

Chapter 3 On the Nobility of Zil-Hajjih

In this chapter, the especial virtues of the month of Zil-Hajjih and the Divine Fixed Times which are prepared for those who seek the Right Path are reported. It consists of several sections.

Section 1 On Trying to See the Crescent Moon

It is best to try to see the crescent moon for this month and to recite prayers and supplications that I have presented here since this month has especial virtues that include those of the first ten days that should not be neglected, those of the Al-Azha Festival, those of the Invocation Day, and those of other times of this month that will be described in detail. Thus, trying to see the crescent moon for this month and seeing it are important for the knowledgeable people. However, I have not found any especial supplications for it. For this reason, I have said my own supplications for this month with the guidance of the Honorable the Exalted God as follows.

“O’ my God! This is the crescent moon of the month which You have exalted. You honored it, declared it, raised it, praised its first ten days, and established ceremonies during it with prosperity for the worshippers. You unveiled the Trusteeship to the nation and removed the sorrows during what happened in Al-Ghadir in the eighth year. The Almighty God made His Secret public and perfected the religion. You said, *“This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion.”*¹ You also made this month especial with the Invocation Day on which You clearly showed the true faith to the atheists and bestowed a noble rank on those who prepared for it. You also placed other goods and secrets in it that shall be explained with clear narrations and sound reasons. You also established it as a month in preparation for the next month being the month of trial. You started with Kindness and Favors after we encounter the contentment with manifold calamities that occurred in fighting the enemies. O’ my God! You honored us with the knowledge of these blessings and invited us to the

¹ The Holy Qur’an Al-Maida 5:3.

party in which these tables are spread. Please purify us such that we may deserve to be in the company of the pure ones and receive the favor of Your Glad Tidings. Please bestow on us what even the eloquent speakers are unable to express. The benefits of Your Mercy and Tablespread are free of impurities, protected from danger of sins, and is in line with bestowing before asking. Please start with those who first open the gates of prosperity and salvation, and let the people we care for be partners with us in this. Please unite our hearts in what is good with Your Mercy! O' the Most Compassionate, Most Merciful.”

الباب الثالث فيما يختص بفوائد من شهر ذى الحجة وموائد

للسالكين صوب الحجة وفيه فصول:

فصل (١) فيما نذكره من الاهتمام بمشاهدة هلاله،

وما نشئنه من دعاء ذلك وابتهاله لان فيه الفضل الذي يختص بالعشر الأول منه، وما يختص بالحج الذي لا ينبغي الغفول عنه، وما يختص بيوم الغدير، وما يختص بيوم المباهلة العظيم الكبير، وما سوف نشرحه في أوقاته، فتتظر هلاله من لوازم العارف ومهماته، ولم أجد له دعاء يختص بالنظر إليه، فأنشأنا لذلك ما دلنا الله عزوجل جلاله عليه، فنقول :

اللهم ان هذا هلال عظمت شهره، وشرفت قدره، وأعلنت ذكره، وأعليت أمره، ومدحت عشره، وجعلت فيه تأدية المناسك، وسعادة العابد والناسك . وكملت فيه كشف الولاية المهمة على الامة وزوال الغمة، بما جرى في الغدير ثامن عشره، وإظهار الله جل جلاله لسره حتى صار للدين كمالا وتاماما، وللإسلام عقدا ونظاما، فقلت جل جلالك: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا﴾^١ وخصصت هذا الشهر بيوم المباهلة، الذي أظهرت حجة الإيمان على الكفر إظهارا مبينا، ووهبت للذين باهلت بهم مقاما مكيئا . وأودعت في هذا الشهر من الأسرار والمبار ما يأتي ذكر بعضه بصحيح الأخبار وصریح الاعتبار، وجعلته تسلية عما يأتي بعده من شهر الامتحان، فبدأت بالإحسان والامتنان قبل التشريف بالرضا بالبلوى الزائدة في جهاد أهل العدوان . اللهم فكما عرفتنا بشرف هذه العوائد ودعوتنا

١ . 3 : المائدة

إلى الضيافة إلى مقدس تلك الموائد، فطهرنا تطهيرا نصلح به لموافقة أهل الطهارة ومرافقة فضل البشارة . وهب لنا فيه ما يعجز منه منطق أهل العبارة، وليكون فوائده رحمتك وموائده ضافتك صافية من الاكدار، ومصونة عن خطر الاضرار، ومناسبة لابتدائك بالنوال قبل السؤال . وابدأ في ذلك بمن يستفتح بالبداية أبواب الفلاح والنجاح، وأشرك معنا من يعيننا أمره، واجمع قلوبنا على الصلاح، برحمتك يا ارحم الراحمين.

Section 2 On How to Start the Month of Zil-Hajjih

We mentioned and will mention some points about the greatness of this month and its deeds that indicate the necessity of exalting its arrival. We mentioned some important issues that are like savings for this month when discussing the deeds of the months of Rajab, Sha'wwal and Zil-Qa'dih. We additionally mention the following points here:

You enter this month and sit at the table with a decent group and benefit from the court of God who is informed of your secrets. Then, cleanse yourself from physical and spiritual filth. Examine your body parts for filth before entering the mosques and places of worship and remove any impurities from your heart that you may become aware of since they form a veil between you and your Lord. And after you have washed your body parts from filth and cleansed your soul, you may engage in good deeds so that you may go to their presence and step with tranquility and purity of heart and stand with humbleness and request your safeness and well-being. Try to serve them in fulfilling their requests because in this way you will gain prosperity, help and other things that you may never gain on your own. At this time, remember me when you attain that great rank, so that they may ask about my state.

فصل (٢) فيما نذكره في كيفية الدخول في شهر ذي الحجة

قد ذكرنا ونذكر من جلاله هذا الشهر وإقباله وقبوله ما ينبه على تعظيم دخوله، وقد قدمنا في شهر رجب وشوال وذو القعدة ما هو كالذخيرة والعدة، ونزيد هاهنا بأن نقول : انك تدخل في هذا الشهر إلى موائد قوم أطهار وفوائد ديوان مطلع على الأسرار، فبطهر من دنس المعائب ونجس المعاقبات، وتفقد جوارحك من الأقدار قبل التهجم على مساجد الأبرار، واغسل ما عسك تجده من وسخ في قلبك وحجاب دينك المفرق بينك وبين ربك . فإذا تطهرت الجوارح من القبايح وخلعت ثياب الفضائح

فالبس ثوبا من العمل الصالح مناسباً لثياب من تدخل إليهم وتحضر بين يديهم، وقدم قدم السكينة والوقار ومد يد المسألة والاعتبار، وقف موقف الذلة والانكسار، واجلس مجلس السلامة من الاعتذار، وكن مؤبداً على مرادهم، وقد ظفرت بما لم يبلغه أملك من إسعادهم وإنجادهم وإرفادهم. واذكريني في ذلك المقام الشريف، إلا انما ضيف الكرام يضيف، عرض بذكرى عندهم عساهم ان سمعوك سائلوك عنى.

