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

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CHAPTER 60 – MERIT OF THE DAY OF GHADEER AND ITS FASTING

1- لي، الأماالي للصدوق الحسن بن محمد السكوني عن إبراهيم بن محمد عن أبي جعفر بن السري و أبي نصر بن موسى عن علي بن سعيد عن ضمرة بن شاذب عن مطر عن شهر بن حوشب عن أبي هريرة قال: من صام يوم ثمانية عشر من ذي الحجة كتب الله له صيام ستين شهراً و هو يوم غدير خم لما أخذ رسول الله ص بيد علي بن أبي طالب ع و قال ألسنت أولى بالمؤمنين

(The book) 'Al Amaali' of Al Sadouq – Al-Hassan Bin Muhammad Al Sakuni, from Ibrahim Bin Muhammad, from Abu Ja'far Bin Al Sary and Abu Nasr Bin Musa, from Ali Bin Saeed, from Zamrah Bin Showza, from Matar, from Shahr Bin Howshab, from Abu Hureyra (a well known fabricator), said,

'One who fasts the 18th day of Zil Hijjah, Allah^{-azwj} will Write for him fasting of sixty months, and it is the day of Ghadeer Khumm when Rasool-Allah^{-saww} held a hand of Ali^{-asws} Bin Abu Talib^{-asws} and said: 'Am I^{-saww} not foremost with the Momineen?'

قَالُوا نَعَمْ يَا رَسُولَ اللَّهِ

They said, 'Yes, O Rasool-Allah^{-saww}!'

قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ

He^{-saww} said: 'One whose Master I^{-saww} was, so Ali^{-asws} is his Master!'

فَقَالَ لَهُ عُمَرُ بَخ يَا ابْنَ أَبِي طَالِبٍ أَصْبَحْتَ مَوْلَايَ وَ مَوْلَى كُلِّ مُسْلِمٍ

Umar said to him^{-asws}, 'Congratulations! Congratulations, O son^{-asws} of Abu Talib^{-as}! You^{-asws} have become my Master and Master of every Muslim!'

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ.

So, Allah^{-azwj} Revealed: **Today I Perfected your Religion for you and Completed My Favour upon you [5:3]**'.¹

2- لي، الأماالي للصدوق الحسن بن محمد بن سعيد عن فُرَاتٍ عن مُحَمَّدِ بْنِ طَهْمِيرٍ عن عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَوْمَ غَدِيرِ خَمٍّ أَفْضَلُ أَعْيَادِ أُمَّتِي وَ هُوَ الْيَوْمُ الَّذِي أَمَرَنِي اللَّهُ تَعَالَى دِكْرُهُ فِيهِ بِنَصْبِ أَخِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَلِمًا لِأُمَّتِي يَهْتَدُونَ بِهِ مِنْ بَعْدِي وَ هُوَ الْيَوْمُ الَّذِي أَكْمَلَ اللَّهُ فِيهِ الدِّينَ وَ أَمَّمَ عَلَى أُمَّتِي فِيهِ النَّعْمَةُ وَ رَضِيَ اللَّهُ الْإِسْلَامَ دِينًا.

(The book) 'Al Amaali' of Al Sadouq – Al-Hassan Bin Muhammad Bin Saeed, from Furat, from Muhammad Bin Zuheyr, from Abdullah Bin Al Fazl,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said on the day of Ghadeer Khumm: 'The most superior of Eid(s) of my^{-saww} community, and it is the day in which Allah^{-azwj}, Exalted is His^{-azwj} Mention, Commanded me to nominate my^{-saww} brother

¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 60 H 1

Ali^{-asws} Bin Abu Talib^{-asws} as a flag for my^{-saww} community they can be guided by from after me^{-saww}, and it is the day in which Allah^{-azwj} Perfected the religion and Completed the favours upon my^{-saww} community and was Satisfied for them with Al-Islam as religion!"²

3- ل، الخصال أبي عن سعد بن ابن يزيد عن ابن أبي عمير عن عتب بن واحد عن أبي عبد الله ع قال: يوم غدیر أفضل الأعیاد و هو الثامن عشر من ذي الحجة و كان يوم الجمعة.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Yazeed, from Ibn Abu Umeyr, from someone else,

'From Abu Abdullah^{-asws} having said: 'The day of Ghadeer is most superior of the Eid(s), and it is the 18th of Zil Hijjah, and it was the day of Friday"³

4- ل، الخصال ابن موسى عن الأسدي عن الحسين بن عبيد الله الأشعري عن الثقفيني عن القاسم عن جده عن المفضل قال: قلت لأبي عبد الله ع كم للمسلمين من عيد

(The book) 'Al Khisaal' – Musa, from Al Asady, from Al-Husayn Bin Ubeydullah Al Ash'ary, from Al Yaqteeny, from Al Qasim, from his grandfather, from Al Mufazzal who said,

'I said to Abu Abdullah^{-asws}: 'How many Eid(s) are there for the Muslims?'

فقال أربعة أعياد

He^{-asws} said: 'Four Eid(s)!'.
 قَالَ قُلْتُ قَدْ عَرَفْتُ الْعِيدَيْنِ وَالْجُمُعَةَ

فقال لي أعظمها وأشرؤها يوم الثامن عشر من ذي الحجة وهو اليوم الذي أقام فيه رسول الله ص أمير المؤمنين ع ونصبه للناس علماً

He (the narrator) said, 'I said, 'I recognise the two Eid(s) and the Friday!'

He^{-asws} said to me: 'Their mightiest and their noblest is the 18th day of Zil Hijjah, and it is the day in which Rasool-Allah^{-saww} got Ali^{-asws} Bin Abu Talib^{-asws} to stand and nominated him^{-asws} as a flag for the people'.
 قَالَ قُلْتُ مَا يَجِبُ عَلَيْنَا فِي ذَلِكَ الْيَوْمِ

قَالَ يَجِبُ عَلَيْكُمْ صِيَامُهُ شُكْرًا لِلَّهِ وَحَمْدًا لَهُ مَعَ أَنَّهُ أَهْلٌ أَنْ يُشْكَرَ كُلَّ سَاعَةٍ وَكَذَلِكَ أَمَرَتِ الْأَنْبِيَاءُ أَوْصِيَاءَهَا أَنْ يَصُومُوا الْيَوْمَ الَّذِي يُقَامُ فِيهِ الْوَصِيُّ يَتَّخِذُونَهُ عِيدًا وَمَنْ صَامَهُ كَانَ أَفْضَلَ مِنْ عَمَلِ سِتِّينَ سَنَةً.

He (the narrator) said, 'I said, 'What is obligated upon us during that day?'

قَالَ يَجِبُ عَلَيْكُمْ صِيَامُهُ شُكْرًا لِلَّهِ وَحَمْدًا لَهُ مَعَ أَنَّهُ أَهْلٌ أَنْ يُشْكَرَ كُلَّ سَاعَةٍ وَكَذَلِكَ أَمَرَتِ الْأَنْبِيَاءُ أَوْصِيَاءَهَا أَنْ يَصُومُوا الْيَوْمَ الَّذِي يُقَامُ فِيهِ الْوَصِيُّ يَتَّخِذُونَهُ عِيدًا وَمَنْ صَامَهُ كَانَ أَفْضَلَ مِنْ عَمَلِ سِتِّينَ سَنَةً.

He^{-asws} said: 'Its fasting is obligated upon you as thanks to Allah^{-azwj} and praise for Him^{-azwj}, along with that He^{-azwj} is rightful to be thanked every moment, and like the Prophets^{-as} had

² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 60 H 2

³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 60 H 3

ordered their^{as} successors to be fasting the day in which the successor^{as} had been nominated, they should be taking it as an Eid, and the one who fasts it would be better than deeds of sixty years”.⁴

5- ثوب الأعمال أبي عن سعد عن ابن هاشم عن القاسم عن جدّه عن أبي عبد الله ع قال: قلت لجعلت فذاك للمسلمين عيد غير العيدين

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

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I said, ‘May I be sacrificed for you^{asws}! Is there any Eid for the Muslims other than the two Eid(s) (Fitr and Al-Az’ha)?’

قال نعم يا حسن أعظمها وأشرها

He^{asws} said: ‘Yes, O Hassan! Their mightiest and their noblest’.

قال قلت له وأي يوم هو

He (the narrator) said, ‘I said, ‘And which day is it?’

قال يوم نصب أمير المؤمنين صلوات الله عليه علماً للناس

He^{asws} said: ‘The day Amr Al-Momineen^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, was nominated as a flag for the people’.

قال قلت لجعلت فذاك وأي يوم هو

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{asws}, and which day is it?’

قال إن الأيام تدور وهو يوم ثمانية عشر من ذي الحجة

He^{asws} said: ‘The days rotate, and it is the 18th day of Zil Hijjah’.

قال قلت لجعلت فذاك وما ينبغي لنا أن نصنع فيه

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{asws}, and what is befitting for us to be doing during it?’

قال تصوموه يا حسن وكثير الصلاة فيه على محمد وأهل بيته وتترأ إلى الله بمن ظلمهم وجاهدهم حقهم فإن الأنبياء ع كانت تأمر الأوصياء ع باليوم الذي كان يقام فيه الوصي أن يتخذ عيداً

He^{asws} said: ‘Fast it, O Hassan and frequent during it the Salawaat upon Muhammad^{saww} and People^{asws} of his^{saww} Household, and disavow to Allah^{azwj} from the ones oppressing them^{asws}

⁴ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 60 H 4

and denied them^{-asws} their^{-asws} rights, for the Prophets^{-as} had ordered the successors^{-asws} that the day in which the successors^{-as} had been established, they should take it as an Eid’.

قَالَ قُلْتُ مَا لِمَنْ صَامَهُ مِنَّا

He (the narrator) said, ‘I said, ‘What is for the one from us fasting it?’

قَالَ صِيَامُ سِتِّينَ شَهْرًا وَلَا تَدَعُ صِيَامَ يَوْمِ سَبْعَةِ وَعِشْرِينَ مِنْ رَجَبٍ فَإِنَّهُ هُوَ الْيَوْمُ الَّذِي أَنْزَلَتْ فِيهِ النُّبُوَّةُ عَلَى مُحَمَّدٍ ص وَ ثَوَابُهُ مِثْلُ سِتِّينَ شَهْرًا لَكُمْ.

He^{-asws} said: ‘Fasting sixty months, and do not leave fasting the 27th day of Rajab for it is the day in which the Prophet-hood was Revealed unto Muhammad^{-saww}, and its Reward is similar to sixty years for you all!’⁵

6- ثَوَابُ الْأَعْمَالِ ابْنُ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْمُفَظَّلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: صَوْمُ يَوْمِ غَدِيرِ حُمٍّ كَفَّارَةٌ سِتِّينَ سَنَةً.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufi, from Muhammad Bin Sinan, from Al Mufazzal,

‘From Abu Abdullah^{-asws} having said: ‘Fasting on the day of Ghadeer is an atonement of sixty years (of sinning)’.⁶

7- ثَوَابُ الْأَعْمَالِ ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْيَقْتِينِيِّ عَنِ عَلِيِّ بْنِ سُلَيْمَانَ عَنِ الْقَاسِمِ عَنْ جَدِّهِ قَالَ: قِيلَ لِأَبِي عَبْدِ اللَّهِ ع لِلْمُؤْمِنِينَ مِنَ الْأَعْيَادِ غَيْرِ الْعِيدَيْنِ وَالْجُمُعَةِ

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Al Saffar, from Al Yaqteeny, from Ali Bin Suleyman, from Al Qasim, from his grandfather who said,

‘It was said to Abu Abdullah^{-asws}, ‘Is there for the Momineen any Eid apart from the two Eid(s) and the Friday?’

قَالَ فَقَالَ نَعَمْ لَهُمْ مَا هُوَ أَعْظَمُ مِنْ هَذَا يَوْمٌ أَفِيمَ أَمِيرِ الْمُؤْمِنِينَ ع فَعَقَدَ لَهُ رَسُولُ اللَّهِ ص الْوِلَايَةَ فِي أَعْنَاقِ الرِّجَالِ وَ النِّسَاءِ بِغَدِيرِ حُمٍّ

He (the narrator) said, ‘He^{-asws} said: ‘Yes, for them is what is mightier than this! The day Amir Al-Momineen^{-asws} was established, so Rasool-Allah^{-saww} bound the Wilayah for him^{-asws} in the necks of men and the women at Ghadeer Khumm’.

فَقُلْتُ وَ أَيُّ يَوْمٍ ذَلِكَ

I said, ‘And which day is that?’

قَالَ الْأَيَّامُ تَخْتَلِفُ

⁵ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 60 H 5

⁶ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 60 H 6

He^{-asws} said: ‘The days differ’.

ثُمَّ قَالَ يَوْمَ تَمَانِيَةِ عَشْرٍ مِنْ ذِي الْحِجَّةِ

Then he^{-asws} said: ‘The 18th day of Zil Hijjah’.

قَالَ ثُمَّ قَالَ وَ الْعَمَلُ فِيهِ يَعْدِلُ الْعَمَلُ فِي تَمَانِينَ شَهْرًا وَ يَنْبَغِي أَنْ يُكْتَرَفَ فِيهِ ذِكْرُ اللَّهِ عَزَّ وَ جَلَّ وَ الصَّلَاةُ عَلَى النَّبِيِّ ص وَ يُوسَعُ الرَّجُلُ عَلَى عِيَالِهِ.

He (the narrator) said, ‘Then he^{-asws} said: ‘And the deed during it equates to deeds in eighty months, and it is befitting to frequent in it the Zikr of Allah^{-azwj} Mighty and Majestic, and the Salawaat upon the Prophet^{-saww}, and the man should be capacious upon his dependants’.⁷

8- قَالَ السَّيِّدُ بْنُ طَاوُوسٍ فِي كِتَابِ مِصْبَاحِ الرَّائِرِ، وَ مِمَّا رَوَيْنَاهُ وَ حَدَّثَنَا إِسْنَادُهُ اِحْتِصَارًا أَنَّ الْفَيَّازَ بْنَ مُحَمَّدٍ الطُّوسِيَّ حَدَّثَ بِطَوْسٍ سَنَةَ تِسْعٍ وَ خَمْسِينَ وَ مِائَتَيْنِ وَ قَدْ بَلَغَ التِّسْعِينَ أَنَّهُ شَهِدَ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُوسَى الرِّضَا ع فِي يَوْمِ الْعُدَيْرِ وَ بِحَضْرَتِهِ جَمَاعَةٌ مِنْ حَاصِيَتِهِ

The Seyyid Bin Tawoos said in the book ‘Misbah Al-Zaair’, and from what we are reporting, and its chain is deleted, in brief that Al-Fayyaz Bin Muhammad Al-Tusi narrated at Toos in the year two hundred and fifty-nine, and he had reached the age of ninety, he had witnessed Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws} during the day of Al-Ghadeer, and in his^{-asws} presence was a group of his^{-asws} special ones.

قَدْ اِحْتَبَسَهُمْ لِإِفْطَارٍ وَ قَدْ قَدَّمَ إِلَى مَنَازِلِهِمُ الطَّعَامَ وَ الْبُرَّ وَ الصَّلَاتَ وَ الْكِسْوَةَ حَتَّى الْخَوَاتِيمَ وَ التِّعَالَ وَ قَدْ عَبَّرَ مِنْ أَحْوَالِهِمْ وَ أَحْوَالِ حَاشِيَتِهِ وَ جَدَّدَتْ لَهُ آلَةٌ عَبَّرَ آلَاةَ الَّتِي جَرَى الرَّسْمُ بِإِبْدَالِهَا قَبْلَ يَوْمِهِ وَ هُوَ يَذْكُرُ فَضْلَ الْيَوْمِ وَ قَدِيمَهُ

He^{-asws} had withheld them for breaking the fast, and he^{-asws} had sent meals and the wheat, and the gifts, and the garments to their homes, even the rings and the sandals. He^{-asws} changed their conditions and conditions of his^{-asws} entourage, and equipment had been renewed for him^{-asws}, other than the equipment which had flowed normally been used before his^{-asws} day, and he^{-asws} mentioned merits of the day and its ancientness.

