady, from Al Nakhaie, from Al Nowfali, from Ali Bin Abu Hamza, from his father who said,

'I asked Abu Abdullah^{-asws} about what the Sunnah had flowed with regarding the fasting from Rasool-Allah^{-saww}.

قال ثلاثة أيام في كل شهر خميس في العشر الأول و أربعاء في العشر الأوسط و خميس في العشر الأخير يغدو صيامهن صيام الدهر يقول الله عز و جل من جاء بالحسنة فله عشر أمثالها فمن لم يقدر عليها لضعف فصدقه درهم أفضل له من صيام يوم.

He^{-asws} said: 'Three days during every month – Thursday in the first ten, and Wednesday in the middle ten, and Thursday in the last ten. Fasting these equates to fasting the whole time (life). Allah^{-azwj} Mighty and Majestic Said: **One who comes with the good deed, then for him would be ten the likes of it, [6:160]**. The one who is not able upon it due to weakness, then charity of a Dirham is better for him than fasting a day'.²²²

8- ل، الخصال أبي عن سعد عن ابن عيسى عن الحسين بن سعيد عن فضالة عن أبان عن أبي جعفر الأخول عن بشار بن بشار قال: قلت لأبي عبد الله ع لأي شيء يصام يوم الأربعاء

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Isa, from Al-Husayn Bin Saeed, from Fazala, from Aban, from Abu Ja'far Al Ahowl, from Bashar Bin Bashar who said,

'I said to Abu Abdullah^{-asws}, 'For which thing should one fast the day of Wednesday?'

²²¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 6

²²² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 7

قَالَ لِأَنَّ النَّارَ خُلِقَتْ يَوْمَ الْأَرْبَعَاءِ.

He^{-asws} said: 'Because the Hellfire was Created on the day of Wednesday'.²²³

9- ل، الخصال ابْنُ الْوَلِيدِ عَنِ ابْنِ أَبِي أَنَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عَمْرٍو عَنِ أَبِي أَيُّوبَ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص أَوَّلَ مَا بُعِثَ يَصُومُ حَتَّى يُقَالَ لَا يُفْطِرُ وَ يُفْطِرُ حَتَّى يُقَالَ لَا يَصُومُ

(The book) 'Al Khisaal' – Ibn Al Waleed, from Ibn Aban, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} was such, in the beginning of his^{-saww} Prophet-hood, used to fast until it was said, 'He^{-saww} does not break!' And he^{-saww} broke (not fasted) until it was said, 'He^{-saww} does not fast!'

ثُمَّ تَرَكَ ذَلِكَ وَ صَامَ يَوْمًا وَ تَرَكَ يَوْمًا وَ هُوَ صَوْمُ دَاوُدَ ع ثُمَّ تَرَكَ ذَلِكَ ثُمَّ قَبِضَ وَ هُوَ يَصُومُ حَمِيسَيْنِ بَيْنَهُمَا أَرْبَعَاءِ.

The he^{-saww} left that and fasted a day and left a day, and it is fasting by Dawood^{-as}. Then he^{-saww} left that. Then he^{-saww} passed away while he^{-saww} was fasting the two Thursdays (in a month) and a Wednesday between the two".²²⁴

10- ثو، ثواب الأعمال ل، الخصال بِالْإِسْنَادِ عَنِ الْحُسَيْنِ عَنِ النَّضْرِ عَنِ هِشَامِ بْنِ سَالِمٍ عَنِ الْأَخْوَلِ عَنِ أَبِي عَبْدِ اللَّهِ ع أَنَّ رَسُولَ اللَّهِ ص سُئِلَ عَنْ صَوْمِ حَمِيسَيْنِ بَيْنَهُمَا أَرْبَعَاءِ فَقَالَ أَمَّا الْحَمِيسُ فَيَوْمٌ تُعْرَضُ فِيهِ الْأَعْمَالُ وَ أَمَّا الْأَرْبَعَاءُ فَيَوْمٌ خُلِقَتْ فِيهِ النَّارُ وَ أَمَّا الصَّوْمُ فَجَنَّةٌ.

(The book) 'Sawaab Al Amaal', (and) 'Al Khisaal' – By the chain from Al-Husayn, from Al Nazr, from Hisham Bin Salim, from Al Ahwal,

'From Abu Abdullah^{-asws}: 'Rasool-Allah^{-saww} was asked about fasting two Thursdays and a Wednesday between them. He^{-saww} said: 'As for the two Thursdays, it is a day the deeds are presented in, and as for the Wednesday, it is a day the Hellfire was Created in, and as for the fasting, it is a shield".²²⁵

11- ل، الخصال فِي حَبْرِ الْأَعْمَشِ عَنِ الصَّادِقِ ع صَوْمٌ ثَلَاثَةَ أَيَّامٍ فِي كُلِّ شَهْرٍ سُنَّةٌ وَ هُوَ صَوْمُ حَمِيسَيْنِ بَيْنَهُمَا أَرْبَعَاءِ- الْحَمِيسُ الْأَوَّلُ مِنَ الْعَشْرِ الْأَوَّلِ وَ الْأَرْبَعَاءُ مِنَ الْعَشْرِ الْأَوْسَطِ وَ الْحَمِيسُ الْأَخِيرُ مِنَ الْعَشْرِ الْأَخِيرِ.

(The book) 'Al Khisaal' – In a report by Al Amsh,

'From Al-Sadiq^{-asws}: 'Fasting three days during every month is a Sunnah, and it is fasting two Thursdays and a Wednesday between the two – the first Thursday from the first ten (days), and the Wednesday from the middle ten (days), and the last Thursday from the last ten (days)".²²⁶

²²³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 8

²²⁴ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 9

²²⁵ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 10

²²⁶ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 11

12- ل، الخصال الأربعة قال أمير المؤمنين ع صَوْمُ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ أَرْبَعَاءُ بَيْنَ حَمِيسَيْنِ وَ صَوْمُ شَعْبَانَ يَذْهَبُ بِوَسْوَاسَةِ الصَّدْرِ وَ بَلَايِلِ الْقَلْبِ

(The book) 'Al Khisaal' –

'The four hundred (Ahadeeth), 'Amir Al-Momineen^{-asws} said: 'Fasting three days from every month, a Wednesday between two Thursdays, and fasting Shaban removes insinuation of the chest and disturbances of the heart'.

وَ قَالَ ع صُومُوا ثَلَاثَةَ أَيَّامٍ فِي كُلِّ شَهْرٍ فَهِيَ تَعْدِلُ صَوْمَ الدَّهْرِ وَ تَحْتِ نَصُومِ حَمِيسَيْنِ بَيْنَهُمَا الأَرْبَعَاءُ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ جَهَنَّمَ يَوْمَ الأَرْبَعَاءِ.

And he^{-asws} said: 'Fast three days during every month for it equates to fasting the whole time (life), and we^{-asws} tend to fast two Thursdays (and) the Wednesday between these two, because Allah^{-azwj} Mighty and Majestic Created Hell on the day of Wednesday".²²⁷

13- ن، عيون أخبار الرضا عليه السلام فيما كتب الرضا ع للمأمون صَوْمُ ثَلَاثَةِ أَيَّامٍ فِي كُلِّ شَهْرٍ سُنَّةٌ فِي كُلِّ عَشْرَةِ أَيَّامٍ يَوْمَ أَرْبَعَاءَ بَيْنَ حَمِيسَيْنِ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws} – 'Among what Al-Reza^{-asws} wrote for Al-Mamoun: 'Fasting three days in every month is a Sunnah – in every ten days, a Wednesday between two Thursdays".²²⁸

14- ن، عيون أخبار الرضا عليه السلام جَعْفَرُ بْنُ نُعَيْمٍ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ إِبرَاهِيمَ بْنِ هَاشِمٍ عَنْ إِبرَاهِيمَ بْنِ الْعَبَّاسِ قَالَ: كَانَ الرِّضَا ع كَثِيرَ الصِّيَامِ وَ لَا يَقُوتهُ صِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الشَّهْرِ وَ يَقُولُ ذَلِكَ صَوْمُ الدَّهْرِ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws} – Ja'far Bin Nueym, from Ahmad Bin Idrees, from Ibrahim Bin Hashim, from Ibrahim Bin Al Abbas who said,

'Al-Reza^{-asws} used to frequently fast, and he^{-asws} did not miss fasting three days during the month, and he^{-asws} said: 'That is (equates to) fasting the whole (life)".²²⁹

15- ع، علل الشرائع علي بن عبد الله بن أحمد الأنسوري عن مكي بن أحمد عن نوح بن الحسن عن جميل بن سعد عن أحمد بن عبد الواحد عن الفاسم بن جميل عن حماد بن سلمة عن عاصم بن أبي النجود عن زر بن حبيش قال: سألت ابن مسعود عن أيام البيض ما سببها وكيف سميت

(The book) 'Ilal Al Sharaie' – Ali Bin Abdullah Bin Ahmad Al Aswary, from Makky Bin Ahmad, from Nuh Bin Al-Hassan, from Jameel Bin Sa'ad, from Ahmad Bin Abdul Wahid, from al Qasim Bin Jameel, from Hammad Bin Salama, from Aasim Bin Abu Al Najoud, from Zirr Bin Hubeysh who said,

'I asked Ibn Masoud about the days of brightness (13th, 14th & 15th of a month), 'What is its case and how come they have been named so?'

