

استر عيوي واغفر ذنوبي واحفظني في مشهدي ومغيبي . يا شهيد اشهدك اللهم وجميع خلقك وملائكتك، انه لا اله الا انت وحدك لا شريك لك، فاكتب هذه الشهادة عندك ونجني بها من عذابك، يا فاطر انت فاطر السماوات والارض وما بينهما وما فيهما فكن لي في الدنيا والاخرة، وتوفني مسلما، والحقني بالصالحين . يا مرشد ارشدني الى الخير بعزتك وجنبي السيئات بعصمتك ولا تخزني يوم القيامة، يا سيد السادات مولى الموالى، اليك مصير كل شئ فانظر الى بعين عفوك . يا سيد انت سيدى وعمادى و معتمدى، وذخري وذخيرتي وكهفي فلا تخذلني، يا محيط احاط بكل شئ علمك، ووسعت كل شئ رحمتك فاجعلني في ضمانك، وحنطى من كل سوء بقدرتك . يا مجير اجرني من عقابك وامنى من عذابك، اللهم انى خائف وانى مستجير بك فاجرني من النار برحمتك، يا اهل التقوى واهل المغفرة . يا عدل انت اعدل الحاكمين و ارحم الراحمين، فالطف لنا برحمتك، واتنا شيئا بقدرتك، ووقفنا لطاعتك، ولا تبتلنا بما لا طاقة لنا به، وخلصنا من مظالم العباد، واجرنا من ظلم الظالمين وغشم الغاشمين بقدرتك، انك على كل شئ قدير . اللهم اسمع دعائى، واقبل ثنائى، وعجل اجابتي، وآتني في الدنيا حسنة، وفى الاخرة حسنة، وفتنى برحمتك عذاب النار، وصلى الله على خيرته من خلقه محمد وعترته الطاهرين .

### Section 8 On the Story of our Master Ali's (MGB) Giving His Ring in Charity on the 24<sup>th</sup> day of Zil-Hajjih

Know that on the 25<sup>th</sup> of Zil-Hajjih – which is the Invocation Day ("Al-Mubahile") – the Sublime the Glorified God has granted superior blessings and ranks upon the Commander of the Faithful (MGB). For this reason, it is best to introduce it as much as the readers can understand.

فصل ( ٨ ) فيما نذكره في اليوم الرابع والعشرين من ذي الحجة ايضا لأهل المواسم من المراسم وصدقة مولانا على عليه السلام بالخاتم

اعلم ان في مثل هذا يوم المباهلة، اطلق الله جل جلاله مواهب ومراتب فاضلة لمولانا أمير المؤمنين عليه السلام، فينبغي ان يعرف منها ما يبلغ جهد الناظر إليه .

This is the day in which Ali the Master (MGB) granted his ring to the beggar while bowing down in prayer. And after it, the Sublime the Glorified God

descended these verses upon God's Prophet Muhammad (MGB).

منها: انه يوم تصدق فيه مولانا على عليه السلام على السائل بخاتمته وهو راكم، حتى انزل جل جلاله على رسوله محمد صلوات الله عليه وسلامه :

*"O' ye who believe! if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him,- lowly with the believers, mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproaches of such as find fault. That is the grace of Allah, which He will bestow on whom He pleaseth. And Allah encompasseth all, and He knoweth all things. Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers,- those who establish regular prayers and regular charity, and they bow down humbly (in worship). As to those who turn (for friendship) to God!, His Messenger, and the (fellowship of) believers,- it is the fellowship of Allah that must certainly triumph."*<sup>1</sup>

﴿ يا ايها الذين آمنوا من يرتد منكم عن دينه فسوف يأتي الله بقوم يحبهم ويحبونه، اذلة على المؤمنين اعزة على الكافرين، يجاهدون في سبيل الله ولا يخافون لومة لائم ذلك فضل الله يؤتيه من يشاء والله واسع عليم انما وليكم الله ورسوله والذين آمنوا الذين يقيمون الصلاة ويؤتون الزكاة وهم راكمون ومن يتول الله ورسوله والذين آمنوا فان حزب الله هم الغالبون ﴾<sup>2</sup>

These verses that contain attributes that are mentioned in them, are the evident text from the Sublime the Glorified God that clearly indicates that our Master Ali ibn Abi Talib (MGB) is to succeed the Prophet (MGB) and that he is the Commander of the Faithful. Some of these attributes are expressed by the Sublime the Glorified God in the verse as follows, "... if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him..."<sup>3</sup>

All who have quoted these verses, including the opposers and the ones who agree have written that in the Battle of Khaybar, the Noble Prophet (MGB) said the following to our Master Ali (MGB) when the Muslims were defeated: "Tomorrow I will give the flag to one who loves God and the Prophet (MGB). And God and the Prophet (MGB) love him. He is a man who attacks continuously. And he never flees so that by him (MGB) God endows triumph to

<sup>1</sup> The Holy Qur'an: Al-Ma'ida 5:54-56.

<sup>2</sup> المائدة : ٥٥

<sup>3</sup> The Holy Qur'an: Al-Ma'ida 5:54-56.

the Muslims."

Also, the Noble Prophet (MGB) has said the following about Ali (MGB) in the Ta'ir narration: "O' my God! Make present the most beloved creature so that he sits beside my tablecloth with me to eat this bird."

Thus, Master Ali (MGB) is the one whom all have given witness to concerning the revealed kindness and the evident attributes which have been mentioned in the above noble verse.

Another attribute that the Sublime the Glorified God says in these verses is as follows: "*lowly with the believers, mighty against the rejecters,*"<sup>1</sup> These two opposing attributes in the verse existed in none of those near God's Prophet (MGB) and the companions except for our Master Ali (MGB) as it was just Ali (MGB) who had the attribute of being perfectly humble before God who is aware of the unseen when he was relieved from battle. He associated well with the believers and was wholeheartedly concerned for the disabled and the helpless ones. And he (MGB) had been recognized in the state of battle as being an individual who was headstrong and harsh with the unbelievers. And he did frightening acts when faced with the strongest men of the enemy forces to the extent that anyone who saw him tolerating the battle's difficulties said: "This is the one which we have mentioned as one of the most humble worshippers and ascetics."

