

Soam Roza Fast

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja! Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ 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.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَائَهُمْ أَجْمَعِينَ

'Soam-Roza-Fast'

Summary:

Some Ahadeeth, under corresponding headings, are presented in this article in order to understand and practise one of the five pillars of Islam- the 'Soam' (Fast).

(Imam) Abu Ja'far^{-asws} says: 'The foundation of Al-Islām is upon five things (pillars) – upon the Salāt, and the Zakāt, and the Hajj, and the Soām (Fasts), and the Wilayah'.¹

Also, the first month of the Islamic year is the month of Ramazan, as with other distortions and plundering of the Sunnah and the Islamic Laws, after Rasool Allah^{-saww}, Muharram was made as the first Islamic month.

و فِي الْعِلَلِ الَّتِي تُرْوَى عَنِ الْفَضْلِ بْنِ شَاذَانَ النَّيْسَابُورِيِّ رَضِيَ اللَّهُ عَنْهُ وَ يُذَكَّرُ أَنَّهُ سَمِعَهَا مِنَ الرِّضَا عَّ أَوَّلَ شُهُورِ السَّنَةِ عِنْدَ أَهْلِ الْحَقِّ شَهْرُ رَمَضَانَ

And (it has been narrated) from Fadl ibn Hazan Alnisabure - may Allah^{-azwj} be Pleased with him and recalled that he had heard:

I heard from (Imam Ali) Al-Reza^{-asws} that the first month of the year for the people of 'Haq' is the month of Ramazan.²

The number of Fast will always be 30, as Allah^{-azwj} Says in the Holy Quran (2:185)

(Fast) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (Should be made up) from days later.... (2:184-2:185]

Imam Abu Abdullah^{-asws} (6th Imam^{-asws}) says: Ramazan will never be deficient, by Allah^{-azwj}, ever! And the Obligation would never happen to be deficient. Allah Mighty and Majestic is Saying [2:185] and (He Desires) that you should complete the number;³ (as extract, complete Hadith in given in next section).

¹ الكافي (ط - الإسلامية)، ج2، ص: 18

² من لايحضره الفقيه 1 522

³ Al Kafi – V 4 – The Book of Fasts Ch 7 H 2

Some selected Ahadeeth related to 'Moon sighting' are included in this article due to brevity and further Ahadeeth are presented separately under the heading of 'Moon Sighting'.

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ ابْنِ سِنَانٍ عَنْ حُذَيْفَةَ بْنِ مَنْصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ شَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْمًا لَا يَنْقُصُ أَبَدًا .

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Ibn Sinan, from Huzeyfa Bin Mansour,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The Month of Ramazan is of thirty days, not being deficient, ever!'⁴

For completing the 30 days of the month of Ramazan, one may Fast on the last day of Shaban, which is called 'Yoom ul Shak', so that one may not miss on 30 days of the month of Ramazan:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّزَةَ بْنِ يَعْلَى عَنْ زَكَرِيَّا بْنِ آدَمَ عَنِ الْكَاهِلِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع- عَنِ الْيَوْمِ الَّذِي يُشَكُّ فِيهِ مِنْ شَعْبَانَ قَالَ لِأَنْ أَصُومَ يَوْمًا مِنْ شَعْبَانَ أَحَبُّ إِلَيَّ مِنْ أَنْ أُفْطِرَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ.

A number of our companions, from Ahmad Bin Muhammad, from Hamza Bin Ya'la, from Zakariyya Bin Adam, from Al Kahily who said,

'I asked Abu Abdullah^{-asws} about the day in which there is a doubt, it is from Shaban (or Month of Ramazan). He^{-asws} said: 'If I^{-asws} were to Fast a day from Shaban, it would be more beloved to me^{-asws} than if I^{-asws} were to break (leave) the Fast of the Month of Ramazan' (due to the sighting of the crescent of Shawwal).⁵

Sahr supplications to be recited before start Fast each day are given in Appendix A and a beautiful supplication of 5th Imam^{-asws} to be recited in the Sahr (before starting Fast) is included in Appendix B.

Al-Fitra (to be paid during the month of Ramazan but before 1st Shawwal):

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي نَجْرَانَ وَ عَلِيِّ بْنِ الْحَكَمِ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) 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,

⁴ Al Kafi – V 4 – The Book of Fasts Ch 7 H 1

⁵ Al Kafi – V 4 – The Book of Fasts Ch 9 H 1, 81, ج4، ص: 81، الكافي (ط - الإسلامية)، 1. H.

'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'.⁶

If one is unable to fast, i.e., (due to age/health), one may pay expiation (Kufara):

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الْمَلِكِ بْنِ عُثْبَةَ الْهَاشِمِيِّ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) عَنْ الشَّيْخِ الْكَبِيرِ وَالْعَجُوزِ الْكَبِيرَةِ الَّتِي تَضَعُفُ عَنِ الصَّوْمِ فِي شَهْرِ رَمَضَانَ قَالَ تَصَدَّقْ فِي كُلِّ يَوْمٍ بِمِدَّةٍ حِنْطَةٍ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Malik Bin Utba Al Hashimy who said,

'I asked Abu Al-Hassan^{-asws} about the old man and the old woman whom are weakened from the Fasting during the Month of Ramazan. He^{-asws} said: 'They should give in charity every day (when not Fasting) with a handful of wheat ('mudd' - 750grams)'.⁷

Finally, there are a few Ahadeeth, however, which have appeared during the Major Occultation (Ghaibah e Qubra), which suggest that the Month of Ramazan can be deficient (29 days), see Appendix our article on Moon sighting. These Ahadeeth are compiled from Wasail ul Shia, and contain both types of Ahadeeth that the month of Ramazan can never be deficient and will always be of 30 days as well as it can be of 29 days. The latter can be out of strict conditions of Taqueeya during the caliphate of Bani Ummayya and Bani Abbas⁸. A Ahadeeth clarifies the confusion:

وَبِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِيهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ النَّاسَ يَقُولُونَ إِنَّ رَسُولَ اللَّهِ ص صَامَ تِسْعَةً وَ عِشْرِينَ يَوْمًا أَكْثَرَ مِمَّا صَامَ ثَلَاثِينَ يَوْمًا

And by his chain, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammad Bin Ismail, from Muhammad Bin Yaqoub Bin Shuayb, from his father who said,

'I said to Abu Abdullah^{-asws}, 'The people are saying that Rasool-Allah^{-saww} fasted twenty-nine days more than what he^{-saww} fasted thirty days'.

فَقَالَ كَذَبُوا مَا صَامَ رَسُولُ اللَّهِ ص إِلَّا تَامًا وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى وَ لِنُكْمِلُوا الْعِدَّةَ - فَشَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْمًا وَ سَوَالُ تِسْعَةٍ وَ عِشْرُونَ يَوْمًا وَ ذُو الْقَعْدَةِ ثَلَاثُونَ يَوْمًا لَا يَنْقُصُ أَبَدًا لِأَنَّ اللَّهَ تَعَالَى يَقُولُ وَ وَاَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً - وَ ذُو الْحِجَّةِ تِسْعَةً وَ عِشْرُونَ يَوْمًا ثُمَّ الشُّهُورُ عَلَى مِثْلِ ذَلِكَ شَهْرٌ تَامٌ وَ شَهْرٌ نَاقِصٌ وَ شَهْرٌ لَا يَنْقُصُ أَبَدًا.

He^{-asws} said: 'They are lying! Rasool-Allah^{-saww} did not fast except complete (30), and that is the Word of Allah^{-azwj} the Exalted: **in order for you to complete the number [2:185]**. A month of Ramzan is of thirty days, and Shawwal of twenty-nine days, and Zul Qadah of thirty days, not being deficient, ever, because Allah^{-azwj} Exalted is Saying: **And We Appointed thirty nights for Musa [7:142]**, and Zul Hijja is of twenty-nine days. Then the months are

⁶ Al Kafi – V 4 – The Book of Fasts Ch 75 H 2

⁷ Al Kafi – V 4 – The Book of Fasts Ch 37 H 2

⁸ Since general Muslims believe that the Month of Ramazan can be of 29 days, so Shias would be exposed and killed if rulers of that time will find out about them if they had fasted for 30 days against the 29 days of Fasting declared by the rulers.

upon similar to that, a complete month and a deficient month, and Shaban cannot be complete, ever!”⁹

It is important to note that this Hadith is reported in both Al-Tahzeeb and Al-Abstesar (التهذيب والاستبصار), the only two Ahadeeth books which also contain a few of those Ahadeeth where Month of Ramazan is reported deficient (29 days). However, in this Hadith Imam^{-asws} is citing the Holy Verses in the explanation of 30 Fasting days in the month of Ramazan, we will shortly review all Ahadeeth in the interpretation of Holy Verse 2:185.

It is clear from the above Hadith that some false Ahadeeth with 29 Fasts of the Month of Ramazan had been ascribed to Rasool Allah^{-saww}, so Imam^{-asws} has denounced those Ahadeeth and called them lies!