قَالَ سَمِعْتُ النَّبِيَّ ص يَقُولُ إِنَّ آدَمَ لَمَّا عَصَى رَبَّهُ عَزَّ وَ جَلَّ نَادَاهُ مُنَادٍ مِنْ لَدُنِ الْعَرْشِ يَا آدَمُ اخْرُجْ مِنْ جَوَارِي فَإِنَّهُ لَا يُجَاوِزُنِي أَحَدٌ عَصَانِي

²²⁷ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 12

²²⁸ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 13

²²⁹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 14

He said, 'I heard the Prophet^{-saww} saying: 'When Adam^{-as} disobeyed his^{-as} Lord^{-azwj} Mighty and Majestic, a caller called out to him^{-as} from the Throne: "Get out from My^{-azwj} vicinity, for no one in My^{-azwj} vicinity will disobey Me^{-azwj!}"

فَبَكَى وَ بَكَتِ الْمَلَائِكَةُ فَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ جِبْرَائِيلَ فَأَهْبَطَهُ إِلَى الْأَرْضِ مُسْوَدًّا فَلَمَّا رَأَتْهُ الْمَلَائِكَةُ ضَحَّتْ وَ بَكَتْ وَ انْتَحَبَتْ وَ قَالَتْ يَا رَبِّ خَلَقْنَا خَلْقَتُهُ وَ نَفَخْتَ فِيهِ مِنْ رُوحِكَ وَ أَسْجَدْتَ لَهُ مَلَائِكَتِكَ بِذَنْبٍ وَاجِدٍ حَوْلَتْ بَيَاضُهُ سَوَادًا

He^{-as} cried and the Angels cried. Allah^{-azwj} Mighty and Majestic Sent Jibraeel^{-as} to him^{-as}. He^{-as} brought him^{-as} down to the earth being dark. When the Angels saw him^{-as}, the clamoured and cried and wailed, and said: 'O Lord^{-azwj}! A creature You^{-azwj} Created and Blew into him^{-as} from Your^{-azwj} Spirit, and Made Your^{-azwj} Angels to prostrate to him^{-as}, (and) due to one sin You^{-azwj} Transformed his brightness into darkness!'

فَنَادَاهُ مُنَادٍ مِنَ السَّمَاءِ صُمْ لِرَبِّكَ الْيَوْمَ فَصَامَ قَوَافِقَ يَوْمِ الثَّالِثِ عَشَرَ مِنَ الشَّهْرِ فَذَهَبَ ثُلُثُ السَّوَادِ

A caller called out to him^{-as} from the sky: 'Fast for your^{-as} Lord^{-azwj} today!' He^{-as} fasted. That coincided with the 13th days of the month, so a third of the darkness was gone.

ثُمَّ نُودِيَ يَوْمَ الرَّابِعِ عَشَرَ أَنْ صُمْ لِرَبِّكَ الْيَوْمَ فَصَامَ فَذَهَبَ ثُلُثَا السَّوَادِ

Then he^{-as} was called out at on the 14th day: 'Fast for your^{-as} Lord^{-azwj} today!' He^{-as} fasted, and two-thirds of the darkness was gone.

ثُمَّ نُودِيَ فِي يَوْمِ خَمْسَةَ عَشَرَ بِالصَّبَامِ فَصَامَ وَ قَدْ ذَهَبَ السَّوَادُ كُلُّهُ فَسُمِّيَتْ أَيَّامُ الْبَيْضِ لِلَّذِي رَدَّ اللَّهُ عَزَّ وَ جَلَّ فِيهِ عَلَى آدَمَ مِنْ بَيَاضِهِ

Then he^{-as} was called out at on the 15th day for the fasting. He^{-as} fasted, and the darkness was gone, all of it. Thus, these were named as the days of brightness for the reason Allah^{-azwj} Mighty and Majestic had Returned his^{-as} brightness to him^{-as}, during it.

ثُمَّ نَادَى مُنَادٍ مِنَ السَّمَاءِ يَا آدَمُ هَذِهِ الثَّلَاثَةُ أَيَّامٍ جَعَلْتُهَا لَكَ وَ لِوَلَدِكَ مِنْ صَامَمَهَا فِي كُلِّ شَهْرٍ فَإِنَّمَا صَامَ الدَّهْرَ.

Then a caller called out from the sky: "O Adam^{-as}! These three days, I^{-azwj} Made these for you^{-as} and your^{-as} children! One who fasts these during every month, so rather he has fasted the whole time (life)!"²³⁰

قال الصدوق رحمه الله هذا الخبر صحيح و لكن الله تبارك و تعالى فوض إلى نبيه محمد ص أمر دينه فقال عز و جل ما آتاكمُ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

Note – Al-Sadouq, may Allah^{-azwj} Mercy him, said, 'The Hadeeth is correct, but Allah^{-azwj} Blessed and Exalted Delegated the matters of His^{-azwj} religion to His^{-azwj} Prophet^{-saww} Muhammad^{-saww}. The Mighty and Majestic Said: *And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; [59:7].*

فسن رسول الله ص مكان أيام البيض خميسا في أول الشهر و أربعاء في وسط الشهر و خميسا في آخر الشهر و ذلك صوم السنة من صامها كان كمن صام الدهر لقول الله عز و جل مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا

*Rasool-Allah^{-saww} enacted in place of the days of brightness – Thursday in the first ten (days) of the month, and a Wednesday in middle of the month, and Thursday in end of the month, and that the Sunnah fasting. One who fasts these would be like the one who fasts the whole time (life) due to Words of Allah^{-azwj} Mighty and Majestic: **One who comes with the good deed, then for him would be ten the likes of it, [6:160].***

و إنما ذكرت الحديث لما فيه من ذكر العلة و ليعلم السبب في ذلك لأن الناس أكثرهم يقولون إن أيام البيض إنما سميت بيضا لأن لياليها مقمرة من أولها إلى آخرها و لا قوة إلا بالله العلي العظيم.

And rather I (Majlisi) mentioned the Hadeeth due to what is in it of the reason, and for the cause to be know regarding that, because the people, most of them are saying that the days of brightness have rather been named as ‘bright’ because their nights are moonlit from its beginning to its end, and there is no strength except with Allah^{-azwj} the Exalted, the Magnificent’.

16- ع، علل الشرائع ابنُ الوليد عن الصَّغَارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أَسْبَاطٍ عَنِ عَبْدِ الصَّمَدِ عَنِ عَبْدِ الْمَلِكِ عَنِ عُنْبَسَةَ الْعَابِدِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَخْرُ حَمِيسٍ فِي الشَّهْرِ تُرْفَعُ فِيهِ الْأَعْمَالُ.

(The book) ‘Ilal Al Sharaie’ – Ibn al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Asbaat, from Abdul Samad, from Abdul Malik, from Anbasa Al Aabid who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Last Thursday in the month, the deeds are raised in it’’.²³¹

17- ع، علل الشرائع ابنُ إدريسَ عَنِ أَبِيهِ عَنِ ابْنِ عِيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ عَنِ هِشَامِ بْنِ الْحَكَمِ عَنِ الْأَخْوَلِ عَنِ ابْنِ سِنَانٍ عَمَّنْ ذَكَرَهُ عَنِ أَبِي عَبْدِ اللَّهِ ع أَنَّ رَسُولَ اللَّهِ ص سئلَ عَنْ صَوْمِ حَمِيسَيْنِ بَيْنَهُمَا أَرْبَعَاءُ فَقَالَ أَمَّا الْحَمِيسُ فَيَوْمٌ تُعْرَضُ فِيهِ الْأَعْمَالُ وَ أَمَّا الْأَرْبَعَاءُ فَيَوْمٌ خُلِقَتْ فِيهِ النَّارُ وَ أَمَّا الصَّوْمُ فَجَنَّةٌ مِنَ النَّارِ.

(The book) ‘Ilal Al Sharaie’ – Ibn Idrees, from his father, from Ibn Isa, from Al-Husayn Bin Saeed, from Al Nazr, from Hisham Bin Al Hakam, from Al Ahwal, from Ibn Sinan, from the one who mentioned it,

‘From Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} was asked about fasting two Thursdays (and) a Wednesday between the two. He^{-saww} said: ‘As for the Thursday, the deeds are raised in it, and as for the Wednesday, it is a day the Hellfire was Created in it, and as for the fast, it is a shield from the Hellfire’’.²³²

18- ع، علل الشرائع ابنُ إدريسَ عَنِ أَبِيهِ عَنِ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مُحَمَّدٍ عَنِ عُمَانَ بْنِ عِيْسَى رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: الْأَرْبَعَاءُ يَوْمٌ نَحْسٍ مُسْتَمِرٍّ لِأَنَّهُ أَوَّلُ يَوْمٍ وَ آخِرُ يَوْمٍ مِنَ الْأَيَّامِ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ- سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَ ثَمَانِيَةَ أَيَّامٍ حُسُومًا.

(The book) ‘Ilal Al Sharaie’ – Ibn Idrees, from his father, from Ahmad Bin Muhammad, from Usman Bin Isa raising it,

²³¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 16

²³² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 17

'Abu Abdullah^{-asws} said: 'The Wednesday is a day of continuous bad luck, because it is the first day and the last day from the days which Allah^{-azwj} Mighty and Majestic Said: **He Made it to prevail upon them for seven nights and eight days continuously, [69:7]**'.²³³

19- ع، علل الشرائع ابن الوليد عن الصغار عن ابن هاشم عن ابن مزار عن يونس عن إسحاق عن أبي عبد الله ع قال: إنما يصام يوم الأربعاء لأنه لم يعذب الله عز وجل أمة فيما مضى إلا يوم الأربعاء وسط الشهر فيستحب أن يصام ذلك اليوم.

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Ibn Marrar, from Yunus, from Is'haq,

'From Abu Abdullah^{-asws} having said: 'But rather, one should fasts the day of Wednesday because Allah^{-azwj} Mighty and Majestic did not Punish any community in the past except on the day of Wednesday middle of the month, therefore it is recommended to fast that day'.²³⁴

20- مع، معاني الأخبار أبي عن الحميري عن هارون عن ابن صدقة عن جعفر بن محمد عن أبيه عن آبائه ع قال قال النبي ص دخلت الجنة فرأيت أكثر أهلها البهائم

(The book) 'Ma'any Al Akhbaar' – My father, from Al Himeyri, from Haroun, from Ibn Sadaqa,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'The Prophet^{-saww} said: 'I^{-saww} entered the Paradise. I^{-saww} saw most of its inhabitants simple-minded'.

قَالَ قُلْتُ مَا الْأَبْهَمَةُ

He (the narrator said, 'I said, 'What is 'Simple-minded'?)