فَكَانَ مِنْ قَوْلِهِ ع حَدَّثَنِي الْهَادِي أَبِي قَالَ حَدَّثَنِي جَدِّي الصَّادِقُ ع قَالَ حَدَّثَنِي الْبَاقِرُ قَالَ حَدَّثَنِي سَيِّدُ الْعَابِدِينَ ع قَالَ إِنَّ الْحُسَيْنَ قَالَ اتَّفَقَ فِي بَعْضِ سِنِينَ أَمِيرِ الْمُؤْمِنِينَ ع الْجُمُعَةَ وَ الْعُدَيْرُ فَصَعِدَ الْمِنْبَرَ عَلَى خَمْسِ سَاعَاتٍ مِنْ تَحَارٍ ذَلِكَ الْيَوْمِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ حَمْدًا لَمْ يُسْمَعْ بِمِثْلِهِ وَ أَثْنَى عَلَيْهِ مَا لَمْ يَنْتَوِجُهُ إِلَيْهِ غَيْرُهُ فَكَانَ مِمَّا حُفِظَ مِنْ ذَلِكَ

It was from his^{-asws} words: ‘It is narrated to me^{-asws} by my^{-asws} father^{-asws} the guide who said: ‘It is narrated to me^{-asws} by my^{-asws} grandfather^{-asws} Al-Sadiq^{-asws} who said: ‘It is narrated to me^{-asws} my Al-Baqir^{-asws} who said, ‘It is narrated to me^{-asws} by Seyyid Al Abideen^{-asws} who said: ‘Al-Husayn^{-asws} said: ‘In one of the years of Amir Al-Momineen^{-asws}, the Friday and (day of) Al-Ghadeer coincided. He^{-asws} ascended the pulpit at five hours from a day of that day. He^{-asws} praised Allah^{-azwj} and extolled upon Him^{-azwj} such praised I^{-asws} had not heard the like of it, and extolled upon Him^{-azwj} what no one else had paid attention to. It was from what has been preserved from that:

⁷ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 60 H 7

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْحَمْدَ عَلَى عِبَادِهِ مِنْ غَيْرِ حَاجَةٍ مِنْهُ إِلَى خَامِدِيهِ وَ طَرِيقاً مِنْ طُرُقِ الْإِعْتِرَافِ بِإِلَهِيَّتِهِ وَ صَمَدَانِيَّتِهِ وَ رَبَّانِيَّتِهِ وَ فَرْدَانِيَّتِهِ

'The Praise is for Allah^{-azwj} Who Made the Praise (obligatory) upon His^{-azwj} servants from without there being any need from it to be praising Him^{-azwj}. He^{-azwj} Made it a means for recognizing His^{-azwj} Divinity, His^{-azwj} Self-sufficiency, His^{-azwj} Lordship, and His^{-azwj} Oneness.

وَ سَبَباً إِلَى الْمَزِيدِ مِنْ رَحْمَتِهِ وَ مَحَجَّةً لِلطَّالِبِ مِنْ فَضْلِهِ وَ كَمَنْ فِي إِنْطَانِ اللَّفْظِ حَقِيقَةَ الْإِعْتِرَافِ لَهُ بِأَنَّهُ الْمُنْعِمُ عَلَى كُلِّ حَمْدٍ بِاللَّفْظِ وَ إِنَّ عَظَمَ

And (it is) a cause for an increase in His^{-azwj} Mercy, a clear path for those seeking His^{-azwj} Grace. He^{-azwj} has Embedded within the words of praise the true acknowledgment that He^{-azwj} is the Benefactor for every expression of gratitude, even if it is mighty!

وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ شَهَادَةً نُرِعَتْ عَنْ إِخْلَاصِ الْمُطَوِّبِ وَ نُطْقِ اللِّسَانِ بِمَا عِبَارَةٌ عَنْ صِدْقِ خَفِيِّ أَنَّهُ الْخَالِقُ الْبَدِيءُ الْمَصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى - لَيْسَ كَمِثْلِهِ شَيْءٌ إِذَا كَانَ الشَّيْءُ مِنْ مَشِيئَتِهِ وَ كَانَ لَا يُشْبِهُهُ مَكُونُهُ

And I^{-asws} testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}. (It is) a testimony drawn from sincere inner belief, and the expression of it by the tongue is a reflection of a hidden truth, that He^{-azwj} is the Creator, the Originator, the Fashioner. To Him^{-azwj} belong the most beautiful Names—there is nothing like Him^{-azwj}. When something comes into existence by His^{-azwj} Desire, His^{-azwj} creation cannot resemble Him^{-azwj}!

وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ اسْتَخْلَصَهُ فِي الْقَدَمِ عَلَى سَائِرِ الْأُمَمِ عَلَى عِلْمٍ مِنْهُ بِهِ انْفِرَدَ عَنِ النَّسَائِلِ وَ التَّمَائِلِ مِنْ أَوْلَادِ الْجِنْسِ وَ أُمَّتِهِ أَمِراً وَ نَاهِياً عَنْهُ

And I^{-asws} testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}! He^{-azwj} Selected him^{-saww} in the ancient times over rest of the communities based upon His^{-azwj} Knowledge of him^{-saww}. He^{-saww} was distinguished in the appearance and the resemblances from others of his^{-saww} species, and Entrusted him^{-saww} the Commands and the Prohibitions on His^{-azwj} behalf.

أَقَامَهُ فِي سَائِرِ عَالَمِهِ فِي الْأَدَاوِ [و] مَقَامَهُ إِذْ كَانَ لَا تُدْرِكُهُ الْأَبْصَارُ وَ لَا تَحْوِيهِ حَوَاطِرُ الْأَفْكَارِ وَ لَا تُمَثِّلُهُ عَوَاضِلُ الظَّنِّ فِي الْأَسْرَارِ -

He^{-azwj} Established him^{-saww} in all of His^{-azwj} worlds regarding the fulfilment of His^{-azwj} Message when neither can the sights realised Him^{-azwj}, nor can the occurrences of the thoughts contain Him^{-azwj}, or can the depths of conjectures make a resemblance of Him^{-azwj} in the (innermost) secrets.

لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْجَبَّارُ فَرَنَ الْإِعْتِرَافَ بِبُنُوْتِهِ بِالْإِعْتِرَافِ بِإِلَهِيَّتِهِ وَ اخْتَصَّهُ مِنْ تَكْرِمَتِهِ بِمَا لَمْ يَلْحَقْهُ فِيهِ أَحَدٌ مِنْ رِبِّيَّتِهِ فَهَلْهَلْ ذَلِكَ بِخَاصَّتِهِ وَ خَلَّتِهِ إِذْ لَا يَخْتَصُّ مَنْ يَشُوْبُهُ التَّغْيِيرُ وَ لَا يُجَالِلُ مَنْ يَلْحَقُهُ التَّظْنِيبُ وَ أَمَرَ بِالصَّلَاةِ عَلَيْهِ مَزِيداً فِي تَكْرِمَتِهِ وَ تَطْرِيقاً لِلدَّاعِي إِلَى إِجَابَتِهِ

There is no god except He^{-azwj}, the King, the Subduer. He^{-azwj} has Linked the acknowledgment of his^{-saww} Prophethood with the acknowledgment of His^{-azwj} Divinity and has Singled him^{-saww} out with an honour that no one from His^{-azwj} creatures has attained. He^{-azwj} Clarified to his^{-saww} close companions and chosen ones, for He^{-azwj} does not Choose those who are subject to change, nor does He^{-azwj} Associate with those who are susceptible to doubt. He^{-azwj}

Commanded that Salawaat should be sent upon him^{-saww} as an added honour and as a means for the supplicant to be Answered.

فَصَلَّى اللَّهُ عَلَيْهِ وَكَرَّمَ وَشَرَّفَ وَعَظَّمَ مَزِيداً لَا يَلْحَقُهُ التَّنْفِيدُ وَلَا يَنْقَطِعُ عَلَى التَّائِيدِ

May Allah^{-azwj} Send Salawaat upon him^{-saww} and Bestow upon him^{-saww} ever-increasing honour, nobility, and greatness, without end or interruption for eternity.

وَإِنَّ اللَّهَ تَعَالَى اخْتَصَّ لِنَفْسِهِ بَعْدَ نَبِيِّهِ ص مِنْ رَبِّيهِ حَاصَّةً عَلَانِيَةً بِتَغْلِيْبِهِ وَ سَمَّا يَجْمُ إِلَى رَبِّيهِ وَ جَعَلَهُمُ الدُّعَاةَ بِالْحَقِّ إِلَيْهِ وَ الأَدْلَاءَ بِالْإِزْشَادِ عَلَيْهِ لِقَرْنِ قَرْنٍ وَ زَمَنِ زَمَنِ أَنْشَأَهُمْ فِي الْقَدَمِ قَبْلَ كُلِّ مَذْرُوءٍ وَ مَبْرُوءٍ أَنْوَاراً أَنْطَقَهَا بِتَحْمِيدِهِ وَ أَهْمَهَا بِشُكْرِهِ وَ تَحْمِيدِهِ

Indeed, Allah the Exalted has chosen for Himself^{-azwj}, after His^{-azwj} Prophet^{-saww}, from among His^{-azwj} creatures, those whom He^{-azwj} Elevated with His^{-azwj} Elevation, and Raised to his^{-saww} rank. He^{-azwj} Made them^{-asws} callers to the truth and the guides to His^{-azwj} path, generation after generation, and era after era. He^{-azwj} Created them^{-asws} in the ancient times, before any other created beings, as lights (Noor) that praised Him^{-azwj}, inspired with thanking Him^{-azwj} and glorifying Him^{-azwj}.

وَ جَعَلَهَا الْمُحْجَجَ لَهُ عَلَى كُلِّ مُعْتَرِفٍ لَهُ بِمَلَكَةِ الرُّبُوبِيَّةِ وَ سُلْطَانِ العُبُودِيَّةِ وَ اسْتَنْطَقَ بِهَا الخُرْسَانَ بِأَنْوَاعِ اللُّغَاتِ مُجُوعاً لَهُ بِأَنَّهُ فَاطِرُ الأَرْضِينَ وَ السَّمَاوَاتِ وَ أَشْهَدَهُمْ خَلْفَهُ وَ وَلاَهُمْ مَا شَاءَ مِنْ أَمْرٍ جَعَلَهُمْ تَرَاجِمَةً مَشِيئَتِهِ وَ أَلْسُنَ إِرَادَتِهِ عبيداً

He^{-azwj} Made them^{-asws} His^{-azwj} Divine Authorities to every soul that acknowledges His^{-azwj} Sovereignty and Authority. He^{-azwj} Gave them^{-asws} the power to make the mute speak in various languages, acknowledging that He^{-azwj} is the Creator of the skies and the earth. He^{-azwj} Made them^{-asws} witnesses to His^{-azwj} creation and Entrusted them^{-asws} with His^{-azwj} Commands. He^{-azwj} Made them^{-asws} the interpreters of His^{-azwj} Will and the tongues of His^{-azwj} Desire, obedient servants.

لَا يَسْفِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ- يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَ مَا خَلْفَهُمْ وَ لَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى وَ هُمْ مِنْ حَشِيَّتِهِ مُشْفِقُونَ

They do not precede Him in speech and they are only acting by His Command [21:27] He Knows what is in front of them and what is behind them, and they will not be interceding except for the one He Approves of, and they are trembling from His fear [21:28].

يَحْكُمُونَ بِأَحْكَامِهِ وَ يَسْتُونَ سُنَّتَهُ وَ يَعْتَمِدُونَ حُدُودَهُ وَ يُؤَدُّونَ فُرُوضَهُ وَ لَمْ يَدْعِ الخُلُقَ فِي جَهْمِ صَمَاءَ وَ لَا فِي عَمَى بَكْمَاءَ بَلْ جَعَلَ لَهُمْ عَقُولاً مَا زَجَحَتْ شَوَاهِدُهُمْ وَ تَفَرَّقَتْ فِي هَيْكَلِهِمْ حَقَّقَهَا فِي نَفُوسِهِمْ وَ اسْتَعْبَدَ لَهَا حَوَاسَّهُمْ

They^{-asws} are Judging with His^{-azwj} Judgments and are enacting his^{-saww} conducts and are upholding His^{-azwj} Legal penalties and are fulfilling His^{-azwj} Obligations, and He^{-azwj} has neither left the creatures in confusion of problematic matter nor in blindness of ignorance. But He^{-azwj} Made intellects for them which harmonised with their testimonies, and differentiated in their appearances their realities within their souls and enslaves their perceptions to it.

فَقَرَّتْ بِهَا عَلَى أَسْمَاعٍ وَ نَوَاطِرٍ وَ أَفْكَارٍ وَ خَوَاطِرٍ أَلْزَمَهُمْ بِهَا حُجَّتَهُ وَ أَرَاهُمْ بِهَا حُجَّتَهُ وَ أَنْطَقَهُمْ عَمَّا تَشْهَدُ بِهِ بِأَلْسِنَةٍ ذَرِيَّةٍ- بِمَا قَامَ فِيهَا مِنْ قُدْرَتِهِ وَ حِكْمَتِهِ وَ بَيَّنَّ بِهَا عِنْدَهُمْ بِمَا لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَ يُحْيَى مَنْ حَيَّ عَنْ بَيِّنَةٍ وَ إِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ بِصِيرٍ شَاهِدٌ خَبِيرٌ

So it settled with it upon hearings, sights, thoughts and reflections, by which He^{-azwj} Made His^{-azwj} Divine Authorities binding upon them, showed them His^{-azwj} path, and Made them^{-asws} speak with eloquent tongues about what they^{-asws} testified to, regarding His^{-azwj} Power and Wisdom that is manifest in them^{-asws}, and Made evident to them through them^{-asws} **for the ones to be destroyed from a clear proof and to Revive the ones to be revived from a clear proof, and surely Allah is Hearing, Knowing [8:42]**, Seeing, Witness, Informed.

وَ إِنَّ اللَّهَ تَعَالَى جَمَعَ لَكُمْ مَعْشَرَ الْمُؤْمِنِينَ فِي هَذَا الْيَوْمِ عِيدَيْنِ عَظِيمَيْنِ كَبِيرَيْنِ - لَا يُقَوْمُ أَحَدُهُمَا إِلَّا بِصَاحِبِهِ لِيُكْمِلَ أَحَدُكُمْ صُنْعَهُ وَ يَقْفُكُمْ عَلَى طَرِيقِ رُشْدِهِ وَ يَقْفُو بِكُمْ آثَارَ الْمُسْتَضِيِّينَ يُنِيرُ هِدَايَتِهِ وَ يُشْمِلُكُمْ صَوْلُهُ -

And Allah^{-azwj} the Exalted has Gathered for you in this day, O community of believers, two mighty, great Eid(s). One of these cannot stand except with its counterpart, in order for every one of you to perfect his deeds and to be paused upon the path of his rightful guidance, and pause with you upon the tracks of the ones illuminated by the light of His^{-azwj} Guidance and be included in His^{-azwj} Protection.

وَ يَسْتَلِكُ بِكُمْ مِنْهَاخَ قَصْدِهِ وَ يُوفِّرُ عَلَيْكُمْ هَيَاءَ رَفْدِهِ فَجَعَلَ الْجُمُعَةَ مَجْمَعاً نَدَبَ إِلَيْهِ لِتَطْهِيرِ مَا كَانَ قَبْلَهُ وَ عَسَلِ مَا أَوْقَعْتُهُ مَكَاسِبِ السَّوْءِ مِنْ مِثْلِهِ إِلَى مِثْلِهِ - وَ ذَكَرَى لِلْمُؤْمِنِينَ وَ تَبَيَّنَ حَسْبِيَّةَ الْمُتَّقِينَ وَ وَهَبَ لِأَهْلِ طَاعَتِهِ فِي الْأَيَّامِ قَبْلَهُ

And He^{-azwj} Guides you on the path of His^{-azwj} Purpose and Grants you the abundant Blessings of His^{-azwj} Favour. He^{-azwj} has made Friday a gathering to which He^{-azwj} has Invited you to purify what came before it and to wash away the effects of evil deeds from one Friday to the next. It serves as a reminder for the Momineen, a clarification of the reverence of the pious, and a gift for those who obey Him^{-azwj} during the days leading up to it.

وَ جَعَلَهُ لَا يَبِيَهُ إِلَّا بِالْإِيْمَارِ لِمَا أَمَرَ بِهِ وَ الْإِنْتِهَاءِ عَمَّا هَمَى عَنْهُ وَ الْبُحُوعِ بِطَاعَتِهِ فِيمَا حَتَّ عَلَيْهِ وَ نَدَبَ إِلَيْهِ وَ لَا يَقْبَلُ تَوْحِيدَهُ إِلَّا بِالْإِعْتِرَافِ لِنَبِيِّهِ ص وَ بُنُوْتِهِ وَ لَا يَقْبَلُ دِيْنًا إِلَّا بِوَلَايَةِ مَنْ أَمَرَ بِوَلَايَتِهِ وَ لَا يَنْتَظِمُ أَسْبَابُ طَاعَتِهِ إِلَّا بِالتَّمَسُّكِ بِعِصْمِهِ وَ عِصْمِ أَهْلِ وَ لَاتِيَتِهِ

And He^{-azwj} Made it such that it is not fulfilled except by adhering to what He^{-azwj} has Commanded, refraining from what He^{-azwj} has Forbidden, and submitting to His^{-azwj} obedience in what He^{-azwj} has Encouraged and Invited to. He^{-azwj} does not accept His^{-azwj} Oneness except with the acknowledgment of the Prophethood of His^{-azwj} Prophet^{-sawww}, nor does He^{-azwj} Accept any religion except with the allegiance to those whom He^{-azwj} has Commanded to be followed. The means of His^{-azwj} obedience cannot be completed except by holding firmly to His^{-azwj} Covenant and the Covenant of those vested with His^{-azwj} Authority.

فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ ص فِي يَوْمِ الدَّوْحِ - مَا بَيَّنَّ بِهِ عَنْ إِزَادَاتِهِ فِي خُلُصَاتِهِ وَ ذَوِي اجْتِنَابِهِ وَ أَمْرَهُ بِالْبَلَاغِ وَ تَرْكِ الْحُفْلِ بِأَهْلِ الرَّتْبِ وَ التَّفَاقِ وَ ضَمِنَ لَهُ عِصْمَتَهُ مِنْهُمْ وَ كَشَفَ مِنْ حُبَابَا أَهْلِ الرَّتْبِ وَ صَمَائِرِ أَهْلِ الْإِزْتِدَادِ مَا رَمَزَ فِيهِ فَعَلَّهُ الْمُؤْمِنُ وَ الْمُنَافِقُ

So, Allah^{-azwj} Revealed unto His^{-azwj} Prophet^{-sawww} during the day of 'Al-Dawh' (Ghadeer Khumm) what He^{-azwj} Clarified by it about His^{-azwj} Will regarding His^{-azwj} Chosen ones and those whom He^{-azwj} had Selected. He^{-azwj} Commanded him^{-azwj} to deliver the Message and disregard the concerns about the people of deviation and hypocrisy. He^{-azwj} Assured him^{-sawww} of His^{-azwj} Protection from them and Unveiled the hidden thoughts of the sceptics and the intentions of those inclined toward apostasy, so that both the believer and the hypocrite could understand it.

فَأَعَزَّ مُعِرٌّ وَ تَبَّتْ عَلَى الْحَقِّ ثَابِتٌ وَ اِزْدَادَتْ جَهَالَةُ الْمُنَافِقِ وَ حَمِيَّةُ الْمَارِقِ وَ وَقَعَ الْعَضُّ عَلَى النَّوَاجِدِ وَ الْعُمُرُ عَلَى السَّوَاعِدِ وَ نَطَقَ نَاطِقٌ وَ نَعَقَ نَاعِقٌ وَ نَشِقَ نَاشِقٌ وَ اسْتَمَرَ عَلَى مَارِقِيَّتِهِ مَارِقٌ وَ وَقَعَ الْإِدْعَانُ مِنْ طَائِفَةٍ بِاللِّسَانِ دُونَ حَقَائِقِ الْإِيمَانِ وَ مِنْ طَائِفَةٍ بِاللِّسَانِ وَ صِدْقِ الْإِيمَانِ

Therefore, the one who sought aid was aided, and the one who stood firm on the truth remained steadfast. The ignorance of the hypocrite increased, and the zeal of the renegade intensified. There was biting on the molars and strain on the arms. Some spoke out, some cried out, some gasped for breath, and the renegade persisted in his rebellion. There was submission from one group with words alone, without the realities of faith, while another group submitted with both words and sincere Eman.

فَكَتَلَ اللَّهُ دِينَهُ وَ أَقْرَعَ عَيْنَ نَبِيِّهِ وَ الْمُتَابِعِينَ وَ كَانَ مَا قَدْ شَهِدَهُ بَعْضُكُمْ وَ بَلَغَ بَعْضُكُمْ وَ تَمَّتْ كَلِمَةُ اللَّهِ الْحُسْنَى عَلَى الصَّابِرِينَ وَ دَمَّرَ اللَّهُ مَا صَنَعَ فِرْعَوْنُ وَ هَامَانَ وَ قَارُونَ وَ جُنُودَهُ وَ مَا كَانُوا يَعْرِشُونَ وَ بَقِيَتْ خِفَالَةٌ مِنَ الضَّلَالِ لَا يَأْلُونَ النَّاسَ حَبَالًا -

Thus, Allah^{-azwj} Perfected His^{-azwj} religion and Delighted the eyes of His^{-azwj} Prophet^{-saww} and of the Momineen and the followers, what some of you witnessed and others heard about came to pass, and the good Word of Allah^{-azwj} was fulfilled for those who were patient. Allah^{-azwj} destroyed what Pharaoh^{-la}, Haman^{-la}, Qarun^{-la} and (all that) their^{-la} soldiers had built and what they had constructed. Yet, a remnant of the misguided remained, who continued to spread corruption among the people.

يُفْصِدُهُمُ اللَّهُ فِي دِيَارِهِمْ وَ يَمْحُو آثَارَهُمْ وَ يُبِيدُ مَعَالِمَهُمْ وَ يُعَقِّبُهُمْ عَنِ قُرْبِ الْحَسْرَاتِ وَ يُلْحِقُهُمْ بِمَنْ بَسَطَ أَعْنَاقَهُمْ وَ مَدَّ أَعْنَاقَهُمْ وَ مَكَّنَّهُمْ مِنْ دِينِ اللَّهِ حَتَّى بَدَّلُوهُ وَ مِنْ حُكْمِهِ حَتَّى غَبَرُوهُ وَ سَيَأْتِي نَصْرُ اللَّهِ عَلَى عَدُوِّهِ لِحَبِينِهِ وَ اللَّهُ لَطِيفٌ خَبِيرٌ وَ فِي دُونِ مَا سَمِعْتُمْ كِفَايَةً وَ بِلَاغٌ

Allah^{-azwj} will Target them in their homes, Erase their traces, and Obliterate their landmarks. He^{-azwj} will soon bring them regret and join them with those who extended their hands, stretched their necks, and were granted authority over the religion of Allah^{-azwj}, only to distort it and alter His^{-azwj} Judgment. The victory of Allah^{-azwj} over His^{-azwj} enemies will come in due time. Allah^{-azwj} is Subtle and All-aware. What you have heard is sufficient and conclusive.

فَتَأْمَلُوا رَحْمَتَ اللَّهِ مَا نَدَبَكُمْ اللَّهُ إِلَيْهِ وَ حَنَّكُمْ عَلَيْهِ وَ أَقْصِدُوا شَرْعَهُ وَ اسْأَلُوا نَجْهَهُ - وَ لَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ إِنَّ هَذَا يَوْمٌ عَظِيمٌ الشَّانِ فِيهِ وَقَعَ الْفُرْجُ وَ رُفِعَتِ الدَّرَجُ وَ وَصَحَتِ الْحُجُجُ

May Allah^{-azwj} have Mercy on you! Reflect upon what Allah^{-azwj} has Called you to and Urged you to follow. Adhere to His^{-azwj} Laws and follow His^{-azwj} path. Do not follow other ways, for they will lead you away from His^{-azwj} path. Indeed, this is a day of great significance, on which relief has come, ranks have been elevated, and the Divine authorities have been clarified.

وَ هُوَ يَوْمٌ الْإِبْصَاحِ وَ الْإِنْصَاحِ مِنْ [عَنِ] الْمَقَامِ الصَّرَاحِ وَ يَوْمٌ كَمَالِ الدِّينِ وَ يَوْمُ الْعَهْدِ الْمَعْهُودِ وَ يَوْمُ الشَّاهِدِ وَ الْمَشْهُودِ وَ يَوْمُ تَبْيَانِ الْعُمُودِ عَنِ الْبِقَاقِ وَ الْجُحُودِ وَ يَوْمُ التَّبْيَانِ عَنِ حَقَائِقِ الْإِيمَانِ وَ يَوْمُ دَحْرِ الشَّيْطَانِ وَ يَوْمُ الْبُرْهَانِ

It is the day of clarification and explicit declaration of the clear position, the day of the perfection of the religion, the day of the Promised Covenant, the day of the witness and the witnessed, the day of exposing the pledges against hypocrisy and denial, the day of revealing the truths of Eman, the day of the defeat of Satan^{-la}, and the day of evidence and proof.

– هذا يَوْمُ الْفُضْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ هَذَا يَوْمُ الْمَلَأِ الْأَعْلَى الَّذِي أَنْتُمْ عَنْهُ مُعْرِضُونَ هَذَا يَوْمُ الْإِزْشَادِ وَ يَوْمُ حِجَّةِ الْعِبَادِ وَ يَوْمُ الدَّلِيلِ عَلَى الرُّوَادِ هَذَا يَوْمُ إِبْدَاءِ حَقَائِقِ الصُّدُورِ وَ مُضْمَرَاتِ الْأُمُورِ هَذَا يَوْمُ النُّصُوصِ عَلَى أَهْلِ الْخُصُوصِ

This is the Day of Decision which you were belying with [37:21]. This is the day of the exalted assembly which **you are turning away from it' [38:68].** This is the day of the rightful guidance, and the day of examination of the servants, and the day of pointer to the pioneers. This is the day of revealing the hidden matters of the chests, and matters of the consciences. This is the days of text upon the special people.

هَذَا يَوْمُ شَيْثِ هَذَا يَوْمُ إِدْرِيسَ هَذَا يَوْمُ يُوْشَعَ هَذَا يَوْمُ شَمْعُونَ هَذَا يَوْمُ الْأَمْنِ وَ الْمَأْمُونِ هَذَا يَوْمُ إِظْهَارِ الْمَصُونِ مِنَ الْمَكْنُونِ هَذَا يَوْمُ بَلْوَى السَّرَائِرِ

This is the day of Shees^{-as}. This is the day of Idrees^{-as}. This is the day of YOSHUA^{-as}. This is the day of Shamoun^{-as}. This is the day of the safety and security. This is the day of revealing of the hidden secrets. This is the day of testing the secrets!

فَلَمْ يَزَلْ ع يَقُولُ هَذَا يَوْمُ هَذَا يَوْمُ

He^{-asws} did not cease to be saying: 'This is the day of', 'This is the day of'.

فَرَأَيْتُمُ اللَّهَ وَ اتَّقَوْهُ وَ اسْمَعُوا لَهُ وَ أَطِيعُوهُ وَ اخَذُوا الْمَكْرَ وَ لَا تُخَادِعُوهُ وَ فَتَشُوا صَمَائِرَكُمْ وَ لَا تُؤَارِبُوهُ- وَ تَقَرَّبُوا إِلَى اللَّهِ بِتَوْجِيدِهِ وَ طَاعَةِ مَنْ أَمَرَكُمْ أَنْ تُطِيعُوهُ-

'So watch out for Allah^{-azwj} and fear Him^{-azwj}, and listen to Him^{-azwj}, and obey Him^{-azwj}, and be careful of the Plan, and do not (try to) deceive Him^{-azwj}, and investigate your consciences and do not (try to) trick Him^{-azwj}, and draw closer to Allah^{-azwj} through His^{-azwj} Oneness, and obey the one He^{-azwj} has Commanded you all to obey.

لَا تُمَسِّكُوا بَعْضَ الْكُوفِرِ وَ لَا يَجْنَحَ بِكُمْ الْعِيُّ فَتَضِلُّوا عَنْ سَبِيلِ اللَّهِ بِاتِّبَاعِ أَوْلِيَاكَ الَّذِينَ ضَلُّوا وَ أَضَلُّوا

Neither hold on to the ties of marriage of the Kafir women, [60:10], nor let the error lead you for you will stray from the way of Allah^{-azwj} by following those who have strayed and are straying (others).

قَالَ اللَّهُ عَزَّ مِنْ قَائِلٍ فِي طَائِفَةٍ ذَكَرَهُم بِالذَّمِّ فِي كِتَابِهِ- إِنَّا أَطَعْنَا سَادَتَنَا وَ كُبْرَاءَنَا فَأَضَلُّونَا السَّبِيلَا- رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَ الْعَنْهُمْ لَعْنًا كَبِيرًا

Allah^{-azwj} the Mighty Said on behalf of a speaker among a group He^{-azwj} Mentioned them with condemnation in His^{-azwj} Book: **'Our Lord! We obeyed our chiefs and our great ones, so they strayed us from the Way' [33:67] Our Lord! Give them double of the Punishment and Curse them with a great Curse [33:68].**

وَ قَالَ تَعَالَى وَ إِذْ يَتَحَاوُونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا- فَهَلْ أَنْتُمْ مُعْتَدُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَانَا اللَّهُ هَدَيْنَاكُمْ

And the Exalted Said: **And when they quarrel in the Fire, so the weak ones would be saying to those who were arrogant, [40:47] 'We used to be your followers, so can you avert**

anything from the Punishment of Allah from us?' They would say, 'If Allah has Guided us, we would have guided you. [14:21].

أَفْتَدْرُونَ الْإِسْتِكْبَارَ مَا هُوَ هُوَ تَرْكُ الطَّاعَةِ لِمَنْ أُمِرُوا بِطَاعَتِهِ وَ التَّرَفُّعَ عَلَى مَنْ نَدَبُوا إِلَى مُتَابَعَتِهِ وَ الْقِرَانَ يُنْطِقُ مِنْ هَذَا عَنْ كَثِيرٍ إِنْ تَدَبَّرَهُ مُتَدَبِّرٌ رَجَرُهُ وَ وَعَظُهُ

Do you know 'the arrogance' what it is? It is neglecting the obedience to the one they had been Commanded with obeying him^{-asws}, and elevating over the ones they had been Urged to follow, and the Quran speaks of this a lot if only the pondering one would contemplate it would rebuke and preach him.

وَ اعْلَمُوا أَيُّهَا الْمُؤْمِنُونَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ - إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ أ تَدْرُونَ مَا سَبِيلُ اللَّهِ وَ مَنْ سَبِيلُهُ وَ مَنْ صِرَاطُ اللَّهِ وَ مَنْ طَرِيقُهُ أَنَا صِرَاطُ اللَّهِ الَّذِي مَنْ لَمْ يَسْلُكْهُ بِطَاعَةِ اللَّهِ فِيهِ هُوَ يَ إِلَى النَّارِ وَ أَنَا سَبِيلُهُ الَّذِي نَصَبَنِي لِإِتِّبَاعِ بَعْدَ نَبِيِّهِ ص

And know, O you Momineen! Allah^{-azwj} Mighty and Majestic Said: **Surely, Allah loves those who fight in His Way in rows as if they were like a solid structure [61:4].** Do you know what is the way of Allah^{-azwj}, and who is His^{-azwj} Way, and who is the Path of Allah^{-azwj}, and who is His^{-azwj} Path? I^{-asws} am the Path of Allah^{-azwj} which one who does not travel it with obedience to Allah^{-azwj} in it would collapse with it to the Hellfire, and I^{-asws} am His^{-azwj} way which He^{-azwj} Nominated me^{-asws} for the following after His^{-azwj} Prophet^{-saww}!

أَنَا فَسَيْمُ النَّارِ أَنَا حُجَّتُهُ عَلَى الْفَجَّارِ أَنَا نُورُ الْأَنْوَارِ فَانْتَبَهُوا مِنْ رَفْدَةِ الْعَقْلَةِ وَ بَادِرُوا بِالْعَمَلِ قَبْلَ حُلُولِ الْأَجْلِ وَ سَابِقُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ قَبْلَ أَنْ يُضْرَبَ بِالسُّورِ بِنَاطِنِ الرَّحْمَةِ وَ ظَاهِرِ الْعَذَابِ فُتَنَادُونَ فَلَا يُسْمَعُ نِدَائُكُمْ وَ تَضْحَكُونَ فَلَا يُحْفَلُ بِضَجِجِكُمْ وَ قَبْلَ أَنْ تَسْتَعِينُوا فَلَا تُعَانُوا

I^{-asws} am distributor of the Hellfire! I^{-asws} am His^{-azwj} Divine Authority upon the immoral ones! I^{-asws} am Light of the Lights, so wake up from the sleep of heedlessness, and rush with the deeds before permeation of the death, and race to Forgiveness from your Lord^{-azwj} before the Trumpet is struck with the hidden Mercy and the apparent Punishment. You will cry out but your cries will not be heard, and you will be clamouring but your clamour will not be attended to, and before you cry out for help but you will not be helped!

سَارِعُوا إِلَى الطَّاعَاتِ قَبْلَ فَوْتِ الْأَوْقَاتِ فَكَأَنَّ قَدْ جَاءَكُمْ هَادِمُ اللَّذَاتِ فَلَا مَنَاصَ نَجَاءٍ وَ لَا حَيْصَ تَحْلِيصٍ عُدُّوا رَحْمَتُ اللَّهِ بَعْدَ انْقِضَاءِ جَمْعِكُمْ بِالتَّوَسُّعِ عَلَى عِيَالِكُمْ وَ الْبِرِّ بِإِخْوَانِكُمْ وَ الشُّكْرِ لِلَّهِ عَزَّ وَ جَلَّ عَلَى مَا مَنَحَكُمْ

Hasten to the acts of obedience before the loss of time. It is as if the demolisher of the pleasures (death) has come to you all, so there is neither any escape nor a way to save yourselves. Therefore return, may Allah^{-azwj} Mercy you, after termination of your gatherings, with being generous upon your dependants and the righteousness with your brethren, and the thanking to Allah^{-azwj} Mighty and Majestic upon what He^{-azwj} has Bestowed you!

