

الكافي

AL-KAFI

ج 4

Volume 4

للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة
الإسلام الكليني المتوفى سنة 329 هجرية

Of the majestic narrator and the scholar, the jurist, the Sheykh
Muhammad Bin Yaqoub Al-Kulayni

Well known as 'The trustworthy of Al-Islam Al-Kulayni'

Who died in the year 329 H

كِتَابُ الصِّيَامِ

THE BOOK OF FASTS (3)

TABLE OF CONTENTS

THE BOOK OF FASTS (3)	1
Chapter 55 - The Fasting of the menstruating and the post-menstruation bleeding woman	4
Chapter 56 – The upon whom the Fasting of two months consecutively is Obligated, so a matter presents itself preventing him from completing it	7
Chapter 57 – Fasting as an expiation for the oath.....	10
Chapter 58 – The one who makes it upon himself specified Fasts, and the one who vows that he would be Fasting in appreciation	11
Chapter 59 – Expiation of the Fast and its redemption	14
Chapter 60 – Delaying the Fasting of three days from the month to the winter	16
Chapter 61 – The Fast of (the day of) Arafat (9th Zil Hijja), and Ashoura (10th Muharram). 	17
Chapter 62 – The Fast of the two Eids and the days of Al-Tashreek (11th, 12th & 13th Zil Hijja	20
Chapter 63 – Fasting of the desirable days	20
Chapter 64 – The merits of the breaking of the Fast of the man in the presence of his brother when asked for it	23
Chapter 65 – The one for whom the optional Fasting is not allowed except by the permission of someone else	24
Chapter 66 – What is recommended for one to break a Fast upon it.....	26
Chapter 67 – The bathing during the Month of Ramazan.....	27
Chapter 68 – What should be increased from the Prayer during the Month of Ramazan ..	28
Chapter 69 – Regarding the Night of Pre-determination (Laylat Al-Qadr).....	31
Chapter 70 – The Supplication during the last ten (days) of a Month of Ramazan	36
Chapter 71 – The Exclamation of the Greatness (Takbeer) of the night of Al Fitr and its day	46
Chapter 72 – The day of Al-Fitr (1st Shawwal)	47
Chapter 73 – What is Obligated upon the people when the sighting (of the crescent) holds true with them on the day of Al-Fitr, after they had woken up Fasting	48
Chapter 74 – The Miscellaneous	49

Chapter 75 – The Fitra (Obligatory Zakat payable on the 1st Shawwal).....	50
Chapter 76 – The <i>Itikaaf</i> (Seclusion in the Masjid)	57
Chapter 77 – The <i>Itikaaf</i> (seclusion in the Masjid) does not take place except with Fasting	58
Chapter 78 – The Masjids which are correct for the <i>Itikaaf</i> to be therein	58
Chapter 79 – The least of what can be for the <i>Itikaaf</i> (Seclusion in the Masjid).....	60
Chapter 80 – The one performing <i>Itikaaf</i> cannot go out from the Masjid except for a need	61
Chapter 81 – The one performing <i>Itikaaf</i> becomes sick, and the female performing <i>Itikaaf</i> menstruates	62
Chapter 82 – The one performing <i>Itikaaf</i> sleeps with his wife.....	63
Chapter 83 – The Miscellaneous	63

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

بَابُ صَوْمِ الْحَائِضِ وَالْمُسْتَحَاضَةِ

Chapter 55 - The Fasting of the menstruating and the post-menstruation bleeding woman

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْحَائِضُ تَقْضِي الصَّوْمَ قَالَ نَعَمْ قُلْتُ تَقْضِي الصَّلَاةَ قَالَ لَا قُلْتُ مِنْ أَيْنَ جَاءَ هَذَا قَالَ أَوَّلُ مَنْ قَاسَ إِبْلِيسُ .

Ali Bin Ibrahim, from his father, from Al Hassan Bin Rashid who said,

'I said to Abu Abdullah^{asws}, 'The menstruating woman would make up for the (missed) Fast?' He^{asws} said: 'Yes'. I said, 'She would make up for the (missed) Prayer?' He^{asws} said: No. 'I said, 'Where does this come from?' He^{asws} said: 'The first one to analogise was Iblees^{la'} 1

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ امْرَأَةٍ أَصْبَحَتْ صَائِمَةً فَلَمَّا ارْتَفَعَ النَّهَارُ أَوْ كَانَ الْعَشِيُّ حَاضَتْ أَوْ تَفَطَّرُ قَالَ نَعَمْ وَإِنْ كَانَ وَقْتُ الْمَغْرِبِ فَلْتَفْطِرْ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about a woman who woke up Fasting in the morning. So when the day rose, or it was the evening, she menstruated. Would she break?' He^{asws} said: 'Yes, and even if it was the time of *Al-Magrib*, so let her break'.

قَالَ وَ سَأَلْتُهُ عَنِ امْرَأَةٍ رَأَتْ الطُّهْرَ فِي أَوَّلِ النَّهَارِ مِنْ شَهْرِ رَمَضَانَ فَتَغْتَسِلُ وَ لَمْ تَطْعَمْ فَمَا تَصْنَعُ فِي ذَلِكَ الْيَوْمِ قَالَ تَفْطِرُ ذَلِكَ الْيَوْمَ فَإِنَّمَا فَطَرُهَا مِنَ الدَّمِ .

He (the narrator) said, 'And I asked him^{asws} about a woman who saw the purity at the beginning of the day from a Month of Ramazan, so she bathed and did not eat. So what should she do during that day?' He^{asws} said: 'She would break (the Fast of) that day. So rather, her breaking is from the blood'.²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ بَحْيَى عَنْ عَيْصِ بْنِ الْقَاسِمِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ امْرَأَةٍ تَطْمَتْ فِي شَهْرِ رَمَضَانَ قَبْلَ أَنْ تَغِيْبَ الشَّمْسُ قَالَ تَفْطِرُ حِينَ تَطْمَتْ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Ays Bin Al Qasim who said,

¹ Al Kafi – V 4 – The Book of Fasts Ch 55 H 1

² Al Kafi – V 4 – The Book of Fasts Ch 55 H 2

'I asked Abu Abdullah^{asws} about a woman who menstruated during a Month of Ramazan before the disappearance of the sun. He^{asws} said: 'She would break when she menstruated'.³

صَفْوَانُ بْنُ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنِ الْمَرْأَةِ تَلِدُ بَعْدَ الْعَصْرِ أ تُتِمُّ ذَلِكَ الْيَوْمَ أَمْ تُفْطِرُ قَالَ تُفْطِرُ وَ تَقْضِي ذَلِكَ الْيَوْمَ .

Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

'I asked Abu Al-Hassan^{asws} about the woman who gives birth after Al-Asr, would she complete (the Fast of) that day or break?' He^{asws} said: 'She would break, and she would make up for that day'.⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْمُسْتَحَاضَةِ قَالَ فَقَالَ تَصُومُ شَهْرَ رَمَضَانَ إِلَّا الْأَيَّامَ الَّتِي كَانَتْ تَحِيضُ فِيهِنَّ ثُمَّ تَقْضِيهَا بَعْدَهُ .

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Sama'at Bin Mihran who said,

'I asked Abu Abdullah^{asws} about the post-menstrual bleeding woman. So he^{asws} said: 'She would be Fasting the Month of Ramazan except for the days which she menstruated in, she would make up for these after it'.⁵

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ قَالَ كَتَبْتُ إِلَيْهِ (عَلَيْهِ السَّلَامُ) امْرَأَةٌ طَهَّرَتْ مِنْ حَيْضِهَا أَوْ مِنْ دَمٍ يَفَاسِيهَا فِي أَوَّلِ يَوْمٍ مِنْ شَهْرِ رَمَضَانَ ثُمَّ اسْتَحَاضَتْ فَصَلَّتُ وَ صَامَتْ شَهْرَ رَمَضَانَ كُلَّهُ مِنْ غَيْرِ أَنْ تَعْمَلَ مَا تَعْمَلُ الْمُسْتَحَاضَةُ مِنَ الْغُسْلِ لِكُلِّ صَلَاتَيْنِ فَهَلْ يَجُوزُ صَوْمُهَا وَ صَلَاتُهَا أَمْ لَا فَكَتَبَ (عَلَيْهِ السَّلَامُ) تَقْضِي صَوْمَهَا وَ لَا تَقْضِي صَلَاتَهَا .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ali Bin Mahiyar who said,

'I wrote to him^{asws}, 'A woman was clean from her menstruation, or from the blood of her post-childbirth during the beginning of the day from a Month of Ramazan. Then she has post-menstrual bleeding, so she Prays and Fasts a Month of Ramazan, all of it from without doing what the post-menstrual bleeding woman tends to do from the bathing for every Prayer. So, is her Fasting and her Prayer allowed or not?' So he^{asws} wrote: 'She would make up for her Fasts and would not make up for her Prayer'.⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي امْرَأَةٍ أَصْبَحَتْ صَائِمَةً فَلَمَّا ارْتَفَعَ النَّهَارُ أَوْ كَانَ الْعَشِيُّ حَاضَتْ أ تُفْطِرُ قَالَ نَعَمْ وَ إِنْ كَانَ قَبْلَ الْمَغْرِبِ فَلْتَفْطِرُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al Fuzayl, from Abu Al Sabbah Al Kinany,

(It has been narrated) from Abu Abdullah^{asws} regarding a woman who woke up in the morning Fasting. So when the day rose, or it was the evening, she menstruated.

³ Al Kafi – V 4 – The Book of Fasts Ch 55 H 3

⁴ Al Kafi – V 4 – The Book of Fasts Ch 55 H 4

⁵ Al Kafi – V 4 – The Book of Fasts Ch 55 H 5

⁶ Al Kafi – V 4 – The Book of Fasts Ch 55 H 6

Would she break?' He^{asws} said: 'Yes, and even if it was (just) before *Al-Magrib*, so let her break'.

وَعَنْ امْرَأَةٍ تَرَى الطُّهْرَ مِنْ أَوَّلِ النَّهَارِ فِي شَهْرِ رَمَضَانَ لَمْ تَغْتَسِلْ وَ لَمْ تَطْعَمْ كَيْفَ تَصْنَعُ بِذَلِكَ الْيَوْمِ قَالَ إِنَّمَا فِطْرُهَا مِنَ الدَّمِ .

And (I asked) about a woman who saw purity at the beginning of the day during a Month of Ramazan. She did not bathe, and did not eat. How would she deal with that day?' He^{asws} said: 'But rather, her breaking is from the blood'.⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ امْرَأَةٍ مَرَضَتْ فِي شَهْرِ رَمَضَانَ وَ مَاتَتْ فِي شَوَّالٍ فَأَوْصَيْتَنِي أَنْ أَقْضِيَ عَنْهَا قَالَ هَلْ بَرَأَتْ مِنْ مَرَضِهَا قُلْتُ لَا مَاتَتْ فِيهِ فَقَالَ لَا تَقْضِ عَنْهَا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَجْعَلْ عَلَيْهَا

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muhammad Bin yahya, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about a woman who fell sick during a Month of Ramazan, and she died in Shawwal. So she bequeathed to me that I make up for it on her behalf. He^{asws} said: 'Was she cured from her illness?' I said, 'No. She died in it'. So he^{asws} said: 'Do not make up for it on her behalf, for Allah^{azwj} Mighty and Majestic did not Make it to be (Obligatory) upon her'.

قُلْتُ فَإِنِّي أَشْتَهِي أَنْ أَقْضِيَ عَنْهَا وَ قَدْ أَوْصَيْتَنِي بِذَلِكَ قَالَ كَيْفَ تَقْضِي عَنْهَا شَيْئًا لَمْ يَجْعَلْهُ اللَّهُ عَلَيْهَا فَإِنْ اِسْتَهَيْتَ أَنْ تَصُومَ لِنَفْسِكَ فَصُمْ .

I said, 'But I desire to make up for it on her behalf, and she had bequeathed it to me with that'. He^{asws} said: 'How can you make up for something which Allah^{azwj} did not Make it to be upon her? So, if you desire that you Fast for yourself, so Fast'.⁸

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ امْرَأَةٍ مَرَضَتْ فِي شَهْرِ رَمَضَانَ أَوْ طَمِثَتْ أَوْ سَافَرَتْ فَمَاتَتْ قَبْلَ خُرُوجِ شَهْرِ رَمَضَانَ هَلْ يُقْضَى عَنْهَا قَالَ أَمَّا الطَّمِثُ وَ الْمَرَضُ فَلَا وَ أَمَّا السَّفَرُ فَنَعَمْ .

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about a woman who fell sick during a Month of Ramazan, or menstruated, or travelled. So she died before the exit of the Month of Ramazan. Does it have to be made up for, on her behalf?' He^{asws} said: 'As for the menstruation and the illness, so no; and as for the journey, so yes'.⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحَسَنِ بْنِ عَلِيٍّ عَنْ رِفَاعَةَ بْنِ مُوسَى قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ الْمَرَأَةِ تَنْذِرُ عَلَيْهَا صَوْمَ شَهْرَيْنِ مُتَابِعَيْنِ قَالَ تَصُومُ وَ تَسْتَأْنِفُ أَيَّامَهَا الَّتِي قَعَدْتَ حَتَّى تَتِمَّ شَهْرَيْنِ قُلْتُ أَرَأَيْتَ إِنْ هِيَ يَبَسَتْ مِنَ الْمَحِيضِ أَوْ تَقْضِيهِ قَالَ لَا تَقْضِي يُجْزئُهَا الْأَوَّلُ .

⁷ Al Kafi – V 4 – The Book of Fasts Ch 55 H 7

⁸ Al Kafi – V 4 – The Book of Fasts Ch 55 H 8

⁹ Al Kafi – V 4 – The Book of Fasts Ch 55 H 9

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Rafa'at Bin Musa who said,

'I asked Abu Abdullah^{asws} about the woman who made a vow. Upon her was the Fasting of two months consecutively. He^{asws} said: 'She would Fast, and she would resume her days which she stayed (not Fasting), until she completes two months'. I said, 'What is your^{asws} view if she has despaired from the menstruation (in menopause), does she make up for it?' He^{asws} said: 'She would not make up for it. Her first (time around) would suffice for her'.¹⁰

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُمَانَ عَنِ ابْنِ مُسْكَانَ عَنِ مُحَمَّدِ بْنِ جَعْفَرٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) إِنَّ امْرَأَتِي جَعَلَتْ عَلَى نَفْسِهَا صَوْمَ شَهْرَيْنِ فَوَضَعَتْ وَلَدَهَا وَ أَدْرَكَهَا الْحَبْلُ فَلَمْ تَقْوُ عَلَى الصَّوْمِ قَالَ فَلْتَنْصَدُقْ مَكَانَ كُلِّ يَوْمٍ بِمُدٍّ عَلَى مِسْكِينٍ .

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Ibn Muskan, from Muhammad Bin Ja'far who said,

'I said to Abu Al-Hassan^{asws}, 'My wife made it upon herself, the Fasting of two months. So she placed (gave birth to) her child, and she became pregnant, so she was not strong upon the Fasting'. He^{asws} said: 'So let her give in charity in place of each day, with a Mudd (approximately 750g. of food) upon the poor ones'.¹¹

بَابُ مَنْ وَجِبَ عَلَيْهِ صَوْمُ شَهْرَيْنِ مُتَتَابِعَيْنِ فَعَرَضَ لَهُ أَمْرٌ يَمْنَعُهُ عَنِ إِتْمَامِهِ

Chapter 56 – The upon whom the Fasting of two months consecutively is Obligated, so a matter presents itself preventing him from completing it

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ جَمِيلِ بْنِ مُحَمَّدِ بْنِ حُمْرَانَ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الرَّجُلِ الْحُرِّ يَلْزَمُهُ صَوْمُ شَهْرَيْنِ مُتَتَابِعَيْنِ فِي ظَهَارٍ فَيَصُومُ شَهْرًا ثُمَّ يَمْرُضُ قَالَ يَسْتَقْبِلُ وَ إِنْ زَادَ عَلَى الشَّهْرِ الْآخِرِ يَوْمًا أَوْ يَوْمَيْنِ بَنَى عَلَى مَا بَقِيَ .

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Jameel, and Muhammad Bin Humran,

(It has been narrated) from Abu Abdullah^{asws} regarding the free man, the Fasting of two consecutive months having been necessitated upon him regarding *Zihaar*. So he Fasts a month, then falls sick. He^{asws} said: 'He would face it (do it again), and if he had increased upon the other month by a day, or two days, he can build upon whatever remains'.¹²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ حَمَادِ بْنِ الْحَلْبِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ صِيَامُ كَفَّارَةِ الْيَمِينِ فِي الظَّهَارِ شَهْرَيْنِ مُتَتَابِعَيْنِ وَ التَّتَابُعُ أَنْ يَصُومَ شَهْرًا وَ يَصُومَ مِنَ الشَّهْرِ الْآخِرِ أَيَّامًا أَوْ شَيْئًا مِنْهُ فَإِنْ عَرَضَ لَهُ شَيْءٌ يُفْطِرُ فِيهِ أَفْطَرَ ثُمَّ قَضَى مَا بَقِيَ عَلَيْهِ وَ إِنْ صَامَ شَهْرًا ثُمَّ عَرَضَ لَهُ شَيْءٌ فَأَفْطَرَ قَبْلَ أَنْ يَصُومَ مِنَ الْآخِرِ شَيْئًا فَلَمْ يُتَابِعْ أَعَادَ الصِّيَامَ كُلَّهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

¹⁰ Al Kafi – V 4 – The Book of Fasts Ch 55 H 10

¹¹ Al Kafi – V 4 – The Book of Fasts Ch 55 H 11

¹² Al Kafi – V 4 – The Book of Fasts Ch 56 H 1

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Fasting as an expiation for the oath regarding the *Zihaar* is of two consecutive months, and the 'consecutive' is that he Fasts a month and Fasts from the other month a few days, or something from it. So if something presents itself to him to break in it, he breaks. Then he makes up for what remains upon him. And if he Fasts a month, then something presents itself to him, so he breaks before he Fasts anything from the other (month), so he has not followed it. He has to repeat the Fasts, all of it'.¹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ عَلَيْهِ صَوْمٌ شَهْرَيْنِ مُتَتَابِعَيْنِ أَوْ يَفْرُقُ بَيْنَ الْأَيَّامِ فَقَالَ إِذَا صَامَ أَكْثَرَ مِنْ شَهْرٍ فَوَصَلَهُ ثُمَّ عَرَضَ لَهُ أَمْرٌ فَأَفْطَرَ فَلَا بَأْسَ فَإِنْ كَانَ أَقَلَّ مِنْ شَهْرٍ أَوْ شَهْرًا فَعَلَيْهِ أَنْ يُعِيدَ الصِّيَامَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at Bin Mihran who said,

'I asked him^{asws} about the man who happens to have the Fasting of two consecutive months upon him. Can he break in between the days?' So he^{asws} said: 'When the Fasts are month than a month, so he connects it. Then a matter presents itself to him, so he breaks, then there is no problem. So if it was less than a month, or a month (exactly), so upon him is that he repeats the Fasts'.¹⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ كَانَ عَلَيْهِ صَوْمٌ شَهْرَيْنِ مُتَتَابِعَيْنِ فِي ظَهَارٍ فَصَامَ ذَا الْقَعْدَةِ ثُمَّ دَخَلَ عَلَيْهِ ذُو الْحِجَّةِ قَالَ يَصُومُ ذَا الْحِجَّةِ كُلَّهُ إِلَّا أَيَّامَ التَّشْرِيقِ يُفْضِيهَا فِي أَوَّلِ يَوْمٍ مِنَ الْمُحَرَّمِ حَتَّى يَتِمَّ ثَلَاثَةَ أَيَّامٍ فَيَكُونُ قَدْ صَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub,

(It has been narrated) from Abu Abdullah^{asws} regarding a man who had the Fasts of two consecutive months upon him regarding *Zihaar*. So he Fasted Zil-Qaad. The Zil-Hajj entered upon him. He^{asws} said: 'He can Fast Zil-Hijja, all of it, except for the days of Al-Tashreek (11th, 12th & 13th). He would make up for it during the beginning of Al-Muharram until he completes the three days. Thus, he would have Fasted two months consecutively'.

قَالَ وَ لَا يَنْبَغِي لَهُ أَنْ يَفْرُبَ أَهْلَهُ حَتَّى يَفْضِيَ ثَلَاثَةَ أَيَّامِ التَّشْرِيقِ الَّتِي لَمْ يَصُمْهَا وَ لَا بَأْسَ إِنْ صَامَ شَهْرًا ثُمَّ صَامَ مِنَ الشَّهْرِ الْآخِرِ الَّذِي يَلِيهِ أَيَّامًا ثُمَّ عَرَضَ لَهُ عِلَّةٌ أَنْ يَفْطَعَهَا ثُمَّ يَفْضِيَ مِنْ بَعْدِ تَمَامِ الشَّهْرَيْنِ .

He^{asws} said: 'And it is not befitting for him that he approaches his wife until he has made up for the days of Al-Tashreek which he had not Fasted, and there is no problem if he were to Fast a month, then Fast a few days from the months which follows it. Then if a reason presents itself to him, he can cut it, then make up for it from afterwards to complete the two months'.¹⁵

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ فِي رَجُلٍ صَامَ فِي ظَهَارٍ شَعْبَانَ ثُمَّ أَدْرَكَهُ شَهْرُ رَمَضَانَ قَالَ يَصُومُ رَمَضَانَ وَ يَسْتَأْتِفُ الصَّوْمَ فَإِنْ هُوَ صَامَ فِي الظَّهَارِ فَرَادَ فِي النِّصْفِ يَوْمًا فَضَى بِقِيَّتِهِ .

¹³ Al Kafi – V 4 – The Book of Fasts Ch 56 H 2

¹⁴ Al Kafi – V 4 – The Book of Fasts Ch 56 H 3

¹⁵ Al Kafi – V 4 – The Book of Fasts Ch 56 H 4

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah^{asws} having said regarding a man who Fasts Shaban regarding *Zihaar*, the he sees the Month of Ramazan, (Imam^{asws}) said: 'He should Fast Ramazaan, and he resumes the Fasting. So if he had Fasted regarding the *Zihaar* of an increase in the half by a day, he can make up for it for his remainder'.¹⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرِ عَنِ الْفَضْلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ فِي رَجُلٍ جَعَلَ عَلَيْهِ صَوْمَ شَهْرٍ فَصَامَ مِنْهُ خَمْسَةَ عَشَرَ يَوْمًا ثُمَّ عَرَضَ لَهُ أَمْرٌ فَقَالَ إِنْ كَانَ صَامَ خَمْسَةَ عَشَرَ يَوْمًا فَلَهُ أَنْ يَقْضِيَ مَا بَقِيَ وَ إِنْ كَانَ أَقَلَّ مِنْ خَمْسَةَ عَشَرَ يَوْمًا لَمْ يُجْزِئْهُ حَتَّى يَصُومَ شَهْرًا تَامًا .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musa Bin Bakr, from Al Fuzayl,

(It has been narrated) from Abu Abdullah^{asws} having said regarding a man upon whom were Fasts of a month, so he Fasts fifteen days, then a matter presents itself, said: 'If he had Fasted fifteen days, so for him it that he makes up for what remains, and even if it was less than fifteen days, it would not suffice for him until he Fasts a month completely'.¹⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَطْعِ صَوْمِ كَفَّارَةِ الْيَمِينِ وَ كَفَّارَةِ الظَّهَارِ وَ كَفَّارَةِ الْقَتْلِ فَقَالَ إِنْ كَانَ عَلَى رَجُلٍ صِيَامٌ شَهْرَيْنِ مُتَتَابِعَيْنِ فَأَفْطَرَ أَوْ مَرَضَ فِي الشَّهْرِ الْأَوَّلِ فَإِنَّ عَلَيْهِ أَنْ يُعِيدَ الصِّيَامَ وَ إِنْ صَامَ الشَّهْرَ الْأَوَّلَ وَ صَامَ مِنَ الشَّهْرِ الثَّانِي شَيْئًا ثُمَّ عَرَضَ لَهُ مَا لَهُ فِيهِ عَذْرٌ فَإِنَّ عَلَيْهِ أَنْ يَقْضِيَ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about cutting a Fast of a expiation of the oath, and an expiation for the *Zihaar*, and an expiation for the killing, so he^{asws} said: 'If there were the Fasts of two consecutive months upon the man, so he beaks, or falls sick during the first month, so upon him would be that he repeats the Fasts. And if he had Fasted the first month, and Fasted something from the other month, then there presents to him what for him is an excuse therein, so upon him is that he makes up for it (the remainder)'.¹⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ قَتَلَ رَجُلًا خَطَأً فِي الشَّهْرِ الْحَرَامِ قَالَ تَغْلُظُ عَلَيْهِ الدِّيَّةُ وَ عَلَيْهِ عُنُقُ رَقَبَةٍ أَوْ صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنَ أَشْهُرِ الْحُرْمِ قُلْتَ فَإِنَّهُ يَدْخُلُ فِي هَذَا شَيْءٌ فَقَالَ مَا هُوَ قُلْتَ يَوْمَ الْعِيدِ وَ أَيَّامَ التَّشْرِيقِ قَالَ يَصُومُهُ فَإِنَّهُ حَقٌّ يَلْزَمُهُ .

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Zurara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about a man who kills a man in error during the Sacred Month. He^{asws} said: 'The wergild is harsh upon him, and upon him is the emancipation (liberation) of a neck, or Fasting two months consecutively from the Sacred months'. I said, 'Supposing something enters into

¹⁶ Al Kafi – V 4 – The Book of Fasts Ch 56 H 5

¹⁷ Al Kafi – V 4 – The Book of Fasts Ch 56 H 6

¹⁸ Al Kafi – V 4 – The Book of Fasts Ch 56 H 7

this?' So he^{asws} said: 'What would it be?' I said, 'A day of Eid, and days of Al-Tashreek (11th, 12th and 13th of Zil-Hijja)?' He^{asws} said: 'He would Fast these, for it is a right necessitated upon him'.¹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) رَجُلٌ قَتَلَ رَجُلًا فِي الْحَرَمِ قَالَ عَلَيْهِ دِيَّةٌ وَ تَلْتٌ وَ بَصُومٌ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ أَشْهُرِ الْحَرَمِ وَ يُعْتِقُ رَقَبَةً وَ يُطْعِمُ سِتِّينَ مَسْكِينًا قَالَ قُلْتُ يَدْخُلُ فِي هَذَا شَيْءٌ قَالَ وَ مَا يَدْخُلُ قُلْتُ الْعِيدَانِ وَ أَيَّامِ النَّشْرِيقِ قَالَ بَصُومُهُ فَإِنَّهُ حَقٌّ لِرَمَاهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Aban Bin taghlab, from Zurara who said,

'I said to Abu Ja'far^{asws}, 'A man kills a man in the Sanctuary'. He^{asws} said: 'Upon him is a wergild and a third, and he would Fast two months consecutively from the Sacred months, and he would emancipate (liberate) a neck, and he would feed sixty poor ones'. I said, '(Supposing) something enters into this?' He^{asws} said: 'And what would it be?' I said, 'The two Eids, and the days of Tashreek (11th, 12th, & 13th of Zil-Hijja)?' He^{asws} said: 'He would Fast it, for it is a right necessitated upon him'.²⁰

بَابُ صَوْمِ كَفَّارَةِ الْيَمِينِ

Chapter 57 – Fasting as an expiation for the oath

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كُلُّ صَوْمٍ يُفَرَّقُ إِلَّا ثَلَاثَةَ أَيَّامٍ فِي كَفَّارَةِ الْيَمِينِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws}, said, 'Every Fast can be separated except for the three days regarding an expiation for the oath'.²¹

وَ عَنْهُ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ صِيَامُ ثَلَاثَةِ أَيَّامٍ فِي كَفَّارَةِ الْيَمِينِ مُتَتَابِعَاتٍ لَا يُفْصَلُ بَيْنَهُنَّ .

And from him, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Fasts of the three days regarding an expiation for the oath are consecutive, there cannot be a gap in between them'.²²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبَانَ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ السَّبْعَةُ الْأَيَّامُ وَ الثَّلَاثَةُ الْأَيَّامُ فِي الْحَجِّ لَا يُفَرَّقُ إِلَّا مَا هِيَ بِمَنْزِلَةِ الثَّلَاثَةِ الْأَيَّامِ فِي الْيَمِينِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Aban, from Al Husayn Bin Zayd,

¹⁹ Al Kafi – V 4 – The Book of Fasts Ch 56 H 8

²⁰ Al Kafi – V 4 – The Book of Fasts Ch 56 H 9

²¹ Al Kafi – V 4 – The Book of Fasts Ch 57 H 1

²² Al Kafi – V 4 – The Book of Fasts Ch 57 H 2

(It has been narrated) from Abu Abdullah^{asws} having said: 'The seven days, and the three days during the Hajj cannot be separated. But rather, these are at the status of the three days regarding the oath'.²³

بَابُ مَنْ جَعَلَ عَلَى نَفْسِهِ صَوْمًا مَعْلُومًا وَمَنْ نَذَرَ أَنْ يَصُومَ فِي شُكْرٍ

Chapter 58 – The one who makes it upon himself specified Fasts, and the one who vows that he would be Fasting in appreciation

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ كَرَّامٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنِّي جَعَلْتُ عَلَى نَفْسِي أَنْ أَصُومَ حَتَّى يَفُورَ الْقَائِمُ (عَلَيْهِ السَّلَامُ) فَقَالَ صُمْ وَ لَا تَصُمْ فِي السَّفَرِ وَ لَا الْعِيدَيْنِ وَ لَا أَيَّامَ التَّشْرِيقِ وَ لَا الْيَوْمَ الَّذِي يُشْكُ فِيهِ مِنْ شَهْرِ رَمَضَانَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Karram who said,

'I said to Abu Abdullah^{asws}, 'I made it upon myself that I would be Fasting until the rising of Al-Qaim^{asws}. So he^{asws} said: 'Fast, and do not Fast during the journey, nor the two Eids, nor the days of Al-Tashreek (11th, 12th & 13th of Zil-Hijja), nor the day wherein is a doubt from a Month of Ramazan'.²⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشِيمٍ قَالَ كَتَبَ الْحُسَيْنُ إِلَى الرَّضَا (عَلَيْهِ السَّلَامُ) جُعِلْتُ فِدَاكَ رَجُلٌ نَذَرَ أَنْ يَصُومَ أَيَّامًا مَعْلُومَةً فَصَامَ بَعْضَهَا ثُمَّ اعْتَلَّ فَأَفْطَرَ أَوْ يَنْتَدِي فِي صَوْمِهِ أَمْ يَحْتَسِبُ بِمَا مَضَى فَكَتَبَ إِلَيْهِ يَحْتَسِبُ مَا مَضَى .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Ahmad Bin Asheym who said,

'Al-Husayn wrote to (Imam) Al-Reza^{asws}, 'May I be sacrificed for you^{asws}! A man vows that he would be Fasting for a known (number of) days. So he Fasts some of these, then he fell ill, so he broke. Should he begin his Fasting or can he count with what is past?' So he^{asws} wrote to him: 'He can count what is past'.²⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ عَلَيَّ صِيَامٌ شَهْرٌ إِنْ خَرَجَ عَمِي مِنَ الْحَبْسِ فَخَرَجَ فَأَصْبَحَ وَ أَنَا أُرِيدُ الصِّيَامَ فَيَجِئُنِي بَعْضُ أَصْحَابِنَا فَادْعُو بِالْعَدَاءِ وَ اتَّعَدُوا مَعَهُ قَالَ لَا بَأْسَ .

Ali Bin Ibrahim, from Salih Bin Abdullah,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! Upon me are Fasts for a month if my uncle would come out from the prison. So he came out. So I woke up in the morning and I intended the Fasting, and one of our companions came over to me. So I called for the lunch and had lunch with him'. He^{asws} said: 'There is no problem'.²⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ جَعَلَ عَلَى نَفْسِهِ صَوْمَ شَهْرٍ بِالْكُوفَةِ وَ شَهْرٍ بِالْمَدِينَةِ وَ شَهْرٍ بِمَكَّةَ مِنْ بَلَاءِ ابْنِ لَيْلِي بِهِ

²³ Al Kafi – V 4 – The Book of Fasts Ch 57 H 3

²⁴ Al Kafi – V 4 – The Book of Fasts Ch 58 H 1

²⁵ Al Kafi – V 4 – The Book of Fasts Ch 58 H 2

²⁶ Al Kafi – V 4 – The Book of Fasts Ch 58 H 3

فَقَضِيَ أَنَّهُ صَامَ بِالْكُوفَةِ شَهْرًا وَ دَخَلَ الْمَدِينَةَ فَصَامَ بِهَا ثَمَانِيَةَ عَشَرَ يَوْمًا وَ لَمْ يُعْمَ عَلَيْهِ الْجَمَالُ قَالَ يَصُومُ مَا بَقِيَ عَلَيْهِ إِذَا أَنْتَهَى إِلَى بَلَدِهِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza,

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws}), said, 'I asked him^{asws} about a man who makes it upon himself the Fasting for a month in Al-Kufa, and a month is Al-Medina, and a month in Al-Makkah, from an affliction he had been afflicted with. So he fulfilled his Fasts for a month in Al-Kufa, and he entered Al-Medina. So he Fasted eighteen days, and the camelier could not remain upon it. He^{asws} said: 'He can Fast what is remaining when he ends up to his city'.²⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ جَعْفَرِ بْنِ أَبِيهِ (عَلَيْهِمُ السَّلَامُ) أَنَّ عَلِيًّا صَلَّى اللَّهُ عَلَيْهِ قَالَ فِي رَجُلٍ نَذَرَ أَنْ يَصُومَ زَمَانًا قَالَ الزَّمَانُ حَمْسَةَ أَشْهُرٍ وَ الْحِينُ سِتَّةَ أَشْهُرٍ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Ja'far^{asws}, from his^{asws} forefathers^{asws} that Ali^{asws} said regarding a man who vowed that he would be Fasting for a time: 'The 'time' is five months, and the 'season' is of six months because Allah^{azwj} Mighty and Majestic is Saying **[14:25] Yielding its fruit in every season by the permission of its Lord**.²⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ خَالِدِ بْنِ جَرِيرٍ عَنْ أَبِي الرَّبِيعِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ سُئِلَ عَنْ رَجُلٍ قَالَ لِلَّهِ عَلِيٌّ أَنْ أَصُومَ حِينًا وَ ذَلِكَ فِي شُكْرِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَدْ أَتَى عَلِيٌّ (عَلَيْهِ السَّلَامُ) فِي مِثْلِ هَذَا فَقَالَ صُمْ سِتَّةَ أَشْهُرٍ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا يَعْنِي سِتَّةَ أَشْهُرٍ .