فَقَالَ الْعَاقِلُ فِي الْحَبِيرِ الْعَاقِلُ عَنِ الشَّرِّ الَّذِي يَصُومُ فِي كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ.

He^{-asws} said: 'The intellectual regarding the good, the heedless from the evil. The one fasts three days during every month'.²³⁵

21- مع، معاني الأخبار العطاز عن سعد عن ابن عيسى عن أبيه عن ابن أبي عمير عن البطحاني عن أبي بصير عن الصادق عن آبائه ع قال قال رسول الله ص إن في الجنة عرفاً يرى ظاهرها من باطنها و باطنها من ظاهرها يسكنها من أممي من أطاب الكلام و أطمع الطعام و أفسى السلام و أدام الصيام و صلى بالليل و الناس يتائم

(The book) 'Ma'any Al Akhbar' – Al Attar, from Sa'ad, from Ibn Isa, from his father, from Ibn Abu Umeyr, from Al Batainy, from Abu Baseer,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'In the Paradise there is are towers. Its exterior can be seen from its interior, and its interior from its exterior. There shall dwell in it from my^{-saww} community, one who is of good speech, and feeds

²³³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 18

²³⁴ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 19

²³⁵ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 20

the food, and initiates the greeting, and constantly fasts, and prays the Salat at night while the people sleep’.

فَقَالَ عَلِيُّ ع يَا رَسُولَ اللَّهِ وَ مَنْ يُطِيقُ هَذَا مِنْ أُمَّتِكَ

Ali^{-asws} said: ‘O Rasool-Allah^{-saww}, and who from your^{-saww} community can endure this?’

فَقَالَ ص يَا عَلِيُّ أَوْ مَا تَدْرِي مَا إِطَابَةُ الْكَلَامِ مَنْ قَالَ إِذَا أَصْبَحَ وَ أَمْسَى سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ عَشْرَ مَرَّاتٍ

He^{-saww} said: ‘O Ali^{-asws}, and don’t you^{-asws} know what is the good speech? One who says when it is morning and evening, ‘Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest’, ten times.

وَ إِطْعَامُ الطَّعَامِ نَفَقَةُ الرَّجُلِ عَلَى عِيَالِهِ وَ أَمَا إِدَامَةُ الصَّيَامِ فَهُوَ أَنْ يَصُومَ الرَّجُلُ شَهْرَ رَمَضَانَ وَ ثَلَاثَةَ أَيَّامٍ فِي كُلِّ شَهْرٍ يُكْتَبُ لَهُ صَوْمُ الدَّهْرِ

And feeding the food is the man spending upon his dependants, and as for the constant fasting, it is the man fasting a month of Ramazan and three days during every month. Fasting of the whole time would be written for him.

وَ أَمَا الصَّلَاةُ بِاللَّيْلِ وَ النَّاسُ نِيَامُ فَمَنْ صَلَّى الْمَغْرِبَ وَ الْعِشَاءَ الْآخِرَةَ وَ صَلَاةَ الْعَدَاةِ فِي الْمَسْجِدِ فِي جَمَاعَةٍ فَكَأَنَّمَا أَحْيَا اللَّيْلَ كُلَّهُ وَ إِفْشَاءَ السَّلَامِ أَنْ لَا يَبْخُلَ بِالسَّلَامِ عَلَى أَحَدٍ مِنَ الْمُسْلِمِينَ.

And as for the Salat at night while the people sleep, is the one who prays Al-Maghrib Salat, and Al-Isha the last Salat, and the morning Salat in the Masjid, in congregation. It would be as if he has revived the night, all of it; and initiating the greeting is that he is not stingy with the greeting upon anyone from the Muslims’.²³⁶

22- مع، معاني الأخبار مُحَمَّدُ بْنُ أَحْمَدَ بْنِ تَيْمِيمٍ عَنْ مُحَمَّدِ بْنِ إِدْرِيسَ عَنْ هَاشِمِ بْنِ عَبْدِ الْعَزِيزِ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مُعَمَّرِ بْنِ الْجَرِيرِيِّ عَنْ أَبِي الْعَلَاءِ بْنِ سُوَيْبٍ عَنْ نَعِيمِ بْنِ قَعْنَبٍ قَالَ: أَتَيْتُ الرَّبِيعَةَ الَّتِي تَمَسُّ أَبَا دَرٍّ - فَقَالَتْ لِي امْرَأَةٌ ذَهَبَ بِمَتْنِهَا -

(The book) ‘Ma’any Al Akhbaar’ – Muhammad Bin Ahmad Bin Tameem, from Muhammad Bin Idrees, from Hashim Bin Abdul Aziz, from Abdul Razaq, from Muammar, from Al jareery, from Abu al A’ala Bin Suheyr, from Nueym Bin Qa’ nab who said,

‘I came to Al- Rabadha searching for Abu Zarr^{-ra}. A woman said to me, ‘He^{-ra} had gone to work!’

قَالَ فَإِذَا أَبُو دَرٍّ قَدْ أَقْبَلَ بِمَوْدٍ بَعِيرَيْنِ قَدْ فَطَرَ أَحَدَهُمَا بِدَنْبِ الْآخِرِ قَدْ عَلَّقَ فِي عُنُقِ كُلِّ وَاحِدٍ مِنْهُمَا قِرْبَةً

He (the narrator) said, ‘There was Abu Zarr^{-ra} coming over guiding two camels, one of them tied behind the tail of the other, a watering skin was hanging in the neck of each one of these’.

قَالَ فَعَمْتُ فَسَلَّمْتُ عَلَيْهِ ثُمَّ جَلَسْتُ فَدَخَلَ مَنْزِلَهُ وَ كَلَّمَ امْرَأَتَهُ بِشَيْءٍ فَقَالَ أَفِيَّ مَا تَرِيدِينَ عَلَيَّ مَا قَالَ رَسُولُ اللَّهِ ص إِنَّمَا الْمَرْأَةُ كَالضَّلْعِ إِنْ أَقَمْتَهَا كَسَرَتْهَا وَ فِيهَا بُلْعَةٌ

²³⁶ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 21

He (the narrator) said, 'I stood and greeted to him^{-ra}, then I sat down. He^{-ra} entered his^{-ra} house and spoke to his^{-ra} wife with something. He^{-ra} said, 'Ugh! You do not increase upon what Rasool-Allah^{-saww} had said: 'But rather, the woman is like the rib. If you (try to) straighten it, you will break it, and there is benefit in her!''

ثُمَّ جَاءَ بِصَحْفَةٍ فِيهَا مِثْلُ الْقِطَاعِ فَقَالَ كُلْ فَلِيَّ صَائِمٌ

Then he^{-ra} came with a tray wherein was like the quail. He^{-ra} said, 'Eat, for I^{-ra} am fasting!'

ثُمَّ قَامَ فَصَلَّى رَكَعَتَيْنِ ثُمَّ جَاءَ فَأَكَلَ

Then he^{-ra} stood and prayed two units Salat, then he^{-ra} came and ate.

قَالَ فَقُلْتُ سُبْحَانَ اللَّهِ مَا ظَنَنْتُ أَنْ يَكْذِبَنِي مِنَ النَّاسِ فَلَمْ أَظُنْ أَنَّكَ تَكْذِبُنِي

He (the narrator) said, 'I said, 'Glory be to Allah^{-azwj!} What I had thought was that someone from the people might lie to me, but I did not think that you^{-ra} would lie to me!'

قَالَ وَ مَا ذَاكَ

He^{-ra} said, 'And what is that (lie)?'

قُلْتُ إِنَّكَ قُلْتَ لِي أَنَا صَائِمٌ ثُمَّ جِئْتَ فَأَكَلْتَ

I said, 'You^{-ra} had said to me, 'I^{-ra} am fasting', then you^{-ra} came and ate!'

قَالَ وَ أَنَا الْأَنْ أَقُولُهُ إِنِّي صُمْتُ مِنْ هَذَا الشَّهْرِ ثَلَاثًا فَوَجِبَ لِي صَوْمُهُ وَ حَلَّ لِي فِطْرُهُ.

He^{-ra} said, 'And I^{-ra} am now saying I^{-ra} had fasted three from this month, so fasting is obligated for me^{-ra}, and it is Permissible for me to break it'.²³⁷

23- ثُو، ثَوَابِ الْأَعْمَالِ ابْنُ الْمُتَوَكَّلِ عَنِ الْحُمَيْرِيِّ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ مُحَمَّدِ بْنِ أَبِي حَبِيبٍ عَنِ جَمِيلِ بْنِ صَالِحٍ عَنِ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كَانَ رَسُولُ اللَّهِ ص يَصُومُ حَتَّى يُقَالَ لَا يُفْطِرُ ثُمَّ صَامَ يَوْمًا وَ أَفْطَرَ يَوْمًا ثُمَّ صَامَ الْإِثْنَيْنِ وَ الْحَمِيسِ ثُمَّ آَلَ مِنْ ذَلِكَ إِلَى صِيَامِ ثَلَاثَةِ أَيَّامٍ فِي الشَّهْرِ - حَمِيسٍ فِي أَوَّلِ الشَّهْرِ وَ أَرْبَعَاءَ فِي وَسْطِ الشَّهْرِ وَ حَمِيسٍ فِي آخِرِ الشَّهْرِ وَ كَانَ يَقُولُ ذَلِكَ صَوْمَ الدَّهْرِ

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Jameel Bin Salih, from Muhammad Bin Marwan who said,

'I heard Abu Abdullah^{-asws} saying: 'Rasool-Allah^{-saww} used to fast until it was said, 'He^{-saww} does not break!' Then he^{-saww} fasted a day and broke a day. Then he^{-saww} fasted the Monday and the Thursday. Then he^{-saww} moved from that to fasting three days during the month – a Thursday in beginning of the month, and a Wednesday in middle of the month, and a Thursday in end of the month, and he^{-saww} had said: 'That is fasting the whole time (life)'.'

