

The Amal of the Month of Zilhajj

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The Month of Zilhajj:

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وَ فِي أَوَّلِ يَوْمٍ مِنْ ذِي الْحِجَّةِ وُلِدَ إِبْرَاهِيمُ خَلِيلُ الرَّحْمَنِ (عليه السلام) فَمَنْ صَامَ ذَلِكَ الْيَوْمَ كَتَبَ اللَّهُ لَهُ صِيَامَ سِتِّينَ شَهْرًا.

And during the first day of Zil-Hijaj, Ibrahim^{as} the Friend of the beneficent was Sent (to the world), so the one who Fasts that day, Allah^{azwj} would Write for him the Fasts of sixty months'.¹

سَهْلُ بْنُ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ أَبِيهِ قَالَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) هَلْ لِلْمُسْلِمِينَ عِيدٌ غَيْرَ يَوْمِ الْجُمُعَةِ وَالْأَضْحَى وَالْفِطْرِ قَالَ نَعَمْ أَعْظَمُهَا حُرْمَةً قُلْتُ وَ أَيُّ عِيدٍ هُوَ جُعِلْتُ فِدَاكَ قَالَ الْيَوْمُ الَّذِي نَصَبَ فِيهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) وَ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ

Sahl Bin Ziyad, from Abdul Rahman Bin Salim, from his father who said,

¹ Al Kafi – V 4 – The Book of Fasts Ch 63 H 2

'I asked Abu Abdullah^{asws}, 'Is there an Eid for the Muslims apart from the day of Friday, and Al-Azha, and Al-Fitr?' He^{asws} said: 'Yes, one greater than that in sanctity'. I said, 'And which Eid is it, may I be sacrificed for you^{asws}?'. He^{asws} said: 'The day during which Rasool-Allah^{saww} nominated Amir Al-Momineen^{asws} and said: 'The one whose Master I^{saww} was, so Ali^{asws} is his Master'.

قُلْتُ وَ أَيُّ يَوْمٍ هُوَ قَالَ وَ مَا تَصْنَعُ بِأَيُّومٍ إِنَّ السَّنَةَ تَدُورُ وَ لَكِنَّهُ يَوْمٌ ثَمَانِيَةَ عَشَرَ مِنْ ذِي الْحِجَّةِ فَقُلْتُ وَ مَا يَنْبَغِي لَنَا أَنْ نَفْعَلَ فِي ذَلِكَ الْيَوْمِ قَالَ تَذْكُرُونَ اللَّهَ عَزَّ ذِكْرُهُ فِيهِ بِالصِّيَامِ وَ الْعِبَادَةِ وَ الدُّكْرِ لِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ فَإِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) أَوْصَى أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) أَنْ يَتَّخِذَ ذَلِكَ الْيَوْمَ عِيداً وَ كَذَلِكَ كَانَتِ الْأَنْبِيَاءُ (عليهم السلام) تَفْعَلُ كَانُوا يُوصُونَ أَوْصِيَاءَهُمْ بِذَلِكَ فَيَتَّخِذُونَهُ عِيداً .

I said, 'And which day was it?' He^{asws} said: 'What would you do with the (particular) day as the year circulates. But, it was the 18th of Zilhajj'. So I said, 'And is befitting for us that we should be doing during that day?' He^{asws} said: 'Mentioning Allah^{azwj}, Mighty is His^{azwj} Mention, during it with the Fasting, and the worship, and the mention of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, for Rasool-Allah^{saww} bequeathed Amir Al-Momineen^{asws} that he^{asws} should be taking it as an Eid, and similar to that is what the Prophets^{as} used to bequeath their^{as} successors^{as} with that, therefore take it as an Eid'.²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمَزَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ تَكْبِيرُ لَيْلَةِ الْفِطْرِ وَ صَبِيحَةِ الْفِطْرِ كَمَا تُكْبَرُ فِي الْعَشْرِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Abu Hamza, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Exclaim Takbeer on the night of Al-Fitr, and the morning of Al-Fitr just as you did during the tenth (of Zilhajj)'.³

حَدَّثَنِي جَمَاعَةٌ مَشَاهِجِي عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنِ الْحُسَيْنِ بْنِ أَبِي سَارَةَ الْمَدَائِنِيِّ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ أَوْ عَيْبِهِ اسْمُهُ الْحُسَيْنُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ زَارَ قَبْرَ الْحُسَيْنِ ع لَيْلَةَ مِنْ ثَلَاثِ لَيَالٍ عَقَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ قَالَ قُلْتُ أَيُّ اللَّيَالِي جُعِلَتْ فِدَاكَ قَالَ لَيْلَةُ الْفِطْرِ وَ لَيْلَةُ الْأَضْحَى وَ لَيْلَةُ النَّصْفِ مِنْ شَعْبَانَ .

Imam Sadiq^{asws} said: Allah will forgive all the past and future sins of one who performs the Ziyarat of Imam Husain^{asws} on one of the three eves. I asked, "May I be sacrificed on you, what are the three eves?" Imam^{asws} replied, "Eve of Eidul fitr, eve of Eidul Adha and eve of fifteenth Shaban."⁴

² Al Kafi – V 4 – The Book of Fasts Ch 63 H 3

³ Al Kafi – V 4 – The Book of Fasts Ch 71 H 2

⁴ H. 6, كامل الزيارات، النص، ص: 180

The Importance of Arafah

During the last Hajj, after circling the Kabah seven times, offering Salat behind the place of Prophet Ibrahim as, and performing the Sa'ee between Safa and Marawa, as part of the Hajj rituals, Prophet^{saww} together with his companions left for Arafat on the 8th of Zilhajj. The following Hadith describes an important Divine Message which Rasool Allah^{saww} received at Arafat on the 9th of Zilhajj.

عن جعفر بن محمد الخزازي، عن أبيه، قال: سمعت أبا عبد الله (عليه السلام) يقول: «لما نزل رسول الله (صلى الله عليه وآله) عرفات يوم الجمعة أتاه جبرئيل (عليه السلام)، فقال له: يا محمد، إن الله يقرئك السلام، و يقول لك: قل لامتك اليوم أكملت لكم دينكم بولاية علي بن أبي طالب و أتممت عليكم نعمتي و رضيت لكم الإسلام ديناً و لست انزل عليكم بعد هذا، قد أنزلت عليكم الصلاة و الزكاة و الصوم و الحج، و هي الخامسة، و لست أقبل هذه الأربعة إلا بها».