Section 3 On the Nobility of the First Ten Days of Zil-Hajjih Briefly

Beware that at times when the Almighty God has specified for man to remember God more than other times, a worshipper should exalt God more than at other times. And he should nobly remember God with his intellect and heart and pay attention to the fact that he is present before God who is the Knower of the unseen. One should spend these times to do good deeds and purify all his words and deeds since the Almighty God has chosen these times for remembering Him; He has appointed them as the treasure of His Secrets; He has considered these times to be worthy of exaltation; and He has established them as a chance for doing good and bestowing charity and an opportunity for thanking God. The first ten days of the month of Zil-Hajjih are one of these times since the Almighty God says: *“Celebrate the praises of Allah during the Appointed Days.”*¹

And my grandfather Abu Ja’far al-Tusi has quoted the following on the authority of As-Sadiq (MGB) in his book *Al-Misbah Al-Kabir* and elsewhere, "The Appointed Day in the above verse refers to the first ten days of Zil-Hajjih." Thus, it is best for you to try to become informed of the Almighty God using your intellect, heart and soul in the month of Zil-Hajjih that God has granted you and has established it as a courier or means to deliver its hidden virtues to you. You should try to be like those who receive the blessings of the Almighty God with exaltation and praising, and treat these couriers with generosity and thanking for the great virtue to which they have been guided to. You should employ each of your body parts in performing especial acts of worship so that you remember God in all your acts and sayings during these ten days.

Suppose the king of your time or one who has granted something to you and has

¹ The Holy Qur’an: Al-Baqara 2:203.

done good to you, has set a special time for you to be in his presence and praise him. Will you not try to prepare a speech using superior words and beautiful meanings to thank him and describe his favors to you? Will you not completely concentrate on being sincere in your behaviour in his presence such that you cannot neglect him when the king sees you and you are with him? Obviously the Almighty God deserves the most to be treated this way and to be polite in front of Him. He is more preferable than the king to get near to and ask of. Then, why do you swerve to the right and the left and go astray by ignoring God? Do not be negligent since your life is in His Hands - you shall die and you are from the progeny of those who have died and everyone is the product of God's Blessing and the remnants of His Mercy.

فصل (٣) فيما نذكره من فضل العشر الأول من ذي الحجة على سبيل الاجمال

اعلم ان تعيين الله جل جلاله على أوقات معينات تذكر فيها جل جلاله، دون مالا يجري مجراها من الأوقات، يقتضى ذلك تعظيمها ومصاحبته بذكره الشريف بالعقول والقلوب، وان لا يخليها العبد من أذكار نفسه بانها حاضرة بين يدي علام الغيوب وان يلزمها المراقبة التامة في حركاته وسكناته، ويطهرها من دنس غفلته، حيث قد اختارها الله جل جلاله لذكره، وجعلها محلا لخزانة سره، وأهلا لتشريفها بتعظيم قدره، ومنزلا لاطلاق بره، ومنهلا للتلذذ بكأسات شكره. وهذا عشر ذي الحجة من جملة تلك الأوقات، قال الله جل جلاله: ﴿ واذكروا الله في ايام معلومات ﴾. فرويت باسنادى إلى جدي أبى جعفر الطوسي فيما ذكره في المصباح الكبير وغيره من الروايات عن الصادق صلوات الله عليه: (ان الأيام المعلومات عشر ذي الحجة .)

أقول : وينبغي ان يكون مع أذكار عقلك وقلبك ونفسك باطلاع الله جل جلاله عليك في هذا شهر ذي الحجة، الذي انعم الله جل جلاله به عليك، وجعله رسولا يهدى ما فيه من الفضائل إليك، على صفات من يتلقى نعمته جل جلاله بالتعظيم والثناء الجسيم، ويتلقى رسوله بالتكريم، والإقبال على شكر ما أهدها إليك من الفضل العظيم واشغل جميع جوارحك بما يختص كل منها من العبادات، حتى تكون ذاكرا لله جل جلاله في ذلك العشر فعلا وقولا في جميع التصرفات.

فاحسب ان هذا العشر قد جعله سلطان زمانك وواهب احسانك وقتا للدخول إليه والثناء عليه بين يديه، أفما كنت تجتهد في تحصيل الألفاظ الفائقة والمعاني الرائقة الجامعة لأوصاف شكره ويشر بره،

وتجمع خواطرك كلها في حضرته على الإخلاص في مراقبته، ولا تقدر ان تغفل في تلك الحال عنه، وهو يراك وأنت قريب منه.

فان الله جل جلاله أحق بهذا الإقبال عليه والأدب بين يديه وأرجح مطلبيا ومكسبا بالتقرب إليه، فأين تأخذ عنه يمينا وشمالا، وتذهب منه تهوينا وضلالا، لا تغفل فانك في قبضته وأنت ميت وابن أموات، صنایع نعمته وبقايا رحمته.

Section 4 Detailed Account of the Nobility of the First Ten Days of Zil-Hajjih

The following is found in in an old volume of the book Amal Zil-Hajjih by Abu Ali Hassan ibn Muhammad ibn Ishmael ibn Muhammad ibn Ashnas al-Bazzaz in his own handwriting dated 437 A.H. He is one of the Shiah scholars and writers (may God have mercy upon them all). He has reported the following through a chain of documents on the authority of God's Prophet (MGB), "No day in which good deeds are done is more loved by the Honorable the Exalted God than the ten days – meaning the first ten days of Zil-Hajjih." He (MGB) was asked, "O'God's Prophet (MGB)! Even waging a holy war in God's way?" He (MGB) said: "Even waging a holy war in God's way unless you leave your house and spend your life and wealth in His Way and never return."

In another narration Ibn Ashnas al-Bazzaz (May God have mercy upon him) has narrated the following through a chain of documents on the authority of the Noble Prophet (MGB), "Doing good deeds on no day is better and more rewarded than on the ten days of the Al-Azha Festival." He (MGB) was asked, "Even waging a holy war in God's way?" He (MGB) replied, "Even waging a holy war in God's way unless you leave your house and spend your life and wealth in His Way and never return."

It has also been narrated that Saeed ibn Jubair¹ seriously worshipped God during the first ten days of Zil-Hajjih. He did so in such a way that very few people are able to do."

فصل (٤) فيما ذكره من زيادة فضل لعشر ذي الحجة على بعض التفصيل

وجدنا ذلك في كتاب عمل ذي الحجة تأليف أبي علي الحسن بن محمد بن اسماعيل بن محمد بن

¹ Saeed ibn Jaobair is known to be the first commentator of the Holy Qur'an.

اشناس البزاز من نسخة عتيقة بخطه، تاريخها سنة سبع وثلاثين وأربعمائة، وهو منصنفي أصحابنا رحمهم الله، باسناده إلى رسول الله صلى الله عليه وآله انه قال: ما من أيام العمل الصالح فيها أحب إلى الله عزوجل من أيام العشر - يعنى عشر ذي الحجة -، قالوا: يا رسول الله! ولا اجهاد في سبيل الله؟ قال صلى الله عليه وآله: ولا اجهاد في سبيل الله رجل خرج بنفسه وماله فلم يرجع من ذلك بشئ.