Ali Bin Ibrahim, from his father, from Al Hassan Bin Mahboub, from Khalid Bin Jareer, from Abu Al Rabi'e,

(It has been narrated) from Abu Abdullah^{asws} having been asked about a man who said, 'By Allah^{azwj}! It is upon me that I Fast for a season', and that is regarding appreciation. So Abu Abdullah^{asws} said: 'Someone had come to Ali^{asws} with the likes of this, so he^{asws} said: 'Fast for six months, for Allah^{azwj} Mighty and Majestic is Saying **[14:25] Yielding its fruit in every season by the permission of its Lord – Meaning six months**'.²⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ (عَلَيْهِمُ السَّلَامُ) فِي الرَّجُلِ يَجْعَلُ عَلَى نَفْسِهِ أَيَّامًا مَعْدُودَةً مَسْمُومَةً فِي كُلِّ شَهْرٍ ثُمَّ يُسَافِرُ فَيَمُرُّ بِهِ الشُّهُورُ أَنَّهُ لَا يَصُومُ فِي السَّفَرِ وَ لَا يُقْضِيهَا إِذَا شَهِدَ .

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} forefathers^{asws} regarding the man who made it upon himself (to Fast) for a specified number of days during every month. Then he travels, so the months pass by him, that he would not be

²⁷ Al Kafi – V 4 – The Book of Fasts Ch 58 H 4

²⁸ Al Kafi – V 4 – The Book of Fasts Ch 58 H 5

²⁹ Al Kafi – V 4 – The Book of Fasts Ch 58 H 6

Fasting during the journey, nor would he be making up for it when he is present (back home).³⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَصُومُ صَوْمًا قَدْ وَقَّتَهُ عَلَى نَفْسِهِ أَوْ يَصُومُ مِنْ أَشْهُرِ الْحُرْمِ قِيمَةً بِهِنَّ الشَّهْرَ وَالشَّهْرَانِ لَا يَفْضِيهِ فَقَالَ لَا يَصُومُ فِي السَّفَرِ وَلَا يَفْضِي شَيْئًا مِنْ صَوْمِ النَّطْوَعِ إِلَّا الثَّلَاثَةَ الْأَيَّامِ الَّتِي كَانَ يَصُومُهَا مِنْ كُلِّ شَهْرٍ وَلَا يَجْعَلُهَا بِمَنْزِلَةِ الْوَاجِبِ إِلَّا أَنِّي أَحِبُّ لَكَ أَنْ تَدُومَ عَلَى الْعَمَلِ الصَّالِحِ

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bn Mahboub, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah^{asws} about the man who had timed it upon himself, or he was Fasting from Sacred Months. So the month, and the two month pass by him, not fulfilling it. So he^{asws} said: 'He should not be Fasting during the journey, nor would he make up for anything from the optional Fasts except for the three days which he had Fasted from each month, nor make it to be at the status of the Obligatory, except that I^{asws} like it for you that you should be habitual upon the righteous deed'.

قَالَ وَصَاحِبِ الْحُرْمِ الَّذِي كَانَ يَصُومُهَا وَ يُجْزِيهِ أَنْ يَصُومَ مَكَانَ كُلِّ شَهْرٍ مِنْ أَشْهُرِ الْحُرْمِ ثَلَاثَةَ أَيَّامٍ .

He^{asws} said: 'And the one who had the Fasting for the Sacred Months which he used to Fast, it would suffice him in place of each month from the Sacred Months, (the Fasting of) three days'.³¹

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ الرَّضَا صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَجْعَلُ لِلَّهِ عَزَّ وَجَلَّ عَلَيْهِ صَوْمَ يَوْمٍ مُسَمًّى قَالَ يَصُومُهُ أَبَدًا فِي السَّفَرِ وَالْحَضَرِ .

Muhammad Bin Ismail, from Al Fazal Bin Shazaan, from Ibn Abu Umeyr from Ibrahim Bin Abdul Hameed,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, said, 'I asked him^{asws} about the man who Made it upon himself for the Sake of Allah^{azwj} Mighty and Majestic, Fasting of a specified day. He^{asws} said: 'He should be Fasting it for ever, during the journey and the presence (at home)'.³²

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ إِنَّ أُمَّي كَانَتْ جَعَلَتْ عَلَى نَفْسِهَا لِلَّهِ عَلَيْهَا نَذْرًا إِنْ كَانَ اللَّهُ رَدَّ عَلَيْهَا بَعْضَ وَلَدِهَا مِنْ شَيْءٍ كَانَتْ تَخَافُ عَلَيْهِ أَنْ تَصُومَ ذَلِكَ الْيَوْمَ الَّذِي يُقَدِّمُ فِيهِ مَا بَقِيَتْ فَخَرَجَتْ مَعَنَا مُسَافِرَةً إِلَى مَكَّةَ فَأَشْكَلْنَا عَلَيْنَا لَمْ نَدْرَ أَمْ تَصُومُ أَمْ تَفْطِرُ فَسَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ ذَلِكَ وَ أَخْبَرْتُهُ بِمَا جَعَلَتْ عَلَى نَفْسِهَا فَقَالَ لَا تَصُومُ فِي السَّفَرِ قَدْ وَضَعَ اللَّهُ عَنْهَا حَقَّهُ وَ تَصُومُ هِيَ مَا جَعَلَتْ عَلَى نَفْسِهَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Zurara who said,

'My mother had made it upon herself for the Sake of Allah^{azwj}, a vow that if Allah^{azwj} were to Return one of her children from something which she had feared upon, she would be Fasting that day in which he comes back, for as long as she remained. So she went out with us on a journey to Makkah. So it became doubtful upon us. We did

³⁰ Al Kafi – V 4 – The Book of Fasts Ch 58 H 7

³¹ Al Kafi – V 4 – The Book of Fasts Ch 58 H 8

³² Al Kafi – V 4 – The Book of Fasts Ch 58 H 9

not know whether she should be Fasting or breaking. So I asked Abu Abdullah^{asws} about that, and I informed him with what she had made it to be upon herself. So he^{asws} said: 'She should not be Fasting during the journey. Allah^{azwj} has Exempted it from her His^{azwj} Right, and she should be Fasting what she has made it to be upon herself'.

قَالَ قُلْتُ مَا تَرَى إِذَا هِيَ قَدِمَتْ وَ تَرَكَتْ ذَلِكَ فَقَالَ إِنِّي أَخَافُ أَنْ تَرَى فِي الَّذِي نَذَرْتَ مَا تَكْرَهُ .

He (the narrator) said, 'What is your^{asws} view when she returns and neglects that?' So he^{asws} said: 'I^{asws} fear that she might see in that which she had vowed, what she dislikes'.³³

بَابُ كَفَّارَةِ الصَّوْمِ وَ فِدْيَتِهِ

Chapter 59 – Expiation of the Fast and its redemption

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سَهْلٍ عَنْ إِدْرِيسَ بْنِ زَيْدٍ وَ عَلِيٍّ بْنِ إِدْرِيسَ قَالَا سَأَلْنَا الرَّضَا (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ نَذَرَ نَذْرًا إِنَّهُ هُوَ تَخَلَّصَ مِنَ الْحَبْسِ أَنْ يَصُومَ ذَلِكَ الْيَوْمَ الَّذِي تَخَلَّصَ فِيهِ فَيَعْجَزُ عَنِ الصَّوْمِ لِعِلَّةٍ أَصَابَتْهُ أَوْ غَيْرِ ذَلِكَ فَمَدَّ لِلرَّجُلِ فِي عُمُرِهِ وَ قَدْ اجْتَمَعَ عَلَيْهِ صَوْمٌ كَثِيرٌ مَا كَفَّارَةُ ذَلِكَ الصَّوْمِ قَالَ يُكْفَرُ عَنْ كُلِّ يَوْمٍ بِمُدٍّ حِنْطَةٍ أَوْ شَعِيرٍ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Sahl, from Idrees Bin zayd and Ali Bin Idrees who both said,

'We asked (Imam) Al-Reza^{asws} about a man who vowed a vow that if he is freed from the prison, he would be Fasting that day in which he was set free. Then he became frustrated from the Fasting due to an illness which hit him, or other than that. So it prolonged for the man during his lifetime, and a lot of Fasts had gathered upon him. What is the expiation of that Fast?' He^{asws} said: 'He can expiate it from each day (by giving charity) with a Mudd (approximately 750g. of food) of wheat, or barley'.³⁴

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيٍّ بْنِ أَحْمَدَ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ قَالَ سَأَلْتُ الرَّضَا (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ نَذَرَ نَذْرًا فِي صِيَامٍ فَعَجَزَ فَقَالَ كَانَ أَبِي يَقُولُ عَلَيْهِ مَكَانَ كُلِّ يَوْمٍ مُدًّا .

Ahmad Bin Muhammad, from Ali Bin Ahmad, from Musa Bin Bakr, from Muhammad Bin Mansour who said,

'I asked (Imam) Al-Reza^{asws} about a man who vowed a vow regarding Fasts, so he was frustrated. So he^{asws} said; 'My^{asws} father^{asws} was saying: 'Upon him, in place of each day, is a Mudd (approximately 750g. of food) (as charity)'.³⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ نَذَرَ عَلَى نَفْسِهِ إِنَّهُ هُوَ سَلِمَ مِنْ مَرَضٍ أَوْ تَخَلَّصَ مِنَ حَبْسٍ أَنْ يَصُومَ كُلَّ يَوْمٍ أَرْبَعَاءَ وَ هُوَ الْيَوْمَ الَّذِي تَخَلَّصَ فِيهِ فَعَجَزَ عَنِ الصَّوْمِ لِعِلَّةٍ أَصَابَتْهُ أَوْ غَيْرِ ذَلِكَ فَمَدَّ لِلرَّجُلِ فِي عُمُرِهِ وَ اجْتَمَعَ عَلَيْهِ صَوْمٌ كَثِيرٌ مَا كَفَّارَةُ ذَلِكَ قَالَ تَصَدَّقَ لِكُلِّ يَوْمٍ بِمُدٍّ مِنْ حِنْطَةٍ أَوْ تَمَنٍّ مُدًّا .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr,

³³ Al Kafi – V 4 – The Book of Fasts Ch 58 H 10

³⁴ Al Kafi – V 4 – The Book of Fasts Ch 59 H 1

³⁵ Al Kafi – V 4 – The Book of Fasts Ch 59 H 2

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} regarding a man who vowed upon himself that if he was safe from an illness, or freed from prison, that he would be Fasting every day of Wednesday, and it was the day in which he was released. So he was frustrated from the Fasting due to an illness which hit him, or other than that. So it got prolonged for the man, during his lifetime, and there gathered upon him a lot of Fasts. What is the expiation for that?' He^{asws} said: 'He should give in charity, for each day, with a Mudd (approximately 750g. of food) of wheat, or the price of a Mudd (approximately 750g. of food).'³⁶

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَيْصِ بْنِ الْقَاسِمِ قَالَ سَأَلْتُهُ عَمَّنْ لَمْ يَصُمْ الثَّلَاثَةَ الْأَيَّامِ مِنْ كُلِّ شَهْرٍ وَهُوَ يَشُدُّ عَلَيْهِ الصِّيَامُ هَلْ فِيهِ فِدَاءٌ قَالَ مُدٌّ مِنْ طَعَامٍ فِي كُلِّ يَوْمٍ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Ays Bin Al Qasim who said,

'I asked him^{asws} about the one who does not Fast the three days from every month, and the Fasting is difficult upon him. Is there a redemption in it?' He^{asws} said: 'A Mudd (approximately 750g. of food) of food regarding each day'.³⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ الصَّوْمَ يَشُدُّ عَلَيَّ فَقَالَ لِي لِرَبِّهِمْ تَصَدَّقْ بِهِ أَفْضَلُ مِنْ صِيَامِ يَوْمٍ ثُمَّ قَالَ وَ مَا أَحْبُّ أَنْ تَدْعَهُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Hammad Bin Usman, from Umar Bin Yazeed who said,

'I said to Abu Abdullah^{asws}, 'The Fasting is difficult upon me'. So he^{asws} said to me: 'The Dirham you give in charity with is superior than Fasting a day'. Then he^{asws} said: 'And I^{asws} do not like it if you were to neglect it'.³⁸

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ يَزِيدَ بْنِ خَلِيفَةَ قَالَ شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقُلْتُ إِنِّي أَصْدَعُ إِذَا صُمْتُ هَذِهِ الثَّلَاثَةَ الْأَيَّامَ وَيَشُدُّ عَلَيَّ قَالَ فَاصْنَعْ كَمَا أَصْنَعُ إِذَا سَافَرْتُ فَإِنِّي إِذَا سَافَرْتُ تَصَدَّقْتُ عَنْ كُلِّ يَوْمٍ بِمُدٍّ مِنْ قَوْتِ أَهْلِي الَّذِي أَقْوَتُهُمْ بِهِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Yazeed Bin Khaleefa who said,

'I complained to Abu Abdullah^{asws}, so I said, 'I tend to get a headache when I Fast these three days, and it is grievous upon me'. He^{asws} said: 'So you should do just as I^{asws} do when I^{asws} travel. So I^{asws}, when I^{asws} travel, give in charity for each day with a Mudd (approximately 750g. of food) of daily subsistence of my^{asws} family which I^{asws} tend to provide them with'.³⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عُقْبَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) جَعَلْتُ فِدَاكَ إِنِّي قَدْ كَبِرْتُ وَ ضَعُفْتُ عَنِ الصِّيَامِ فَكَيْفَ أَصْنَعُ بِهِذِهِ الثَّلَاثَةِ الْأَيَّامِ فِي كُلِّ شَهْرٍ فَقَالَ يَا عُقْبَةُ تَصَدَّقْ بِدِرْهَمٍ عَنْ كُلِّ يَوْمٍ قَالَ قُلْتُ دِرْهَمٌ وَاحِدٌ قَالَ لَعَلَّهَا كَبِرَتْ عِنْدَكَ وَ أَنْتَ تَسْتَقِلُّ الدَّرْهَمَ قَالَ قُلْتُ إِنَّ نِعْمَ اللَّهُ عَزَّ وَ جَلَّ عَلَيَّ لَسَابِعُهُ فَقَالَ يَا عُقْبَةُ لِإِطْعَامِ مُسْلِمٍ خَيْرٌ مِنْ صِيَامِ شَهْرٍ .

³⁶ Al Kafi – V 4 – The Book of Fasts Ch 59 H 3

³⁷ Al Kafi – V 4 – The Book of Fasts Ch 59 H 4

³⁸ Al Kafi – V 4 – The Book of Fasts Ch 59 H 5

³⁹ Al Kafi – V 4 – The Book of Fasts Ch 59 H 6

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

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! I have aged and weakened from Fasting. So how should I deal with these three days during every month?' So he^{asws} said: 'O Uqba! Give in charity with a Dirham for each day'. I said, 'One Dirham?' He^{asws} said: 'Perhaps it is grievous with you, and you are belittling the Dirham'. I said, 'Allah^{azwj} Mighty and Majestic has Favoured upon me with abundance'. So he^{asws} said: 'O Uqba! Feeding a Muslim is better than Fasting (for) a month'.⁴⁰

بَابُ تَأْخِيرِ صِيَامِ الثَّلَاثَةِ الْأَيَّامِ مِنَ الشَّهْرِ إِلَى الشَّتَاءِ

Chapter 60 – Delaying the Fasting of three days from the month to the winter

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ أَوْ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) الرَّجُلُ يَتَعَمَّدُ الشَّهْرَ فِي الْأَيَّامِ الْفَصَارِ يَصُومُهُ لِسَنَةِ قَالَ لَا بَأْسَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Hassan Bin Rashid who said,

'I said to Abu Abdullah^{asws}, or to Abu Al-Hassan^{asws}, 'A man deliberately (postpones) to the month in which the days are shorter, so he Fasts these (optional Fasts) for the year'. He^{asws} said; 'There is no problem'.⁴¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ بْنِ مَهْرَمٍ عَنْ حُسَيْنِ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي حَمْرَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) صَوْمٌ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ أَوْخَرَهُ إِلَى الشَّتَاءِ ثُمَّ أَصُومُهَا قَالَ لَا بَأْسَ بِذَلِكَ .

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Ibrahim Bin Mihzam, from Husayn Bin Abu Hamza, from Abu Hamza who said,

'I said to Abu Ja'far^{asws}, 'Can I either Fast the three days from each month, or delay it to the winter, then Fast them?' He^{asws} said: 'There is no problem with that'.⁴²

أَحْمَدُ بْنُ إِدْرِيسَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ أَحْمَدَ بْنِ الْحَسَنِ عَنِ عَمْرِو بْنِ سَعِيدٍ عَنِ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ عَلَيْهِ مِنَ الثَّلَاثَةِ أَيَّامِ الشَّهْرِ هَلْ يَصْلُحُ لَهُ أَنْ يُؤَخَّرَهَا أَوْ يَصُومُهَا فِي آخِرِ الشَّهْرِ قَالَ لَا بَأْسَ قُلْتُ يَصُومُهَا مُتَوَالِيَةً أَوْ يُفَرِّقُ بَيْنَهَا قَالَ مَا أَحَبُّ إِنْ شَاءَ مُتَوَالِيَةً وَ إِنْ شَاءَ فَرَّقَ بَيْنَهُمَا .

Ahmad Bin Idress and Muhammad Bin yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Bin Musa,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the man who happens to have upon him (the Fasts) from the three days of the month. Is it correct for him that he delays it, or Fasts them during the end of the month?' He^{asws} said: 'There is no problem'. I said, 'Can he Fast these successively or separate

⁴⁰ Al Kafi – V 4 – The Book of Fasts Ch 59 H 7

⁴¹ Al Kafi – V 4 – The Book of Fasts Ch 60 H 1

⁴² Al Kafi – V 4 – The Book of Fasts Ch 60 H 2

between them?' He^{asws} said: 'Whatever he likes, successively if he so desires to or if he so desires to, he can separate between them'.⁴³

بَابُ صَوْمِ عَرَفَةَ وَ عَاشُورَاءَ

Chapter 61 – The Fast of (the day of) Arafat (9th Zil Hijja), and Ashoura (10th Muharram)

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) أَنَّهُ سُئِلَ عَنْ صَوْمِ يَوْمِ عَرَفَةَ فَقَالَ أَمَا أَصُومُهُ الْيَوْمَ وَ هُوَ يَوْمٌ دُعَاءٍ وَ مَسْأَلَةٍ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya and Ali Bin Al Hakam, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having been asked about Fasting the day of Arafat (9th Zil-Hijja), so he^{asws} said: 'I^{asws} do not Fast the day, and it is a day of supplications and the beseeching'.⁴⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَمْ يَصُمْ يَوْمَ عَرَفَةَ مُنْذُ نَزَلَ صِيَامُ شَهْرِ رَمَضَانَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Sa'alba Bin Maymoun, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{asws} saying that Rasool-Allah^{saww} did not Fast the day of Arafat (9th Zil Hijja) since the Fasting of the Month of Ramazan was Revealed'.⁴⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ نُوحِ بْنِ شُعَيْبِ النَّيْسَابُورِيِّ عَنْ يَاسِينَ الضَّرِيرِ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَا لَا تَصُمْ فِي يَوْمِ عَاشُورَاءَ وَ لَا عَرَفَةَ بِمَكَّةَ وَ لَا فِي الْمَدِينَةِ وَ لَا فِي وَطَنِكَ وَ لَا فِي مِصْرٍ مِنَ الْأَمْصَارِ .

Ali Bin Ibrahim, from his father, from Nuh Bin Shuayb Al Neyshapouri, from Yaseen Al Zareer, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} or Abu Abdullah^{asws} both having said: 'Do not Fast during the day of Ashura (10th Muharram), nor Arafat (9th Zil-Hijja), neither in Makkah, nor in Al-Medina, nor in your hometown, nor in a city from the cities (during these two days)'.⁴⁶

الْحَسَنُ بْنُ عَلِيٍّ الْهَاشِمِيُّ عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ يِعْقُوبَ بْنِ يَزِيدَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ قَالَ حَدَّثَنِي نَجْبَةُ بْنُ الْحَارِثِ الْعَطَّارُ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنْ صَوْمِ يَوْمِ عَاشُورَاءَ فَقَالَ صَوْمٌ مَنْرُوكٌ بِنُزُولِ شَهْرِ رَمَضَانَ وَ الْمَنْرُوكُ بِدَعَةِ

Al Hassan Bin Ali Al Hashimy, from Muhammad Bin Musa, from Yaqoub Bin Yazeed, from Al Hassan Bin Ali Al Washa who said, 'My father narrated to me from Najbat Bin Al Haris Al Attar who said,

⁴³ Al Kafi – V 4 – The Book of Fasts Ch 60 H 3

⁴⁴ Al Kafi – V 4 – The Book of Fasts Ch 61 H

⁴⁵ Al Kafi – V 4 – The Book of Fasts Ch 61 H 2

⁴⁶ Al Kafi – V 4 – The Book of Fasts Ch 61 H 3

'I asked Abu Ja'far^{asws} about Fasting the day of Ashura (10th Muharram), so he^{asws} said: 'It is an abandoned Fast due to the Revelation of the Month of Ramazan, and (practicing) the abandoned is 'بِدْعَةٌ' an innovation'.

قَالَ نَجْبَةُ فَسَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مِنْ بَعْدِ أَبِيهِ (عَلَيْهِ السَّلَام) عَنْ ذَلِكَ فَأَجَابَنِي بِمِثْلِ جَوَابِ أَبِيهِ ثُمَّ قَالَ أَمَا إِنَّهُ صَوْمٌ يَوْمَ مَا نَزَلَ بِهِ كِتَابٌ وَ لَا جَرَتْ بِهِ سُنَّةٌ إِلَّا سُنَّةُ آلِ زِيَادٍ بَقِيَ الْحُسَيْنُ بْنُ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا .

Najba said, 'So I asked Abu Abdullah^{asws} from after his^{asws} father^{asws} about that, so he^{asws} answered me with an answer to that of his^{asws} father^{asws}. Then he^{asws} said: 'But, it is a Fast of a day which neither the Book Revealed with it nor did a Sunnah flow with it, except for the sunnah of the progeny of Ziyad due to the killing of Al-Husayn^{asws} Bin Ali^{asws}'.⁴⁷

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ قَالَ حَدَّثَنِي جَعْفَرُ بْنُ عَيْسَى أَخُوهُ قَالَ سَأَلْتُ الرَّضَا (عَلَيْهِ السَّلَام) عَنْ صَوْمِ عَاشُورَاءَ وَ مَا يَقُولُ النَّاسُ فِيهِ فَقَالَ عَنْ صَوْمِ ابْنِ مَرْجَانَةَ نَسَأَلَنِي ذَلِكَ يَوْمَ صَامَهُ الْأَدْعِيَاءُ مِنْ آلِ زِيَادٍ لِقَتْلِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) وَ هُوَ يَوْمٌ يَنْسَأَمُ بِهِ آلُ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ يَنْسَأَمُ بِهِ أَهْلُ الْإِسْلَامِ

From him, from Muhammad Bin Isa Bin Ubeyd who said, 'Ja'far Bin Isa narrated to me from his brother who said,

'I asked (Imam) Al-Reza^{asws} about Fasting Ashura (10th Muharram) and what the people are saying with regards to it. So he^{asws} said: 'It is the Fast of Ibn Marjana you are asking me^{asws} about. That is a day the pretenders from the Progeny of Ziyad Fasted in, due to the killing of Al-Husayn^{asws}, and it is a day which the Progeny^{asws} of Muhammad^{saww} see it as an evil omen (a grievous/tragic day), and the people of Al-Islam see it as an evil omen.

وَ الْيَوْمُ الَّذِي يَنْسَأَمُ بِهِ أَهْلُ الْإِسْلَامِ لَا يُصَامُ وَ لَا يُتَبَرَّكُ بِهِ وَ يَوْمُ الْإِنْتِنِ يَوْمَ نَحَسْنَا قَبِيضَ اللَّهِ عَزَّ وَ جَلَّ فِيهِ نَبِيُّهُ وَ مَا أَصِيبُ آلُ مُحَمَّدٍ إِلَّا فِي يَوْمِ الْإِنْتِنِ فَتَسَأَمُنَا بِهِ وَ تَبَرَّكُ بِهِ عَدُونَا وَ يَوْمُ عَاشُورَاءَ قَتَلَ الْحُسَيْنُ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ تَبَرَّكُ بِهِ ابْنُ مَرْجَانَةَ وَ تَسَأَمُ بِهِ آلُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِمْ

And the day which the people of Al-Islam see it as an evil omen can neither be Fasted nor can it be a blissful one. And the day of Wednesday is an inauspicious day. Allah^{azwj} Caused His^{azwj} Prophet^{saww} to pass away during it, and the Progeny^{asws} of Muhammad^{saww} was not afflicted with except during the day of Wednesday. Thus, we^{asws} see it as an evil omen, and our^{asws} enemies take it to be blissful/rewarding by it. And, the day of Ashura, Al-Husayn^{asws} was killed, and Ibn Marjana was pleased with it, and the Progeny^{asws} of Muhammad^{saww} see it as a day of tragedy.

فَمَنْ صَامَهُمَا أَوْ تَبَرَّكُ بِهِمَا لَفِيَ اللَّهُ تَبَارَكَ وَ تَعَالَى مَمْسُوحَ الْقَلْبِ وَ كَانَ حَشْرُهُ مَعَ الَّذِينَ سُنُّوا صَوْمَهُمَا وَ التَّبَرُّكُ بِهِمَا .

Therefore, the one who Fasts it, or sees it to be blessed by it, would meet Allah^{azwj} Blessed and High with a morped heart, and his Resurrection would be with those who made a sunnah of Fasting it and the seekers of the Blessings by it'.⁴⁸

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ عَيْسَى قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَيْرٍ عَنْ زَيْدِ النَّرْسِيِّ قَالَ سَمِعْتُ عُبَيْدَ بْنَ زُرَّارَةَ يَسْأَلُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ صَوْمِ يَوْمِ عَاشُورَاءَ فَقَالَ مَنْ صَامَهُ كَانَ حَظَّهُ مِنْ صِيَامِ ذَلِكَ الْيَوْمِ حَظَّ ابْنِ مَرْجَانَةَ وَ آلِ زِيَادٍ قَالَ قُلْتُ وَ مَا كَانَ حَظُّهُمْ مِنْ ذَلِكَ الْيَوْمِ قَالَ النَّارُ أَعَادَنَا اللَّهُ مِنَ النَّارِ وَ مِنْ عَمَلٍ يُقَرَّبُ مِنَ النَّارِ .

⁴⁷ Al Kafi – V 4 – The Book of Fasts Ch 61 H 4

⁴⁸ Al Kafi – V 4 – The Book of Fasts Ch 61 H 5

And from him, from Muhammad Bin Isa who said, 'Muhammad in Abu Umeyr narrated to us, from Zayd Al Narsy who said,

'I heard Zurara asking Abu Abdullah^{asws} about the Fasting of the day of Ashura (10th Muharram). So he^{asws} said: 'The one who Fasts it, his share from the Fast of that day would be a share of Ibn Marjana and the progeny of Ziyad'. I said, 'And what is their share from that day?' He^{asws} said: 'The Fire. We^{asws} seek Refuge with Allah^{azwj} from the Fire and from the deed which takes one closer to the Fire'.⁴⁹

وَعَنْهُ عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِيَانَ عَنْ عَبْدِ الْمَلِكِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ صَوْمِ تَاسُوعَاءَ وَ عَاشُورَاءَ مِنْ شَهْرِ الْمُحَرَّمِ فَقَالَ تَاسُوعَاءُ يَوْمٌ حُوصِرَ فِيهِ الْحُسَيْنُ (عَلَيْهِ السَّلَامُ) وَ أَصْحَابُهُ رَضِيَ اللَّهُ عَنْهُمْ بِكَرْبَلَاءَ وَ اجْتَمَعَ عَلَيْهِ حَيْلُ أَهْلِ الشَّامِ وَ أَنَاخُوا عَلَيْهِ وَ فَرِحَ ابْنُ مَرْجَانَةَ وَ عُمَرُ بْنُ سَعْدٍ بِنَوَافِرِ الْخَيْلِ وَ كَثُرَتْهَا وَ اسْتَضَعُّوا فِيهِ الْحُسَيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ أَصْحَابَهُ رَضِيَ اللَّهُ عَنْهُمْ وَ أَيَقُنُوا أَنْ لَا يَأْتِي الْحُسَيْنُ (عَلَيْهِ السَّلَامُ) نَاصِرٌ وَ لَا يُمِدُّهُ أَهْلُ الْعِرَاقِ بِأَبِي الْمُسْتَضَعْفِ الْعَرِيبِ

And from him, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Aban, from Abdul Malik who said,

'I asked Abu Abdullah^{asws} about the Fast of 'Tasua' (9th Muharram), and Ashura (10th Muharram) from the month of Muharram. So he^{asws} said: 'Tasua is a day in which Al-Husayn^{asws} and his^{asws} companions, may Allah^{azwj} be Pleased with them, were surrounded in Kerbala, and the cavalries of the people of Syria were gathered against him^{asws}, and inflicted injuries upon him^{asws}; and Ibn Marjana and Umar Bin Sa'ad were joyful due to the large numbers of the cavalries and its abundance, and Al-Husayn^{asws} and his^{asws} companions, may Allah^{azwj} be Pleased with them, were weakened during it, and they were convinced that no helper would be coming to Al-Husayn^{asws} nor would the people of Al-Iraq support him^{asws}. By my^{asws} father^{asws}, the oppressed, the alienated.

ثُمَّ قَالَ وَ أَمَّا يَوْمٌ عَاشُورَاءَ فَيَوْمٌ أُصِيبَ فِيهِ الْحُسَيْنُ (عَلَيْهِ السَّلَامُ) صَرِيحًا بَيْنَ أَصْحَابِهِ وَ أَصْحَابُهُ صَرَغَى حَوْلَهُ عَرَاهُ أ فَصَوْمٌ يَكُونُ فِي ذَلِكَ الْيَوْمِ كَلًّا وَ رَبِّ النَّبِيِّ الْحَرَامِ مَا هُوَ يَوْمٌ صَوْمٍ وَ مَا هُوَ إِلَّا يَوْمٌ حُزْنٍ وَ مُصِيبَةٍ كَخَلَّتْ عَلَى أَهْلِ السَّمَاءِ وَ أَهْلِ الْأَرْضِ وَ جَمِيعِ الْمُؤْمِنِينَ

Then he^{asws} said: 'And as for the day of Ashura, so it is a day in which Al-Husayn^{asws} was injured to bits between his^{asws} companions, and his^{asws} companions were injured to bits around him^{asws}, stripped. So, can a Fast happen to be during that day? Never! By the Lord^{azwj} of the Sacred House, it is not a day of Fasting, and it is not except for a day of grief, and the difficulties enter upon the inhabitants of the sky and the inhabitants of the earth, and the entirety of the Believers.

وَ يَوْمٌ فَرِحَ وَ سُرُورٍ لِابْنِ مَرْجَانَةَ وَ آلِ زِيَادٍ وَ أَهْلِ الشَّامِ غَضِبَ اللَّهُ عَلَيْهِمْ وَ عَلَى ذُرِّيَّتِهِمْ وَ ذَلِكَ يَوْمٌ بَكَتْ عَلَيْهِ جَمِيعُ بَقَاعِ الْأَرْضِ خَلَا بُقْعَةَ الشَّامِ فَمَنْ صَامَهُ أَوْ تَبَرَكَ بِهِ حَسْرَهُ اللَّهُ مَعَ آلِ زِيَادٍ مَمْسُوحِ الْقَلْبِ مَسْخُوطِ عَلَيْهِ وَ مَنْ ادَّخَرَ إِلَى مَنْزِلِهِ دَخِيرَةً أَعَقَبَهُ اللَّهُ تَعَالَى نِفَاقًا فِي قَلْبِهِ إِلَى يَوْمِ يُلَاقَاهُ وَ انْتَرَعَ الْبَرَكَةَ عَنْهُ وَ عَنْ أَهْلِ بَيْتِهِ وَ وُلْدِهِ وَ شَارَكَ الشَّيْطَانُ فِي جَمِيعِ ذَلِكَ .

