

The Amal of the Month of Shaban

The Month of Shaban:

Shaban	2	3	4	5	6	7
Zahoor Syeda Ummul Musaib ^{-asws}		Zahoor Imam Hussain ^{-asws}	Zahoor Mola Abbas ^{-asws}	Zahoor Imam Zainul Abideen ^{-asws}		Zahoor Hazrat Qasim ^{-asws}
8	9	10	11	12	13	14
			Zahoor Hazrat Ali Akbar ^{-asws}			
15	16	17	18	19	20	21
Zahoor Imam-e- Zamana ^{-ajfi}						
22	23	24	25	26	27	28
29	30					

The Merits of Shaban

فقال رسول الله (صلى الله عليه وآله): قولوا الحمد لله رب العالمين على ما فضلكم به من شهر شعبان هذه كانت ليلة غرة شعبان، وقد انسلخ عنهم الشهر الحرام، وهذه الانوار بأعمال إخوانكم هؤلاء في غرة شعبان أسلفوا بها أنوارا في ليلتها قبل أن يقع منهم الاعمال.

The Messenger of Allah^{saww} said: 'Say Praise be to Allah^{azwj} the Lord^{azwj} of the worlds Who has elevated your status for the sake of the piousness of the month of Shaban. This was the first night of Shaban, and the sacred month had passed, and the lights were due to the deeds of your brothers which they did in the beginning of Shaban, which were Granted to them before they even performed these deeds'.¹

¹ Kamil ul Ziyarat

قالوا: يا رسول الله وما تلك الاعمال لنثابرعليها؟ قال رسول الله (صلى الله عليه وآله): أما قيس بن عاصم المنقري، فإنه أمر بمعروف في يوم غرة شعبان، وقد نحى عن منكر، ودل على خير، فلذلك قدم له النور في بارحة يومه عند قراءته القرآن.

They said: 'O Messenger of Allah^{saww}! What are those deeds, so that we can also do them?' The Messenger of Allah^{saww} said: 'As for Qays Bin Aasim Al-Munkari, he enjoined the good in the first of Shaban, and forbade the evil, and guided them towards the good, and that is why the light was Given to him when reciting the Quran.

وأما قتادة بن النعمان، فإنه قضى ديناً كان عليه في يوم غرة شعبان، فلذلك أسلفه الله النور في بارحة يومه.

As for Qatada Bin Al-Nu'man, he paid off his debts during the day, at the beginning of Shaban, and that is why Allah^{azwj} Gave him the light on that day.²

ثم قال رسول الله (صلى الله عليه وآله): يا عباد الله فكم من سعيد بشهر شعبان في ذلك، وكم من شقي هناك، ألا انبئكم بمثل محمد وآله؟ قالوا: بلى يا رسول الله.

Then the Messenger of Allah^{saww} said: 'O servants of Allah^{azwj}! How many of you will be happy by the month of Shaban in that, and how many will be miserable over there. Shall I^{saww} give you the news by the example of Muhammad^{saww} and his^{saww} Progeny^{asws}?'

قال: محمد في عباد الله كشهر رمضان في الشهور، وآل محمد في عباد الله كشهر شعبان في الشهور. وعلي بن أبي طالب (عليه السلام) في آل محمد كأفضل أيام شعبان ولياليه، وهو ليلة النصف ويومه. وسائر المؤمنين في آل محمد كشهر رجب في شهر شعبان، هم درجات عند الله وطبقات، فأجدهم في طاعة الله أقرهم شهباً بآل محمد.

He^{asws} said: 'Muhammad^{saww}, is the service of Allah^{azwj}, is like the month of Ramadhan in the months, and the Progeny^{asws} of Muhammad^{saww} in the service of Allah^{azwj} is like the month of Shaban in the months. And Ali^{asws} Bin Abu Talib^{asws} in the Progeny^{asws} of Muhammad^{saww}, is like the superiority of the days to the nights of Shaban, and he^{asws} is the night of the middle of it and its day. And the rest of the believers in the Progeny^{asws} of Muhammad^{saww} are like the month of Rajab compared to the month of Shaban. For them are ranks and level with Allah^{azwj} in accordance with their obedience to Allah^{azwj} as they get closer to the Progeny^{asws} of Muhammad^{saww}.

ألا انبئكم برجل قد جعله الله من آل محمد كأوائل أيام رجب من أوائل أيام شعبان؟ قالوا: بلى يا رسول الله. قال: هو الذي يهتز عرش الرحمن بموته، وتستبشر الملائكة في السماوات بقدمه، وتخدمه في عرصات القيامة وفي الجنان من الملائكة ألف ضعف عدد أهل الدنيا من أول الدهر إلى آخره، ولا يميتة الله في هذه الدنيا حتى يشفيه من أعدائه ويشفي صاحبها له، وأخا في الله مساعدا له على تعظيم آل محمد.