ومن ذلك باسناد ابن اشناس البزاز رحمه الله عن النبي صلوات الله عليه وآله قال: ما من أيام أركى عند الله تعالى ولا أعظم أجرا من خير في عشر الأضحى، قيل: ولا اجهاد في سبيل الله؟ قال صلى الله عليه وآله: ولا الجهاد في سبيل الله الا رجل خرج بماله ونفسه ثم لم يرجع من ذلك بشئ.

وكان سعيد بن جبير إذا دخل أيام العشر اجتهد اجتهادا شديدا حتى ما يكاد يقدر عليه.

Section 5 On the Nobility of Praying on Each of the First Ten Nights of Zil-Hajjih

Ibn Ashnas narrated the following in his book. Abu Abdullah al-Hussein ibn Ahmad al-Muqayrat al-Sulaj narrated that he heard Tahir ibn al-Abbas quote Muhammad ibn al-Fazl al-Kufi, on the authority of Al-Hassan ibn Ali al-Ja'fari, on the authority of his father, on the authority of Ja'far ibn Muhammad (MGB), "My father Muhammad ibn Ali Imam al-Baqir (MGB) told me, 'O' my son! Do not abandon saying two units of prayers in between the evening and the night prayers on the first ten nights of Zil-Hajjih. Recite the Opening Chapter and say this only once "Say: He is Allah, the One and Only"¹. Then recite the following verse "We appointed for Moses thirty nights, and completed (the period) with ten (more): thus was completed the term (of communion) with his Lord, forty nights. And Moses had charged his brother Aaron (before he went up): "Act for me amongst my people: Do right, and follow not the way of those who do mischief."² Whoever does so shall share the reward of the Hajj pilgrims even though he has not performed the Hajj pilgrimage himself."

فصل (٥) فيما نذكره من فضل صلاة تصلى كل ليلة من عشر ذي الحجة

ذكرها ابن اشناس في كتابه، فقال: قال أبو عبد الله الحسين بن احمد بن المغيرة الثلاج: سمعت طاهر

¹ The Holy Qur'an: Al-Ikhlās 112:1.

² The Holy Qur'an The Heights Al-A'raf 7:142.

بن العباس يقول : سمعت محمد بن الفضل الكوفي يقول : سمعت الحسن بن علي الجعفري يحدث عن أبيه، عن جعفر بن محمد عليهما السلام، قال: قال لي أبي محمد بن علي عليهما السلام : يا بني لا تترك ان تصلى كل ليلة بين المغرب والعشاء الآخرة من ليالى عشر ذي الحجة ركعتين، تقرأ في كل ركعة فاتحة الكتاب و (قل هو الله احد) مرة واحدة، وهذه الآية : ﴿ وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فَتَمَّ مِيقَاتُ رَبِّهِ أَزْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴾¹ فإذا فعلت ذلك شاركت الحاج في ثوابهم وان لم تحج.

Section 6 On the Nobility of the First Day of Zil-Hajjih

It has been written in many narrations on the authority of the Divine Leaders (MGB) that the first day of Zil-Hajjih is the birthday of Abraham - the Friend of God (MGB). Abu Ja'far al-Tusi - may God have mercy upon him - has also chosen this viewpoint in the book Misbah even though Abraham's (MGB) birthday has been reported to be on a different date based on another narration.

The following has been reported by Abu Ja'far Muhammad ibn Babuyih in his book Man La Yahzaruh Al-Faqih and my grandfather Abu Ja'far al-Tusi through several documents on the authority of our Master Musa ibn Ja'far (MGB) said, "God will record the reward of eighty months of fasting for anyone who fasts on the first day of Zil-Hajjih."

My grandfather Abu Ja'far al-Tusi has added the following, "This is the day on which Abraham the Friend of the Most Merciful was born and God chose him (MGB) as his Intimate Friend."

Abu Ja'far al-Tusi - may God have Mercy upon him - added, "On the first day of Zil-Hajjih God revealed the Chapter Repentance to the Prophet (MGB) and the Prophet (MGB) sent it to Mecca by means of Abu Bakr. Then it was revealed to the Prophet (MGB) that no one except the Prophet (MGB) or a man belonging to his household is allowed to deliver the Chapter Repentance. Thus, the Prophet (MGB) dispatched Ali (MGB) to Mecca and he (MGB) reached Abu Bakr on the third day of Zil-Hajjih in the Al-Rawha station (near Mecca) and he (MGB) took the Chapter Repentance from Abu Bakr. Finally Ali (MGB) preached it to the people on the Arafa day or the offering day (the ninth or the tenth day of Zil-Hajjih) on behalf of God's Prophet (MGB) during the Hajj pilgrimage.

¹ الاعراف ١٤٢

فصل (٦) فيما نذكره من فضل أول يوم من ذي الحجة

رويت بعدة أسانيد إلى الأئمة عليهم السلام ان أول يوم من عشر ذي الحجة مولد إبراهيم الخليل عليه السلام، وهو الذي اختاره جدي أبو جعفر الطوسي في مصباحه، مع إنني رويت ان مولده عليه السلام كان في غير ذلك الوقت ورويت بعدة أسانيد أيضا إلى أبي جعفر بن بابويه من كتاب من لا يحضره الفقيه، والى جدي أبي جعفر الطوسي، بإسنادهما إلى مولانا موسى بن جعفر عليهما السلام انه قال: من صام أول يوم من ذي الحجة كتب الله له صوم ثمانين شهرا. وزاد جدي أبو جعفر الطوسي في روايته كما حكيناه عنه وقال: وهو اليوم الذي ولد فيه إبراهيم خليل الرحمان عليه السلام، وفيه اتخذ الله إبراهيم خليلا.

وقال رحمه الله : في أول يوم منه بعث النبي صلى الله عليه وآله سورة براءة حين أنزلت عليه مع أبي بكر ثم نزل النبي عليه انه لا يؤديها عنك الا أنت أو رجل منك، فأنفذ النبي عليه السلام عليا عليه السلام حتى لحق أبا بكر، فأخذها منه وردة بالروحاء يوم الثالث منه، ثم أداها عنه إلى الناس يوم عرفة ويوم النحر، قرأها عليهم في الموسم.

Since the Chapter Repentance was mentioned, it is proper to report some of the narrations to shed more light on this topic.

1. Hassan ibn Ashnas - may God have Mercy upon him - reported the following on the authority of Ibn Abi Al-Salj al-Katib, on the authority of Ja'far ibn Muhammad al-Alavi on the authority of Ali ibn Abdul al-Sufi, on the authority of Tarif Muwla Muhammad ibn Ismaeel ibn Musa and Ubaydullah ibn Yasar, on the authority of Amru ibn Abi al-Miqdam, on the authority of Abi Ishaq al-Sabiee on the authority of Al-Harith al-Hamedani, on the authority of Jabir, on the authority of Abi Ja'far (MGB), on the authority of Muhammad ibn Al-Hanifih, on the authority of Ali (MGB): "When the Prophet of God (MGB) conquered Mecca, he preferred to forgive them and invite them to the Honorable the Exalted God as he had done earlier. Muhammad (MGB) wrote them a letter and admonished them against outrage and warned them of the Punishment of his Lord! And he (MGB) gave them the glad tidings of the forgiveness of their Lord. And he (MGB) wrote down the first verses of the Chapter Repentance to be read to them. Then he (MGB) asked his (MGB) companions to go towards them but he (MGB) noticed that all of the companions were not interested in doing this. For this

reason, he called for someone to send towards the Meccans. Then Gabriel (MGB) descended to him (MGB) and said, "O' Muhammad! This can not be read except by a man from your household."