⁹ التهذيب 4-171-483، والاستبصار 2-67-216⁹

Introduction:

Soam is one of the five pillars of Islam.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَبْدِ اللَّهِ بْنِ الصَّلْتِ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ بُنِيَ الْإِسْلَامُ عَلَى خَمْسَةِ أَشْيَاءَ عَلَى الصَّلَاةِ وَ الزَّكَاةِ وَ الْحَجِّ وَ الصَّوْمِ وَ الْوَلَايَةِ قَالَ زُرَّارَةُ فَقُلْتُ وَ أَيُّ شَيْءٍ مِنْ ذَلِكَ أَفْضَلُ فَقَالَ الْوَلَايَةُ أَفْضَلُ لِأَنَّهَا مِفْتَاحُهُنَّ وَ الْوَلِيُّ هُوَ الدَّلِيلُ عَلَيْهِنَّ

Ali Bin Ibrahim, from his father, and Abdullah Bin Al Salt, altogether from Hammad Bin Isa, from Hareyz Bin Abdullah, from Zurara, from,

(Imam) Abu Ja'far^{asws} (5th Imam) has said: 'The foundation of Al-Islām is upon five things (pillars) – upon the *Salāt*, and the *Zakāt*, and the *Hajj*, and the *Soām* (Fasts), and the *Wilayah*'.

Zurara (the narrator) said, 'So I said, 'And which from that is superior?' So he^{asws} said: 'The *Wilayah* is superior because it is their key (soul), and the 'الْوَلِيُّ' (the Guardian^{asws}) is 'الدَّلِيلُ' (the Proof) upon these (four)'.¹⁰

Allah^{azwj} Says in the Quran about Soam and Month of Ramazan (2:183-187)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (183) أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (184) شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ (185) وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ (186) أَجَلٌ لَكُمْ لَيْلَةُ الصَّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ

¹⁰ الكافي (ط - الإسلامية)، ج2، ص: 18

وَعَفَا عَنْكُمْ فَإِلَّا نَ بِأَشْرُوهُنَّ وَابْتَعُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصَّيَّامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

You who believe, fasting has been prescribed for you just as it was prescribed for those before you, so that you may (learn) self-restraint (guard against evil) . On days which have been planned ahead. Any of you who is ill or on a journey (should choose) a number of other days. For those who can (scarcely) afford it, making up for it means feeding a poor man. It is even better for anyone who can volunteer some wealth; although it is better yet for you to fast, if you only knew. The month of Ramazan is when the Quran was sent down as guidance for mankind and explanations for guidance, and as a Standard. Let any of you who is at home during the month, fast in it; while anyone who is ill or on a journey should (set an equal) number of other days.

Allah Wants things to be easy for you and does not want any hardship for you, so complete the number and magnify Allah because He has guided you, so that you may act grateful. Whenever My servants ask you about Me, (it means) I am Near. I answer the appeal of the prayerful one whenever he appeals to Me. Let them respond to Me, and believe in Me so they may be directed! It is lawful for you to have intercourse with your wives on the night of the Fast: they are garments for you while you are garments for them. Allah knows how you have been deceiving yourselves, so He has relented towards you and pardoned you. Now (feel free to) frequent them and seek what Allah has prescribed for you. Eat and drink until the white streak (of dawn) can be distinguished by you from the black thread (of night) at daybreak. Then complete the Fast until nightfall and have no dealings with women while you are secluded at your devotions in the mosques. Such are Allah's limits, so do not attempt to cross them! Thus Allah explains His signs to mankind so they may (learn) self restraint (guard against evil).

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ الدُّنْيَا فِي سِتَّةِ أَيَّامٍ ثُمَّ احْتَزَلَهَا عَنْ أَيَّامِ السَّنَةِ وَالسَّنَةُ ثَلَاثُمِائَةٍ وَأَرْبَعٌ وَخَمْسُونَ يَوْمًا شَعْبَانُ لَا يَبِيدُ أَبَدًا رَمَضَانُ لَا يَنْقُصُ وَاللَّهُ أَبَدًا وَلَا تَكُونُ فَرِيضَةٌ نَاقِصَةً

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Ismail, from one of his companions,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Blessed and High Created the world in six days, then Reduced these from the days of the year; and the year is of three hundred and fifty four (354) days. Shaban will never be complete, ever; Ramazan will never be deficient, by Allah^{-azwj}, ever! And the Obligation would never happen to be deficient.

إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ لَتُكْمِلُوا الْعِدَّةَ وَ شَوَّالٌ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا وَ ذُو الْقَعْدَةِ ثَلَاثُونَ يَوْمًا لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ وَاَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَ اَتَمَمْنَاهَا بِعَشْرِ فَنَمَّ مِيقَاتُ رَبِّهِ اَرْبَعِينَ لَيْلَةً وَ ذُو الْحِجَّةِ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا وَ الْمُحَرَّمُ ثَلَاثُونَ يَوْمًا ثُمَّ الشُّهُورُ بَعْدَ ذَلِكَ شَهْرٌ تَامٌّ وَ شَهْرٌ نَاقِصٌ .

Allah Mighty and Majestic is Saying **[2:185] and (He Desires) that you should complete the number;** and Shawwal is of twenty nine days; and Zilqaada is of thirty days due to the Words of Allah^{-azwj} Mighty and Majestic **[7:142] And We Appointed with Musa a time of thirty nights and Completed them with ten (more), so the Appointed time of his Lord was complete forty nights;** and Zilhijja is of twenty nine (29) days; and Al-Muharram is of thirty (30) days. Then, the months after that would be either a complete month or an incomplete month'.¹¹

The thirty (30) Fasts of the month of Ramazan are obligatory, a list of obligatory Fast is given in Appendix I.

As Per above Ahadeeth, the number of days in the Islamic months will be as below:

Moharram	30
Shabaan	<u>29 or 30 days in the leap year (after every four years)</u>
Month of Ramadhan	30
Shawwal	29
Zilhajj	29

The other months will either be 30 or 29. Total number of days in an Islamic year, therefore are 354. The moon cycle around earth takes 354 days and few hours, therefore, one day needs to be added after every four years (in the fifth year) to the month of Shabaan (this is the reason behind the fast on the 'Yom-e-Shuuk').

With this background we present further Ahadeeth related to the Ammal of each month, starting with the first Islamic month, the month of Ramazan, see each month file, uploaded separately.

Traditions of Masomeen^{-asws} on Soam and Siam:

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: بُنِيَ الْإِسْلَامُ عَلَى خَمْسَةِ أَشْيَاءَ عَلَى الصَّلَاةِ وَ الزَّكَاةِ وَ الْحَجِّ وَ الصَّوْمِ وَ الْوَلَايَةِ وَ قَالَ رَسُولُ اللَّهِ ص الصَّوْمُ جَنَّةٌ مِنَ النَّارِ .

¹¹ Al Kafi – V 4 – The Book of Fasts Ch 7 H 2

It is narrated from Imam Mohammed Baqir^{-asws} that foundation of Islam is on five pillars, Salat, Zakat, Hajj, Soam and Wilayat. Rasool Allah^{-saww} said Soam is protection from the Hell Fire.¹²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ (عَلَيْهِمُ السَّلَام) أَنَّ النَّبِيَّ (صلى الله عليه وآله) قَالَ لِأَصْحَابِهِ أَلَا أُخْبِرُكُمْ بِشَيْءٍ إِنْ أَنْتُمْ فَعَلْتُمُوهُ تَبَاعَدَ الشَّيْطَانُ مِنْكُمْ كَمَا تَبَاعَدَ الْمَشْرِقُ مِنَ الْمَغْرِبِ قَالُوا بَلَى

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Ismail Bin Abu Ziyad,

(It has been narrated) from Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} that the Prophet^{-saww} said to his^{-saww} companions: 'Shall I^{-saww} inform you all with something that if you were to do it, it would distance the Satan^{-la} from you just as the East is distanced from the West?' They said, 'Yes' (please).

قَالَ الصَّوْمُ يُسَوِّدُ وَجْهَهُ وَ الصَّدَقَةُ تَكْسِرُ ظَهْرَهُ وَ الْحُبُّ فِي اللَّهِ وَ الْمُوَارَظَةُ عَلَى الْعَمَلِ الصَّالِحِ يَقْطَعُ ذَائِرَهُ وَ الْإِسْتِعْقَارُ يَقْطَعُ وَتِينَهُ وَ لِكُلِّ شَيْءٍ زَكَاةٌ وَ زَكَاةُ الْأَبْدَانِ الصِّيَامُ .