² Tafseer Imam Hassan Al-Askari^{asws}

'Shall I^{saww} inform you of a man, from the Progeny^{asws} of Muhammad^{saww} whom Allah^{azwj} has Made to be like the initial days of Rajab compared to the initial days of Shaban? They said: 'Yes, O Messenger of Allah^{saww}!' He^{saww} said: 'He is such a man whose death will shake the Throne of the Beneficent, and upon whose arrival the Angels will be happy, and they will serve him on the Plains of the Day of Judgment and in the Paradise whose number is a thousand times more than the people of this world from the beginning of its time to its end. And, Allah^{azwj} will not Let him die in this world until he and his companions and his brothers in Islam, who magnify the Progeny^{asws} of Muhammad^{saww}, become satisfied from dealing with his enemies'.

قالوا: ومن ذلك يا رسول الله؟ قال: ها هو مقبل عليكم غضبانا، فأسألوه عن غضبه، فان غضبه لآل محمد خصوصا لعلي بن أبي طالب (عليه السلام). فطمح القوم بأعناقهم، وشخصوا بأبصارهم، ونظروا، فاذا أول طالع عليهم " سعد بن معاذ " وهو غضبان، فأقبل، فلما رآه رسول الله (صلى الله عليه وآله) قال له: يا سعد أما إن غضب الله لما غضبت له أشد، فما الذي أغضبك؟ حدثنا بما قلته في غضبك حتى احداثك بما قالته الملائكة لمن قلت له، وما قالته الملائكة لله عزوجل وأجابها الله عزوجل به.

They said: 'And who is that O Messenger of Allah^{saww}? He^{saww} said: 'This is the one who is coming towards you in an angry state. Ask him about his anger, for his anger will be for the progeny^{asws} of Muhammad^{saww}, especially Ali^{asws} Bin Abu Talib^{asws}'. The people turned their heads to look around, with wide open eyes, and looked. The first one to come towards them was Sa'd Bin Muaz, and he was angry. He came over and when the Messenger of Allah^{saww} saw him, he^{saww} said to him: 'O Sa'd! Allah^{azwj} was Infuriated when you got very angry, what has made you angry? Narrate what you said in your anger, and I^{saww} will narrate to you what the Angels said about the one whom you spoke to, and what the Angels said to Allah^{azwj} the Almighty, and what Allah^{azwj} Answered them?'³

Ammal (worship) for the Eve of the 15th of Shaban:

عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا كَانَ النَّصْفُ مِنْ شَعْبَانَ فَصَلِّ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي كُلِّ رَكَعَةٍ الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ مِائَةَ مَرَّةٍ فَإِذَا فَرَغْتَ فَقُلْ

Ali Bin Muhammad, raising it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever it is from the middle (15th) of Shabaan, so pray four Rak'at of *Salāt* (two Rak'at and two Rak'at), reciting in each Rak'at Al-Hamd (Chapter 1) and "قُلْ هُوَ اللَّهُ أَحَدٌ" (*Sura Say He Allah is One* (Chapter 112) one hundred (100) times, So when you are free, say,

³ Tafseer-e-Imam Hassan Askari^{asws}

اللَّهُمَّ إِنِّي إِلَيْكَ فَاقِرٌ وَإِنِّي عَائِدٌ بِكَ وَ مِنْكَ خَائِفٌ وَ بِكَ مُسْتَجِيرٌ رَبِّ لَا تُبَدِّلْ
اسْمِي رَبِّ لَا تُعَيِّرْ جِسْمِي رَبِّ لَا تُجْهِدْ بِلَاتِي أَعُوذُ بِعَفْوِكَ مِنْ عِقَابِكَ وَ أَعُوذُ
بِرِضَاكَ مِنْ سَخَطِكَ وَ أَعُوذُ بِرَحْمَتِكَ مِنْ عَذَابِكَ وَ أَعُوذُ بِكَ مِنْكَ جَلَّ ثَنَاؤُكَ أَنْتَ
كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ وَ فَوْقَ مَا يَقُولُ الْقَائِلُونَ

'O Allah^{azwj}! I am needy to You^{azwj}, and I seek Refuge with You^{azwj}, and fearful from You^{azwj}, and Sanctuary with You^{azwj}. Lord^{azwj}! Do not Change my name. Lord^{azwj}! Do not Change my body. Lord^{azwj}! Do not Overload my afflictions. I seek Refuge with Your^{azwj} Pardon; and I seek Refuge with Your^{azwj} Pleasure from Your^{azwj} Wrath; and I seek Refuge with Your^{azwj} Mercy from Your^{azwj} Punishment; and I seek Refuge with You^{azwj} from You^{azwj}. Masjestic is Your^{azwj} Praise. You^{azwj} are just as You^{azwj} Praised Yourself^{azwj}, and above what the speakers are saying'.⁴

Ziyarah of Imam Hussain^{asws} on the 15th of Shaban:

حَدَّثَنِي أَبِي وَ عَلِيُّ بْنُ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ يَعْقُوبَ رَهْ جَمِيعاً عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ
عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كَانَ النَّصْفُ مِنْ شَعْبَانَ نَادَى مُنَادٍ مِنَ الْأَفْقِ الْأَعْلَى زَائِرِي الْحُسَيْنِ
ع اَرْجِعُوا مَغْفُوراً لَكُمْ نَوَائِبُكُمْ عَلَى اللَّهِ رَبِّكُمْ وَ مُحَمَّدٍ نَبِيِّكُمْ.