From Ja'far Bin Muhammad Al Khazai'e, from his father who said,

'I heard Abu Abd Allah^{asws} saying: 'When Rasool-Allah^{saww} encamped at Arafat on the day of Friday (9th of Zilhajj), Jibraeel^{as} came up to Rasool Allah^{saww} and said to him^{saww}: 'O Muhammad^{saww}! Allah^{azwj} Conveys His^{azwj} Greeting to you^{saww} and is Saying to you^{saww}: "Announce to your^{saww} community **[5:3] This day have I Perfected for you your Religion** by the Wilayah of Ali^{asws} Bin Abu Talib^{asws} **and Completed My Favour on you and Chosen for you Islam as a Religion** and there is not going to be any (further religious Obligation) Revealed upon you after this, as (I^{azwj} have) Revealed unto you^{saww} the Salat (Prayer), and the Zakat (alms-giving), and the Soam (Fasts), and the Hajj (Pilgrimage), and this (Wilayah) is the fifth, and these four are not Acceptable except by it (the fifth-the Wilayah of Ali^{asws} Bin Abu Talib^{asws}).⁵

Recitation of Ziyarah of Imam Hussain^{asws} on the Day of Arafah:

حَدَّثَنِي أَبِي رَهَ وَ عَلِيُّ بْنُ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ الْحَسَنِ رَهَ جَمِيعاً عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ سَعِيدِ الرَّيَّانِ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَ وَ أَبَا الْحَسَنِ الرَّضَا عَ وَ هُمَا يَقُولَانِ مَنْ أَتَى قَبْرَ الْحُسَيْنِ عَ بِعَرَفَةَ أَقْبَلَهُ اللَّهُ تَلَجَ الْفُؤَادِ.

My father, Ali Ibn Hussain, and Mohammed Ibn Hasan all narrated to me from Sa'd Ibn Abd Allah, from Ali Ibn Isa, from Mohammed Ibn Amr Ibn Sai'd Al-Zayyat, from Dawood Al-Raqqi, who has said:

I head Abu Abd Allah^{asws} (Imam Sadiq^{asws}), Abal Hasan Musa^{asws} (Imam Kazim^{asws}), and Abal Hasan^{asws} (Imam Reza^{asws}) say:

⁵ تفسير العياشي 1: 21 / 293

Allah^{azwj} will Make those who go to (the Ziyarah of) the grave of Hussain^{asws} on the day of Arafah return with heart filled with certainty.⁶

10th of Zilhajj (Eid-ul-Azha)

Ahadith related to perform Hajj and Umera can be found in Al-Kafi, Vol. 4 and in our article on Hajj. For those who are not performing Hajj, for them the Amal would be:

وروي عن العلاء بن الفضيل عن أبي عبد الله عليه السلام " أن رجلا سأله عن الاضحى فقال: هو واجب على كل مسلم إلا من لم يجد، فقال له السائل: فما ترى في العيال؟ قال: إن شئت فعلت وإن شئت لم تفعل، وأما أنت فلا تدعه "

It is compulsory on everyone, who could afford an animal, small or big, to offer sacrifice on the day of Eid-ul-Zaha.⁷

وجاءت أم سلمة - رضي الله عنها - إلى النبي صلى الله عليه وآله فقالت: " يا رسول الله يحضر الاضحى وليس عندي ثمن الاضحى فاستقرض واضحي؟ قال: فاستقرضه فإنه دين مقضي "

One may take a loan in order to offer a sacrifice and Allah^{azwj} will provide resources to clear debt.⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ الْأَضْحَى يَوْمَانِ بَعْدَ يَوْمِ النَّحْرِ وَ يَوْمٌ وَاحِدٌ بِالْأَمْصَارِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The (Eid) Al-Azha is two days after the day of the sacrifice, and one day in the cities (other than Minnah - where sacrifice is being offered)'.⁹

Ziyarah of Imam Hussain^{asws} on the Day of Eid-ul-Azha:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ بَشِيرِ الدَّهَّانِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) رَبِّمَا فَاتَنِي الْحُجُّ فَأَعْرِفُ عِنْدَ قَبْرِ الْحُسَيْنِ (عليه السلام) فَقَالَ أَحْسَنْتَ يَا بَشِيرُ أَيُّمَا مُؤْمِنٍ أَتَى قَبْرَ الْحُسَيْنِ (عليه السلام) عَارِفًا بِحَقِّهِ فِي غَيْرِ يَوْمِ عِيدِ كَتَبَ اللَّهُ لَهُ عِشْرِينَ حَجَّةً وَ عِشْرِينَ عُمْرَةً مَبْرُورَاتٍ مَقْبُولَاتٍ وَ عِشْرِينَ حَجَّةً وَ عُمْرَةً مَعَ نَبِيِّ مُرْسَلٍ أَوْ إِمَامٍ عَدْلٍ وَ مَنْ أَتَاهُ فِي يَوْمِ عِيدِ كَتَبَ اللَّهُ لَهُ مِائَةَ حَجَّةٍ وَ مِائَةَ عُمْرَةٍ وَ مِائَةَ غَزْوَةٍ مَعَ نَبِيِّ مُرْسَلٍ أَوْ إِمَامٍ عَدْلٍ

⁶ 170 Chapter 70, H. 2. كامل الزيارات، النص، ص:

⁷ Manla Yahzar-al-Faqih, Vol.2, Traditions 3044.

⁸ Manla Yahzar-al-Faqih, Vol.2, Traditions 3045

⁹ Al Kafi – V 4 – The Book of Hajj Ch 178 H 2

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba,, from Bashir Al Dahhhan who said,

'I said to Abu Abdullah^{asws}, 'Sometimes I miss the Hajj, so I go over to the grave of Al-Husayn^{asws}'. So he^{asws} said: 'Well done, O Bashir! Whichever Believer goes to the grave of Al-Husayn^{asws}, recognising his^{asws} right during other than the day of Eid, Allah^{azwj} would Write for him twenty Hajjs, and twenty Umrahs, properly performed, Accepted; and twenty Hajj and Umra with a Mursil Prophet^{as}, or a Just Imam^{asws}. And the one who goes to him^{asws} on the day of Eid, Allah^{azwj} would Write for him one hundred Hajj, and one hundred Umrah, and one hundred military expeditions with a Mursil Prophet^{as}, or a just Imam^{asws}'.