He^{-saww} said : 'The Fast blackens his^{-la} face, and the charity breaks his^{-la} back, and the love for the Sake of Allah^{-azwj} and the assistance upon the righteous deeds cuts-off his^{-la} tail (followers), and seeking the Forgiveness cuts-off his^{-la} vein (aorta); and for everything is a Zakat, and a Zakat of the bodies are the Fasts'.¹³

Allah^{-azwj} Consoles those Who Fast during a Hot Day:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُنْذِرِ بْنِ يَزِيدَ عَنْ يُونُسَ بْنِ طَبِيَّانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَنْ صَامَ لِلَّهِ عَزَّ وَ جَلَّ يَوْمًا فِي شِدَّةِ الْحَرِّ فَأَصَابَهُ ظَمًا وَكَلَّ اللَّهُ بِهِ أَلْفَ مَلَكٍ يَمْسَحُونَ وَجْهَهُ وَ يُبَشِّرُونَهُ حَتَّى إِذَا أَفْطَرَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَهُ مَا أَطْيَبَ رِيحَكَ وَ رَوْحَكَ مَلَائِكَتِي أَشْهَدُوا أَنِّي قَدْ غَفَرْتُ لَهُ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Munzar Bin Yazeed, from Yunus Bin Zibyan who said,

'Abu Abdullah^{-asws} said: 'The one who Fasts for the Sake of Allah^{-azwj} Mighty and Majestic for a day during intense heat, so thirst hits him, Allah^{-azwj} Allocates a thousand (1000) Angels with him, wiping his face, and giving him glad tidings until when he breaks the Fast, Allah^{-azwj} Mighty and Majestic Says to him: "How aromatic is your fragrance and your spirit. My Angels! Bear witness that I^{-azwj} have Forgiven him'.¹⁴

¹² H. 1, الكافي (ط - الإسلامية)، ج 4، ص: 62

¹³ Al Kafi – V 4 – The Book of Fasts Ch 1 H 2

¹⁴ Al Kafi – V 4 – The Book of Fasts Ch 1 H 8

Sleeping of a Fasting one is Worship:

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الصَّائِمُ فِي عِبَادَةٍ وَإِنْ كَانَ عَلَى فِرَاشِهِ مَا لَمْ يَغْتَبِ مُسْلِمًا .

Ahmad Bin Idrees, from Muhammad Bin Hassan, from Muhammad Bin Ali, from Ali Bin Al Noman, from Abdullah Bin Talha,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The Fasting one, is in worship, and even if he was upon his bed, for as long as he does not backbite a Muslim'.¹⁵

وبهذا الاسناد، عن أبي عبد الله عليه السلام قال: نوم الصائم عبادة ونفسه تسبيح. وَ بِهَذَا الْإِسْنَادِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الصَّائِمُ فِي عِبَادَةٍ وَإِنْ كَانَ عَلَى فِرَاشِهِ مَا لَمْ يَغْتَبِ مُسْلِمًا .

And by this chain,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Sleep of the Fasting-one is worship, and his breathing is Glorification'.¹⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ صَدَقَةَ قَالَ قَالَ أَبُو الْحُسَيْنِ (عليه السلام) قِيلُوا فَإِنَّ اللَّهَ يُطْعِمُ الصَّائِمَ وَيَسْقِيهِ فِي مَنَامِهِ .

A number of our companions, from Sahl Bin Ziyad, from Mansour Bin Al Abbas, from Amro Bin Saeed, from Al Hassan Bin Sadaqa who said,

'Abu Al Hassan^{-asws} said: 'Have a midday nap, for Allah^{-azwj} Feeds the Fasting-one and Quenches him in his sleep'.¹⁷

Trial and Rewards during the Fasting:

عَلِيٌّ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُوسَى (عليه السلام) مَا يَمْتَنِعُكَ مِنْ مُنَاجَاتِي فَقَالَ يَا رَبِّ أَجْلُكَ عَنِ الْمُنَاجَاةِ لِحُلُوفِ فَمِ الصَّائِمِ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى لِحُلُوفِ فَمِ الصَّائِمِ أَطْيَبُ عِنْدِي مِنْ رِيحِ الْمِسْكِ .

Ali, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from one of our companions,

¹⁵ Al Kafi – V 4 – The Book of Fasts Ch 1 H 9

¹⁶ Al Kafi – V 4 – The Book of Fasts Ch 1 H 12

¹⁷ Al Kafi – V 4 – The Book of Fasts Ch 1 H 14

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Might and Majestic Revealed unto Musa^{-as}: "What prevents you^{-as} from whispering to Me^{-azwj}?' So he^{-as} said: 'O Lord^{-azwj}! I^{-as} delayed from the whispering due to the smell of the mouth of a Fasting-one'. So Allah^{-azwj} Mighty and Majestic Revealed unto him^{-as}: "O Musa^{-as}! The smell of a mouth of a Fasting one is more aromatic in My^{-azwj} Presence than the smell of musk'.¹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ السَّمَّانِ الْأَرْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا رَأَى الصَّائِمَ قَوْمًا يَأْكُلُونَ أَوْ رَجُلًا يَأْكُلُ سَجَّتْ كُلُّ شَعْرَةٍ مِنْهُ .

Ali Bin Ibrahim, from his father, from Al samman Al Armany,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When the Fasting-one sees a group of people eating, or a man eating, every hair of his supplicates for him'.¹⁹

Merits of the Month of Ramazan:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَمْرِو الشَّامِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فَعُورَةُ الشُّهُورِ شَهْرُ اللَّهِ عَزَّ ذِكْرُهُ وَهُوَ شَهْرُ رَمَضَانَ وَ قَلْبُ شَهْرِ رَمَضَانَ لَيْلَةُ الْقَدْرِ وَ نُزِّلَ الْقُرْآنُ فِي أَوَّلِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ فَاسْتَقْبِلِ الشَّهْرَ بِالْقُرْآنِ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Amro Al Shamy,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The number of months in the Presence of Allah^{-azwj} are twelve months in the Book of Allah^{-azwj}, from the day He^{-azwj} Created the skies and the earth. So the commencement of the months is the Month of Allah^{-azwj}, Mighty is His^{-azwj} Mention, and it is the Month of Ramazan; and the heart of the Month of Ramazan is the Night of Pre-destination; and the Quran was Revealed in the first night (starting from the first and completed on the 23rd) of the Month of Ramazan. Therefore, welcome the Month with the Quran'.²⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَمَّا خَضَرَ شَهْرُ رَمَضَانَ وَ ذَلِكَ فِي ثَلَاثِ بَقِيْنَ مِنْ شَعْبَانَ قَالَ لَيْلَالٍ نَادٍ فِي النَّاسِ فَجَمَعَ النَّاسُ ثُمَّ صَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ هَذَا الشَّهْرَ قَدْ حَصَّكُمُ اللَّهُ بِهِ وَ خَضَرَكُمْ وَ هُوَ سَيِّدُ الشُّهُورِ

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Sayf Bin Ameyra, from Abdullah Bin Abdullah, from a man,

¹⁸ Al Kafi – V 4 – The Book of Fasts Ch 1 H 13

¹⁹ Al Kafi – V 4 – The Book of Fasts Ch 1 H 16

²⁰ Al Kafi – V 4 – The Book of Fasts Ch 2 H 1

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said, when the Month of Ramazan presented itself, and that was when there remained three days from Sha'ban, said to Bilal: 'Call out among the people'. So the people gathered. Then he^{-saww} ascended the Pulpit, so he^{-saww} Praised Allah^{-azwj} and Extolled upon Him^{-azwj}, then said: 'O you people! This is the Month which Allah^{-azwj} has Chosen you all with, and it is presenting itself, and it is the chief of the months.

لَيْلَةٍ فِيهِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ تُغْلَقُ فِيهِ أَبْوَابُ النَّارِ وَ تُفْتَحُ فِيهِ أَبْوَابُ الْجَنَّةِ فَمَنْ أَدْرَكَهُ وَ لَمْ يُغْفَرْ لَهُ فَأَبْعَدَهُ اللَّهُ وَ مَنْ أَدْرَكَهُ وَ الدَّيْنِ وَ لَمْ يُغْفَرْ لَهُ فَأَبْعَدَهُ اللَّهُ وَ مَنْ ذُكِرَتْ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ فَلَمْ يُغْفَرْ اللَّهُ لَهُ فَأَبْعَدَهُ اللَّهُ .

There is a night therein better than a thousand months, in which the doors of the Fire are locked, and in which the doors of the Paradise are opened up. So the one who realises it, and there is no Forgiveness for him, so Allah^{-azwj} has Made him to be remote; and the one has his parents (so ask forgiveness for them), and there is no Forgiveness for him, so Allah^{-azwj} has Made him to be remote; and the one in whose presence I^{-saww} am mentioned and he does not send Blessing upon me^{-saww}, so Allah^{-azwj} will not Forgive him, and Allah^{-azwj} Makes him to be remote'.²¹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يُقْبِلُ بِوَجْهِهِ إِلَى النَّاسِ فَيَقُولُ يَا مَعْشَرَ النَّاسِ إِذَا طَلَعَ هَلَالُ شَهْرِ رَمَضَانَ غُلَّتْ مَرَدَةُ الشَّيَاطِينِ وَ فُتِحَتْ أَبْوَابُ السَّمَاءِ وَ أَبْوَابُ الْجَنَّةِ وَ أَبْوَابُ الرَّحْمَةِ وَ غُلِّقَتْ أَبْوَابُ النَّارِ وَ اسْتُجِيبَ الدُّعَاءُ

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Husayn Bin Ulwam, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} used to turn by his^{-saww} face towards the people and he^{-saww} was saying: 'O group of people! When the crescent of the Month of Ramazan emerges, the apostate devils are chained up, and the Doors of the sky are opened, and the Doors of the Gardens, and the Doors of the Mercy, and the Doors of the Fire are closed, and the supplication is Answered.