And, it is a day of happiness and joy for Ibn Marjana and the progeny of Ziyad, and the people of Syria. May Allah^{azwj} be Wrathful upon them and upon their offspring. And, that is a day in which the entirety of the spots of the earth wailed upon him^{asws} except for the spot of Syria. So the one who Fasts, or (believes to be) fortunate by it,

⁴⁹ Al Kafi – V 4 – The Book of Fasts Ch 61 H 6

Allah^{azwj} would Resurrect him with the progeny of Ziyad, morphed of the heart, Angered upon; and the one who hoards provisions in his house, Allah^{azwj} the Exalted would Cause his end result for hypocrisy to be in his heart up to the day he meets Him^{azwj}, and Snatch away the Blessings from him, and from the people of his household, and his children, and the Satan^{la} would be his participant in the entirety of that'.⁵⁰

بَابُ صَوْمِ الْعِيدَيْنِ وَ أَيَّامِ التَّشْرِيقِ

Chapter 62 – The Fast of the two Eids and the days of Al-Tashreek (11th, 12th & 13th Zil Hijja)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنْ صِيَامِ يَوْمِ الْفِطْرِ فَقَالَ لَا يَنْبَغِي صِيَامُهُ وَلَا صِيَامَ أَيَّامِ التَّشْرِيقِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at who said,

'I asked him^{asws} about the Fasts of the day of Al-Fitr (Eid), so he^{asws} said: 'It is not befitting to Fast it, nor Fasting the days of Al-Tashreek (11th, 12th & 13th Zil Hijja)'.⁵¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي سَعِيدٍ الْمَكْرِيِّ عَنْ زِيَادِ بْنِ أَبِي الْحَلَّالِ قَالَ قَالَ لَنَا أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَا صِيَامَ بَعْدَ الْأَضْحَى ثَلَاثَةَ أَيَّامٍ وَلَا بَعْدَ الْفِطْرِ ثَلَاثَةَ أَيَّامٍ إِنَّهَا أَيَّامُ أَكْلِ وَ شَرَبٍ .

A number of our companions, from Ahmad Bin Muhammad, from Abu Saeed Al Mukary, from Ziyad Bin Abu Al Hallal who said,

'Abu Abdullah^{asws} said to us: 'Do not Fast after the (Eid) Al-Azha for three days, nor after (Eid) Al-Fitr for three days. These are the days of eating and drinking'.⁵²

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنِ الْيَوْمَيْنِ اللَّذَيْنِ بَعْدَ الْفِطْرِ أَوْ صَامَانَ أَمْ لَا فَقَالَ أَكْرَهُ لَكَ أَنْ تَصُومَهُمَا .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, and Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj who said,

'I asked Abu Al-Hassan^{asws} about the two days which are after the (Eid) Al-Fitr, can one Fast them or not?' So he^{asws} said: 'I^{asws} dislike for you that you Fast these two'.⁵³

بَابُ صِيَامِ التَّرْغِيبِ

Chapter 63 – Fasting of the desirable days

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ جُعِلَتْ فِدَاكَ لِلْمُسْلِمِينَ عِيدَ غَيْرِ الْعِيدَيْنِ قَالَ نَعَمْ يَا حَسَنُ أَعْظَمُهُمَا وَ أَشْرَفُهُمَا قُلْتُ وَ أَيُّ يَوْمٍ هُوَ قَالَ هُوَ يَوْمٌ نَصَبَ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ وَ سَلَامُهُ عَلَيْهِ فِيهِ عِلْمٌ لِلنَّاسِ

⁵⁰ Al Kafi – V 4 – The Book of Fasts Ch 61 H 7

⁵¹ Al Kafi – V 4 – The Book of Fasts Ch 62 H 1

⁵² Al Kafi – V 4 – The Book of Fasts Ch 62 H 2

⁵³ Al Kafi – V 4 – The Book of Fasts Ch 62 H 3

Ali Bin Ibrahim, from his father, from Al Qasim Bin Yahya, from grandfather Al Hassan Bin Rashid,

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

قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا يُنْبِغِي لَنَا أَنْ نَصْنَعَ فِيهِ قَالَ تَصُومُهُ يَا حَسَنُ وَ تَكْثُرُ الصَّلَاةُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ تَبْرَأُ إِلَى اللَّهِ مِنْهُمْ ظَلَمَهُمْ فَإِنَّ الْأَنْبِيَاءَ صَلَّوَاتُ اللَّهِ عَلَيْهِمْ كَانَتْ تَأْمُرُ الْأَوْصِيَاءَ بِالْيَوْمِ الَّذِي كَانَ يُقَامُ فِيهِ الْوَصِيُّ أَنْ يَتَّخِذَ عِيداً

I said, 'May I be sacrificed for you^{asws}! And what is befitting for us that we should be doing during it?' He^{asws} said: 'You should be Fasting it, O Hassan, and frequenting the Salawaat upon Muhammad^{asws} and the Progeny^{asws} of Muhammad^{saww}, and disavowing to Allah^{azwj} from the one who oppressed them, for the Prophets^{as} used to order the^{as} successors^{as} with the day in which the successor^{as} was nominated in, that they (the people) should be taking it as an Eid'.

قَالَ قُلْتُ فَمَا لِمَنْ صَامَهُ قَالَ صِيَامُ سِتِّينَ شَهْراً وَ لَا تَدْعُ صِيَامَ يَوْمِ سَبْعٍ وَ عَشْرِينَ مِنْ رَجَبٍ فَإِنَّهُ هُوَ الْيَوْمُ الَّذِي نَزَلَتْ فِيهِ النَّبُوءَةُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) وَ ثَوَابُهُ مِثْلُ سِتِّينَ شَهْراً لَكُمْ .

He (the narrator) said, 'I said, 'So what is for the one who Fasts it?' He^{asws} said: 'The Fasts of sixty months; and do not leave the Fast of the twenty seventh of Rajab, for it is the day in which the Prophet-hood descended upon Muhammad^{saww}, and its Reward is like sixty months for you'.⁵⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عليه السلام) قَالَ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ مُحَمَّدًا (صلى الله عليه وآله) رَحْمَةً لِلْعَالَمِينَ فِي سَبْعٍ وَ عَشْرِينَ مِنْ رَجَبٍ فَمَنْ صَامَ ذَلِكَ الْيَوْمَ كَتَبَ اللَّهُ لَهُ صِيَامَ سِتِّينَ شَهْراً

A number of our companions, from Sahl Bin Ziyad, from one of our companions,

(It has been narrated) from Abu Al-Hassan^{asws} the 1st having said: 'Allah^{azwj} Mighty and Majestic Appointed Muhammad^{saww} as a Mercy to the worlds during the 27th of Rajab. So the one who Fasts that day, Allah^{azwj} would Write for him the Fasts of sixty months.

وَ فِي خَمْسَةِ وَ عَشْرِينَ مِنْ ذِي الْقَعْدَةِ وَضِعَ النَّبِيُّ وَ هُوَ أَوَّلُ رَحْمَةٍ وَضِعَتْ عَلَى وَجْهِ الْأَرْضِ فَجَعَلَهُ اللَّهُ عَزَّ وَ جَلَّ مَنَابَهَ لِلنَّاسِ وَ أَمَّا فَمَنْ صَامَ ذَلِكَ الْيَوْمَ كَتَبَ اللَّهُ لَهُ صِيَامَ سِتِّينَ شَهْراً

And, during the twenty fifth of Zil-Qadah, the House (Kabah) was Placed, and it is the first Mercy Placed upon the face of the earth. Therefore, Allah^{azwj} Mighty and Majestic Made it as a resort and a security for the people. So the one who Fasts that day, Allah^{azwj} would Write for him the Fasts of sixty months;

وَ فِي أَوَّلِ يَوْمٍ مِنْ ذِي الْحِجَّةِ وَ لِدِ إِبْرَاهِيمَ خَلِيلِ الرَّحْمَنِ (عليه السلام) فَمَنْ صَامَ ذَلِكَ الْيَوْمَ كَتَبَ اللَّهُ لَهُ صِيَامَ سِتِّينَ شَهْراً.

⁵⁴ Al Kafi – V 4 – The Book of Fasts Ch 63 H 1

And during the first day of Zil-Hijaj, Ibrahim^{as} the Friend of the beneficent was born, so the one who Fasts that day, Allah^{azwj} would Write for him the Fasts of sixty months'.⁵⁵

سَهْلُ بْنُ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ أَبِيهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) هَلْ لِلْمُسْلِمِينَ عِيدٌ غَيْرَ يَوْمِ الْجُمُعَةِ وَالْأَضْحَى وَالْفِطْرِ قَالَ نَعَمْ أَكْبَرُهَا حُرْمَةٌ قُلْتُ وَ أَيُّ عِيدٍ هُوَ جَعَلْتَ فِدَاكَ قَالَ الْيَوْمَ الَّذِي نَصَبَ فِيهِ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) وَ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ

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

'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 بِالْيَوْمِ إِنَّ السَّنَةَ تَدُورُ وَ لَكِنَّهُ يَوْمٌ تَمَانِيَةٌ عَشْرَ مِنْ ذِي الْحِجَّةِ فَقُلْتُ وَ مَا يَنْبَغِي لَنَا أَنْ نَفْعَلَ فِي ذَلِكَ الْيَوْمِ قَالَ تَذْكُرُونَ اللَّهَ عَزَّ ذِكْرُهُ فِيهِ بِالصِّيَامِ وَ الْعِبَادَةِ وَ الذِّكْرِ لِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ فَإِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَوْصَى أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) أَنْ يَتَّخِذَ ذَلِكَ الْيَوْمَ عِيدًا وَ كَذَلِكَ كَانَتْ الْأَنْبِيَاءُ (عَلَيْهِمُ السَّلَامُ) تَفْعَلُ كَانُوا يُوصُونَ أَوْصِيَاءَهُمْ بِذَلِكَ فَيَتَّخِذُونَهُ عِيدًا .

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'.⁵⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يُونُسَ بْنِ سُحْتٍ عَنْ حَمْدَانَ بْنِ النَّضْرِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الصَّقَلِيِّ قَالَ خَرَجَ عَلَيْنَا أَبُو الْحَسَنِ بَعْثِي الرِّضَا (عَلَيْهِ السَّلَامُ) فِي يَوْمِ خَمْسَةِ وَ عِشْرِينَ مِنْ ذِي الْقَعْدَةِ فَقَالَ صُومُوا فَإِنِّي أَصْبَحْتُ صَائِمًا قُلْنَا جَعَلْنَا فِدَاكَ أَيُّ يَوْمٍ هُوَ فَقَالَ يَوْمٌ نُشِرَتْ فِيهِ الرَّحْمَةُ وَ دُحِّيَتْ فِيهِ الْأَرْضُ وَ نُصِبَتْ فِيهِ الْكَعْبَةُ وَ هَبَطَ فِيهِ آدَمُ (عَلَيْهِ السَّلَامُ) .

A number of our companions, from Sahl Bin Ziyad, from Yusuf Bin Al Sukht, from Hamdan Bin Al Nazar, from Muhammad Bin Abdullah Al Sayqal who said,

'Abu Al-Hassan^{asws}, meaning Al-Reza^{asws} came out to us during the twenty fifth day of Zil-Qadah, so he^{asws} said: 'Fast, for I^{asws} am Fasting'. We said, 'May we be sacrificed for you^{asws}! Which day is it?' So he^{asws} said: 'It is a day in which the Mercy was Deployed, and the land was Spread during it, and the Kabah was established during it, and Adam^{as} descended during it'.⁵⁷

⁵⁵ Al Kafi – V 4 – The Book of Fasts Ch 63 H 2

⁵⁶ Al Kafi – V 4 – The Book of Fasts Ch 63 H 3

⁵⁷ Al Kafi – V 4 – The Book of Fasts Ch 63 H 4

بَابُ فَضْلِ إِفْطَارِ الرَّجُلِ عِنْدَ أَخِيهِ إِذَا سَأَلَهُ

Chapter 64 – The merits of the breaking of the Fast of the man in the presence of his brother when asked for it

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِفْطَارُكَ لِأَخِيكَ الْمُؤْمِنِ أَفْضَلُ مِنْ صِيَامِكَ تَطَوُّعًا .

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Your breaking the Fast for your Believing brother is superior to your own optional Fast'.⁵⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبُرْقِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْعِيصِ عَنِ نَجْمِ بْنِ حُطَيْمٍ عَنِ أَبِي جَعْفَرٍ (عليه السلام) قَالَ مَنْ نَوَى الصَّوْمَ ثُمَّ دَخَلَ عَلَى أَخِيهِ فَسَأَلَهُ أَنْ يُفْطِرَ عِنْدَهُ فَلْيُفْطِرْ وَ لِيَدْخُلْ عَلَيْهِ السُّرُورَ فَإِنَّهُ يَحْتَسِبُ لَهُ بِذَلِكَ الْيَوْمِ عَشْرَةَ أَيَّامٍ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا .

A number of our companions, from Ahmad Bin Muhammad, from Al Barqy, from Al Qasim Bin Muhammad, from Al Ays, from Najam Bin Huteym,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who intends the Fasting, then goes over to his brother, so he asks him that he should break in his presence, so let him break, and let him enter the joy upon him, for it (the Fast) of that day would be Counted for him as ten days; and these are the Words of Allah^{azwj} Mighty and Majestic [6:160] *Whoever comes with a good deed, he shall have ten like it.*⁵⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَنْ دَخَلَ عَلَى أَخِيهِ وَ هُوَ صَائِمٌ فَأَفْطَرَ عِنْدَهُ وَ لَمْ يُعْلِمْهُ بِصَوْمِهِ فِيمَنْ عَلَيْهِ كَتَبَ اللَّهُ لَهُ صَوْمَ سَنَةٍ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Jameel Bin Darraj who said,

'Abu Abdullah^{asws} said: 'The one who goes over to his brother and he is Fasting, so he breaks in his presence and he does not let him know of his Fast that he is doing him a favour, Allah^{azwj} would Write for him the Fasts of a year'.⁶⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْحَسَنِ بْنِ عَلِيِّ الدَّبَّوْرِيِّ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ صَالِحِ بْنِ عُقْبَةَ قَالَ دَخَلْتُ عَلَى جَمِيلِ بْنِ دَرَّاجٍ وَ بَيْنَ يَدَيْهِ خِوَانٌ عَلَيْهِ عَسَائِيَّةٌ يَأْكُلُ مِنْهَا فَقَالَ اذْنُ فُكُلٍ فَقُلْتُ إِنِّي صَائِمٌ فَتَرَكَنِي حَتَّى إِذَا أَكَلَهَا فَلَمْ يَبْقَ مِنْهَا إِلَّا الْيَسِيرُ عَزَمَ عَلَيَّ أَلَّا أَفْطِرْتَ فَقُلْتُ لَهُ أَلَا كَانَ هَذَا قَبْلَ السَّاعَةِ فَقَالَ أَرَدْتُ بِذَلِكَ أَدَبَكَ ثُمَّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ أَيُّمَا رَجُلٍ مُؤْمِنٍ دَخَلَ عَلَى أَخِيهِ وَ هُوَ صَائِمٌ فَسَأَلَهُ الْأَكْلَ فَلَمْ يُخْبِرْهُ بِصِيَامِهِ لِيَمُنَّ عَلَيْهِ بِإِفْطَارِهِ كَتَبَ اللَّهُ جَلَّ تَنَائُؤُهُ لَهُ بِذَلِكَ الْيَوْمِ صِيَامَ سَنَةٍ .

Muhammad Bin Yahya, from Al Hassan Bin Ali Al Deynawry, from Muhammad Bin Isa, from Salih Bin Uqba who said,

⁵⁸ Al Kafi – V 4 – The Book of Fasts Ch 64 H 1

⁵⁹ Al Kafi – V 4 – The Book of Fasts Ch 64 H 2

⁶⁰ Al Kafi – V 4 – The Book of Fasts Ch 64 H 3

'I went over to Jameel Bin Darraj and in front of him was a meal, eating eagerly from it. So he said, 'Approach and eat'. So I said, 'I am Fasting'. So he neglected me until when he had eaten it, and there did not remain from it except for a little, he insisted upon me, 'Will you not break?' So I said to him, 'Why did you not insist before this time?' So he said, 'I wanted to educate you with that'. Then he said, 'I heard Abu Abdullah^{asws} saying: 'Whichever Believing man goes over to his brother and he is Fasting, so he asks him to eat, and he does not inform him of his Fasting to favour upon him with his breaking, Allah^{azwj}, Majestic is His^{azwj} Praise, would Write for that day for him, the Fasts of a year'.⁶¹

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُمُهورٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَلِيِّ بْنِ حَبِيبٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الْأَمَازِي (عَلَيْهِ السَّلَام) أَدْخُلْ عَلَيَّ الْقَوْمَ وَ هُمْ يَأْكُلُونَ وَ قَدْ صَلَّيْتُ الْعَصْرَ وَ أَنَا صَائِمٌ فَيَقُولُونَ أَفْطِرُ فَقَالَ أَفْطِرُ فَإِنَّهُ أَفْضَلُ .

Ali Bin Muhammad, from Ibn Jamhour, from one of his companions, from Ali Bin Hadeed who said,

'I said to Abu Al-Hassan Al-Maazy^{asws} (7th Imam^{asws}), 'I go over to the group of people and they are eating, and Al-Asr has arrived, and I am Fasting. So they are saying, 'Break''. So he^{asws} said: 'Break, for it is superior'.⁶²

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ إِبْرَاهِيمَ بْنِ سُفْيَانَ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ لِأَفْطَارِكَ فِي مَنْزِلِ أَخِيكَ الْمُسْلِمِ أَفْضَلُ مِنْ صِيَامِكَ سَبْعِينَ ضِعْفًا أَوْ تِسْعِينَ ضِعْفًا .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Al Hassan Bin Ibrahim Bin sufyan, from Dawood Al Raqqy who said,

'I heard Abu Abdullah^{asws} saying: 'You breaking of your Fast in a house of your Muslim brother is superior than your Fasting seventy times over, or ninety times'.⁶³

بَابُ مَنْ لَا يَجُوزُ لَهُ صِيَامُ التَّطَوُّعِ إِلَّا بِإِذْنِ غَيْرِهِ

Chapter 65 – The one for whom the optional Fasting is not allowed except by the permission of someone else

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ لَا يَصْلُحُ لِلْمَرْأَةِ أَنْ تَصُومَ تَطَوُّعًا إِلَّا بِإِذْنِ زَوْجِهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al Qasim Bin Urwa, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is not correct for the wife that she Fasts the optional Fast except by the permission of her husband'.⁶⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ هَلَالٍ عَنْ مَرْوَكِ بْنِ عُبَيْدٍ عَنْ نَشِيطِ بْنِ صَالِحٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ فَقِهَ الضَّيْفِ أَنْ لَا يَصُومَ تَطَوُّعًا إِلَّا بِإِذْنِ صَاحِبِهِ وَ مِنْ طَاعَةِ الْمَرْأَةِ لِرِزْوَجِهَا أَنْ لَا تَصُومَ تَطَوُّعًا إِلَّا بِإِذْنِهِ وَ أَمْرِهِ وَ مِنْ صَلَاحِ الْعَبْدِ وَ طَاعَتِهِ وَ نَصِحِهِ لِمَوْلَاهُ أَنْ لَا يَصُومَ

⁶¹ Al Kafi – V 4 – The Book of Fasts Ch 64 H 4

⁶² Al Kafi – V 4 – The Book of Fasts Ch 64 H 5

⁶³ Al Kafi – V 4 – The Book of Fasts Ch 64 H 6

⁶⁴ Al Kafi – V 4 – The Book of Fasts Ch 65 H 1

تَطَوُّعاً إِلَّا بِإِذْنِ مَوْلَاهُ وَ أَمْرِهِ وَ مِنْ بَرِّ الْوَالِدِ أَنْ لَا يَصُومَ تَطَوُّعاً إِلَّا بِإِذْنِ أَبِيهِ وَ أَمْرِهِمَا وَ إِلَّا كَانَ الضَّيْفُ جَاهِلاً وَ كَانَتِ الْمَرْأَةُ عَاصِيَةً وَ كَانَ الْعَبْدُ فَاسِقاً عَاصِياً وَ كَانَ الْوَالِدُ عَاقِماً .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Hilal, from Marwak Bin Ubeyd, from Nasheet Bin Salih, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘It is from an understanding of the guest that he would not Fast voluntarily except by the permission of his host; and from the obedience of the wife to her husband is that she would not be Fasting voluntarily (optional Fasts) except by his permission; and from the correctness of the slave and his obedience, and his correctness to his master that he would not be Fasting voluntarily except by the permission of his master and his instruction; and from the righteousness of the child that he would not Fast voluntarily except by the permission of his parents, and their instruction – or else the guest would be ignorant, and the wife would be disobedient, and the slave would be wicked, disobedient, and the child would be disloyal’.⁶⁵

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ وَ غَيْرُهُ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ بْنِ إِسْنَادٍ ذَكَرَهُ عَنِ الْفَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا دَخَلَ رَجُلٌ بَلَدَةً فَهُوَ ضَيْفٌ عَلَى مَنْ بِهَا مِنْ أَهْلِ دِينِهِ حَتَّى يَرْحَلَ عَنْهُمْ وَ لَا يَنْبَغِي لِلضَّيْفِ أَنْ يَصُومَ إِلَّا بِإِذْنِهِمْ لِئَلَّا يَعْمَلُوا الشَّيْءَ فَيُفْسَدَ عَلَيْهِمْ وَ لَا يَنْبَغِي لَهُمْ أَنْ يَصُومُوا إِلَّا بِإِذْنِ الضَّيْفِ لِئَلَّا يَحْتَشِمَهُمْ فَيَسْتَهَيَّي الطَّعَامَ فَيُنْرِكَهُ لَهُمْ .

Ali Bin Muhammad Bin Bundar and someone else, from Ibrahim Bin Is'haq, by a chain he mentioned, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘When a man enters a city, so he is a guest upon the ones who are in it, from the people of his Religion, until he departs from them. And, it is not befitting for the guest that he should be Fasting except with their permission, perhaps they would be making something, so it would spoil upon them. And, it is not befitting for them that they should be Fasting except with the permission of the guest, perhaps he would be embarrassed, so he would desire the food, but he would leave it for them’.⁶⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَيْسَ لِلْمَرْأَةِ أَنْ تَصُومَ تَطَوُّعاً إِلَّا بِإِذْنِ زَوْجِهَا .

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Malik Bin Atiyya, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘The Prophet^{saww} said: ‘It is not for the wife that she should be Fasting voluntarily (optional Fast) except by the permission of her husband’.⁶⁷

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْجَامُورَانِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ عَمْرِو بْنِ جُبَيْرِ الْعَزْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ جَاءَتْ امْرَأَةٌ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَتْ يَا رَسُولَ اللَّهِ مَا حَقُّ الرَّوْحِ عَلَى الْمَرْأَةِ فَقَالَ هُوَ أَكْثَرُ مِنْ ذَلِكَ فَقَالَتْ أَخْبِرْنِي بِشَيْءٍ مِنْ ذَلِكَ فَقَالَ لَيْسَ لَهَا أَنْ تَصُومَ إِلَّا بِإِذْنِهِ .

⁶⁵ Al Kafi – V 4 – The Book of Fasts Ch 65 H 2

⁶⁶ Al Kafi – V 4 – The Book of Fasts Ch 65 H 3

⁶⁷ Al Kafi – V 4 – The Book of Fasts Ch 65 H 4

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from Al Jamourany, from Al Hassan Bin Ali Bin Abu Hamza, from Amro Bin Jubeyr Al Azramy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A woman came over to the Prophet^{saww}, so she said, 'O Rasool-Allah^{saww}! What is a right of the husband upon the wife?' So he^{saww} said: 'There is a lot from that'. So she said, 'Inform me with something from that'. So he^{saww} said: 'It is not for her that she should be Fasting except by his permission'.⁶⁸

بَابُ مَا يُسْتَحَبُّ أَنْ يُفْطَرَ عَلَيْهِ

Chapter 66 – What is recommended for one to break a Fast upon it

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ (عليه السلام) قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا صَامَ فَلَمْ يَجِدِ الْحُلْوَاءَ أَفْطَرَ عَلَى الْمَاءِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Ja'far^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww}, when he^{saww} was Fasting, so if he^{saww} could not find the sweet, would break Fast upon the water'.⁶⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا أَفْطَرَ الرَّجُلُ عَلَى الْمَاءِ الْفَاتِرَ نَقَى كَبِدَهُ وَغَسَلَ الذُّنُوبَ مِنَ الْقَلْبِ وَقَوَّى الْبَصَرَ وَالْحَدَقَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the man breaks a Fast upon the lukewarm water, it cleans his liver and washes the sins from 'الْقَلْبِ' the heart, and strengthens the vision and the glare'.⁷⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ سِنْدِيٍّ عَنِ ابْنِ سِنَانَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْإِفْطَارُ عَلَى الْمَاءِ يَغْسِلُ الذُّنُوبَ مِنَ الْقَلْبِ .

A number of our companions, from Ahmad Bin Muhammad, from Salih Bin Sindy, from Ibn Sinan, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Breaking a Fast upon the water washes the sins from the 'Qalb' (heart)'.⁷¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَمَّنْ ذَكَرَهُ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا أَفْطَرَ بَدَأَ بِحُلْوَاءٍ يُفْطِرُ عَلَيْهَا فَإِنْ لَمْ يَجِدْ فَسُكَّرَةً أَوْ تَمْرَاتٍ فَإِذَا أُعْوزَ ذَلِكَ كُلُّهُ فَمَاءٍ فَاتِرٍ وَكَانَ يَقُولُ يَنْقَى الْمَعِدَةَ وَالكَبِدَ وَ يَطْبِيبُ النَّكْهَةَ وَ الْفَمَ وَ يَقْوِي الْأَضْرَاسَ وَ يَقْوِي الْحَدَقَ وَ يَجْلُو النَّاطِرَ وَ يَغْسِلُ الذُّنُوبَ غَسْلًا وَ يُسَكِّنُ الْعُرُوقَ الْهَائِجَةَ وَ الْمِرَّةَ الْعَالِيَةَ وَ يَقْطَعُ الْبَلْعَمَ وَ يَطْفِئُ الْحَرَارَةَ عَنِ الْمَعِدَةِ وَ يَذْهَبُ بِالصَّدَاعِ .

⁶⁸ Al Kafi – V 4 – The Book of Fasts Ch 65 H 5

⁶⁹ Al Kafi – V 4 – The Book of Fasts Ch 66 H 1

⁷⁰ Al Kafi – V 4 – The Book of Fasts Ch 66 H 2

⁷¹ Al Kafi – V 4 – The Book of Fasts Ch 66 H 3

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from the one who mentioned it, from Mansour Bin Al Abbas, from Safwan Bin Yahya, from Abdullah Bin Muskan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww}, whenever he^{saww} broke a Fast, began with a sweet, breaking upon it. So if he^{saww} could not find, so a (lump of) sugar, or dates. So if all of that was not available, so lukewarm water; and he^{saww} was saying: 'It cleans the stomach and the liver, and aromatises the breath and the mouth, and it strengthens the teeth, and strengthens the glare, and polishes the vision, and washes the sins with a washing, and settles the veins and the gallbladder, and the overcoming bitterness, and cuts the phlegm, and extinguishes the heat from the stomach, and removes the headaches'.⁷²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ مَهْرَمٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يُفْطِرُ عَلَى التَّمْرِ فِي زَمَنِ التَّمْرِ وَ عَلَى الرُّطْبِ فِي زَمَنِ الرُّطْبِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Mihzan, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} used to break a Fast upon the dates during the season of the dates, and upon fresh dates during the season of fresh dates'.⁷³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَوَّلَ مَا يُفْطِرُ عَلَيْهِ فِي زَمَنِ الرُّطْبِ الرُّطْبُ وَ فِي زَمَنِ التَّمْرِ التَّمْرُ .

Ali Bin Ibrahim, from his father, from Ja'far Bin Abdullah Al Ashary, from Ibn Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww}, the first of what he^{saww} used to break a Fast upon during a season of the fresh dates, was fresh dates, and during a season of dates, the dates'.⁷⁴

بَابُ الْغُسْلِ فِي شَهْرِ رَمَضَانَ

Chapter 67 – The bathing during the Month of Ramazan

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ حَمَّادِ بْنِ عَيْسَى عَنِ حَرِيزِ بْنِ زُرَّارَةَ وَ فَضَيْلِ بْنِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ الْغُسْلُ فِي شَهْرِ رَمَضَانَ عِنْدَ وَجُوبِ الشَّمْسِ قُبَيْلَهُ تَمَّ يُصَلِّي ثُمَّ يُفْطِرُ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara and Fuzayl,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The bathing during the Month of Ramazan is during the setting of the sun, shortly before it. Then one should Pray, then break the Fast'.⁷⁵

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) كَمْ أَغْتَسِلُ فِي شَهْرِ رَمَضَانَ لَيْلَةً قَالَ لَيْلَةٌ تِسْعَ عَشْرَةَ وَ لَيْلَةٌ إِحْدَى وَ عَشْرِينَ وَ ثَلَاثَ وَ عَشْرِينَ قَالَ فَوَيْلٌ لِمَنْ قَالَ فِي إِحْدَى وَ عَشْرِينَ وَ ثَلَاثَ وَ عَشْرِينَ قُلْتُ فَإِنْ شَقَّ عَلَيَّ قَالَ حَسْبُكَ الْآنَ .

⁷² Al Kafi – V 4 – The Book of Fasts Ch 66 H 4

⁷³ Al Kafi – V 4 – The Book of Fasts Ch 66 H 5

⁷⁴ Al Kafi – V 4 – The Book of Fasts Ch 66 H 6

⁷⁵ Al Kafi – V 4 – The Book of Fasts Ch 67 H 1

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Mansour Bin Hazim, from Suleyman Bin Khalid who said,

'I asked Abu Abdullah^{asws}, 'In how may nights should one bathe during the Month of Ramazan?' He^{asws} said: 'The night of 19th, and night of 21st and 23rd'. I said, 'Supposing it was difficult upon me?' He^{asws} said: 'During 21st and 23rd'. I said, 'Supposing it was grievous upon me?' He^{asws} said: 'Enough, now!'⁷⁶

صَفْوَانُ بْنُ يَحْيَى عَنْ عَيْصِ بْنِ الْقَاسِمِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ اللَّيْلَةِ الَّتِي يُطَلَّبُ فِيهَا مَا يُطَلَّبُ مِنَ الْغُسْلِ فَقَالَ مِنْ أَوَّلِ اللَّيْلِ وَإِنْ شِئْتَ حَيْثُ تَقُومُ مِنْ آخِرِهِ وَ سَأَلْتُهُ عَنِ الْقِيَامِ فَقَالَ تَقُومُ فِي أَوَّلِهِ وَ آخِرِهِ .

Safwan Bin Yahya, from Ays Bin Al Qasim who said,

'I asked Abu Abdullah^{asws} about the night in which to seek what is sought, when to bathe?' So he^{asws} said: 'From the beginning of the night; and if you so desire to, when you are standing (for Prayer) at its end'. And I asked him^{asws} about the standing (for the Prayer), so he^{asws} said: 'You should be standing during its beginning and its end'.⁷⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ صَفْوَانَ بْنِ يَحْيَى وَ عَلِيَّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ الْغُسْلُ فِي لَيْالٍ مِنْ شَهْرِ رَمَضَانَ فِي تِسْعِ عَشْرَةٍ وَ إِحْدَى وَ عِشْرِينَ وَ ثَلَاثَ وَ عِشْرِينَ وَ أَصِيبُ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي لَيْلَةِ تِسْعِ عَشْرَةٍ وَ قُبُضَ فِي لَيْلَةِ إِحْدَى وَ عِشْرِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ وَ الْغُسْلُ فِي أَوَّلِ لَيْلَةٍ وَ هُوَ يُجْزَى إِلَى آخِرِهِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn and Safwan Bin yahya, and Ali Bin Al Hakam, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'The bathing during a night from the Month of Ramazan is during the 19th, and 21st, and 23rd. And, Amir Al-Momineen^{asws} was injured during the night of the 19th, and he^{asws} passed away during the night of the 21st. He^{asws} said: 'The bathing is during the beginning of a night, and it suffices up to its end'.⁷⁸

بَابُ مَا يَزَادُ مِنَ الصَّلَاةِ فِي شَهْرِ رَمَضَانَ

Chapter 68 – What should be increased from the Prayer during the Month of Ramazan

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ قَالَ دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ لَهُ أَبُو بَصِيرٍ مَا تَقُولُ فِي الصَّلَاةِ فِي شَهْرِ رَمَضَانَ فَقَالَ لِشَهْرِ رَمَضَانَ حَرَمَةٌ وَ حَقٌّ لَا يَسْبِقُهَا شَيْءٌ مِنَ الشُّهُورِ صَلًّا مَا اسْتَطَعْتَ فِي شَهْرِ رَمَضَانَ تَطَوُّعًا بِاللَّيْلِ وَ النَّهَارِ فَإِنْ اسْتَطَعْتَ أَنْ تُصَلِّيَ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ أَلْفَ رَكَعَةٍ فَافْعَلْ إِنَّ عَلِيًّا (عَلَيْهِ السَّلَامُ) فِي آخِرِ عُمُرِهِ كَانَ يُصَلِّيَ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ أَلْفَ رَكَعَةٍ فَصَلِّ يَا أَبَا مُحَمَّدٍ زِيَادَةً فِي رَمَضَانَ

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer who said,

⁷⁶ Al Kafi – V 4 – The Book of Fasts Ch 67 H 2

⁷⁷ Al Kafi – V 4 – The Book of Fasts Ch 67 H 3

⁷⁸ Al Kafi – V 4 – The Book of Fasts Ch 67 H 4

'We went over to Abu Abdullah^{asws}, so Abu Baseer said to him^{asws}, 'What are you^{asws} saying regarding the Prayer during the Month of Ramazan?' So he^{asws} said: 'For the Month of Ramazan is a sanctity and a right. Nothing resembles it from the (other) months. Pray what you are able to during a Month of Ramazan, voluntarily at night, and the day. So, if you have the ability that you Pray a thousand Cycles every day and night, so do it. Ali^{asws}, and the end of his^{asws} life-span, used to Pray a thousand Cycles during each day and night. Therefore Pray, O Abu Muhammad, increasingly during Ramazan'.