Another attribute that God the Glorified the Sublime mentions in these verses is the following, "*fighting in the way of Allah, and never afraid of the reproaches of such as find fault.*"<sup>2</sup> We do not know any of the companions or the people close to God's Prophet (MGB) who challenged the Commander of the Faithful (MGB) in the affair of Caliphate, and leadership of the nation who defended the Muslims in great events like Ali (MGB) did. Since in carrying out great affairs, he (MGB) always acted with a unique characteristic. And from the time of the appointment of the Prophet (MGB) to the Prophethood he was not afraid of the blame of any blamer for guiding the worshippers until he travelled towards the King of Resurrection.

In the continuance of the above verse, the Sublime the Glorified God suddenly revealed His intention with another sentence for ones who have insight and He says: "*Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers,- those who establish regular prayers and regular*

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<sup>1</sup> The Holy Qur'an: Al-Ma'ida 5:54-56.

<sup>2</sup> The Holy Qur'an: Al-Ma'ida 5:54-56.

*charity, and they bow down humbly (in worship)."*<sup>1</sup>

Here God first mentions the leadership of the Sublime the Glorified God which covers all of the creatures. Then, it mentions the leadership of God's Prophet (MGB) which has that same attribute of Divine Leadership. Then, it makes note of the leadership of the one who gave charity while bowing down in prayer with that same clear evidence after the leadership of God and His Prophet (MGB). Then how could those who seek the truth quarrel over this issue after this kind of enlightenment by the strong verses of the speaking Qur'an. Another characteristic that the Sublime the Glorified God mentions in continuation of the verse is as follows: "As to those who turn (for friendship) to God!, His Messenger, and the (fellowship of) believers,- it is the fellowship of Allah that must certainly triumph."<sup>2</sup> This verse mentions characteristics like "certainly triumph" and the perfect proof of God. And this attribute is especial to the one who is Immaculate in all of his deeds. And it has not been claimed about any of the others who challenged our Master Ali (MGB) regarding the Caliphate as necessarily being immaculate in ranks and posts. Thus, these verses state that the intention of the leadership in which has been mentioned is uniquely the Divine Leadership of Master Ali (MGB).

فكانت هذه الايات بما اشتملت عليه من الصفات، نصا من الله جل جلاله صريحا على مولانا على بن ابي طالب عليه السلام بالولاية من رب العالمين وعن سيد المرسلين وانه أمير المؤمنين . فمن الصفات فيها قوله جل جلاله :

﴿ من یرتد منکم عن دینہ فسوف یأتی اللہ بقوم یحبہم ویحبونہ ﴾

وقد شهد من روى هذه الايات من المخالف والمؤلف ان النبي صلى الله عليه وآله قال لمولانا على عليه السلام لم انهزم المسلمون في خيبر: لأعطين الراية غدا رجلا يحب الله ورسوله ويحبه الله ورسوله، كرارا غير فرار، لا يرجع حتى يفتح الله عليه ، وقال النبي عليه السلام في حديث الطائر: اللهم انتنى بأحب خلقك اليك يأكل معي من هذا الطائر.

فكان مولانا على سلام الله عليه هو المشهود له بهذه المحبة الباهرة والصفة الظاهرة .

ومن الصفات قوله جل جلاله : ﴿ اذلة على المؤمنين اعزة على الكافرين ﴾ . ولم يجمع هاتان

<sup>1</sup> The Holy Qur'an: Al-Maida 5:55.

<sup>2</sup> The Holy Qur'an: Al-Maida 5:56.

الصفات المتضادان في احد من القرابة والصحابة الا في مولانا على صلوات الله عليه، فانه عليه السلام كان في حال التفرغ من الحروب على الصفات المكملة من الذل لعلام الغيوب وحسن صحابة المؤمنين والرحمة للضعفاء والمساكين، وكان في حال الحرب على ما هو معلوم من الشدة على الكافرين، والاقدام على كل هول في ملاقات الابطال والظالمين، حتى ان من يراه في حال احتمال احوال الجهاد يكاد ان يقول: هذا الذي رأيناه من قبل من اذل العباد والزهاد .

ومن الصفات قوله جل جلاله: ﴿ يجاهدون في سبيل الله ولا يخافون لومة لائم ﴾ . وما عرفنا ابدا ان احدا من القرابة الذي نازعوه في امامته ورياسته، الا وكان له في الامور العظام موقف اقدم وموقف احجام الا مولانا على صلوات الله عليه، فانه كان على صفة واحدة في الاقدام عند العظام، لا يخاف لومة لائم منذ بعث النبي صلوات الله عليه الى العباد والى حين انتقل مولانا على عليه السلام الى سلطان المعاد.

بالاية التي بعدها بغير فصل بلفظ خاص كشف فيه مراده جل جلاله لأهل البصائر والمعالم، فقال:

﴿ انما وليكم الله ورسوله والذين آمنوا الذين يقيمون الصلاة ويؤتون الزكاة وهم راكعون ﴾<sup>1</sup>.

فبدء بولاية الله جل جلاله التي هي شاملة على جميع الخلائق، ثم بولاية رسوله صلوات الله عليه على ذلك الوصف السابق، ثم بولاية الذي تصدق بخاتمه وهو راعع، على الوصف الواضح اللاحق، فكيف يحسن المكابرة بعد هذا الكشف لأهل الحقائق بمحكم القرآن الناطق . ومن الصفات قوله جل جلاله: ﴿ ومن يتول الله ورسوله والذين آمنوا فان حزب الله هم الغالبون ﴾ . وهذا اطلاق لهؤلاء الموصوفين بالغلبة العامة والحجة التامة، وهي صفة من يكون معصوما في المسالك والمذاهب، ولم يدع عصمة واجبة لأحد نازع مولانا على عليه السلام في شئ من المراتب والمناصب، فكانت هذه الايات دالة على ان مولانا عليا صلوات الله عليه المراد بها فيما تضمنته من الولايات .