²³⁷ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 22

وَكَانَ أَبِي ع يَقُولُ مَا مِنْ أَحَدٍ أَبْغَضَ إِلَيَّ مِنْ رَجُلٍ يُقَالُ لَهُ كَانَ رَسُولُ اللَّهِ ص يَفْعَلُ كَذَا وَكَذَا فَيَقُولُ لَا يُعَذِّبُنِي اللَّهُ عَلَى أَنْ أَجْتَهِدَ فِي الصَّلَاةِ كَأَنَّهُ يَرَى أَنَّ رَسُولَ اللَّهِ ص تَرَكَ شَيْئاً مِنَ الْفَضْلِ عَجْزاً عَنْهُ.

And my^{-asws} father^{-asws} had said: ‘There is no one more hateful to me^{-asws} than a man it is said to, ‘Rasool-Allah^{-saww} had done such and such’, so he says, ‘Allah^{-azwj} will not Punish me if I make effort in the Salat’. It is as if he views that Rasool-Allah^{-saww} had neglected something from the merits being frustrated (unable) from it’.²³⁸

24- ثُوَابُ الْأَعْمَالِ ابْنُ الْوَلِيدِ عَنِ ابْنِ أَبِي عَمْرٍو عَنْ حَمَّادِ عَنِ الْحَلِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع صِيَامُ شَهْرِ الصَّبْرِ وَثَلَاثَةُ أَيَّامٍ فِي كُلِّ شَهْرٍ يَنْدُمُنْ بِبِلَابِلِ الصَّدْرِ وَ صِيَامُ ثَلَاثَةِ أَيَّامٍ فِي كُلِّ شَهْرٍ صِيَامُ الدَّهْرِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ- مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثْمَالِهَا.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Ibn Aban, from Al ahwazy, from Ibn Abu Umeyr, from Hammad, from Al Halby,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Fasting the month of patience (Ramazan), and three days in every month remove the disturbances of the chest, and fasting three days during every month (equates to) fasting the whole time (life). Allah^{-azwj} Mighty and Majestic Says in His^{-azwj} Book: **One who comes with the good deed, then for him would be ten the likes of it, [6:160]**’.²³⁹

25- ثُوَابُ الْأَعْمَالِ بِالْإِسْنَادِ عَنِ الْأَهْوَاذِيِّ عَنِ الْبَرْنُطِيِّ قَالَ: سَأَلْتُ الرَّضَا ع عَنِ الصِّيَامِ فِي الشَّهْرِ كَيْفَ هُوَ

(The book) ‘Sawab Al Amaal’ – By the chain from Al Ahwazy, from Al bazanty who said,

‘I asked Al-Reza^{-asws} about the fasting during the month, ‘How is it (done)?’

فَقَالَ ثَلَاثَةُ أَيَّامٍ فِي الشَّهْرِ فِي كُلِّ عَشْرَةِ أَيَّامٍ يَوْمًا إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ- مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثْمَالِهَا ثَلَاثَةُ أَيَّامٍ فِي الشَّهْرِ صَوْمُ الدَّهْرِ.

He^{-asws} said: ‘Three days during the month, one day in every ten days. Allah^{-azwj} Mighty and Majestic Says in His^{-azwj} Book: **One who comes with the good deed, then for him would be ten the likes of it, [6:160]**. Three days during the month is fasting the whole time (life)’.²⁴⁰

26- ثُوَابُ الْأَعْمَالِ بِالْإِسْنَادِ عَنِ الْأَهْوَاذِيِّ عَنِ حَمَّادِ عَنِ حَرِينِ قَالَ: قِيلَ لِأَبِي عَبْدِ اللَّهِ ع مَا جَاءَ فِي الصَّوْمِ يَوْمَ الْأَرْبَعَاءِ

(The book) ‘Sawaab Al Amaal’ – By the chain from Al Ahwazy, from Hammad, from Hareyz who said,

‘It was said to Abu Abdullah^{-asws}, ‘What has come regarding the fast on the day of Wednesday?’

فَقَالَ قَالَ عَلِيُّ ع- إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ النَّارَ يَوْمَ الْأَرْبَعَاءِ فَأَحَبَّ صَوْمَهُ لِيَعُوذَ بِاللَّهِ مِنَ النَّارِ.

²³⁸ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 23

²³⁹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 24

²⁴⁰ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 25

He^{-as} said: 'Ali^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Created the Hellfire on the day of Wednesday, so He^{-azwj} Loves its fasting for one to seek Refuge with Allah^{-azwj} from the Hellfire!''²⁴¹

27- نو، ثواب الأعمال بالإِسْنَادِ عَنِ الْأَهْوَاذِيِّ عَنِ مُحَمَّدِ بْنِ يَحْيَى أَخِي مُعَلِّسٍ عَنِ حَمَّادِ بْنِ عُمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ صَامَ رَسُولُ اللَّهِ ص حَتَّى قَبِلَ مَا يُفْطَرُ وَ أَفْطَرَ حَتَّى قَبِلَ مَا يَصُومُ ثُمَّ صَامَ صَوْمَ دَاوُدَ ع يَوْمًا وَ يَوْمًا لَا تُمُّ قَبِضَ ص عَلَى صَوْمِ ثَلَاثَةِ أَيَّامٍ فِي الشَّهْرِ وَ قَالَ يَغْدِلُنَ الدَّهْرَ وَ يَذْهَبُنَ بِوَجْهِ الصَّدْرِ

(The book) 'Sawab Al Amaal' – By the chain from Al Ahwazy, from Muhammad Bin Yahya, brother of Mugallis, from Hammad Bin Usman who said,

'I heard Abu Abdullah^{-asws} saying: 'Rasool-Allah^{-saww} fasted until it was said, 'He^{-saww} does not break!', and he^{-saww} broke (not fasted) until it was said, 'He^{-saww} does not fast'. Then he^{-saww} fasted the fasting by Dawood^{-as}, (fasting) a day and one day, not. Then he^{-saww} passed away upon fasting three days during the month, and said: 'These equate to (fasting) the whole time and removes troubles of the chest'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ أَيُّ أَيَّامٍ هِيَ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}, and which days are these?'

فَقَالَ أَوَّلَ حَمِيسٍ فِي الشَّهْرِ وَ أَوَّلَ أَرْبَعَاءَ بَعْدَ الْعَشْرِ مِنْهُ وَ آخِرَ حَمِيسٍ مِنْهُ

He^{-asws} said: 'The first Thursday during the month, and the first Wednesday after the ten (days) from it, and last Thursday from it'.

قَالَ قَالَتْ وَ لِمَ صَارَتْ هَذِهِ الْأَيَّامُ

He (the narrator) said, 'And why did these days come to be?'

قَالَ لِأَنَّ مَنْ كَانَ قَبْلَنَا مِنَ الْأُمَّمِ إِذَا نَزَلَ عَلَيْهِمُ الْعَذَابُ نَزَلَ فِي هَذِهِ الْأَيَّامِ فَصَامَ رَسُولُ اللَّهِ ص هَذِهِ الْأَيَّامَ كُلَّهَا لِأَنَّهَا الْأَيَّامُ الْمَخُوفَةُ.

He^{-asws} said: 'Because the ones from the communities who were before us, whenever the Punishment befell upon them, fell during these days, so Rasool-Allah^{-saww} fasted these days, all of them, because these are the feared days''.²⁴²

28- نو، ثواب الأعمال بالإِسْنَادِ عَنِ الْأَهْوَاذِيِّ عَنِ فَصَّالَةَ عَنِ أَبَانَ عَنِ الْأَحْوَلِ عَنِ يَسَارِ بْنِ بَشَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع لِأَيِّ شَيْءٍ يُصَامُ يَوْمُ الْأَرْبَعَاءِ

(The book) 'Sawaab Al Amaal' – By the chain from Al Ahwazy, from Fazala, from Aban, from Al Ahowl, from Yasaar Bin Bashaar who said,

'I said to Abu Abdullah^{-asws}, 'For which thing should one fast the day of Wednesday?'

²⁴¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 26

²⁴² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 27

قَالَ لِأَنَّ النَّارَ خُلِقَتْ يَوْمَ الْأَرْبَعَاءِ.

He^{-asws} said: 'Because the Hellfire was Created on the day of Wednesday'.²⁴³

29- ثَوَابُ الْأَعْمَالِ بِالْإِسْنَادِ عَنِ الْأَهْوَاذِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ مَا جَرَتْ السُّنَّةُ مِنَ الصَّوْمِ

(The book) 'Sawaab Al Awaal' – By the chain from Al Ahwazy, from Al-Hassan Bin Ali, from Ibn Bukeyr, from Zurara who said,

'I said to Abu Abdullah^{-asws}, 'With what has the Sunnah flowed, from (regarding) the fasting?'

فَقَالَ ثَلَاثَةَ أَيَّامٍ فِي كُلِّ شَهْرٍ - الْحَمِيسُ فِي الْعَشْرِ الْأَوَّلِ وَ الْأَرْبَعَاءُ فِي الْعَشْرِ الْأَوْسَطِ وَ الْحَمِيسُ فِي الْعَشْرِ الْآخِرِ

He^{-asws} said: 'Three days during every month – the Thursday in the first ten (days), and the Wednesday in the middle ten (days), and the Thursday in the last ten (days)'.

قَالَ قُلْتُ هَذَا جَمِيعُ مَا جَرَتْ بِهِ السُّنَّةُ فِي الصَّوْمِ

He (the narrator) said, 'I said, 'Is this entire of what the Sunnah has flowed with regarding the fasting?'

قَالَ نَعَمْ.

He^{-asws} said: 'Yes'.²⁴⁴

30- ثَوَابُ الْأَعْمَالِ ابْنُ الْمُتَوَكَّلِ عَنِ الْحَمِيرِيِّ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ أَبِي حَمْرَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَ أَوْ لِأَبِي عَبْدِ اللَّهِ عَ صَوْمٌ ثَلَاثَةَ أَيَّامٍ فِي الشَّهْرِ أَوْخَرُهَا فِي الصَّبْفِ إِلَى التَّيْتَاءِ فَإِنِّي أَجِدُهُ أَهْوَنَ عَلَيَّ

(The book) 'Sawab Al Amaal' – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Al-Husayn Bin Abu Hamza who said,

'I said to Abu Ja'far^{-asws} or to Abu Abdullah^{-asws}, 'Fasting three days during the month, can I delay these in the summer to the winter, for I find it easier upon me?'