فَقُلْتُ كَمْ جُعِلْتُ فِدَاكَ فَقَالَ فِي عَشْرِينَ لَيْلَةً تُصَلِّي فِي كُلِّ لَيْلَةٍ عَشْرِينَ رَكْعَةً ثَمَانِي رَكْعَاتٍ قَبْلَ الْعَتَمَةِ وَ اثْنَتَا عَشْرَةَ رَكْعَةً بَعْدَهَا سِوَى مَا كُنْتَ تُصَلِّي قَبْلَ ذَلِكَ فَإِذَا دَخَلَ الْعَشْرُ الْأَوَاخِرُ فَصَلِّ ثَلَاثِينَ رَكْعَةً فِي كُلِّ لَيْلَةٍ ثَمَانِي رَكْعَاتٍ قَبْلَ الْعَتَمَةِ وَ اثْنِينَ وَ عَشْرِينَ رَكْعَةً بَعْدَهَا سِوَى مَا كُنْتَ تَفْعَلُ قَبْلَ ذَلِكَ .

So I said, 'How much? May I be sacrificed for you^{asws}'. So he^{asws} said: 'During twenty nights, you should Pray during every night, twenty Cycles - eight Cycles being before the dusk, and twelve Cycles after it, besides what you were Praying before. So when the last ten days come over, so Pray thirty Cycles during every night – eight Cycles being before the dusk, and twenty two Cycles being after it, besides what you were doing before that'.⁷⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ أَبِي الْعَبَّاسِ النَّبِقَابِيِّ وَ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَزِيدُ فِي صَلَاتِهِ فِي شَهْرِ رَمَضَانَ إِذَا صَلَّى الْعَتَمَةَ صَلَّى بَعْدَهَا فَيُقِيمُ النَّاسُ خَلْفَهُ فَيَدْخُلُ وَ يَدْعُهُمْ ثُمَّ يَخْرُجُ أَيْضًا فَيَجِئُونَ وَ يَقُومُونَ خَلْفَهُ فَيَدْعُهُمْ وَ يَدْخُلُ مِرَارًا

Ali Bin Ibrahim, from Muhammad Bin Isa, from Ubeyd, from Yunus, from Abu Al Abbas Al Baqbaan, and Ubeyd Bin Zurara,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} used to increase in his^{saww} Prayers during a Month of Ramazan. When he^{saww} Prayed at dusk, Prayed after it, so the people would be standing behind him^{saww}. So he^{saww} would enter (his^{saww} chamber) and leave them. Then he^{saww} would come out as well, so they would be coming, and they would be standing behind him^{saww}. So he^{saww} would leave them, and he^{saww} would enter his^{saww} chambers time and again'.

قَالَ وَ قَالَ لَا تُصَلِّ بَعْدَ الْعَتَمَةِ فِي غَيْرِ شَهْرِ رَمَضَانَ .

He (the narrator) said, 'And he^{asws} said: 'Do not Pray after the dusk during other than a Month of Ramazan'.⁸⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا دَخَلَ الْعَشْرَ الْأَوَاخِرَ شَدَّ الْمِنْرَةَ وَ اجْتَنَبَ النِّسَاءَ وَ أَحْيَا اللَّيْلَ وَ تَفَرَّغَ لِلْعِبَادَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at, from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'Rasool-Allah^{saww}, whenever the last days (of a Month of Ramazan) entered, would tighten the gown, and keep away from the women, and revive the night, and be free for the worship'.⁸¹

⁷⁹ Al Kafi – V 4 – The Book of Fasts Ch 68 H 1

⁸⁰ Al Kafi – V 4 – The Book of Fasts Ch 68 H 2

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحَسَنِ عَنِ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ قَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) صَلَّى لَيْلَةَ إِحْدَى وَ عَشْرِينَ وَ لَيْلَةَ ثَلَاثٍ وَ عَشْرِينَ مِائَةَ رَكْعَةٍ تَقْرَأُ فِي كُلِّ رَكْعَةٍ قُلْ هُوَ اللَّهُ أَحَدٌ عَشْرَ مَرَّاتٍ .

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Hassan, from Suleyman Al Ja'fary who said,

'Abu Al-Hassan^{asws} said: 'Pray one hundred Cycles the night of 21st and the night of 23rd, reciting in each Cycle, **[112:1] Say: He, Allah, is One** (the whole Chapter), ten times'.⁸²

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ ابْنِ سِنَانَ عَنْ أَبِي شُعَيْبٍ الْمَحَامِلِيِّ عَنْ حَمَادِ بْنِ عُمَانَ عَنِ الْفَضِيلِ بْنِ يَسَارٍ قَالَ كَانَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِذَا كَانَتْ لَيْلَةُ إِحْدَى وَ عَشْرِينَ وَ لَيْلَةَ ثَلَاثٍ وَ عَشْرِينَ أَخَذَ فِي الدُّعَاءِ حَتَّى يَزُولَ اللَّيْلُ فَإِذَا زَالَ اللَّيْلُ صَلَّى .

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al Hassan Bin Ali, from Ibn Sinan, from Abu Shuayb Al Mahamili, from Hammad Bin Usman, from Al Fuzayl Bin Yasaar who said,

'Abu Ja'far^{asws}, whenever it was a night of the 21st and a night of the 23rd (of a Month of Ramazan), used to take to the supplication until the decline of the night. So when the night declined, he^{asws} Prayed'.⁸³

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُطَهَّرٍ أَنَّهُ كَتَبَ إِلَى أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلَامُ) يُخْبِرُهُ بِمَا جَاءَتْ بِهِ الرَّوَايَةُ أَنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ يَصَلِّي فِي شَهْرِ رَمَضَانَ وَ غَيْرِهِ مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً مِنْهَا الْوُتْرُ وَ رَكْعَتَا الْفَجْرِ

Ali Bin Muhammad,

(It has been narrated) from Muhammad Bin Ahmad Bin Mutahhar who wrote to Abu Muhammad^{asws} informing him^{asws} with what had come with the reports that the Prophet^{saww} used to Pray during a Month of Ramazan, and others, from the night, thirteen Cycles, from these was the solitary, and two Cycles of Al-Fajr'.

فَكَتَبَ (عَلَيْهِ السَّلَامُ) فَضَّ اللَّهُ فَاهُ صَلَّى مِنْ شَهْرِ رَمَضَانَ فِي عَشْرِينَ لَيْلَةً كُلَّ لَيْلَةٍ عَشْرِينَ رَكْعَةً ثَمَانِي بَعْدَ الْمَغْرِبِ وَ اثْنَتَيْ عَشْرَةَ بَعْدَ الْعِشَاءِ الْأَخْرَةَ وَ اغْتَسَلَ لَيْلَةَ تِسْعَ عَشْرَةَ وَ لَيْلَةَ إِحْدَى وَ عَشْرِينَ وَ لَيْلَةَ ثَلَاثٍ وَ عَشْرِينَ وَ صَلَّى فِيهِمَا ثَلَاثِينَ رَكْعَةً اثْنَتَيْ عَشْرَةَ بَعْدَ الْمَغْرِبِ وَ ثَمَانِي عَشْرَةَ بَعْدَ عِشَاءِ الْأَخْرَةَ وَ صَلَّى فِيهِمَا مِائَةَ رَكْعَةٍ يَقْرَأُ فِي كُلِّ رَكْعَةٍ فَاتِحَةَ الْكِتَابِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ عَشْرَ مَرَّاتٍ وَ صَلَّى إِلَى آخِرِ الشَّهْرِ كُلَّ لَيْلَةٍ ثَلَاثِينَ رَكْعَةً كَمَا فَسَّرْتُ لَكَ .

So he^{asws} wrote: 'May Allah^{azwj} Break his mouth. He^{saww} Prayed from a Month of Ramazan, during the twenty nights, each night twenty Cycles, eight being after Al-Magrib, and twelve after Al-Isha the last; and he^{saww} bathed the night of 19th, and night of twenty first, and night of 23rd, and he^{saww} Prayed in these thirty Cycles, twelve being after Al Maghrib, and eighteen being after Isha the last, and he^{saww} Prayed one hundred Cycles in these, reciting in each Cycle, the Opening of the Book (Chapter 1), and **[112:1] Say: He, Allah, is One** (the whole Chapter), ten times, and he^{saww} Prayed up to the end of the Month, each night, thirty Cycles, just as I^{asws} have explained it to you'.⁸⁴

⁸¹ Al Kafi – V 4 – The Book of Fasts Ch 68 H 3

⁸² Al Kafi – V 4 – The Book of Fasts Ch 68 H 4

⁸³ Al Kafi – V 4 – The Book of Fasts Ch 68 H 5

⁸⁴ Al Kafi – V 4 – The Book of Fasts Ch 68 H 6

بَابُ فِي لَيْلَةِ الْقَدْرِ**Chapter 69 – Regarding the Night of Pre-determination (Laylat Al-Qadr)**

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ حَسَّانَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ لَيْلَةِ الْقَدْرِ فَقَالَ التَّمَسُّهَا فِي لَيْلَةِ إِحْدَى وَ عَشْرِينَ أَوْ لَيْلَةِ ثَلَاثٍ وَ عَشْرِينَ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Hassan Bin Mihran,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Night of Pre-determination, so he^{asws} said: 'Seek it during the night of the 21st, or the night of 23rd'.⁸⁵

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ التَّمَالِيِّ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ لَهُ أَبُو بَصِيرٍ جُعِلَتْ فِدَاكَ اللَّيْلَةُ الَّتِي يُرَجَى فِيهَا مَا يُرَجَى فَقَالَ فِي إِحْدَى وَ عَشْرِينَ أَوْ ثَلَاثٍ وَ عَشْرِينَ قَالَ فَإِنْ لَمْ أَقْرَ عَلَى كِلْتَيْهِمَا فَقَالَ مَا أَيْسَرَ لَيْلَتَيْنِ فِيمَا تَطْلُبُ فَلْتُ قَرَبِمَا رَأَيْنَا الْهَيْلَالَ عِنْدَنَا وَ جَاءَنَا مَنْ يُخْبِرُنَا بِخِلَافِ ذَلِكَ مِنْ أَرْضٍ أُخْرَى فَقَالَ مَا أَيْسَرَ أَرْبَعِ لَيَالٍ تَطْلُبُهَا فِيهَا

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad Al Jowhary, from Ali Bin Abu Hamza Al Sumaly who said,

'I was in the presence of Abu Abdullah^{asws}, so Abu Baseer said to him^{asws}, 'May I be sacrificed for you^{asws}! The night during which one hopes for what is hoped for?' So he^{asws} said: 'During the 21st or 23rd'. He said, 'Supposing I am not strong enough upon both these nights?' So he^{asws} said: 'What is easier than two nights regarding who you seek?' I said, 'Sometimes we see the crescent with us, and there come to us the ones who inform us with the opposite of that, from another land'. So he^{asws} said; 'What is easier than four nights for you to seek therein'.

فُلْتُ جُعِلَتْ فِدَاكَ ثَلَاثُ نَيِّلَةٍ الْجُهَنِيِّ فَقَالَ إِنَّ ذَلِكَ لِنَقَالُ فُلْتُ جُعِلَتْ فِدَاكَ إِنَّ سُلَيْمَانَ بْنَ خَالِدٍ رَوَى فِي تِسْعِ عَشْرَةَ يُكْتَبُ وَفَدَّ الْحَاجَّ فَقَالَ لِي يَا أَبَا مُحَمَّدٍ وَفَدَّ الْحَاجَّ يُكْتَبُ فِي لَيْلَةِ الْقَدْرِ وَ الْمَنَآيَا وَ الْبَلَايَا وَ الْأَرْزَاقِ وَ مَا يَكُونُ إِلَى مِثْلِهَا فِي قَابِلٍ فَاطْلُبُهَا فِي لَيْلَةِ إِحْدَى وَ عَشْرِينَ وَ ثَلَاثٍ وَ عَشْرِينَ وَ صَلِّ فِي كُلِّ وَاحِدَةٍ مِنْهُمَا مِائَةَ رَكْعَةٍ وَ أَحْيِيهَا إِنْ اسْتَطَعْتَ إِلَى النُّورِ وَ اغْتَسِلْ فِيهِمَا

I said, 'May I be sacrificed for you^{asws}! The night of the 23rd is a night of Al-Juhanny'. So he^{asws} said: 'That is what it is called'. I said, 'May I be sacrificed for you^{asws}! Suleyman Bin Khalid is reporting regarding the 19th that the delegations of the Hajj are Ordained therein?' So he^{asws} said to me: 'O Abu Muhammad! The delegations of the Hajj are Ordained during the night of the Pre-destination (Laylat Al-Qadr), and the immunities, and the afflictions, and the livelihoods and whatever is to transpire up to the like of it during the coming year. Therefore, seek in during the night of the 21st, and 23rd, and Pray during each one of these two, one hundred Cycles, and stay awake during it in accordance to your ability up to the daylight, and bathe during these two'.

⁸⁵ Al Kafi – V 4 – The Book of Fasts Ch 69 H 1

قَالَ قُلْتُ فَإِنْ لَمْ أَقْدِرْ عَلَى ذَلِكَ وَ أَنَا قَائِمٌ قَالَ فَصَلِّ وَ أَنْتَ جَالِسٌ قُلْتُ فَإِنْ لَمْ أَسْتَطِعْ قَالَ فَعَلَى فِرَاشِكَ لَا عَلَيْكَ أَنْ تَتَكَلَّمَ
أَوَّلَ اللَّيْلِ بِشَيْءٍ مِنَ النَّوْمِ إِنَّ أَبْوَابَ السَّمَاءِ تُفْتَحُ فِي رَمَضَانَ وَ تُصَفَّدُ الشَّيَاطِينُ وَ تُقْبَلُ أَعْمَالُ الْمُؤْمِنِينَ نَعْمَ الشَّهْرُ
رَمَضَانٌ كَانَ يُسَمَّى عَلَى عَهْدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) الْمَرْزُوقِ .

He (the narrator) said, 'I said: 'Supposing I am not able upon that, and while standing (for the Prayer)?' He^{asws} said: 'So Pray, while seated'. I said, 'Supposing I am not able?' He^{asws} said: 'So (Pray lying) upon your bed. It is not upon you that you indulge with something from the sleep during the beginning of the night. The Gateways of the skies are opened during Ramazan, and the devils are chained, and the deeds of the believers are Accepted. The best of the Months is Ramazan. It used to be referred to, in the era of Rasool-Allah^{azwj}, as Al-Marzooq (The Month in which sustenance is Determined)'.⁸⁶

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ أَحَدِهِمَا (عليهما السلام) قَالَ سَأَلْتُهُ عَنْ عَلَامَةِ لَيْلَةِ الْقَدْرِ فَقَالَ عَلَامَتُهَا أَنْ تَطْيِبَ رِيحُهَا وَ إِنَّ كَانَتْ فِي بَرْدٍ دَفِنَتْ وَ إِنَّ كَانَتْ فِي حَرٍّ بَرَدَتْ فَطَابَتْ

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 5th Imam^{asws}), said, 'I asked him^{asws} about a sign of the Night of the Pre-determination. So he^{asws} said: 'It's sign is that is wind is aromatic; and if it was during the cold (winter) it warms, and if it was during the hot (summer), it cools, and is pleasant'.

قَالَ وَ سُئِلَ عَنْ لَيْلَةِ الْقَدْرِ فَقَالَ تَنْزَلُ فِيهَا الْمَلَائِكَةُ وَ الْكُتُبَةُ إِلَى السَّمَاءِ الدُّنْيَا فَيَكْتُبُونَ مَا يَكُونُ فِي أَمْرِ السَّنَةِ وَ مَا يُصِيبُ الْعِبَادَ وَ أَمْرُهُ عِنْدَهُ مَوْفُوفٌ لَهُ وَ فِيهِ الْمَشِيئَةُ فَيَقْدِمُ مِنْهُ مَا يَشَاءُ وَ يُؤَخِّرُ مِنْهُ مَا يَشَاءُ وَ يَمْحُو وَ يُثَبِّتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ .

He (the narrator) said, 'And I asked him^{asws} about the Night of Pre-determination, so he^{asws} said: 'The Angels and the Scribes descend therein to the sky of the world, so they are writing what is to transpire regarding the matters of the year, and what would be hitting the servants. And, its Command is Reserved for Him^{azwj}, and in it is the Desire. So, He^{azwj} Brings forwards from it whatever He^{azwj} so Desires to, and He^{azwj} Delays from it whatever He^{azwj} so Desires to, and He^{azwj} **[13:39] Obliterates whatever He so Desires to and Establishes, and with Him is the Mother of the Book**.⁸⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ غَيْرِ وَاحِدٍ عَنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالُوا قَالَ لَهُ بَعْضُ أَصْحَابِنَا قَالَ وَ لَا أَعْلَمُهُ إِلَّا سَعِيداً السَّمَانِ كَيْفَ يَكُونُ لَيْلَةُ الْقَدْرِ خَيْراً مِنْ أَلْفِ شَهْرٍ قَالَ الْعَمَلُ فِيهَا خَيْرٌ مِنَ الْعَمَلِ فِي أَلْفِ شَهْرٍ لَيْسَ فِيهَا لَيْلَةُ الْقَدْرِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from someone else,

(It has been narrated) from Abu Abdullah^{asws}, said, 'One of our companions said, and I don't know (who it was) except for Saeed Al-Samman, 'How come the Night of Pre-determination happens to be better than a thousand months?' He^{asws} said: 'The

⁸⁶ Al Kafi – V 4 – The Book of Fasts Ch 69 H 2

⁸⁷ Al Kafi – V 4 – The Book of Fasts Ch 69 H 3

deeds therein are better than the deeds during a thousand months wherein is 'no Night of Pre-determination'.⁸⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ نَزَلَتِ التَّوْرَةُ فِي سِتِّ مَضَتْ مِنْ شَهْرِ رَمَضَانَ وَ نَزَلَ الْإِنْجِيلُ فِي اثْنَتَيْ عَشْرَةَ لَيْلَةً مَضَتْ مِنْ شَهْرِ رَمَضَانَ وَ نَزَلَ الزَّبُورُ فِي لَيْلَةٍ ثَمَانِي عَشْرَةَ مَضَتْ مِنْ شَهْرِ رَمَضَانَ وَ نَزَلَ الْقُرْآنُ فِي لَيْلَةِ الْقَدْرِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Torah was Revealed during the 6th night from a Month of Ramazan, and the Evangel was Revealed during the 12th night of a Month of Ramazan, and the Psalms were Revealed during the 18th night of a Month of Ramazan, and the Quran was Revealed during the Night of Predetermination'.⁸⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُدْبَيْنَةَ عَنِ الْفَضْلِ بْنِ زُرَّارَةَ وَ مُحَمَّدَ بْنَ مُسْلِمٍ عَنْ حُمْرَانَ أَنَّهُ سَأَلَ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ قَالَ نَعَمْ لَيْلَةُ الْقَدْرِ وَ هِيَ فِي كُلِّ سَنَةٍ فِي شَهْرِ رَمَضَانَ فِي الْعَشْرِ الْأَوَاخِرِ فَلَمْ يُنَزَلِ الْقُرْآنُ إِلَّا فِي لَيْلَةِ الْقَدْرِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Al Fuzayl, and Zurara, and Muhammad Bin Muslim,

(It has been narrated) from Humran who asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[44:3] Surely We Revealed it on a Blessed Night surely We are ever Warning.** He^{asws} said: 'Yes. The Night of Pre-determination. And it (occurs) during every year in a Month of Ramazan, during the last ten days. So the Quran was not Revealed except during the Night of Pre-determination'.

قَالَ اللَّهُ عَزَّ وَ جَلَّ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ قَالَ يُقَدَّرُ فِي لَيْلَةِ الْقَدْرِ كُلُّ شَيْءٍ يَكُونُ فِي تِلْكَ السَّنَةِ إِلَى مِثْلِهَا مِنْ قَابِلٍ خَيْرٌ وَ شَرٌّ وَ طَاعَةٌ وَ مَعْصِيَةٌ وَ مَوْلُودٌ وَ أَجَلٌ أَوْ رِزْقٌ فَمَا قُدِّرَ فِي تِلْكَ السَّنَةِ وَ قَضِيَ فَهُوَ الْمَحْنُومُ وَ لِلَّهِ عَزَّ وَ جَلَّ فِيهِ الْمَشِيئَةُ

He^{asws} said: 'Allah^{azwj} Mighty and Majestic Says **[44:4] Therein every wise affair is made distinct.** During the Night of Pre-determination, everything is Ordained, which is to transpire during that year up to its similar (night) from the coming year, be it good or evil, and obedience, and disobedience, and births, and terms (life-spans), or livelihoods. So, whatever is Determined during that year, and Ordained, so it is the inevitable, and for Allah^{azwj} Mighty and Majestic therein is the Desire'.

قَالَ قُلْتُ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ أَيُّ شَيْءٍ عَنِي بِذَلِكَ فَقَالَ الْعَمَلُ الصَّالِحُ فِيهَا مِنَ الصَّلَاةِ وَ الزَّكَاةِ وَ أَنْوَاعِ الْخَيْرِ خَيْرٌ مِنَ الْعَمَلِ فِي أَلْفِ شَهْرٍ لَيْسَ فِيهَا لَيْلَةُ الْقَدْرِ وَ لَوْ لَا مَا يُضَاعَفُ اللَّهُ تَبَارَكَ وَ تَعَالَى لِلْمُؤْمِنِينَ مَا بَلَّغُوا وَ لَكِنَّ اللَّهَ يُضَاعَفُ لَهُمُ الْحَسَنَاتِ بِحُبِّنَا .

He (the narrator) said, 'I said, **[97:3] The Night of Predestination is better than a thousand months.** Which thing is Meant by that?' So he^{asws} said: 'The righteous deeds therein, from the Prayer, and the Zakat, and the variety of the goodness, is better than the deed during a thousand months wherein is no Night of Pre-determination. And, had Allah^{azwj} Blessed and High not Multiplied it for the Believers,

⁸⁸ Al Kafi – V 4 – The Book of Fasts Ch 69 H 4

⁸⁹ Al Kafi – V 4 – The Book of Fasts Ch 69 H 5

they would not have reached (success). But, Allah^{azwj} Multiplies the Rewards for them by our^{asws} love'.⁹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السَّيَّارِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ دَاوُدَ بْنِ فَرْقِدٍ قَالَ حَدَّثَنِي يَعْقُوبُ قَالَ سَمِعْتُ رَجُلًا يَسْأَلُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ لَيْلَةِ الْقَدْرِ فَقَالَ أَخْبِرْنِي عَنْ لَيْلَةِ الْقَدْرِ كَأَنْتَ أَوْ تَكُونُ فِي كُلِّ عَامٍ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَوْ رُفِعَتْ لَيْلَةُ الْقَدْرِ لُرْفِعَ الْقُرْآنُ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al Sayyari, from one of our companions, from Dawood Bin Farqad who said,

'Yaqoub narrated to me saying, 'I heard a man ask Abu Abdullah^{asws} about the Night of Pre-determination, so he said, 'Inform me about the Night of Pre-determination. Has it already occurred or would it be occurring during every year?' So Abu Abdullah^{asws} said: 'Had Allah^{azwj} Raised up the Night of Pre-determination, the Quran would have been Raised up' (too).⁹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِي عَبْدِ اللَّهِ الْمُؤْمِنِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُهُ يَقُولُ وَ نَاسٌ يَسْأَلُونَهُ يَقُولُونَ الْأَرْزَاقُ تُقَسَّمُ لَيْلَةَ النَّصْفِ مِنْ شَعْبَانَ قَالَ لَا وَاللَّهِ مَا ذَلِكَ إِلَّا فِي لَيْلَةِ تِسْعَ عَشْرَةَ مِنْ شَهْرِ رَمَضَانَ وَ إِحْدَى وَ عَشْرِينَ وَ ثَلَاثٍ وَ عَشْرِينَ فَإِنَّ فِي لَيْلَةِ تِسْعَ عَشْرَةَ يَلْتَقِي الْجَمْعَانِ وَ فِي لَيْلَةِ إِحْدَى وَ عَشْرِينَ يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ وَ فِي لَيْلَةِ ثَلَاثٍ وَ عَشْرِينَ يُمَضَى مَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ مِنْ ذَلِكَ وَ هِيَ لَيْلَةُ الْقَدْرِ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Abu Abdullah Al Momin, from Is'haq Bin Ammar who said,

'I heard him^{asws} saying, and the people were saying that the livelihoods are distributed during the night of the middle of Shaban, so he^{asws} said: 'No, by Allah^{azwj}! That is not except during the night of the 19th of a Month of Ramazan, and 21st, and 23rd. So, during the night of the 19th the two parties meet; and during the night of the 21st, every wise affair is Made to be distinct; and during the night of the 23rd whatever Allah^{azwj} has Intended, gets accomplished, and it is the Night of Pre-destination of which Allah^{azwj} Mighty and Majestic has Said it is better than a thousand months'.

قَالَ قُلْتُ مَا مَعْنَى قَوْلِهِ يَلْتَقِي الْجَمْعَانِ قَالَ يَجْمَعُ اللَّهُ فِيهَا مَا أَرَادَ مِنْ تَقْدِيمِهِ وَ تَأْخِيرِهِ وَ إِرَادَتِهِ وَ قَضَائِهِ

He (the narrator) said, 'I said, 'What is the Meaning of His^{azwj} Worlds **[8:41] the day on which the two parties meet?**' He^{asws} said: 'Allah^{azwj} Gathers therein whatever He^{azwj} so Intends from its Bringing forward, and its Delaying, and His^{azwj} intention, and His^{azwj} Judgement'.

قَالَ قُلْتُ فَمَا مَعْنَى يُمَضَى فِي ثَلَاثٍ وَ عَشْرِينَ قَالَ إِنَّهُ يُفْرَقُهُ فِي لَيْلَةِ إِحْدَى وَ عَشْرِينَ وَ يَكُونُ لَهُ فِيهِ الْبَدَاءُ فَإِذَا كَانَتْ لَيْلَةُ ثَلَاثٍ وَ عَشْرِينَ أَمْضَاهُ فَيَكُونُ مِنَ الْمُحْتَمِ الَّذِي لَا يُبَدُّ لَهُ فِيهِ تَبَارَكَ وَ تَعَالَى .

He (the narrator) said, 'I said, 'So what is the meaning of 'It gets accomplished during the 23rd?' He^{asws} said: 'It is Made to be distinct during the night of the 21st, and there happens to be the Change with regards to it. So when it is the night of the 23rd,

⁹⁰ Al Kafi – V 4 – The Book of Fasts Ch 69 H 6

⁹¹ Al Kafi – V 4 – The Book of Fasts Ch 69 H 7

it gets accomplished, so it happens to be from the inevitable, there be no change for it from the Blessed and High'.⁹²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ)
النَّقْدِيرُ فِي لَيْلَةٍ تَسَعُ عَشْرَةَ وَ الْإِبْرَامُ فِي لَيْلَةٍ إِحْدَى وَ عَشْرِينَ وَ الْإِمْضَاءُ فِي لَيْلَةٍ ثَلَاثٍ وَ عَشْرِينَ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ibn Bukeyr, from Zurara who said,

'Abu Abdullah^{asws} said: 'The Ordainment is during the night of the 19th, and the Confirmation is during the night of the 21st, and the accomplishment is during the night of the 23rd'.⁹³

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ وَ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عَلِيِّ بْنِ عَيْسَى الْقَمَاطِ عَنْ عَمِّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ رَأَى رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي مَنَامِهِ بَنِي أُمِّيَّةٍ يَصْعَدُونَ عَلَى مِنْبَرِهِ مِنْ بَعْدِهِ وَ يُضِلُّونَ النَّاسَ عَنِ الصِّرَاطِ الْقَهْقَرِيِّ فَأَصْبَحَ كَثِيبًا حَزِينًا قَالَ فَهَبَطَ عَلَيْهِ جِبْرَائِيلُ (عَلَيْهِ السَّلَامُ) فَقَالَ يَا رَسُولَ اللَّهِ مَا لِي أَرَاكَ كَثِيبًا حَزِينًا قَالَ يَا جِبْرَائِيلُ إِنِّي رَأَيْتُ بَنِي أُمِّيَّةٍ فِي لَيْلَتِي هَذِهِ يَصْعَدُونَ مِنْبَرِي مِنْ بَعْدِي وَ يُضِلُّونَ النَّاسَ عَنِ الصِّرَاطِ الْقَهْقَرِيِّ

Ahmad Bin Muhammad, from Ali Bin Al Husayn, from Muhammad Bin Al Waleed and Muhammad Bin Ahmad, from Yunus Bin Yaqoub, from Ali Bin Isa Al Qammat, from his uncle,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} saw in his^{saww} dream, the Clan of Umayya would be ascending upon his^{saww} Pulpit from after him^{saww}, and they were straying the people away from the Path back on their heels. So he^{saww} became bleak and sad. So, Jibraeel^{as} descended unto him^{saww}, so he^{as} said : 'O Rasool-Allah^{saww}! What is the matter I^{as} see you^{saww} as bleak, sad?' He^{saww} said: 'O Jibraeel^{as}! I^{saww} saw the Clan of Umayya, during this night of mine^{saww}, ascending my^{saww} Pulpit from after me^{saww}, and straying the people away from the Path, back upon their heels'.

فَقَالَ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا إِنَّ هَذَا شَيْءٌ مَا أَطْلَعْتُ عَلَيْهِ فَعَرَجَ إِلَى السَّمَاءِ فَلَمْ يَلْبَثْ أَنْ نَزَلَ عَلَيْهِ بَأْيَ مِنَ الْقُرْآنِ يُؤْنِسُهُ بِهَا قَالَ أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ مَا أَغْنَى عَنْهُمْ مَا كَانُوا يُمْتَعُونَ وَ أَنْزَلَ عَلَيْهِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَ مَا أَنْزَلْنَاكَ مَا لَيْلَةَ الْقَدْرِ لَيْلَةَ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ جَعَلَ اللَّهُ عَزَّ وَ جَلَّ لَيْلَةَ الْقَدْرِ لِنَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) خَيْرًا مِنْ أَلْفِ شَهْرٍ مُلْكِ بَنِي أُمِّيَّةٍ .