Imam Sadiq^{asws} said: On fifteenth Shaban, an announcer announces from the highest horizon: O visitors of Imam Husain (a.s.), return forgiven and your rewards will be given by Allah, your Lord and by Muhammad, your Prophet.⁵

حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ وَ جَمَاعَةٌ مَشَاهِيخي عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الرَّثْبُونِيِّ وَ غَيْرِهِ عَنْ أَحْمَدَ بْنِ هِلَالٍ
عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ رَهْ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع وَ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ أَبِي حَمْرَةَ عَنْ
عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَا قَالَا مَنْ أَحَبَّ أَنْ يُصَافِحَهُ مِائَةٌ أَلْفِ نَبِيٍّ وَ أَرْبَعَةٌ وَ عِشْرُونَ أَلْفَ نَبِيٍّ فَلْيُرْزَقْ قَبْرَ أَبِي عَبْدِ اللَّهِ
الْحُسَيْنِ بْنِ عَلِيٍّ ع فِي النَّصْفِ مِنْ شَعْبَانَ فَإِنَّ أَرْوَاحَ النَّبِيِّينَ ع يَسْتَأْذِنُونَ اللَّهَ فِي زيارَتِهِ فَيُؤَدُّنَ لَهُمْ مِنْهُمْ حَمْسَةَ أُولُوا
الْعِزْمِ مِنَ الرُّسُلِ فَلَنَا مَنْ هُمْ قَالَ نُوحٌ وَ إِبْرَاهِيمُ وَ مُوسَى وَ عيسى وَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِمْ أَجْمَعِينَ فَلَنَا لَهُ مَا مَعَى
أُولِي الْعِزْمِ قَالَ بُعِثُوا إِلَى شَرْقِ الْأَرْضِ وَ غَرْبِهَا جِئْتَهَا وَ إِنْسَهَا.

Imam Sajjad^{asws} said: One who would like a hundred and twenty four thousand prophets to shake hands with him, should perform the Ziyarat of the

⁴ Al Kafi V 3 – The Book Of Salāt CH 92 H 7

⁵ H. 1, كامل الزيارات، النص، ص: 179

Imam Husain^{asws} on fifteenth Shaban; because the souls of the Prophets^{as}, including the five Ulul Azm messengers^{as}, ask permission from Allah^{azwj} for his Ziyarat and they will be granted it.

We asked, "Who are the five Ulul Azm (Prophets^{as})?" Imam^{asws} replied, "Nuh^{as}, Ibrahim^{as}, Musa^{as}, Isa^{as} and Muhammad^{saww}." We asked, "What does Ulul Azm mean?" Imam^{asws} replied, "Prophets sent to all jinns and mankind."⁶

حَدَّثَنِي جَمَاعَةٌ مَشَاهِجِي عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنِ الْحُسَيْنِ بْنِ أَبِي سَارَةَ الْمَدَائِنِيِّ عَنِ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ أَوْ غَيْرِهِ 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 لَيْلَةَ الْفِطْرِ وَ لَيْلَةَ الْأَضْحَى وَ لَيْلَةَ 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."⁷

سَأَلْتُ أَبَا عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ بَاتَ لَيْلَةَ النَّصْفِ مِنْ شَعْبَانَ بِأَرْضِ كَرْبَلَاءَ فَقَرَأَ أَلْفَ مَرَّةٍ قُلْ هُوَ اللَّهُ أَحَدٌ وَ يَسْتَعْفِرُ اللَّهُ أَلْفَ مَرَّةٍ وَ يَحْمَدُ اللَّهُ أَلْفَ مَرَّةٍ ثُمَّ يَتُومُ فَيُصَلِّيَ أَنْبَعَ رَكَعَاتٍ يَقْرَأُ فِي كُلِّ رَكَعَةٍ أَلْفَ مَرَّةٍ آيَةَ الْكُرْسِيِّ وَكَلَّمَ اللَّهُ تَعَالَى بِهِ مَلَكَيْنِ يَحْفَظَانِهِ مِنْ كُلِّ سُوءٍ وَ مِنْ شَرِّ كُلِّ شَيْطَانٍ وَ سُلْطَانٍ وَ يَكْتُبَانِ لَهُ حَسَنَاتِهِ وَ لَا تُكْتَبُ عَلَيْهِ سَيِّئَةٌ وَ يَسْتَعْفِرَانِ لَهُ مَا دَامَا مَعَهُ [مَا سَاءَ اللَّهُ].