وَ كَانَ لِلَّهِ فِيهِ عِنْدَ كُلِّ فِطْرِ عُرَقَاءُ يُعَذِّبُهُمُ اللَّهُ مِنَ النَّارِ وَ يُنَادِي مُنَادٍ كُلَّ لَيْلَةٍ هَلْ مِنْ سَائِلٍ هَلْ مِنْ مُسْتَغْفِرٍ اللَّهُمَّ أَعْطِ كُلَّ مُنْفِقٍ خَلْفًا وَ أَعْطِ كُلَّ مُمْسِكٍ تَلْفًا حَتَّى إِذَا طَلَعَ هَلَالُ شَوَّالٍ نُودِيَ الْمُؤْمِنُونَ أَنْ اْعُدُّوا إِلَى جَوَائِزِكُمْ فَهُوَ يَوْمُ الْجَائِزَةِ

And in it, there is emancipation (liberation) during each Fast. Allah^{-azwj} Emancipates (liberates) them from the Fire, and a Caller Calls out during each night: 'Is there one who would ask? Is there one who seeks Forgiveness? O Allah^{-azwj}! Give Replacement to every spender, and Give Ruination to every hoarder', until the crescent of Shawwal emerges, he Calls out to the Believers: 'Come to your Recompenses, for it is the day of Recompense!'

ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) أَمَّا وَ الَّذِي نَفْسِي بِيَدِهِ مَا هِيَ بِجَائِزَةِ الدَّنَانِيرِ وَ لَا الدَّرَاهِمِ .

²¹ Al Kafi – V 4 – The Book of Fasts Ch 2 H 5

Then Abu Ja'far^{asws} said: 'But, by the One^{azwj} in Whose Hand is my^{asws} soul, it is not a Recompensing with the Dinars, nor with Dirhams'.²²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ لِلَّهِ عَزَّ وَجَلَّ فِي كُلِّ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ عِتْقَاءً وَطُلُقَاءً مِنَ النَّارِ إِلَّا مَنْ أَفْطَرَ عَلَى مُسْكِرٍ فَإِذَا كَانَ فِي آخِرِ لَيْلَةٍ مِنْهُ أَعْتَقَ فِيهَا مِثْلَ مَا أَعْتَقَ فِي جَمِيعِهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Salih, from Muhammad Bin Marwan who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Mighty and Majestic Liberates during every night of the Month of Ramazan with a Freeing, except for the one who breaks Fast upon an intoxicant. So when it is during the last night from it, He^{azwj} Liberates in it the like of what He^{azwj} had Liberated during the whole of it'.²³

Reward for Serving Food to a Fasting Momin (Iftar):

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحَسَنِ مُوسَى (عليه السلام) قَالَ فِطْرُكَ أَخَاكَ الصَّائِمَ أَفْضَلُ مِنْ صِيَامِكَ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Sa'dan Bin Muslim, from Musa Bin Bakr,

(It has been narrated) from Abu Al-Hassan Musa^{asws} having said: 'Your providing for the breaking of a Fast of your Fasting brother is superior than your own Fast'.²⁴

Do not Call the Fasting Month 'Ramazan' but Mah-e-Ramazan' the Month of Ramazan:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخُثْعَمِيِّ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ لَا تَقُولُوا رَمَضَانَ وَ لَكِنْ قُولُوا شَهْرُ رَمَضَانَ فَإِنَّكُمْ لَا تَذَرُونَ مَا رَمَضَانُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Muhammad Bin Al Husayn, from Muhammad Bin Yahya Al Khash'amy, from Giyas Bin Ibrahim,

²² Al Kafi – V 4 – The Book of Fasts Ch 2 H 6

²³ Al Kafi – V 4 – The Book of Fasts Ch 2 H 7

²⁴ Al Kafi – V 4 – The Book of Fasts Ch 3 H 2

(It has been narrated) from Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Do not be saying, 'Ramazan', but you should be saying, 'Month of Ramazan', for you all are not knowing what Ramazan is'.²⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سَعْدٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ كُنَّا عِنْدَهُ ثَمَانِيَةَ رَجَالٍ فَذَكَرْنَا رَمَضَانَ فَقَالَ لَا تَقُولُوا هَذَا رَمَضَانُ وَلَا ذَهَبَ رَمَضَانُ وَلَا جَاءَ رَمَضَانُ فَإِنَّ رَمَضَانَ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ عَزَّ وَجَلَّ لَا يَجِيءُ وَلَا يَذْهَبُ وَإِنَّمَا يَجِيءُ وَيَذْهَبُ الزَّائِلُ وَلَكِنْ قُولُوا شَهْرُ رَمَضَانَ فَإِنَّ الشَّهْرَ مُضَافٌ إِلَى الْإِسْمِ وَالْإِسْمُ اسْمُ اللَّهِ عَزَّ وَجَلَّ وَهُوَ الشَّهْرُ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ جَعَلَهُ مَثَلًا وَ عِيدًا .

A number of our companions, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Hisham Bin Salim, from Sa'd,

(It has been narrated) from Abu Ja'far^{-asws}, said, 'We were eighty men in his^{-asws} presence, so we mentioned 'Ramazan'. So he^{-asws} said: 'Do not be saying, 'This is Ramazan', nor 'Ramazan is gone', nor 'Ramazan has come', for 'Ramazan' is a Name from the Names of Allah^{-azwj} Mighty and Majestic. 'It' neither comes nor does 'It' go. But rather it is the transient (thing) which comes and goes. But, you should be saying, 'Month of Ramazan', for the 'Month' is an adverb to the Name, and the Name is a Name of Allah^{-azwj}, Mighty is His^{-azwj} Mention, and it is the Month in which the Quran was Revealed, Made to be an example and a Festival'.²⁶

Greeting the Month of Ramazan:

عيون أخبار الرضا عليه السلام لي، الأمامي للصدوق الطالقاني عن أحمد الهمداني عن علي بن الحسين بن الفضال عن أبيه عن الرضا عن أبيه عن أمير المؤمنين ع في خطبة النبي ص في فضل شهر رمضان فقال ع فَعُمْتُ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا أَفْضَلُ الْأَعْمَالِ فِي هَذَا الشَّهْرِ

فَقَالَ يَا أَبَا الْحَسَنِ أَفْضَلُ الْأَعْمَالِ فِي هَذَا الشَّهْرِ الْوَرَعُ عَنْ حَرَامِ اللَّهِ عَزَّ وَجَلَّ ثُمَّ بَكَى فَقُلْتُ يَا رَسُولَ اللَّهِ مَا يُبْكِيكَ فَقَالَ يَا عَلِيُّ أَبْكِي لِمَا يُسْتَحَلُّ مِنْكَ فِي هَذَا الشَّهْرِ كَأَنِّي بِكَ وَأَنْتَ تُصَلِّي لِرَبِّكَ وَقَدْ انْبَعَثَ أَشَقَى الْأَوَّلِينَ وَالْآخِرِينَ شَقِيقُ عَاقِرِ نَافَةِ تَمُودَ فَضْرَبَكَ ضَرْبَةً عَلَى قَرْنِكَ فَخَضَبَ مِنْهَا لِحْيَتَكَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فَقُلْتُ يَا رَسُولَ اللَّهِ وَ ذَلِكَ فِي سَلَامَةٍ مِنْ دِينِي فَقَالَ ص فِي سَلَامَةٍ مِنْ دِينِكَ ثُمَّ قَالَ ص يَا عَلِيُّ مَنْ قَتَلَكَ فَقَدْ قَتَلَنِي وَمَنْ أَبْغَضَكَ فَقَدْ أَبْغَضَنِي وَمَنْ سَبَّكَ فَقَدْ سَبَّنِي لِأَنَّكَ مِثِّي كَنَفْسِي رُوحُكَ مِنْ رُوحِي وَ طِينَتُكَ مِنْ طِينَتِي إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَنِي وَ إِيَّاكَ وَ اصْطَفَانِي وَ إِيَّاكَ وَ اخْتَارَنِي لِلنَّبُوءَةِ وَ اخْتَارَكَ لِلْإِمَامَةِ فَمَنْ أَنْكَرَ إِمَامَتَكَ فَقَدْ أَنْكَرَ نُبُوءَتِي يَا عَلِيُّ أَنْتَ وَصِيِّي وَ أَبُو وَلَدِي وَ رُوحُ ابْنَتِي وَ خَلِيفَتِي عَلَى أُمَّتِي فِي حَيَاتِي وَ بَعْدَ مَوْتِي أَمْرُكَ أَمْرِي وَ هَيْبَتُكَ هَيْبَتِي أَسْمُ الَّذِي بَعَثَنِي بِالنَّبُوءَةِ وَ جَعَلَنِي خَيْرَ الرِّبِّيَّةِ إِنَّكَ لِحُجَّةُ اللَّهِ عَلَى خَلْقِهِ وَ أَمِينُهُ عَلَى سِرِّهِ وَ خَلِيفَتُهُ عَلَى عِبَادِهِ.

²⁵ Al Kafi – V 4 – The Book of Fasts Ch 4 H 1

²⁶ Al Kafi – V 4 – The Book of Fasts Ch 4 H 2

Amir-ul-Momineen^{-asws} reports that Rasool Allah^{-saww}, delivered an eloquent sermon on the blessings of the month of Ramazan, After offering my^{-asws} prayers, I^{-asws} asked from Prophet^{-saww}: O The Messenger of Allah^{-saww} what should be our conduct, to reap the blessings of this month?