So he^{as} said: 'By the One^{azwj} Who Sent you^{saww} with the Truth as a Prophet^{saww}! This is what has been not been Notified unto me^{as}'. So he^{as} ascended to the sky, and it was not long before he^{as} descended unto him^{saww} with a Verse from the Quran, to comfort him^{saww} with it. He^{as} said: '**[26:205] Have you then considered if We were to let them enjoy themselves for years [26:206] Then there comes to them that with which they are threatened [26:207] That which they were made to enjoy shall not avail them?** And there was Revealed unto him^{saww} **[97:1] Surely We revealed it in the Night of Predestination [97:2] And what will make you realise what the Night of Predestination is?[97:3] The Night of Predestination is better than a thousand months.** Allah^{azwj} Mighty and Majestic Made the Night of Pre-

⁹² Al Kafi – V 4 – The Book of Fasts Ch 69 H 8

⁹³ Al Kafi – V 4 – The Book of Fasts Ch 69 H 9

determination for His^{azwj} Prophet^{saww} to be better than a thousand months of the kingdom of the Clan of Umayya'.⁹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَيْلَةُ الْقَدْرِ هِيَ أَوَّلُ السَّنَةِ وَ هِيَ آخِرُهَا .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibn Fazal, from Abu Jameela, from Rafa'at,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The night of Pre-determination, it is the beginning of the year, and it is the end of it'.⁹⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ رَبِيعِ الْمُسْلِيِّ وَ زِيَادِ بْنِ أَبِي الْحَلَّالِ ذَكَرَاهُ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ فِي لَيْلَةِ تِسْعِ عَشْرَةَ مِنْ شَهْرِ رَمَضَانَ التَّقْدِيرُ وَ فِي لَيْلَةِ إِحْدَى وَ عَشْرِينَ الْقَضَاءُ وَ فِي لَيْلَةِ ثَلَاثِ وَ عَشْرِينَ إِبْرَامٌ مَا يَكُونُ فِي السَّنَةِ إِلَى مِثْلِهَا لِلَّهِ جَلَّ تَنَاوُهُ يَفْعَلُ مَا يَشَاءُ فِي خَلْقِهِ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Al Hakam, from Rabie Al Musly and Ziyad Bin Abu Al Hallal, mentioning it from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'During the night of the 19th of a Month of Ramazan is the Ordainment, and during the night of the 21st is the accomplishment, and during the night of the 23rd is confirmation of what would be transpiring during the year up to its like (next Night of Pre-determination). For Allah^{azwj}, Majestic is His^{azwj} Praise, is that He^{azwj} Does whatever He^{azwj} so Desires to regarding His^{azwj} creatures'.⁹⁶

بَابُ الدُّعَاءِ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ شَهْرِ رَمَضَانَ

Chapter 70 – The Supplication during the last ten (days) of a Month of Ramazan

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ نَقُولُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ شَهْرِ رَمَضَانَ فِي كُلِّ لَيْلَةٍ أَعُوذُ بِجَلَالِ وَجْهِكَ الْكَرِيمِ أَنْ يَنْقُضِي عَنِّي شَهْرَ رَمَضَانَ أَوْ يَطْلُعَ الْفَجْرُ مِنْ لَيْلَتِي هَذِهِ وَ لَكَ قَبْلِي دَنْبٌ أَوْ تَبَعَةٌ تُعَذِّبُنِي عَلَيْهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'You should be saying during the last ten (days) from a Month of Ramazan, during each night, 'I hereby seek Refuge with the Majesty of Your^{azwj} Benevolent Face that You^{azwj} Expire from me the Month of Ramazan, or Emerge the day from this night of mine, before I sin, or something which would be followed by you^{azwj} Punishing me'.⁹⁷

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَيُّوبَ بْنِ بَقُطَيْنَ أَوْ غَيْرِهِ عَنْهُمْ (عَلَيْهِمُ السَّلَام) دُعَاءُ الْعَشْرِ الْأَوَاخِرِ نَقُولُ فِي اللَّيْلَةِ الْأُولَى يَا مُوَلِّجَ اللَّيْلِ فِي النَّهَارِ وَ مُوَلِّجَ النَّهَارِ فِي اللَّيْلِ وَ مُخْرِجَ الْحَيِّ مِنَ الْمَيِّتِ وَ مُخْرِجَ الْمَيِّتِ مِنَ الْحَيِّ يَا رَازِقَ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ يَا اللَّهُ يَا رَحْمَانَ يَا اللَّهُ يَا رَحِيمَ يَا اللَّهُ يَا اللَّهُ

⁹⁴ Al Kafi – V 4 – The Book of Fasts Ch 69 H 10

⁹⁵ Al Kafi – V 4 – The Book of Fasts Ch 69 H 11

⁹⁶ Al Kafi – V 4 – The Book of Fasts Ch 69 H 12

⁹⁷ Al Kafi – V 4 – The Book of Fasts Ch 70 H 1

Ahmad Bin Muhammad, from Ali Bin Al Husayn, from Muhammad Bin Isa, from Ayoub Bin Yaqteen, or someone else,

(It has been narrated) from them^{asws} (One of the Imams^{asws}) having said: 'A supplication for the last ten (days of Month of Ramazan), you should be saying during the first night, 'O the One Who Causes the entry of the night into the day, and the entry of the day into the night, and the Extractor of the living from the dead, and the Extractor of the dead from the living! O the One Who Sustains whoever He^{azwj} so Desires to without measure. O Allah^{asws}! O Beneficent! O Allah^{azwj}! O Merciful! O Allah^{azwj}! O Allah^{azwj}! O Allah^{azwj}!

لَكَ الْأَسْمَاءُ الْحُسْنَىٰ وَالْأَمْثَالُ الْعُلْيَا وَالْكَبْرِيَاءُ وَالْأَلَاءُ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَعَلَىٰ أَهْلِ بَيْتِهِ وَأَنْ تَجْعَلَ اسْمِي فِي هَذِهِ اللَّيْلَةِ فِي السُّعْدَاءِ وَرُوحِي مَعَ الشُّهَدَاءِ وَإِحْسَانِي فِي عَلِيِّينَ وَإِسَاءَتِي مَغْفُورَةً

For You^{azwj} are the Beautiful Names, and the Exalted Examples, and the Greatness, and the Loftiness! I hereby plead to You^{azwj} that You^{azwj} Send Blessings upon Muhammad^{saww} and upon the People^{asws} of his^{saww} Household, and that You^{azwj} should Make my name, in this night, to be among the fortunate ones, and my soul to be among the martyrs, and my good deeds to be in the Illiyeen, and my disobedience having been Forgiven.

وَأَنْ تَهَبَ لِي يَقِينًا تُبَاهِرُ بِهِ قَلْبِي وَإِيمَانًا يَذْهَبُ بِالشَّكِّ عَنِّي وَتُرْضِيَنِي بِمَا قَسَمْتَ لِي وَأَتَنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ الْحَرِيقِ وَارْزُقْنَا فِيهَا ذِكْرَكَ وَشُكْرَكَ وَالرَّغْبَةَ إِلَيْكَ وَالْإِنَابَةَ وَالتَّوْفِيقَ لِمَا وَفَّقْتَ لَهُ مُحَمَّدًا وَآلَ مُحَمَّدٍ (عليهم السلام)

and that You^{azwj} should Endow conviction unto me to gladden my heart by it, and faith with doubts having been removed from me, and Cause me to be pleased with whatever You^{azwj} have Distributed for me, and Give me goodness in the world and goodness in the Hereafter, and Save me from the Incinerating Punishment, and Grace us therein with Your^{azwj} remembrance, and gratefulness to You^{azwj}, and the hopefulness to You^{azwj}, and the representation, and the inclination towards whatever Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} excelled in'.

وَتَقُولُ فِي اللَّيْلَةِ الثَّانِيَةِ يَا سَالِحَ النَّهَارِ مِنَ اللَّيْلِ فَإِذَا نَحْنُ مُظْلِمُونَ وَمُجْرِي الشَّمْسِ لِمُسْتَقَرِّهَا بِتَقْدِيرِكَ يَا عَزِيزُ يَا عَلِيمُ وَمُقَدِّرَ الْقَمَرِ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ يَا نُورَ كُلِّ نُورٍ وَمُنْتَهَىٰ كُلِّ رَغْبَةٍ وَوَلِيَّ كُلِّ نِعْمَةٍ يَا اللَّهُ يَا رَحْمَانَ يَا اللَّهُ يَا قُدُّوسُ يَا أَحَدُ يَا وَاحِدُ يَا فَرْدُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ لَكَ الْأَسْمَاءُ الْحُسْنَىٰ وَالْأَمْثَالُ الْعُلْيَا ثُمَّ تَعُودُ إِلَى الدُّعَاءِ الْأَوَّلِ إِلَى قَوْلِهِ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَعَلَىٰ أَهْلِ بَيْتِهِ إِلَى آخِرِ الدُّعَاءِ

And you should be saying during the second night, 'O Parer of the day from the night, so we are in darkness, and the sun Flows to is Ordained course by You^{azwj} Measurement! O Mighty! O Knowledgeable, and the Ordainer of the moon **[36:39] stages till it becomes again as an old dry palm branch.** O Light of every light, and the destination of every hope, and the Provider of every Bounty! O Allah^{azwj}! O Beneficent! O Allah^{azwj}! O Holy! O One! O Alone! O Solitary! O Allah^{azwj}! O Allah^{azwj}! O Allah^{azwj}!

For You^{azwj} are the Beautiful Names and the Exalted Examples!' Then you should return to the first supplication up to his^{asws} words, 'I hereby ask You^{azwj} that You^{azwj} should Send Blessings upon Muhammad^{saww} and the People^{asws} of his^{saww} Household' – up to the end of the supplication.

وَتَقُولُ فِي اللَّيْلَةِ الثَّلَاثَةِ يَا رَبَّ لَيْلَةَ الْقَدْرِ وَجَاعِلَهَا خَيْرًا مِنْ أَلْفِ شَهْرٍ وَ رَبَّ اللَّيْلِ وَالنَّهَارِ وَالْجِبَالِ وَالْبِحَارِ وَالظُّلَمِ وَالْأَنْوَارِ وَالْأَرْضِ وَالسَّمَاءِ يَا بَارِيَّ يَا مُصَوِّرُ يَا حَنَّانُ يَا مَنَّانُ يَا اللَّهُ يَا رَحْمَانُ يَا اللَّهُ يَا قَيُّوْمُ يَا اللَّهُ يَا بَدِيعُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ لَكَ الْأَسْمَاءُ الْحُسْنَى وَالْأَمْثَالُ الْعُلْيَا وَالْكِبْرِيَاءُ وَالْأَلَاءُ

‘And you should be saying during the third night, ‘O Lord^{azwj} of the Night of Pre-destination, and Maker of it to be better than a thousand months, and Lord^{azwj} of the night, and the day, and the mountains, and the oceans, and the darknesses, and the lights, and the earth, and the sky! O Designer! O Fashioner! O Affectionate! O Benefactor! O Allah^{azwj}! O Beneficent! O Allah^{azwj}! O Eternal! O Allah^{azwj}! O Initiator! O Allah^{azwj}! O Allah^{azwj}! For You^{azwj} are the Beautiful Names and the Lofty Examples, and the Greatness, and the Loftiness!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَأَنْ تَجْعَلَ اسْمِي فِي هَذِهِ اللَّيْلَةِ فِي السُّعْدَاءِ وَ رُوحِي مَعَ الشُّهَدَاءِ وَ إِحْسَانِي فِي عَلِيٍّ وَ إِسَاءَتِي مَغْفُورَةً وَ أَنْ تَهَبَ لِي يَقِينًا تُبَاشِرُ بِهِ قَلْبِي وَ إِيمَانًا يُذْهِبُ الشَّكَّ عَنِّي وَ تُرْضِيَنِي بِمَا قَسَمْتَ لِي وَ آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ الْحَرِيقِ وَ ارْزُقْنِي فِيهَا ذِكْرَكَ وَ شُكْرَكَ وَ الرَّغْبَةَ إِلَيْكَ وَ الْإِنَابَةَ وَ التَّوْبَةَ وَ التَّوْفِيقَ لِمَا وَفَّقْتَ لَهُ مُحَمَّدًا وَ آلَ مُحَمَّدٍ (عليهم السلام) .

I ask You^{azwj} to Send Blessings upon Muhammad^{saww} and upon the People^{asws} of his^{saww} Household, and Make my name to be, during this night, among the fortunate ones, and my soul to be among the martyrs, and my good deeds to be in the Illiyeen, and my sins to be Forgiven, and to Endow conviction and faith to be upon me to gladden my heart by it, and Remove the doubts from me, and my being pleased with whatever You^{azwj} have Apportioned for me; and Grant us goodness in the world and goodness in the Hereafter, and Save us from the burning Punishment, and Grace me therein with Your^{azwj} Remembrance, and Gratefulness to You^{azwj}, and the hope to You^{azwj}, and the representations, and the repentance, and the inclination to whatever Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} excelled in’.⁹⁸

ابْنُ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ عَطِيَّةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الدُّعَاءِ فِي شَهْرِ رَمَضَانَ فِي كُلِّ لَيْلَةٍ تَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ فِيمَا تَقْضِي وَ تُقَدِّرُ مِنَ الْأَمْرِ الْمُخْتَوِّمِ فِي الْأَمْرِ الْحَكِيمِ مِنَ الْقَضَاءِ الَّذِي لَا يَرُدُّ وَ لَا يُبَدِّلُ أَنْ تَكْتُبَنِي مِنْ حُجَّاجِ بَيْتِكَ الْحَرَامِ الْمَبْرُورِ حُجَّتِهِمُ الْمُكَفَّرِ عَنْهُمْ سَيِّئَاتِهِمُ الْمَغْفُورِ ذُنُوبِهِمُ الْمَشْكُورِ سَعِيَّتِهِمُ

Ibn Abu Umeyr, from Muhammad Bin Atiyya,

(It has been narrated) from Abu Abdullah^{asws} regarding the supplication in a Month of Ramazan, during every night: ‘You should be saying, ‘O Allah^{azwj}! I ask You^{azwj} regarding what You^{azwj} have Judged, and Measured out from the Ordained matters, regarding the Wise matters from the Determination which are neither returned, nor exchanged, that You^{azwj} Write for me to be from the Pilgrims of Your^{azwj} Sacred House, whose Hajj is Accepted from them, their wickedness having been expiated from them, their sins being Forgiven from them, their striving being Appreciated from them.

وَ أَنْ تَجْعَلَ فِي مَا تَقْضِي وَ تُقَدِّرُ مِنَ الْأَمْرِ الْمُخْتَوِّمِ فِي الْأَمْرِ الْحَكِيمِ فِي لَيْلَةِ الْقَدْرِ مِنَ الْقَضَاءِ الَّذِي لَا يَرُدُّ وَ لَا يُبَدِّلُ أَنْ تُطِيلَ عُمْرِي وَ أَنْ تُوسِّعَ عَلَيَّ فِي رِزْقِي وَ أَنْ تَجْعَلَ لِي مِمَّنْ تَنْتَصِرُ بِهِ لِذِينِكَ وَ لَا تَسْتَنْدِلُ بِي غَيْرِي .

And, that You^{azwj} Make, with regards to whatever You^{azwj} Judged for me, and Measured out from the Ordained matters, regarding the Wise matters during the

⁹⁸ Al Kafi – V 4 – The Book of Fasts Ch 70 H 2

Night of Pre-destination, from the Judgements which are neither returned nor exchanged, that You^{azwj} Prolong my life-span, and Expand upon me in my sustenance, and Make me to be from the ones by whom Your^{azwj} Religion is helped by, and not Replace me with others'.⁹⁹

مُحَمَّدُ بْنُ عَيْسَى بِإِسْنَادِهِ عَنِ الصَّالِحِينَ (عَلَيْهِمُ السَّلَامُ) قَالَ تَكَرَّرُ فِي لَيْلَةِ ثَلَاثٍ وَ عَشْرِينَ مِنْ شَهْرِ رَمَضَانَ هَذَا الدُّعَاءُ سَاجِدًا وَ قَائِمًا وَ قَاعِدًا وَ عَلَى كُلِّ حَالٍ وَ فِي الشَّهْرِ كُلِّهِ وَ كَيْفَ أَمَكَّنَكَ وَ مَتَى حَضَرَكَ مِنْ دَهْرِكَ تَقُولُ بَعْدَ تَحْمِيدِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ الصَّلَاةِ عَلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) اللَّهُمَّ كُنْ لَوْلِيَّكَ فَلَانَ بْنِ فَلَانَ فِي هَذِهِ السَّاعَةِ وَ فِي كُلِّ سَاعَةٍ وَلِيًّا وَ حَافِظًا وَ نَاصِرًا وَ دَلِيلًا وَ قَاعِدًا وَ عَوْنًا وَ عَيْنًا حَتَّى تُسَكِّنَهُ أَرْضَكَ طَوْعًا وَ تُمَتِّعَهُ فِيهَا طَوِيلًا

Muhammad Bin Isa, by his chain,

(It has been narrated) from the Righteous Ones^{asws} having said: 'You should keep repeating this supplication during the night of the 23rd Ramazan, prostrate, standing, and seating, and upon every state, and during the Month, whole of it, and howsoever it is possible for you, and whenever you are presented with your times, saying after the Praise of Allah^{azwj} Blessed and High, and the Blessings upon the Prophet^{saww}, 'O Allah^{azwj}! Be, for You^{azwj} Guardian, so and so (12th Imam^{asws}), during this time, and during every time, a Guardian, and a Protector, and a Helper, and a Proof, and a Guide, and an Aider, and a Watcher, until You^{azwj} Settle him in Your^{azwj} earth willingly, and Cause him^{asws} to rejoice therein for a long time'.

وَ تَقُولُ فِي اللَّيْلَةِ الرَّابِعَةِ يَا فَالِقَ الْإِصْبَاحِ وَ جَاعِلَ اللَّيْلِ سَكَنًا وَ الشَّمْسِ وَ الْقَمَرِ حُسْبَانًا يَا عَزِيزُ يَا عَلِيمُ يَا ذَا الْمُنِّ وَ الطُّوْلِ وَ الْقُوَّةِ وَ الْحَوْلِ وَ الْفَضْلِ وَ الْإِنْعَامِ وَ الْمُلْكِ وَ الْإِكْرَامِ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا اللَّهُ يَا رَحْمَنُ يَا اللَّهُ يَا فَرْدُ يَا وَتَرُ يَا اللَّهُ يَا ظَاهِرُ يَا بَاطِنُ يَا حَيُّ يَا لَا إِلَهَ إِلَّا أَنْتَ لَكَ الْأَسْمَاءُ الْحُسْنَى وَ الْأَمْثَالُ الْعُلْيَا وَ الْكِبْرِيَاءُ

And you should be saying during the fourth night, 'O Splitter of the mornings, and Maker of the night as a tranquility, and the sun and the moon for calculations! O Mighty! O Knowledgeable! O the One with Favours, and the Extensiveness, and the Strength, and the Awe, and the Grace, and the Bounties, and the Kingdom, and the Benevolence! O the One with Majesty, and the Benevolence! O Allah^{azwj}! O Beneficent! O Allah^{azwj}! O Solitary! O One! O Allah^{azwj}! O Manifest! O Hidden! O living! O, there is no god except for You^{azwj}! For You^{azwj} are the Beautiful Names, and the Lofty examples, and the Greatness!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ وَ أَنْ تَجْعَلَ اسْمِي فِي هَذِهِ اللَّيْلَةِ فِي السُّعْدَاءِ وَ رُوحِي مَعَ الشُّهَدَاءِ وَ إِحْسَانِي فِي عِلِّيِّينَ وَ إِسَاءَتِي مَغْفُورَةً وَ أَنْ تَهَبَ لِي يَقِينًا تَبَاشِيرُ بِهِ قَلْبِي وَ إِيمَانًا يَذْهَبُ بِالنَّسْكَ عَنِّي وَ رِضًا بِمَا قَسَمْتَ لِي وَ آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ الْحَرِيقِ وَ ارزُقْنِي فِيهَا ذِكْرَكَ وَ شُكْرَكَ وَ الرَّغْبَةَ إِلَيْكَ وَ الْإِنَابَةَ وَ التَّوْبَةَ وَ التَّوْفِيقَ لِمَا وَفَّقْتَ لَهُ مُحَمَّدًا وَ آلَ مُحَمَّدٍ (عَلَيْهِمُ السَّلَامُ)

I ask You^{azwj} to Send Blessings upon Muhammad^{saww} and upon the People^{asws} of his^{saww} Household, and Make my name to be, during this night, among the fortunate ones, and my soul to be among the martyrs, and my good deeds to be in with the Illiyeen, and my sins to be Forgiven, and to Endow conviction and faith to be upon me to gladden my heart by it, and Remove the doubts from me, and my being pleased with whatever You^{azwj} have Apportioned for me; and Grant us goodness in the world and goodness in the Hereafter, and Save us from the burning Punishment, and Grace me therein with Your^{azwj} Remembrance, and Gratefulness to You^{azwj}, and

⁹⁹ Al Kafi – V 4 – The Book of Fasts Ch 70 H 3

gladden my heart by it, and Remove the doubts from me, and my being pleased with whatever You^{azwj} have Apportioned for me; and Grant us goodness in the world and goodness in the Hereafter, and Save us from the burning Punishment, and Grace me therein with Your^{azwj} Remembrance, and Gratefulness to You^{azwj}, and the hope to You^{azwj}, and the representations, and the repentance, and the inclination to whatever Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} excelled in’.

وَقُولُ فِي اللَّيْلَةِ السَّابِعَةِ يَا مَادَّ الظِّلِّ وَ لَوْ شِئْتَ لَجَعَلْتَهُ سَاكِنًا وَ جَعَلْتَ الشَّمْسَ عَلَيْهِ دَلِيلًا ثُمَّ قَبِضْتَهُ إِلَيْكَ قَبْضًا يَسِيرًا يَا ذَا الجُودِ وَ الطَّوْلِ وَ الكِبْرِيَاءِ وَ الآلَاءِ لَا إِلَهَ إِلَّا أَنْتَ عَالِمُ الغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ لَا إِلَهَ إِلَّا أَنْتَ يَا فَدُوسُ يَا سَلَامُ يَا مُؤْمِنُ يَا مُهَيِّمُ يَا عَزِيزُ يَا جَبَّارُ يَا مُتَكَبِّرُ يَا اللهُ يَا خَالِقُ يَا بَارِئُ يَا مُصَوِّرُ يَا اللهُ يَا اللهُ يَا اللهُ لَكَ الأَسْمَاءُ الحُسْنَى وَ الأَمْثَالُ العُلْيَا وَ الكِبْرِيَاءُ وَ الآلَاءُ

And you should be saying during the seventh night, ‘O the One Who Extends the shade, and day You^{azwj} so Desired to, You^{azwj} would have Made it to be stationary, and Made the sun to be an evidence over it. Then You^{azwj} Capture it to Yourself^{saww} with an easy capture. O the One with the benevolence, and the Extensiveness, and the Greatness, and the Loftiness. There is no god except for You^{azwj}, the Knower of the unseen and the seen, the Merciful. There is no god except for You^{azwj}, O Holy, O Grantor of safety, O Grantor of security, O Controller, O Honourable, O Compeller, O Supreme! O Allah^{azwj}! O Creator! O Maker! O Fashioner! O Allah^{azwj}! O Allah^{azwj}! O Allah^{azwj}! For You^{azwj} are the Beautiful Names, and the Lofty examples, and the Greatness, and the Loftiness.

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ وَ أَنْ تَجْعَلَ اسْمِي فِي هَذِهِ اللَّيْلَةِ فِي السُّعْدَاءِ وَ رُوحِي مَعَ الشُّهَدَاءِ وَ إِحْسَانِي فِي عِلِّيِّينَ وَ إِسَاءَتِي مَغْفُورَةً وَ أَنْ تَهَبَ لِي يَقِينًا تُبَشِّرُ بِهِ قَلْبِي وَ إِيمَانًا يَذْهَبُ الشَّكَّ عَنِّي وَ تُرَضِّبِنِي بِمَا قَسَمْتَ لِي وَ آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ الحَرِيقِ وَ ارزُقْنِي فِيهَا ذِكْرَكَ وَ شُكْرَكَ وَ الرَّغْبَةَ إِلَيْكَ وَ الإِنَابَةَ وَ التَّوْبَةَ وَ التَّوْفِيقَ لِمَا وَفَّقْتَ لَهُ مُحَمَّدًا وَ آلَ مُحَمَّدٍ (عليهم السلام)

I ask You^{azwj} to Send Blessings upon Muhammad^{saww} and upon the People^{asws} of his^{saww} Household, and Make my name to be, during this night, among the fortunate ones, and my soul to be among the martyrs, and my good deeds to be in the Illiyeen, and my sins to be Forgiven, and to Endow conviction and faith to be upon me to gladden my heart by it, and Remove the doubts from me, and my being pleased with whatever You^{azwj} have Apportioned for me; and Grant us goodness in the world and goodness in the Hereafter, and Save us from the burning Punishment, and Grace me therein with Your^{azwj} Remembrance, and Gratefulness to You^{azwj}, and the hope to You^{azwj}, and the representations, and the repentance, and the inclination to whatever Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} excelled in’.

وَقُولُ فِي اللَّيْلَةِ الثَّامِنَةِ يَا خَازِنَ اللَّيْلِ فِي الهَوَاءِ وَ خَازِنَ النُّورِ فِي السَّمَاءِ وَ مَانِعَ السَّمَاءِ أَنْ تَقَعَ عَلَى الأَرْضِ إِلَّا بِإِذْنِهِ وَ حَابِسُهُمَا أَنْ تَزُولَا يَا عَلِيمُ يَا غَفُورُ يَا دَائِمُ يَا اللهُ يَا وَارِثُ يَا بَاعِثُ مَنْ فِي القُبُورِ يَا اللهُ يَا اللهُ يَا اللهُ لَكَ الأَسْمَاءُ الحُسْنَى وَ الأَمْثَالُ العُلْيَا وَ الكِبْرِيَاءُ وَ الآلَاءُ

And you should be saying during the eighth night, ‘O Treasurer of the night in the atmosphere, and the Treasurer of the light in the sky, and the Preventor of the sky from falling upon the earth except by His^{azwj} Permission, and the Withholder of them both from declining. O Knowledgeable! O Forgiver! O Eternal! O Allah^{azwj}! O Inheritor! O Resurrector of the ones who are in the graves! O Allah^{azwj}! O Allah^{azwj}! O Allah^{azwj}! For You^{azwj} are the Beautiful Names, and the Lofty examples, and the Greatness, and the Loftiness.

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ وَأَنْ تَجْعَلَ اسْمِي فِي هَذِهِ اللَّيْلَةِ فِي السُّعْدَاءِ وَرُوحِي مَعَ الشُّهَدَاءِ وَإِحْسَانِي فِي عَلِيَّيْنِ وَإِسَاءَتِي مَغْفُورَةً وَأَنْ تَهَبَ لِي يَفِينًا تُبَاشِرُ بِهِ قَلْبِي وَإِيمَانًا يَذْهَبُ الشَّكَّ عَنِّي وَتَرْضِيَنِي بِمَا قَسَمْتَ لِي وَأَتِنًا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ الْحَرِيقِ وَارْزُقْنِي فِيهَا ذِكْرَكَ وَشُكْرَكَ وَالرَّغْبَةَ إِلَيْكَ وَالْإِنَابَةَ وَالتَّوْبَةَ وَالتَّوْفِيقَ لِمَا وَقَفْتَ لَهُ مُحَمَّدًا وَآلَ مُحَمَّدٍ (عَلَيْهِمُ السَّلَامُ)

I ask You^{azwj} to Send Blessings upon Muhammad^{saww} and upon the People^{asws} of his^{saww} Household, and Make my name to be, during this night, among the fortunate ones, and my soul to be among the martyrs, and my good deeds to be with the Illiyeen, and my sins to be Forgiven, and to Endow conviction and faith to be upon me to gladden my heart by it, and Remove the doubts from me, and my being pleased with whatever You^{azwj} have Apportioned for me; and Grant us goodness in the world and goodness in the Hereafter, and Save us from the burning Punishment, and Grace me therein with Your^{azwj} Remembrance, and Gratefulness to You^{azwj}, and the hope to You^{azwj}, and the representations, and the repentance, and the inclination to whatever Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} excelled in'.

وَقُولُ فِي اللَّيْلَةِ التَّاسِعَةِ يَا مُكَوِّرَ اللَّيْلِ عَلَى النَّهَارِ وَمُكَوِّرَ النَّهَارِ عَلَى اللَّيْلِ يَا عَلِيمُ يَا حَكِيمُ يَا اللَّهُ يَا رَبَّ الْأَرْبَابِ وَسَيِّدَ السَّادَاتِ لَا إِلَهَ إِلَّا أَنْتَ يَا أَقْرَبَ إِلَيَّ مِنْ حَبْلِ الْوَرِيدِ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ لَكَ الْأَسْمَاءُ الْحُسْنَى وَالْأَمْثَالُ الْعُلْيَا وَالْكَبْرِيَاءُ وَالْأَلَاءُ

And you should be saying during the ninth night, 'O Coverer of the night upon the day, and the Coveror of the day upon the night! O Knowledgeable! O Wise! O Allah^{azwj}! O Lord of the lords, and Chief of the chiefs! There is no god except for You^{azwj}! O the One Who is nearer to me than the jugular vein! O Allah^{azwj}! O Allah^{azwj}! O Allah^{azwj}! For You^{azwj} are the Beautiful Names, and the Lofty examples, and the Greatness, and the Loftiness.

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ وَأَنْ تَجْعَلَ اسْمِي فِي هَذِهِ اللَّيْلَةِ فِي السُّعْدَاءِ وَرُوحِي مَعَ الشُّهَدَاءِ وَإِحْسَانِي فِي عَلِيَّيْنِ وَإِسَاءَتِي مَغْفُورَةً وَأَنْ تَهَبَ لِي يَفِينًا تُبَاشِرُ بِهِ قَلْبِي وَإِيمَانًا يَذْهَبُ الشَّكَّ عَنِّي وَتَرْضِيَنِي بِمَا قَسَمْتَ لِي وَأَتِنًا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ الْحَرِيقِ وَارْزُقْنِي فِيهَا ذِكْرَكَ وَشُكْرَكَ وَالرَّغْبَةَ إِلَيْكَ وَالْإِنَابَةَ وَالتَّوْبَةَ وَالتَّوْفِيقَ لِمَا وَقَفْتَ لَهُ مُحَمَّدًا وَآلَ مُحَمَّدٍ (عَلَيْهِمُ السَّلَامُ)

I ask You^{azwj} to Send Blessings upon Muhammad^{saww} and upon the People^{asws} of his^{saww} Household, and Make my name to be, during this night, among the fortunate ones, and my soul to be among the martyrs, and my good deeds to be in the Illiyeen, and my sins to be Forgiven, and to Endow conviction and faith to be upon me to gladden my heart by it, and Remove the doubts from me, and my being pleased with whatever You^{azwj} have Apportioned for me; and Grant us goodness in the world and goodness in the Hereafter, and Save us from the burning Punishment, and Grace me therein with Your^{azwj} Remembrance, and Gratefulness to You^{azwj}, and the hope to You^{azwj}, and the representations, and the repentance, and the inclination to whatever Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} excelled in'.

وَقُولُ فِي اللَّيْلَةِ الْعَاشِرَةِ الْحَمْدُ لِلَّهِ لَا شَرِيكَ لَهُ الْحَمْدُ لِلَّهِ كَمَا يَنْبَغِي لِكَرَمِ وَجْهِهِ وَعِزِّ جَلَالِهِ وَكَمَا هُوَ أَهْلُهُ يَا قُدُّوسُ يَا نُورُ الْفُؤَادِ يَا سُبُّوحُ يَا مُنْتَهَى النَّسْبِ يَا رَحْمَانَ يَا فَاعِلَ الرَّحْمَةِ يَا عَلِيمُ يَا كَبِيرُ يَا اللَّهُ يَا لَطِيفُ يَا جَلِيلُ يَا اللَّهُ يَا سَمِيعُ يَا بَصِيرُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ لَكَ الْأَسْمَاءُ الْحُسْنَى وَالْأَمْثَالُ الْعُلْيَا وَالْكَبْرِيَاءُ وَالْأَلَاءُ

And you should be saying during the tenth night, 'The Praise is for Allah^{azwj}. There are no associates for Him^{azwj}. The Praise is for Allah^{azwj} just as is befitting for the Benevolence of His^{azwj} Face, and the Honour of His^{azwj} Majesty, and just as He^{azwj} is

Rightful for it. O Holy! O Light of Holiness! O Praiseworthy! O Final End-Point of Gloriousness! O Beneficent! O Dealer of Mercy! O Knowledgeable! O Great! O Allah^{azwj}! O Kind! O Majestic! O Allah^{azwj}! O Listener! O Seer! O Allah^{azwj}! O Allah^{azwj}! O Allah^{azwj}! For You^{azwj} are the Beautiful Names, and the Lofty examples, and the Greatness, and the Loftiness.

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ وَأَنْ تَجْعَلَ اسْمِي فِي هَذِهِ اللَّيْلَةِ فِي السُّعْدَاءِ وَرُوحِي مَعَ الشُّهَدَاءِ وَإِحْسَانِي فِي عَلِيٍّ وَإِسَاءَتِي مَغْفُورَةً وَأَنْ تَهَبَ لِي يَقِينًا تُبَاشِرُ بِهِ قَلْبِي وَإِيمَانًا يُذْهِبُ الشَّكَّ عَنِّي وَتَرْضِيَنِي بِمَا قَسَمْتَ لِي وَأَتَانَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَفَنَا عَذَابَ الْحَرِيقِ وَأَرْزُقْنِي فِيهَا ذِكْرَكَ وَشُكْرَكَ وَالرَّغْبَةَ إِلَيْكَ وَالْإِنَابَةَ وَالتَّوْبَةَ وَالتَّوْفِيقَ لِمَا وَفَّقْتَ لَهُ مُحَمَّدًا وَآلَ مُحَمَّدٍ (عَلَيْهِمُ السَّلَامُ) .

I ask You^{azwj} to Send Blessings upon Muhammad^{saww} and upon the People^{asws} of his^{saww} Household, and Make my name to be, during this night, among the fortunate ones, and my soul to be among the martyrs, and my good deeds to be in the Illiyeen, and my sins to be Forgiven, and to Endow conviction and faith to be upon me to gladden my heart by it, and Remove the doubts from me, and my being pleased with whatever You^{azwj} have Apportioned for me; and Grant us goodness in the world and goodness in the Hereafter, and Save us from the burning Punishment, and Grace me therein with Your^{azwj} Remembrance, and Gratefulness to You^{azwj}, and the hope to You^{azwj}, and the representations, and the repentance, and the inclination to whatever Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} excelled in'.¹⁰⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا كَانَتْ آخِرُ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ فَقُلِ اللَّهُمَّ هَذَا شَهْرُ رَمَضَانَ الَّذِي أَنْزَلْتَ فِيهِ الْقُرْآنَ وَ قَدْ تَصَرَّمٌ وَأَعُوذُ بِوَجْهِكَ الْكَرِيمِ يَا رَبِّ أَنْ يَطَّلَعَ الْفَجْرُ مِنْ لَيْلَتِي هَذِهِ أَوْ يَتَصَرَّمُ شَهْرُ رَمَضَانَ وَ لَكَ قَبْلِي تَبِعَةٌ أَوْ ذَنْبٌ تُرِيدُ أَنْ تُعَذِّبَنِي بِهِ يَوْمَ الْقِيَامَةِ .