وَ اجْتَمِعُوا بِجَمْعِ اللَّهِ شَمَلَكُمْ وَ تَبَارَوْا بِصِلِ اللَّهِ الْفَتْكُكُمْ وَ تَمَانَعُوا نِعْمَةَ اللَّهِ كَمَا هَنَأَكُمْ اللَّهُ بِالتَّوَابِ فِيهِ عَلَى أَضْعَافِ الْأَعْيَادِ قَبْلَهُ وَ بَعْدَهُ إِلَّا فِي مِثْلِهِ وَ الْبِرِّ فِيهِ يُنْمِرُ الْمَالَ وَ يَزِيدُ فِي الْعُمْرِ وَ التَّعَاطُفُ فِيهِ يَقْتَضِي رَحْمَةَ اللَّهِ وَ عَطْفُهُ وَ هَبُوا لِإِخْوَانِكُمْ وَ عِيَالِكُمْ مِنْ فَضْلِهِ بِالْجَهْدِ مِنْ جُودِكُمْ وَ بِمَا تَنَالَهُ الْقُدْرَةُ مِنْ اسْتِطَاعَتِكُمْ وَ أَطْهَرُوا الْبِشْرَ فِيمَا بَيْنَكُمْ وَ السُّرُورَ فِي مُلَاقَاتِكُمْ

Gather together, and Allah^{-azwj} will Unite you. Be kind to one another, and Allah^{-azwj} will Strengthen your bonds of affection. Celebrate the counties of Allah^{-azwj} as He^{-azwj} has Blessed you with Rewards on this day, which are greater than those of previous and future festivals (Eid(s)) except for one like this. Kindness on this day increases wealth and extends life, and mutual compassion brings about Mercy of Allah^{-azwj} and Favour. Share from what Allah^{-azwj} has Granted you with your brothers and families to the best of your ability, according to your means. Show happiness among yourselves and joy in your encounters.

وَالْحَمْدُ لِلَّهِ عَلَى مَا مَنَحَكُمْ وَ عُوذُوا بِالْمَزِيدِ مِنَ الْخَيْرِ عَلَى أَهْلِ التَّامِيلِ لَكُمْ وَ سَاوُوا بِكُمْ ضِعْفَاءَكُمْ فِي مَا كَلِمَتُمْ وَ مَا تَنَالَهُ الْفُدْرَةُ مِنْ اسْطِطَاعَتِكُمْ عَلَى حَسَبِ إِمْكَانِكُمْ فَالذِّبْرَهُمْ فِيهِ بِمَائَتِي أَلْفِ دِرْهَمٍ وَ الْمَزِيدُ مِنَ اللَّهِ عَزَّ وَ جَلَّ

And the Praise is for Allah^{-azwj} upon what He^{-azwj} has Granted you, and repeat with the increase from the good deeds upon the people hoping to you, and equalised your weak ones in your meals and whatever ability you have from your power in accordance to your capabilities, for the Dirham (given) during it (day of Ghadeer) is (equated to) two hundred thousand Dirhams, and the increase is from Allah^{-azwj} Mighty and Majestic.

وَ صَوْمُ هَذَا الْيَوْمِ مِمَّا نَدَبَ اللَّهُ إِلَيْهِ وَ جَعَلَ الْجِزَاءَ الْعَظِيمَ كِفَالَةً عَنْهُ حَتَّى لَوْ تَعَبَدَ لَهُ عَبْدٌ مِنَ الْعَبِيدِ فِي الشَّيْبَةِ مِنَ ابْتِدَاءِ الدُّنْيَا إِلَى انْقِضَائِهَا صَائِمًا تَهَاوَنًا قَاتِمًا لَيْلَهَا إِذَا أَخْلَصَ الْمُخْلِصُ فِي صَوْمِهِ لَقُضِرَتْ إِلَيْهِ أَيَّامُ الدُّنْيَا عَنْ كِفَايَتِهِ

And fasting this day (of Al-Ghadeer) is from what Allah^{-azwj} had Delegated to him^{-saww} and Made the Recompense mighty as guarantee from Him^{-azwj} to the extent that even if a servant from the servants were to worship Him^{-azwj} during the old age, from beginning of the world up to its termination, fasting its days and standing (for Salat) its nights, when the sincere ones is sincere in his fasting, the days of the world would still be deficient from sufficing it.

وَ مَنْ أَسْعَفَ أَخَاهُ مُبْتَدِئًا وَ بَرَّهُ رَاغِبًا فَلَهُ كَأَجْرِ مَنْ صَامَ هَذَا الْيَوْمَ وَ قَامَ لَيْلَتَهُ وَ مَنْ فَطَّرَ مُؤْمِنًا فِي لَيْلَتِهِ فَكَأَمَّا فَطَّرَ فِيمَا وَ فِيمَا بَعْدَهَا [يَعُدُّهَا] عَشْرَةً

And one who helps his brother initiating and is righteous to him eagerly, for him would be like the Recompense of the one who fasts this day, and stands its night (in Salat); and one who provides a meal to a Momin in its night (to break his fast), it is as if he has provided meal to a multitude and a multitude!’ – counting it ten times.

فَنَهَضَ نَاهِضٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ عَ مَا الْفَقَامُ

Someone got up. He said, ‘O Amir Al-Momineen^{-asws}! What is ‘the multitude’?’

قَالَ مِائَةُ أَلْفِ نَبِيِّ وَ صِدِّيقٍ وَ شَهِيدٍ فَكَيْفَ بِمَنْ تَكْفَلُ عَدَدًا مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ فَأَنَا ضَمِينُهُ عَلَى اللَّهِ تَعَالَى الْأَمَانَ مِنَ الْكُفْرِ وَ الْفَقْرِ

He^{-asws} said: ‘One hundred thousand Prophets^{-as}, and truthful(s), and martyrs. So how would it be with the one who takes responsibility of a number of the believing men and the believing women? I^{-asws} shall guarantee him based upon Allah^{-azwj} the Exalted, of the security from the Kufr and the poverty!

وَ مَنْ مَاتَ فِي يَوْمِهِ أَوْ لَيْلَتِهِ أَوْ بَعْدَهُ إِلَى مِثْلِهِ مِنْ غَيْرِ اِزْتِكَابٍ كَبِيرٍ فَاجْرُهُ عَلَى اللَّهِ وَ مِنْ اسْتَدَانَ لِإِخْوَانِهِ وَ أَعَانَهُمْ فَأَنَا الضَّامِنُ عَلَى اللَّهِ إِنْ بَقِيَ قَضَاهُ وَ إِنْ قَبِضَهُ حَمَلَهُ عَنْهُ

And one who dies during his day or his night or after it up it is like (next day of Ghadeer), from without having committed a major sin, his Recompense would be upon Allah^{-azwj}, and one who borrows for his brother and assists him, I^{-asws} will be the guarantor upon Allah^{-azwj} if He^{-azwj} Keeps him alive, he will repay it, and if He^{-azwj} Captures his soul, I^{-asws} shall carry it on his behalf.

وَ إِذَا تَلَقَّيْتُمْ فَتَصَافَحُوا بِالتَّسْلِيمِ وَ تَهَانَتُوا النِّعْمَةَ فِي هَذَا الْيَوْمِ وَ لِيَبْلُغَ الْحَاضِرُ الْعَائِبَ وَ الشَّاهِدُ الْبَائِنَ وَ لِيُعَدَّ الْعَنِي عَلَى الْفَقِيرِ وَ الْقَوِيُّ عَلَى الضَّعِيفِ
أَمَرَنِي رَسُولُ اللَّهِ ص بِذَلِكَ

And when you meet each other, shake hands with the greetings and congratulations for the bounty of this day, and let the one present deliver it to the absentee, and the witnessing ones to the distant ones, and let the rich be assisting upon the poor, and the strong upon the weak. Rasool-Allah^{-saww} had instructed me^{-asws} with that!"

ثُمَّ أَحَدَ صَلَوَاتِ اللَّهِ عَلَيْهِ فِي حُطْبَةِ الْجُمُعَةِ وَ جَعَلَ صَلَاتَهُ جُمُعَةً صَلَاةَ عِيدِهِ وَ انصَرَفَ بِوَلَدِهِ وَ شِيعَتِهِ إِلَى مَنْزِلِ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ ع بِمَا أَعَدَّ لَهُ مِنْ طَعَامِهِ وَ انصَرَفَ عَنِّيهِمْ وَ فَقِيرُهُمْ بِرَفْدِهِ إِلَى عِيَالِهِ.

Then he^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, took in performing his Friday sermon and made his^{-asws} Friday Salat as the Eid Salat, and left with his^{-asws} sons^{-asws} and his^{-asws} Shias to go to his^{-asws} house of Abu Muhammad Bin Ali^{-asws} to partake what had been prepared for him^{-asws} from his^{-asws} meal, and their rich ones and their poor ones left with his^{-asws} gifts to his (their) families".⁸

9- حة، فرحة الغري يحيى بن سعيد عن محمد بن أبي البركات عن الحسين بن رطبة عن الحسن بن محمد عن الشيخ عن المفيد عن محمد بن أحمد عن أحمد بن عمار عن أبيه عن ابن فضال عن محمد بن عبد الله بن زرارَةَ عن البرزطي قال: كُنَّا عِنْدَ الرِّضَا ع وَ الْمَجْلِسُ غَاصُّ بِأَهْلِهِ فَتَذَاكُرُوا يَوْمَ الْغَدِيرِ فَأَنْكَرَهُ بَعْضُ النَّاسِ فَقَالَ الرِّضَا ع حَدَّثَنِي أَبِي عَنْ أَبِيهِ قَالَ إِنَّ يَوْمَ الْغَدِيرِ فِي السَّمَاءِ أَشْهَرُ مِنْهُ فِي الْأَرْضِ

(The book) 'Farhat Al Ghary' – Yahya Bin Saeed, from Muhammad Bin Abu Al Barkaat, from Al-Husayn Bin Ratba, from Al-Hassan Bin Muhammad, from the sheykh, from Al Mufeed, from Muhammad Bin Ahmad, from Ahmad Bin Imaad, from his father, from Ibn Fazzal, from Muhammad Bin Abdullah Bin Zurara, from Al Bazanty who said,

'We were in the presence of Al-Reza^{-asws} and the gathering was full with its people. They discussed the day of Al-Ghadeer. Some of the people disliked it. Al-Reza^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws} from his^{-asws} father^{-asws} who said: 'The day of Al-Ghadeer is more famous in the sky than it is in the earth!

إِنَّ لِلَّهِ فِي الْفِرْدَوْسِ الْأَعْلَى قَصْرًا لَبِنَةً مِنْ فِضَّةٍ وَ لَبِنَةً مِنْ ذَهَبٍ فِيهِ مِائَةٌ أَلْفِ قُبَّةٍ مِنْ ياقوتة حمرَاءَ وَ مِائَةٌ أَلْفِ خَيْمَةٍ مِنْ ياقوتٍ أَحْضَرَ تَرَابُهُ الْمِسْكُ وَ الْعَنْبَرُ فِيهِ أَرْبَعَةُ أَهْجَارٍ حُمْرٍ مِنْ حُمْرٍ وَ حُمْرٍ مِنْ مَاءٍ وَ حُمْرٍ مِنْ لَبَنٍ وَ حُمْرٍ مِنْ عَسَلٍ حَوْلِيهِ أَشْجَارٌ جَمِيعِ الْفَوَاكِهِ عَلَيْهِ طُيُورٌ أَبْدَاهَا مِنْ لُؤْلُؤٍ وَ أَجْنَحُهَا مِنْ ياقوتٍ تَصُوتُ بِأَلْوَانِ الْأَصْوَاتِ

For Allah^{-azwj} in the exalted (Garden of) Al-Firdows, there are castles built from silver and castles built from gold. In it there are one hundred thousand domes of red rubies, and one hundred thousand tents of green rubies. Its soil is of musk and the ambergris. In it are four rivers – a river of (purified) wine, and a river of water, and a river of milk, and a river of honey.

⁸ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 60 H 8

Around it are trees of all the fruits. Upon it are birds whose bodies are of pearls and their wings are of rubies. They make sounds with a variety of sounds.

إِذَا كَانَ يَوْمُ الْعَدِيرِ وَرَدَ إِلَى ذَلِكَ الْقَصْرِ أَهْلُ السَّمَاوَاتِ يُسَبِّحُونَ اللَّهَ وَ يُقَدِّسُونَهُ وَ يُهَلِّلُونَهُ فَتَطَائِرُ تِلْكَ الطُّيُورِ فَتَقَعُ فِي ذَلِكَ الْمَاءِ وَ تَمْرُغُ عَلَى ذَلِكَ الْمِسْكِ وَ الْعُنْبُرِ فَإِذَا اجْتَمَعَتِ الْمَلَائِكَةُ طَارَتْ فَتَنْفُضُ ذَلِكَ عَلَيْهِمْ وَ إِهْمُ فِي ذَلِكَ الْيَوْمِ لِيَنَهَادُونَ نِثَارَ فَاطِمَةَ ع

Whenever it would be the day of Al-Ghadeer, the inhabitants of the skies arrive to that castle glorifying Allah^{-azwj} and extolling His^{-azwj} Holiness and His^{-azwj} Oneness. Those birds fly and fall into that water and wallow in that musk and the ambergris. When the Angels gather, they fly and sprinkle that upon them, and during that day they gift to each other the remnants (of the gifts of) (Syeda) Fatima^{-asws}.

فَإِذَا كَانَ آخِرُ الْيَوْمِ نُودُوا أَنْصَرَفُوا إِلَى مَرَاتِبِكُمْ فَقَدْ أَمِنْتُمْ الْخُطَأَ وَ الزَّلَلَ إِلَى قَابِلٍ مِثْلَ هَذَا الْيَوْمِ تَكْرِمَةً لِمُحَمَّدٍ وَ عَلِيٍّ ع

Whenever it would be end of the day, they are called out at: 'Leave to your ranks, for you have been secured of the misdeeds and the slips up to the next day like this, as an honour to Muhammad^{-saww} and Ali^{-asws}!'

ثُمَّ قَالَ يَا ابْنَ أَبِي نَصْرِ أَيْتِمَا كُنْتَ فَاحْضُرْ يَوْمَ الْعَدِيرِ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ ع فَإِنَّ اللَّهَ يَغْفِرُ لِكُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ وَ مُسْلِمٍ وَ مُسْلِمَةٍ ذُنُوبَ سِتِّينَ سَنَةً وَ يُعْتِقُ مِنَ النَّارِ ضِعْفَ مَا أَعْتَقَ فِي شَهْرِ رَمَضَانَ وَ لَيْلَةِ الْقَدْرِ وَ لَيْلَةِ الْفِطْرِ

Then he^{-asws} said: 'O Ibn Abu Nasr! Wherever you may me, attend the day of Al-Ghadeer in the presence of Amir Al-Momineen^{-asws} (Najaf), for Allah^{-azwj} Forgive for every believing man and believing woman, and Muslim man and Muslim woman, sins of sixty years, and Liberates from the Hellfire double of what he^{-azwj} had Liberated during the month of Ramazan and Laylat Al-Qadr and the night of Al-Fitr!

وَ الدِّرْهَمُ فِيهِ بِأَلْفِ دِرْهَمٍ لِإِخْوَانِكَ الْعَارِفِينَ وَ أَفْضِلْ عَلَى إِخْوَانِكَ فِي هَذَا الْيَوْمِ وَ سُرَّ فِيهِ كُلُّ مُؤْمِنٍ وَ مُؤْمِنَةٍ

And the Dirham (spent) during it is with (a multiple of) a thousand Dirhams for your brothers, the recognisers, and is better upon your brother during this day, and it cheers every believing man and believing woman during it'.

ثُمَّ قَالَ يَا أَهْلَ الْكُوفَةِ لَقَدْ أُوْتِيْتُمْ خَيْرًا كَثِيرًا وَ أَنْتُمْ مِّنْ أُمَّتِنِ امْتَحَنَ اللَّهُ قَلْبَهُ بِالْإِيمَانِ مُسْتَدَلُّونَ مَفْهُورُونَ مُتَّخِنُونَ لِيُصَبَّ الْبَلَاءُ عَلَيْكُمْ صَبًّا ثُمَّ يَكْشِفُهُ كَاشِفُ الْكَرْبِ الْعَظِيمِ

Then he^{-asws} said: 'O people of Al-Kufa! You have been Given a lot of good, and you are from the ones Allah^{-azwj} has Tested your hearts for the Eman. You have been humiliated, coerced, examined for the afflictions to be poured upon you abundantly. Then the Reliever of the great distress will Remove it.

وَ اللَّهُ لَوْ عَرَفَ النَّاسُ فَضْلَ هَذَا الْيَوْمِ بِحَقِيقَتِهِ لَصَافَحْتَهُمُ الْمَلَائِكَةُ فِي كُلِّ يَوْمٍ عَشْرَ مَرَّاتٍ وَ لَوْ لَا أَنِّي أَكْرَهُ التَّطْوِيلَ لَدَكَّرْتُ مِنْ فَضْلِ هَذَا الْيَوْمِ وَ مَا أَعْطَاهُ اللَّهُ مِنْ عَرَفَهُ مَا لَا يُحْصَى بِعَدَدٍ

By Allah^{-azwj}! Had the people known the merit of this day with its reality, the Angels would have shaken their hands ten times during every day, and if I^{-asws} had not disliked the prolongation, I^{-asws} would have mentioned from the merits of this day and what Allah^{-azwj} has Granted the one who recognises it what cannot be counted by number!

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ فَضَّالٍ قَالَ لِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ لَقَدْ تَرَدَّدْتُ إِلَى أَحْمَدَ بْنِ مُحَمَّدٍ أَنَا وَ أَبُوكَ وَ الْحُسَيْنُ بْنُ جَهْمٍ أَكْثَرَ مِنْ خَمْسِينَ مَرَّةً وَ سَمِعْنَا مِنْهُ.