Rasool Allah^{-saww} said O Abul Hassan^{-asws} the better conduct in this pious month would be to refrain from prohibitions of Allah^{-azwj}, and then started crying out of intense grief.

I^{-asws} asked: O The Messenger of Allah^{-saww} what has brought you^{-saww} to this state of crying and mourning? Prophet^{-saww} replied: O Ali^{-asws} ! I^{-saww} am crying because your^{-asws} guiltless blood will be shed in this sacred month, I^{-saww} can foresee, you^{-asws} are praying to Lord^{-azwj} and the most cruel person, among the earlier and subsequent comes out to strike you^{-asws} on your^{-asws} forehead and your^{-asws} beard is dyed red in your^{-asws} blood.

Amir-ul-Momineen^{-asws} asked: O The Messenger of Allah^{-saww} Will that occur in protection of my^{-asws} religion? Prophet^{-saww} replied: Indeed, in fulfilment of your^{-asws} religion.

And added: O Ali^{-asws}! Who killed you^{-asws} is like the one who has killed me^{-saww}, and whoever holds grudges against you^{-asws}, he has animosity against me^{-saww}, and whoever is disrespectful to you^{-asws}, he has insulted me^{-saww}, this is because you^{-asws} are from me^{-saww} and I^{-saww} am from yourself^{-asws}.

Your^{-asws} soul is from my^{-saww} soul and Allah^{-azwj} has Created your^{-asws} flesh and my^{-saww} body out of the same clay and have awarded both of us^{-asws} with unique distinctions, He^{-azwj} Chose me^{-saww} for the communication of His^{-azwj} Message and you^{-asws} for its implementation and protection (Prophet hood and Immamat). Whoever denies your^{-asws} Guardianship, he denies my^{-saww} Prophet-hood, O Ali^{-asws}! You^{-asws} are my son-in-law and the custodian and saviour of my^{-saww} descendants. In my^{-saww} life and after me^{-saww}, my^{-saww} successor for my^{-saww} nation, Your^{-asws} commands are my^{-saww} instructions and your^{-asws} forbiddance is my^{-saww} forbiddance.

I^{-saww} say it by the One that awarded me with the Prophet-hood and made me the Best of His Creation, You are Allah's^{-azwj} proof for His^{-azwj} creatures, And trustee of His^{-azwj} secrets, and guardian of His^{-azwj} slaves. ²⁷

Supplications when observing Crescent of Month of Ramazan:

عَلَيْهِ بُنْ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ عَمْرِو بْنِ شَثْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا أَهَلَ هِلَالَ شَهْرِ رَمَضَانَ اسْتَقْبَلَ الْقِبْلَةَ وَرَفَعَ يَدَيْهِ فَقَالَ اللَّهُمَّ أَهْلُهُ عَلَيْنَا

²⁷ Bihar Vol-42, Page-190, Rawztulwaizeen Vol-2, Page-345, Ayuon-E-Akhbar Vol-1, Page-297

بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ وَالْعَافِيَةِ الْمُجَلَّلَةِ وَالرِّزْقِ الْوَاسِعِ وَدَفْعِ الْأَسْقَامِ اللَّهُمَّ ارْزُقْنَا صِيَامَهُ وَقِيَامَهُ وَتِلَاوَةَ الْقُرْآنِ فِيهِ اللَّهُمَّ سَلِّمْهُ لَنَا وَتَسَلِّمْهُ مِنَّا وَسَلِّمْنا فِيهِ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamany, from Amro Bin Shimir, from Jabir,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-azwj}, whenever it was a crescent of a Month of Ramazan, would face the Qiblah and raise his^{-saww} hands, so he^{-saww} would say: 'O Allah^{-azwj}! Welcome it upon us with the security, and the faith, and the peace, and the Islam, and the good spirited health, and the extensive sustenance, and Repel the illnesses. O Allah^{-azwj}! Grace us its Fasts, and its standing (for the Prayer), and recitation of the Quran therein. O Allah^{-azwj}! Give it as a safety for us, and Receive it back in safety from us, and Keep us safe therein'.²⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَرِيدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ النَّوْفَلِيِّ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) إِذَا رَأَيْتَ الْهَيْلَالَ فَلَا تَبْرَحْ وَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الشَّهْرِ وَ فَتَحَهُ وَ نُورَهُ وَ نَصْرَهُ وَ بَرَكَتَهُ وَ طَهْوَرَهُ وَ رِزْقَهُ وَ أَسْأَلُكَ خَيْرَ مَا فِيهِ وَ خَيْرَ مَا بَعْدَهُ وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ وَ شَرِّ مَا بَعْدَهُ اللَّهُمَّ أَدْخِلْهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ وَ الْبَرَكَةِ وَ التَّوْفِيقِ لِمَا نُحِبُّ وَ تَرْضَى .

A number of our companions, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Muhammad Bin Ibrahim Al Nowfaly, from Al Husayn Bin Al Mukhtar, raising it, said,

'Amir Al-Momineen^{-asws} said: 'Whenever you see the crescent, so do not depart, (until you) say, 'O Allah^{-azwj}! I ask You^{-azwj} for goodness of this month, and its commencement, and its light, and its help, and its Blessings, and its purity, and its sustenance. And, I ask You^{-azwj} of the goodness of whatever is in it, and goodness of whatever is after it, and I seek Refuge from the evil of whatever is in it, and the evil of whatever is after it. O Allah^{-azwj}! Let it come upon us with the security, and the faith, and the peace, and Al-Islam, and the Blessings, and the inclinations to what You^{-azwj} Love and are Pleased with'.²⁹

Additional supplications on month of Ramazan greeting are included in Appendix II

Observing the New Moon:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّهُ سُئِلَ عَنِ الْأَهْلَةِ فَقَالَ هِيَ أَهْلَةُ الشُّهُورِ فَإِذَا رَأَيْتَ الْهَيْلَالَ فَصُمْ وَ إِذَا رَأَيْتَهُ فَأَفْطِرْ .

Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Abu Umeyr, from Hammad Bin Usman, from Al Halby,

²⁸ Al Kafi – V 4 – The Book of Fasts Ch 5 H 1

²⁹ Al Kafi – V 4 – The Book of Fasts Ch 5 H 8

(It has been narrated) from Abu Abdullah^{-asws}, said, 'He^{-asws} was asked about the crescent, so he^{-asws} said: 'It is the crescent of the month. So whenever you see the new moon, so Fast, and when you see it (again), so break the Fasting'.³⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنِ الْفَضْلِ بْنِ عُثْمَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَيْسَ عَلَى أَهْلِ الْقِبْلَةِ إِلَّا الرُّؤْيَةُ لَيْسَ عَلَى الْمُسْلِمِينَ إِلَّا الرُّؤْيَةُ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Al Fazl Bin Usman who said,

'Abu Abdullah^{-asws} said; 'It is not upon the people of the Qiblah except for the sighting (to follow the general Muslims who bow to the Qiblah), but it is not upon the Muslims (individually to confirm) the sighting'.³¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنِ الصَّلْتِ الْحَزَّازِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا غَابَ الْهَالِلُ قَبْلَ الشَّقَقِ فَهُوَ لِلَّيْلَتَيْنِ وَإِذَا غَابَ بَعْدَ الشَّقَقِ فَهُوَ لِلَّيْلَتَيْنِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Muhammad Bin Khalid, form Sa'ad Bin Sa'ad, from Abdullah Bin Al Husayn, from Al Salt Al Khazzaz,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When the new moon disappears before the twilight (afterglow), so it is for its night (the first moon of the month), but if it disappears after the twilight (afterglow has gone), so it is for the second night' (the moon of the 2nd of that month).³²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ حَمَزَةَ أَبِي يَعْلى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي خَالِدٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) إِذَا صَحَّ هَالِلُ شَهْرِ رَجَبٍ فَعُدَّ تِسْعَةً وَ خَمْسِينَ يَوْمًا وَ صُمَّ يَوْمَ السَّيِّئِ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Hamza Abu Ya'la, from Muhammad Bin Al Hassan Bin Abu Khalid, raising it,

(It has been narrated) from Abu Abdullah^{-asws}: 'When the new moon of the month of Rajab holds good, so count fifty nine days and Fast on the sixtieth (day)'.³³

Days in an Islamic Month:

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ ابْنِ سِنَانٍ عَنْ حَدِيقَةَ بْنِ مَنْصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ شَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْمًا لَا يَنْقُصُ أَبَدًا .

³⁰ Al Kafi – V 4 – The Book of Fasts Ch 6 H 1

³¹ Al Kafi – V 4 – The Book of Fasts Ch 6 H 5

³² Al Kafi – V 4 – The Book of Fasts Ch 6 H 7

³³ Al Kafi – V 4 – The Book of Fasts Ch 6 H 8

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Ibn Sinan, from Huzeyfa Bin Mansour,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The Month of Ramazan is of thirty days, not being deficient, ever!³⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ الدُّنْيَا فِي سِتَّةِ أَيَّامٍ ثُمَّ احْتَزَلَهَا عَنْ أَيَّامِ السَّنَةِ وَالسَّنَةُ ثَلَاثُمِائَةٍ وَارْبَعٌ وَخَمْسُونَ يَوْمًا شَعْبَانُ لَا يَبِيدُ أَبَدًا رَمَضَانُ لَا يَنْقُصُ وَاللَّهُ أَبَدًا وَلَا تَكُونُ فَرِيضَةٌ نَاقِصَةً

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Ismail, from one of his companions,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Blessed and High Created the world in six days, then Reduced these from the days of the year; and the year is of three hundred and fifty four (354) days. Shaban will never be complete³⁵, ever; Ramazan will never be deficient, by Allah^{-azwj}, ever! And the Obligation would never happen to be deficient.

إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَ لِيُكْمِلُوا الْعِدَّةَ وَ شَوَّالٍ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا وَ ذُو الْقَعْدَةِ ثَلَاثُونَ يَوْمًا لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ وَاَعْدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَ أَتَمَمْنَاهَا بِعِشْرِ فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَ ذُو الْحِجَّةِ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا وَ الْمُحَرَّمُ ثَلَاثُونَ يَوْمًا ثُمَّ الشُّهُورُ بَعْدَ ذَلِكَ شَهْرٌ تَامٌّ وَ شَهْرٌ نَاقِصٌ .

Allah Mighty and Majestic is Saying **[2:185] and (He Desires) that you should complete the number**; and Shawwal is of twenty nine days; and Zilqaada is of thirty days due to the Words of Allah^{-azwj} Mighty and Majestic **[7:142] And We Appointed with Musa a time of thirty nights and Completed them with ten (more), so the Appointed time of his Lord was complete forty nights**; and Zilhijja is of twenty nine days; and Al-Muharram is of thirty days. Then, the months after that would be either a complete month or an incomplete month'.³⁶

13400 - 32- وَ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِيهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ النَّاسَ يَقُولُونَ إِنَّ رَسُولَ اللَّهِ ص صَامَ تِسْعَةً وَ عِشْرِينَ يَوْمًا أَكْثَرَ يَمَّا صَامَ ثَلَاثِينَ يَوْمًا

13400 - And by his chain, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammad Bin Ismail, from Muhammad Bin Yaqoub Bin Shuayb, from his father who said,

'I said to Abu Abdullah^{-asws}, 'The people are saying that Rasool-Allah^{-saww} fasted twenty-nine days more than what he^{-saww} fasted thirty days'.

فَقَالَ كَذَبُوا مَا صَامَ رَسُولُ اللَّهِ ص إِلَّا تَامًا وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى وَ لِيُكْمِلُوا الْعِدَّةَ - فَشَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْمًا وَ شَوَّالٍ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا وَ ذُو الْقَعْدَةِ ثَلَاثُونَ يَوْمًا لَا يَنْقُصُ أَبَدًا لِأَنَّ اللَّهَ تَعَالَى يَقُولُ وَ وَاَعْدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً - وَ ذُو الْحِجَّةِ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا ثُمَّ الشُّهُورُ عَلَى مِثْلِ ذَلِكَ شَهْرٌ تَامٌّ وَ شَهْرٌ نَاقِصٌ وَ شَعْبَانُ لَا يَبِيدُ أَبَدًا.

³⁴ Al Kafi – V 4 – The Book of Fasts Ch 7 H 1

³⁵ Except for the leap year as per the Hadith in ref. 58)

³⁶ Al Kafi – V 4 – The Book of Fasts Ch 7 H 2

He^{-asws} said: 'They are lying! Rasool-Allah^{-saww} did not fast except complete, and that is the Word of Allah^{-azwj} the Exalted: **in order for you to complete the number [2:185]**. A month of Ramzan is of thirty days, and Shawwal of twenty-nine days, and Zul Qadah of thirty days, not being deficient, ever, because Allah^{-azwj} Exalted is Saying: **And We Appointed thirty nights for Musa [7:142]**, and Zul Hijja is of twenty-nine days. Then the months are upon similar to that, a complete month and a deficient month, and Shaban cannot be complete, ever!'³⁷

Fasting on the last day of Shaban 'Yom-e-Shuuk':

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَزَةَ بْنِ يَعْلَى عَنْ زَكْرِيَّا بْنِ آدَمَ عَنِ الْكَاهِلِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْيَوْمِ الَّذِي يُشَكُّ فِيهِ مِنْ شَعْبَانَ قَالَ لِأَنْ أَصُومَ يَوْمًا مِنْ شَعْبَانَ أَحَبُّ إِلَيَّ مِنْ أَنْ أَفْطِرَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ .

A number of our companions, from Ahmad Bin Muhammad, from Hamza Bin Ya'la, from Zakariyya Bin Adam, from Al Kahily who said,

'I asked Abu Abdullah^{-asws} about the day in which there is a doubt, it is from Shaban. He^{-asws} said: 'If I^{-asws} were to Fast a day from Shaban, it would be more beloved to me^{-asws} than if I^{-asws} were to break the Fast of the Month of Ramazan'.³⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الْيَوْمِ الَّذِي يُشَكُّ فِيهِ مِنْ شَهْرِ رَمَضَانَ لَا يَدْرِي أَهُوَ مِنْ شَعْبَانَ أَوْ مِنْ رَمَضَانَ فَصَامَهُ فَكَانَ مِنْ شَهْرِ رَمَضَانَ قَالَ هُوَ يَوْمٌ وَفَّقَ لَهُ وَ لَا قَضَاءَ عَلَيْهِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Sama'at who said,

'I asked him^{-asws} about the day in which there is a doubt, whether it is from the Month of Ramazan, one does not know whether it is from Shaban or from Ramazan, so one Fasts it as if it was from the Month of Ramazan. He^{-asws} said: 'It is a 'يَوْمٌ وَفَّقَ' day commensurate for him, and there is no fulfilment (making up for it) upon it'.³⁹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ ابْنِ أَبِي الصُّهْبَانِ عَنْ مُحَمَّدِ بْنِ بَكْرِ بْنِ جَنَاحٍ عَنْ عَلِيِّ بْنِ شَجَرَةَ عَنْ بَشِيرِ النَّبَالِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ صَوْمِ يَوْمِ الشُّكِّ فَقَالَ صُومُهُ فَإِنْ يَكُ مِنْ شَعْبَانَ كَانَ تَطَوُّعًا وَإِنْ يَكُ مِنْ شَهْرِ رَمَضَانَ فَيَوْمٌ وَفَّقَتْ لَهُ .

Ahmad Bin Muhammad, from Ibn Abu Al Suhban, from Muhammad Bin Bakr Bin Janah, from Ali Bin Shajara, from Bashir Al Nabbal,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about a Fast of the day of doubt. So he^{-asws} said: 'Fast it. So, if it was from Shaban, it was a voluntary (Fast), and if it was from the Month of Ramazan, so it would be a commensurate day for it'.⁴⁰

³⁷ التهذيب 4- 171- 483، والاستبصار 2- 67- 216

³⁸ Al Kafi – V 4 – The Book of Fasts Ch 9 H 1

³⁹ Al Kafi – V 4 – The Book of Fasts Ch 9 H 2

⁴⁰ Al Kafi – V 4 – The Book of Fasts Ch 9 H 5

Skiping food at Iftar and Soam-ul-Dahr⁴¹:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ حَسَّانَ بْنِ مُحَمَّدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) مَا الْوَصَالُ فِي الصَّيَامِ قَالَ فَقَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ لَا وَصَالَ فِي صِيَامٍ وَلَا صَمْتُ يَوْمٍ إِلَى اللَّيْلِ وَلَا عِتَقَ قَبْلَ مَلِكٍ .

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

'I said to Abu Abdullah^{-asws}, 'What is the continuation regarding the Fasting?' So he^{-asws} said: 'Rasool-Allah^{-saww} said: 'There is neither a continuation (without breaking Fast) regarding the Fasting, nor a silence for the day up to the night, nor an emancipation before ownership'.⁴²

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ مَحْبُوبٍ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْوَصَالُ فِي الصَّيَامِ أَنْ يَجْعَلَ عَشَاءَهُ سَحُورَهُ.

Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Al Halby,

(It has been narrated) from Abu Abdullah^{-asws} having said; 'The continuation regarding the Fasting is that he makes his dinner as his pre-dawn meal'.⁴³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنْ صَوْمِ الدَّهْرِ فَكَرِهَهُ وَ قَالَ لَا بَأْسَ أَنْ يَصُومَ يَوْمًا وَ يُفْطِرَ يَوْمًا .