The narration continues with what Ali (MGB) says: "God's Prophet (MGB) informed me of this story. And he (MGB) sent me to fetch his (MGB) letter and message for the inhabitants of Mecca. I went towards Mecca even though I knew that any of the inhabitants of Mecca would tear me into pieces if they could and put each piece of my body on a mountain top even if they had to sacrifice their own life, their possessions and the lives of their loved ones. I took the message of the Noble Prophet (MGB) for them and I read his letter for them. All of them including men and women treated me badly, threatened me and showed their animosity to me. However, this did not cause me to act sluggishly in doing what God's Prophet (MGB) had dispatched me to do."

Tabari has written the following about the events of the sixth year after the migration of the Prophet (MGB) in Tarikh-i-Tabari: "When the Prophet (MGB) wanted to go to Mecca and the inhabitants of Mecca did not let him (MGB) enter Mecca, he (MGB) ordered Umar ibn al-Khat'tab to go to Mecca. However, he made an excuse and refused to go.

Tabari has reported this as follows, "Then the Prophet (MGB) called Umar ibn Khat'tab to go to Mecca and to preach the Chapter Repentance to the rich of the Quraysh. However, he said, "O' the Prophet of God! I am afraid that the Quraysh may take my life!"

Now compare the case of our Master Ali (MGB) with those who surpassed him (MGB) in the issue of the Caliphate for the nation. See how he (MGB) endangered his life to do whatever God's Prophet (MGB) commanded, but others preferred their lives over the commands of God's Prophet (MGB).

يقول السيد الإمام العالم العامل الفقيه العلامة الفاضل، رضي الدين ركن الإسلام، ابو القاسم على بن موسى بن جعفر بن محمد بن الطاوسى قدس الله روحه ونور ضريحه وحيث قد ذكرنا آيات برائة، فينبغي ان نذكر بعض مارويناه من شرح الحال : فمن ذلك ما رواه حسن بن اشناس رحمه الله، قال: حدثنا ابن

أبى الثلج الكاتب، قال: حدثنا جعفر بن محمد العلوي، قال: حدثنا على بن عبد الصوفي، قال: حدثنا طريف مولى محمد بن إسماعيل بن موسى وعبيدالله بن يسار، عن عمرو بن أبى المقدم، عن أبى إسحاق السبيعي، عن الحارث الهمداني، وعن جابر، عن أبى جعفر، عن محمد بن الحنيفة، عن على عليه السلام:

ان رسول الله صلى الله عليه وآله لما فتح مكة أحب ان يعذر إليهم وان يدعوهم الى الله عز وجل أخيرا كما دعاهم أولا، فكتب إليهم كتابا يحذرهم بأسه وينذرهم عذاب ربه، ويعددهم الصفح ويمنهم مغفرة ربهم، ونسخ لهم أول سورة براءة ليقرأ عليهم، ثم عرض على جميع أصحابه المضي إليهم، فكلهم يرى فيه الثاقل، فلما رأى ذلك منهم ندب إليهم رجلا لينجوه به.

فهبط إليه جبرئيل عليه السلام فقال: يا محمد انه لا يؤدي عنك الا رجل منك، فانبأنى رسول الله صلى الله عليه وآله بذلك ووجهني بكتابه ورسالته إلى أهل مكة، فأتيته مكة - وأهلها من قد عرفت ليس منهم احد الا ان لو قدر ان يضيع على جبل منى اربا لفعل، ولو ان يبذل في ذلك نفسه وأهله وولده وماله . فأبلغتهم رسالة النبي صلى الله عليه وآله وقرأت كتابه عليهم، وكلهم يلقاني بالتهديد والوعيد، ويبدى البغضاء ويظهر لى الشحنةاء من رجالهم ونسائهم، فلم يتسنى ذلك حتى نفذت لما وجهني رسول الله صلى الله عليه وآله.

وأقول : وروى الطبري في حوادث سنة ست من هجرة النبي صلى الله عليه وآله : لما أراد النبي صلى الله عليه وآله القصد لمكة ومنعه أهلها، ان عمر بن الخطاب كان قد أمره النبي صلى الله عليه وآله ان يمشى إلى مكة فلم يفعل واعتذرا! فقال الطبري ما هذا لفظه : ثم دعا عمر بن الخطاب لبيعه إلى مكة فبلغ عنه أشرف قريش ما حاله، فقال: يا رسول الله انى أخاف قريشا على نفسي!

أقول : فانظر حال مولانا على عليه السلام من حال من تقدم عليه، كيف كان يفدى رسول الله عليه وآله بنفسه في كل ما يشير به إليه، وكيف كان غيره يؤثر عليه نفسه.

In a more detailed account Hassan ibn Ashnas (May God have mercy upon him) has written the following in his book in a narration quoted on the authority of Ahmad ibn Muhammad, on the authority of Ahmad ibn Yahya ibn Zakariya, on the authority of Malik ibn Ibrahim al-Nakha'ee, on the authority of Hussein ibn Zayd, on the authority of Ja'far ibn Muhammad As-Sadiq (MGB), on the authority of his father: "When God's Prophet (MGB) dispatched Abu Bakr to

preach the first verses of the Chapter Repentance to the inhabitants of Mecca, Gabriel (MGB) came to Muhammad and said, ‘O’ Muhammad! God ordered you not to appoint him, but to appoint Ali ibn Abi Talib (MGB) because no one but a member of your family should deliver this message.’ ” For this reason, the Prophet (MGB) ordered Ali ibn Abi Talib (MGB) to go. He (MGB) set out after Abu Bakr and when he (MGB) reached him, he (MGB) took the message from him and told him: “Return to the Noble Prophet (MGB)”. Abu Bakr said: “Has a new problem happened?” Ali (MGB) said: “Soon God’s Prophet (MGB) will inform you.” Abu Bakr returned to the Prophet (MGB) and said: “O’ God’s Prophet! Couldn’t I have delivered this message in your opinion?” Muhammad (MGB) said: “God wants no one but Ali ibn Abi Talib (MGB) to preach it”. Abu Bakr discussed a lot about this. And finally the Noble Prophet (MGB) said: “How can you who was with me in the cave preach this message?!”¹ Ali (MGB) travelled until he (MGB) entered Mecca. Then he (MGB) went to Arafat. And then he (MGB) went to Muzdalefe and then he (MGB) returned to Mina. He (MGB) performed the rituals in Mina and the offering and the shaving of the head. Then he (MGB) went upon the holy and famous mountain called Sha’b. He (MGB) announced the following three times: “O’ the people! Do you hear? I am the messenger of God’s Prophet (MGB) to you. Then he (MGB) recited the first nine verses of the Chapter Repentance for them. Then he (MGB) pointed with his sword and preached to them repeatedly.