فَقَالَ نَعَمْ وَ احْفَظْهَا.

He^{-asws} said: 'Yes, and preserve these!'²⁴⁵

31- ثَوَابُ الْأَعْمَالِ مَا جِيلُوهُ عَنْ عَمِّهِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنِ ابْنِ الْمُغْبِرَةِ عَنْ يَرِيدَ بْنِ خَلِيفَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنَّهُ يَسْتَنِدُّ عَلَيَّ الصَّوْمِ فِي الْحَرِّ وَ أَجِدُ الصُّدَاعَ

²⁴³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 28

²⁴⁴ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 29

²⁴⁵ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 30

(The book) 'Sawab Al Amaal' – Majaylawiya, from his uncle, from Al Barqy, from his father, from Ibn Al Mugheira, from Yazeed Bin Khalifa who said,

'I said to Abu Abdullah^{-asws}, 'It is hard upon me to fast in the heat, and I feel the headache!'

فَقَالَ اصْنَعْ كَمَا أَنَا أَصْنَعُ أَنَا إِذَا سَافَرْتُ أَتَصَدَّقُ كُلَّ يَوْمٍ بِمُدٍّ عَلَى أَهْلِي الَّذِي أَقُوهُمْ بِهِ.

He^{-asws} said: 'Do like what I^{-asws} do. Whenever I^{-asws} travel, I^{-asws} give charity, a Mudd (of food) to my^{-asws} family which I^{-asws} used to provide them with".²⁴⁶

Translator's note – This recording seems incorrect. It should have read as, 'Whenever I^{-asws} travel, I^{-asws} give charity, a Mudd (of food to the poor) based on what I^{-asws} have been providing to my^{-asws} family'.

32- ثو، ثواب الأعمال أَبِي عَنْ سَعْدِ بْنِ أَبِي عَيْسَى عَنْ الْأَهْوَازِيِّ عَنْ فَضَالَةَ بْنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ ابْنِ مُسْكَانَ عَنْ إِبْرَاهِيمَ بْنِ الْمُثَنَّى قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عِ بِي قَدْ اشْتَدَّ عَلَيَّ صَوْمُ ثَلَاثَةِ أَيَّامٍ فِي كُلِّ شَهْرٍ فَمَا يُجْزِي عَنِّي أَنْ أَتَصَدَّقَ مَكَانَ كُلِّ يَوْمٍ بِدِرْهَمٍ

(The book) 'Sawab Al Amaal' – My father, from Sa'ad, from Ibn Isa, from Al Ahwazy, from Fazala, from Al-Husayn Bin Usman, from Ibn Muskan, from Ibrahim Bin Al Musanna who said,

'I said to Abu Abdullah^{-asws}, 'It is severe upon me to fast three days during every month What would suffice me to give charity from me of a Dirham in place of each day?'

فَقَالَ صَدَقَةٌ دِرْهَمٍ أَفْضَلُ مِنْ صِيَامِ يَوْمٍ.

He^{-asws} said: 'Charity of one Dirham is better than fasting a day".²⁴⁷

33- سن، المحاسن أَبِي عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ عِ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ ع أَوْصِيكَ يَا عَلِيُّ بِحِصَالٍ إِلَى أَنْ قَالَ وَ السَّادِسَةُ الْأَخْدُ بِسُنَّتِي فِي صَلَاتِي وَ صَوْمِي

(The book) 'Al Majaalis' – My father, from Muhammad Bin Ismail raising it,

'Abu Abdullah^{-asws} said: 'Rasool-Allah^{-saww} said to Ali^{-asws}: 'I^{-saww} bequeath to you^{-asws}, O Ali^{-asws}, with (certain) characteristics' – up to he^{-saww} said: 'And the sixth is to take with my^{-saww} Sunnah regarding my^{-saww} Salat and my^{-saww} fast.

فَأَمَّا الصِّيَامُ فَثَلَاثَةُ أَيَّامٍ فِي الشَّهْرِ - الْحَمِيسُ فِي أَوَّلِ الشَّهْرِ وَ الْأَرْبَعَاءُ فِي وَسْطِ الشَّهْرِ وَ الْحَمِيسُ فِي آخِرِ الشَّهْرِ.

As for the fast, it is fasting three days during the month – the Thursday in the beginning of the month, and the Wednesday in middle of the month, and the Thursday in end of the month".²⁴⁸

²⁴⁶ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 31

²⁴⁷ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 32

²⁴⁸ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 33

34- سن، المحاسن أبي عن محمد بن يحيى عن حماد بن عثمان قال قال أبو عبد الله ع فَبُضَّ رَسُولُ اللَّهِ ص عَلَى صَوْمِ ثَلَاثَةِ أَيَّامٍ فِي الشَّهْرِ وَ قَالَ يُعْدِلُنَ الدَّهْرَ وَ يَدْهَبُنَ بِوَجْهِ الصَّدْرِ

(The book) 'Al Mahaasin' – My father, from Muhammad Bin Yahya, from Hammad Bin Usman who said,

'Abu Abdullah^{-asws} said: 'Rasool-Allah^{-saww} passed away being upon fasting three days during the month, and he^{-saww} said: 'These equate to (fasting) the whole time (life), and they removed disturbances of the chest'.

فُلْتُ كَيْفَ صَارَتْ هَذِهِ الْأَيَّامُ هِيَ الَّتِي تُصَامُ

I said, 'How did these days become the ones which are to be fasted?'

فَقَالَ إِنَّ مَنْ قَبَلْنَا مِنَ الْأُمَّمِ إِذَا نَزَلَ عَلَيْهِمُ الْعَذَابُ نَزَلَ فِي هَذِهِ الْأَيَّامِ فَصَامَ رَسُولُ اللَّهِ ص الْأَيَّامَ الْمَخُوفَةَ.

He^{-saww} said: 'The ones from the communities before us, whenever the Punishment befell upon them befell during these days, so Rasool-Allah^{-saww} fasted the feared days'.²⁴⁹

35- ضا، فقه الرضا عليه السلام ما يَلْزَمُ مِنْ صَوْمِ السُّنَّةِ فَضْلُ الْفَرِيضَةِ وَ هُوَ ثَلَاثَةُ أَيَّامٍ فِي كُلِّ شَهْرٍ - أَرْبَعَاءُ بَيْنَ الْحَمِيسَتَيْنِ وَ صَوْمُ شَعْبَانَ لِيَتِمَّ بِهِ نَقْصُ الْفَرِيضَةِ.

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} – 'What is necessitated from the Sunnah fasts as extra on the obligatory, and it is the three days during every month – Wednesday between the two Thursdays, and fasting Shaban in order to complete the deficiencies of the obligatory (fasts) with it'.²⁵⁰

36- شي، تفسير العياشي بَعْضُ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ: سَأَلْتُهُ كَيْفَ يُصْنَعُ فِي الصَّوْمِ صَوْمِ السُّنَّةِ

(The book) 'Tafseer Al Ayyashi' – One of our companions, from Ahmad Bin Muhammad who said,

'I asked him^{-asws}, 'How should one deal regarding fasting the Sunnah fasts?'

قَالَ صَوْمُ ثَلَاثَةِ أَيَّامٍ فِي الشَّهْرِ حَمِيسٍ مِنْ عَشْرِ وَ أَرْبَعَاءُ مِنْ عَشْرِ وَ حَمِيسٍ مِنْ عَشْرِ صَوْمُ دَهْرٍ.

He^{-asws} said: 'Fast three days during the month – Thursday from ten (days), and the Wednesday from ten (days), and Thursday from ten (days), (equates to) fasting the whole time (life)'.²⁵¹

37- شي، تفسير العياشي عَنْ عَلِيِّ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا مِنْ ذَلِكَ صِيَامُ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ.

Tafseer Al Ayyashi – from Ali Bin Ammar who said, '

²⁴⁹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 34

²⁵⁰ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 35

²⁵¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 36

'Abu Abdullah^{-asws} said: '**One who comes with the good deed, then for him would be ten the likes of it, [6:160].** From that is fasting three days from every month".²⁵²

38- شي، تفسير العياشي علي بن الحسين قال وجدت في كتاب إسحاق بن عمر أو في كتاب أبي و ما أدري سمعته عن ابن يسار عن أبيه عن أبي عبد الله ع قال: يا يسار تَدْرِي مَا صِيَامُ ثَلَاثَةِ أَيَّامٍ

Tafseer Al Ayyashi – Ali Bin Al-Hassan who said, 'I found in the book of Is'haq Bin Umar, or in the book of my father, and I don't know I heard it from Yasaar, from his father,

'From Abu Abdullah^{-asws} having said: 'O Yasaar! Do you know what are the three days of fasting?'

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ مَا أَدْرِي

He (the narrator) said, 'May I be sacrificed for you^{-asws}! I don't know'.

قَالَ الهاني إلى رسول الله ص حين قبض أول خميس من أول الشهر و أربعا في أوسطه و خميس في آخره ذلك قول الله من جاء بالحسنة فله عشر أمثالها هو الدهر صائم لا يفطر

He^{-asws} said: 'It has come to me^{-asws} that when Rasool-Allah^{-saww} had passed away he^{-saww} had been upon (fasting) Thursday from the first ten, and Wednesday in its middle, and Thursday in its end. That is Word of Allah^{-azwj}: **One who comes with the good deed, then for him would be ten the likes of it, [6:160].** It is (considered as) fasting the whole time (life) not breaking'.

ثم قال ما أعبط عندي الصائم يظل في طاعة الله و يمسي يشتهي الطعام و الشراب إن الصوم ناصر للجسد حافظ و راع له.