## Section 9 On the Verse Regarding Ali (MGB)

In this part, we point out and mention the words of some of the opposers who have reported that the following verse was revealed regarding the Commander of the Faithful Ali (MGB), "Your (real) friends are (no less than) Allah, His

<sup>1</sup> : المائدة ٥٥

*Messenger, and the (fellowship of) believers,- those who establish regular prayers and regular charity, and they bow down humbly (in worship)."*<sup>1</sup>

In the book **At-Taraif**, we have mentioned the names of some of the ones who oppose us but have quoted the descending of this verse about Ali (MGB).

For this reason, here we just mention the names of some of them whom I remember briefly.

One of the opposers of the Shiah's who has reported that this verse has been revealed about Ali (MGB) is the author of the book **Al-Jam' Bayna as-Sahab al-Sittih** who has quoted it in the third part – which is the last part of this book.

Also Al-Sa'labi narrated the following in his book of the interpretation of the Qur'an on the authority of Al-Sadi and Abat ibn Abi Hakim, A similar narration has been reported by Ababat ibn al-Rub'ee, Ibn Abbas and Abizar. A similar narration has been reported by Al-Shafe'ee ibn Al-Maqazily in five ways. A similar narration has been reported by Ali ibn Abis and Abdullah ibn A'ta. Al-Zumukhshari in Kitab al-Kishaf narrated the following in interpretation of the Qur'an. All the members of the Household of the Prophet (MGB) whom the Prophet has clearly described by saying, "They shall not separate until they meet at the Pond!" unanimously agree that this verse has been revealed regarding our Master – the Commander of the Faithful Ali (MGB). Also the trustworthy Shia's unanimously agree upon this.

### فصل ( ٩ ) فيما نذكره من الاشارة الى بعض من روى ان هذه الاية :

﴿ انما وليكم الله ورسوله والذين آمنوا ﴾<sup>٢</sup> نزلت في مولانا أمير المؤمنين علي بن أبي طالب عليه السلام من طرق اهل الخلاف اعلم اننا ذكرنا في كتاب الطرائف بعض من روى هذا من طرق المخالف، وانا أذكر في هذا المكان من يحضرنى اسماؤهم منهم لئلا يطول الكلام بذكر اخبارهم على التفصيل والبيان : فممن روى ذلك من اهل الخلاف مصنف كتاب الجمع بين الصحاح الستة، من الجزء الثالث من اجزاء الثلاثة، ورواه الثعلبي في كتابه في تفسير القرآن عن السدى وعبته بن أبي

<sup>1</sup> The Holy Qur'an: Al-Maida 5:55.

<sup>2</sup> المائدة : ٥٥

حكيم، ورواه ايضا عن عباة بن الربيعي وعن ابن عباس وعن أبي ذر، ورواه ايضا الشافعي ابن المغازلي من خمس طرق، ورواه ايضا على بن عابس وعبد الله بن عطاء، ورواه الزمخشري في كتاب الكشاف في تفسير القرآن، واجمع اهل البيت الذين وصفهم النبي صلوات الله عليه وآله انهم لا يفارقون كتابه حتى يردوا عليه الحوض ان هذه الاية نزلت في مولانا أمير المؤمنين صلوات الله عليه واطبق على ذلك الشيعة الذين تثبت الحجة بما اطبقوا عليه.

## Section 10 On Other Deeds for This Great Day

The following is narrated based on documents on the authority of some scholars and brethren including my grandfather Abu Ja'far al-Tusi in *Al-Misbah* regarding the twenty-fourth of Zil-Hajjih. The Commander of the Faithful (MGB) gave his ring in charity on this day while he (MGB) was praying. It has been narrated on the authority of As-Sadiq (MGB) that whoever says two units half an hour before sunset on this day, thanks God and in each unit recites the Opening Chapter once and recites "*Say: He is Allah, the One and Only*" ten times and recite the following, "*Allah. There is no God but He,-the Living, the Self-Subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory). Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things. Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the evil ones: from light they will lead them forth into the depths of darkness. They will be companions of the fire, to dwell therein (For ever).*"<sup>1</sup> ten times and recites "*We have indeed revealed this (Message) in the Night of Destiny:*"<sup>2</sup> ten times this would equal to one-hundred thousand times of Hajj and Umrah pilgrimages near God and none of the needs of this world and the Hereafter that He asks God the Honorable the Exalted to fulfill would be left unfulfilled as God wills. This is exactly the same as the prayer we narrated for

<sup>1</sup> The Holy Qur'an: Baqara 2:255-257.

<sup>2</sup> The Holy Qur'an: Al-Qadr 97:1.

the Day of Ghadir.

Once you do what was said, know that you may do more following Ali (MGB) whom you trust and let this be a day to give charity to those who deserve it. You should hasten and do that at this time when giving charity is the key to reach your aspirations. Thus, through giving charity you may reach such prosperity from the Benevolence of God the Exalted that you have never imagined. The times for the acceptance of deeds are amongst the secrets of God the Honorable the Exalted but the text of the Qur'an and the sayings of the Prophet (MGB) indicate that indeed this is the day on which abundant blessings are given in return for a little charity. However, your intention should be solely worship of God the Exalted in so doing since it is not proper to worship God for the reward of the deeds.