ومن ذلك شرح ايسط مما ذكرناه، رواه حسن بن اشناس رحمه الله في كتابه أيضا فقال: وحدثنا احمد بن محمد، قال: حدثنا احمد بن يحيى بن زكريا، قال: حدثنا مالك بن ابراهيم النخعي، قال: حدثنا حسين بن زيد، قال: حدثني جعفر بن محمد، عن أبيه عليهم السلام قال: لما سرح رسول الله صلى الله عليه وآله أبا بكر بأول سورة براءة إلى أهل مكة، أتاه جبرئيل عليه السلام فقال: يا محمدان الله يأمرك ان لا تبعث هذا وان تبعث على بن أبي طالب، وانه لا يؤديها عنك غيره، وقال: ارجع إلى النبي صلى الله عليه وآله، فقال ابو بكر: هل حدث في شئ؟ فقال على عليه السلام: سيخبرك رسول الله صلى الله عليه

¹ This will be explained later.

وآله . على بن أبي طالب، فأكثر أبو بكر عليه من الكلام، فقال له النبي صلى الله عليه وآله: كيف تؤديها وأنت صاحبني في الغار. قال: فانطلق على عليه السلام حتى قدم مكة ثم وافى عرفات، ثم رجع إلى جمع، ثم إلى منى، ثم ذبح وحلق، وصعد على الجبل المشرف المعروف بالشعب، فأذن ثلاث مرات: الا تسمعون يا أيها الناس انى رسول الله صلى الله عليه وآله إليكم، ثم قال:

“A (declaration) of immunity from Allah and His Messenger, to those of the Pagans with whom ye have contracted mutual alliances:- Go ye, then, for four months, backwards and forwards, (as ye will), throughout the land, but know ye that ye cannot frustrate Allah (by your falsehood) but that Allah will cover with shame those who reject Him. And an announcement from Allah and His Messenger, to the people (assembled) on the day of the Great Pilgrimage, - that Allah and His Messenger dissolve (treaty) obligations with the Pagans. If then, ye repent, it were best for you; but if ye turn away, know ye that ye cannot frustrate Allah. And proclaim a grievous penalty to those who reject Faith. (But the treaties are) not dissolved with those Pagans with whom ye have entered into the Alliance and who have not subsequently failed you in aught, nor aided any one against you. So fulfill your engagements with them to the end of their term: for Allah loves the righteous. But when the sacred months are past, then fight and slay the Pagans wherever ye find them, and seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and issect regular charity, then open the way for them: for Allah is Oft-Forgiving, Most Merciful.”¹

He (MGB) recited the first nine verses and showed the people his sword and repeated this. The people said: “Who is this caller?” Some answered: “Ali ibn Abi Talib (MGB)”. And some who recognized him (MGB) said: “He (MGB) is the cousin of Muhammad (MGB). No one except those belonging to the family of Muhammad (MGB) dares to do this.” Anyway, Ali (MGB) stayed in Mecca for the three days of *Tashriq*². And during these three days, he (MGB) read these verses aloud at mornings and at nights.

﴿ بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ * فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ * وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ - إِلَى قَوْلِهِ - إِنَّ

¹ The Holy Qur'an: Bara'at 9:1-5.

² The three days after Eid ul-Azha

اللَّهُ غَفُورٌ رَّحِيمٌ ﴿١﴾.

تسع آيات من أولها، ثم لمع بسفاه فاسمع الناس وكررها، فقال الناس : من هذا الذي ينادى في الناس؟ فقالوا: على بن أبي طالب، وقال من عرفه من الناس : هذا ابن عم محمد، وما كان ليجتري على هذا غير عشيرة محمد . فأقام أيام التشريق ثلاثة ينادى بذلك ويقرأ على الناس غدوة وعشية،

The unbelievers answered: "Announce to your cousin that our answer is only the sword and arrow." Then Ali (MGB) started to go back to the Prophet (MGB). During this time, there were no revelations to God's Prophet (MGB) about Ali (MGB) and what had happened to him (MGB). For this reason, the Prophet (MGB) became so sad that it could be seen in his face. He even did not approach women due to his grief and sorrow.

And the people told each other: "Maybe they have given him the news of his (MGB) death or he (MGB) has become ill". For this reason, they told Abuzar (May God have mercy upon him): "We are aware of your rank near God's Prophet (MGB) and you know how he (MGB) is. For this reason, we want you to tell us why he is this way. Abuzar (MGB) asked about this issue from the Prophet (MGB). The Prophet (MGB) answered: "They have not given me the news of my death, though I am going to die anyway while I have seen any good from my nation. I am not sick. However, I am really worried about Ali ibn Abi Talib (MGB) and no revelation has descended upon me in relation to him. The Honorable the Exalted God has granted me nine things. Three things relate to my world; two things relate to my Hereafter; I am safe from two things; and I am worried about the two other things."

The practice of God's Prophet (MGB) was that when he (MGB) said the morning prayers, he (MGB) sat down facing the Qibla (the prayer direction) until sunrise and he (MGB) spent his time in God's remembrance. According to the command of the Prophet (MGB), Ali ibn Abi Talib (MGB) stood behind the Prophet (MGB) facing the people and the people sought his permission to leave to do their

business.

فناداه الناس من المشركين : ابلغ ابن عمك ان ليس له عندنا الا ضربا بالسيف وطعنا بالرمح . ثم انصرف على عليه السلام إلى النبي صلى الله عليه وآله ويقصد في السير، وأبطأ الوحي عن رسول الله صلى الله عليه وآله في أمر على عليه السلام وما كان منه، فاغتم النبي صلى الله عليه وآله لذلك غما شديدا حتى رثى ذلك في وجهه، وكف عن النساء من الهم والغم . فقال بعضهم لبعض : لعل قد نعت إليه نفسه أو عرض له مرض، فقالوا لأبي ذر : قد نعلم منزلتك من رسول الله عليه وآله وقد ترى ما به، فنحن نحب أن يعلم لنا أمره، فسأل أبو ذر رحمه الله النبي صلى الله عليه وآله عن ذلك . فقال النبي صلى الله عليه وآله : ما نعت إلى نفسي واني لميت، وما وجدت في أمتي الا خيرا، وما بي من مرض ولكن من شدة وجددي لعلى بن أبي طالب وإبطاء الوحي عنى في أمره، وان الله عز وجل قد أعطاني في على تسع خصال : ثلاثة لدينابي واثنتان لآخرتي، واثنتان انا منهما آمن واثنتان أنا منهما خائف. وقد كان رسول الله صلى الله عليه وآله إذا صلى الغداة استقبل القبلة بوجهه إلى طلوع الشمس يذكر الله عز وجل، ويتقدم على بن أبي طالب عليه السلام خلف النبي صلى الله عليه وآله ويستقبل الناس بوجهه، فيستأذن في حوائجهم، وبذلك أمرهم رسول الله صلى الله عليه وآله .