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

'I asked him^{-asws} about Fasting the whole time, so he^{-asws} disliked it and said: 'There is no problem if one were to Fast for one day, and break (not Fast) for one day'.⁴⁴

Etiquettes of the Fasting:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا صُمْتَ فَلْيَصُمْ سَمْعَكَ وَ بَصَرَكَ وَ شَعْرَكَ وَ جِلْدَكَ وَ عَدَدَ أَشْيَاءَ غَيْرَ هَذَا وَ قَالَ لَا يَكُونُ يَوْمٌ صَوْمَكَ كَيَوْمِ فِطْرِكَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umey, from Hammad Bin Usman, from Muhammad Bin Muslim who said,

⁴¹ Fasting for several days in non-obligatory days, without gaps

⁴² Al Kafi – V 4 – The Book of Fasts Ch 16 H 1

⁴³ Al Kafi – V 4 – The Book of Fasts Ch 16 H 2

⁴⁴ Al Kafi – V 4 – The Book of Fasts Ch 16 H 5

'Abu Abdullah^{-asws} said: 'Whenever you Fast, so let your hearing, and your vision, and your hair, and your skin, and a number of this other than these, Fast (as well)'. And he^{-asws} said: 'The day of your Fast should not happen to be like the day of your breaking (not Fasting)'.⁴⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ الْحَزَّازِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا جَابِرُ هَذَا شَهْرُ رَمَضَانَ مَنْ صَامَ نَهَارَهُ وَ قَامَ وَرَدًا مِنْ لَيْلِهِ وَ غَفَّ بَطْنُهُ وَ فَرَّجَهُ وَ كَفَّ لِسَانَهُ خَرَجَ مِنْ ذُنُوبِهِ كَخُرُوجِهِ مِنَ الشَّهْرِ فَقَالَ جَابِرٌ يَا رَسُولَ اللَّهِ مَا أَحْسَنَ هَذَا الْحَدِيثَ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا جَابِرُ وَ مَا أَشَدَّ هَذِهِ الشُّرُوطَ .

Ali Bin Ibrahim, from his father, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said to Jabir Bin Abdullah; 'O Jabir! This is the Month of Ramazan. The one who Fasts during its days, and stands in response (for Prayers) during its nights, and excuses his belly and his private parts, and restrains his tongue, would come out from his sins just as he comes out from the month'. So Jabir said, 'O Rasool-Allah^{-saww}! How beautiful is this Hadeeth!' So Rasool-Allah^{-saww} said: 'O Jabir! And how difficult are these stipulations (conditions)'.⁴⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الصِّيَامَ لَيْسَ مِنَ الطَّعَامِ وَ الشَّرَابِ وَحْدَهُ ثُمَّ قَالَ قَالَتْ مَرْثَمُ ابْنِي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا أَيْ صَوْمًا صَمْتًا وَ فِي نُسْخَةٍ أُخْرَى أَيْ صَمْتًا فَإِذَا صُمْتُمْ فَاحْفَظُوا أَلْسِنَتَكُمْ وَ غُضُّوا أَبْصَارَكُمْ وَ لَا تَنَازَعُوا وَ لَا تَحَاسَدُوا

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The Fasting is not from the food and the drink alone'. Then said: 'Maryam^{-as} said: **[19:26] Surely I have vowed a fast to the Beneficent**, i.e., a Fast of silence'. (And in another copy: 'i.e., silence). Therefore, whenever you Fast, preserve your tongues, and lower your gaze, and neither dispute nor envy'.

قَالَ وَ سَمِعَ رَسُولُ اللَّهِ (صلى الله عليه وآله) امْرَأَةً تَسُبُّ جَارِيَةً لَهَا وَ هِيَ صَائِمَةٌ فَدَعَا رَسُولُ اللَّهِ (صلى الله عليه وآله) بِطَعَامٍ فَقَالَ لَهَا كُلِي فَقَالَتْ إِنِّي صَائِمَةٌ فَقَالَ كَيْفَ تَكُونِينَ صَائِمَةً وَ قَدْ سَبَبْتَ جَارِيَتَكَ إِنَّ الصَّوْمَ لَيْسَ مِنَ الطَّعَامِ وَ الشَّرَابِ

He^{-asws} said: 'And Rasool-Allah^{-saww} heard a woman insulting a maid of her and she was Fasting. So Rasool-Allah^{-saww} called for the food and said to her: 'Eat'. So she said, 'I am Fasting'. So he^{-saww} said: 'How can you happen to be Fasting and you have insulted your slave girl. The Fast is not from the food and the drink (only)'.

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا صُمْتَ فَلْيَصُمْ سَمْعُكَ وَ بَصَرُكَ مِنَ الْحَرَامِ وَ الْفَيْحِ وَ دَعِ الْمِرَاءَ وَ أَدَى الْخَادِمِ وَ لِيَكُنْ عَلَيْكَ وَقَارُ الصِّيَامِ وَ لَا تَجْعَلْ يَوْمَ صَوْمِكَ كَيَوْمِ فِطْرِكَ .

⁴⁵ Al Kafi – V 4 – The Book of Fasts Ch 11 H 1

⁴⁶ Al Kafi – V 4 – The Book of Fasts Ch 11 H 2

He (the narrator) said, 'And Abu Abdullah^{-asws} said: 'Whenever you Fast, so let your hearing, and your vision Fast from the Prohibition and the ugliness, and leave the disputing and hurting the servant, and let the dignity of the Fast be upon you, and do not make the day of your Fasting to be like a day of your breaking (not Fasting)'.⁴⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ (عَلَيْهِمُ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا مِنْ عَبْدٍ صَالِحٍ يُشْتَمُ فَيَقُولُ إِنِّي صَائِمٌ سَلَامٌ عَلَيْكَ لَا أَشْتِمُكَ كَمَا شَتَمْتَنِي إِلَّا قَالَ الرَّبُّ تَبَارَكَ وَتَعَالَى اسْتَجَارَ عَبْدِي بِالصَّوْمِ مِنْ شَرِّ عَبْدِي فَقَدْ أَجَرْتُهُ مِنَ النَّارِ .

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} having said: 'Rasool-Allah^{-saww} said: 'There is none from a righteous servant who is insulted, so he is saying, 'I am Fasting. Peace be upon you. I shall not insult you just as you have insulted me', except that The Lord^{-azwj}, Blessed and High Says: "My^{-azwj} servant sought Protection with the Fast from the evil of My^{-azwj} servant, so I^{-azwj} have Protected from the Fire"⁴⁸.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورٍ بْنِ يُوسُفَ عَنْ أَبِي بصيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ الْكَذِبَةُ تَنْقُضُ الْوُضُوءَ وَتَقْطُرُ الصَّائِمَ قَالَ قُلْتُ هَلَكْنَا قَالَ لَيْسَ حَيْثُ تَذْهَبُ إِنَّمَا ذَلِكَ الْكَذِبُ عَلَى اللَّهِ عَزَّ وَجَلَّ وَ عَلَى رَسُولِهِ وَ عَلَى الْأَئِمَّةِ (عَلَيْهِمُ السَّلَام) .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Baseer who said,

'I heard Abu Abdullah^{-asws} saying: 'The lie breaks the ablution, and breaks the Fast'. I said, 'We are destroyed'. He^{-asws} said: 'It is not where you are going with it. But rather, that is the lie upon Allah^{-azwj} Mighty and Majestic and upon His^{-azwj} Rasool^{-saww}, and upon the Imams^{-asws}'.⁴⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ مُوسَى عَنْ غِيَاثٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ اللَّهَ كَرِهَ لِي سِتَّ خِصَالٍ ثُمَّ كَرِهَتْهُنَّ لِلْأَوْصِيَاءِ مِنْ وَلَدِي وَ أَتْبَاعِهِمْ مِنْ بَعْدِي الرَّفَثُ فِي الصَّوْمِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Musa, from Giyas, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said; 'Allah^{-azwj} Disliked six characteristics for me^{-saww}, then I^{-saww} disliked these for the successors^{-asws} from my^{-saww} sons^{-asws}, and their^{-asws} followers from after me^{-saww}, (one of these being) obscenities during the Fasting'.⁵⁰

⁴⁷ Al Kafi – V 4 – The Book of Fasts Ch 11 H 3

⁴⁸ Al Kafi – V 4 – The Book of Fasts Ch 10 H 5

⁴⁹ Al Kafi – V 4 – The Book of Fasts Ch 11 H 10

⁵⁰ Al Kafi – V 4 – The Book of Fasts Ch 11 H 11

Fasting Sequence and Habits:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ الصَّلْتِ عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ عَنْ سَمَاعَةَ وَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) يَصِلُ مَا بَيْنَ شَعْبَانَ وَ رَمَضَانَ وَ يَقُولُ صَوْمُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ali Bin Al Salt, from Zur'at Bin Muhammad, from Sama'at and from Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Ali^{-asws} used to link what is between Shaban and Ramazan, and he^{-asws} was saying: 'Fasting two months consecutively is a (self) punishment in the way of Allah^{-azwj}'.⁵¹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ صَبِيحٍ عَنْ عَنَبَسَةَ الْعَابِدِ قَالَ قُبِضَ النَّبِيُّ (صلى الله عليه وآله) عَلَى صَوْمِ شَعْبَانَ وَ رَمَضَانَ ثَلَاثَةَ أَيَّامٍ فِي كُلِّ شَهْرٍ أَوَّلَ خَمِيسٍ وَ أَوْسَطَ أَرْبَعَاءَ وَ آخِرَ خَمِيسٍ وَ كَانَ أَبُو جَعْفَرٍ وَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَصُومَانِ ذَلِكَ .