Then he^{-asws} said: 'How I^{-asws} admirable in my^{-asws} view is the fasting one remaining in obedience of Allah^{-azwj} and in the evening he desires the food and the drink. The fast is a helper of the body, a protector, and a caretaker of it".²⁵³

39- مكا، مكارم الأخلاق سئل الصادق ع عمّن لم يصم الثلاثة الأيام من كل شهر و هو يشتهي عليه الصيام هل فيه فداء

(The book) 'Makarim Al Akhlaaq' –

'Al-Sadiq^{-asws} was asked about the one who does not fast the three days from every month, and the fasting is severe upon him, 'Is there any redemption regarding it?'

قَالَ مُدٌّ مِنْ طَعَامٍ فِي كُلِّ يَوْمٍ.

He^{-asws} said: 'A Mudd of food regarding each day (to the poor)".²⁵⁴

وَ عَنْهُ ع قَالَ: إِذَا صَامَ أَحَدُكُمْ الثَّلَاثَةَ أَيَّامٍ مِنَ الشَّهْرِ فَلَا يُجَادِلَنَّ أَحَدًا وَ لَا يُجْهَلَ وَ لَا يُسْرَعِ إِلَى الْحَلْفِ وَ الْأَيْمَانِ بِاللَّهِ وَ إِنْ جَهِلَ عَلَيْهِ أَحَدٌ فَلْيُحْتَمِلْ.

²⁵² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 37

²⁵³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 38

²⁵⁴ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 39 a

And from him^{-asws}, he^{-asws} said: ‘Whenever one of you fasts the three days from the month, he should neither quarrel with anyone, nor ignore, nor be quick to the vowing and the oathing with Allah^{-azwj}, and if anyone ignores him, let him bear it’.²⁵⁵

40- فيه، الدرور الواقية عن الصادق ع أنَّ النبي ص كان أول ما بعث يصوم حتى يُقال لا يُفطر و يُفطر حتى يُقال لا يصوم ثم ترك ذلك و صام يوماً و أفطر يوماً و هو صوم داود ع.

(The book) ‘Al Durou Al Waqie’ –

‘From Al-Sadiq^{-asws}: ‘The Prophet^{-sawww}, in the beginning of his^{-sawww} Prophet-hood used to fast until it was said, ‘He^{-sawww} does not break’, and he^{-sawww} broke until it was said, ‘He^{-sawww} does not fast’. Then he^{-sawww} left that and fasted a day and broke a day (alternative days), and it is fasting of Dawood^{-as}’.²⁵⁶

و من كتاب الصيام، عن الصادق ع أنَّ رجلاً سأل النبي ص عن الصوم فأمره أن يصوم أيام البيض فقال إنَّ بي فوَّة

And from ‘Kitab Al Siyaam’ –

‘From Al-Sadiq^{-asws}: ‘A man asked the Prophet^{-sawww} about the fasting, should he fast the days of brightness (13th, 14th & 15th of the month). He said, ‘There is strength with me’.

فقال أين أنت من صوم داود ع كان يصوم يوماً و يُفطر يوماً.

He^{-sawww} said: ‘Where are you from the fasting by Dawood^{-as}? He^{-as} used to fast a day and break a day’.²⁵⁷

17 و في كتاب الصيام، أنَّ رجلاً سأل ابن عباس عن الصيام فقال إنَّ كنت تُريد صوم داود ع فإنه كان من أعبد الناس و أسمع الناس و كان لا يفر إذا لاقى و كان يقرأ الزبور بسبعين صوتاً و كان إذا بكى على نفسه لم يبق دابة في برِّ و لا بحرٍ إلا استمعن لصوته و يبكي على نفسه و كان له كلَّ يوم سجدة في آخر النهار و كان يصوم يوماً و يُفطر يوماً

And in ‘Kitab Al Siyaam’ –

‘A man asked Ibn Abbas about the fasts. He said, ‘If you are intending the fasting by Dawood^{-as}, he^{-as} was from the most worshipping of the people, and most listening of the people, and he^{-as} did not flee when he^{-sawww} was confronted (in battle), and he^{-as} read the Psalms in seventy voices, and when he^{-as} cried upon himself^{-as}, there did not remain any animal, neither in land nor sea except made itself heard at his^{-as} voice and cried upon itself, and there was a Sajdah of his^{-as} every day in the end of the day, and he^{-as} would fast a day and break a day.

و إنَّ كنت تُريد صوم ابنه سليمان ع فإنه كان يصوم من أول الشهر ثلاثة و من وسطه ثلاثة و من آخره ثلاثة

²⁵⁵ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 39 b

²⁵⁶ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 40 a

²⁵⁷ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 40 b

And if you intend the fasting by his^{-as} son^{-as} Suleyman^{-as}, he^{-as} was fasting three (days) from beginning of the month, and three from its middle and three from its end.

وَإِنْ كُنْتَ تُرِيدُ صَوْمَ عِيسَى ع فَإِنَّهُ كَانَ يَصُومُ الدَّهْرَ وَيَلْبَسُ الشَّعْرَ وَيَأْكُلُ الشَّعِيرَ وَ لَمْ يَكُنْ لَهُ بَيْتٌ وَلَا وَلَدٌ يَمُوتُ وَ كَانَ رَامِيًا لَا يُحْطَى صَيْدًا يُرِيدُهُ وَ حَيْثُ مَا غَابَتِ الشَّمْسُ صَفَّ قَدَمَيْهِ فَلَمْ يَزَلْ يُصَلِّي حَتَّى يَرَاهَا

And if you intend the fasting by Isa^{-as}, he^{-as} was fasting the whole time, and he^{-as} would wear the hair (coat), and eat the barley, and there was not house for him^{-as} nor any child to be dying, and he^{-as} was an archer not missing a prey he^{-as} intended, and whenever the sun set, he^{-as} rowed his^{-as} feet. He^{-as} did not cease praying until he^{-as} saw it (sun again).

وَ كَانَ يَمْرُ بِمَجَالِسِ بَنِي إِسْرَائِيلَ فَمَنْ كَانَتْ لَهُ حَاجَةٌ قَضَاهَا وَ كَانَ لَا يَفُومُ يَوْمًا مَقَامًا إِلَّا وَ صَلَّى فِيهِ رَكَعَتَيْنِ وَ كَانَ ذَلِكَ مِنْ شَأْنِهِ حَتَّى رَفَعَهُ اللَّهُ إِلَيْهِ

And he^{-as} would pass by a gathering of the children of Israel. The one who had a need for him, he^{-as} would fulfil it, and would not stay in any place for a day except and he^{-as} would pray two units Salat in it, and that was from his^{-as} affair until Allah^{-azwj} Raised him^{-as} to Him^{-azwj}.

وَ إِذَا كُنْتَ تُرِيدُ صَوْمَ أَبِي مَرْيَمَ ع فَإِنَّهَا كَانَتْ تَصُومُ يَوْمَيْنِ وَ تُفْطِرُ يَوْمًا

And if you intend fasting by his^{-as} mother^{-as} Maryam. She^{-as} used to fast two days, and bread a day.

وَ إِذَا كُنْتَ تُرِيدُ صَوْمَ النَّبِيِّ ص فَإِنَّهُ كَانَ يَصُومُ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ وَ يَقُولُ هُنَّ صِيَامُ الدَّهْرِ.

And if you intend fasting by the Prophet^{-saww}, he^{-saww} would fast three days from every month, and he^{-saww} said: ‘These (equate to) fasting the whole time (life)’.²⁵⁸

41 فيه، الدرود الواقية اعلم أن الظاهر من عمل أصحابنا أنه أربعاء بين خميسين غير أن الشيخ الطوسي رحمه الله روى في تهذيبه عن أبي بصير قال: سألت الصادق ع عن صوم ثلاثة أيام في الشهر

(The book) ‘Al Durou Al Waqie’ – Know that the apparent from the deeds of our companions is that it is a Wednesday between two Thursdays, apart from that the sheykh Al-Tusi, may Allah^{-azwj} Mercy him reported in his (book) ‘Tahzeeb’, from Abu Baseer who said, ‘I asked Al-Sadiq^{-asws} about fasting three days in the month.

فَقَالَ فِي كُلِّ عَشْرَةِ أَيَّامٍ يَوْمًا خَمِيسٍ وَ أَرْبَعَاءَ وَ خَمِيسٍ وَ الشَّهْرُ الَّذِي يَأْتِي أَرْبَعَاءَ وَ خَمِيسٍ وَ أَرْبَعَاءَ

He^{-asws} said: ‘In every ten days, one day – Thursday, and Wednesday, and Thursday. The following (month), a Wednesday, and a Thursday, and a Wednesday’.

فَعَلِمَ مِنْ ذَلِكَ أَنَّ الْإِنْسَانَ مُخْتَارٌ بَيْنَ أَنْ يَصُومَ أَرْبَعَاءَ بَيْنَ خَمِيسَيْنِ أَوْ خَمِيسًا [خَمِيسًا] بَيْنَ أَرْبَعَاءَيْنِ فَعَلَى أُتَيْهِمَا عَمَلٌ لَيْسَ عَلَيْهِ شَيْءٌ.

Thus, it is known from that, the person has a choice between fasting a Wednesday between two Thursdays, or a Thursday between two Wednesdays. Upon whichever of the two he works, there isn't anything upon him".²⁵⁹

و الذي يدل على ذلك ما ذكره إسماعيل بن داود- قَالَ: سَأَلْتُ الرِّضَا عَ عَنِ الصِّيَامِ فَقَالَ عَ ثَلَاثَةٌ أَيَّامٍ فِي الشَّهْرِ - الأَرْبَعَاءُ وَ الحَمِيسُ وَ الجُمُعَةُ

And that which evidence's upon that is what is mentioned by Ismail Bin Dawood who said, 'I asked Al-Reza^{-asws} about the fasts. He^{-asws} said: 'Three days in the month – the Wednesday, and the Thursday, and the Friday'.