When Ali (MGB) went out on this trip, God's Prophet (MGB) did not appoint anyone instead of Ali (MGB) in the mosque. Rather, after saying the prayers and the salutations God's Prophet (MGB) himself faced the people and gave them the permission to go until Abuzar (MGB) stood up and said: "O' God's Prophet (MGB)! I have something to do." He (MGB) said: "Go and do your task."

Abuzar(MGB) left Medina to welcome Ali (MGB) and after going a portion of the way he suddenly saw that a camel rider was coming. When he came closer it became evident that the camel rider was Ali (MGB). After Abuzar (MGB) welcomed him (MGB), he hugged and kissed him (MGB). Abuzar (MGB)said, "May my parents be your ransom! Please come slowly so that I may give the glad tidings of your coming to God's Prophet (MGB) since he (MGB) is severely sad and worried about you." Ali (MGB) agreed. Then Abuzar (MGB) quickly returned to the Prophet (MGB) and said, "Glad tidings!" The Prophet (MGB) said: "O' Abuzar! Glad tidings for

what?" He said: "Ali ibn Abi Talib (MGB) has arrived." The Prophet (MGB) said: "May Heaven be yours in return for this news." Then the Prophet (MGB) and a group of the people set out towards Ali (MGB) riding their camels. When God's Prophet (MGB) saw Ali (MGB), he (MGB) made his camel sit and got off the camel. When he (MGB) met Ali (MGB) he hugged him. The Prophet (MGB) put his cheek on Ali's (MGB) shoulder. The Prophet (MGB) cried with joy upon his (MGB) arrival and Ali (MGB) cried with him (MGB). The Prophet (MGB) told him, "May my parents be your ransom! What did you do? During this time, nothing was revealed to me about you." Ali (MGB) explained what had happened to the Prophet (MGB). Here God's Prophet (MGB) said, "The Honorable the Exalted God was more aware of you than me since God commanded me to send you to preach the message".

فلما توجه على عليه السلام إلى ذلك الوجه لم يجعل رسول الله صلى الله عليه وآله مكان على لأحد، وكان رسول الله صلى الله عليه وآله إذا صلى وسلم استقبل القبلة بوجهه، فأذن للناس، فقام أبو ذر فقال: يا رسول الله لي حاجة، قال: انطلق في حاجتك . فخرج أبو ذر من المدينة يستقبل على بن أبي طالب عليه السلام، فلما كان ببعض الطريق إذا هو براكب مقبل على ناقته، فإذا هو على عليه السلام، فاستقبله والتزمه وقبله، وقال: بأبي أنت وأمي اقصد في مسيرك حتى أكون أنا الذي ابشر رسول الله صلى الله عليه وآله، فان رسول الله صلى الله عليه وآله من أمرك في غم شديد وهم، فقال له على عليه السلام: نعم . فانطلق أبو ذر مسرعا حتى أتى النبي صلى الله عليه وآله فقال: البشرى، قال: وما بشراك يا أبا ذر؟ قال: قدم على بن أبي طالب، فقال له: لك بذلك الجنة، ثم ركب النبي عليه السلام وركب معه الناس، فلما رآه اناخ ناقته، ونزل رسول الله صلى الله عليه وآله فتلقاه والتزمه وعانقه، ووضع خده على منكب على، وبكى النبي عليه السلام فرحا بقدومه، وبكى على عليه السلام معه . ثم قال له رسول الله عليه وآله: ما صنعت بأبي أنت وأمي، فان الوحي ابطنى على في أمرك، فأخبره بما صنع، فقال رسول الله صلى الله عليه وآله: كان الله عز وجل اعلم بك منى حين أمرني بإرسالك.

Ibn Ashnas al-Bazzaz has reported the following from the Sunni narrators.

"When Master Ali (MGB) preached the Chapter Repentance to the unbelievers, Kharash ibn Abdullah - the brother of Amru ibn Abdullah who was killed by Ali (MGB) in the Battle of Khandaq in a man to man fight - told Ali (MGB),

“O’ Ali! We do not want four months.¹ And we hate you and your cousin. If you want, our only answer is the strike of the swords and arrows.” His other brother Shubat ibn Abdullah said, “Only the swords and arrows rule between we and your cousin. We will treat you the same way if we wish.” Ali (MGB) answered: "OK. Come forward if you wish!"

It has been written in another narration of the mentioned book Ali (MGB) announced these four issues with a loud voice amongst the unbelievers.

- 1- After Mecca is announced as a safe place, no unbeliever is allowed to enter it anymore.
- 2- No one is allowed to circumambulate around the House of God in the nude anymore.
- 3- No one except the Muslims will enter Paradise.
- 4- Anyone who has made a covenant with God’s Prophet (MGB) has time only according to the timeline in his covenant.

We read the following in another narration: In the Era of Ignorance, the Arabs circumambulated around the House of God in the nude. Their justification for this was that they did not want to circumambulate around the House of God with unlawful clothes or in clothes in which they had committed sins. They claimed that they circumambulated around the House of God just as they were born from their mothers!

Some of the scholars who have reported the narration regarding the Chapter Repentance have said the following:

“The meaning of this saying of the Prophet (MGB) to Abu Bakr for not sending him towards the unbelievers, 'You were with me in the cave! How can you deliver this message?!' is that Abu Bakr acted impatiently in the cave until the Prophet (MGB) consoled him and said, "... Have no fear, for Allah is with us..."² He was worried even though there was no hardship of having to deal with the unbelievers

¹ "Go ye, then, for four months, backwards and forwards, (as ye will), throughout the land, but know ye that ye cannot frustrate Allah (by your falsehood) but that Allah will cover with shame those who reject Him." The Holy Qur’an: Repentance: 9:2.

² The Holy Qur’an: Repentance 9:40.

there. Thus, the Prophet (MGB) argued that since Abu Bakr was with the Prophet (MGB) but did not obey him. Then, how could he preach the Chapter Repentance to the athiests when he is there alone with them and the Prophet (MGB) is not with him.

The reason that the Prophet (MGB) was afraid for Ali's (MGB) life being harmed by the unbelievers, but he (MGB) did not fear for Abu Bakr's life was that in the event of the Prophet's (MGB) emmigration from Mecca to Medina, nothing except escaping from the unbelievers had happened for Abu Bakr. He had not killed or injured any of the unbelievers. However, it was Ali (MGB) who slept in the Prophet's (MGB) bed so that the Prophet (MGB) remained unharmed. It was also Ali (MGB) who had killed some of the unbelievers in each battle. Thus, the fear of God's Prophet (MGB) of Ali (MGB) being killed is confirmed by the Intellect.