Muhammad Bin Yaham from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Bin Musa,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever it is the last night of the Month of Ramazan, so say, 'O Allah^{azwj}! This is the Month in which the Quran was Revealed, and it is ending, and I hereby seek Refuge with Your^{azwj} Benevolent Face, O Lord, that the dawn emerges from this night of mine, or the Month of Ramazan comes to an end, and to You^{azwj} is the Acceptance of my repentance, or sins Repelled which You^{azwj} would be Punishing me with on the Day I meet You^{azwj}'.¹⁰¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي وَدَاعِ شَهْرِ رَمَضَانَ اللَّهُمَّ إِنَّكَ قُلْتَ فِي كِتَابِكَ الْمُنَزَّلِ شَهْرُ رَمَضَانَ الَّذِي أَنْزَلَ فِيهِ الْقُرْآنَ وَ هَذَا شَهْرُ رَمَضَانَ وَ قَدْ تَصَرَّمٌ فَاسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ وَ كَلِمَاتِكَ النَّامَةِ إِنْ كَانَ بَقِيَ عَلَيَّ ذَنْبٌ لَمْ تَغْفِرْهُ لِي أَوْ تُرِيدُ أَنْ تُعَذِّبَنِي عَلَيْهِ أَوْ تُقَابِسَنِي بِهِ أَنْ يَطَّلَعَ فَجْرُ هَذِهِ اللَّيْلَةِ أَوْ يَتَصَرَّمُ هَذَا الشَّهْرُ إِلَّا وَ قَدْ غَفَرْتَهُ لِي يَا أَرْحَمَ الرَّاحِمِينَ

Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'adan Bin Muslim, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding bidding farewell to a Month of Ramazan, 'O Allah^{azwj}! You^{azwj} Said in Your^{azwj} Revealed Book [2:185] **The Month of Ramazan is that in which the Quran was Revealed.** And this is a Month of

¹⁰⁰ Al Kafi – V 4 – The Book of Fasts Ch 70 H 4

¹⁰¹ Al Kafi – V 4 – The Book of Fasts Ch 70 H 5

Ramazan, and it has come to an end. So I hereby ask You^{azwj} by Your^{azwj} Benevolent Face and Your^{azwj} Complete Word, if there were any sins remaining upon me which You^{azwj} have not Forgiven for me, or You^{azwj} Intend to Punish me upon, or Measured out to me with, do not Cause the dawn of this night to emerge, or this Month to end except that You^{azwj} have Forgiven me, O Most Merciful of the merciful ones.

اللَّهُمَّ لَكَ الْحَمْدُ بِحَمْدِكَ كُلِّهَا أَوْلَهَا وَ آخِرَهَا مَا قُلْتَ لِنَفْسِكَ مِنْهَا وَ مَا قَالَ الْخَلَائِقُ الْحَامِدُونَ الْمُجْتَهِدُونَ الْمُعْتَدُونَ
الْمُوقِرُونَ ذِكْرَكَ وَ الشُّكْرَ لَكَ الَّذِينَ أَعْنَتَهُمْ عَلَىٰ آدَاءِ حَقِّكَ مِنْ أَصْنَافِ خَلْقِكَ مِنَ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ
أَصْنَافِ النَّاطِقِينَ وَ الْمُسَبِّحِينَ لَكَ مِنْ جَمِيعِ الْعَالَمِينَ عَلَىٰ أَنَّكَ بَلَّغْتَنَا شَهْرَ رَمَضَانَ وَ عَلَيْنَا مِنْ نِعَمِكَ وَ عِنْدَنَا مِنْ قَسْمِكَ وَ
إِحْسَانِكَ وَ تَظَاهِرِ امْتِنَانِكَ

O Allah^{azwj}! For You^{azwj} is the Praise with all its Praises, its beginning and its end, whatever You^{azwj} have Said for Yourself^{azwj} from it, and what the creatures said, the Praisers, the strivers, the diligent, the counted ones, the repeaters of Your^{azwj} Mention, and the ones grateful to You^{azwj}, those whom You^{azwj} have supported upon the fulfilment of Your^{azwj} right, from the varieties of Your^{azwj} creatures, from the Angels of Proximity, and the Prophets^{as}, and the Mursil Prophets^{as}, and the varieties of the speakers, and Glorifiers to You^{azwj} from the entirety of the worlds, upon that You^{azwj} Delivered to us a Month of Ramazan, and upon us from Your^{azwj} Bounties, and with us from Your^{azwj} Apportionment, and Your^{azwj} Favour, and expressing gratefulness to You^{azwj}.

فِيذَلِكَ لَكَ مُنْتَهَى الْحَمْدِ الْخَالِدِ الدَّائِمِ الرَّائِدِ الْمُخَلَّدِ السَّرْمَدِ الَّذِي لَا يَنْفَدُ طُولَ الْأَبَدِ جَلَّ تَنَائُكَ أَعْنَتْنَا عَلَيْهِ حَتَّىٰ قَضَيْنَا
صِيَامَهُ وَ قِيَامَهُ مِنْ صَلَاةٍ وَ مَا كَانَ مِنَّا فِيهِ مِنْ بَرٍّ أَوْ شُكْرٍ أَوْ ذِكْرٍ

So, due to that, to You^{azwj} end the Praise, the eternal, the perpetual, the constant, the continuous, the length of which does not get interrupted ever. Majestic is Your^{azwj} Praise. You^{azwj} Supported us until we fulfilled its Fasts, and its standings from Prayers, and whatever was from us therein, from righteousness, or gratefulness, or remembrance.

اللَّهُمَّ فَتَقَبَّلْهُ مِنَّا بِأَحْسَنِ قَبُولِكَ وَ تَجَاوَزْكَ وَ عَفْوِكَ وَ صَفْحِكَ وَ غُفْرَانِكَ وَ حَقِيقَةَ رِضْوَانِكَ حَتَّىٰ تُظْفِرَنَا فِيهِ بِكُلِّ خَيْرٍ
مَطْلُوبٍ وَ جَزِيلٍ عَطَاءٍ مُوْهُوبٍ وَ تُوقِّينَا فِيهِ مِنْ كُلِّ مَرْهُوبٍ أَوْ بَلَاءٍ مَجْلُوبٍ أَوْ ذَنْبٍ مَكْسُوبٍ

O Allah^{azwj}! Accept from us with goodness of Your^{azwj} Acceptance, and Your^{azwj} Overlooking, and Your^{azwj} Excusing, and Your^{azwj} Pardoning, and Your^{azwj} Forgiveness, and reality of Your^{azwj} Pleasure, until we become successful in it with every goodness sought, with the Grants of beloved gifts, and Save us therein from every phobia, or affliction, or sin earned.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعَظِيمِ مَا سَأَلْتُكَ بِهِ أَحَدٌ مِنْ خَلْقِكَ مِنْ كَرِيمِ أَسْمَائِكَ وَ جَمِيلِ تَنَائِكَ وَ خَاصَّةِ دُعَائِكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَىٰ مُحَمَّدٍ وَ
آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَ شَهْرَنَا هَذَا أَعْظَمَ شَهْرٍ رَمَضَانَ مَرَّةً عَلَيْنَا مُنْذُ أَنْزَلْتَنَا إِلَى الدُّنْيَا بَرَكَهً فِي عِصْمَةِ دِينِي وَ خَلَاصِ نَفْسِي
وَ قَضَاءِ حَوَائِجِي وَ تَشْفَعِي فِي مَسَائِلِي وَ تَمَامِ النِّعْمَةِ عَلَيَّ وَ صَرْفِ السُّوءِ عَنِّي وَ لِبَاسِ الْعَاقِبَةِ لِي فِيهِ

O Allah^{azwj}! I ask You^{azwj} with the greatness of what no one from Your^{azwj} creatures asked with, from the Benevolence of Your^{azwj} Name, and the Beauty of Your^{azwj} Praise, and in particular I supplicate to You^{azwj} that You^{azwj} Send Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and You^{azwj} Make this Month of ours to be the greatest Month of Ramazan ever to have passed by us since You^{azwj} Caused us to descend into the world. Bless the innocence (artlessness) of

my Religion, and sincerity of myself, and Fulfil my needs, and Heal me in my problems, and Complete the Bounties upon me, and Eliminate the evil from me, and Clothe the well-being for me therein.

وَ أَنْ تَجْعَلَنِي بِرَحْمَتِكَ مِمَّنْ خَرَّتْ لَهُ لَيْلَةُ الْقَدْرِ وَ جَعَلَتْهَا لَهُ خَيْرًا مِنْ أَلْفِ شَهْرٍ فِي أَعْظَمِ الْأَجْرِ وَ كَرَامِهِ الدُّخْرِ وَ حُسْنِ الشُّكْرِ وَ طَوْلِ الْعُمْرِ وَ دَوَامِ الْيُسْرِ

And, Make me to be, by Your^{azwj} Mercy, to be from the ones for whom the Night of Pre-destination Poured upon, and You^{azwj} Made it to be better than a thousand months with regards to the magnification of the Recompense, and Benevolence of the hoarded treasures, and goodness of the gratefulness, and the prolonged life-span, and ease of the time.

اللَّهُمَّ وَ أَسْأَلُكَ بِرَحْمَتِكَ وَ طَوْلِكَ وَ عَفْوِكَ وَ نِعْمَائِكَ وَ جَلَالِكَ وَ قَدِيمِ إِحْسَانِكَ وَ اِمْتِنَانِكَ أَنْ لَا تَجْعَلَهُ آخِرَ الْعَهْدِ مِنَّا لِشَهْرِ رَمَضَانَ حَتَّى تُبَلِّغَنَا مِنْ قَابِلٍ عَلَى أَحْسَنِ حَالٍ وَ تُعَرِّفَنِي هِلَالَهُ مَعَ النَّاطِرِينَ إِلَيْهِ وَ الْمُعْتَرِفِينَ لَهُ فِي أَعْفَى عَافِيَتِكَ

O Allah^{azwj}! I ask You^{azwj} by Your^{azwj} Mercy, and Your^{azwj} Extensiveness, and Your^{azwj} Excusing, and Your^{azwj} Endowments, and Your^{azwj} Majesty, and Your^{azwj} Favouring from before, and Your^{azwj} Generousness, that You^{azwj} do not Make it as being the last of the promises from us of a Month of Ramazan, until You^{azwj} Deliver to us from the next one upon a good state, and Make us recognise its new moon along with the viewers to it, and the acknowledgers of it in the well-being of health from You^{azwj}.

وَ أَنْعَمَ بِنِعْمَتِكَ وَ أَوْسَعَ رَحْمَتِكَ وَ أَجْزَلَ قَسْمِكَ يَا رَبِّي الَّذِي لَيْسَ لِي رَبٌّ غَيْرُهُ لَا يَكُونُ هَذَا الْوَدَاعَ مِنِّي لَهُ وَدَاعَ فَنَاءٍ وَ لَا آخِرَ الْعَهْدِ مِنِّي لِلْقَاءِ حَتَّى تُرَبِّبَنِي مِنْ قَابِلٍ فِي أَوْسَعِ النِّعَمِ وَ أَفْضَلِ الرَّجَاءِ

And, Favour Your^{azwj} Bounties, and Extend Your^{azwj} Mercy, and the liberalness of Your^{azwj} Apportionment. O my Lord^{azwj}, the One besides Whom there is no lord for me apart from Him^{azwj}! This farewell from me should not happen to be a perishing farewell, nor the last promise from me of the meeting, until You^{azwj} Show me the next one in extensiveness of the Bounties, and best of the hopes.

وَ أَنَا لَكَ عَلَى أَحْسَنِ الْوَفَاءِ إِنَّكَ سَمِيعُ الدُّعَاءِ اللَّهُمَّ اسْمِعْ دُعَائِي وَ ارْحَمْ تَضَرُّعِي وَ نَذْلِي لَكَ وَ اسْتِكَانَتِي وَ تَوَكُّلِي عَلَيْكَ وَ أَنَا لَكَ مُسَلِّمٌ لَا أَرْجُو نَجَاحًا وَ لَا مُعَافَاةً وَ لَا تَشْرِيفًا وَ لَا تَبْلِيغًا إِلَّا بِكَ وَ مِنْكَ

And (Make) me, in You^{azwj} (presence) upon the best of the loyalties. You^{azwj} are the Hearer of the supplications. O Allah^{azwj}! Hear my supplication, and have Mercy upon my supplication, and Humble me to You^{azwj}, and Cause me to rely upon You^{azwj}, and I am a submitter to You^{azwj}, not hoping for success, nor health, nor nobility, nor reaching (to anything) except with You^{azwj} and from You^{azwj}.

فَأْمُنْ عَلَيَّ جَلَّ تَنَاوُكَ وَ تَقَدَّسَتْ أَسْمَاؤُكَ بِتَبْلِيغِي شَهْرَ رَمَضَانَ وَ أَنَا مُعَافَى وَ أَنَا مُكْرُوهُ وَ مَحْدُورٍ وَ مِنْ جَمِيعِ الْبَوَائِقِ الْحَمْدُ لِلَّهِ الَّذِي أَعَانَنَا عَلَى صِيَامِ هَذَا الشَّهْرِ وَ قِيَامِهِ حَتَّى بَلَّغَنِي آخِرَ لَيْلَةٍ مِنْهُ .

Therefore, Favour upon me, Majestic is Your^{azwj} Praise, and Holy are Your^{azwj} Names, by Delivering to me a Month of Ramazan, and I am in well-being from every abhorrence, and cautious from every obstacle. The Praise is for Allah^{azwj}, Who

Supported us upon the Fasts of this Month, and its standing (in Prayer), until the last night from it reached me'.¹⁰²

بَابُ التَّكْبِيرِ لَيْلَةَ الْفِطْرِ وَ يَوْمَهُ

Chapter 71 – The Exclamation of the Greatness (Takbeer) of the night of Al Fitr and its day

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ سَعِيدِ النَّقَّاشِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لِي أَمَا إِنَّ فِي الْفِطْرِ تَكْبِيرًا وَ لَكِنَّهُ مَسْتُورٌ . قَالَ قُلْتُ وَ أَيْنَ هُوَ قَالَ فِي لَيْلَةِ الْفِطْرِ فِي الْمَغْرِبِ وَ الْعِشَاءِ الْآخِرَةِ وَ فِي صَلَاةِ الْفَجْرِ وَ فِي صَلَاةِ الْعِيدِ ثُمَّ يُقَطَّعُ

Ali Bin Muhammad, from Ahmad Bin Abu Abdullah, from his father, from Khalaf Bin Hammad, from Saeed Al Naqqash who said,

'Abu Abdullah^{asws} said to me: 'In Al-Fitr (1st of Shawwal), there is a Takbeer (exclamations of the Greatness of Allah^{azwj}), but it is concealed. I said, 'And where is it?' He^{asws} said: 'The night of Al-Fits during Al-Maghrib and Al-Isha the last, and in Al-Fajr Prayer, and in the Eid Prayer. Then it is cut-off'.

قَالَ قُلْتُ كَيْفَ أَقُولُ قَالَ تَقُولُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لِنُكْمِلُوا الْعِدَّةَ يَعْني الصِّيَامَ وَ لِنُكْبِرُوا اللَّهَ عَلَى مَا هَدَاكُمْ .

He (the narrator) said, 'I said, 'How should I be saying?' He^{asws} said: 'You should be saying, 'Allah^{azwj} is the Greatest (beyond description)! Allah^{azwj} is the Greatest(beyond description)! There is no god except for Allah^{azwj} and Allah^{azwj} is the Greatest! Allah^{azwj} is the Greatest and for Allah^{azwj} is the Praise upon what He^{azwj} Guided us', and these are the Words of Allah^{azwj} Mighty and Majestic [2:185] and (He Desires) that you should complete the number - Meaning the Fasts - and that you should exclaim the Greatness of Allah for His having Guided you'.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ خَلْفِ بْنِ حَمَّادٍ مِثْلَهُ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Khalaf Bin Hammad – similar to it.¹⁰³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) 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)' .¹⁰⁴

¹⁰² Al Kafi – V 4 – The Book of Fasts Ch 70 H 6

¹⁰³ Al Kafi – V 4 – The Book of Fasts Ch 71 H 1

¹⁰⁴ Al Kafi – V 4 – The Book of Fasts Ch 71 H 2

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ النَّاسَ يَقُولُونَ إِنَّ الْمَغْفِرَةَ تَنْزِلُ عَلَى مَنْ صَامَ شَهْرَ رَمَضَانَ لَيْلَةَ الْقَدْرِ فَقَالَ يَا حَسَنُ إِنَّ الْفَارِيجَارَ إِنَّمَا يُعْطَى أُجْرَتَهُ عِنْدَ فَرَاغِهِ ذَلِكَ لَيْلَةَ الْعِيدِ

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

'I said to Abu Abdullah^{asws} that the people are saying that the Forgiveness descends upon the one who Fasts the Month of Ramazan during the Night of Pre-determination. So he^{asws} said: 'O Hassan! The worker, rather, is given his wages upon his being free (from completing his work) on the night of Eid'.

قُلْتُ جُعِلْتُ فِدَاكَ فَمَا يَنْبَغِي لَنَا أَنْ نَعْمَلَ فِيهَا فَقَالَ إِذَا غَرَبَتِ الشَّمْسُ فَاغْتَسِلْ وَ إِذَا صَلَّيْتَ الثَّلَاثَ الْمَغْرِبَ فَارْفَعْ يَدَيْكَ وَ قُلْ يَا ذَا الْمَنِّ يَا ذَا الطُّوْلِ يَا ذَا الْجُودِ يَا مُصْطَفِيًّا مُحَمَّدًا وَ نَاصِرَهُ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ وَ اغْفِرْ لِي كُلَّ ذَنْبٍ أَذْنَبْتُهُ أَحْصَيْتُهُ عَلَى وَ نَسِيْتُهُ وَ هُوَ عِنْدَكَ فِي كِتَابِكَ وَ تَخِرُّ سَاجِدًا وَ تَقُولُ مِائَةَ مَرَّةٍ اْتُوبُ إِلَى اللَّهِ وَ أَنْتَ سَاجِدٌ وَ تَسْأَلُ حَوَائِجَكَ .

I said, 'May I be sacrificed for you^{asws}! So what is befitting for us that we do therein?' So he^{asws} said: 'When the sun sets, so bathe. And, when you have Prayed the three (Cycles of) Al-Magrib, so raise your hands and say, 'O the One with the Favours! O the One with the Extensiveness! O the One with the Benevolence! O the One Who Chose Muhammad^{saww} and Helped him^{saww}! Send Blessings upon Muhammad^{saww} and his^{saww} Progeny^{asws}, and Forgive me for every sin I have sinned which You^{azwj} Counted against me, and I have forgotten it, and it is with You^{azwj} in Your^{azwj} Book', and fall down in prostration, and you should be saying, one hundred times, 'I repent to Allah^{azwj}', while you are in prostration, and you should ask your need'.

وَرَوَى أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) كَانَ يُصَلِّي فِيهَا رَكَعَتَيْنِ يَقْرَأُ فِي الْأُولَى الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ أَلْفَ مَرَّةٍ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ مَرَّةً وَاحِدَةً .

And it is reported that Amir Al-Momineen^{asws} used to Pray two Cycles therein, reciting in the first, Al-Hamd (Chapter 1), and **[112:1] Say: He Allah is One** (Chapter 112), one thousand times; and in the second Cycle, Al-Hamd (Chapter 1), and **[112:1] Say: He Allah is One** (Chapter 112), once'.¹⁰⁵

بَابُ يَوْمِ الْفِطْرِ

Chapter 72 – The day of Al-Fitr (1st Shawwal)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ اطْعَمْ يَوْمَ الْفِطْرِ قَبْلَ أَنْ تَخْرُجَ إِلَى الْمُصَلَّى .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Feed on the day of Al-Fitr before you go out to the Prayer place'.¹⁰⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لِيَطْعَمَ يَوْمَ الْفِطْرِ قَبْلَ أَنْ يُصَلِّيَ وَ لَا يَطْعَمَ يَوْمَ أَضْحَى حَتَّى يَنْصَرِفَ الْإِمَامُ .

¹⁰⁵ Al Kafi – V 4 – The Book of Fasts Ch 71 H 3

¹⁰⁶ Al Kafi – V 4 – The Book of Fasts Ch 72 H 1

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Jarrah Al Madainy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Let him feed on the day of Al-Fitr before he Prays, and he should not feed on the day of Al-Azha until he, the Prayer leader finishes (the Prayer)'.¹⁰⁷

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنِ ابْنِ أَبِي عَمِيرٍ عَنِ إِبْرَاهِيمَ بْنِ عَمْرٍو عَنْ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا كَانَ أَوَّلُ يَوْمٍ مِنْ شَوَّالٍ نَادَى مُنَادٍ أَيُّهَا الْمُؤْمِنُونَ أَغْدُوا إِلَيَّ جَوَائِزِكُمْ ثُمَّ قَالَ يَا جَابِرُ جَوَائِزُ اللَّهِ لَيْسَتْ بِجَوَائِزِ هَؤُلَاءِ الْمُلُوكِ ثُمَّ قَالَ هُوَ يَوْمُ الْجَوَائِزِ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Ibrahim Bin Umar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Prophet^{saww} said: 'Whenever it is the first day of Shawwal, a Caller calls out: 'O you Believers! Go to your awards!' Then he^{asws} said: 'O Jabir! The Awards of Allah^{azwj} are not like the awards of these kings (governments)'. Then he^{asws} said: 'It is a day of the awards'.¹⁰⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا كَانَ صَبِيحَةَ يَوْمِ الْفِطْرِ نَادَى مُنَادٍ أَغْدُوا إِلَيَّ جَوَائِزِكُمْ .

A number of our companions, from Sahl Bin Ziyad, from one of our companions, from Jameel,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever it is the morning of Al-Fitr, a Caller calls out: 'Go to your awards!'.¹⁰⁹

بَابُ مَا يَجِبُ عَلَى النَّاسِ إِذَا صَحَّ عِنْدَهُمُ الرُّؤْيَا يَوْمَ الْفِطْرِ بَعْدَ مَا أَصْبَحُوا صَائِمِينَ

Chapter 73 – What is Obligated upon the people when the sighting (of the crescent) holds true with them on the day of Al-Fitr, after they had woken up Fasting

مُحَمَّدُ بْنُ يَحْيَى عَنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ يُوسُفَ بْنِ عَقِيلٍ عَنِ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا شَهِدَ عِنْدَ الْإِمَامِ شَاهِدَانِ أَنَّهُمَا رَأَيَا الْهَلَالَ مِنْذُ ثَلَاثِينَ يَوْمًا أَمَرَ الْإِمَامُ بِالْإِفْطَارِ وَ صَلَّى فِي ذَلِكَ الْيَوْمِ إِذَا كَانَا شَهِدَا قَبْلَ زَوَالِ الشَّمْسِ فَإِنْ شَهِدَا بَعْدَ زَوَالِ الشَّمْسِ أَمَرَ الْإِمَامُ بِالْإِفْطَارِ ذَلِكَ الْيَوْمِ وَ أَخَّرَ الصَّلَاةَ إِلَى الْعَدِ فَصَلَّى بِهِمْ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Yusuf Bin Aqeel, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When two witnesses testify in the presence of the Imam (Prayer leader) that they had both seen the crescent since thirty days, the Imam (Prayer leader) would instruct with the breaking of the Fast, and he would Pray during that day, if they had both testified before the (start of the) decline of the sun. So, if they had testified after the (start of the) decline of the sun,

¹⁰⁷ Al Kafi – V 4 – The Book of Fasts Ch 72 H 2

¹⁰⁸ Al Kafi – V 4 – The Book of Fasts Ch 72 H 3

¹⁰⁹ Al Kafi – V 4 – The Book of Fasts Ch 72 H 4

the Imam (Prayer leader) would instruct with the breaking of the Fast of that day, and delay the Prayer (of Al-Fitr) up to the morning, so he would Pray with them'.¹¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ رَفَعَهُ قَالَ إِذَا أَصْبَحَ النَّاسُ صِيَامًا وَ لَمْ يَرَوْا الْهَيْلَالَ وَ جَاءَ قَوْمٌ عُدُولٌ يَشْهَدُونَ عَلَى الرَّؤْيَةِ فَلْيُفْطِرُوا وَ لِيُخْرَجُوا مِنَ الْعِدِّ أَوَّلَ النَّهَارِ إِلَى عِيدِهِمْ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, raising it, said,

'When the people wake up in the morning Fasting, and they had not seen the crescent, and there come a group of just people testifying upon the sighting, so let them break the Fast, and let them go out from the next day, at the beginning of the day, to their Eid'.¹¹¹

بَابُ النَّوَادِرِ

Chapter 74 – The Miscellaneous

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الرَّازِيِّ عَنْ أَبِي جَعْفَرٍ الثَّانِي (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ جُعِلَتْ فِدَاكَ مَا تَقُولُ فِي الصَّوْمِ فَإِنَّهُ قَدْ رُوِيَ أَنَّهُمْ لَا يُؤَفَّقُونَ لِصَوْمٍ فَقَالَ أَمَا إِنَّهُ قَدْ أُجِيبَتْ دَعْوَةُ الْمَلِكِ فِيهِمْ قَالَ فَقُلْتُ وَ كَيْفَ ذَلِكَ جُعِلَتْ فِدَاكَ قَالَ إِنَّ النَّاسَ لَمَّا قَتَلُوا الْحُسَيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَمَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى مَلَكًا يُنَادِي أَيُّهَا الْأُمَّةُ الظَّالِمَةُ الْقَاتِلَةُ عِرَّةَ نَبِيِّهَا لَا وَفَّقَكُمُ اللَّهُ لِصَوْمٍ وَ لَا لِفِطْرٍ .

Muhammad Bin yahya, from Muhammad Bin Ahmad, from Al Sayyari, from Muhammad Bin Simail Al Qazy,

(It has been narrated) from Abu Ja'far^{asws} the 2nd, said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! What are you^{asws} saying regarding the Fast, for it is being reported that they (people) would never harmonise for the Fasting?' So he^{asws} said: 'But it is the supplication of the Angel which has been Answered with regards to them'. So I said, 'And how is that? May I be sacrificed for you^{asws}'. He^{asws} said: 'The people, when they killed Al-Husayn^{asws}, Allah^{azwj} Blessed and High Commanded an Angel who called out: 'O you unjust community! The one which killed the family of its Prophet! Allah^{azwj} will neither harmonise you for Fasting nor for (Eid) Al-Fitr'.¹¹²

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ حَنَانَ بْنِ سَدِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ يَا عَبْدَ اللَّهِ مَا مِنْ عِيدٍ لِلْمُسْلِمِينَ أَضْحَى وَ لَا فِطْرٍ إِلَّا وَ هُوَ يُجَدِّدُ لِأَلِ مُحَمَّدٍ فِيهِ حَزْناً قُلْتُ وَ لِمَ ذَلِكَ قَالَ لِأَنَّهُمْ يَرَوْنَ حَفَّهُمْ فِي يَدِ غَيْرِهِمْ .

Ahmad Bin Muhammad, from Ali Bin Al Husayn, from Amro Bin Usman, from Hanan Bin Sadeyr, from Abdullah Bin Dinar,

(It has been narrated) from Abu Ja'far^{asws} having said: 'O Abdullah! There is none from an Eid of the Muslims, be it Al-Azha, or Fitr, except that it renews grief to the Progeny^{asws} of Muhammad^{saww} in it'. I said, 'And why is that so?' He^{asws} said: 'Because they^{asws} are seeing their^{asws} rights in the hands of others'.¹¹³

¹¹⁰ Al Kafi – V 4 – The Book of Fasts Ch 73 H 1

¹¹¹ Al Kafi – V 4 – The Book of Fasts Ch 73 H 2

¹¹² Al Kafi – V 4 – The Book of Fasts Ch 74 H 1

¹¹³ Al Kafi – V 4 – The Book of Fasts Ch 74 H 2

عَلِيُّ بْنُ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ لَطِيفِ النَّفْلِيِّ عَنْ رَزِينَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَمَّا ضُرِبَ الْحُسَيْنُ بْنُ عَلِيٍّ (عَلَيْهِ السَّلَامُ) بِالسَّيْفِ فَسَقَطَ رَأْسُهُ ثُمَّ ابْتَدَرَ لِيُقَطَعَ رَأْسُهُ نَادَى مُنَادٍ مِنْ بَطْنَانِ الْعَرْشِ أَلَا أَيُّهَا الْأُمَّةُ الْمُتَحَيِّرَةُ الضَّالَّةُ بَعْدَ نَبِيِّهَا لَا وَفَقَكُمْ اللَّهُ لِأَضْحَى وَلَا لِفِطْرِ

Ali Bin Muhammad, from the one who mentioned it, from Muhammad Bin Suleymant, from Abdullah Bin Lateef Al Tafleesy, from Razeyn who said,

‘Abu Abdullah^{asws} said: ‘When Al-Husayn Bin Ali^{asws} was struck with the sword, so his^{asws} head fell, so they began to cut off his^{asws} head, a Caller called out from the middle of the Throne: ‘Indeed! O you confused community, the Strayed ones after its Prophet^{saww}! Allah^{azwj} will neither Let you be harmonised for (Eid) Al-Azha nor (Eid) Al-Fitr’.

قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَلَا جَرَمَ وَاللَّهِ مَا وَقَفُوا وَلَا يُوقِفُونَ حَتَّى يَثَارَ ثَائِرُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) .

He (the narrator) said, ‘Then Abu Abdullah^{asws} said: ‘So, there is no doubt, by Allah^{azwj}! They are not harmonised, nor would they be harmonising until He^{azwj} Avenges the revenge of Al-Husayn^{asws}’ .¹¹⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْحَرَّانِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) إِنِّي أَفْطَرْتُ يَوْمَ الْفِطْرِ عَلَى تِينٍ وَ تَمْرَةٍ فَقَالَ لِي جَمَعْتَ بَرَكَهَ وَسُنَّهَ .

Al Husayn Bin Muhamad, from Al Harrany, from Ali Bin Muhammad Al Nowfaly, who said,

‘I said to Abu Al-Hassan^{asws}, ‘I broke the Fast of the day of Al-Fitr upon figs and dates’. So he^{asws} said to me: ‘You gathered together a Blessing and a Sunnah’ .¹¹⁵

سَهْلُ بْنُ زِيَادٍ عَنْ بَعْثُوبَ بْنِ بَزِيدٍ عَنْ بَحْبِيِّ بْنِ الْمُبَارِكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ أَوْ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا أَتَى بِطَيْبٍ يَوْمَ الْفِطْرِ بَدَأَ بِنِسَائِهِ .

Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Is'haq Bin Ammar, or someone else,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww}, whenever they came to him^{saww} with perfume on the day of Al-Fitr, began with his^{saww} wives’ .¹¹⁶

بَابُ الْفِطْرَةِ

Chapter 75 – The Fitra (Obligatory Zakat payable on the 1st Shawwal)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كُلُّ مَنْ ضَمَمْتَ إِلَيَّ عِيَالِكَ مِنْ حُرٍّ أَوْ مَمْلُوكٍ فَعَلَيْكَ أَنْ تُؤَدِّيَ الْفِطْرَةَ عَنْهُ قَالَ وَ إِعْطَاءُ الْفِطْرَةِ قَبْلَ الصَّلَاةِ أَفْضَلُ وَ بَعْدَ الصَّلَاةِ صَدَقَةٌ .

Ali Bin Ibrahim, from Muhammad Bin Isa Bin beyd, from Yunus, from Abdullah Bin Sinan,

¹¹⁴ Al Kafi – V 4 – The Book of Fasts Ch 74 H 3

¹¹⁵ Al Kafi – V 4 – The Book of Fasts Ch 74 H 4

¹¹⁶ Al Kafi – V 4 – The Book of Fasts Ch 74 H 5

(It has been narrated) from Abu Abdullah^{asws} having said: 'Every one you include into your dependents, be it from the free ones or slaves, so upon you is that you pay the Fitra on their behalf'. He^{asws} said: 'And giving the Fitra before the Prayer is superior, and after the Prayer is (counted as) charity'.¹¹⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَجْرَانَ وَ عَلِيِّ بْنِ الْحَكَمِ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْفِطْرَةِ فَقَالَ عَلَى الصَّغِيرِ وَ الْكَبِيرِ وَ الْحُرِّ وَ الْعَبْدِ عَنْ كُلِّ إِنْسَانٍ صَاعٌ مِنْ حِنْطَةٍ أَوْ صَاعٌ مِنْ تَمْرٍ أَوْ صَاعٌ مِنْ زَبِيبٍ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Najran and Ali Bin Al Hakam, from Safwan Al Jammal who said,

'I asked Abu Abdullah^{asws} about Al-Fitra, so he^{asws} said: 'Upon the young, and upon the old, and the free, and the slave, from every human being, a Sa'a (a unit of measurement approximating to 3kg.) of wheat, or a Sa'a of dates, or a Sa'a of raisins'.¹¹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ التَّمْرُ فِي الْفِطْرَةِ أَفْضَلُ مِنْ غَيْرِهِ لِأَنَّهُ أَسْرَعُ مَنْفَعَةً وَ ذَلِكَ أَنَّهُ إِذَا وَقَعَ فِي يَدِ صَاحِبِهِ أَكَلَ مِنْهُ

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The dates regarding the Fitra is superior than something else, because it is quicker in benefitting, and that is because when it falls into the hand of its owner, he eats from it'.

قَالَ وَ قَالَ نَزَلَتْ الزَّكَاةُ وَ لَيْسَ لِلنَّاسِ أَمْوَالٌ وَ إِنَّمَا كَانَتْ الْفِطْرَةُ .