قَالَ قُلْتُ لَهُ كَيْفَ لِي بِمِثْلِ الْمُؤَقَّبِ قَالَ فَتَنظَّرْ إِلَيَّ شِبْهَ الْمُغْضَبِ ثُمَّ قَالَ لِي يَا بَشِيرُ إِنَّ الْمُؤْمِنَ إِذَا أَتَى قَبْرَ الْحُسَيْنِ (عَلَيْهِ السَّلَامِ) يَوْمَ عَرَفَةَ وَ اغْتَسَلَ مِنَ الْفُرَاتِ ثُمَّ تَوَجَّهَ إِلَيْهِ كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ حَجَّةً بِمَنَاسِكَهَا وَ لَا أَعْلَمُهُ إِلَّا قَالَ وَ غَزْوَةً .

He (the narrator) said, 'I said to him^{asws}, 'How is it for me with the likes of the Pausing Station (like Arafaat)?' So he^{asws} looked at me resembling the anger, then said to me: 'O Bashir! The Believer, when he goes to the grave of Al-Husayn^{asws} on the day of Arafaat, and washes from the Euphrates, then diverts (his attention) to him^{asws}, Allah^{azwj} would Write for him, with every step taken, a Hajj with its rituals' – and I do not know except that he^{asws} said: 'And a military expedition'.¹⁰

The Al-Ghadeer (18th of Zilhajj)

(It has been narrated) from Abu Ja'far^{asws} (5th Imam^{asws}) from his^{asws} father^{asws}, from his^{asws} grandfather having said: 'When Rasool-Allah^{saww} finished the Farewell Pilgrimage, encamped at a land called 'Zawjan', so this Verse was Revealed **[5:67] O Rasool! Deliver what has been Revealed unto you from your Lord; and if you do it not, then you have not delivered His Message, and Allah will Protect you from the people.** So when (the Verse containing Allah^{azwj}'s Words) '**Protect you from the people**' was Revealed, Rasool Allah^{saww} called for the congregational Prayer (on the 18th of Zil-Hajj).

So the people gathered and Rasool Allah^{saww} said: 'Who is higher among you than your own selves?' They all said, 'Allah^{azwj} and His^{azwj} Rasool^{saww}'. So Rasool Allah^{saww} grabbed Ali^{asws} Bin Abu Talib^{asws} and said: 'The one whom I^{saww} was a Moula (Master) of, so Ali^{asws} is his Moula! Our Allah^{azwj}! Befriend the one who befriends him^{asws}, and Inimical to the one who is inimical to him^{asws}, and Help the one who helps him^{asws}, and Abandon the one who abandons him^{asws}, for he^{asws} is from me^{saww} and I^{saww} am from him^{asws}, and he^{asws} is from me^{saww} of the status of Haroun^{as} from Musa^{as} except that there is no Prophet^{saww} after me^{saww}'.

¹⁰ Al Kafi – V 4 – The Book of Hajj Ch 231 H 1

And it was the last Obligation which Allah^{azwj} the High Obligated upon the community of Muhammad^{saww}, then Allah^{azwj} Revealed unto His^{azwj} Prophet^{saww} **[5:3] This day have I Perfected for you your Religion and Completed My Favour on you and Chosen for you Islam as a Religion**.

Abu Ja'far^{asws} said: 'So they received from Rasool-Allah^{saww} everything which Allah^{azwj} Commanded them, from the Obligation regarding the Salat (Prayer), and the Soam (Fasts), and the Zakat (alms-giving), and the Hajj (Pilgrimage), and submission to Imam Ali^{asws}'s (Wilayah) by agreeing with Rasool Allah^{saww}. Ibn Is'haq said, 'I said to Abu Ja'far^{asws}, 'When was that?' He^{asws} said: 'Seventeen nights from *Zil-Hajj* in the year ten (Hijra) during the returning from the Farewell Hajj (the day of 18th of Zil-Hajj 10 A.H.).'¹¹

The Rewards of Fasting and the Salaat on Al-Ghadeer

الْحُسَيْنُ بْنُ الْحَسَنِ الْحُسَيْنِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْهَمْدَانِيُّ قَالَ حَدَّثَنَا عَلِيُّ بْنُ حَسَّانَ الْوَاسِطِيُّ قَالَ حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ الْعَبْدِيُّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ الصَّادِقَ ع يَقُولُ صِيَامُ يَوْمِ غَدِيرِ خُمٍّ يَعْدِلُ صِيَامَ عُمُرِ الدُّنْيَا لَوْ عَاشَ إِنْسَانٌ ثُمَّ صَامَ مَا عَمَّرَتِ الدُّنْيَا لَكَانَ لَهُ ثَوَابُ ذَلِكَ وَ صِيَامُهُ يَعْدِلُ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ فِي كُلِّ عَامٍ مِائَةَ حَجَّةٍ وَ مِائَةَ عُمْرَةٍ مُبْرُورَاتٍ مُتَقَبَّلَاتٍ وَ هُوَ عِيدُ اللَّهِ الْأَكْبَرِ وَ مَا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ نَبِيًّا قَطُّ إِلَّا وَ تَعَيَّدَ فِي هَذَا الْيَوْمِ وَ عَرَفَ حُرْمَتَهُ وَ اسْمُهُ فِي السَّمَاءِ يَوْمَ الْعَهْدِ الْمَعْهُودِ وَ فِي الْأَرْضِ يَوْمَ الْمِيثَاقِ الْمَأْخُودِ وَ الْجَمْعِ الْمَشْهُودِ

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

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

Salat on the Day of Ghadeer

مَنْ صَلَّى فِيهِ رَكَعَتَيْنِ يَغْتَسِلُ عِنْدَ زَوَالِ الشَّمْسِ مِنْ قَبْلِ أَنْ تَزُولَ مِقْدَارَ نَصْفِ سَاعَةٍ يَسْأَلُ اللَّهَ عَزَّ وَ جَلَّ يَقْرَأُ فِي كُلِّ رَكَعَةٍ سُورَةَ الْحَمْدِ مَرَّةً وَ عَشْرَ مَرَّاتٍ قُلْ هُوَ اللَّهُ أَحَدٌ وَ عَشْرَ مَرَّاتٍ آيَةَ الْكُرْسِيِّ وَ عَشْرَ مَرَّاتٍ إِنَّا أَنْزَلْنَاهُ عَدَلْتُ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ مِائَةَ أَلْفِ حَجَّةٍ وَ مِائَةَ أَلْفِ عُمْرَةٍ وَ مَا سَأَلَ اللَّهُ عَزَّ وَ جَلَّ حَاجَةً مِنْ حَوَائِجِ الدُّنْيَا وَ حَوَائِجِ الْآخِرَةِ إِلَّا قُضِيَتْ كَأَنَّهُ مَا كَانَتْ الْحَاجَةُ