فَقُلْتُ إِنَّ أَصْحَابَنَا يَصُومُونَ أَرْبَعَاءَ بَيْنَ حَمِيسَيْنِ

I said, 'Our companions are fasting a Wednesday between two Thursdays!'

فَقَالَ عَ لَا بَأْسَ بِذَلِكَ وَ لَا بَأْسَ بِحَمِيسٍ بَيْنَ أَرْبَعَاءَيْنِ.

He^{-asws} said: 'There is no problem with that, and there is no problem with two Thursdays between two Wednesdays'.²⁶⁰

وَ عَنِ الصَّادِقِ عَ إِذَا كَانَ أَوَّلُ الشَّهْرِ حَمِيسَيْنِ فَصَوْمُ آخِرِهَا أَفْضَلُ وَ إِذَا كَانَ وَسَطُ الشَّهْرِ أَرْبَعَاءَيْنِ فَصَوْمُ آخِرِهَا أَفْضَلُ.

And from Al-Sadiq^{-asws}: 'When there are to be two Thursdays in the beginning of the month, fasting its latter is better, and when there were two Wednesdays in middle of the month, fasting its latter one is better'.²⁶¹

قال السيد رحمه الله أقول لعل المراد بذلك أن من فاته الخميس الأول و الأربعاء الأول فإن الآخر منهما أفضل من تركهما لأنه لو لا هذا الحديث ربما اعتقد الإنسان أنه إذا فاته الأول منهما ترك صوم الآخر

The Seyyid, may Allah^{-azwj} Mercy him, said, 'I am saying, perhaps the intended with that is that the one who misses the first Thursday and the first Wednesday, the latter of the two is better than neglecting them, because had it not been for this Hadeeth, sometimes the person may believe that when the first of these is missed, he should neglect fasting the latter one'.

وَ رَوَى ابْنُ بَابُوَيْهِ فِي كِتَابِهِ مَنْ لَا يَحْضُرُهُ الْفَقِيهَةُ أَنَّ الْعَالِمَ عَ سُئِلَ عَنِ حَمِيسَيْنِ يَتَّقَانِ فِي الْعَشْرِ فَقَالَ صُمَّ الْأَوَّلَ مِنْهُمَا لَعَلَّكَ لَا تَلْحَقُ الثَّانِي.

And it is reported by Ibn Babuwayh in the book 'Man La Yahzar Al Faqeeh' – 'The Scholar (Imam^{-asws}) was asked about two Thursdays coinciding in the ten (days). He^{-asws} said: 'Fast the first of these two, maybe you will not come across the second'.²⁶²

²⁵⁹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 41 a

²⁶⁰ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 41 b

²⁶¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 41 c

²⁶² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 41 d

أقول هذان الحديثان لا يتنافيان و ذلك أنه إذا كان يوم الثلاثاء من الشهر يوم الخميس و قبله خميس آخر فينبغي أن يصوم الخميس الأول منهما لجواز أن يهل الشهر ناقصاً فيذهب منه صوم الخميس الثلاثاءين بخلاف ما إذا كان يوم الخميس الآخر يوم التاسع و العشرين من الشهر و قبله خميس آخر في العشر فإن الأفضل هاهنا صوم الخميس الذي هو التاسع و العشرون لأنه لا يخاف فواته على اليقين.

I (Majlisi) say that these two Ahadeeth do not contradict each other. This is because if the thirtieth day of the month falls on a Thursday and there is another Thursday before it, then it is recommended to fast on the first Thursday of these two. This is because the month might be incomplete, and the fast on the thirtieth Thursday might be missed. However, if the other Thursday is on the twenty-ninth day of the month, and there is another Thursday in the earlier ten days, then it is better to fast on the Thursday that is the twenty-ninth. This is because there is no risk of missing it with certainty.

42- فيه، الدرور الواقعة عن الصادق ع أنه يجزي من اشتد عليه صوم الثلاثة الأيام أن يتصدق مكان كل يوم بدرهم.

(The book) 'Al Durou Al Waqie' –

'From Al-Sadiq^{-asws}: 'It suffices the one him it is severe to fast the three days that he donates in charity with one Dirham in place of each day''²⁶³

و عنه ع و قد قال له صالح بن عتبة جعلت فداك قد كبر سني و ضعفت عن صوم هذه الثلاثة

And from him^{-asws}, and Salih Bin Uqba had said to him^{-asws}, 'May I be sacrificed for you^{-asws}! My age is old and I have become too weak from fasting these three (days)!'

فقال له ع تصدق عن كل يوم بدرهم قلت بدرهم واحد

He^{-asws} said to him: 'Donate charity with one Dirham on behalf of each day'.

قال لعلك استقللت الدرهم إن إطعام مسكين خير من صيام شهر.

He^{-asws} said: 'Perhaps you are considering the Dirham as being too little. Feeding a poor is better fasting for a month!''²⁶⁴

قال السبيد رحمه الله أقول ذكر الكليني أيضاً خبرين آخرين عن الصادق ع أن من اشتد عليه صوم الثلاثة الأيام تصدق عن كل يوم بمُدٍّ

The Seyyid, may Allah^{-azwj} Mercy him, said, 'I am saying that Al-Kulayni has mentioned as well two other Ahadeeth from Al-Sadiq^{-asws}: 'The one it is severe upon him to fast the three days, he should give charity a Mudd (of food) on behalf of each day!'

و هذان الحديثان يختصان أن يكونا غير منافيين للحديثين اللذين تقدمتا لأنه يمكن أن يكون الدرهم في وقت ذلك السائل مُدٍّ من طعام و يختص أن يكون الأختار و هو إما الدرهم و إما المُدُّ الذي يسار و الأقل منهما لأهل الإعسار.

²⁶³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 42 a

²⁶⁴ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 42 b

And these two Ahadeeth could be interpreted as not conflicting with the two Ahadeeth mentioned earlier. This is because it is possible that, at the time of that particular situation, a Dirham was equivalent to a Mudd of food. It is also possible that the greater amount could be either the Dirham or the Mudd for those who are well-off, while the lesser amount could be for those who are in financial difficulty.

43- فيه، الدرور الواقية روي عن الصادق ع أنّ آخر خميس من الشهر تُرفع فيه الأعمال.

(The book) 'Al Durou Al Waqie' –

'It is reported from Al-Sadiq^{asws}: 'The last Thursday of the month, the deeds are raised during it''²⁶⁵.

و هذا الحديث ذكره جدي أبو جعفر الطوسي و رويته أيضا بإسنادي إلى جدي أبي جعفر الطوسي عن أحمد بن عبدون عن الحسين بن علي بن شيبان القزويني من كتابه كتاب علل الشريعة

And this Hadeeth is mentioned by my grandfather Abu Ja'far Al-Tysi, and it is reported as well by my chain to my grandfather Abu Ja'far Al Tusi, from Ahmad Bin Ubdown, from Al-Husayn Bin Ali Bin Shayban Al Qazwiny, from his book 'Ilal Al Sharaie'.

أقول و لعل قائل يقول إن كل يوم الإثنين و خميس من كل أسبوع ترفع فيه أعمال العباد فما وجه هذه الأحاديث في تخصيصها الخميس الآخر من الشهر و هي صحيحة الإسناد

I (Majlisi) am saying that perhaps someone might ask: 'Since every Monday and Thursday of each week the deeds of the servants are presented (to Allah^{azwj}), what is the significance of these Ahadeeth that specifically mention the last Thursday of the month, considering that they are authentically transmitted?

و الجواب أن الأعمال يعرض عرضا في آخر خميس في الشهر بعد عرضها في كل يوم الإثنين و خميس فيكون العرض الأول عرضا خاصا من غير كشف للملائكة و أرواح الأنبياء ع في الملأ الأعلى بل بوجه مستور عنهم

The answer is that deeds are presented again on the last Thursday of the month, after having been presented on each Monday and Thursday. The first presentation is a specific one, without revealing it to the Angels and the souls of the Prophets^{as} in the highest assembly, but in a manner hidden from them.

ثم يعرض أعمال كل الشهر آخر خميس فيه عرضا عاما بتفصيل أعمال الشهر عن جملتها أو على وجه مكشوف للروحانيين و إظهار ملك الأعمال على صفتها لأن العرض للأعمال ما هو جنس واحد على التحقيق من كل طريق لأن الملكين الحافظين بالنهار يعرضان عمل العبد في نهاره كما يختصان به و ملكي الليل يعرضان ما يعمل العبد في ليله كما ينفردان به.

Then, the deeds of the entire month are presented on the last Thursday in a general presentation, with the details of the month's deeds shown in full, or in a way that is apparent to the spiritual beings, showing the nature of the deeds and the authority over them, because the presentation of deeds is not of a single type in every instance because the two recording

²⁶⁵ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 43

Angels present the deeds of the day during the day, as they are responsible for it, and the two Angels of the night present the deeds done at night, as they are in charge of it’.

و أقول لو أن ملكا استعرض كل يوم عمل صانع من المصنوعات في شهر ثم لما تكملت تلك الأعمال عرضها عليه آخر الشهر دفعة واحدة لم يعد جاهلا بل حكيما لأن عرضها جملة إما لنفع صانعها و إظهار حذقه إن كان أعماله من المرضيات و إما لضرورة و إظهار عدم معرفته إن كانت أعماله من المسخطات و ليكون الملك أعذر في مؤاخذه الصانع و عدمها.

And I (Majlisi) am saying that if a king were to review the work of a craftsman every day for a month, then, at the end of the month, present all the works together in one go, he would not be considered ignorant but wise. Presenting them all at once would either be for the benefit of the craftsman, to showcase his skill if his works were pleasing, or out of necessity, to reveal his lack of knowledge if his works were displeasing. This way, the king would have a stronger basis for either holding the craftsman accountable or excusing him.

44- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الَّذِينَ يَصُومُونَ أَيَّامَ الْبَيْضِ.