In a portion of the first narration reported above, it was written that after conquering Mecca, the Prophet (MGB) sent our Master Ali (MGB) to have Abu Bakr return to Mecca and preach the Chapter Repentance himself. Thus, we should examine the reason why after conquering Mecca God's Prophet (MGB) sent Ali (MGB) to Mecca to preach the Chapter Repentance. It has been written in history books as well as other books that the Prophet (MGB) conquered Mecca in the eighth year after emmigration and he (MGB) appointed Atab ibn Usayd ibn Ays ibn Umayyih ibn Abd Shams as his (MGB) agent in Mecca. However, the people of the Havazan tribe gathered together and became ready to fight with him. For this reason, the Prophet (MGB) set out from Mecca towards Havazan and took their possessions as spoils of war. Then he (MGB) went to Taif. And from there, he (MGB) went to Ja'ranih where he (MGB) divided the spoils of war. Then he (MGB) entered Mecca to perform the Umra pilgrimage procedures at night. After circumambulating around the House of God, and performing the walking ritual¹ to and from Safa and Marva and completing the recommended Hajj pilgrimage rituals, he (MGB) returned to Ja'ranih. Then he (MGB) went to Medina and in that year, he (MGB) did not perform the obligatory Hajj pilgrimage.

Upon the arrival of the eighth year after emmigration, the people carried out the Hajj pilgrimage under the supervision of Atab ibn

¹ Sa'y

Usayd who was the governor of Mecca at that time. The Prophet (MGB) did not perform the Hajj pilgrimage in that year. Other atheists of Mecca and other atheists who had been granted immunity by the Prophet (MGB) and other unbelievers who had joined them performed the Hajj pilgrimage under the leadership of Abu Sayyarih al-Advany who rode a blind donkey with reins made of twisted palm-leaf fiber.

Upon the arrival of the ninth year after the emmigration and the season for Hajj pilgrimage when the Almighty God ordered his Prophet (MGB) to fight with the unbelievers and reveal the majesty and honor of Islam and the Muslims. That is when the Prophet (MGB) dispatched Ali (MGB) to have Abu Bakr return as we reported before.

This happened when the Muslim inhabitants of Mecca envied Ali (MGB) or they wanted revenge and blood-money for their family members whom Ali (MGB) had killed, and the polytheists in the Hajj season were his (MGB) enemies. Considering these conditions, Ali (MGB) moved alone and confronted all of them. Thus, the Almighty God and His Prophet (MGB) honored Islam with the hands of our Master Ali (MGB), and debased the unbelievers and the rebellious ones! In the tenth year after emmigration when the season for the Hajj pilgrimage came, the Prophet (MGB) went on the farewell Hajj pilgrimage and expressed what the Almighty God had ordered him to announce. Then he (MGB) advised the people about Islamic principles and taught them about the Hajj pilgrimage procedures. Then the Prophet (MGB) advised the people¹, and set out for Medina. And finally in the same year, the Almighty God called him (MGB) towards the House of Peace².

Before Abu Bakr headed to Mecca to preach the Chapter Repentance God the Sublime was aware that he does not deserve to do so ,and that Gabriel will descend upon the Noble Prophet (MGB) to issue the command for discharging Abu Bakr from this affair and returning. Thus, it becomes clear for the

¹ He (MGB) clarified the issue of Caliphate and the Trusteeship of Master Ali (MGB)when returning from Hajj in Qadir Khom.

² The Hereafter

wise people that in this way God wanted us to realize that someone who does not deserve to carry out a small affair related to leadership, will not deserve to be in charge of the total affair which means leading the nation. It is also noteworthy that when the choice made by the Prophet (MGB) who is in charge of all the affairs is not useful for preaching a few verses, how could the choice of a few people (the Saqifeh inhabitants) be useful for being in charge of the leadership of the whole nation?!

How could one whom God considers not to deserve to be in charge of preaching a few verses deserve to be in charge of all the different affairs?! How could a group of Muslims choose one for leadership of the nation according to their own supposition whom God has certainly discharged?! How could one who does not deserve to preach a message from the Sublime God and His Prophet (MGB) to one city deserve to rule over all Islamic territories?

Thus, this narration that has a credible document clarifies for the scholars that only Ali ibn Abi Talib (MGB) can be the Trustee of God's Prophet (MGB) and no one else can be the Prophet's successor. Based upon this, this narration clearly indicates that God appointed Ali (MGB) to the leadership rank. And also it says that God's religion was honored by means of the leadership of Ali (MGB). And Islam's religious law became clear by means of this. Also concealment of faith and the shame from stating the religious decrees and the Islamic laws which had stayed hidden until then, were all put aside.

ومن كتاب ابن اشناس البزاز من طريق رجال أهل الخلاف في حديث آخر انه : لما وصل مولانا على عليه السلام إلى المشركين بآيات براءة لقيه خراش بن عبد الله اخو عمرو بن عبد الله - وهو الذي قتله على عليه السلام مبارزة يوم الخندق - وشعبة بن عبد الله اخوه، فقال لعلى عليه السلام : ما تيسرنا يا على أربعة أشهر، بل برئنا منك ومن ابن عمك ان شئت الا من الطعن والضرب، وقال شعبة : ليس بيننا وبين ابن عمك الا السيف والرمح، وان شئت بدأ بك، فقال على عليه السلام : أجل أجل ان شئت فهملوا.

وفي حديث آخر من الكتاب قال: وكان على عليه السلام ينادى في المشركين بأربع : لا يدخل مكة مشرك بعد مأمنه، ولا يطوف بالبيت عريان، ولا يدخل الجنة الا نفس مسلمة، ومن كان بينه وبين رسول الله صلى الله عليه وآله عهد فعهدته إلى مدته.

وقال في حديث آخر : وكانت العرب في الجاهلية تطوف بالبيت عراة ويقولون : لا يكون علينا ثوب حرام، ولا ثوب خالطه اثم، ولا تطوف الا كما ولدتنا أمهاتنا. وقال بعض نقله هذا الحديث : ان قول النبي صلوات الله وسلامه عليه في الحديث الثاني لأبى بكر : انت صاحبي في الغار، لما اعتذر عن انفاذه إلى الكفار، معناه، انك كنت معي في الغار، فجزعت ذلك الجزع حتى انى سكتك وقلت لك : لا تحزن، وما كان قد دنا شر لقاء المشركين، وما كان لك أسوة بنفسى، فكيف تقوى على لقاء الكفار بسورة براءة، وما أنا معك وأنت وحدك ؟ ولم يكن النبي صلى الله عليه وآله ممن يخاف على أبى بكر من الكفار أكثر من خوفه على علي عليه السلام، لأن أبا بكر ما كان جرى منه أكثر من الهرب منهم، ولم يعرف له قتييل فيهم ولا جريح، وانما كان علي عليه السلام هو الذي يحتمل في المبيت على الفراش حتى سلم النبي منهم، وهو الذي قتل منهم في كل حرب، فكان الخوف على عليه السلام من القتل اقرب إلى العقل.