¹¹ غاية المرام: 6 / 337

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

وَإِنْ فَاتَتْكَ الرُّكُوعَاتُ وَالدُّعَاءُ فَصَيِّتُهُمَا بَعْدَ ذَلِكَ وَ مَنْ فَطَرَ فِيهِ مُؤْمِنًا كَانَ كَمَنْ أَطْعَمَ فِتَامًا وَ فِتَامًا وَ فِتَامًا فَلَمْ يَزَلْ يُعَدُّ إِلَى أَنْ عَقَدَ يَدَيْهِ عَشْرًا ثُمَّ قَالَ أ تَدْرِي كَمْ الْفِتَامُ قُلْتُ لَا قَالَ مِائَةٌ أَلْفٍ كُلُّ فِتَامٍ كَانَ لَهُ ثَوَابٌ مِنْ أَطْعَمَ بَعْدَهَا مِنَ النَّبِيِّينَ وَ الصَّالِحِينَ وَ الشُّهَدَاءِ فِي حَرَمِ اللَّهِ عَزَّ وَ جَلَّ وَ سَقَاهُمْ فِي يَوْمٍ ذِي مَسْعِيَةٍ وَ الدَّرَاهِمَ فِيهِ بِأَلْفِ دِرْهَمٍ

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

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

He^{asws} said: 'Perhaps you are viewing that Allah^{azwj} Mighty and Majestic Created a day greater in sanctity than it? No, by Allah^{azwj}! No, by Allah^{azwj}! No, by Allah^{azwj}!'

The most superior of the Eids is Eid of Al-Ghadeer

قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ رَحِمَهُ اللَّهُ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنِ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ:

He said, 'It was narrated to us by Ibrahim Bin Hashim, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid,

قُلْتُ جَعَلْتُ فِدَاكَ لِلْمُسْلِمِينَ عِيدًا غَيْرَ الْعِيدَيْنِ قَالَ نَعَمْ يَا حَسَنُ أَعْظَمُهَا وَ أَشْرَفُهَا قَالَ قُلْتُ وَ أَيُّ يَوْمٍ هُوَ؟ قَالَ يَوْمٌ نُصِبَ أَمِيرُ الْمُؤْمِنِينَ ع عَلِمًا لِلنَّاسِ قَالَ جَعَلْتُ فِدَاكَ وَ أَيُّ يَوْمٍ هُوَ؟ قَالَ إِنَّ الْأَيَّامَ تَدُورُ وَ هُوَ يَوْمٌ ثَمَانِيَةَ عَشَرَ مِنْ ذِي الْحِجَّةِ

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said, 'May I be sacrificed for you^{asws}! Is there an Eid for the Muslims other than the two Eids (Al-Fitr and Al-Az'ha)?' He^{asws} said: 'Yes, O Hassan, greater than the two and more noble'. He said, 'I said, 'And which day is it?' He^{asws} said: 'The day in which Amir Al-Momineen^{asws} was nominated as a 'عَلِمًا' flag for the people'. He said,

'And which day is it?' He^{asws} said: 'The days turn around, and it is the eighteenth day from Zil-Hajj'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا يَنْبَغِي أَنْ نَصْنَعَ فِيهِ؟ قَالَ تَصُومُهُ يَا حَسَنُ وَ تَكْتُمُ فِيهِ الصَّلَاةَ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ تَتَسَرَّأُ إِلَى اللَّهِ
مِمَّنْ ظَلَمَهُمْ حَقَّهُمْ

He said, 'I said, 'May I be sacrificed for you^{asws}! And what is befitting for me to do during it?' He^{asws} said: 'You should Fast in it, O Hassan, and frequent during it the *Salawat* upon Muhammad^{saww} and the People^{asws} of his^{saww} Household, and disavow to Allah^{azwj} from the ones who oppressed them^{asws} of their rights'.

قَالَ فَإِنَّ الْأَنْبِيَاءَ ع كَانَتْ تَأْمُرُ الْأَوْصِيَاءَ بِالْيَوْمِ الَّذِي يُقَامُ فِيهِ الْوَصِيُّ أَنْ يُتَّخَذَ عِيداً

He^{asws} said: 'The (former) Prophets^{as} used to instruct the successors^{as} with the day in which the successor^{as} would stand (with the command) during it, that it should be taken as an Eid (Festival)'.

قَالَ قُلْتُ فَمَا لِمَنْ صَامَهُ مِنَّا؟ قَالَ صِيَامُ سِتِّينَ شَهْراً لَكُمْ وَ لَا تَدْعُ صِيَامَ يَوْمِ سَبْعَةِ وَ عَشْرِينَ مِنْ رَجَبٍ فَإِنَّهُ هُوَ الْيَوْمُ الَّذِي أَنْزَلَتْ
فِيهِ النُّبُوَّةَ عَلَى مُحَمَّدٍ ص وَ ثَوَابُهُ مِثْلُ سِتِّينَ شَهْراً.

He said, 'I said, 'So what (Reward) is for the one from us who Fasts during it?' He^{asws} said: 'The (Reward of the) Fasts of sixty months for you, and do not leave the Fasting of the twenty-seventh day of Rajab, for it is the day in which the Prophet-hood was Revealed upon Muhammad^{saww}, and its Reward is like sixty months".¹²

عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ:

From Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid who said,

قِيلَ لِأَبِي عَبْدِ اللَّهِ عَ لِلْمُؤْمِنِينَ مِنَ الْأَعْيَادِ عِيدٌ غَيْرُ الْعِيدَيْنِ وَ الْجُمُعَةِ؟ قَالَ فَقَالَ نَعَمْ لَهُمْ مَا هُوَ أَعْظَمُ مِنْ هَذَا يَوْمَ أُقِيمَ أَمِيرُ
الْمُؤْمِنِينَ ع فَعَقَدَ لَهُ رَسُولُ اللَّهِ ص الْوَلَايَةَ فِي أَعْنَاقِ الرِّجَالِ بِغَدِيرِ خُمٍّ

'It was said to Abu Abdullah^{asws}, 'For the Momineen, from the Eids, there is an Eid apart from the two Eids (Al-Fitr and Al-Az'ha), and the Friday?' So he^{asws} said: 'Yes. For them is what is greater than this. The Day in which Amir Al-Momineen^{asws} was made to stand and Rasool-Allah^{saww} covenanted the Wilayah for him^{asws} in the necks of the men at Ghadeer Khumm'.