Imam Sadiq^{asws} said: Allah will appoint two angels on one who spends the eve of fifteenth Shaban in Kerbala and who do the following:

Recite Surah Tauhid a thousand times, seek forgiveness from Allah a thousand times, praise Allah a thousand times and then perform four Rakats prayer reciting Ayatul Kursi a thousand times in each Rakat after Surah Hamd. The two angels will protect him from any harm and from all the evil of every Shaitan and every ruler. They will only record their good deeds and no sin will be recorded for him. The two angels will continuously seek forgiveness for him as long as they are with them.⁸

حَدَّثَنِي أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يُوسُفَ بْنِ يَعْقُوبَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا يُوسُفُ لَيْلَةَ النَّصْفِ مِنْ شَعْبَانَ يَغْفِرُ اللَّهُ لِكُلِّ مَنْ زَارَ الْحُسَيْنِ ع مِنَ الْمُؤْمِنِينَ مَا تَقَدَّمَ مِنْ ذُنُوبِهِمْ وَ مَا تَأَخَّرَ وَ قِيلَ لَهُمْ اسْتَمْبِلُوا الْعَمَلَ قَالَ قُلْتُ هَذَا كَلْمُهُ لِمَنْ زَارَ الْحُسَيْنِ ع فِي النَّصْفِ مِنْ شَعْبَانَ فَقَالَ يَا يُوسُفُ لَوْ أَخْبَرْتُ النَّاسَ بِمَا فِيهَا لِمَنْ زَارَ الْحُسَيْنِ ع

⁶ H. 2, كامل الزيارات، النص، ص: 179

⁷ H. 6, كامل الزيارات، النص، ص: 180

⁸ H. 8, كامل الزيارات، النص، ص: 181

Imam Sadiq^{asws} said: O Yunus, Allah will forgive all past and future sins of the believer who performs the Ziyarat of Imam Husain^{asws} on the eve of fifteenth Shaban and he will be told, "Continue with good deeds." I said, "All of this will be for one who performs the Ziyarat of Imam Husain^{asws} on fifteenth Shaban?" Imam^{asws} replied, "O Yunus, if I tell people about that which will be given to one who performs the Ziyarat of Imam Husain^{asws} on this night, they would travel riding on a piece of wood placed on the back of saddleless camels to go to him."⁹

9 181 H. 10, كامل الزيارات، النص، ص: 9

Appendix: Virtues of the month of Shaban

ثم قال رسول الله (صلى الله عليه وآله): أولا حدثكم بجزية تقع في إبليس وأعدائه وجنوده أشد مما وقعت في أعدائكم هؤلاء؟ قالوا: بلى يا رسول الله. قال رسول الله (صلى الله عليه وآله): والذي بعثني بالحق نبيا، إن إبليس إذا كان أول يوم من شعبان بث جنوده في أقطار الأرض وآفاقها، يقول لهم: اجتهدوا في اجتذاب بعض عباد الله إليكم في هذا اليوم. وإن الله عزوجل بث الملائكة في أقطار الأرض وآفاقها يقول لهم: سددوا عبادي وارشدوهم. فكلهم يسعد بكم إلا من أبي وتمرد وطغى، فانه يصير في حزب إبليس وجنوده.

Then the Messenger of Allah^{saww} said: 'Or Shall I^{saww} not narrate to you the defeat suffered by Iblees^{la} and his^{la} helpers and his^{la} armies, which is more than what occurred with these enemies of yours?' They said: 'Yes, O Messenger of Allah^{saww}!' The Messenger of Allah^{saww} said: 'By the One Who^{azwj} Sent me^{saww} as a true Prophet^{saww}, Iblees^{la} was the first one to send his^{la} armies, on the first day of Shaban, to the countries of the earth covering all its boundaries, saying to them: 'Strive to attract some of the servants of Allah^{azwj} towards you in this day'. And Allah^{azwj} Sends the Angels to the countries of the earth and covering all of it, Saying to them: 'Enclose My^{azwj} servants and guide them. All of them will become happy by you except for the one who denies, and rebels and transgresses, for he will end up in the party of Iblees^{la} and his^{la} army'.

إن الله عزوجل إذا كان أول يوم من شعبان أمر بأبواب الجنة فتفتح، ويأمر شجرة طوبى فتطلع أغصانها على هذه الدنيا: ثم يأمر بأبواب النار فتفتح، ويأمر شجرة الزقوم فتطلع أغصانها على هذه الدنيا. ثم ينادي منادي ربنا عزوجل: يا عباد الله هذه أغصان شجرة طوبى، فتمسكوا بها، ترفعكم إلى الجنة، وهذه أغصان شجرة الزقوم، فاياكم وإياها، لا تؤذيكم إلى الجحيم، قال رسول الله (صلى الله عليه وآله): فوالذي بعثني بالحق نبيا إن من تعاطى بابا من الخير والبر في هذا اليوم، فقد تعلق بغصن من أغصان شجرة طوبى، فهو مؤديه إلى الجنة، ومن تعاطى بابا من الشر في هذا اليوم، فقد تعلق بغصن من أغصان شجرة الزقوم، فهو مؤديه إلى النار.

When it is the first day of Shaban, Allah^{azwj} the Almighty Orders the doors of Paradise to be opened, and Orders the Blessed Tree (*Tooba*) to extend its branches towards this world. Then He^{azwj} Orders the doors of the Fire to be opened, and Orders the Tree of *Zaqqoom* to lower its branches towards this world. Then the caller of our Lord^{azwj} the Almighty calls out: 'O servants of Allah^{azwj}! These are the branches of the Tree of *Tooba*, attach yourselves to them, these will elevate you to the Paradise. And, these are the branches of the Tree of *Zaqqoom*, beware of this, for they will take you to the Abyss'. The Messenger of Allah^{saww} said: 'By the One Who^{azwj} Sent me^{saww} as a true Prophet^{saww}, the one who engages in goodness and righteousness in this day, will have attached himself to a branch from the branches of the Tree of *Tooba*, which will lead him to Paradise. And, the one who takes himself to the door of evil in this day, will be attached to a branch from the branches of the Tree of *Zaqqoom*, which will lead him to the Fire'.