He (the narrator) said, 'And he^{asws} said: 'The (payment of) Zakat was Revealed and there was not wealth for the people, and rather it was the Fitra'.¹¹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْفِطْرَةُ إِنْ أُعْطِيَتْ قَبْلَ أَنْ تَخْرُجَ إِلَى الْعِيدِ فَهِيَ فِطْرَةٌ وَ إِنْ كَانَتْ بَعْدَ مَا تَخْرُجُ إِلَى الْعِيدِ فَهِيَ صَدَقَةٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar, from Ibrahim Bin Maymoun who said,

'Abu Abdullah^{asws} said: 'Al-Fitra is that you give it before you go to the Eid, so it is Fitra; and if it was after your going out to the Eid, so it is charity'.¹²⁰

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ سَعْدِ بْنِ سَعْدٍ الْأَشْعَرِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْفِطْرَةِ كَمْ نَذْفَعُ عَنْ كُلِّ رَأْسٍ مِنَ الْحِنْطَةِ وَ الشَّعِيرِ وَ التَّمْرِ وَ الزَّبِيبِ قَالَ صَاعٌ بِصَاعِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) .

¹¹⁷ Al Kafi – V 4 – The Book of Fasts Ch 75 H 1

¹¹⁸ Al Kafi – V 4 – The Book of Fasts Ch 75 H 2

¹¹⁹ Al Kafi – V 4 – The Book of Fasts Ch 75 H 3

¹²⁰ Al Kafi – V 4 – The Book of Fasts Ch 75 H 4

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Sa'd Al Ashary,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, said, 'I asked him^{asws} about the Fitra, how much should be handed over on behalf of every head, from the wheat, and the barley, and the dates, and the raisins: 'He^{asws} said: 'A Sa'a (approx. 3kg) by the Sa'a of the Prophet^{saww}'.¹²¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ تَعْجِيلِ الْفِطْرَةِ بِيَوْمٍ فَقَالَ لَا بَأْسَ بِهِ قُلْتُ فَمَا تَرَى بِأَنْ نَجْمَعَهَا وَنُجْعَلَ قِيمَتُهَا وَرِيقًا وَنُعْطِيهَا رَجُلًا وَاحِدًا مُسْلِمًا قَالَ لَا بَأْسَ بِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Is'haq Bin Ammar who said,

'I asked Abu Abdullah^{asws} about the hastening the Fitra by one day. So he^{asws} said: 'There is no problem with it'. I said, 'So what is your^{asws} view if we were to gather it and we make its price into silver and we give it to one Muslim man?' He^{asws} said: 'There is no problem'.¹²²

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا بَأْسَ بِأَنْ يُعْطِيَ الرَّجُلُ عَنْ عِيَالِهِ وَهُمُ غَائِبٌ عَنْهُ وَ يَأْمُرُهُمْ فَيُعْطُونَ عَنْهُ وَ هُوَ غَائِبٌ عَنْهُمْ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Jameel Bin Darra,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no problem with the man giving on behalf of his dependents and they are absent from him, and his instructing them, so they are giving on his behalf and he is absent from them'.¹²³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ بِلَالٍ قَالَ كَتَبْتُ إِلَى الرَّجُلِ (عَلَيْهِ السَّلَامُ) أَسْأَلُهُ عَنِ الْفِطْرَةِ وَ كَمْ تُدْفَعُ قَالَ فَكَتَبَ سِتَّةَ أَرْطَالٍ مِنْ تَمْرٍ بِالْمَدَنِيِّ وَ ذَلِكَ تِسْعَةَ أَرْطَالٍ بِالْبَغْدَادِيِّ .

A number of our companions, from Muhammad Bin Isa, from Ali Bin Bilal who said,

'I wrote to the Iman^{asws} asking him^{asws} about the Fitra and how much should be handed over. So he^{asws} wrote: 'Six Ratsls (unit of measurement) of dates by the Medinite (counting), and that is nine Ratsls by the Baghdady (counting)'.¹²⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْهَمْدَانِيِّ وَ كَانَ مَعَنَا حَاجًّا قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَلَى يَدَيَّ أَبِي جُعِلْتُ فِدَاكَ إِنَّ أَصْحَابَنَا اخْتَلَفُوا فِي الصَّاعِ بَعْضُهُمْ يَقُولُ الْفِطْرَةُ بِصَاعِ الْمَدَنِيِّ وَ بَعْضُهُمْ يَقُولُ بِصَاعِ الْعِرَاقِيِّ فَكَتَبْتُ إِلَيْهِ الصَّاعَ سِتَّةَ أَرْطَالٍ بِالْمَدَنِيِّ وَ تِسْعَةَ أَرْطَالٍ بِالْعِرَاقِيِّ

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ja'far Bin Ibrahim Bin Muhammad Al Hamdany, and he was a Pilgrim along with us, said, 'I wrote to Abu Al Hassan^{asws} upon the hand of my father,

¹²¹ Al Kafi – V 4 – The Book of Fasts Ch 75 H 5

¹²² Al Kafi – V 4 – The Book of Fasts Ch 75 H 6

¹²³ Al Kafi – V 4 – The Book of Fasts Ch 75 H 7

¹²⁴ Al Kafi – V 4 – The Book of Fasts Ch 75 H 8

'May I be sacrificed for you^{asws}! Our companions are differing regarding the Sa'a (a unit of measurement approximating to 3kg.). Some of them are saying the Fitra is to be by the Medinite Sa'a, and some of them are saying it is by the Iraqi Sa'a'. So he^{asws} wrote to me: 'The Sa'a is six Ratis by the Medinite (counting), and nine Ratis by the Iraqi (counting)'.

قَالَ وَ أَخْبَرَنِي أَنَّهُ يَكُونُ بِالْوَزْنِ أَلْفًا وَ مِائَةً وَ سَبْعِينَ وَرَنَةً .

He (the narrator) said, 'And I am informed that it happens to be, by the weight, one thousand one hundred and seventy weights (a unit of measurement)'.¹²⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ بْنِ النَّعْمَانِ وَ سَيْفِ بْنِ عَمِيرَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الرَّجُلُ لَا يَكُونُ عِنْدَهُ شَيْءٌ مِنَ الْفِطْرَةِ إِلَّا مَا يُؤَدِّي عَنْ نَفْسِهِ وَحَدَّهَا يُعْطِيهِ غَرِيبًا أَوْ يَأْكُلُ هُوَ وَ عِيَالُهُ قَالَ يُعْطِي بَعْضَ عِيَالِهِ ثُمَّ يُعْطِي الْآخَرَ عَنْ نَفْسِهِ بِرَدِّدُونَهَا فَيَكُونُ عَنْهُمْ جَمِيعًا فِطْرَةً وَاحِدَةً .

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Halam, from Dawood Bin Al Nu'man, and Sayf Bin Ameyra, from Is'haq Bin Ammar who said,

'I said to Abu Abdullah^{asws}, 'The man does not happen to have anything from the Fitra with him except what he can pay for himself alone. Should he give it to a stranger should him and his dependents eat it?' He^{asws} said: 'He should give it to one of his dependents. Then the other one should give it from himself in turn. Thus it would happen to be on all their behalf together, one Fitra'.¹²⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ قَالَ قُلْتُ الْفَقِيرُ الَّذِي يُتَصَدَّقُ عَلَيْهِ هَلْ عَلَيْهِ صَدَقَةُ الْفِطْرَةِ فَقَالَ نَعَمْ يُعْطِي مِمَّا يُتَصَدَّقُ بِهِ عَلَيْهِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Umar Bin Azina, from Zurara who said,

'I said, 'The Fitra which is given upon him as charity, would it be upon him that he give the charity of Al-Fitra (from himself)?' He^{asws} said: 'He should give from what has been given as charity upon him'.¹²⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ مَوْلُودٍ وُلِدَ لَيْلَةَ الْفِطْرِ عَلَيْهِ فِطْرَةٌ قَالَ لَا قَدْ حَرَجَ الشَّهْرُ قَالَ وَ سَأَلْتُهُ عَنْ يَهُودِيٍّ أَسْلَمَ لَيْلَةَ الْفِطْرِ عَلَيْهِ فِطْرَةٌ قَالَ لَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar who said,

'I asked Abu Abdullah^{asws} about a new-born who was born on the night of Al-Fitr. Is there Fitra upon him?' He^{asws} said: 'No. The Month has exited'. He (the narrator) said, 'And I asked him^{asws} about the Jew who becomes a Muslim on the night of Al-Fitr. Is there Fitra upon him?' He^{asws} said: 'No'.¹²⁸

مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ الْفَضِيلِ الْبَصْرِيِّ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ كَتَبْتُ إِلَيْهِ الْوَصِيَّ يُرَكِّي عَنْ الْيَتَامَى زَكَاةَ الْفِطْرَةِ إِذَا كَانَ لَهُمْ مَالٌ فَكَتَبَ لَا زَكَاةَ عَلَى يَتِيمٍ

¹²⁵ Al Kafi – V 4 – The Book of Fasts Ch 75 H 9

¹²⁶ Al Kafi – V 4 – The Book of Fasts Ch 75 H 10

¹²⁷ Al Kafi – V 4 – The Book of Fasts Ch 75 H 11

¹²⁸ Al Kafi – V 4 – The Book of Fasts Ch 75 H 12

Muhammad Bin Al Husayn, from Muhammad Bin Al Qasim Bin Al Fuzayl Al Basry,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I wrote to him^{asws}, 'The executor of a will, can he purify from the orphans by the Zakat of Al-Fitra, when there was some wealth for them?' So he^{asws} wrote: 'There is no zakat upon the orphans'.

وَعَنْ مَمْلُوكٍ يَمُوتُ مَوْلَاهُ وَهُوَ عَنْهُ غَائِبٌ فِي بَلَدٍ آخَرَ وَفِي يَدِهِ مَالٌ لِمَوْلَاهُ وَيَحْضُرُ الْفِطْرُ أَيْزُكِّي عَنْ نَفْسِهِ مِنْ مَالِ مَوْلَاهُ وَقَدْ صَارَ لِلْيَتَامَى قَالَ نَعَمْ .

And about the slave whose master dies and is absent from him in another city, and in his hand is some wealth of his master, and the (payment of the) Fitra presents itself, can he purify from himself, from the wealth of his master, and it has already gone to the orphans?' He^{asws} said: 'Yes'.¹²⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ هَلْ عَلَى أَهْلِ الْبَوَادِي الْفِطْرَةُ قَالَ فَقَالَ الْفِطْرَةُ عَلَى كُلِّ مَنْ أَقْتَنَاتُ فُوتًا فَعَلَيْهِ أَنْ يُؤَدِّيَ مِنْ ذَلِكَ الْفُوتِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! Is there Fitra upon the people of the valleys?' So he^{asws} said: 'The Fitra is upon everyone who consumes food. So upon him is that he pays from that subsistence'.¹³⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سُئِلَ عَنْ رَجُلٍ فِي الْبَادِيَةِ لَا يُمَكِّنُهُ الْفِطْرَةُ قَالَ يَتَصَدَّقُ بِأَرْبَعَةِ أَرْطَالٍ مِنْ لَبَنٍ .

Ali Bin Ibrahim, from his father,

(It has been narrated) raising it from Abu Abdullah^{asws}, said, 'He^{asws} was asked about a man in the desert, who was unable to give the Fitra'. He^{asws} said: 'He should give in charity with four Ratls (a unit of measurement) of milk'.¹³¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَكُونُ عِنْدَهُ الصَّنِيفُ مِنْ إِخْوَانِهِ فَيَحْضُرُ يَوْمَ الْفِطْرِ يُؤَدِّي عَنْهُ الْفِطْرَةَ قَالَ نَعَمْ الْفِطْرَةُ وَاجِبَةٌ عَلَى كُلِّ مَنْ يَعُولُ مِنْ دَكَرٍ أَوْ أَنْثَى صَغِيرٍ أَوْ كَبِيرٍ حُرًّا أَوْ مَمْلُوكٍ .

A number of our companions, from Saheyf Bin Ziyad, from Al Hassan Bin Mahboub, from Umar Bin Yazeed who said,

'I asked Abu Abdullah^{asws} about the man who happens to have the guest from his brethren with him. So the day of the Fitra presents itself. Does he have to pay the Fitra on his behalf?' He^{asws} said: 'Yes. The Fitra is Obligatory upon everyone who has dependents, from the male, or female, or young, or old, be they free or slaves'.¹³²

¹²⁹ Al Kafi – V 4 – The Book of Fasts Ch 75 H 13

¹³⁰ Al Kafi – V 4 – The Book of Fasts Ch 75 H 14

¹³¹ Al Kafi – V 4 – The Book of Fasts Ch 75 H 15

¹³² Al Kafi – V 4 – The Book of Fasts Ch 75 H 16

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (ع) عَلَيْهِ السَّلَامُ (قَالَ لَا بَأْسَ أَنْ يُعْطِيَ الرَّجُلُ الرَّجُلَ عَنْ رَأْسَيْنِ وَ ثَلَاثَةٍ وَ أَرْبَعَةٍ يَعْنِي الْفِطْرَةَ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from one of our companions, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no problem if a man gives to another man on behalf of two heads, and three, and four, meaning the Fitra'.¹³³

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ عَنِ مَالِكِ الْجُهَنِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (ع) عَلَيْهِ السَّلَامُ (عَنْ زَكَاةِ الْفِطْرَةِ قَالَ تُعْطِيهَا الْمُسْلِمِينَ فَإِنْ لَمْ تَجِدْ مُسْلِمًا فَمُسْتَضْعَفًا وَ أَعْطِ ذَا قَرَابَتِكَ مِنْهَا إِنْ شِئْتَ .

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al Qasim Bin Bureyd, from Malik Al Juhny who said,

'I asked Abu Ja'far^{asws} about the Zakat of the Fitra. He^{asws} said: 'You should give it to the Muslims. So if you do not find a Muslim, so a weak one, and you can give to your relative from it if you so desire to'.¹³⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي إِبْرَاهِيمَ (ع) عَلَيْهِ السَّلَامُ (قَالَ سَأَلْتُهُ عَنْ صَدَقَةِ الْفِطْرَةِ أَعْطِيهَا غَيْرَ أَهْلِ وَ لَايْتِي مِنْ فُقَرَاءِ جِيرَانِي قَالَ نَعَمْ الْجِيرَانُ أَحَقُّ بِهَا لِمَكَانِ الشُّهْرَةِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Is'haq Bin Ammar,

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws}), said, 'I asked him^{asws} about charity of the Fitra, 'Can I give it to other than the people of Wilayah (Shiah), from the poor ones of my neighbours?' He^{asws} said: 'Yes. The neighbour is more rightful with it, due to the place (status) well known'.¹³⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (ع) عَلَيْهِ السَّلَامُ (قَالَ يُؤَدِّي الرَّجُلُ زَكَاةَ الْفِطْرَةِ عَنْ مَكَاتِبِهِ وَ رَقِيقِ امْرَأَتِهِ وَ عَبْدِهِ النَّصْرَانِيِّ وَ الْمَجُوسِيِّ وَ مَا أَعْلَقَ عَلَيْهِ بَابَهُ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, raising it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The man would pay the Zakat of the Fitra on behalf of his contracted slaves, and a slave of his wife, and his Christian and Magian slave, and whoever he closes his door upon (other members of his family)'.¹³⁶

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ مُعْتَبِرٍ عَنْ أَبِي عَبْدِ اللَّهِ (ع) عَلَيْهِ السَّلَامُ (قَالَ قَالَ إِذْ هَبْتُ فَأَعْطَى عَنْ عِيَالِنَا الْفِطْرَةَ وَ أَعْطَى عَنِ الرَّقِيقِ وَ أَجْمَعُهُمْ وَ لَا تَدْعُ مِنْهُمْ أَحَدًا فَإِنَّكَ إِنْ تَرَكْتَهُ مِنْهُمْ إِنْسَانًا تَخَوَّفْتَ عَلَيْهِ الْفُوتَ قُلْتَ وَ مَا الْفُوتُ قَالَ الْمَوْتُ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Is'haq Bin Ammar, from Mo'tab,

¹³³ Al Kafi – V 4 – The Book of Fasts Ch 75 H 17

¹³⁴ Al Kafi – V 4 – The Book of Fasts Ch 75 H 18

¹³⁵ Al Kafi – V 4 – The Book of Fasts Ch 75 H 19

¹³⁶ Al Kafi – V 4 – The Book of Fasts Ch 75 H 20

(It has been narrated) from Abu Abdullah^{asws} having said: 'Go, and give the Fitra on behalf of our^{asws} dependents, and give on behalf of the slave, and all of them together, and do not leave anyone of them, for if you were to leave a person from them, I^{asws} would be fearing *Al-Fowt* upon him'. I said, 'And what is *Al-Fowt*?' He^{asws} said: 'The death'.¹³⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ بُنَانَ بْنِ مُحَمَّدٍ عَنْ أَخِيهِ عَبْدِ الرَّجْمَنِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ قَالَ بَعَثْتُ إِلَى أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) بِدِرَاهِمٍ لِي وَ لِغَيْرِي وَ كَتَبْتُ إِلَيْهِ أَخْبِرُهُ أَنَّهَا مِنْ فِطْرَةِ الْعِيَالِ فَكَتَبَ بِخَطِّهِ قَبِضْتُ وَ قَبِلْتُ .

Muhammad Bin Yahya, from Bunan Bin Muhammad, from his father Abdul Rahman Bin Muhammad, from Muhammad Bin Ismail who said,

'I sent some Dirhams of mine and others to Abu Al-Hassan^{asws}, and I wrote to him^{asws} informing him^{asws} that it is from Fitra of the dependents. So he^{asws} wrote by his^{asws} own handwriting: 'I^{asws} have taken possession of it, and accepted'.¹³⁸

أَبُو الْعَبَّاسِ الْكُوفِيُّ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِي عَلِيٍّ بْنِ رَاشِدٍ قَالَ سَأَلْتُهُ عَنِ الْفِطْرَةِ لِمَنْ هِيَ قَالَ لِلْإِمَامِ قَالَ قُلْتُ لَهُ فَأَخْبِرُ أَصْحَابِي قَالَ نَعَمْ مَنْ أَرَدْتَ أَنْ تُطَهَّرَهُ مِنْهُمْ وَ قَالَ لَا بَأْسَ بِأَنْ تُعْطِيَ وَ تَحْمِلَ تَمَنَ ذَلِكَ وَرِقًا .

Abu Al Abbas Al Kufy, from Muhammad Bin Isa, from Abu Ali Bin Rashid who said,

'I asked him^{asws} about the Fitra, for whom is it?' He^{asws} said: 'For the Imam^{asws}'. I said to him^{asws}, 'So can I inform my companions?' He^{asws} said: 'Yes, the ones whom you intend to purify from them'. And he^{asws} said: 'There is no problem if you were to give, and convert the price of that as silver (cash)'.¹³⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ أَيُّوبَ بْنِ نُوحٍ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ الثَّلَاثِ (عَلَيْهِ السَّلَام) أَنْ قَوْمًا سَأَلُونِي عَنِ الْفِطْرَةِ وَ يَسْأَلُونِي أَنْ يَحْمِلُوا قِيمَتَهَا إِلَيْكَ وَ قَدْ بَعَثَ إِلَيْكَ هَذَا الرَّجُلَ عَامَ أَوَّلٍ وَ سَأَلَنِي أَنْ أَسْأَلَكَ فَتَسْبِيتُ ذَلِكَ وَ قَدْ بَعَثْتُ إِلَيْكَ الْعَامَ عَنْ كُلِّ رَأْسٍ مِنْ عِيَالِي بِدِرْهِمٍ عَلَى قِيَمَةِ تِسْعَةِ أَرْطَالٍ بِدِرْهِمٍ فَرَأَيْتُكَ جَعَلَنِي اللَّهُ فِدَاكَ فِي ذَلِكَ

Muhammad Bin Yahya, from Muhammad Bin Abdullah, from Abdullah Bin Ja'far, from Ayoub Bin Nuh who said,

'I wrote to Abu Al-Hassan^{asws} the 3rd that a group of people asked me about the Fitra, and are asking me that carry over its price to you^{asws}; and I had sent a man to you^{asws} last year, and he had asked me to ask you^{asws}, but I forgot that, and I have sent to you, on behalf of each head from my dependents, by dirhams upon the price of nine Ratls (a unit of measurement), by Dirhams. So, can I have your^{asws} view with regards to that? May Allah^{azwj} Make me to be sacrificed for you^{asws}'.

فَكَتَبَ (عَلَيْهِ السَّلَام) الْفِطْرَةَ قَدْ كَثُرَ السُّؤَالُ عَنْهَا وَ أَنَا أَكْرَهُ كُلَّ مَا أَدَّى إِلَى الشُّهْرَةِ فَاقْطَعُوا ذِكْرَ ذَلِكَ وَ اقْبِضْ مِمَّنْ دَفَعَ لَهَا وَ أَمْسِكْ عَمَّنْ لَمْ يُدْفَعْ .

So he^{asws} wrote: 'The Fitra, the questions have become numerous about it, and I^{asws} dislike everything that invites to the publicity. Therefore, cut off the mention of that,

¹³⁷ Al Kafi – V 4 – The Book of Fasts Ch 75 H 21

¹³⁸ Al Kafi – V 4 – The Book of Fasts Ch 75 H 22

¹³⁹ Al Kafi – V 4 – The Book of Fasts Ch 75 H 23

and take possession from the ones who hand it over and withhold from the ones who do not hand over'.¹⁴⁰

بَابُ الإِعْتِكَافِ

Chapter 76 – The *Itikaaf* (Seclusion in the Masjid)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا كَانَ الْعَشْرُ الْأَوَّلُ اعْتَكَفَ فِي الْمَسْجِدِ وَضُرِبَتْ لَهُ قُبَّةٌ مِنْ شَعْرٍ وَ شَمْرَ الْمُنْزَرِ وَ طَوَى فِرَاشَهُ وَ قَالَ بَعْضُهُمْ وَ اعْتَزَلَ النِّسَاءَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَمَا اعْتَزَلَ النِّسَاءَ فَلَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww}, whenever it was the last ten (days of the Month of Ramazan), secluded in the Masjid, and a dome made of animal hair was set up for him^{saww}, and he^{saww} tightened his^{saww} apron, and folded up his^{saww} bed'. And one of them said, 'And he^{saww} isolated from the women'. So Abu Abdullah^{asws} said: 'As for isolating from the women, so no (he^{saww} did not do so)'.¹⁴¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَتْ بَدْرٌ فِي شَهْرِ رَمَضَانَ فَلَمْ يَعْتَكِفِ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَلَمَّا أَنْ كَانَ مِنْ قَابِلِ اعْتَكَفَ عَشْرِينَ عَشْرًا لِعَامِهِ وَ عَشْرًا قَضَاءً لِمَا فَاتَهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: '(The battle of) Badr was during a Month of Ramazan. So, Rasool-Allah^{saww} did not seclude himself^{saww}. So when it was the next year, he^{saww} secluded himself^{saww} for twenty nights – ten for his^{saww} current year, and ten for making up to what was lost for him^{saww}'.¹⁴²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ دَاوُدَ بْنِ الْحَصِينِ عَنْ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ اعْتَكَفَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي شَهْرِ رَمَضَانَ فِي الْعَشْرِ الْأَوَّلِ ثُمَّ اعْتَكَفَ فِي الثَّانِيَةِ فِي الْعَشْرِ الْوَسْطَى ثُمَّ اعْتَكَفَ فِي الثَّلَاثَةِ فِي الْعَشْرِ الْأَوَّلِ ثُمَّ لَمْ يَزَلْ يَعْتَكِفُ فِي الْعَشْرِ الْأَوَّلِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Dawood Bin Al Husayn, from Abu Al Abbas,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} secluded himself^{saww} in a Month of Ramazan during the first ten. Then he^{saww} secluded in the second year, during the middle ten, then secluded in the third year during the last ten. Then he^{saww} did not cease to seclude during the last ten (every year)'.¹⁴³

¹⁴⁰ Al Kafi – V 4 – The Book of Fasts Ch 75 H 24

¹⁴¹ Al Kafi – V 4 – The Book of Fasts Ch 76 H 1

¹⁴² Al Kafi – V 4 – The Book of Fasts Ch 76 H 2

¹⁴³ Al Kafi – V 4 – The Book of Fasts Ch 76 H 3

بَابُ أَنَّهُ لَا يُكُونُ الْإِعْتِكَافُ إِلَّا بِصَوْمٍ**Chapter 77 – The *Itikaaf* (seclusion in the Masjid) does not take place except with Fasting**

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا اعْتِكَافُ إِلَّا بِصَوْمٍ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Dawood Bin Al Husayn, from Abu Al Abbas,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘There is no *Itikaaf* except with Fasting’.¹⁴⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَا اعْتِكَافُ إِلَّا بِصَوْمٍ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

‘Abu Abdullah^{asws} said: ‘There is no *Itikaaf* except with Fasting’.¹⁴⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا اعْتِكَافُ إِلَّا بِصَوْمٍ فِي الْمَسْجِدِ الْجَامِعِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘There is no *Itikaaf* except with Fasting in the general Masjid’.¹⁴⁶

بَابُ الْمَسَاجِدِ الَّتِي يَصْنَحُ الْإِعْتِكَافُ فِيهَا**Chapter 78 – The Masjids which are correct for the *Itikaaf* to be therein**

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) مَا نَقُولُ فِي الْإِعْتِكَافِ بِنِعْدَادٍ فِي بَعْضِ مَسَاجِدِهَا فَقَالَ لَا اعْتِكَافُ إِلَّا فِي مَسْجِدِ جَمَاعَةٍ قَدْ صَلَّى فِيهِ إِمَامٌ عَدَلٌ بِصَلَاةِ جَمَاعَةٍ وَ لَا بَأْسَ أَنْ يُعْتِكَفَ فِي مَسْجِدِ الْكُوفَةِ وَ الْبَصْرَةِ وَ مَسْجِدِ الْمَدِينَةِ وَ مَسْجِدِ مَكَّةَ .

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Umar Bin Yazeed who said,

‘I said to Abu Abdullah^{asws}, ‘What are you^{asws} saying regarding the *Itikaaf* at Baghdad in some of its Masjids?’ So he^{asws} said: ‘There is no *Itikaaf* except in a general Masjid in which a just Imam^{asws} has Prayed the congregational Prayer, and there is no

¹⁴⁴ Al Kafi – V 4 – The Book of Fasts Ch 77 H 1

¹⁴⁵ Al Kafi – V 4 – The Book of Fasts Ch 77 H 2

¹⁴⁶ Al Kafi – V 4 – The Book of Fasts Ch 77 H 3

problem if one was to do *Itikaaf* in Masjid of Al-Kufa, and Al-Basra, and Masjid of Al-Medina, and Masjid of Makkah'.¹⁴⁷

سَهْلُ بْنُ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا اِعْتِكَافَ إِلَّا فِي الْعَشْرِينَ مِنْ شَهْرِ رَمَضَانَ وَ قَالَ إِنَّ عَلِيًّا صَلَّى صَلَوَاتُ اللَّهِ عَلَيْهِ كَانَ يَقُولُ لَا أَرَى الْاِعْتِكَافَ إِلَّا فِي الْمَسْجِدِ الْحَرَامِ أَوْ مَسْجِدِ الرَّسُولِ أَوْ مَسْجِدِ جَامِعٍ وَلَا يَنْبَغِي لِلْمُعْتَكِفِ أَنْ يَخْرُجَ مِنَ الْمَسْجِدِ إِلَّا لِحَاجَةٍ لَا بُدَّ مِنْهَا ثُمَّ لَا يَجْلِسُ حَتَّى يَرْجِعَ وَ الْمَرْأَةُ مِثْلُ ذَلِكَ .

Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Dawood Bin Sirham,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no *Itikaaf* except during the twentieth of a Month of Ramazan'. And he^{asws} said: 'Ali^{asws} was saying: 'I^{asws} do not view the *Itikaaf* (as correct) except in the Sacred Masjid, or Masjid of the Rasool^{saww}, or a general Masjid. And, it is not befitting for the performer of *Itikaaf* that he goes out from the Masjid except for a need which is a must from it. Then he should not sit until he returns. And (for) the woman, is similar to that'.¹⁴⁸

عَلِيُّ بْنُ اِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سُنِّلَ عَنِ الْاِعْتِكَافِ قَالَ لَا يَصْلُحُ الْاِعْتِكَافُ إِلَّا فِي الْمَسْجِدِ الْحَرَامِ أَوْ مَسْجِدِ الرَّسُولِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَوْ مَسْجِدِ الْكُوفَةِ أَوْ مَسْجِدِ جَمَاعَةٍ وَ تَصُومُ مَا دُمْتَ مُعْتَكِفًا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws}, said, 'He^{asws} was asked about the *Itikaaf*. He^{asws} said: 'The *Itikaaf* is not correct except in the Sacred Masjid, or Masjid of the Rasool^{saww}, or Masjid of Al-Kufa, or a general Masjid, and you should be Fasting for as long as you are in *Itikaaf*'.¹⁴⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ الْمُعْتَكِفُ بِمَكَّةَ يُصَلِّي فِي أَيِّ بُيُوتِهَا شَاءَ سِوَاءَ عَلَيْهِ فِي الْمَسْجِدِ صَلَّى أَوْ فِي بُيُوتِهَا .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalal Bin Ayoub, from Abdullah Bin Sinan who said,

'The one performing *Itikaaf* in Makkah can Pray in whichever of its house he so desires to. It is the same to him whether he Prays in the Masjid or he Prays in its houses'.¹⁵⁰

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْمُعْتَكِفُ بِمَكَّةَ يُصَلِّي فِي أَيِّ بُيُوتِهَا شَاءَ وَ الْمُعْتَكِفُ فِي غَيْرِهِ لَا يُصَلِّي إِلَّا فِي الْمَسْجِدِ الَّذِي سَمَّاهُ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one performing *Itikaaf* in Makkah can Pray in whichever of its house he so desires to, and the one

¹⁴⁷ Al Kafi – V 4 – The Book of Fasts Ch 78 H 1

¹⁴⁸ Al Kafi – V 4 – The Book of Fasts Ch 78 H 2

¹⁴⁹ Al Kafi – V 4 – The Book of Fasts Ch 78 H 3

¹⁵⁰ Al Kafi – V 4 – The Book of Fasts Ch 78 H 4

performing *Itikaaf* somewhere else cannot Pray except in the Masjid which he has specified'.¹⁵¹

بَابُ أَقَلِّ مَا يَكُونُ الْإِعْتِكَافُ

Chapter 79 – The least of what can be for the *Itikaaf* (Seclusion in the Masjid)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي وَهَّابٍ الْخَنَّاطِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ امْرَأَةٍ كَانَتْ زَوْجَهَا غَائِبًا فَقَدِمَ وَهِيَ مُعْتَكِفَةٌ بِإِذْنِ زَوْجِهَا فَخَرَجَتْ حِينَ بَلَغَهَا فُدُومُهُ مِنَ الْمَسْجِدِ إِلَى بَيْتِهَا فَتَهَيَّأَتْ لِرُجُوعِهَا حَتَّى وَاقَعَهَا فَقَالَ إِنْ كَانَتْ خَرَجَتْ مِنَ الْمَسْجِدِ قَبْلَ أَنْ تَنْقُضِي ثَلَاثَةَ أَيَّامٍ وَ لَمْ تُكُنِ اشْتَرَطَتْ فِي اعْتِكَافِهَا فَإِنَّ عَلَيْهَا مَا عَلَى الْمَطَاهِرِ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Wallad Al Hannat who said,

'I asked Abu Abdullah^{asws} about a woman whose husband was absent. So he came back and she was in *Itikaaf* by the permission of her husband. So she went out from the Masjid back to her house, when news reached her of his return. So she adorned herself for her husband until he fell upon her. So he^{asws} said: 'If she has gone out from the Masjid before she had spent three days, and she had not stipulated (specified) in her *Itikaaf*, so upon her would be (a penalty) what is upon the one who does *Zihaar*'.¹⁵²

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا يَكُونُ الْإِعْتِكَافُ أَقَلَّ مِنْ ثَلَاثَةِ أَيَّامٍ وَمَنْ اعْتَكَفَ صَامًا وَ يَنْبَغِي لِلْمُعْتَكِفِ إِذَا اعْتَكَفَ أَنْ يَشْتَرِطَ كَمَا يَشْتَرِطُ الَّذِي يُحْرَمُ .

Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The *Itikaaf* does not take place in less than three days, and the one who performs *Itikaaf* should Fast; and it is befitting for the one performing *Itikaaf* that when he does perform *Itikaaf*, he should stipulate just as the one who wears an *Ihraam* stipulates' (if its for Umra or Hajj).¹⁵³

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا اعْتَكَفَ يَوْمًا وَ لَمْ يَكُنِ اشْتَرَطَ فَلَهُ أَنْ يَخْرُجَ وَ يَفْسَخَ الْإِعْتِكَافَ وَ إِنْ أَقَامَ يَوْمَيْنِ وَ لَمْ يَكُنِ اشْتَرَطَ فَلَيْسَ لَهُ أَنْ يَفْسَخَ اعْتِكَافَهُ حَتَّى يَمُضِيَ ثَلَاثَةَ أَيَّامٍ .

Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When one performs *Itikaaf* for a day and there does not happen to be a stipulation, so it is for him that he goes out and terminate the *Itikaaf*. And, if he were to stay for two days and there does not happen to be a stipulation, so it is not for him that he terminates his *Itikaaf* until three days are past'.¹⁵⁴

¹⁵¹ Al Kafi – V 4 – The Book of Fasts Ch 78 H 5

¹⁵² Al Kafi – V 4 – The Book of Fasts Ch 79 H 2

¹⁵³ Al Kafi – V 4 – The Book of Fasts Ch 79 H 1

¹⁵⁴ Al Kafi – V 4 – The Book of Fasts Ch 79 H 3

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ الْمُعْتَكِفُ لَا يَشْتَمُ الطَّيِّبَ وَ لَا يَتَلَذَّذُ بِالرَّيْحَانِ وَ لَا يُمَارِي وَ لَا يَشْتَرِي وَ لَا يَبِيعُ

Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ayoub, from Abu Ubeyda,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one performing *Itikaaf* cannot smell the perfume, and cannot derive pleasure with the aromas, nor wrangle (arguments), nor buy, nor sell'.

قَالَ وَ مَنْ اعْتَكَفَ ثَلَاثَةَ أَيَّامٍ فَهُوَ يَوْمَ الرَّابِعِ بِالْخِيَارِ إِنْ شَاءَ زَادَ ثَلَاثَةَ أَيَّامٍ أُخَرَ وَ إِنْ شَاءَ خَرَجَ مِنَ الْمَسْجِدِ فَإِنْ أَقَامَ يَوْمَيْنِ بَعْدَ الثَّلَاثَةِ فَلَا يَخْرُجُ مِنَ الْمَسْجِدِ حَتَّى يَنْتَهِيَ ثَلَاثَةَ أَيَّامٍ أُخَرَ .

He^{asws} said: 'And the one who performs *Itikaaf* for three days, so he would be with the choice on the fourth day. If he so desires to, he can increase three more days, but if he so desires to he can go out from the Masjid. So if he stays for two days after the (first) three, so he cannot go out from the Masjid until he completes the other three'.¹⁵⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ دَاوُدَ بْنِ سِرْحَانَ قَالَ بَدَأَنِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مِنْ غَيْرِ أَنْ أَسْأَلَهُ فَقَالَ إِلَّا عَتَكِفُ ثَلَاثَةَ أَيَّامٍ يَعْنِي السُّنَّةَ إِنْ شَاءَ اللَّهُ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from dawood Bin Sirhan who said,

'Abu Abdullah^{asws} initiated me from without he asking him^{asws}, so he^{asws} said: 'The *Itikaaf* is for three days, meaning the Sunnah, Allah^{azwj} Willing'.¹⁵⁶

بَابُ الْمُعْتَكِفِ لَا يَخْرُجُ مِنَ الْمَسْجِدِ إِلَّا لِحَاجَةٍ

Chapter 80 – The one performing *Itikaaf* cannot go out from the Masjid except for a need

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَيْسَ عَلَى الْمُعْتَكِفِ أَنْ يَخْرُجَ مِنَ الْمَسْجِدِ إِلَّا إِلَى الْجُمُعَةِ أَوْ جَنَازَةٍ أَوْ غَائِطٍ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalal Bin Ayoub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is not upon the one performing *Itikaaf* that he goes out from the Masjid except to the Friday (Prayer), or a funeral, or defecation'.¹⁵⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ دَاوُدَ بْنِ سِرْحَانَ قَالَ كُنْتُ بِالْمَدِينَةِ فِي شَهْرِ رَمَضَانَ فَقُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنْ أُرِيدُ أَنْ أَعْتَكِفَ فَمَاذَا أَقُولُ وَ مَاذَا أَفْرِضُ عَلَى نَفْسِي فَقَالَ لَا تَخْرُجُ مِنَ الْمَسْجِدِ إِلَّا لِحَاجَةٍ لَا بُدَّ مِنْهَا وَ لَا تَقْعُدُ تَحْتَ ظِلَالٍ حَتَّى تَعُودَ إِلَى مَجْلِسِكَ .

¹⁵⁵ Al Kafi – V 4 – The Book of Fasts Ch 79 H 4

¹⁵⁶ Al Kafi – V 4 – The Book of Fasts Ch 79 H 5

¹⁵⁷ Al Kafi – V 4 – The Book of Fasts Ch 80 H 1

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Dawood Bin Sirhan who said,

'I was in Al-Medina during a Month of Ramazan. So I said to Abu Abdullah^{asws}, 'I intend to perform *Itikaaf*, so what is that I should be saying, and what is that I should necessitate upon myself?' So he^{asws} said: 'You cannot go out from the Masjid except for a need being inevitable from it, nor can you sit beneath a shade until you return to your seat'.¹⁵⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا يَنْبَغِي لِلْمُعْتَكِفِ أَنْ يَخْرُجَ مِنَ الْمَسْجِدِ إِلَّا لِحَاجَةٍ لَا بُدَّ مِنْهَا ثُمَّ لَا يَجْلِسُ حَتَّى يَرْجِعَ وَلَا يَخْرُجُ فِي شَيْءٍ إِلَّا لِحَاجَةٍ أَوْ يَعُودُ مَرِيضًا وَلَا يَجْلِسُ حَتَّى يَرْجِعَ وَاعْتِكَافُ الْمَرْأَةِ مِثْلُ ذَلِكَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is not befitting for the one performing *Itikaaf* that he goes out from the Masjid except for a need which is inevitable from it. Then, he should not sit until he returns, nor goes out regarding something except for a funeral, or consoling a sick person, nor sit until he returns. And the *Itikaaf* of the woman is similar to that'.¹⁵⁹

بَابُ الْمُعْتَكِفِ يَمْرُضُ وَ الْمُعْتَكِفَةِ تَطْمُتُ

Chapter 81 – The one performing *Itikaaf* becomes sick, and the female performing *Itikaaf* menstruates

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا مَرِضَ الْمُعْتَكِفُ وَ طَمِثَتِ الْمَرْأَةُ الْمُعْتَكِفَةَ فَإِنَّهُ يَأْتِي تَبْتُهُ ثُمَّ يُعِيدُ إِذَا بَرَأَ وَ يَصُومُ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the male performing *Itikaaf* becomes sick and the female performing *Itikaaf* menstruates, so he should go to his house, then return when he is cured and he should Fast'.

وَ فِي رِوَايَةٍ أُخْرَى عَنْهُ لَيْسَ عَلَى الْمَرِيضِ ذَلِكَ .

And in another report from him^{asws}: 'That is not upon the sick one'.¹⁶⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ جَمِيعًا عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الْمُعْتَكِفَةِ إِذَا طَمِثَتْ قَالَ تَرْجِعُ إِلَى بَيْتِهَا وَ إِذَا طَهَّرَتْ رَجَعَتْ فَقَضَتْ مَا عَلَيْهَا .

A number of our companions, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, altogether from Ibn Mahboub, from Abu Ayoub, from Abu Baseer,

¹⁵⁸ Al Kafi – V 4 – The Book of Fasts Ch 80 H 2

¹⁵⁹ Al Kafi – V 4 – The Book of Fasts Ch 80 H 3

¹⁶⁰ Al Kafi – V 4 – The Book of Fasts Ch 81 H 1

(It has been narrated) from Abu Abdullah^{asws} regarding the female performing *Itikaaf* when she menstruates. He^{asws} said: 'She should return to her house, and when she is clean, she would return, and she would make up for what is upon her'.¹⁶¹

بَابُ الْمُعْتَكِفِ يُجَامِعُ أَهْلَهُ

Chapter 82 – The one performing *Itikaaf* sleeps with his wife

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِثَابٍ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنِ الْمُعْتَكِفِ يُجَامِعُ أَهْلَهُ قَالَ إِذَا فَعَلَ فَعَلَيْهِ مَا عَلَى الْمُظَاهِرِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Zurara who said,

'I asked Abu Ja'far^{asws} about the one performing *Itikaaf* sleeping with his wife. He^{asws} said: 'When he does, so upon him would be what is upon the one who does *Zihaar*'.¹⁶²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْمُعْتَكِفِ وَاقَعَ أَهْلَهُ قَالَ هُوَ بِمَنْزِلَةِ مَنْ أَفْطَرَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ .

A number of our companions, from Ahmad Bin Muhammad, from Abdul Rahman Bin Abu Najran, from Abdullah Bin Mugheira, from Sama'at Bin Mihran who said,

'I asked Abu Abdullah^{asws} about the one performing *Itikaaf* falling upon his wife. He^{asws} said: 'He is as the status of the one who breaks a Fast of a day from the Month of Ramazan'.¹⁶³

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الْمُعْتَكِفِ يَأْتِي أَهْلَهُ فَقَالَ لَا يَأْتِي امْرَأَتَهُ لَيْلًا وَلَا نَهَارًا وَهُوَ مُعْتَكِفٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al Hassan Bin Al Jaham,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I asked him^{asws} about the one performing *Itikaaf* going to his wife. So he^{asws} said: 'He should neither go to his wife at night, nor at daytime, while he is performing *Itikaaf*'.¹⁶⁴

بَابُ النَّوَادِرِ

Chapter 83 – The Miscellaneous

أَحْمَدُ بْنُ إِدْرِيسَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ عُبَيْسِ بْنِ هِشَامٍ عَنْ أَبِيَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ رَجُلٌ أَسْرَتَهُ الرُّومَ وَ لَمْ يَصُمْ شَهْرَ رَمَضَانَ وَ لَمْ يَدْرِ أَيُّ شَهْرٍ هُوَ قَالَ يَصُومُ شَهْرًا وَ يَتَوَخَّاهُ وَ يَحْسُبُ فَإِنْ كَانَ الشَّهْرُ الَّذِي صَامَهُ قَبْلَ شَهْرِ رَمَضَانَ لَمْ يُجْزِهِ وَ إِنْ كَانَ بَعْدَ رَمَضَانَ أُجْزَاهُ .

¹⁶¹ Al Kafi – V 4 – The Book of Fasts Ch 81 H 2

¹⁶² Al Kafi – V 4 – The Book of Fasts Ch 82 H 1

¹⁶³ Al Kafi – V 4 – The Book of Fasts Ch 82 H 2

¹⁶⁴ Al Kafi – V 4 – The Book of Fasts Ch 82 H 3

Ahmad Bin Idrees, from Al Hassan Bin Ali Al Kufy, from Ubays Bin Hisham, from Aban Bin Usman,

(It has been narrated) from Abdul Rahman son of Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'A man was captured by the Romans and did not Fast the Month of Ramazan, and he did not know which month it was'. He^{asws} said: 'He should Fast a month, and he should envisage and calculate. So if it was such that the month he Fasted in was before the Month of Ramazan, it would not suffice him; and if it was such that it was after the Month of Ramazan, it would suffice him'.¹⁶⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ يَحْيَى بْنِ عَمْرٍو بْنِ خَلِيفَةَ الزِّيَّاتِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَا مَعْشَرَ الشَّبَابِ عَلَيْكُمْ بِالْبَاهِ فَإِنْ لَمْ تَسْتَطِيعُوهُ فَعَلَيْكُمْ بِالصِّيَامِ فَإِنَّهُ وَجَاؤُهُ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Yahya Bin Amro Bin Khaleefa Al Zayyat, from Abdullah Bin Bukeyr, from one of our companions,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'Rasool-Allah^{saww} said: 'O group of youths! It is upon you with the marital relationship. So if you are not in a position to do so, upon you is with the Fasting, for it is its subduer'.¹⁶⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ أَبِيهِ (عَلَيْهِمَا السَّلَام) أَنَّ عَلِيًّا صَلَّى اللَّهُ عَلَيْهِ قَالَ يُسْتَحَبُّ لِلرَّجُلِ أَنْ يَأْتِيَ أَهْلَهُ أَوَّلَ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ أَجَلَ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَّتْ إِلَى نِسَائِكُمْ وَ الرَّفَّتْ الْمُجَامَعَةُ .

A number of our companions, from Ahmad Bin Muhammad, from Al Qasim BinYahya, from his grandfather Al Hassan Bin Rashid, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} narrated to me^{asws}, from his^{asws} grandfather^{asws} that Ali^{asws} said: 'It is recommended for the man that he goes to his wife on the first night of a Month of Ramazan due to the Words of Allah^{azwj} Mighty and Majestic [2:187] **It is made lawful to you to go to your wives on the night of the Fast**, and 'Al-Rafas' is the copulation'.¹⁶⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنِ الرَّضَا (عَلَيْهِ السَّلَام) قَالَ قَالَ لِيَعِضُ مَوَالِيهِ يَوْمَ الْفِطْرِ وَ هُوَ يَدْعُو لَهُ يَا فَلَانُ تَقَبَّلَ اللَّهُ مِنْكَ وَ مِنَّا ثُمَّ أَقَامَ حَتَّى كَانَ يَوْمُ الْأَضْحَى فَقَالَ لَهُ يَا فَلَانُ تَقَبَّلَ اللَّهُ مِنَّا وَ مِنْكَ

Muhammad Bin Yahya, from Ali Bin Ibrahim Al Ja'fary, from Muhammad Bin Al Fazl,

(It has been narrated) from Al-Reza^{asws} having said to one of his^{asws} friends on the day of Al-Fitr, and he^{asws} was supplicating for him: 'O so and so! May Allah^{azwj} Accept from you, and from us^{asws}'. Then he arose, until the day of Al-Azha came up, so he^{asws} said to him: 'O so and so! May Allah^{azwj} Accept from us^{asws} and from you'.

قَالَ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ قُلْتُ فِي الْفِطْرِ شَيْئًا وَ تَقُولُ فِي الْأَضْحَى غَيْرَهُ قَالَ فَقَالَ نَعَمْ إِنِّي قُلْتُ لَهُ فِي الْفِطْرِ تَقَبَّلَ اللَّهُ مِنْكَ وَ مِنَّا لِأَنَّهُ فَعَلَ مِثْلَ فِعْلِي وَ تَأَسَّيْتُ أَنَا وَ هُوَ فِي الْفِعْلِ وَ قُلْتُ لَهُ فِي الْأَضْحَى تَقَبَّلَ اللَّهُ مِنَّا وَ مِنْكَ لِأَنَّهُ يُمَكِّنُنَا أَنْ نَضَحِّيَ وَ لَا يُمَكِّنُهُ أَنْ يُضَحِّيَ فَقَدْ فَعَلْنَا نَحْنُ غَيْرَ فِعْلِهِ .

¹⁶⁵ Al Kafi – V 4 – The Book of Fasts Ch 82 H 1

¹⁶⁶ Al Kafi – V 4 – The Book of Fasts Ch 82 H 2

¹⁶⁷ Al Kafi – V 4 – The Book of Fasts Ch 82 H 3

He (the narrator) said, 'So I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! You^{asws} said something during Al-Fitr, and you^{asws} are saying during Al-Azha something else?' So he^{asws} said: 'Yes. I^{asws} said to him during Al-Fitr: 'May Allah^{azwj} Accept from you and from us^{asws}, because he had done something similar to my^{asws} deed, and I^{asws} and him were equal in the deed; and I^{asws} said regarding Al-Azha: 'May Allah^{azwj} Accept from us^{asws} and from you, because we^{asws} were able to sacrifice and he was not able to sacrifice, so we^{asws} had done a deed other than his'.¹⁶⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِي الصَّخْرِ أَحْمَدَ بْنِ عَبْدِ الرَّحِيمِ رَفَعَهُ إِلَى أَبِي الْحَسَنِ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ نَظَرَ إِلَى النَّاسِ فِي يَوْمِ فِطْرِ يَلْعَبُونَ وَيَضْحَكُونَ فَقَالَ لِأَصْحَابِهِ وَالتَّفَتَ إِلَيْهِمْ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ شَهْرَ رَمَضَانَ مَضْمَارًا لِخَلْقِهِ لِيَسْتَبِقُوا فِيهِ بِطَاعَتِهِ إِلَى رِضْوَانِهِ فَسَبَقَ فِيهِ قَوْمٌ فَفَازُوا وَتَخَلَّفَ آخَرُونَ فَخَابُوا فَالْعَجَبُ كُلُّ الْعَجَبِ مِنَ الضَّاحِكِ اللَّاعِبِ فِي الْيَوْمِ الَّذِي يُنَابُ فِيهِ الْمُحْسِنُونَ وَيَحْبِبُ فِيهِ الْمُقْصِرُونَ وَ أَيْمُ اللَّهِ لَوْ كَشَفَ الْغَطَاءُ لَشَغِلَ مُحْسِنٌ بِإِحْسَانِهِ وَ مُسِيءٌ بِإِسَاءَتِهِ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Abu Al Sakhar Ahmad Bin Abdul Raheem,

(It has been narrated) raising it to Abu Al-Hassan^{asws}, said, 'He^{asws} looked at the people during the day of Fitr, playing and laughing, so he^{asws} said to his^{asws} companions and turned towards them: 'Allah^{azwj} Mighty and Majestic Created the Month of Ramazan as a race track for His^{azwj} creatures in order for them to compete (by being) in His^{azwj} obedience to (achieve) His^{azwj} Pleasure. So a group preceded in it, so they succeeded, and another were left behind, so they lost out. So I^{asws} am astounded with every astonishment from the laughing ones, the playing ones, in a day which the do-gooders are Rewarded, and the reducers lose out therein; and I^{asws} swear by Allah^{azwj}! If the covering was to be Removed, the good-doers would be busy in his goodness, and the evil-doer in his evil'.¹⁶⁹

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدٌ بْنُ أَبِي عَبْدِ اللَّهِ عَنِ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنْ حَمْرَةَ بْنِ مُحَمَّدٍ قَالَ كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلَامُ) لِمَ فَرَضَ اللَّهُ الصَّوْمَ قَوْلَ الْجَوَابِ لِيَجِدَ الْغَنِيُّ مَضْمَنَ الْجُوعِ فَيَجِدَ عَلَى الْفَقِيرِ .

Ali Bin Muhammad, and Muhammad Bin Abu Abdullah, from Is'haq Bin Muhammad, from Hamza Bin Muhammad who said,

'I wrote to Abu Muhammad^{asws}, 'Why did Allah^{azwj} Obligate the Fasting?' So the answer came: 'In order for the rich one to experience the pangs of hunger so that he would be compassionate upon the poor'.¹⁷⁰

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ إِسْحَاقَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عِمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَبُو عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ جَالِسٌ فِي الْمَسْجِدِ بِالْكَوْفَةِ بِقَوْمٍ وَجَدُوهُمْ يَأْكُلُونَ بِالنَّهَارِ فِي شَهْرِ رَمَضَانَ فَقَالَ لَهُمْ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) أَكَلْتُمْ وَ أَنْتُمْ مُفْطِرُونَ قَالُوا نَعَمْ قَالَ يَهُودُ أَنْتُمْ قَالُوا لَا قَالَ فَتَصَارَى قَالُوا لَا قَالَ فَعَلَى أَيِّ شَيْءٍ مِنْ هَذِهِ الْأَدْيَانِ مُخَالِفِينَ لِلْإِسْلَامِ قَالُوا بَلْ مُسْلِمُونَ قَالَ فَسَفَرُ أَنْتُمْ قَالُوا لَا قَالَ فَيَكُمُ عِلَّةٌ اسْتَوْجَبْتُمُ الْإِفْطَارَ لَا نَسَعَرُ بِهَا فَاتَّكُمُ أَبْصَرُ بِأَنْفُسِكُمْ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ قَالُوا بَلْ أَصْبَحْنَا مَا بِنَا عَلَهُ

Ali Bin Muhammad, from Abdullah Bin Is'haq, from Al Hassan Bin Ali Bin Suleyman, from Muhammad Bin Imran,

¹⁶⁸ Al Kafi – V 4 – The Book of Fasts Ch 82 H 4

¹⁶⁹ Al Kafi – V 4 – The Book of Fasts Ch 82 H 5

¹⁷⁰ Al Kafi – V 4 – The Book of Fasts Ch 82 H 6

(It has been narrated) from Abu Abdullah^{asws} having said: 'They came to Amir Al-Momineen^{asws}, and he^{asws} was seated in the Masjid in Al-Kufa, with a group of people were found to be eating in the daytime during a Month of Ramazan. So Amir Al-Momineen^{asws} said to them: 'You were eating and breaking the Fast?' They said, 'Yes'. He^{asws} said: 'You are Jews?' They said, 'No'. He^{asws} said: 'Christians?' They said, 'No'. He^{asws} said: 'So which of the Religions different to Al-Islam?' They said, 'But, (we are) Muslims'. He^{asws} said: 'So you are travelling?' They said, 'No'. He^{asws} said: 'Is there among you an illness Obligating breaking of the Fast which we^{asws} are not notified of, but you are more with an insight into yourselves, because Allah^{azwj} Mighty and Majestic is Saying [75:14] **But! The human being is evidence against himself**. They said, 'But, we are such that we are not with an excuse'.

قَالَ فَصَحَّكَ أَمِيرُ الْمُؤْمِنِينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَشْهَدُونَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَالُوا نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْرِفُ مُحَمَّدًا قَالَ فَإِنَّهُ رَسُولُ اللَّهِ قَالُوا لَا نَعْرِفُهُ بِذَلِكَ إِنَّمَا هُوَ أَعْرَابِيٌّ دَعَا إِلَى نَفْسِهِ فَقَالَ إِنْ أَقْرَرْتُمْ وَ إِلَّا لِأَقْتُلَنَّكُمْ قَالُوا وَ إِنْ فَعَلْتَ

He (the narrator) said, 'So Amir Al-Momineen^{asws} smiled, then said: 'Are you testifying that there is no god except for Allah^{azwj} and that Muhammad^{saww} is Rasool-Allah^{saww}? They said, 'We testify that there is no god except for Allah^{azwj}, and (but) we do not recognise Muhammad^{saww}. He^{asws} said: 'But, he^{saww} is Rasool-Allah^{saww}!' They said, 'We do not recognise him^{saww} with that. But rather, he^{saww} is a Bedouin who called to himself^{saww}. So he^{asws} said: 'Either you accept or else I shall kill you'. They said, 'Even if you^{asws} do so'.

فَوَكَّلَ بِهِمْ شُرَطَةَ الْحَمِيرِ وَ خَرَجَ بِهِمْ إِلَى الظَّهْرِ ظَهْرَ الْكُوفَةِ وَ أَمَرَ أَنْ يَحْفَرَ حُفْرَتَيْنِ وَ حَفَرَ إِحْدَاهُمَا إِلَى جَنْبِ الْأُخْرَى ثُمَّ حَرَّقَ فِيهَا بَيْنَهُمَا كَوْهًا صَخْمَةً شَبَّهَ الْخَوْخَةَ فَقَالَ لَهُمْ إِنِّي وَاضِعُكُمْ فِي إِحْدَى هَذَيْنِ الْقَلْبَيْنِ وَ أُوقِدُ فِي الْأُخْرَى النَّارَ فَأَقْتُلَنَّكُمْ بِالْذَخَانِ قَالُوا وَ إِنْ فَعَلْتَ فَإِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا فَوَضَعَهُمْ فِي إِحْدَى الْجُبَيْنِ وَضَعًا رَفِيقًا ثُمَّ أَمَرَ بِالنَّارِ فَأَوْقَدَتْ فِي الْجُبِّ الْأُخْرَى ثُمَّ جَعَلَ يُنَادِيهِمْ مَرَّةً بَعْدَ مَرَّةٍ مَا تَقُولُونَ فَيَجِيبُونَهُ أَقْضِ مَا أَنْتَ قَاضٍ حَتَّى مَاتُوا

So he allocated the Thursday police, and they went out with them to the back of Al-Kufa, and ordered that two pits to be dug out for them, and one of them was to the side of the other. Then he^{asws} got a hole to be cleaved between them joining them two in the middle. So he^{asws} said to them: 'I^{asws} shall be placing you inside one of the two pits, and ignite the fire in the other, so I^{asws} shall be killing you with the smoke'. They said, 'And even if you do so, for rather, this life of the world will end anyhow'. So he^{asws} place them inside one of the two pits gently, then ordered with the fire, so it was ignited in the other side. Then he^{asws} kept calling out to them, time after time: 'What are you saying?' So they kept on answering him^{asws}, 'You^{asws} decide what you^{asws} decide', until they died'.

قَالَ ثُمَّ انْصَرَفَ فَسَارَ بِفِعْلِهِ الرُّكْبَانَ وَ تَحَدَّثَ بِهِ النَّاسُ فَبَيَّنَمَا هُوَ ذَاتَ يَوْمٍ فِي الْمَسْجِدِ إِذْ قَدِمَ عَلَيْهِ يَهُودِيٌّ مِنْ أَهْلِ يَثْرِبٍ قَدْ أَقْرَأَ لَهُ مَنْ فِي يَثْرِبٍ مِنَ الْيَهُودِ أَنَّهُ أَعْلَمُهُمْ وَ كَذَلِكَ كَانَتْ أَبَاؤُهُ مِنْ قَبْلِ قَالَ وَ قَدِمَ عَلَى أَمِيرِ الْمُؤْمِنِينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عِدَّةٍ مِنْ أَهْلِ بَيْتِهِ فَلَمَّا انْتَهَوْا إِلَى الْمَسْجِدِ الْأَعْظَمِ بِالْكُوفَةِ أَنَاخُوا رَوَاحِلَهُمْ ثُمَّ وَقَفُوا عَلَى بَابِ الْمَسْجِدِ وَ أَرْسَلُوا إِلَى أَمِيرِ الْمُؤْمِنِينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا قَوْمٌ مِنَ الْيَهُودِ قَدِمْنَا مِنَ الْحَجَّازِ وَ لَنَا إِلَيْكَ حَاجَةٌ فَهَلْ تَخْرُجُ إِلَيْنَا أَمْ نَدْخُلُ إِلَيْكَ

He^{asws} said: 'Then he^{asws} left. So the groups formed due to his^{asws} deed, and the people discussed it. So one day, while he^{asws} was in the Masjid, a Jew from the inhabitants of Yasrib came over, and the ones in Yasrib from the Jews had accepted that he is their most knowledgeable one, and so had their fathers beforehand. So he came over to Amir Al-Momineen^{asws} along with his family. So when they ended

up to the great Masjid in Al-Kufa, stabled their horses, then converged upon the door of the Masjid, and sent a message to Amir Al-Momineen^{asws}, 'We are a group of Jews having come over from Al-Hijaz, and for us there is a need to you^{asws}. So, will you^{asws} be coming out to us, or should we enter to come to you^{asws}?'

قَالَ فَخَرَجَ إِلَيْهِمْ وَهُوَ يَقُولُ سَيَدْخُلُونَ وَ يَسْتَأْنِفُونَ بِالْيَمِينِ فَمَا حَاجَتُكُمْ فَقَالَ لَهُ عَظِيمُهُمْ يَا ابْنَ أَبِي طَالِبٍ مَا هَذِهِ الْبِدْعَةُ الَّتِي أَحَدَّثْتَ فِي دِينِ مُحَمَّدٍ (صلى الله عليه وآله) فَقَالَ لَهُ وَ آيَةُ بَدْعَةٍ فَقَالَ لَهُ الْيَهُودِيُّ زَعَمَ قَوْمٌ مِنْ أَهْلِ الْحِجَازِ أَنَّكَ عَمَدْتَ إِلَى قَوْمٍ شَهِدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ لَمْ يَقْرُوا أَنَّ مُحَمَّدًا رَسُولُهُ فَقَتَلْتَهُمْ بِالْأَخَانِ

He^{asws} said: 'So he^{asws} came out to them and he^{asws} was saying: 'They shall soon be entering and be resuming with the oaths. So what is your need?' So their great one said to him^{asws}, 'O son^{asws} of Abu Talib^{asws}! What is this innovation which you have initiated in the Religion of Muhammad^{saww}?'

So he^{asws} said to him: 'And which innovation?' So the Jew said to him^{asws}, 'A group from the inhabitants of Al-Hijaz are alleging that you^{asws} deliberated to a group who testified that there is no god except for Allah^{azwj} but did not testify that Muhammad^{saww} is His^{azwj} Rasool^{saww}, so you^{asws} killed them by the fire'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَتَشَدُّنَاكَ بِالتَّسْعِ الْآيَاتِ الَّتِي أَنْزَلْتَ عَلَى مُوسَى (عليه السلام) بِطُورِ سَيْنَاءَ وَ بِحَقِّ الْكَنَائِسِ الْخَمْسِ الْقُدْسِ وَ بِحَقِّ السَّمْتِ الدِّيَانِ هَلْ تَعْلَمُ أَنَّ يَوْشَعَ بْنِ نُونٍ أَتَى بِقَوْمٍ بَعْدَ وَفَاةِ مُوسَى شَهِدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ لَمْ يَقْرُوا أَنَّ مُوسَى رَسُولُ اللَّهِ فَقَتَلَهُمْ بِمِثْلِ هَذِهِ الْقِتْلَةِ فَقَالَ لَهُ الْيَهُودِيُّ نَعَمْ أَشْهَدُ أَنَّكَ نَامُوسُ مُوسَى

So Amir Al-Momineen^{asws} said to him: 'So I^{asws} adjure you with the nine Signs which descended unto Musa^{as} at Mount Toor of Sinai, and by the right of the five Churches of Jerusalem, and the right of the Highest Judge; do you know that Yoshua Bin Noon^{as} was brought a group, after the passing away of Musa^{as}, who testified that there is no god except for Allah^{azwj} but did not accept that Musa^{as} was His^{azwj} Rasool^{saww}, so he^{as} killed them with a killing similar to this?' So the Jew said to him^{asws}, 'Yes, I do testify that you^{asws} applied the Law of Musa^{as}'.

قَالَ ثُمَّ أَخْرَجَ مِنْ قِبَائِهِ كِتَابًا فَدَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) فَفَضَّهَ وَ نَظَرَ فِيهِ وَ بَكَى فَقَالَ لَهُ الْيَهُودِيُّ مَا يُبْكِيكَ يَا ابْنَ أَبِي طَالِبٍ إِنَّمَا نَظَرْتُ فِي هَذَا الْكِتَابِ وَ هُوَ كِتَابُ سُرْيَانِيٍّ وَ أَنْتَ رَجُلٌ عَرَبِيٌّ فَهَلْ تَدْرِي مَا هُوَ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ نَعَمْ هَذَا اسْمِي مُنْبَتٌ فَقَالَ لَهُ الْيَهُودِيُّ فَأَرِنِي اسْمَكَ فِي هَذَا الْكِتَابِ وَ أَخْبِرْنِي مَا اسْمُكَ بِالسُّرْيَانِيَّةِ

He^{asws} said: 'Then he brought out a book from his cloak, so he handed it over to Amir Al-Momineen^{asws}. So he^{asws} unwrapped it and looked into it, and wept. So the Jew said to him^{asws}, 'What make you^{asws} weep, O son^{asws} of Abu Talib^{as}? But rather, you^{asws} looked into this book and it is an Assyrian book, and you^{asws} are an Arab man. So, do you^{asws} know what it is?' So Amir Al-Momineen^{asws} said to him: 'Yes, this is my^{asws} name, affirmed'. So the Jew said to him^{asws}, 'So show me your^{asws} name in this book, and inform me what your^{asws} name is in Assyrian'.

قَالَ فَأَرَاهُ أَمِيرُ الْمُؤْمِنِينَ سَلَامَ اللَّهِ عَلَيْهِ اسْمُهُ فِي الصَّحِيفَةِ فَقَالَ اسْمِي إِلَيَّا فَقَالَ الْيَهُودِيُّ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ أَشْهَدُ أَنَّكَ وَصِيٌّ مُحَمَّدٍ وَ أَشْهَدُ أَنَّكَ أَوْلَى النَّاسِ بِالنَّاسِ مِنْ بَعْدِ مُحَمَّدٍ وَ بَايَعُوا أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) وَ دَخَلَ الْمَسْجِدَ

He^{asws} said: 'So, Amir Al-Momineen^{asws} showed him his^{asws} name in the parchment, and he^{asws} said: 'My^{asws} name, Eliya'. So the Jew said, 'I hereby testify that there is no god except for Allah^{azwj}, and I hereby testify that Muhammad^{saww} is His^{azwj}

Rasool^{saww}, and I hereby testify that you^{asws} are the successor^{asws} of Muhammad^{saww}, and I hereby testify that you^{asws} are the highest of the people with the people, from after Muhammad^{saww}, and they pledged allegiance to Amir Al-Momineen^{asws} and entered the Masjid.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) الْحَمْدُ لِلَّهِ الَّذِي لَمْ أَكُنْ عِنْدَهُ مَنْسِبًا بِاللَّهِ الَّذِي أَتَيْتَنِي عِنْدَهُ فِي صَحِيفَةِ الْأَبْرَارِ وَ الْحَمْدُ لِلَّهِ ذِي الْجَلَالِ وَالْإِكْرَامِ .

So Amir Al-Momineen^{asws} said: 'The Praise is for Allah^{azwj} in Whose Presence I^{asws} am not forgotten! The Praise is for Allah^{azwj} Who Affirmed me^{asws} in His^{azwj} Presence in a Parchment of the righteous! And the Praise is for Allah^{azwj}, the One with the Majesty and the Benevolence'.¹⁷¹

تَمَّ كِتَابُ الصَّوْمِ وَ يَتْلُوهُ كِتَابُ الْحَجِّ وَ الْحَمْدُ لِلَّهِ وَحْدَهُ وَ صَلَّى اللَّهُ عَلَى مَنْ لَا نَبِيَّ بَعْدَهُ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ .

The Book of Fasts is completed and it will be followed by the Book of Hajj. And the Praise is for Allah^{azwj} Alone, and may Allah^{azwj} Send Blessings upon the one^{saww} after whom there is no Prophet, and his^{saww} Purified Progeny^{asws}.

¹⁷¹ Al Kafi – V 4 – The Book of Fasts Ch 82 H 7