فَقُلْتُ وَ أَيُّ يَوْمٍ ذَلِكَ؟ قَالَ الْأَيَّامُ تَخْتَلِفُ ثُمَّ قَالَ ثَمَانِيَةَ عَشَرَ مِنْ ذِي الْحِجَّةِ قَالَ ثُمَّ قَالَ وَ الْعَمَلُ فِيهِ يَعْدُلُ الْعَمَلَ فِي ثَمَانِينَ
شَهْراً وَ يَنْبَغِي أَنْ تَكْتُمُ فِيهِ ذِكْرَ اللَّهِ تَعَالَى وَ الصَّلَاةَ عَلَى النَّبِيِّ وَ يُوسِّعَ الرَّجُلُ فِيهِ عَلَى عِيَالِهِ.

So I said, 'And which day is that?' He^{asws} said: 'The days differ'. Then he^{asws} said: 'The eighteenth of Zilhajj'. Then he^{asws} said: 'And the deeds during it

¹² Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 7 H 54

equate to the deeds in eighty months, and it is befitting if you frequent during it the Mention of Allah^{azwj} the Exalted, and the Salawat upon the Prophet^{saww}, **and the man should expand (spend more) upon his dependants during it**”¹³.

The words of Al-Sadiq^{asws}: ‘Fasting on the Day of Ghadeer is an expiation of sixty years (of sins)’.

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: صَوْمُ يَوْمِ غَدِيرِ خُمٍّ كَفَّارَةٌ سِتِّينَ سَنَةً.

From Abu Abdullah^{asws} having said: ‘Fasting on the Day of Ghadeer Khumm is an expiation of sixty years (of sins)’¹⁴.

Supplication on the Day of Ghadeer:

ثُمَّ قَالَ وَ لِيَكُنْ مِنْ قَوْلِكُمْ إِذَا التَّقَيْتُمْ أَنْ تَقُولُوا

Then he^{asws} said: ‘And let it happen to be your words, when you meet (this Day of Ghadeer), that you should be saying,

الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَنَا بِهَذَا الْيَوْمِ وَ جَعَلَنَا مِنَ الْمُؤْمِنِينَ بَعْدَهُ الْبِنَا وَ مِيثَاقِهِ الَّذِي وَاتَّقْنَا بِهِ مِنْ وِلَايَةِ وِلَاةِ أَمْرِهِ وَ الْقَوَامِ بِقِسْطِهِ وَ لَمْ يَجْعَلْنَا مِنَ الْجَاهِلِينَ وَ الْمُكَذِّبِينَ بِيَوْمِ الدِّينِ

‘The Praise is for Allah^{azwj} Who Honoured us with this Day and Made us to be from the loyalists with its pledge to us and with its Covenant we have been Covenanted with, from the Wilayah of the Masters^{asws} of the Command, the establishers with its equity, and did not Make us to be from the ungrateful ones and the beliers in the Day of the Religion’.

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

Then he^{asws} said: ‘And let it happen to be from your supplication at the end of these two Cycles (of Salat) that you should be saying,

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

‘Our Lord^{azwj}! We heard a caller calling for the Eman (faith): ‘Believe in your Lord^{azwj}! So we believed, our Lord^{azwj}. Therefore, Forgive our sins for us and

¹³ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 8 H 4

¹⁴ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 8 H 16

Cover our evil deeds of our and Join us along with the righteous ones, our Lord^{azwj} and Give us what You^{azwj} Promised us by Your^{azwj} Rasool^{saww}, and do not Disgrace us on the Day of Judgement. You^{azwj} do not Break the Promise'.

ثُمَّ تَقُولُ بَعْدَ ذَلِكَ -

Then you should be saying after that,

اللَّهُمَّ إِنِّي أَشْهَدُكَ وَكَفَى بِكَ شَهِيداً وَ أُشْهِدُ مَلَائِكَتَكَ وَ حَمَلَةَ عَرْشِكَ وَ سُكَّانَ سَمَاوَاتِكَ
وَ أَرْضِكَ بِأَنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ الْمَعْبُودُ الَّذِي لَيْسَ مِنْ لَدُنْ عَرْشِكَ إِلَى قَرَارِ
أَرْضِكَ مَعْبُودٌ يُعْبَدُ سِوَاكَ إِلَّا بَاطِلٌ مُضْمَجِلٌّ غَيْرُ وَجْهِكَ الْكَرِيمِ لَا إِلَهَ إِلَّا أَنْتَ الْمَعْبُودُ فَلَا
مَعْبُودَ سِوَاكَ تَعَالَيْتَ عَمَّا يَقُولُ الظَّالِمُونَ عُلُوًّا كَبِيراً

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

وَ أَشْهَدُ أَنَّ مُحَمَّدًا ص عَبْدُكَ وَ رَسُولُكَ وَ أَشْهَدُ أَنَّ عَلِيًّا صَلَوَاتُ اللَّهِ عَلَيْهِ أَمِيرُ الْمُؤْمِنِينَ وَ
وَلِيُّهُمْ وَ مَوْلَاهُمْ رَبَّنَا إِنَّا سَمِعْنَا بِالنِّدَاءِ وَ صَدَّقْنَا الْمُنَادِيَ رَسُولَ اللَّهِ ص إِذَا نَادَى بِنِدَائِهِ
عَنْكَ بِالَّذِي أَمَرْتَهُ بِهِ أَنْ يُبَلِّغَ مَا أَنْزَلْتَ إِلَيْهِ مِنْ وَلايَةٍ وَليِّ أَمْرِكَ