Ali Bin Ali Husayn Bin Fazzal said, ‘Muhammad Bin Abdullah said to me, ‘I had visited Ahmad Bin Muhammad, I and your father and Al-Hassan Bin Jahm, more than fifty times and we heard it from him’.⁹

[باب 61 فضل صيام سائر الأيام](#)

CHAPTER 61 – MERIT OF FASTING REST OF THE DAYS

1- كَثُرَ الْكَرَّاجُكِيِّ، قَالَ: وُلِدَ النَّبِيُّ ص يَوْمَ الْجُمُعَةِ عِنْدَ طُلُوعِ الْفَجْرِ فِي الْيَوْمِ التَّاسِعِ عَشَرَ مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ رُويَ أَنَّ مَنْ صَامَهُ كَتَبَ اللَّهُ لَهُ صِيَامَ سَنَةٍ.

(The book) ‘Kanz’ of Al Karajaky –

‘He said, ‘The Prophet^{-saww} was born on the day of Friday at the emergence of dawns during the 19th day of the month of Rabbi Al-Awwal. It is reported that one who fasts it, Allah^{-azwj} will Write for him fasting for a year’.¹⁰

كذا في الأصل و هو سهو قلم، و الصحيح السابع عشر

Note – This is how it is in the original, and it is a mistake of the pen, and the correct is the 17th.

[باب 62 صوم عشر ذي الحجة و الدعاء فيه](#)

CHAPTER 62 – FASTING THE 10TH OF ZILHIJAH AND THE SUPPLICATION IN IT

1- ثواب الأعمال مُحَمَّدُ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْخَلِيلِ عَنْ عَبْدِ اللَّهِ بْنِ يَعْقُوبَ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ الْمُقْرِي عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ عَنِ الْخَلِيلِ الْبَكْرِيِّ قَالَ سَمِعْتُ بَعْضَ أَصْحَابِنَا يَقُولُ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ كَانَ يَقُولُ فِي كُلِّ يَوْمٍ مِنْ أَيَّامِ الْعَشْرِ هَذِهِ الْكَلِمَاتِ الْفَاضِلَاتِ أَوْهَنَّ-

(The book) ‘Sawaab Al Amaal’ – Muhammad Bin Ibrahim, from Muhammad Bin Al-Husayn Bin Al Khaleel, from Ubeydullah Bin Yaqoub, from Ahmad Bin Ibrahim Al Muqry, from Muhammad Bin Ghalib, from Muhammad Bin Abdullah Al Absaary, from Al Khaleel Al Bakry who said,

⁹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 60 H 9

¹⁰ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 61 H 1

'I heard one of our companions saying, 'Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} upon him^{-asws} used to say during every day from the ten days, these meritorious phrases:

لَا إِلَهَ إِلَّا اللَّهُ عَدَدَ اللَّيَالِي وَ الدُّهُورِ - لَا إِلَهَ إِلَّا اللَّهُ عَدَدَ أَمْوَاجِ الْبُحُورِ - لَا إِلَهَ إِلَّا اللَّهُ وَ رَحْمَتُهُ خَيْرٌ مِمَّا يَجْمَعُونَ - لَا إِلَهَ إِلَّا اللَّهُ عَدَدَ الشُّجَرِ وَ الشَّجَرِ - لَا إِلَهَ إِلَّا اللَّهُ عَدَدَ الشَّعْرِ وَ الوَبْرِ -

'The first of these is: 'There is no god except Allah^{-azwj} the number of nights and all time! There is no god except Allah^{-azwj} the number of waves of the oceans! There is no god except Allah^{-azwj}, and His^{-azwj} Mercy is better than what they are amassing! There is no god except Allah^{-azwj} the number of thorns and the trees! There is no god except Allah^{-azwj} the number of the hairs and the furs!

لَا إِلَهَ إِلَّا اللَّهُ عَدَدَ الْحُجَرِ وَ الْمَدَرِ - لَا إِلَهَ إِلَّا اللَّهُ عَدَدَ لَمَحِ الْعُيُونِ - لَا إِلَهَ إِلَّا اللَّهُ فِي اللَّيْلِ إِذَا عَسَسَ وَ فِي الصُّبْحِ إِذَا تَنَفَّسَ - لَا إِلَهَ إِلَّا اللَّهُ عَدَدَ الرِّيحِ فِي الْبَرَارِيِّ وَ الصُّخُورِ - لَا إِلَهَ إِلَّا اللَّهُ مِنَ الْيَوْمِ إِلَى يَوْمٍ يُنْفَخُ فِي الصُّورِ

There is no god except Allah^{-azwj} the number of the stones and the mud! There is no god except Allah^{-azwj} the number of glances of the eyes! There is no god except Allah^{-azwj} in **the night when it darkens [81:17]**, and in **the morning when it brightens [81:18]**! There is no god except Allah^{-azwj} the number of winds in the prairies and the rocks! There is no god except Allah^{-azwj} from the day to the day the Trumpet will be blown into!

قَالَ الْخَلِيلُ فَسَمِعْتُهُ يَقُولُ إِنَّ عَلَيَّ صَلَوَاتِ اللَّهِ عَلَيْهِ كَانَ يَقُولُ مَنْ قَالَ ذَلِكَ فِي كُلِّ يَوْمٍ مِنْ أَيَّامِ الْعَشْرِ عَشْرَ مَرَّاتٍ أَعْطَاهُ اللَّهُ عَزَّ وَ جَلَّ بِكُلِّ تَهْلِيلَةٍ دَرَجَةً فِي الْجَنَّةِ مِنَ الدَّرِّ وَ الْبِاقُوتِ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ مَسِيرَةُ مِائَةِ عَامٍ لِلرَّاكِبِ الْمُسْرِعِ

Al-Khaleel (the narrator) said, 'I heard him saying, 'Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} had said: 'One who says that ten times during every day from the ten days, Allah^{-azwj} Mighty and Majestic will Grant him, with every extollations of the Oneness, a rank in the Paradise of the gems and rubies, what is between two ranks is a travel distance of one hundred years for the swift rider.

فِي كُلِّ دَرَجَةٍ مَدِينَةٌ فِيهَا قَصْرٌ مِنْ جَوْهَرٍ وَاحِدٍ لَا فَصْلَ فِيهَا فِي كُلِّ مَدِينَةٍ مِنْ تِلْكَ الْمَدَائِنِ مِنَ الدُّورِ وَ الْحُصُونِ وَ الْعُرَبِ وَ الْبُيُوتِ وَ الْفُرُشِ وَ الْأَرْوَاجِ وَ السُّرَرِ وَ الْحُورِ الْعِينِ وَ مِنَ التَّمَارِقِ وَ الزَّرَائِبِ وَ الْمَوَائِدِ وَ الْحَدَمِ وَ الْأَنْهَارِ وَ الْأَشْجَارِ وَ الْحَلِيِّ وَ الْحُلَلِ مَا لَا يَصِفُ خَلْقٌ مِنَ الْوَاصِفِينَ

In every rank is a city wherein are castles of one jewel, there being no crack in it. In every city from those cities there are houses, and fortresses, and the towers, and the houses, and the bedding, and the spouses, and the thrones, and the Maiden Houries, and the pillows, and the carpets, and the table meals, and the servants, and the rivers, and the trees, and the ornaments and the garments what no one from creatures, the describers can describe.

فَإِذَا خَرَجَ مِنْ قَبْرِهِ أَضَاءَتْ كُلُّ شَعْرَةٍ مِنْهُ نُورًا وَ ابْتَدَرَهُ سَبْعُونَ أَلْفَ مَلَكٍ يَمْشُونَ أَمَامَهُ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ حَتَّى يَبْتَهِيَ بِهِ إِلَى بَابِ الْجَنَّةِ فَإِذَا دَخَلَهَا قَامُوا حُلْفَةً وَ هُوَ أَمَامَهُمْ حَتَّى يَبْتَهِيَ إِلَى مَدِينَةٍ ظَاهِرُهَا يَأْفُوتَةٌ حَمْرَاءُ وَ بَاطِنُهَا زَبْرَجْدَةٌ حَضْرَاءُ فِيهَا أَصْنَافٌ مِمَّا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ فِي الْجَنَّةِ

When he exits from his grave, every hair of his will illuminates with light, and seventy thousand Angels will rush to him walking in front of him, and on his right, and on his left until they end with him to the door of Paradise. When he enters it, they will stand behind him and

he would be in front of them until then end with him to a city whose exterior is of red rubies and its interior is of green emeralds. Therein are a variety of what Allah^{-azwj} Mighty and Majestic has Created in the Paradise.

وَ إِذَا انْتَهَوْا إِلَيْهَا قَالُوا يَا وَلِيَّ اللَّهِ هَلْ تَدْرِي مَا هَذِهِ الْمَدِينَةُ بِمَا فِيهَا

And when they end to it, they will say, 'O friend of Allah^{-azwj}! Do you know what these cities are along with what is in these?'

قَالَ لَا فَمَنْ أَنْتُمْ

He will say, 'No! Who are you?'

قَالُوا نَحْنُ الْمَلَائِكَةُ الَّذِينَ شَهِدْنَاكَ فِي الدُّنْيَا يَوْمَ هَلَّلْتَ اللَّهَ عَزَّ وَ جَلَّ بِالتَّهْلِيلِ هَذِهِ الْمَدِينَةُ بِمَا فِيهَا ثَوَابٌ لَكَ وَ أَبَشْرٌ بِأَفْضَلٍ مِنْ هَذَا مِنْ ثَوَابِ اللَّهِ عَزَّ وَ جَلَّ حَتَّى تَرَى مَا أَعَدَّ اللَّهُ لَكَ فِي دَارِهِ دَارِ السَّلَامِ فِي جَوَارِهِ عَطَاءٌ لَا يَنْقَطِعُ أَبَدًا

They will say, 'We are the Angels, those who had witnessed you in the world on a day you had extolled Oneness of Allah^{-azwj} Mighty and Majestic with the extollations. This city along with whatever is in it, is a Reward for you, and receive glad tidings of Rewards better than this from Allah^{-azwj} Mighty and Majestic until you will see what Allah^{-azwj} has Prepared for you in His^{-azwj} House, the House of peace, in His^{-azwj} Shelter, such awards not to be terminated ever!'

قَالَ قَالَ الْخَلِيلُ فُقُولُوا أَكْثَرَ مَا تَقْدِرُونَ عَلَيْهِ لِيُزَادَ لَكُمْ.

He said, 'Al-Khaleel said, 'Say as frequently as you are able upon for Him^{-azwj} to Increase for you!''¹¹

2- نو، ثواب الأعمال مُحَمَّدُ بْنُ إِبرَاهِيمَ عَنْ عُثْمَانَ بْنِ حَمَّادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ الدَّقَّاقِ عَنْ إِسْحَاقَ بْنِ وَهْبٍ عَنْ مَنْصُورِ بْنِ الْمُهَاجِرِ عَنْ مُحَمَّدِ بْنِ عَطَاءٍ عَنْ عَائِشَةَ أَنَّ شَابًا كَانَ صَاحِبَ سَمَاعٍ وَ كَانَ إِذَا أَهَلَ هَالًا ذِي الْحِجَّةِ أَصْبَحَ صَائِمًا فَارْتَفَعَ الْحَدِيثُ إِلَى النَّبِيِّ ص فَأَرْسَلَ إِلَيْهِ فَدَعَاهُ فَقَالَ مَا يَحْمِلُكَ عَلَى صِيَامِ هَذِهِ الْأَيَّامِ

(The book) 'Sawaab Al Amaal' – Muhammad Bin Ibrahim, from Usman Bin Hammad, from Al-Hassan Bin Muhammad Al Daqqaq, from Is'haq Bin Wahab, from Mansour Bin Al Muhajir, from Muhammad Bin Ata'at, from Ayesha,

'There was a youth known for listening, and whenever it was a crescent of Zil Hijjah, he would take up fasting. The discussion was raised to the Prophet^{-saww}. He^{-azwj} sent someone to him and summoned him. He^{-saww} said: 'What carried you upon fasting these days?'

قَالَ يَا بَيْتِ أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ ص أَيَّامُ الْمَشَاعِرِ وَ أَيَّامُ الْحَجِّ عَسَى اللَّهُ أَنْ يُشْرِكَنِي فِي دُعَائِهِمْ

¹¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 62 H 1

He said, 'May my father and my mother be (sacrificed) for you^{-saww}, O Rasool-Allah^{-saww}! The days of the Monuments, and the days of Hajj, perhaps Allah^{-azwj} would Associate me in their supplications!'

قَالَ فَإِنَّ لَكَ بِكُلِّ يَوْمٍ تَصَوْمُهُ عِدْلُ عِنُقِ مِائَةِ رَقَبَةٍ وَ مِائَةِ بَدَنَةٍ وَ مِائَةِ فَرَسٍ يُحْمَلُ عَلَيْهَا فِي سَبِيلِ اللَّهِ

He^{-saww} said: 'Surely for you, with each day you fasted equates to liberating one hundred necks, and one hundred sacrificial animal offerings, and one hundred horses fully loaded upon in the way of Allah^{-azwj}!

فَإِذَا كَانَ يَوْمُ التَّرْوِيَةِ فَلَكَ عِدْلُ أَلْفِ رَقَبَةٍ وَ أَلْفِ بَدَنَةٍ وَ أَلْفِ فَرَسٍ يُحْمَلُ عَلَيْهَا فِي سَبِيلِ اللَّهِ

When it would be the day of Al-Tarwiyya (8th Zilhijjah), for you would be equal to a thousand necks and a thousand sacrificial animal offerings, and a thousand horses fully loaded in the way of Allah^{-azwj}!

فَإِذَا كَانَ يَوْمُ عَرَفَةَ فَلَكَ عِدْلُ أَلْفِي رَقَبَةٍ وَ أَلْفِي بَدَنَةٍ وَ أَلْفِي فَرَسٍ يُحْمَلُ عَلَيْهَا فِي سَبِيلِ اللَّهِ وَ كَفَّارَةٌ سِتِّينَ سَنَةً قَبْلَهَا وَ سِتِّينَ سَنَةً بَعْدَهَا.

When it would be the day of Arafaah, for you would be equal to two thousand necks, and two thousand sacrificial animal offerings, and two thousand fully loaded in the way of Allah^{-azwj}, and atonement of sixty years before it and sixty years after it".¹²

3- ثواب الأعمال أبي عن أحمد بن إدريس عن الأشعري عن موسى بن عمير عن علي بن الحكم عن أحمد بن زيد عن موسى بن جعفر صلوات الله عليه قال: من صام أول يوم من العشر عشر ذي الحجة كتب الله له صوم ثمانين شهراً فإن صام التسع كتب الله له صوم الدهر.

(The book) 'Sawaab Al Amaal' – My father, from Ahmad Bin Idrees, from Al Ash'ary, from Musa Bin Umar, from Ali Bin Al Hakam, from Ahmad Bin Zayd,

'From Musa^{-asws} Bin Ja'far^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: 'One who fasts the first day from the ten, ten of Zil Hijjah, Allah^{-azwj} will Write for him fasting of eighty months. If he fasts then nine, Allah^{-azwj} will Write for him having fasted the whole life".¹³

[باب 63 صوم يوم دحو الأرض](#)

CHAPTER 63 – FASTING THE DAY OF 'DAHWA AL-ARZ' (SPREADING OF THE EARTH)

1- ثواب الأعمال أبي عن أحمد بن إدريس عن الأشعري عن أحمد بن الحسين عن أبي طاهر بن حمزة عن الوشاء قال: كنت مع أبي وأنا غلام فتعشيتنا عند الرضا ع ليلة خمس وعشرين من ذي القعدة فقال ليلة خمس وعشرين من ذي القعدة ولد فيها إبراهيم ع وولد فيها عيسى ابن مريم ع وفيها دحيت الأرض من تحت الكعبة وأيضا حصلة لم يدكها أحد فمن صام ذلك اليوم كان صام ستين شهراً.

¹² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 62 H 2

¹³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 62 H 3

(The book) 'Sawaab Al Amaal' – My father, from Ahmad Bin Idrees, from Al Ash'ary, from Ahmad Bin Al-Husayn, from Abu Tahir Bin Hamza, from Al Washa'a who said,

'I was with my father, and I was a young boy. We had dinner with Al-Reza^{-asws} on the 15th of Zilqadah. He^{-asws} said: 'The 15th night of Zilqadah, Ibrahim^{-as} was born during it, and Isa^{-as} Bin Maryam^{-as} was born during it, and during it the earth was spread from beneath the Kabah, and also there is a characteristic no one has mentioned. The one who fasts that day would be like the one who had fasted sixty months''¹⁴

باب 64 صوم يوم الجمعة و يوم عرفة

CHAPTER 64 – FASTING THE DAY OF FRIDAY AND THE DAY OF ARAFAAH

1- ن، عيون أخبار الرضا عليه السلام بإسناد الثلثة عن الرضا ع عن آبيه ع قال قال رسول الله ص من صام يوم الجمعة صبراً و احتساباً أُعطي ثواب عشرة أيام غر زهر لا تُشاكل أيام الدنيا.