### فصل ( ١٠ ) فيما نذكره من عمل زائد في هذا اليوم العظيم الشأن

روينا ذلك عن جماعة من الاعيان والاخوان، احدهم جدى أبو جعفر الطوسى فيما يذكره في المصباح في اليوم الرابع والعشرين من ذى الحجة، فقال ماهذا لفظه : في هذا اليوم تصدق أمير المؤمنين صلوات الله عليه بخاتمه وهو راعع للصلاة فيه، روى عن الصادق عليه السلام انه قال: من صلى في هذا اليوم ركعتين قبل الزوال بنصف ساعة، شكرا لله على ما من به عليه وخصه به، يقرأ في كل ركعة ام الكتاب مرة واحدة، وعشر مرات ( قل هو الله )، وعشر مرات آية الكرسي الى قوله تعالى : ﴿ هم فيها خالدون ﴾، وعشر مرات ( انا انزلناه في ليلة القدر )، عدلت عند الله مائة ألف حجة ومائة ألف عمرة ولم يسأل الله عزوجل حاجة من حوائج الدنيا والاخرة الا قضاها له، كائنة ما كانت انشاء الله، وهذه الصلاة بعينها رويناها في يوم الغدير.

أقول : فإذا عملت ما أشرنا إليه فاعلم، ان من العمل الزائد الذى يعتمد عليه، ان تجعل هذا اليوم محلا لبذل الصدقات على اهل الضرورات، اقتداء بمن يعتدى به صلوات الله عليه، ومبادرة، واغتناما لهذا الموسم الذى كانت الصدقة فيه مفتاحا لما لم تبلغ الامال إليه، فعسى يأتيك من فضل الله جل جلاله عند صدقاتك ما لم يبلغ املك إليه من سعادتك . فان لأوقات القبول اسراراً لله جل جلاله ما تعرف

<sup>1</sup> The Holy Qur'an: Al-Ikhlās 112:1.



نص القرآن العظيم والرسول الكريم ان هذا اليوم فيه كان بذل العطاء الجزيل بالتصديق بالقليل، ولتكن نيتك مجردة العبادة لله جل جلاله هذه الحال، لأنه جل جلاله أهل أن يعبد بما يريد من صواب الأعمال .

## Section 11 On Honoring Various Times Based on How God Honors Them

Those who are knowledgeable honor various times based on how God honors those times through His Bestowals to His Grand Friends and other Muslims. Thus, now that on this day God has clearly appointed those who are to come after the Prophet (MGB) and has indicated the honor of this day. Therefore, anyone who is aware of this should praise God for the pleasure He has bestowed, the dangers He has fended off, the shadows of ignorance which He has removed on this day with His Guidance, and the path towards lasting blessings that He has clearly shown us.

فصل ( ١١ ) فيما نذكره من زيادة تنبيه على تعظيم كل وقت عند العارفين بقدر ما تفضل الله جل جلاله على أوليائه المعظمين وعلى المسلمين

وإذا كان الله جل جلاله قد جعله للنص على من يقوم مقام صاحب الرسالة، فقد بالغ جل جلاله في تعظيمه بما دل عليه من الجلالة، فليكن العارف بهذا المقدار مشغولاً بحمد الله جل جلاله، على ما وهب من المسار ودفع من الأخطار، وعلى قدر ما اضاء بهذا اليوم من ظلمات الجهالات، بما أنا فيه من الدلالات، وعلى قدر ما اوضح فيه من السبيل الى النعيم المقيم الجليل.

Regarding deeds with which we should end this day, note that we have previously reported how to end such times. Thus, you should engage in doing the same deeds that were reported before and perform deeds that help you attain God's pleasure. However, we shall mention once more how to end the Invocation Day and the day on which God the Exalted has clearly appointed our Master Ali (MGB) as a Caliph.

It is best that you consider all that you have done on this day as obedience to God the Exalted, and for the sake of His Pleasure in recognition of God and the great personalities that have favored you since your deeds - no matter how great your deeds may be - cannot fulfill God's rights and the rights of these Pure

Divine Leaders incumbent upon you. You should recognize that your deeds are only a copy of their deeds and are counted as their nobilities and they are the ones who opened up the doors to these deeds to you and guided you towards the proper deeds. It is best for you to collect your acts of worship together and present them to the people whom God the Exalted has let be the means of your life and salvation. You should use them to attract God's attention to yourself, and entrust your deeds to them so that they may correct any of your deeds that may be insufficient and make profitable any of your deeds that may cause harm. And then forward them to God after having accepted them themselves and include them amongst their own deeds which God would accept and let them attain their aspirations.

أقول : واما يختم به آخر هذا اليوم الراجح من العمل الصالح : فاعلم اننا قد قدمناه في عدة مقامات ما يختم به ساعات تلك الاوقات، فان ظفرت بشئ مما قدمناه فاعمل في ذلك بما يقربك الى الله جل جلاله والظفر برضاه، ونذكر هاهنا ان تكون خاتمة نهار يوم الابتهاال ويوم نص الله جل جلاله على مولانا على عليه السلام بصريح مقال بعدما ذكرناه من الاعمال.

من ان تنظر الى جميعها عملت فيه، من طاعة الله جل جلاله ومراضيه، بعين الاعتراف لله جل جلاله ولأهل تلك المقامات الكاملة بالمنة العظيمة الفاضلة، فان اعمالك، وان كثرت في المقدار، فانها لا تقوم بحق الله جل جلاله وحقوق القوم الاطهار، بل هي من مكاسبهم ومعدودة من مناقبهم، إذ كانوا الفاتحين لأبوابها والهادين الى صوابها . وان تجمع بلسان الحال اطراف عباداتك وتضمها بين يدي الذين جعلهم الله جل جلاله من اسباب حياتك وابواب نجاتك، وتتوجه إليهم بالله جل جلاله، وبكل من بعز عليهم، وتتوجه الى الله جل جلاله بهم في ان يأذن لهم في تسليم اعمالك إليهم ليصلحوا منها ماكان قاصرا ويربحوا فيها ماكان خاسرا، ويعوضوها بيد قبولهم، ويدخلوها في سعة قبول الله جل جلاله لأعمالهم وبلوغ آمالهم.