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

فَحَذَرْتَهُ وَ أَنْذَرْتَهُ إِنْ لَمْ يُبَلِّغْ أَنْ تَسْخَطَ عَلَيْهِ وَ أَنَّهُ إِنْ بَلَغَ رِسَالَاتِكَ عَصَمْتَهُ مِنَ النَّاسِ
فَنَادَى مُبَلِّغاً وَحَيْكَ وَ رِسَالَاتِكَ أَلَا مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ وَ مَنْ كُنْتُ وَلِيًّا فَعَلِيٌّ وَ لِيَّهُ
وَ مَنْ كُنْتُ نَبِيًّا فَعَلِيٌّ أَمِيرُهُ

So You^{azwj} Cautioned him^{saww} and Warned him^{saww} that if he^{saww} were not to deliver (the Message) You^{azwj} would be Angered upon him^{saww}, and if he^{saww}

does deliver Your^{azwj} Message You^{azwj} would Protect him^{saww} from the people. So he^{saww} called out delivering Your^{azwj} Revelation and Your^{azwj} Message: 'Indeed! The one whose Master I^{saww} was, so Ali^{asws} is his Master, and the one whose guardian I^{saww} was, so Ali^{asws} is his guardian, and the one whose Prophet^{as} I^{saww} was, so Ali^{asws} is his Emir'.

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

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

رَبَّنَا آمَنَّا وَ اتَّبَعْنَا مَوْلَانَا وَ وَلِيَّنَا وَ هَادِيَنَا وَ دَاعِيَنَا وَ دَاعِيَ الْأَنْامِ وَ صِرَاطَكَ الْمُسْتَقِيمَ
السَّوِيِّ وَ حُجَّتَكَ وَ سَبِيلَكَ الدَّاعِيِ إِلَيْكَ عَلَى بَصِيرَةٍ هُوَ وَ مَنْ اتَّبَعَهُ وَ سُبْحَانَ اللَّهِ عَمَّا
يُشْرِكُونَ* بَوْلَايَتِهِ وَ بِمَا يُلْحِدُونَ بِاتِّخَاذِ الْوَلَائِحِ دُونَهُ

Our Lord^{azwj}! We believed, and we followed our Master^{asws}, and our Guardian, and our Guide, and our Caller, and Caller of the people, and Your^{azwj} Straight Path, the even, and Your^{azwj} Proof, and Your^{azwj} Way. The Caller to You^{azwj} upon vision, him^{asws} and the ones who follow him, and Glorious is Allah^{azwj} from what they are associating with his^{asws} Wilayah, and with what they are perverting by taking a confidant besides him^{asws}.

فَأَشْهَدُ يَا إلهِي أَنَّهُ الْإِمَامُ الْهَادِي الْمُرْتَدُّ الرَّشِيدُ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ الَّذِي ذَكَرْتَهُ فِي كِتَابِكَ
فَقُلْتَ - وَ إِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ لَا أُشْرِكُ مَعَهُ إِمَامًا وَ لَا أَتَّخِذُ مِنْ دُونِهِ وَلِيحَةً

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

اللَّهُمَّ فَإِنَّا نَشْهَدُ أَنَّكَ عَبْدُكَ الْهَادِي مِنْ بَعْدِ نَبِيِّكَ النَّذِيرِ الْمُنذِرِ وَ صِرَاطُكَ الْمُسْتَقِيمِ وَ أَمِيرُ الْمُؤْمِنِينَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ وَ حُجَّتُكَ الْبَالِغَةُ وَ لِسَانُكَ الْمُعَبَّرُ عَنْكَ فِي خَلْقِكَ وَ الْقَائِمُ بِالْقِسْطِ مِنْ بَعْدِ نَبِيِّكَ وَ دَيَّانُ دِينِكَ وَ خَازِنُ عِلْمِكَ وَ مَوْضِعُ سِرِّكَ وَ عَيْبَةُ عِلْمِكَ وَ أَمِينُكَ الْمَأْمُونُ الْمَأْخُودُ مِيثَاقَهُ مَعَ مِيثَاقِ رَسُولِكَ ص مِنْ جَمِيعِ خَلْقِكَ وَ بَرِيَّتِكَ شَهَادَةً بِالْإِخْلَاصِ لَكَ بِالْوَحْدَانِيَّةِ بِأَنَّكَ

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

أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ وَ أَنْ مُحَمَّدًا عَبْدًا عَبْدُكَ وَ رَسُولُكَ وَ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ وَ أَنْ الْإِفْرَارَ بِوَلَايَتِهِ تَمَامَ تَوْحِيدِكَ وَ الْإِخْلَاصُ بِوَحْدَانِيَّتِكَ وَ كَمَالُ دِينِكَ وَ تَمَامُ نِعْمَتِكَ وَ فَضْلِكَ عَلَى جَمِيعِ خَلْقِكَ وَ بَرِيَّتِكَ فَإِنَّكَ قُلْتَ وَ قَوْلُكَ الْحَقُّ - الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا

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

اللَّهُمَّ فَلَكَ الْحَمْدُ عَلَى مَا مَنَنْتَ بِهِ عَلَيْنَا مِنَ الْإِخْلَاصِ لَكَ بِوَحْدَانِيَّتِكَ إِذْ هَدَيْتَنَا لِمُؤَالَاةِ وَلِيِّكَ الْهَادِي مِنْ بَعْدِ نَبِيِّكَ الْمُنذِرِ وَ رَضِيْتَ لَنَا الْإِسْلَامَ دِينًا بِمُؤَالَاةِهِ وَ أَمَّمْتَ عَلَيْنَا نِعْمَتَكَ الَّتِي جَدَّدْتَ لَنَا عَهْدَكَ وَ مِيثَاقَكَ وَ دَكَّرْتَنَا ذَلِكَ وَ جَعَلْتَنَا مِنْ أَهْلِ الْإِخْلَاصِ وَ التَّصَدِيقِ

بِعَهْدِكَ وَ مِيثَاقِكَ وَ مِنْ أَهْلِ الْوَفَاءِ بِذَلِكَ وَ لَمْ تَجْعَلْنَا مِنَ النَّاكِثِينَ وَ الْجَاهِدِينَ وَ الْمُكَدِّبِينَ
بِیَوْمِ الدِّینِ

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

وَ لَمْ تَجْعَلْنَا مِنْ أَتْبَاعِ الْمُعَيِّرِينَ وَ الْمُبَدِّلِينَ وَ الْمُنْحَرِفِينَ وَ الْمُبْتَكِينَ آدَانَ الْأَنْعَامِ وَ الْمُعَيِّرِينَ
خَلَقَ اللَّهُ وَ مِنْ الَّذِينَ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ وَ صَدَّهُمْ عَنِ السَّبِيلِ وَ
عَنِ الصِّرَاطِ الْمُسْتَقِيمِ

And You^{azwj} did not Make us to be from the followers of those (who) altered (religion), and the changers, and the distorters (of the religion), **and the replacers of the Declaration of the 'Al-Anaami' (Wilayah of Ali^{asws} ibn Abi Talib^{asws})**, and the alterers of the creatures of Allah^{azwj}, and from those whom the Satan^{la} overcame, so he^{la} made them forget the Mention of Allah^{azwj} and blocked them from the Way, and from the Straight Path'.