(The book) ‘Nawadir’ of Al Rawandy – By his chain,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘I^{-saww} entered the Paradise. I^{-saww} saw most of its inhabitants as those who had fasted the days of brightness (13th, 14th & 15th of the month)’’.²⁶⁶

وَ بِحَدِّثِ الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَامَ ثَلَاثَةَ أَيَّامٍ مِنَ الشَّهْرِ فَقِيلَ لَهُ أَ صَائِمٌ أَنْتَ الشَّهْرَ كُلَّهُ

And by this chain, he^{-asws} said, ‘Rasool-Allah^{-saww} said: ‘One who fasts three days of the month, it will be said to him, ‘Are you a fasting one of the whole month?’

فَقَالَ نَعَمْ فَقَدْ صَدَّقَ وَ قَرَأَ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثْمَالِهَا.

He says, ‘Yes. I have given charity, and read, **One who comes with the good deed, then for him would be ten the likes of it, [6:160]**’.²⁶⁷

45- كِتَابُ تَأْوِيلِ الْآيَاتِ الظَّاهِرَةِ، نَقْلًا مِنْ كِتَابِ مُحَمَّدِ بْنِ الْعَبَّاسِ بْنِ مَاهِيَارَ عَنْ أَحْمَدَ بْنِ هُوْدَةَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ هَاشِمِ الصَّيْدَاوِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ رَجُلٍ مِنْ فُقَرَاءِ شِيعَتِنَا إِلَّا وَ عَلَيْهِ تَبِعَةٌ

The book ‘Taweel Al Ayaat Al Zaahira’ – Copying from the book of Muhammad Bin Al Abbas Bin Mahiyar, from Ahmad Bin Howza, from Ibrahim Bin Is’haq, from Abdullah Bin Hammad, from Hashim Al Saydawi, from his father,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘There is none from a man from our^{-asws} poor Shias except and upon him is a liability’.

فُلْتُ جُعِلَتْ فِدَاكَ وَ مَا تَبِعَةٌ

²⁶⁶ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 44 a

²⁶⁷ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 44 b

I said, 'May I be sacrificed for you^{-asws}! And what is the liability?'

قَالَ مِنَ الْإِخْدَى وَ الْحُمْسِينَ رُكْعَةً وَ مِنْ صَوْمِ ثَلَاثَةِ أَيَّامٍ مِنَ الشَّهْرِ فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ خَرَجُوا مِنْ قُبُورِهِمْ وَ وُجُوهُهُمْ مِثْلَ الْقَمَرِ لَيْلَةَ الْبَدْرِ - إِلَى آخِرِ مَا مَرَّ فِي كِتَابِ الْإِمَامَةِ.

He^{-asws} said: 'From the fifty-one units (of Salat), and from fasts of three days from the month. When it will be the Day of Qiyamah, they will emerge from their graves and their faces would be like the moon on the night of the full moon' – up to end of what has passed in 'The book of entrustments'.²⁶⁸

46- كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ عَنْ يَحْيَى بْنِ صَالِحٍ عَنْ مَالِكِ بْنِ خَالِدِ الْأَسَدِيِّ عَنِ الْحَسَنِ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ عَبَّائَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: كَتَبَ عَ إِلَى مُحَمَّدِ بْنِ أَبِي بَكْرٍ قَالَ النَّبِيُّ ص مَنْ صَامَ شَهْرَ رَمَضَانَ ثُمَّ صَامَ سِتَّةَ أَيَّامٍ مِنْ شَوَّالٍ فَكَأَنَّكَ صَامَ السَّنَةَ.

(The book) 'Al Gharaat' of Ibrahim Bin Muhammad Al Saqafy, from Yahya Bin Salih, from Malik Bin Khalid Al Asady, from Al-Hassan Bin Ibrahim, from Abdullah Bin Al-Hassan, from Abaya,

'From Amir Al-Momineen^{-asws}, he^{-asws} wrote to Muhammad Bin Abu Bakr: 'The Prophet^{-saww} said: 'One who fasts a month of Ramazan, then he fasts six days of Shawwal, it would be as if he has fasted the (whole) year'.²⁶⁹

47- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: وَ أَمَّا مَا بَلَّغْتُمْ فِي كُلِّ سَنَةٍ فَصَوْمُ شَهْرِ مَعْلُومٍ مَزْدُودٍ عَلَيْهِمْ ذَلِكَ الشَّهْرُ كُلِّ سَنَةٍ وَ هُوَ صَوْمُ شَهْرِ رَمَضَانَ

(The book) 'Da'aim Al Islam' –

'From Ja'far^{-asws} Bin Muhammad^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: 'And as for what is necessitated during every years is fasting the known month. That month returns to them every year, and it is fasting a month of Ramazan.

وَ مِنَ الصَّوْمِ سَنَةٌ وَ هِيَ مِثْلُ الْفَرِيضَةِ الْمَفْرُوضَةِ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ يَوْمٌ مِنْ كُلِّ عَشْرَةِ أَيَّامٍ - أَرْبَعَاءُ بَيْنَ حَمِيسَيْنِ أَوَّلِ حَمِيسٍ يَكُونُ فِي أَوَّلِ الشَّهْرِ وَ الْأَرْبَعَاءُ الَّتِي يَكُونُ أَقْرَبُ إِلَى نِصْفِ الشَّهْرِ وَ الْحَمِيسُ الَّذِي يَكُونُ فِي آخِرِ الشَّهْرِ الَّذِي لَا يَكُونُ فِيهِ حَمِيسٌ بَعْدَهُ وَ يَصُومُ شَعْبَانَ فَذَلِكَ مِثْلُ الْفَرِيضَةِ يَعْنِي أَنَّ يَصُومُ مِنْ عَشْرَةِ أَشْهُرٍ ثَلَاثِينَ يَوْمًا وَ يَصُومُ شَعْبَانَ فَذَلِكَ شَهْرَانِ.

And from the Sunnah fasts, and it is like the obligation, the Imposed, are three days from every month, a day from every ten days – Wednesday between two Thursdays – the first Thursday happening to be in beginning of the month, and the Wednesday which would be nearest to middle of the month, and the Thursday which would be in end of the month which there cannot be a Thursday after it, and he would fast Shaban. That is like the obligatory, meaning if he fasts thirty days from ten months, and fasts Shaban, that is two months'.²⁷⁰

²⁶⁸ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 45

²⁶⁹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 46

²⁷⁰ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 47 a

وَرَوَيْنَا عَنْهُ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنِ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: مَنْ صَامَ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ كَانَ كَمَنْ صَامَ الدَّهْرَ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا.

And we are reporting from him^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Rasool-Allah^{-saww} having said: ‘One who fasts three days from every month would be like the one who fasted the whole time (life), because Allah^{-azwj} Mighty and Majestic Says: **One who comes with the good deed, then for him would be ten the likes of it, [6:160]**’.²⁷¹

48- الْمَجَازَاتُ النَّبَوِيَّةُ، قَالَ ص مَنْ سَرَّهُ أَنْ يَذْهَبَ كَثِيرٌ مِنْ وَحْرِ صَدْرِهِ فَلْيَصُمْ شَهْرَ الصَّبْرِ وَ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ.

(The book) ‘Al Majazaat Al Nabawiya’ –

‘He^{-saww} said: ‘One whom it cheers to removes most of the disturbances of his chest, let him fast the month of patience (Ramazan), and three days from every month’’.²⁷²

49- تَفْسِيرُ الْعَشْكَرِيِّ ع، قَالَ: لَمَّا زَلَّتِ الْحُطَيْبَةُ مِنْ آدَمَ ع أُخْرِجَ مِنَ الْجَنَّةِ فَوَقَّعَهُ اللَّهُ لِلتَّوْبَةِ قَالَ- يَا رَبِّ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ وَ بِحَمْدِكَ عَمِلْتُ سُوءًا وَ ظَلَمْتُ نَفْسِي فَتُبَّ عَلَيَّ إِنَّكَ أَنْتَ الثَّوَابُ الرَّحِيمُ بِحَقِّ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ وَ خِيَارِ أَصْحَابِهِ الْمُتَّبِعِينَ-

Tafseer Al-Askari^{-asws} – ‘He^{-asws} said: ‘When the error slipped from Adam^{-as}, he^{-as} was expelled from the Paradise. Allah^{-azwj} Harmonised him^{-as} for the repentance. He^{-as} said: ‘O Lord^{-azwj}! There is no god except You^{-azwj}! Glory be to You^{-azwj}, and with Your^{-azwj} Praise! I^{-as} have done evil and have been unjust to myself^{-as}, so Turn to me^{-as}! by the right of Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws}, and his^{-saww} goodly, selected companions!’

فَقَالَ اللَّهُ تَعَالَى لَقَدْ قَبِلْتُ تَوْبَتَكَ وَ آيَةُ ذَلِكَ أَنِّي أَنْفَيْتُ بِشَرَّتِكَ فَقَدْ تَغَيَّرَتْ

Allah^{-azwj} the Exalted Said: ‘I^{-azwj} have Accepted your^{-as} repentance, and a sign of that is I^{-azwj} shall Purify your^{-as} skin, for it has changed!’

وَ كَانَ ذَلِكَ لِثَلَاثَ عَشْرَةَ مِنْ شَهْرِ رَمَضَانَ فَصُمَ هَذِهِ الثَّلَاثَةَ الْأَيَّامَ الَّتِي تَسْتَقْبِلُكَ فِيهَا أَيَّامُ الْبَيْضِ يُنْفِي اللَّهُ فِي كُلِّ يَوْمٍ بَعْضَ بِشَرَّتِكَ فَصَامَهَا فُنْفِي فِي كُلِّ يَوْمٍ مِنْهَا ثُلُثُ بِشَرَّتِهِ.

And that was on thirteenth of a month of Ramazan, so he^{-as} fasted these three days which are facing you^{-as}. He^{-as} was told: ‘These are the days of brightness. Allah^{-azwj} will purify during every day part of your^{-as} skin!’ So he^{-as} fasted these, and during every day from these a third of his^{-as} skin was purified’’.²⁷³

²⁷¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 47 b

²⁷² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 48

²⁷³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 59 H 49