## **Chapter 6 Deeds for the Twenty-Fifth Day and Night of Zil-Hajjih**

**This chapter consists of several sections.**

### **Section 1 On the Charitable Deeds of Our Masters Ali and Fatimah on this Night to the Indigent, the Orphans, and the Captives**

The following is narrated through various means including what my grandfather Abu Ja'far al-Tusi narrated in Kitab al-Misbah.

The Commander of the Faithful Ali (MGB) and Fatimah (MGB) gave charity on the twenty-fifth night of Zil-Hajjih and the verse of the Qur'an "*We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks*"<sup>1</sup> was revealed. When Al-Hassan and Al-Hussein got ill, Ali (MGB) went to see their grandfather Muhammad - God's Prophet (MGB) when Abu Bakr, Umar and other Arabs were there. The Prophet (MGB) told him, "O' Abal Hassan! Why don't you make a bet with God for your children. Once you make a bet, you must honor it." Then Ali (MGB) replied, "O.K. I make a bet for their healing and shall fast for three days to thank God the Honorable the Exalted." Fatimah and her maid Fuzza said the same thing. Then the two young children got well but the household of the Prophet had very little. Then Ali (MGB) went to Shamoon ibn Haria al-Khaybary and borrowed some barley from him.

It has been narrated through several documents that the charitable acts of our Masters Ali and Fatimah (MGB) for the needy, the orphans and the captives occurred on three nights the first of which may have been on the twenty-fifth night of Zil-Hajjih. The following is one such narration. Ali (MGB) went to his Jewish neighbor Shamoon ibn Haraih and agreed to treat some sheep's skin for him in return for barley. Then he informed Fatimah about this deal and she obeyed and agreed. When he received the barley, he took it to Fatimah. Then Fatimah got up, ground it and made five loafs of bread with it – one for each. Then Ali (MGB) and the Prophet (MGB) said their evening prayers and went home. And as soon as she put the food in front of him, an indigent stopped at their door and said, "Peace be on you, O' Household of Muhammad! I am a

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<sup>1</sup> The Holy Qur'an: Al-Insan 76:9.

poor man from the many poor Muslims. Please feed me so that God may feed you from the tablespread of Paradise!” Then Ali (MGB) heard him and ordered that it be given to him. And it was given to the poor man. Then they spent the day and the night without eating anything but some clean water. On the second day, Fatimah (MGB) got up and grounded the second portion and made five loafs of bread with it – one for each. Then Ali (MGB) and the Prophet (MGB) said their evening prayers and went home. And as soon as he put the food in front of him, an orphan stopped at their door and said, "Peace be on you, O' Household of Muhammad! I am an orphan from the children of the immigrants. My father was martyred on the day of Al-Aqaba. Please feed me so that God may feed you from the tablespread of Paradise! Then Ali (MGB) heard him and ordered that it be given to him. And it was given to the poor man. Then they spent two days and two nights without eating anything but some clean water. On the third day, Fatimah (MGB) got up and took the third portion and made five loafs of bread with it – one for each. Then Ali (MGB) and the Prophet (MGB) said their evening prayers and went home. And as soon as he put the food in front of him, a captive stopped at their door and said, “Peace be on you, O' Household of Muhammad! You captivate us but do not feed us!” Then Ali (MGB) heard him and ordered that it be given to him. And the food was given to the poor man. Then they spent three days and three nights without eating anything but some clean water. On the fourth day they had fulfilled their vow. Ali (MGB) took Al-Hassan’s hand in his right hand and Al-Hussein’s hand in his left hand and went to see God’s Prophet (MGB) while they were shaking like a chicken from extreme hunger. When the Prophet (MGB) saw them, he (MGB) asked, “O' Abal-Hassan! What is wrong with you?” Then they all rushed to Fatimah's house. Once they reached there, she was in her prayer niche, her stomach stuck to her back from extreme hunger and her eyes had caved in. When the Prophet (MGB) saw her, he (MGB) said, “O' God! Please save her. The Household of Muhammad are perishing due to extreme hunger!” Then Gabriel (MGB) descended to Muhammad (MG) and said, “O' Muhammad! Receive what God has revealed regarding your household.” Then Muhammad (MGB) said, “O' Gabriel! What has He revealed?” Then Gabriel (MGB) recited the following verse, *"Has there not been over Man a long period of Time, when he was nothing - (not even) mentioned? Verily We created Man from a drop of mingled sperm, in order to try him: So We gave him (the gifts), of Hearing and Sight. We showed him the Way: whether he be grateful or ungrateful (rests on his will). For the Rejecters we have prepared chains, yokes, and a blazing Fire. As to the Righteous, they shall drink of a Cup (of Wine) mixed with Kafur, - A Fountain where the Devotees of Allah do drink, making it*

*flow in unstinted abundance. They perform (their) vows, and they fear a Day whose evil flies far and wide. And they feed, for the love of Allah, the indigent, the orphan, and the captive,- (Saying), "We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks."*<sup>1</sup>

Muhammad ibn al-Gazali has added the following to what Al-Sa'labi narrated in his book known as Al-Balaqa. Food was sent down from the heavens for them and they ate it for seven days. Ahmad al-Maliki al-Kharazmy has reported a similar narration regarding their receiving heavenly food.