وَ أَكْثَرَ مِنْ قَوْلِكَ فِي يَوْمِكَ وَ لَيْلَتِكَ أَنْ تَقُولَ اللَّهُمَّ الْعَنِ الْجَاهِدِينَ وَ النَّاكِثِينَ وَ الْمُعَيِّرِينَ وَ
الْمُكَدِّبِينَ بِیَوْمِ الدِّینِ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ اللَّهُمَّ فَلَكَ الْحَمْدُ عَلَى إِنْعَامِكَ عَلَيْنَا بِالَّذِي
هَدَيْتَنَا إِلَى وَلايَةِ وَلاةِ أَمْرِكَ مِنْ بَعْدِ نَبِيِّكَ الْأَيِّمَةِ الْهُدَاةِ الرَّاشِدِينَ الَّذِينَ جَعَلْتَهُمْ أَرْكَاناً
لِتَوْحِيدِكَ وَ أَعْلَامَ الْهُدَى وَ مَنَارَ التَّقْوَى وَ الْعُرْوَةَ الْوُثْقَى وَ كَمَالَ دِينِكَ وَ تَمَامَ نِعْمَتِكَ

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

فَلَاكُ الْحَمْدُ آمَنَّا بِكَ وَ صَدَقْنَا بِنَبِيِّكَ وَ اتَّبَعْنَا مِنْ بَعْدِهِ النَّذِيرَ الْمُنذِرَ وَ وَالَيْنَا وَلِيَّهُمْ وَ
عَادَيْنَا عَدُوَّهُمْ وَ بَرَّيْنَا مِنَ الْجَاهِلِينَ وَ التَّكْثِيرِينَ وَ الْمُكَذِّبِينَ إِلَى يَوْمِ الدِّينِ

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

اللَّهُمَّ فَكَمَا كَانَ مِنْ شَأْنِكَ يَا صَادِقَ الْوَعْدِ يَا مَنْ لَا يُخْلِفُ الْمِيعَادَ* - يَا مَنْ هُوَ كُلَّ يَوْمٍ فِي
شَأْنٍ أَنْ أَنْعَمْتَ عَلَيْنَا بِمُؤَالَاتِهِ أَوْلِيَائِكَ الْمَسْئُولِ عَنْهَا عِبَادُكَ فَإِنَّكَ قُلْتَ وَ قَوْلُكَ الْحَقُّ - ثُمَّ
لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ وَ قُلْتَ وَ قَمُوهُمْ إِنَّهُمْ مَسْئُولُونَ

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

وَ مَنْنْتَ عَلَيْنَا بِشَهَادَةِ الْإِخْلَاصِ لَكَ بِمُؤَالَاتِهِ أَوْلِيَائِكَ الْهُدَاةِ مِنْ بَعْدِ النَّذِيرِ الْمُنذِرِ وَ السَّرَاجِ
الْمُنِيرِ وَ أَكْمَلْتَ الدِّينَ بِمُؤَالَاتِهِمْ وَ الْبِرَاءَةِ مِنْ عَدُوَّهُمْ وَ أَتَمَمْتَ عَلَيْنَا النِّعْمَةَ الَّتِي جَدَدْتَ لَنَا
عَهْدَكَ وَ ذَكَرْتَنَا مِيثَاقَكَ الْمَأْخُودَ مِنَّا فِي مُبْتَدَأِ خَلْقِكَ إِيَّانَا وَ جَعَلْتَنَا مِنْ أَهْلِ الْإِجَابَةِ وَ
ذَكَرْتَنَا الْعَهْدَ وَ الْمِيثَاقَ وَ لَمْ تُنْسِنَا ذِكْرَكَ فَإِنَّكَ قُلْتَ وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ
ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى اللَّهُمَّ بَلَى

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

شَهِدْنَا بِمَنِّكَ وَ لُطْفِكَ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ رَبُّنَا وَ مُحَمَّدٌ عَبْدُكَ وَ رَسُولُكَ نَبِيُّنَا وَ عَلِيُّ أَمِيرِ الْمُؤْمِنِينَ وَ الْحُجَّةِ الْعُظْمَى وَ آيَتِكَ الْكُبْرَى وَ النَّبَأِ الْعَظِيمِ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ

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

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

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

وَ أَنْ لَا تَجْعَلَنَا مِنَ الْغَاوِينَ وَ لَا تُلْحِقْنَا بِالْمُكَدِّبِينَ يَوْمَ الدِّينِ وَ اجْعَلْ لَنَا قَدَمَ صِدْقٍ مَعَ النَّبِيِّينَ وَ تَجْعَلْ لَنَا مَعَ الْمُتَّقِينَ إِمَاماً إِلَى يَوْمِ الدِّينِ يَوْمَ يُدْعَى كُلُّ أَنَسٍ بِإِمَامِهِمْ وَ احْشُرْنَا فِي زُمْرَةِ الْهُدَاةِ الْمَهْدِيِّينَ وَ أَحْيِنَا مَا أَحْيَيْتَنَا عَلَى الْوَفَاءِ بِعَهْدِكَ وَ مِيثَاقِكَ الْمَأْخُودِ مِنَّا وَ عَلَيْنَا لَكَ وَ اجْعَلْ لَنَا مَعَ الرَّسُولِ سَبِيلاً وَ ثَبِّتْ لَنَا قَدَمَ صِدْقٍ فِي الْهِجْرَةِ

And that You^{azwj} did not Make us to be from the deviators, and do not Join us with the beliers in the Day of the Religion, and Make for us true steps along

with the Prophets^{as}, and Make for us an Imam^{asws} along with the pious up to the Day of Judgement, a Day in which every human being would be called with their Imam; and Resurrect us in a tranquil group, the guided ones, and Revive for us what we should be revived upon – the loyalty with Your^{azwj} Pledge and Your^{azwj} Covenant Taken from us, and upon us, for You^{azwj}; and Make for us a way with the Rasools^{as} and Affirm true steps for us during the migration.