ثم قال رسول الله (صلى الله عليه وآله): فمن تطوع لله بصلاة في هذا اليوم، فقد تعلق منه بغصن. ومن صام في هذا اليوم فقد تعلق منه بغصن. . ومن عفا عن مظلمة، فقد تعلق منه بغصن. ومن أصلح بين المرء وزوجه، أو الوالد وولده أو القريب وقريبه أو الجار وجاره أو الاجني أو الاجنبية، فقد تعلق منه بغصن. ومن خفف عن معسر من دينه أو وحط عنه، فقد تعلق منه بغصن. ومن نظر في حسابه فرأى ديناً عتيقاً قد أيس منه صاحبه، فأداه فقد تعلق منه بغصن. ومن كفل يتيماً، فقد تعلق من بغصن. ومن كف سفيهاً عن عرض مؤمن، فقد تعلق منه بغصن. ومن قرأ القرآن أو شيئاً منه فقد تعلق منه بغصن. ومن قعد يذكر الله ونعماءه ويشكره عليها، فقد تعلق منه بغصن. ومن عاد مريضاً فقد تعلق منه بغصن. ومن شيع فيه جنازة، فقد تعلق منه بغصن. ومن عزى فيه مصاباً، فقد تعلق منه بغصن. ومن بر والديه أو أحدهما في هذا اليوم فقد تعلق منه بغصن. ومن كان أسخطهما قبل هذا اليوم فأرضاهما في هذا اليوم، فقد تعلق منه بغصن وكذلك من فعل شيئاً من . سائر . من أبواب الخير في هذا اليوم، فقد تعلق منه بغصن

Then the Messenger of Allah^{saww} said: 'If anyone is obedient to Allah^{azwj} by Praying in this day, he has attached himself to a branch from it. And one who Fasts in this day, has attached him to a branch from it. And the one, who pardons an injustice, has attached him to a branch from it. And the one, who makes reconciliation between a man and his wife, or a father and his son, or two relatives, or two strangers, has attached him to a branch from it.

And the one, who lightens the debt of a needy or eliminates it, has attached himself to a branch from it. And the one who looks at his own accounts and sees an old debt obligation from which the creditors have despaired, and pays it off, has attached him to a branch from it.

And the one, who takes the responsibility of an orphan, has attached him to a branch from it. And the one, who keeps a fool from insulting a believer, has attached him to a branch from it. And the one, who recites the Quran or anything from it, has attached him to a branch from it. And the one who sits in the remembrance of Allah^{azwj} and His^{azwj} Bounties and Thanks Him^{azwj}, has attached him to a branch from it. And the one, who consoles the sick, has attached him to a branch from it.

And the one, who attends a funeral, has attached him to a branch from it. And the one looks after the injured, has attached him to a branch from it. And the one, who is good to his parents or any one of them in this day, has attached him to a branch from it. And the one, who has annoyed them before this day and makes them to be pleased with him in this day, has attached him to a branch from it. And similarly, the one who does anything from the doors of goodness in this day, has attached himself to a branch from it'.

ثم قال رسول الله (صلى الله عليه وآله): والذي بعثني بالحق نبياً، وإن من تعاطى باباً من الشر والعصيان في هذا اليوم، فقد تعلق بغصن من أغصان شجرة الزقوم فهو مؤديه إلى النار.

Then the Messenger of Allah^{saww} said: 'By the One Who^{azwj} Sent me as a true Prophet^{saww}, the one who engages in anything from the doors of evil and

disobedience in this day, has attached himself to a branch from the branches of the Tree of *Zaqqoom*, which will take him to the Fire'.

ثم قال رسول الله (صلى الله عليه وآله): والذي بعثني بالحق نبيا، فمن قصرني صلاته المفروضة وضيعها، فقد تعلق بغصن منه. . ومن كان عليه فرض صوم ففرط فيه وضيعه، فقد تعلق بغصن منه .. ومن جاءه في هذا اليوم فقير ضعيف يعرف سوء حاله، وهو يقدر على تغيير حاله من غير ضرر يلحقه، وليس هناك من ينوب عنه ويقوم مقامه، فتركه يضيع ويعطب، ولم يأخذ بيده، فقد تعلق بغصن منه. ومن اعتذر إليه مسيء، فلم يعذره، ثم لم يقتصر به على قدر عقوبة إساءته، بل أرى عليه؛ فقد تعلق بغصن منه. ومن ضرب بين المرء وزوجه، أو الوالد وولده، أو الاخ وأخيه، أو القريب وقريبه، أو بين جارين، أو خليطين أو أجنبيين فقد تعلق بغصن منه.