## الباب السادس فيما نذكره مما يتعلق بليلة خمس وعشرين من ذى الحجة ويومها وفيه فصول :

فصل ( ١ ) فيما نذكره من الرواية بصدقة مولانا علي ومولاتنا فاطمة صلوات الله عليهما في هذه الليلة على المسكين واليتيم والاسير رويانا ذلك بعدة طرق،

منها ما ذكره جدى أبو جعفر الطوسى في كتاب المصباح، فقال: ( وفى ليلة خمس وعشرين سنة - يعنى من ذى الحجة - تصدق أمير المؤمنين وفاطمة عليهما السلام، وفى اليوم الخامس والعشرين منه نزلت فيهما وفى الحسن والحسين عليهما السلام سورة هل أتى ). لما مرض الحسن والحسين فعادهما جددهما رسول الله صلى الله عليه وآله ومعه ابو بكر وعمرو وعاد هما عامة العرب، فقال: يا ابا الحسن لو نذرت على ولديك وكل نذر لا يكون له وفاء فليس بشئ، فقال على عليه السلام: ان براء ولدائى: مما بهما صمت ثلاثة ايام شكرا لله عزوجل، وقالت فاطمة وجاريتهم فضة مثل ذلك، فالبس الغلامان العافية وليس عند آل محمد قليل ولا كثير، فانطلق على عليه السلام الى شمعون بن حاريا الخيبرى فاقترض منه ثلاثة اصوع من شعير.

أقول: ورويت ببعض اسانيدى، ان صدقة مولانا على ومولاتنا فاطمة صلوات الله عليهما على المسكين واليتيم والاسير كانت في ثلاث ليال، فيمكن ان يكون اول الثلاثة ليلة خمس وعشرين من ذى الحجة. فمن الرواية في ذلك قال: فانطلق على عليه السلام الى جار له من اليهود يعالج الصوف، يقال

<sup>1</sup> The Holy Qur'an: Al-Insan 76:1-9.

له : شمعون بن حاربا، فقال له : هل لك ان تعطيني جزءة من الصوف تغزلها بنت محمد صلى الله عليه وآله بثلاثة اصوع من شعير ؟ فقال: نعم، فاعطاه فجاء بالصوف والشعير، فأخبر عليه السلام فاطمة عليها السلام بذلك، فقبلت واطاعت . قالوا : فقامت فاطمة عليها السلام فطحنته واختبزت منه خمسة اقراض، لكل واحد منهم قرص وصلى على مع النبي صلوات الله عليهما المغرب وأتى المنزل، فوضع الطعام بين يديه، إذ أتاهم مسكين فوقف بالباب فقال: السلام عليكم اهل بيت محمد مسكين من مساكين المسلمين اطعموني اطعمكم الله من موائد الجنة، فسمعه على عليه السلام فأمر باعطائه فاعطوه. فمكثوا يومهم وليلتهم لم يذوقوا شيئا الا الماء القراح، فلما كان اليوم الثاني قامت فاطمة عليها السلام الى صاع فطحنته واختبزته وصلى على مع النبي عليهما السلام، ثم أتى المنزل فوضع الطعام بين يديه، فأتاهم يتيم فوقف بالباب وقال: السلام عليكم اهل بيت محمد يتيم من أولاد المهاجرين استشهد والدى يوم العقبة، اطعموني اطعمكم الله من موائد الجنة . فسمعه على عليه السلام فأمر باعطائه فاعطوه . ومكثوا يومين وليلتين لم يذوقوا شيئا الا الماء القراح، فلما كان اليوم الثالث قامت فاطمة عليها السلام الى الصاع الثالث فطحنته وصلى على مع النبي صلى الله عليه وآله ثم أتى المنزل ثم وضع الطعام بين يديه وأتاهم أسير فوقف بالباب فقال: السلام عليكم اهل بيت محمد، تأسرونا ولا تطعمونا، فسمعه على عليه السلام فأمر باعطائه فاعطوه الطعام ومكثوا ثلاثة ايام ولياليها لم يذوقوا شيئا الا الماء القراح . فلما كان اليوم الرابع وقد وفوا نذرهم، أخذ على بيده اليمنى الحسن وبيده اليسرى الحسين، واقبل على رسول الله صلى الله عليه وآله، وهم يرتعشون كالفراخ من شدة الجوع، فلما بصر به النبي صلى الله عليه وآله قال: يا ابا الحسن ما اشد ما اراه بكم، فانطلق بنا الى منزل فاطمة. فانطلقوا إليها وهى في محرابها قد لصق بطنها من شدة الجوع وغارت عيناها، فلما رآها النبي صلى الله عليه وآله قال: واغوثاه يا الله اهل بيت محمد يموتون جوعا، فهبط جبرئيل عليه السلام على محمد صلى الله عليه وآله فقال: يا محمد خذ ما هناك الله في اهل بيتك، فقال: ما أخذ يا جبرئيل، فاقرأه عليه : ﴿هل اتى على الانسان حين من الدهر﴾ الى قوله : ﴿انما نطعمكم لوجه الله لا نريد منكم جزاء ولا شكورا﴾ الى آخر السورة.

أقول : وزاد محمد بن الغزالي على ما ذكره الثعلبي في كتابه المعروف بالبلغة : انهم عليهم السلام نزلت عليهم مائدة من السماء فأكلوا منها سبعة ايام . أقول : وروى حديث نزول المائدة عليهم ايضا

موفق، أي احمد المكي الخوارزمي.

Al-Zumukhshari has reported a narration regarding the revelation of Chapter al-Ma'eda in Kitab al-Kishaf on the authority of the Prophet (MGB), "The Prophet (MGB) became hungry at the time of famine. Fatimah (MGB) gave all they had to eat on a tray with two loafs of bread and some meat that they had to the Prophet (MGB). Then the Prophet (MGB) returned the empty tray to Fatimah (MGB). However, when she (MGB) took off the cover she noticed that it is filled with bread and meat. She was amazed but recognized that it is sent to them from God. The Prophet (MGB) asked her, "Where did this food come from?" She (MGB) replied, "They are from God who gives without measure." Then the Prophet (MGB) said, "Praise be to God who set you similar to the master of the ladies of the Children of Israel<sup>1</sup>." Then the Prophet (MGB) called in Ali ibn Abi Talib, Al-Hassan, Al-Hussein and all the other members of the family. They all ate from that food until they got full, but the food remained intact. Then Fatimah (MGB) distributed the food among her neighbors. Even Ali ibn Ahmad al-Vahedy al-Neishaboori who was opposed to the members of Household of the Prophet (MGB) has reported the narration about the revelation of the verse "Hal-Ata" in his book Asbab al-Nozool.