اللَّهُمَّ وَ اجْعَلْ مَحْيَانَا خَيْرَ الْمَحْيَا وَ مَمَاتَنَا خَيْرَ الْمَمَاتِ وَ مُنْقَلَبَنَا خَيْرَ الْمُنْقَلَبِ حَتَّى تَوْفَّانَا وَ
أَنْتَ عِنَّا رَاضٍ قَدْ أُوجِبْتَ لَنَا حُلُولَ جَنَّتِكَ بِرَحْمَتِكَ وَ الْمَثْوَى فِي دَارِكَ وَ الْإِنَابَةَ إِلَى دَارِ
الْمُقَامَةِ مِنْ فَضْلِكَ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَ لَا يَمَسُّنَا فِيهَا لُغُوبٌ

O Allah^{azwj}! And Make our life to be the best of the lives, and our death to be the best of the deaths, and our transfer to be the best of the transfers until we die and You^{azwj} are Pleased, having had Obligated the inhabiting in Your^{azwj} Paradise by Your^{azwj} Mercy, and the boarding in Your^{azwj} House, and the turning to Your^{azwj} Prepared House, from Your^{azwj} Grace. Neither will cheating touch us therein nor a vanity.

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

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

رَبَّنَا فَ ثَبِّتْ أَقْدَامَنَا* وَ تَوْفِّنا مُسْلِمِينَ مُصَدِّقِينَ لِأَوْلِيائِكَ وَ لَا تُرْغِ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَ
هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

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

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

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

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

And Grace us with helping Your^{azwj} Religion along with a Guardian, a helping Guide from the People^{asws} of the Household of Your^{azwj} Prophets, and make us to be with him^{asws}, and beneath his^{asws} banner, as martyrs, truthful in Your^{azwj} Way, and upon helping Your^{azwj} Religion’.

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

Then you should ask after it, for your need of the world and the Hereafter, for it, by Allah^{azwj}, would be Fulfilled in this day’.¹⁵

Eid-e-Mubahla (24th of Zilhajj):

[3:59] Surely the example of Isa with Allah is like the example of Adam; He Created him from dust, then said to him, Be, and he became

Our 6th Imam (Abu Abd Allah^{asws}) says: ‘The Christians of Najran¹⁶ sent a delegation to Rasool-Allah^{saww} (for debating). They performed their Prayers by ringing the bells, and they Prayed. So the companions of Rasool-Allah^{saww} said, ‘O Rasool-Allah^{saww}! This (is being done) in your^{saww} Masjid?’ So he^{saww} said: ‘Leave them’.

¹⁵ تهذيب الأحكام (تحقيق خرسان)، ج3، ص: 143

¹⁶ A city southwest of Saudi Arabia

So when they were free, they approached Rasool-Allah^{saww} and said to him^{saww}, 'To what are you^{saww} inviting us?' So he^{saww} said: 'To the testimony that there is no god except for Allah^{azwj}, and that I^{saww} am a Rasool^{saww} of Allah^{azwj}, and that Isa^{as} was a Created servant who used to eat and drink'. So they said, 'So who was his^{as} father?' So the Revelation came down unto Rasool-Allah^{saww}: "Say to them: 'What are you all saying regarding Adam^{as}, who was a Created servant, eating and drinking, and marrying?" So the Prophet^{saww} asked them. They said, 'Yes'. So he^{saww} said: 'So who was his^{as} father?' They were astonished and remained silent. Thus, Allah^{azwj} Revealed **[3:59] Surely the example of Isa with Allah is like the example of Adam; He Created him from dust, then said to him, Be, and he became** up to His^{azwj} Words **[3:61] and make the Curse of Allah to be upon the liars.**

So Rasool-Allah^{saww} said: 'Therefore imprecate (curse on the liar) with me^{saww}, so if I^{saww} was truthful the Curse would descend upon you all, but if I^{saww} were to be untruthful, then it would descend upon me^{saww}'.

So they said, 'You are being fair'. Thus, they agreed upon the imprecation. So when they returned to their houses, their chiefs (Al-Sayad, and Al-Aqab and Al-Ahtam) said, 'If he^{saww} imprecates with his^{saww} people, imprecate with him^{saww}, for he^{saww} is not a Prophet^{saww}. However, if he^{saww} were to imprecate with the People^{asws} of his^{saww} Household, then do not imprecate with him^{saww}, for he^{saww} would not come forward with his^{saww} family except if he^{saww} was truthful'.

So when it was the morning they came to Rasool-Allah^{saww}, and with him^{saww} were Amir-ul-Momineen^{asws}, and Syeda Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}. So the Christians said, 'Who are they^{asws}?' So it was said to them, 'This is his^{saww} cousin^{asws}, and his^{saww} successor^{asws}, and his^{saww} brother-in-law^{asws} Ali^{asws} Bin Abu Talib^{asws}, and this is his^{saww} daughter^{asws} Syed Fatima^{asws}, and these two are his^{saww} grandsons^{asws} Al-Hassan^{asws} and Al-Husayn^{asws}'. So they dispersed and said to Rasool-Allah^{saww}, 'We shall give you^{saww} the satisfaction (taxes) therefore excuse us from the imprecation'.

Therefore Rasool-Allah^{saww} reconciled with them upon the taxation (to be paid), and they left'.¹⁷

Aza (Lamentations) In Zilhajj:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لِي أَبِي يَا جَعْفَرُ أَوْقِفْ لِي مِنْ مَالِي كَذَا وَكَذَا لِتَوَادِبِ تَنْدُوبِي عَشْرَ سِنِينَ بِمَنْىَ أَيَّامِ مَنَى .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al hakam, from Yunus Bin Yaqoub,

¹⁷ تفسير القمّي 1: 104

(It has been narrated) from Abu Abdullah^{asws}, said, 'My^{asws} father^{asws} said to me^{asws}: 'O Ja'far^{asws}! Dedicate to me^{asws} from my^{asws} such and such wealth for the lamenters to lament me^{asws} for ten years at Mina in the days of Mina (Hajj)'.¹⁸

¹⁸ الكافي (ط - الإسلامية)، ج 5، ص: 117