Then the Messenger of Allah^{saww} said: 'By the One Who^{azwj} has Sent me^{saww} as a true Prophet^{saww}, the one who is deficient in his obligatory Prayers and wastes them, has attached himself to a branch from it. And the one who has not observed the obligatory Fasts, neglects them and wastes them, has attached himself to a branch from it. And the one to whom a needy and weak person comes and makes his bad condition known to him, and he is able to change his condition without hurting himself, and there is no other person over there who can stand up for him, he avoids him and lets him get destroyed, and does not hold his hand, has attached himself to a branch from it.

And the one to whom a person, who has wronged him, presents his excuses, and he does not accept them, and decides to punish him more than what would be according to mistakes, has attached himself to a branch from it. And the one, who strikes difference between a man and his wife, or a father and his son, or a brother and his brother, or a relative and his relative, or two neighbours, or two friends, or two strangers, has attached him to a branch from it.

ومن شدد على معسر وهو يعلم إعساره، فزاد غيظا وبلاء، فقد تعلق بغصن منه ومن كان عليه دين فكسره على صاحبه، وتعدى عليه حتى أبطل دينه، فقد تعلق بغصن منه. ومن جفا يتيما وآذاه وتهمضم ماله، وفقد تعلق بغصن منه. ومن وقع في عرض أخيه المؤمن، وحمل الناس على ذلك، فقد تعلق بغصن منه ومن تغنى بغناء حرام يبعث فيه على المعاصي فقد تعلق بغصن منه.

And the one who is harsh on the one having restricted means, and he is aware of his difficult circumstances, increased his anger on him, has attached himself to a branch from it. And the one who had a debt obligation, and tries to be deficient with it to its owner, and fights him until invalidates it, has attached himself to a branch from it.

And the one, who is unjust to an orphan and hurts him and usurps his wealth, has attached him to a branch from it. And the one, who wishes to disgrace the honour of a believing brother and mocks him in front of people, has attached him to a branch from it. And the one, who sings the prohibited singing and insists on disobedience, has attached him to a branch from it.

ومن قعد يعدد قبائح أفعاله في الحروب، وأنواع ظلمه لعباد الله ويفتخر بها فقد تعلق بغصن منه. ومن كان جاره مريضا فترك عيادته استخفافا بحقه، فقد تعلق بغصن منه. ومن مات جاره، فترك تشييع جنازته تماونا به، فقد تعلق بغصن منه. ومن أعرض عن مصاب، وجفاه إزرءا عليه، واستصغارا له، فقد تعلق بغصن منه. ومن عق والديه أو أحدهما، فقد تعلق بغصن منه. ومن كان قبل ذلك عاقا لهما، فلم يرضهما في هذا اليوم، و . هو . يقدر على ذلك فقد تعلق بغصن منه. وكذا من فعل شيئا من سائر أبواب الشر، فقد تعلق بغصن منه.

And the one, who sits in a number of ugly deeds in the wars, and types of injustices to the servants of Allah^{azwj} and is still proud of it, has attached himself to a branch from it. And the one, whose neighbour is sick and avoids visiting him and considers it to be unimportant, has attached him to a branch from it. And the one who's neighbour dies, and he avoids attending his funeral considering it to be unimportant, has attached himself to a branch from it.

And the one who turns away from an afflicted person and belittles him, has attached himself to a branch from it. And the one who has been disowned by his parents or any one of them has attached himself to a branch from it. And the one, who had been disowned by them, and does not get them to be pleased by him in this day, and he has the ability win them back, has attached him to a branch from it. And similarly, the one who does anything from the rest of the doors of evil has attached him to a branch from it.

والذي بعثني بالحق نبيا، إن المتعلقين بأغصان شجرة طوبى ترفعهم تلك الاغصان إلى الجنة . وإن المتعلقين بأغصان شجرة الزقوم تخفضهم تلك الاغصان إلى الجحيم ..

By the One Who^{azwj} Sent me^{saww} as a true Prophet^{saww}, as for those who have attached themselves to the branches of the Tree of *Tooba*, these branches will elevate them to the Paradise. And as for those who have attached themselves to the Tree of *Zaqqoom*, these branches will lower them into the Abyss.

ثم رفع رسول الله (صلى الله عليه وآله) طرفه إلى السماء مليا، وجعل يضحك ويستبشر ثم خفض طرفه إلى الارض، فجعل يقطب ويعبس، ثم أقبل على أصحابه فقال: والذي بعث محمد بالحق نبيا، لقد رأيت شجرة طوبى ترتفع . أغصانها . وترفع المتعلقين بها إلى الجنة، ورأيت منهم من تعلق منها بغصن ومنهم من تعلق منها بغصنين أو بأغصان على حسب اشتغالهم على الطاعات، وإني لارى زيد بن حارثة قد تعلق بعامة أغصانها فهي ترفعه إلى أعلى عاليها، فلذلك ضحكت واستبشرت ثم نظرت إلى الارض، فوالذي بعثني بالحق نبيا، لقد رأيت شجرة الزقوم تنخفض أغصانها وتخفض المتعلقين بها إلى الجحيم، ورأيت منهم من تعلق بغصن، ورأيت منهم من تعلق منها بغصنين، أو بأغصان، على حسب اشتغالهم على القبائح، وإني لارى بعض المنافقين قد تعلق بعامة أغصانها، وهي تخفضه إلى أسفل دركاتهما فلذلك عبست وقطبت.