أقول: وذكر حديث نزول المائدة الزمخشري في كتاب الكشاف ولكنه لم يذكر نزولها في الوقت الذي ذكرناه، فقال ما هذا لفظه: وعن النبي صلى الله عليه وآله انه جاع في زمن قحط، فاهدت له فاطمة عليها السلام رغيفين وبضعة لحم، اثرته بها، فرجع بها إليها فقال: هلمى يا بنية وكشفت عن الطبق، فإذا هو مملو خبزاً ولحماً، فبهتت وعلمت انها نزلت من عند الله، فقال لها صلوات الله عليه: أنى لك هذا؟ قال: هو من عند الله يرزق من يشاء بغير حساب، فقال عليه السلام: الحمد لله الذى جعلك شبيهة سيدة نساء بنى اسرائيل، ثم جمع رسول الله صلى الله عليه وآله على بن أبى طالب والحسن والحسين وجميع اهل بيته حتى شبعوا وبقى الطعام كما هو وأوسعت فاطمة على جيرانها.

أقول: وروى حديث نزول هذه الايات من هل أتى في مدح مولانا على وفاطمة والحسن والحسين، على بن احمد الواحدى النيشابوري المخالف لأهل البيت في كتاب اسباب النزول.

<sup>1</sup> Mary (MGB)

## Section 2 On Acts of Worshipping the Lord of the Worlds on the Twenty-Fifth Night

Beware that all acts of worship that are done for the sake of God the Honorable the Exalted on such occasions reach God who is aware of what is best for the creatures and what would benefit them the most in this world and the Hereafter. Thus now we learned that giving such a small amount of charity by our Masters Ali and Fatimah on this night elevated them to such a high rank that they were praised in the Glorious Qur'an and were bestowed many blessings. Also note that they are examples for all who want to follow them and get guided by their illuminations. Thus, we learn from their acts that giving charity to the poor, the captives and the orphans, and giving them more priority than ourselves and our relatives is one of the best acts of worship on this night. This could help make our deeds in line with that of those who self-sacrifice and in line with the Immaculate ones. Thus, man can breath the fresh air of God's Mercy who is the Possessor of all Benevolence and Kindness, and enter the domain of Illuminance and Divine Secrets which God opens up on such nights.

### فصل ( ٢ ) فيما نذكره من العبادات لرب العالمين في ليلة خمس وعشرين

اعلم ان اوقات العبادات والمراد منها لله جل جلاله في تلك الأوقات مرجعه الى العالم بمصالح العباد، وما يكون أنفع لهم في الدنيا والمعاد، لما عرفنا ان صدقة مولانا على ومولاتنا فاطمة صلوات الله عليهما في هذه الليلة بالمقدار اليسير بلغ بهم الى المقام الكبير والثناء عليهم بلفظ الكتاب المجيد وما وهب لهم من المزيد، وكانوا قدوة لمن اقتدى بأثارهم واهتدى بأنوارهم . اقتضى ذلك بلسان الحال ان يكون في هذه الليلة من جملة ثواب الاعمال التصدق على الفقراء والاسراء والايام والمساكين والايثار على النفس والاقربين، موافقة لأهل الايثار، ومتابعة للاطهار، وترضا لنفحات مالك المرحم والمكارم والمبار، ودخول فيما فتحه الله جل جلاله في تلك الليلة من الانوار والاسرار.



### Section 3 Deeds for the Twenty-Fifth Day of Zil-Hajjih

Know that this is a highly honored day which has been glorified in the Holy Qur'an by the Exalted the Honorable God. It is the best day to get close to God the Honorable the Exalted by performing the gratitude prayers regarding what He has granted to the people of remembrance and the masters of the affairs. One cannot say enough about it. The following is reported by the chain of documents on the authority of our Sheikh al-Mufid Muhammad ibn al-Nu'man - may God the Honorable the Exalted increase his reward in Paradise - as reported in Hada'iq al-Riaz va Zuhral Murtaz regarding the month of Zil-Hajjih.

On its twenty-fifth day the Chapter *Hal Ata* was revealed regarding the Commander of the Faithful Ali, Fatimah, Al-Hassan and Al-Hussein (MGB). It is recommendable to fast on that day due to what the Sublime God revealed regarding the nobility of His Chosen one and the Itrat (Household) of His Prophet and the Proof over His creatures. This was said here to honor it and perform the relevant deeds as were previously reported regarding great days such as the day of Arafa.

On the twenty-sixth day of Zil-Hajjih one of the enemies of the Household of the Prophet was killed. And on its twenty-seventh day Marwan was killed and the Bani (Clan) Ummayad's rule was totally terminated. Thus this is a day to behappy, to fast, express thanks by praying and by giving charity in the sight of He who sees all and bestows everything whose description has been given earlier in other narrations.

### فصل ( ٣ ) فيما نذكره مما يعمل يوم خامس من ذى الحجة

اعلم ان هذا يوم عظيم الشأن اثنى الله جل جلاله على خاصته ببيان لفظ مقدس القرآن، فهو يوم يحسن ان يقرب فيه الى الله جل جلاله بصلوات الشكر، على ما وهب لأهل الذكر وولاية الأمر، ويبالغ العبد فيه الحق الاعتراف والانعام والاسعاف . روينا باسنادنا الى شيخنا المفيد محمد بن محمد بن النعمان ضاعف الله جل جلاله له تحف الرضوان، فيما ذكره في كتاب حدائق الرياض وزهرة المرتاض وزهرة المرتاض عند ذكر شهر ذى الحجة فقال ماهذا لفظه : وفي يوم الخامس والعشرين منه نزلت في أمير

المؤمنين وفاطمة والحسن والحسين عليهما السلام سورة هل أتى، ويستحب صيامه على ما أظهره الله تعالى ذكره من فضل صفوته وعترة رسوله حجته على خلقه.