أقول : وقد مضى في الحديث الأول ان مولانا على عليه السلام بعثه النبي صلى الله عليه وآله لرد أبى بكر وتأدية آيات براءة بعد فتح مكة، فينبغي ان نذكر كيف أحوج الحال إلى هذا الإرسال بعد فتح مكة فنقول : إننا وجدنا في كتب من التواريخ وغيرها ان النبي صلى الله عليه وآله فتح مكة سنة ثمان من الهجرة واستعمل على أهلها عتاب بن اسيد بن العيص بن أمية بن عبد شمس، ثم اجتمعت هوازن وقدموا لحربه عليه السلام، فخرج من مكة إلى هوازن فغنم أموالهم.

ثم مضى إلى الطائف، ثم رجع من الطائف إلى الجعرانة، فقسم بها غنائمهم، ثم دخل مكة ليلا معتمرا، فطاف بالبيت وسعى بين الصفا والمروة وقضى عمرته وعاد إلى الجعرانة، ومنها توجه إلى المدينة ولم يحج عليه السلام تلك السنة.

فلما حج الناس سنة ثمان ولم يحج النبي صلوات الله عليه وآله فيها، حج المسلمون وعليهم عتاب بن أسيد، لأنه أمير مكة، وحج المشركون من أهل مكة وغيرها ممن أراد الحج من الذين كان لهم عهدته مع النبي صلى الله عليه وآله ومن انضم إليهم من الكفار ومتقدمهم أبو سياره العدواني على اتان اعور

رسنها ليف فلما دخلت سنة تسع من الهجرة وقرب وقت الحج فيها امر الله جل جلاله رسوله صلوات الله وسلامه عليه وآله ان ينادى المشركين، ويظهر إعزاز الإسلام والمسلمين، فبعث عليا عليه السلام لرد أبي بكر كما رويناه . والمسلمون من أهل مكة بين حاسد لمولانا على عليه السلام وبين مطالب له بقتل من قتلهم من أهلهم، والمشركون في موسم الحج أعداء له عليه السلام، فتوجه وحده لكلهم، فاعز الله جل جلاله ورسوله أمر الإسلام على يد مولانا على عليه السلام، وأذل رقاب الكفار والطغاة . فلما دخلت ستة عشر وقرب وقت الحج خرج النبي صلى الله عليه وآله لحجة الوداع وإبلاغ ما أمره الله جل جلاله بإبلاغه، فأقام الناس بسنن الحج والإسلام، ونص الأنام، وتوجه إلى المدينة، ثم دعا الله جل جلاله إلى دار السلام في ذلك العام.

يقول السيد الإمام العالم العامل الفقيه العلامة رضي الدين ركن الإسلام جمال العارفين، أفضل السادة أبو القاسم على بن موسى بن جعفر بن محمد بن محمد بن الطاووس : اعلم ان الله جل جلاله قد كان عالما قبل ان يتوجه أبو بكر بسورة براءة انه لا يصلح لتأديتها، وانه ينزل على نبيه صلوات الله عليه جبرئيل، ويأمره بإعادته أبي بكر، وان أبا بكر يعزل عن ذلك المقام. فظهر من هذا لذوى الإفهام ان قد كان مراد الله جل جلاله إظهار ان أبا بكر لا يصلح لهذا الأمر الجزئي من أمور الرياسة، فكيف يصلح للأمر الكلي، وانه لا ينفعه اختيار صاحب (الأمر) لحمل الآيات معه، فكيف ينفعه اختيار بعض أهل السقيفة له، وان الله لم يستصلحه لآيات من كتابه، فكيف يستصلح لجمع الشتات . وان الله اظهر عزله على اليقين، فكيف يجوز الاختيار لولايته على الظن من بعض المسلمين، وانه لم يصلح للإبلاغ عن الله تعالى ورسوله عليه السلام لفريق من الناس، وفي هذا الحديث المعلوم كشف لأهل العلوم ان على بن أبى طالب عليه السلام يسد مسد رسول الله صلى الله عليه وآله فيما لا يمكن القيام فيه بغير نفسه الشريفة، وفيه تنبيه ونص صريح على ولاية على عليه السلام من الله، وفيه تنبيه على ما اشتملت عليه تلك الولاية من إعزاز دين الله وإظهار ناموس الإسلام، ورفع التقية والذل عما كان مستورا من تلك الشرائع والأحكام .

Deeds for the First Day of Zil-Hajjih:

The following is narrated through a chain of documents on the authority of my grandfather Abu Ja'far al-Tusi. It is recommended to say the Fatimah (MGB) prayers on that night. It has been narrated that they consist of four units of prayers just like the prayer of the Commander of the Faithful Ali (MGB). In

each unit say the Opening Chapter once, and “Say: *He is Allah, the One and Only*”¹ five times. Then proceed with the Fatimah Zahra glorifications² plus the following supplications, “Glory be to the Possessor of lofty and exalted Majesty. Glory be to the Lord of Grandeur and Grand Exaltation. Glory be to the Lord of Sovereignty and Eternal Magnificence. Glory be to Him who sees traces of an ant crawling on a hard rock. Glory be to Him who sees the descension of a bird in the air. Glory be to Him who is so and no one other than Him is as such.”

ومن عمل اليوم الأول من ذى الحجة مارويناه باسنادنا إلى جدي أبي جعفر الطوسي قال: ويستحب ان يصلّى فيه صلاة فاطمة عليها السلام، وروى أنها أربع ركعات مثل صلاة أمير المؤمنين على عليه السلام، كل ركعة بالحمد مرة وخمسين مرة ﴿ قل هو الله احد ﴾ وسبح عقيبها تسبيح الزهراء عليها السلام وتقول: سبحان الله ذى العز الشامخ المنيف، سبحان ذى الجلال الباذخ العظيم، سبحان ذى الملك الفاخر القديم، سبحان من يرى أثر النملة في الصفا، سبحان من يرى وقع الطير في الهواء، سبحان من هو هكذا لا هكذا غيره.

This prayer and the relevant supplications were presented before when discussing the deeds for Fridays. However, they were repeated here for completeness.

On of the deeds for the first day of Zil-Hajjih until the afternoon of the Arafa day is the following narrated through a chain of documents to Abi Muhammad Harun ibn Musa al-Talakbari – may God be pleased with him – on the authority of Abil Mufazzal Muhammad ibn Abdullah al-Shaybany – may God have mercy on him, on the authority of Abu Ali Muhammad ibn Humam al-Iskafi, on the authority of Ahmad ibn Mabandad, on the authority of Ahmad ibn Hilal, on the authority of Muhammad ibn Abi Umayr, on the authority of Ibn Miskan, on the authority of Bakr ibn Ubaydullah – partner of Abi Hamzaal-Thumaly, on the authority of Abu Abdullah Ja’far ibn Muhammad (MGB). Abu Abdullah (MGB) said the following supplications for the first day of Zil-Hajjih until the afternoon of the Arafa day after the morning prayer and before the evening prayer. “O’ God! These are the days You have honored and made nobler than other days, and have favored me with Your Mercy to experience them. So please send down Your Blessings for us, and increase Your Bounties bestowed on

¹ The Holy Qur’an: Al-Ikhlās 112:1.

² A sequence of 33,33,34 expressions in glorification of God.