Then the Messenger of Allah^{saww} raised his^{saww} head to look towards the sky, and he^{saww} smiled and was happy. Then he^{saww} lowered his^{saww} head towards the ground, and he^{saww} was sad and grimaced. Then he^{saww} turned towards

his^{saww} companions and said: 'By the One Who^{azwj} Sent Muhammad^{saww} as a true Prophet^{saww}, I^{saww} have seen the Tree of *Tooba* raising its branches, elevating those attached to them to the Paradise, and I^{saww} have seen from them one who had attached himself to one branch, and one who had attached himself to two branches or more, according to his inclusion in obedient deeds. And, I^{saww} saw Zayd Bin Harisa attached to the generality of its branches which elevated him to the highest elevations, and that is why I^{saww} smiled and showed signs of happiness.

Then I^{saww} looked towards the earth. By the One Who^{azwj} Sent me^{saww} as a true Prophet^{saww}, I^{saww} saw the Tree of *Zaqqoom* lowering its branches and those that were attached to these down into the Abyss. And, I^{saww} from among them one who had attached himself to one branch, and I^{saww} from among them one who had attached himself to two branches or more, according to his inclusion in ugly deeds. And, I^{saww} saw some hypocrites attached to the generality of its branches, and these were lowering them to the lowest levels, that is why I^{saww} frowned'.

قال: ثم أعاد رسول الله (صلى الله عليه وآله) بصره إلى السماء ينظر إليها مليا وهو يضحك ويستبشر، ثم خفض طرفه إلى الأرض وهو يقطب ويعبس. ثم أقبل على أصحابه فقال: يا عباد الله أما لو رأيتم ما رآه نبيكم محمد إذا لاظمتم لله بالنهار أكبادكم، ولجوعتم له بطونكم، ولاسهرتم له ليلكم، ولانصبتم فيه أقدامكم وأبدانكم، ولانفدتم بالصدقة أموالكم، وعرضتم للتلف في الجهاد أرواحكم.

Imam Hassan Al-Askari^{asws} said: 'Then the Messenger of Allah^{saww} gazed towards the sky, and he^{saww} smiled and was happy, and then he^{saww} looked down towards the earth and he^{saww} frowned and was sad. Then he^{saww} turned towards his^{saww} companions and said: 'O servants of Allah^{azwj}! Had you seen what your Prophet Muhammad^{saww} has seen, you would keep yourselves thirsty for Allah^{azwj} during the day and keep your stomachs in hunger for Him^{azwj}, and would not have slept during the nights for Him^{azwj}, and would have established your footsteps and bodies for Him^{azwj} and would have given charity from your wealth and would have sacrificed your souls for Holy Wars'.

قالوا: وما هو يا رسول الله فداؤك الآباء والامهات والبنون والبنات والاهلون والقربات؟ قال رسول الله (صلى الله عليه وآله): والذي بعثني بالحق نبيا لقد رأيت تلك الاغصان من شجرة طوي عادت إلى الجنة، فنادى منادي رينا عزوجل خزانها: يا ملائكتي! انظروا كل من تعلق بغصن من أغصان طوي في هذا اليوم، فانظروا إلى مقدار منتهى ظل ذلك الغصن، فأعطوه من جميع الجوانب مثل مساحته قصورا ودورا وخيرات.

They said: 'And what was it that you^{saww} saw, O Messenger of Allah^{saww}, may our fathers, and mothers, and sons, and daughters, and families, and relatives be sacrificed for you^{saww}?' The Messenger of Allah^{saww} said: 'By the One Who^{azwj} has Sent me^{saww} as a true Prophet^{saww}, I^{saww} saw the branches from the Tree of *Tooba* returned to the Paradise. A Caller of our Lord^{azwj} the Almighty called out to the Treasurers of Paradise: 'O My^{azwj} Angels! Look at all those who are attached to a branch from the branches of *Tooba* in this day.

Look to the maximum shadow cast by that branch; give him from all the area around it, palaces and houses and Bounties'.

فاعطوا ذلك: فمنهم من اعطي مسيرة ألف سنة من كل جانب . ومنهم من اعطي ضعفه . ومنهم من اعطي ثلاثة أضعافه، وأربعة أضعافه، وأكثر من ذلك على قدر . قوة . إيمانهم، وجلالة أعمالهم. ولقد رأيت صاحبكم زيد بن حارثة اعطي ألف ضعف ما اعطي جميعهم على قدر فضله عليهم في قوة الايمان وجلالة الاعمال، فلذلك ضحكت واستبشرت.

They give them that, and some among them will be given an area of the travel distance of a thousand years in every direction, and for some it will be given even more, three times as much, four times as much, and more than that in accordance with their beliefs, and majesty of their deeds. And I^{saww} have seen your companions, Zayd Bin Harisa being allocated a thousand times more than all of them put together, in accordance of his preference to them in the strength of his beliefs and the majesty of his deeds, that is why I^{saww} laughed and was happy'.