(The book) 'Uyoun Akhbaar Al-Reza^{-asws}', may the greeting be upon him^{-asws}, by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who fasts the day of Friday patiently and anticipating would be Given Rewards of ten radiant bright days not resembling days of the world''¹⁵

2- ن، عيون أخبار الرضا عليه السلام بإسناد إلى دارم عن الرضا ع عن آبيه ع قال قال رسول الله ص لا تُفردوا الجمعة بصوم.

(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: 'Do not single out the Friday for fasting''¹⁶

3- ع، علل الشرائع ابن المغيرة بإسناده عن سالم عن أبي عبد الله ع قال: أوصى رسول الله ص إلى علي ع و خده و أوصى علي ع إلى الحسن و الحسين جميعاً و كان الحسن أماًه فدخل رجل يوم عرفة على الحسن ع و هو يتعدى و الحسين ع صائم ثم جاء بعد ما قبض الحسن فدخل على الحسين ع يوم عرفة و هو يتعدى و علي بن الحسين ع صائم

(The book) 'Ilal Al Sharaie' – Ibn Al Mugheira, by his chain from Salim,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} bequeathed to Ali^{-asws} alone, and Ali^{-asws} bequeathed to Al-Hassan^{-asws} and Al-Husayn^{-asws} together, and Al-Hassan^{-asws} was in front of him^{-asws}. A man entered to see Al-Hassan^{-asws} while he^{-asws} was having lunch and Al-Husayn^{-asws} was fasting. Then he came after Al-Hassan^{-asws} had passed away. He entered to see Al-Husayn^{-asws} while he^{-asws} was having lunch and Ali^{-asws} Bin Al-Husayn^{-asws} was fasting.

فقال له الرجل إني دخلت على الحسن و هو يتعدى و أنت صائم ثم دخلت عليك و أنت مُفطر

¹⁴ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 63 H 1

¹⁵ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 64 H 1

¹⁶ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 64 H 2

The man said to him^{-asws}, 'I had entered to see Al-Hassan^{-asws} while he^{-asws} was having lunch and you^{-asws} were fasting. Then I entered to see you and you are not fasting!'

فَقَالَ إِنَّ الْحَسْنَ كَانَ إِمَاماً فَأَفْطَرَ لِقَالِ يَتَّخَذُ صَوْمَهُ سُنَّةً وَ لِيَتَّأَسَى بِهِ النَّاسُ فَلَمَّا أَنَّ فِضْ كُنْتُ الْإِمَامَ فَأَرَدْتُ أَنْ لَا يَتَّخَذَ صَوْمِي سُنَّةً فَيَتَّأَسَى النَّاسُ بِهَا.

He^{-asws} said: 'Al-Hassan^{-asws} was an Imam^{-asws}, so he^{-asws} broke (did not fast) lest his^{-asws} fasting be taken as a Sunnah and the people would take an example with him^{-asws}. When he^{-asws} passed away, I^{-asws} was the Imam^{-asws}, so I^{-asws} did not want my^{-asws} fasting to be taken as a Sunnah for the people to take an example with me^{-asws}'.¹⁷

4- ع، علل الشرائع أَبِي عَنْ سَعْدِ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَمَّنْ ذَكَرَهُ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ قَالَ: سَأَلْتُهُ عَنْ صَوْمِ يَوْمِ عَرَفَةَ فَقُلْتُ جُعِلْتُ فِدَاكَ إِيَّاهُمْ يَزْعُمُونَ أَنَّهُ يَعْدِلُ صَوْمَ سَنَةٍ

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Muhammad Bin Al-Husayn, from the one who mentioned it, from Hanan Bin Sadeyr, from his father who said,

'I asked him^{-asws} about fasting the day of Arafaah. I said, 'May I be sacrificed for you^{-asws}! They are alleging that it equates to fasting a year!'

قَالَ كَانَ أَبِي ع لَا يَصُومُهُ

He^{-asws} said: 'My^{-asws} father^{-asws} did not fast it'.

قُلْتُ وَ لِمَ جُعِلْتُ فِدَاكَ

I said, 'And why? May I be sacrificed for you^{-asws}!'

قَالَ يَوْمُ عَرَفَةَ يَوْمٌ دُعَاءٍ وَ مَسْأَلَةٍ فَأَتَخَوَّفُ أَنْ يُضْعِفَنِي عَنِ الدُّعَاءِ وَ أَكْرَهُ أَنْ أَصُومَهُ لِخَوْفِ أَنْ يَكُونَ يَوْمُ عَرَفَةَ يَوْمَ الْأَضْحَى وَ لَيْسَ بِيَوْمِ صَوْمٍ.

He^{-asws} said: 'The day of Arafaah is a day of supplication and requesting (Allah^{-azwj}). I^{-asws} fear that it (fasting) might weaken me^{-asws} from the supplicating, and I^{-asws} dislike to be fasting it fearing that it the day of Arafaah might be the day of the sacrifice, and it isn't a day of waiting'.¹⁸

5- ث، ثواب الأعمال ابْنُ الْمُتَوَكَّلِ عَنِ السَّعْدِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: صَوْمُ يَوْمِ التَّرْوِيَةِ كَفَّارَةٌ سَنَةٍ وَ يَوْمُ عَرَفَةَ كَفَّارَةٌ سَتَيْنِ.

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Al Sa'dabady, from Al Barqy, from his father, from Ibn Abu Umeyr, from one of his companions,

¹⁷ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 64 H 3

¹⁸ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 64 H 4

‘From Abu Abdullah^{-asws} having said: ‘Fasting the day of Al-Tarwiyya (8th Zilhijjah) is an atonement of a year, and day of Arafaah is an atonement of two years’^{.19}

6- مجالس الشيخ، الحسين بن إبراهيم عن محمد بن وهبان عن علي بن حبيبي عن العباس بن محمد بن الحسين عن أبيه عن صفوان بن يحيى عن جعفر بن عيسى بن يقطين عن الحسين بن أبي غنندر عن أبيه قال: سألت أبا عبد الله ع عن صوم يوم عرفة فقال عيد من أعياد المسلمين و يوم دعاء و مسألة.

(The book) ‘Majaalis’ of the sheykh – Al-Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Ali Bin Al Habashy, from Al Abbas Bin Muhammad Bin Al-Husayn, from his father, from Safwan Bin Yahya, from Ja’far Bin Isa Bin Yaqteen, from Al-Husayn Bin Abu Gundar, from his father who said,

‘I asked Abu Abdullah^{-asws} about fasting the day of Arafaah. He^{-asws} said: ‘An Eid from the Eid(s) of the Muslims, and a day of supplication and requesting (Allah^{-azwj})’^{.20}

7- دعائم الإسلام، عن علي صلوات الله عليه قال: من صام يوم عرفة محتسباً فكأنما صام الدهر.

(The book) ‘Da’aim Al Islam’ –

‘From Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘One who fasts the day of Arafaah anticipating, it is as if he has fasted the whole lifetime’^{.21}

و سئل أبو جعفر ع عن صومه فقال نحواً من ذلك إلا أنه قال إن حشيتي من شهيد الموقف أن يضعفه الصوم عن الدعاء و المسألة و القيام فلا يصمه فإنه يوم دعاء و مسألة.

And Abu Ja’far^{-asws} was asked about fasting it. He^{-asws} said approximate to that except that he^{-asws} said: ‘If one who attends the pausing station (Arafaah) fearing that the fasting might weaken him from the supplicating and the requesting (Allah^{-azwj}), and the standing (for Salat), he should not fast it, for it is a day of supplicating and requesting’^{.22}

و عن علي صلوات الله عليه أنه قال: من صام يوم الجمعة محتسباً فكأنما صام ما بين الجمعةين و لكن لا يخص يوم الجمعة بالصوم و خده إلا أن يصوم معه غيره قبله أو بعده لأن رسول الله ص هي أن يخص يوم الجمعة بالصوم من بين الأيام.

And from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘One who fasts the day of Friday in anticipation (of Rewards), it is as if he has fasted what is between the two Fridays, but do not particularise the day of Friday alone for the fasting except if you fast something else with it, before it or after it, because Rasool-Allah^{-saww} forbade from particularising the Friday with the fasting from between the days’^{.23}

¹⁹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 64 H 5

²⁰ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 64 H 6

²¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 64 H 7 a

²² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 64 H 7 b

²³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 64 H 7 c

CHAPTER 65 – REWARDS OF THE WHO BREAKS (HIS FAST) TO ANSWER AN INVITATION OF HIS MOMIN BROTHER

1- ع، علل الشرائع أَبِي عَنْ سَعْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ زَعْلَانَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنْ بَعْضِ الصَّادِقِينَ ع قَالَ: مَنْ دَخَلَ عَلَى أَخِيهِ وَهُوَ صَائِمٌ تَطَوُّعاً فَأَفْطَرَ كَانَ لَهُ أَجْرَانِ أَجْرٌ لِيَبِيَّتِهِ لَصِيَامِهِ وَ أَجْرٌ لِإِدْخَالِ السُّرُورِ عَلَيْهِ.

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Muhammad Bin Al-Hassan Al Za'lan, from Muhammad Bin Abdullah, from Abdullah Bin Jundab,

'From one of the truthful ones (Imams^{-asws}) having said: 'One who enters to see his brother while he is fasting voluntarily, so he breaks (his fast), for him would be two Recompenses – a Recompense for his intention and a Recompense for his having entered the cheerfulness upon him''^{.24}

2- ع، علل الشرائع ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ إِبْرَاهِيمَ بْنِ سُفْيَانَ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لِإِفْطَارِكَ فِي مَنْزِلِ أَخِيكَ الْمُسْلِمِ أَفْضَلُ مِنْ صِيَامِكَ سَبْعِينَ ضِعْفاً أَوْ تِسْعِينَ ضِعْفاً.

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Muhammad Bin Isa, from Al-Hassan Bin Ibrahim Bin Sufyan, from Dawood Al Raqqy who said,

'I heard Abu Abdullah^{-asws} saying: 'For the breaking of your fast in the house of your Muslim brother is better than your having fasted seventy manifold, or ninety manifold''^{.25}

3- ع، علل الشرائع الْعَطَّارُ عَنْ سَعْدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ دَخَلَ عَلَى أَخِيهِ وَهُوَ صَائِمٌ فَأَفْطَرَ عِنْدَهُ وَ لَمْ يُعْلِمْهُ بِصَوْمِهِ فَيَمُنْ عَلَيْهِ كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ صَوْمَ سَنَةٍ.

(The book) 'Ilal Al Sharaie' – Al Attar, from Sa'ad, from Muhammad Bin Al-Husayn, from Salih Bin Uqbah, from Jameel Bin Darraj who said,

'Abu Abdullah^{-asws} said: 'One who enters to see his brother while he is fasting, so he breaks in his present and does not let him know of his fasting, so he confers upon him, Allah^{-azwj} Mighty and Majestic will Write for him fasting of a year''^{.26}

4- سن، المحاسن أَبِي عَنِ ابْنِ أَبِي عَمْرٍو عَنْ أَبَانَ عَنْ حُسَيْنِ بْنِ حَمَادٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَدْخُلْ عَلَيَّ الرَّجُلِ وَ أَنَا صَائِمٌ فَيَقُولُ لِي أَفْطِرْ

(The book) 'Al Mahasin' – My father, from Ibn Abu Umeyr, from Aban Bin Husayn Bin Hammad who said,

'I said to Abu Abdullah^{-asws}, 'I enter to see the man while I am fasting, so he says to me, 'Break!''

²⁴ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 65 H 1

²⁵ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 65 H 2

²⁶ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 65 H 3

فَقَالَ إِذَا كَانَ ذَلِكَ أَحَبَّ إِلَيْهِ فَأَفْطِرُ.

He^{-asws} said: ‘When that happens, respond to him and break’^{.27}

5- سن، المحاسن إسماعيل بن مهران عن محمد بن أبي حمزة عن إسماعيل بن جابر قال: قلت لأبي عبد الله ع يدعوني الرجل من أصحابنا وهو يوم صومي

(The book) ‘Al Mahasin’ – Ismail Bin Mihran, from Muhammad Bin Abu Hamza, from Ismail Bin Jabir who said,

‘I said to Abu Abdullah^{-asws}, ‘The man from our companions invites me while it is a day of my fasting!’

قَالَ أَجِبْهُ وَأَفْطِرْ.

He^{-asws} said: ‘Answer him, and break (your fast)’^{.28}

6- سن، المحاسن أبي عبيد الله عن أبي عمير عن هشام بن سالم عن الحسين بن حماد عن أبي عبد الله ع قال: إذا قال لك أخوك كُفْ وَأَنْتَ صَائِمٌ فَكُلْ وَ لَا تُلْجِئْهُ أَنْ يُقْسِمَ عَلَيْكَ.

(The book) ‘Al Mahasin’ – From Ibn Abu Umeyr, from Hisham Bin Salim, from Husayn Bin Hammad,

‘From Abu Abdullah^{-asws} having said: ‘When your brother says to you, ‘Eat!’, and you are fasting, then eat and do not compel him to oath upon you!’^{.29}

7- سن، المحاسن النوفلي عن السكوني عن أبي عبد الله ع قال: فطرك لأخيك المسلم وإدخالك السرور عليه أعظم أجراً من صيامك.

(The book) ‘Al Mahasin’ – Al Nowfali, from Al Sakuni,

‘From Abu Abdullah^{-asws} having said: ‘Your breaking (your fast) for your Muslim brother and your entering the cheerfulness upon him is of mightier Recompense than your fasting’^{.30}

8- نوادر الراوندي، بإسناده عن موسى بن جعفر عن آباءه ع عن النبي ص مثله.

(The book) ‘Nawadir’ of Al Rawandy – By his chain,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} – similar to it’^{.31}

وَ بَعَثَ الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا عَلَى الرَّجُلِ إِذَا تَكَلَّفَ أَخُوهُ الْمُسْلِمَ طَعَاماً فَدَعَاهُ وَ هُوَ صَائِمٌ وَ أَمَرَهُ أَنْ يُفْطِرَ مَا لَمْ يَكُنْ صَائِمَهُ ذَلِكَ الْيَوْمَ فَرِيضَةً أَوْ قِضَاءً فَرِيضَةً أَوْ نَدراً سَمَاءً مَا لَمْ يَمَلِ النَّهَارَ.

²⁷ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 65 H 4

²⁸ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 65 H 5

²⁹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 65 H 6

³⁰ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 65 H 7

³¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 65 H 8 a

And by this chain, he^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘It is not upon them (to refuse), when his Muslim brother prepares a meal so he invites him while he is fasting, and instructs him to break, for as long his fast of that day does not happen to be obligatory, or making up for an obligatory (fast), or a vow he had specified, so long as most of the day has not passed’^{.32}

9- سن، المحاسن مُحَمَّدُ بْنُ الْفُضَيْلِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: فَطْرَكَ لِأَخِيكَ وَ إِذْخَالَكَ السُّرُورَ عَلَيْهِ أَعْظَمَ مِنَ الصِّيَامِ وَ أَعْظَمَ أَجْرًا.

(The book) ‘Al Mahasin’ – Muhammad Bin Al Fuzeyl, from Musa Bin Bakr,

‘From Abu Al-Hassan Musa^{-asws} Bin Ja’far^{-asws} having said: ‘Your breaking (your fast) for your brother and your entering the cheerfulness upon him is mightier than the fasting and is of mightier Recompense’^{.33}

10- شي، تفسير العياشي عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ نَوَى الصَّوْمَ ثُمَّ دَخَلَ عَلَى أَخِيهِ فَسَأَلَهُ أَنْ يُفْطِرَ عِنْدَهُ فَلْيُفْطِرْ وَ لِيَدْخُلْ عَلَيْهِ السُّرُورَ فَإِنَّهُ يُحْسَبُ لَهُ بِذَلِكَ الْيَوْمِ عَشْرَةُ أَيَّامٍ وَ هُوَ قَوْلُ اللَّهِ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرٌ أَمْثَلِهَا.

Tafseer Al Ayyashi – from Muhammad Bin Hakeem,

‘From Abu Ja’far^{-asws} having said: ‘One who intends the fast, then he enters to see his brother, so he asks him to break in his presence, let him break and let him enter the cheerfulness upon him, for it would be calculated for him as ten days for that day, and it is Word of Allah^{-azwj}: **One who comes with the good deed, then for him would be ten the likes of it, [6:160]**’^{.34}

11- دَعَائِمُ الْإِسْلَامِ، عَنْ عَلِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّ رَسُولَ اللَّهِ ص قَالَ: مَا عَلَى الرَّجُلِ إِذَا تَكَلَّفَ لَهُ أَحُوهُ طَعَامًا فَدَعَاهُ إِلَيْهِ وَ هُوَ صَائِمٌ أَنْ يُفْطِرَ وَ يَأْكُلَ مِنْ طَعَامِ أَخِيهِ مَا لَمْ يَكُنْ صِيَامُهُ فَرِيضَةً أَوْ فِي نَذْرٍ أَوْ كَانَ قَدْ مَالَ النَّهَارُ.