أقول : واما صحبة هذا اليوم بحفظ حرمة والعمل في خاتمه، فقد قدمنا في الايام المعظمت ما يغنى عن تكراره لمن عرفه.

أقول : وفي السادس والعشرين من ذى الحجة قتل عدو لأهل بيت النبوة عليهم السلام، وفي اليوم السابع والعشرين منه كان قتل مروان وزوال دولة بنى امية بالكلية، فهذا يقتضى ان يكونا يومى سرور وصوم وصلاة شكر وصدقات عند ذوى البصائر والابصار والعنابات، وهو المذكور وصفة في غير هذه الروايات.

## **Chapter 7 Deeds for the Twenty-Ninth Day of Zil-Hajjih**

The following is narrated based on documents on the authority of our Sheikh al-Mufid – may God be pleased with him - from Hada'iq al-Riaz regarding the twenty-ninth day of Zil-Hajjih. It is recommended to fast on that day to thank God the Sublime for the death of His enemies and the enemies of His Prophet (MGB) on that day.

On this day as mentioned by Al-Mufid - may God have mercy on him - you should be happy, do things to please God the Exalted, thank God the Glorified the Praised for His Kindness, and recognition of the blessing of the destruction of His enemy that was mentioned as it was a great enemy. And what one does in return should be great and thanking God should be considerable.

It is best to recognize the Exalted God's Favor and His Perfect Characteristics at the end of this day. This requires that your animosity towards God's enemies be for the sake of God and His Prophet (MGB), and as much as their animosity against God and His Prophet (MGB). Your animosity against them should not be for ephemeral worldly goals or other vague purposes. When this day ends, end it with the deeds that were reported earlier for happy days.

## الباب السابع فيما نذكره مما يتعلق باليوم التاسع والعشرين من

### ذى الحجة

#### وما يستحب فيه لأهل الظفر بصواب المحجة

روينا ذلك باسنادنا الى شيخنا المفيد رضوان الله جل جلاله عليه من كتاب حدائق الرياض المشار إليه عند ذكر اليوم التاسع والعشرين من ذى الحجة فقال ما هذا لفظه : ويستجيب صيامه شكرا لله تعالى لتفريجه عن اوليائه بموت عدوه وعدو رسوله.

أقول : وإذا كان هذا اليوم كما اشار إليه المفيد رحمه الله، فينبغي ان يكون السرور فيه والعمل لله جل جلاله بمراضيه، والشكر له سبحانه والثناء على بره، على قدر نعمة هلاك عدوه الذى اشار الى ذكره، فان كان عدوا عظيما، فليكن ما يفعله العبد في مقابلته عظيما جليلا، ويكون الشكر لله جل جلاله جسيما جميلا.

أقول : وما اصحبه هذا اليوم بما يليق به من الاعتراف لله جل جلاله بمنته وكمال الأوصاف عند خاتمه، فهو ان يكون عدواتك لمن عاد الله جل جلاله لأجله ولمن عادى رسوله صلوات الله عليه، على قدر ما وضع من محلة، ولمن عدواتك لدنيا فانية ولا لاغراض واهية، وإذا كان آخر نهار اليوم المذكور فاختمه بالاداب التى قدمناها في ايام السرور.

## Chapter 8 Deeds for the Last Day of Zil-Hajjih

Say two units of prayers by reciting the Opening Chapter plus "*Say: He is Allah, the One and Only*"<sup>1</sup> ten times, plus Ayat ul-Kursi ten times. Then say the following supplications, "O' my God! I ask You forgiveness for that which I have done in this year, that which You admonished me against, and did not please You: That I forgot, but You did not and asked me to repent for being bold enough to defy you. O' my God! I ask You for forgiveness. So please forgive me. Please accept the deeds which I performed to bring me closer to You. Please do not cut off my hopes from You. O' the All-Generous!"

Once you do this Satan would say, "Woe be upon me! With these words he ruined all my efforts for this year. I bear witness that he finished the previous year with a good ending."

I found the following after the prayers for this day in some books, " O' my God! Please accept by Your Nobility and Extensive Mercy what I did during this year that were good deeds and You promised to reward me for them. Please do not fail my supplications. O' my God! For all the deeds that I did in this year that You admonished against but I defied You, I Ask You for the sake of all this to Forgive me. O' the All-Forgiving!"

This narration indicates that Muharram is the beginning of the year. Thus the book is finished with the help of God.

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<sup>1</sup> The Holy Qur'an: Al-Ikhlās 112:1.

## الباب الثامن فيما نذكره من عمل آخريوم ذى الحجة

يصلى ركعتين بفاتحة الكتاب، وعشر دفعات سورة (قل هو الله احد) وعشر دفعات آية الكرسي، ثم تدعوا وتقول: اللهم ما عملت في هذه السنة من عمل، نهيتني عنه ولم ترضه، ونسيته ولم تنسه، ودعوتني الى التوبة بعد اجترائي عليك، اللهم فانى استغفرك منه فاغفر لي، وما عملت من عمل يقربني اليك فاقبله منى، ولا تقطع رجائي منك يا كريم. قال: فإذا قلت هذا قال الشيطان: يا ويله ما تعبت فيه هذه السنة هدمه اجمع بهذه الكلمات وشهدت له السنة له السنة الماضية انه قد ختمها بخير. أقول: ووجدت في بعض الكتب لفظ آخر بعد الصلاة في هذا اليوم وهوان يقول: اللهم ما عملت في هذه السنة من عمل صالح ووعدتني ان تعطيني عليه الثواب، فتقبله منى بفضلك وسعة رحمتك، ولا تقطع رجائي، ولا تخيب دعائي، اللهم وما عملت في هذه السنة مما نهيتني عنه، وتجرات عليه، فانى استغفرك لذلك كله فاغفر لى يا غفور.

وهذه الرواية دلت على ان اول السنة المحرم، تم الكتاب بعونه تعالى