ولقد رأيت تلك الاغصان من شجرة الزقوم عادت إلى جهنم، فنادى منادي ربنا خزائنا، يا ملائكتي انظروا من تعلق بغصن من أغصان شجرة الزقوم في هذا اليوم فانظروا إلى منتهى مبلغ حد ذلك الغصن وظلمته، فابنوا له مقاعد من النار من جميع الجوانب، مثل مساحته قصور النيران، وبقاع غيران، وحيات، وعقارب، وسلاسل وأغلال، وقيود، وأنكال يعذب بها. فمنهم من أعد له فيها مسيرة سنة، أو سنتين، أو مائة سنة، أو أكثر على قدر ضعف إيمانهم وسوء أعمالهم. ولقد رأيت لبعض المنافقين ألف ضعف ما اعطي جميعهم على قدر زيادة كفره وشره، فلذلك قطبت وعبست.

'And I^{saww} have seen those branches from the Tree of *Zaqoom* lowered into Hell. A call from our Lord^{azwj} called out to its Keepers: 'O My^{saww} Angels! Look at the ones who are attached to a branch from the branches of the Tree of *Zaqoom* in this day. Look at the area covered by the shade of that branch in all directions, and give them accordingly a seat in the Fire, like the palaces of Fires, and deep ditches, and snakes, and scorpions, and chains and shackles, and prisons to punish them with. Among them will be those who will be given an area the travel distance of a year, or two years, or a hundred years, or more in accordance with the weakness of their faith and evil of their deeds. And I have seen some hypocrites being allocated more than all of them put together in accordance with his increased infidelity and his mischief. That is why I^{saww} frowned and was sad'.

ثم نظر رسول الله (صلى الله عليه وآله) إلى أقطار الارض وأكنافها، فجعل يتعجب تارة، وينزعج تارة، ثم أقبل على أصحابه فقال: طوبى للمطيعين كيف يكرمهم الله بملائكته، والويل للفاسقين كيف يخذلهم الله، ويكلهم إلى شياطينهم. والذي بعثني بالحق نبيا إني لارى المتعلقين بأغصان شجرة طوبى كيف قصدتهم الشياطين ليغووهم، فحملت عليهم الملائكة يقتلونهم ويخذلونهم ويتردونهم عنهم، فناداهم منادي ربنا: يا ملائكتي ألا فانظروا كل ملك في الارض إلى

منتهى مبلغ نسيم هذا الغصن الذي تعلق به متعلق فقاتلوا الشياطين عن ذلك المؤمن وأخروهم عنه، فاني لارى بعضهم، وقد جاءه من الاملاك من ينصره على الشياطين ويدفع عنه المردة.

Then the Messenger of Allah^{saww} looked towards the boundaries of the earth and its places. Sometimes he^{saww} wondered and sometimes he^{saww} was worried. Then he^{saww} turned towards his^{saww} companions and said: 'Blessed are the obedient, how they have been Honoured by Allah^{azwj} by His^{azwj} Angels.

And, woe be unto the mischief makers, how they have been abandoned by Allah^{azwj}, and have been left to their Satans. By the One Who^{azwj} has sent me^{saww} as a true Prophet^{saww}, I^{saww} saw those that were attached to the branches of the Tree of *Tooba*, how the Satans plot to attack them.

Allah^{azwj} Sends to them Angels who kill them and make them fall off and dispel them. A caller of our Lord^{azwj} calls out to them: 'O My^{azwj} Angels! Look at all the kingdoms of the earth covering all of it's corners, to the area covered by the breeze of these branches and kill the Satans and cast them away from that believer'. The Angel goes and helps him against the Satan and wards him away from him.

إلا فعظموا هذا اليوم من شعبان بعد تعظيمكم لشعبان، فكم من سعيد فيه؟ وكم من شقي فيه؟ لتكونوا من السعداء فيه، ولا تكونوا من الاشقياء.

'But, magnify this day of Shaban after having magnified Shaban. How many will be happy in this? And how many will be wretched? Be among the happy ones during this, and do not be among the wretched'.

قوله عزوجل: " واستشهدوا شهيدين من رجالكم "

The Words of the Almighty "**and call in to witness from among your men two witnesses**" VERSE 282

. قال أمير المؤمنين (عليه السلام): (شهيدين من رجالكم) قال: من أحراركم من المسلمين . العدول -.

The Commander of the Faithful^{asws} said: "**among your men two witnesses**" from the free Muslims – the just ones -.

قال (عليه السلام): استشهدوهم لتحوطوا بهم أديانكم وأموالكم ولتستعملوا أدب الله ووصيته، فان فيهما النفع والبركة، ولا تخالفوهما فيلحقكم الندم، حيث لا ينفعكم الندم.

He^{asws} said: 'Call them to witness, and secure your religion and your wealth by them, and utilise the Method of Allah^{azwj} and His^{azwj} Testament, for in these

are benefits and blessings, and do not oppose these both, for you will end up in destruction and disappointment, which will not benefit you at all'.¹⁰

¹⁰ Tafseer-e-Imam Hassan Askari^{asws}