(The book) ‘Da’aim Al Islam’ –

‘From Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}: ‘Rasool-Allah^{-saww} said: ‘It is not upon the man (to refuse) when his brother prepares a meal for him and invites him to it, while he is fasting, he should break and eat from the meal of his brother for as long as his fast does not happen to be obligatory, or regarding a vow, or the day has almost passed’^{.35}

³² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 65 H 8 b

³³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 65 H 9

³⁴ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 65 H 10

³⁵ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 65 H 11

أبواب الاعتكاف

CHAPTERS ON ITIKAAF (SECLUSION)

باب 66 فضل الاعتكاف و خاصة في شهر رمضان و أحكامه

CHAPTER 66 – MERITS OF THE ITIKAAF AND ESPECIALLY DURING A MONTH OF RAMAZAN, AND ITS RULINGS

الآيات البقرة وَ عَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَ الْعَاكِفِينَ وَ الرُّكَّعِ السُّجُودِ

The Verses – (Surah) Al Baqarah: ***And We Covenanted with Ibrahim and Ismail: “Purify My House for performers of the Tawaaf, and the Itikaaf, and the Ruku’s and the Sajdahs!” [2:125].***

و قال تعالى وَ لَا تُبَاشِرُوهُنَّ وَ أَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ.

And the Exalted Said: ***and do not sleep with them while you are performing Itikaaf in the Masjid. [2:187].***

1- ن، عيون أخبار الرضا عليه السلام بالأسانييد الثلاثة عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا اِغْتِكَافَ إِلَّا بِصَوْمٍ.

(The book) ‘Uyoun Akhbar Al-Reza^{-asws}’, may the greeting be upon him^{-asws}, by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers having said: ‘Amir Al-Momineen^{-asws} said: ‘Do not do Itikaaf except with fasting’.³⁶

2- ضا، فقه الرضا عليه السلام قَالَ: سُئِلَ عَنِ اِغْتِكَافِ فَقَالَ- لَا يَصْلُحُ اِغْتِكَافُ إِلَّا فِي الْمَسْجِدِ الْحَرَامِ وَ مَسْجِدِ الرَّسُولِ ص وَ مَسْجِدِ جَمَاعَةٍ وَ يَصُومُ مَا دَامَ مُغْتِكَافًا وَ لَا يَنْبَغِي لِلْمُغْتِكَافِ أَنْ يَخْرُجَ مِنَ الْمَسْجِدِ إِلَّا لِحَاجَةٍ لَا بُدَّ مِنْهَا وَ يُشْتَبِعُ الْجِنَازَةَ وَ يَعُودُ الْمَرِيضَ وَ لَا يَجْلِسُ حَتَّى يَرْجِعَ مِنْ سَاعَتِهِ وَ اِغْتِكَافُ الْمَرْأَةِ مِثْلُ اِغْتِكَافِ الرَّجُلِ

(The book) ‘Fiqh Al-Reza^{-asws}’, may the greetings be upon him^{-asws}, he (the narrator) said, ‘He^{-asws} was asked about the Itikaaf, so he^{-asws} said: ‘The Itikaaf is not correct except in the Sacred Masjid, and Masjid of the Rasool^{-saww}, and a congregational Masjid, and he should fast for as long as he is in Itikaaf, and it is not befitting for the secluding one that he should exit from the Masjid except for a need there is no escape from, nor escort the funeral, and consoling the sick, and he should not sit until he returns from his very time! And Itikaaf of the woman is similar to Itikaaf of the man’.

قَالَ كَانَتْ بَدْرٌ فِي رَمَضَانَ فَلَمْ يَغْتِكَفِ النَّبِيُّ ص فَلَمَّا كَانَ مِنْ قَابِلِ اِغْتِكَافِ عِشْرِينَ يَوْمًا مِنْ رَمَضَانَ عَشْرَةً لِعَابِهِ وَ عَشْرَةً قَضَاءً لِمَا فَاتَهُ ع.

³⁶ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 66 H 1

He^{-asws} said: '(Battle of) Badr happened during Ramazan so the Prophet^{-saww} did not perform Itikaaf. When it was the following year, he^{-saww} did Itikaaf for twenty days of Ramazan – ten for his^{-saww} (current) year, and ten as making up for what he^{-saww} had missed out'.³⁷

3- ضا، فقه الرضا عليه السلام لا يجوز الإعتكاف إلا في المسجد الحرام و مسجد رسول الله و مسجد الكوفة و مسجد المدائن و العلة في ذلك أنه لا يعتكف إلا في مسجد جمع فيه إمام عدل و جمع رسول الله ص بمكة و المدينة و أمير المؤمنين في هذه الثلاثة المساجد

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} – 'The Itikaaf is not allowed except in the Sacred Masjid, and Masjid of Rasool-Allah^{-saww}, and Masjid of Al-Kufa, and Masjid of Al-Madain, and the reason regarding that is that one should not do Itikaaf except in a Masjid a just Imam^{-asws} gathers (for congregational Salat) in it, and Rasool-Allah^{-saww} had gathered at Makkah and Al-Medina, and Amir Al-Momineen^{-asws} (had gathered) in these three Masjids'.

و قد روي في مسجد البصرة.

And it is reported, in Masjid of Al-Basra".³⁸

4- نوادر الراوندري، بإسناده عن موسى بن جعفر عن آبائه ع قال قال رسول الله ص اعتكاف شهر رمضان يعدل حجتين و عمرتين.

(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: 'Itikaaf of a month of Ramazan equates to two Hajj and two Umrah(s)".³⁹

5- عده الداعي، عن ابن عباس قال: كنت مع الحسن بن علي ع في المسجد الحرام و هو معتكف و هو يطوف بالكعبة فعرض له رجل من شيعته فقال يا ابن رسول الله ص إن علي دينا لفلان فإن رأيت أن تفضيه علي

(The book) 'Uddat Al Daie' –

From Ibn Abbas who said, 'I was with Al-Hassan Bin Ali^{-asws} in the Sacred Masjid and he^{-asws} was in Itikaaf, and he^{-asws} was performing Tawaaf of the Kabah. A man from his^{-asws} Shias presented to him^{-asws}. He said, 'O son^{-asws} of Rasool-Allah^{-saww}! Upon me are debts for so and so. If you^{-asws} deem fit, if you^{-asws} could pay it off to me!'

فقال و رب هذه البيته ما أصبح عندي شيء

He^{-asws} said: 'By the Lord^{-azwj} of this House! There is nothing in my^{-asws} possession!'

قال إن رأيت أن تستهله عتي فقد هددني بالحبس

He said, 'If you^{-asws} deem fit you^{-asws} can have it respited on my behalf for he has threatened me with the imprisonment!'

³⁷ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 66 H 2

³⁸ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 66 H 3

³⁹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 66 H 4

قَالَ ابْنُ عَبَّاسٍ فَقَطَعَ الطَّوْفَ وَ سَعَى مَعَهُ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ أ نَسِيتَ أَنَّكَ مُعْتَكِفٌ

Ibn Abbas, 'He^{-asws} cut off the Tawaaf and sprinted with him. I said, 'O son^{-asws} of Rasool-Allah^{-saww}! Have you^{-asws} forgotten that you^{-asws} are in Itikaaf?'

فَقَالَ لَا وَ لَكِنْ سَمِعْتُ أَبِي ع يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ قَضَى أَحَاهُ الْمُؤْمِنِ حَاجَةً كَانَ كَمَنْ عَبَدَ اللَّهَ تِسْعَةَ آلَافِ سَنَةٍ صَائِماً تَهَارُهُ قَائِماً لَيْلَهُ.

He^{-asws} said: 'No, but I^{-asws} heard my^{-asws} father^{-asws} saying: 'I^{-asws} heard Rasool-Allah^{-saww} saying: 'One who fulfils a need of his Momin brother, he would be like the one who had worshipped Allah^{-azwj} for nine thousand years, fasting its days, standing its nights''^{.40}

6- أَعْلَامُ الدِّينِ، عَنِ ابْنِ عَبَّاسٍ مِثْلَهُ وَ زَادَ فِي آخِرِهِ فَاجْتَنَزَّ عَلَى دَارِ أَبِي عَبْدِ اللَّهِ الْحُسَيْنِ ع فَقَالَ لِلرَّجُلِ هَلَّا أَتَيْتَ أَبَا عَبْدِ اللَّهِ ع فِي حَاجَتِكَ

(The book) 'A'lam Al Deen' –

From Ibn Abbas, similar to it, and there is an addition in its end, 'He^{-asws} passed by the house of Abu Abdullah Al-Husayn^{-asws}. He^{-asws} said to the man, 'Why didn't you go to Abu Abdullah^{-asws} regarding your need?'

قَالَ أَتَيْتُهُ فَقَالَ لِي مِثْلَكَ

He said, 'I went to him^{-asws}. He^{-asws} said: 'I^{-asws} am in Itikaaf!''

فَقَالَ أَمَا إِنَّهُ لَوْ سَعَى فِي حَاجَتِكَ كَانَ خَيْرًا لَهُ مِنْ اعْتِكَافِ ثَلَاثِينَ سَنَةً.

He^{-asws} said: 'But, had he^{-asws} strived regarding your need it would have been better for him^{-asws} than Itikaaf of thirty years''^{.41}

7- دَعَائِمُ الْإِسْلَامِ، رَوَيْنَا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّ رَسُولَ اللَّهِ ص قَالَ اعْتِكَافُ الْعَشْرِ الْأَوَاخِرِ مِنْ شَهْرِ رَمَضَانَ يَغْدِلُ حَجَّتَيْنِ وَ عُمْرَتَيْنِ.

(The book) 'Da'aim Al Islam' –

We are reporting from Ja'far^{-asws} Bin Muhammad^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}: 'Rasool-Allah^{-saww} said: 'Itikaaf of the last ten (days) of a month of Ramazan equates to two Hajj and two Umrah(s)''^{.42}

وَ عَنْهُ ص أَنَّهُ قَامَ أَوَّلَ لَيْلَةٍ مِنَ الْعَشْرِ الْأَوَاخِرِ مِنْ شَهْرِ رَمَضَانَ فَحَمِدَ اللَّهَ وَ أَتَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ قَدْ كَفَأَكُمْ اللَّهُ عَدْوَكُمْ مِنَ الْحَجِّ وَ وَعَدَكُمْ الْإِجَابَةَ فَقَالَ ادْعُونِي أَسْتَجِبْ لَكُمْ

⁴⁰ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 66 H 5

⁴¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 66 H 6

⁴² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 66 H 7 a

And from him^{-saww}, he^{-saww} used to stand in the first night of the last ten of a month of Ramazan. He^{-saww} praised Allah^{-azwj} and extolled upon Him^{-azwj}, then said: 'O people! Allah^{-azwj} has Sufficed you all of your enemies from the Jinn and has Promised you the Answer! He^{-azwj} Said: **'Supplicate to Me, I will Answer you. [40:60].**

أَلَا وَ قَدْ وَكَّلَ اللَّهُ بِكُلِّ شَيْطَانٍ مَرِيدٍ سَبْعَةَ أَمْلَاقٍ فَلَيْسَ بِمَخْلُوعٍ حَتَّى يَنْفِضِي شَهْرَكُمْ هَذَا

Indeed, and Allah^{-azwj} has Allocated seven Angels with every renegade Satan^{-la} and they^{-la} aren't released until this month of yours expires!

أَلَا وَ أَبْوَابَ السَّمَاءِ مُفْتَحَةً مِنْ أَوَّلِ لَيْلَةٍ مِنْهُ إِلَى آخِرِ لَيْلَةٍ أَلَا وَ الدُّعَاءُ فِيهِ مَقْبُولٌ

Indeed, and doors of the sky are opened from the first night of it up to the last night, and the supplication in it is Accepted!'

ثُمَّ شَمَّرَ صَ وَ شَدَّ مِغْزَرَهُ وَ بَرَزَ مِنْ بَيْتِهِ وَ اعْتَكَفَهُنَّ وَ أَحْيَا اللَّيْلَ كُلَّهُ وَ كَانَ يَغْتَسِلُ كُلَّ لَيْلَةٍ بَيْنَ الْعِشَاءَيْنِ.

Then he^{-saww} rolled up his^{-saww} sleeves and tightened his^{-saww} waistband, and came out from his^{-asws} house and secluded (performed Itikaaf during these), and stayed away the night, all of it, and he^{-asws} would bathe every night between the two Isha (Maghrib and Al-Isha)".⁴³

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: اعْتَكَفَ رَسُولُ اللَّهِ صَ الْعَشْرَ الْأَوَّلَ مِنْ شَهْرِ رَمَضَانَ لِسَنَةِ ثُمَّ اعْتَكَفَ السَّنَةَ الثَّانِيَةَ فِي الْعَشْرِ الْوَسْطَى ثُمَّ اعْتَكَفَ السَّنَةَ الثَّلَاثَةَ فِي الْعَشْرِ الْأَوَّخِرِ.

And from Ja'far^{-asws} Bin Muhammad^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said: 'Rasool-Allah^{-saww} did Itikaaf from the first ten (days) of a month of Ramazan of a year, then he^{-saww} did Itikaaf in the second year during the middle ten, then he^{-saww} did Itikaaf in the third year during the last ten".⁴⁴

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: لَا يَكُونُ اعْتِكَافٌ إِلَّا بِصَوْمٍ وَ لَا اعْتِكَافٌ إِلَّا فِي مَسْجِدٍ جُمُعَ فِيهِ وَ لَا يُصَلِّي الْمُعْتَكِفُ فِي بَيْتِهِ وَ لَا يَأْتِي التِّسَاءَ وَ لَا يَبِيعُ وَ لَا يَشْتَرِي وَ لَا يَخْرُجُ مِنَ الْمَسْجِدِ إِلَّا لِحَاجَةٍ لَا بُدَّ مِنْهَا وَ لَا يَجْلِسُ حَتَّى يَرْجِعَ

And from Ja'far Bin Muhammad^{-asws}, may the Salawaat of Allah^{-saww} be upon him^{-asws}, said: 'The Itikaaf cannot happen except with fasting, nor is there Itikaaf except in a Masjid there is a congregation in it, nor can the one performing Itikaaf pray salat in his house, nor can he go to the wives, nor can he sell, nor buy, nor exit from the Masjid except for a need there is no escape from, nor can he sit (in a gathering) until he returns.

وَ كَذَلِكَ الْمُعْتَكِفُ إِلَّا أَنْ تَحِيضَ فَإِذَا حَاضَتْ انْقَطَعَ اعْتِكَافُهَا وَ خَرَجَتْ مِنَ الْمَسْجِدِ وَ أَقَلُّ الْإِعْتِكَافِ ثَلَاثَةُ أَيَّامٍ.

⁴³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 66 H 7 b

⁴⁴ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 66 H 7 c

And like that is the woman performing Itikaaf, except if she menstruates. When she menstruates, her Itikaaf is terminated and she should exit from the Masjid, and the least Itikaaf is of three days".⁴⁵

وَعَنْ عَلِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: يَلْزِمُ الْمُعْتَكِفُ الْمَسْجِدَ وَيَلْزِمُ ذِكْرَ اللَّهِ وَالتَّلَاوَةَ وَ الصَّلَاةَ وَ لَا يَتَحَدَّثُ بِأَحَادِيثِ الدُّنْيَا وَ لَا يُشِيدُ الشِّعْرَ وَ لَا يَبِيعُ وَ لَا يَشْتَرِي وَ لَا يَحْضُرُ جَنَازَةً وَ لَا يَعُودُ مَرِيضاً وَ لَا يَدْخُلُ بَيْتاً يَخْلُو مَعَ امْرَأَةٍ وَ لَا يَتَكَلَّمُ بِرَفَثٍ وَ لَا يُجَارِي أَحَدًا وَ مَا كَفَّ عَنِ الْكَلَامِ مِنَ النَّاسِ فَهُوَ خَيْرٌ لَهُ.

And from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said: 'The one doing Itikaaf should stick to the Masjid and necessitate the Zikr of Allah^{-azwj}, and the recitation (of Quran), and the Salat, and he should neither discuss matters of the world nor should he prose the poems, nor sell, nor buy, nor attend a funeral, nor console a sick, nor enter a room to be along with a woman, and he should neither speak with obscenity, nor have bitter arguments with anyone, and for as long as he refrains from talking to the people, it is better for him".⁴⁶

أبواب أعمال السنين و الشهور و الأيام و ما يناسب ذلك من المطالب و المقاصد الشريفة

CHAPTERS ON DEEDS OF THE YEARS AND THE MONTHS AND THE DAYS, AND WHAT IS APPROPRIATE TO THAT FROM THE NOBLE PURPOSES AND THE AIMS

و اعلم أنا قد أوردنا عمدة الأحكام المنوطة بها في كتاب السماء و العالم و قد ذكرنا جميع أعمال أيام الأسبوع و لياليها و ساعاتها في كتاب الصلاة مشروحا و أغسالها في كتاب الطهارة فلا وجه لإعادتها هنا.

And know that we have already presented the essential rulings related to these in the book Al-Sama' wa Al-Alam (The skies and the World). We have also detailed all the deeds for the days and nights of the week, as well as their hours, in the book Al-Salat, with explanations, and the acts of bathing in the book Al-Taharah (The Purification). Therefore, there is no need to repeat them here.

أبواب ما يتعلق بالشهور العربية من الأعمال و ما يرتبط بذلك

CHAPTERS ON WHAT IS RELATED WITH THE ARABIC MONTHS FROM THE DEEDS AND WHAT IS ASSOCIATED WITH THAT

و ليعلم أنا أوردنا بعض الأعمال المتعلقة بها في كتاب السماء و العالم و شطرا منها في كتاب الدعاء و غيرها أيضا و ذكرنا أغسال أيام كل شهر شهر و لياليها في كتاب الطهارة فلا تغفل.

⁴⁵ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 66 H 7 d

⁴⁶ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 66 H 7 e

And let it be known that we have included some of the deeds related to them in the book *Al-Sama' wa Al-Alam* (The skies and the World) and a portion of them in the book *Al-Du'a* (The Supplication) and other books as well. We have also mentioned the ritual baths for the days and nights of each month in the book *Al-Taharah* (The Purification). So, do not ignore.

باب أعمال أيام مطلق الشهر و لياليه و أدعيتهما

CHAPTER 67 – DEEDS OF THE DAYS OF THE ENTIRE MONTH AND ITS NIGHTS AND THEIR SUPPLICATIONS

1- قيه، الدرود الواقية عن الصادق ع قال: مَنْ صَلَّى أَوَّلَ لَيْلَةٍ مِنَ الشَّهْرِ رَكَعَتَيْنِ يَفْرَأُ فِيهِمَا بِسُورَةِ الْأَنْعَامِ بَعْدَ الْحَمْدِ وَ سَأَلَ اللَّهَ أَنْ يَكْفِيَهُ كُلَّ خَوْفٍ وَ وَجَعَ أَمَنَهُ اللَّهُ فِي ذَلِكَ الشَّهْرِ مِمَّا يَكْرَهُ.

(The book) 'Al Durou Al Waqie' –

'From Al-Sadiq^{asws} having said: 'One who prays two units Salat first night of the month reading in these Surah Al Anaam after Al Hamd, and he asks Allah^{azwj} to Suffice him of every fear and pain, Allah^{azwj} will Secure him in that month from what he dislikes''.⁴⁷

وَ عَنْهُ ع قَالَ: نَعْمَ اللَّقْمَةُ الْجُبْنِيُّ يُعَذِّبُ الْفَمَ وَ يُطَيِّبُ النَّكْهَةَ وَ يُشْبِهُ الطَّعَامَ وَ يَهْضُمُهُ وَ مَنْ يَتَعَمَّدُ أَكْلَهُ رَأْسَ الشَّهْرِ أَوْشَكَ أَنْ لَا تُرَدَّ لَهُ حَاجَةٌ فِيهِ.

And from him^{asws} having said: 'Cheese is a wonderful food. It sweetens the mouth, improves the taste, stimulates the appetite, and aids digestion. Whoever makes it a habit to eat it at the beginning of the month, almost no need of his will be rejected during it''.⁴⁸

وَ عَنِ الْجَوَادِ ع إِذَا دَخَلَ شَهْرٌ جَدِيدٌ فَصَلِّ أَوَّلَ يَوْمٍ مِنْهُ رَكَعَتَيْنِ تَفْرَأُ فِي الْأَوَّلَى بَعْدَ الْحَمْدِ التَّوْحِيدَ ثَلَاثِينَ مَرَّةً وَ فِي الثَّانِيَةِ بَعْدَ الْحَمْدِ الْقَدْرَ ثَلَاثِينَ مَرَّةً ثُمَّ تَتَصَدَّقُ بِمَا تيسَّرَ فَتَشْتَرِي بِهِ سَلَامَةَ ذَلِكَ الشَّهْرِ كُلِّهِ.

And from Al-Jawad^{asws}, whenever a new month entered, he^{asws} prayed two units Salat in the first day of it, reading in the first after (Surah) Al Hamd, (Surah) Al Tawheed thirty times, and in the second (unit) after (Surah) Al Hamd, (Surah) Al Qadr thirty times, then he^{asws} gave charity with whatever was easy, buying safety with it in that month, all of it''.⁴⁹

أَقُولُ وَ رَأَيْتُ فِي رِوَايَةٍ أُخْرَى زِيَادَةً هِيَ أَنْ تَقُولَ إِذَا فَرَعْتَ مِنَ الرَّكَعَتَيْنِ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - وَ مَا مِنْ دَائِبَةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَ يَعْلَمُ مُسْتَقَرَّهَا وَ مُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ -

I am saying, 'And I saw another report additionally. It is that you should say when you are free from having prayed the two units (Salat): ***In the Name of Allah the Beneficent, the Merciful***

⁴⁷ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 67 H 1 a

⁴⁸ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 67 H 1 b

⁴⁹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 67 H 1 c

[1:1] And there is none from an animal in the earth except upon Allah is its sustenance, and He Knows its resting place and its depository. All things are in a Clarifying Book [11:6].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ- وَ إِن يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَ إِن يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ وَ هُوَ الْعَفْوُورُ الرَّحِيمُ-

In the Name of Allah the Beneficent, the Merciful [1:1] And if Allah were to Afflict you with harm, then there would be no remover of it except Him, and if He Intends good for you, then there would be none to repel His Grace. He Makes it to be attained by the one He so Desires to from His servants, and He is the Forgiving, the Merciful [10:107].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا-

In the Name of Allah the Beneficent, the Merciful [1:1] Allah will Make ease to be after difficulty [65:7].

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ-

'Whatever Allah so Desires, there is no Strength except by Allah!' [18:39] 'Allah is Sufficient for us and the most excellent Protector' [3:173].

وَ أُفَوِّضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ-

and I entrust my matters to Allah, surely Allah Sees the servants' [40:44].

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ-

'There is no god except Allah! Glorious are You, I was of the unjust ones!' [21:87].

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ-

'Lord! I stand in need of whatever good You may Send down upon me' [28:24].

رَبِّ لَا تَذَرْنِي فَرْدًا وَ أَنْتَ خَيْرُ الْوَارِثِينَ.

'Lord! Do not leave me as an individual, and you are the best of the inheritors [21:89].

2- فيه، الدرود الواقية عن الصادق ع من قرأ سورة الأنفال و براءة في كل شهر لم يدخله نقاق أبداً و كان من شيعة أمير المؤمنين ع حقاً و يأكل يوم القيامة من موائد الجنة معهم حتى يفرغ الناس من الحساب.

(The book) 'Al Durou Al Waqie' –

'From Al-Sadiq^{asws}: 'One who reads Surah(s) Al Anfaal and Bara'a during every day, hypocrisy will not enter him, ever, and he would be from Shias of Amir Al-Momineen^{asws} truly, and on

the Day of Qiyamah he will eat from the table meals of Paradise with them until the people are free from the Reckoning”.⁵⁰

وَعَنْهُ ع مَنْ قَرَأَ سُورَةَ يُنُسَ فِي كُلِّ شَهْرٍ لَمْ يَكُنْ مِنَ الْجَاهِلِينَ وَ كَانَ يَوْمَ الْقِيَامَةِ مِنَ الْمُقَرَّبِينَ.

And from him^{-asws}: ‘One who reads Surah Yunus^{-as} during every month will not become from the ignorant ones, and on the Day of Qiyamah he will be from the ones of Proximity’.⁵¹

وَعَنِ الْبَاقِرِ ع مَنْ قَرَأَ سُورَةَ النَّحْلِ فِي كُلِّ شَهْرٍ كَفَى اللَّهُ عَنْهُ سَبْعِينَ نَوْعاً مِنْ أَنْوَاعِ الْبَلَاءِ أَلْوَهُهَا الْجُنُونُ وَالْجُدَامُ وَالْبَرَصُ وَ كَانَ مَسْكُناً فِي جَنَّاتِ عَدْنٍ وَ هِيَ وَسَطُ الْجَنَانِ.

And from Al-Baqir^{-asws}: ‘One who reads Surah Al Nahl during every month, Allah^{-azwj} will Restrain from him seventy types from the types of afflictions, the least of these being the insanity, and the leprosy, and the vitiligo, and his dwelling would be in the Gardens of Eden, and it is in the middle of the Gardens’.⁵²

3- قيه، الدرود الواقية روى الشيخ المفيد بحذف الإسناد إلى علي بن ميمون قال: قال لي الصادق ع يا علي بلغني أن قوماً من شيعتنا تمر بأحدهم السنة و سنتان و لا يزورون الحسين ع

(The book) ‘Al Durou Al Waqie’ – It is reported by the Sheykh Al Mufeed, with a deleted chain to Ali Bin Maymoun who said,

‘Al-Sadiq^{-asws} said to me: ‘O Ali! It has reached me that a group from our^{-asws} Shias are such that the year and the two year passes by one of them and they still do not visit Al-Husayn^{-asws}?’

فُلْتُ إِنِّي أَعْرِفُ نَاساً كَثِيراً يَمُذِرُ الصِّفَةَ

I said, ‘I do know many people being of this description!’

فَقَالَ ع أَمَا وَاللَّهِ لِحُظَيْهِمْ لَتَخَطُّوْا وَعَنْ تَوَابِ اللَّهِ زَاعُوا

He^{-asws} said: ‘By Allah^{-azwj}! They have missed their share and have deviated from the Rewards of Allah^{-azwj}!’

فُلْتُ جُعِلْتُ فِدَاكَ فَي كَيْمِ الزِّيَارَةِ

I said, ‘May I be sacrificed for you^{-asws}! In how much should the visitation be?’

فَقَالَ إِنْ قَدَرْتَ أَنْ تَزُورَهُ فِي كُلِّ شَهْرٍ فَافْعَلْ

He^{-asws} said: ‘If you are able to visit him^{-asws} during every month, then do so’.

⁵⁰ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 67 H 2 a

⁵¹ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 67 H 2 b

⁵² Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 67 H 2 c

ثُمَّ ذَكَرَ تَمَامَ الْحَبْرِ .

Then he mentioned the complete Hadeeth⁵³.

وَعَنْ صَفْوَانَ الْجَمَّالِ قَالَ: فُلْتُ لِلصَّادِقِ ع فِي كَمْ يَسْبِغُ تَرْكُ زِيَارَةِ الْحُسَيْنِ ع

And from Safwan Al Jammal who said,

'I said to Al-Sadiq^{-asws}, 'In how much does one have the leeway to leave visiting Al-Husayn^{-asws}?'

قَالَ ع لَا يَسْبِغُ أَكْثَرَ مِنْ شَهْرٍ .

He^{-asws}: 'He has no leeway of more than a month'⁵⁴.

وَعَنْ صَفْوَانَ أَيْضاً قَالَ: سَأَلْتُ الصَّادِقَ ع وَنَحْنُ فِي طَرِيقِ الْمَدِينَةِ نُرِيدُ مَكَّةَ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ ص مَا لِي أَرَاكَ كَثِيباً حَزِيناً مُنْكَسِراً

And from Safwan as well, he said, 'I asked Al-Sadiq^{-asws} while we were in the road of Al-Medina intending Makkah. I said, 'O son^{-asws} of Rasool-Allah^{-saww}! What is the matter I see you^{-asws} being gloomy, sad, broken?'

فَقَالَ لَوْ تَسْمَعُ كَمَا أَسْمَعُ لَا شِغْلَتُ عَنْ مَسْأَلَتِي

He^{-asws} said: 'If you could hear what I^{-asws} hear, you would have been too pre-occupied from asking me^{-asws}!'

قُلْتُ وَ مَا الَّذِي تَسْمَعُ

I said, 'And what is that which you^{-asws} can hear?'

قَالَ ابْتِهَالِ الْمَلَائِكَةِ عَلَى قَتْلَةِ أَمِيرِ الْمُؤْمِنِينَ ع وَ قَتْلَةِ الْحُسَيْنِ ع وَ نَوْحِ الْجِنِّ عَلَيْهِمَا وَ شِدَّةِ حُزْنِهِمْ عَمَّنْ [فَمَنْ] يَتَهَنَّأُ مَعَ هَذَا بِطَعَامٍ أَوْ شَرَابٍ أَوْ نَوْمٍ

He^{-asws} said: 'Invocations by the Angels against the killers of Amir Al-Momineen^{-asws} and killers of Al-Husayn^{-asws}, and lamentations of the Jinn upon them^{-asws} and intensity of their grief, so with this, who can derive pleasure from food or drink or sleep?'

فَقُلْتُ فَهِيَ كَمْ يَسْبِغُ النَّاسُ تَرْكُ زِيَارَةِ الْحُسَيْنِ ع

I said, 'In how much does one have the leeway to leave visiting Al-Husayn^{-asws}?'

فَقَالَ ع أَمَّا الْقَرِيبُ فَلَا أَقَلَّ مِنْ شَهْرٍ وَ أَمَّا الْبَعِيدُ فَهِيَ كُلُّ ثَلَاثِ سِنِينَ فَمَا جازَ الثَّلَاثِ سِنِينَ فَقَدْ عَقَّ رَسُولَ اللَّهِ ص وَ قَطَعَ رَحْمَهُ إِلَّا مِنْ عِلَّةٍ

⁵³ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 67 H 3 a

⁵⁴ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 67 H 3 b

He^{-asws} said: 'As for the near one, not less than a month, and as for the far one, (once) in every three years. Whoever exceeds the three years, he has disobeyed Rasool-Allah^{-saww} and has cut off his^{-saww} kinship except from a (valid) reason.

وَأَوْ عَلِمَ زَائِرُ الْحُسَيْنِ عَ مَا يَدْخُلُ عَلَى النَّبِيِّ ص مِنَ الْفَرَحِ وَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ إِلَى فَاطِمَةَ وَ إِلَى الْأَيْمَةِ الشَّهَدَاءِ وَ مَا يَنْقَلِبُ بِهِ مِنْ دُعَائِهِمْ لَهُ وَ مَا لَهُ فِي ذَلِكَ مِنَ الثَّوَابِ فِي الْعَاجِلِ وَ الْأَجَلِ وَ الْمَذْخُورِ لَهُ عِنْدَ اللَّهِ لِأَحَبِّ أَنْ يَكُونَ طَوَّلَ عُمرِهِ عِنْدَ الْحُسَيْنِ ع

And had the visitor of Al-Husayn^{-asws} known what happiness he enters upon the Prophet^{-saww} and to Amir Al-Momineen^{-asws}, and to Fatima^{-asws}, and to the Imams^{-asws}, the martyrs, and what is returned due to it from their^{-asws} supplications for him, and what Rewards there are for him in that in the current and the future, and the (Rewards) treasured for him in the Presence of Allah^{-azwj}, he would have loved to be in the presence of Al-Husayn^{-asws} for the length of his life!

وَ إِنْ أَرَادَ الْخُرُوجَ لَمْ يَقَعْ قَدَمُهُ عَلَى شَيْءٍ إِلَّا دَعَا لَهُ فَإِذَا وَقَعَتِ الشَّمْسُ عَلَيْهِ أَكَلَتْ ذُنُوبَهُ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ وَ مَا يُبْقِي الشَّمْسُ عَلَيْهِ مِنْ ذُنُوبِهِ مِنْ شَيْءٍ وَ يُرْفَعُ لَهُ مِنَ الدَّرَجَاتِ مَا لَا يَنَالُهَا إِلَّا الْمُنْتَشِطُ بِدَمِهِ فِي سَبِيلِ اللَّهِ

And if he wants to exit, his food will not fall upon anything except it would supplicate for him. When the sun falls upon him, it would devour his sins just as the fire consumes the firewood, and the sun will not let remain anything from his sins upon him, and the ranks will be raised for him what cannot be attained except by the one rolling in his blood in the way of Allah^{-azwj}.

وَ يُؤْكَلُ بِهِ مَلَكٌ يَفُومُ مَقَامَهُ لِيَسْتَعْفِرَ لَهُ حَتَّى يَرْجِعَ إِلَى الزِّيَارَةِ أَوْ يَمْضِيَ ثَلَاثَ سِنِينَ أَوْ يَمُوتَ وَ ذَكَرَ الْحَدِيثَ بِطَوِيلِهِ.

And an Angel will be allocated to him standing in his place to seek Forgiveness for him until he returns to the visitation (again), or three years pass by, or he dies' – and he mentioned the Hadeeth in its length".⁵⁵

4 فيه، الدرور الواقية فيما ذكره من الرواية بأدعيته ثلاثين فصلا لكل يوم من الشهر مروية عن الصادق ع بروايات كثيرة و هي اختيارات الأيام و دعاؤها لكل دعاء جديد فمن وفق للدعاء لكل يوم حلت السلامة به و كان جديرا أن لا يمسه سوء أيام حياته و أمن بمشية الله من فوادح الدهر و بوائق الأمور و محبت عنه سائر ذنوبه حتى يكون كيوم ولدته أمه.

(The book) 'Al Durou Al Waqie' – 'Among what we narrate regarding the supplications, there are thirty sections, one for each day of the month, narrated from Al-Sadiq^{-asws} through many reports. These include the selected supplications for the days and the specific supplication for each day. Whoever is granted the opportunity to recite the supplication for each day will attain safety, will be protected from harm throughout their life, will be secure, by the will of Allah^{-azwj}, from the calamities of time and the hardships of matters, and all his sins will be erased, so he will be as if he was on the day his mother gave birth to him'.

⁵⁵ Bihar Al-Anwaar V 94 – The Book of Fasts – Ch 67 H 3 c