Ahmad Bin Muhammad, from Ali Bin Al Hassan, from Ahmad in Sabeeh, from Anbasa Al Aabid who said,

'The Prophet^{-saww} passed away upon Fasting Shaban and Ramazan, and three days during every month – the first Thursday, and the middle Wednesday, and the last Thursday; and Abu Ja'far^{-asws} and Abu Abdullah^{-asws}, both were Fasting that'.⁵²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي نَصْرِ قَالَ سَأَلْتُ أَبَا الْحُسَيْنِ (عليه السلام) عَنِ الصِّيَامِ فِي الشَّهْرِ كَيْفَ هُوَ قَالَ ثَلَاثٌ فِي الشَّهْرِ فِي كُلِّ عَشْرِ يَوْمٍ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرٌ أَمْثَلُهَا ثَلَاثَةُ أَيَّامٍ فِي الشَّهْرِ صَوْمُ الدَّهْرِ .

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

'I asked Abu Al-Hassan^{-asws} about the Fasts during the month, how are these (to be done)?' He^{-asws} said: 'Three during the month, in every ten days. Allah^{-azwj} Blessed and High is Saying **[6:160] Whoever comes with a good deed, he shall have ten like it** – three days during the month is (like) Fasting for the whole time'.⁵³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ مُخَارِقٍ أَبِي جُنَادَةَ السَّلُولِيِّ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ صَامَ شَعْبَانَ كَانَ لَهُ طَهْرٌ مِنْ كُلِّ زَلَّةٍ وَ وَصْمَةٍ وَ

⁵¹ Al Kafi – V 4 – The Book of Fasts Ch 13 H 3

⁵² Al Kafi – V 4 – The Book of Fasts Ch 12 H 7

⁵³ Al Kafi – V 4 – The Book of Fasts Ch 13 H 7

بَادِرَةَ قَالَ أَبُو حَمَزَةَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) مَا الْوَصْمَةُ قَالَ الْيَمِينُ فِي الْمَعْصِيَةِ وَ النَّذْرُ فِي الْمَعْصِيَةِ قُلْتُ فَمَا الْبَادِرَةُ قَالَ الْيَمِينُ عِنْدَ الْعَصَبِ وَ التَّوْبَةُ مِنْهَا النَّدَمُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Al Husayn Bin Mukharaq Abu Junada Al Salouly, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{saww} said: 'The one who Fasts Shaban, for him would be purification from every slip, and *Wasima* and *Badira*'. Abu Hamza said, 'I said to Abu Ja'far^{-asws}, 'What is Al-*Wasima*?' He^{-asws} said: 'The oath regarding the disobedience and the vow regarding the disobedience'. I said, 'So what is the *Badira*?' He^{-asws} said: 'The oath during the anger, and the repenting from it, the regret'.⁵⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ أَفْضَلِ مَا جَرَتْ بِهِ السُّنَّةُ فِي التَّطَوُّعِ مِنَ الصَّوْمِ فَقَالَ ثَلَاثَةُ أَيَّامٍ فِي كُلِّ شَهْرِ الْحَمِيسِ فِي أَوَّلِ الشَّهْرِ وَ الْأَرْبَعَاءُ فِي وَسْطِ الشَّهْرِ وَ الْخَمِيسُ فِي آخِرِ الشَّهْرِ قَالَ قُلْتُ لَهُ هَذَا جَمِيعُ مَا جَرَتْ بِهِ السُّنَّةُ فِي الصَّوْمِ فَقَالَ نَعَمْ .

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

'I asked Abu Abdullah^{-asws} about the most meritorious of what the Sunnah flowed with regarding the voluntary from the Fasts'. So he^{-asws} said: 'Three days during the month – the Thursday in the beginning of the month, and the Wednesday in the middle of the month, and the Thursday in the end of the month'. I said to him^{-asws}, 'This is the entirety of what the Sunnah has flowed with regarding the Fast?' So he^{-asws} said: 'Yes'.⁵⁵

Eating at Sahr⁵⁶:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ شُعَيْبٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ السَّحُورِ لِمَنْ أَرَادَ الصَّوْمَ أَوْاجِبٌ هُوَ عَلَيْهِ فَقَالَ لَا بَأْسَ بِأَنْ لَا يَتَسَحَّرَ إِنْ شَاءَ وَ أَمَّا فِي شَهْرِ رَمَضَانَ فَإِنَّهُ أَفْضَلُ أَنْ يَتَسَحَّرَ نَحْبُ أَنْ لَا يَتْرَكَ فِي شَهْرِ رَمَضَانَ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Shuayb, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the pre-dawn meal for the one who intends to Fast, is it Obligatory upon him?' So he^{-asws} said: 'There is no problem if he does not partake the pre-dawn meal if he so desires to; and as for during the

⁵⁴ Al Kafi – V 4 – The Book of Fasts Ch 13 H 8

⁵⁵ Al Kafi – V 4 – The Book of Fasts Ch 13 H 9

⁵⁶ Before Fajr time and fast start time

Month of Ramazan, so it is preferable that he partakes the pre-dawn meal. We^{-asws} love it that he does not neglect it during the Month of Ramazan'.⁵⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَخِيهِ الْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ السَّحُورِ لِمَنْ أَرَادَ الصَّوْمَ فَقَالَ أَمَّا فِي شَهْرِ رَمَضَانَ فَإِنَّ الْفَضْلَ فِي السَّحُورِ وَ لَوْ بِشَرْبَةِ مِنْ مَاءٍ وَ أَمَّا فِي التَّطَوُّعِ فَمَنْ أَحَبَّ أَنْ يَتَسَحَّرَ فَلْيَفْعَلْ وَ مَنْ لَمْ يَفْعَلْ فَلَا بَأْسَ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from his brother Al Hassan, from Zur'at, from Sama'at who said,

'I asked him^{-asws} about the pre-dawn meal for the one who intends to Fasting, so he^{-asws} said; 'As for during the Month of Ramazan, so it is preferred with regards to the pre-dawn meal, and even though it may be by drinking from the water; and as for during the voluntary Fasts, so the one who loves that he partakes the pre-dawn meal, so let him do so, and the one who does not do it, so there is no problem'.⁵⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ آبَائِهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) السَّحُورُ بَرَكَةٌ قَالَ وَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا تَدْعُ أُمَّتِي السَّحُورَ وَ لَوْ عَلَى حَشَقَةٍ .

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} having said: 'Rasool-Allah^{-saww} said: 'The pre-dawn meal is a Blessing'. He^{-asws} said: 'And Rasool-Allah^{-saww} said: 'My^{-saww} community should not leave the pre-dawn meal, and even if it was upon stems (remaining after harvest)'.⁵⁹

Onset of Sahr:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ عَلِيِّ بْنِ عَطِيَّةٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْفَجْرُ هُوَ الَّذِي إِذَا رَأَيْتَهُ مُعْتَرِضًا كَأَنَّهُ بَيَاضٌ سُورَى .

Ali Bin Ibrahim, from his father, from Ali Bin Atiyya,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The dawn, it is which, when you see it unobstructed, it is as if it is a white edge'.⁶⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْخَيْطِ الْأَبْيَضِ مِنَ الْخَيْطِ الْأَسْوَدِ فَقَالَ بَيَاضُ النَّهَارِ مِنْ سَوَادِ اللَّيْلِ قَالَ وَ كَانَ بِلَالٌ يُؤَدِّنُ لِلنَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

⁵⁷ Al Kafi – V 4 – The Book of Fasts Ch 14 H 1

⁵⁸ Al Kafi – V 4 – The Book of Fasts Ch 14 H 2

⁵⁹ Al Kafi – V 4 – The Book of Fasts Ch 14 H 3

⁶⁰ Al Kafi – V 4 – The Book of Fasts Ch 18 H 2

عليه وآله (وَ ابْنُ أُمِّ مَكْتُومٍ وَ كَانَ أَعْمَى يُؤَدِّنُ بِلَالٍ وَ يُؤَدِّنُ بِلَالٌ حِينَ يَطْلُعُ الْفَجْرُ فَقَالَ النَّبِيُّ (صلى الله عليه وآله) إِذَا سَمِعْتُمْ صَوْتَ بِلَالٍ فَادْعُوا الطَّعَامَ وَ الشَّرَابَ فَقَدْ أَصْبَحْتُمْ .

Ali Bin Ibrahim, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Abu Umeyr, from Hammad, from Al Halby who said,

'I asked Abu Abdullah^{-asws} about the (distinction of the) white thread from the black thread. So he^{-asws} said: (It is) the whiteness of the day from the blackness of the night'. He^{-asws} said: 'Bilal used to call the Azan for the Prophet^{-saww}, and Ibn Am Maktoum, and he was blind, would call the Azan at night, and Bilal would call the Azan when the dawn emerged. So the Prophet^{-saww} said: 'When you hear Bilal, so leave the food and the drink, for it would have become a morning'.⁶¹

End of Sahr Time:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَذَّنَ ابْنُ أُمِّ مَكْتُومٍ لِمَصَلَاةِ الْغَدَاةِ وَ مَرَّ رَجُلٌ بِرَسُولِ اللَّهِ (صلى الله عليه وآله) وَ هُوَ يَتَسَحَّرُ فَدَعَاهُ أَنْ يَأْكُلَ مَعَهُ فَقَالَ يَا رَسُولَ اللَّهِ قَدْ أَذَّنَ الْمُؤَدِّنُ لِلْفَجْرِ فَقَالَ إِنَّ هَذَا ابْنُ أُمِّ مَكْتُومٍ وَ هُوَ يُؤَدِّنُ بِلَالٍ فَإِذَا أَذَّنَ بِلَالٌ فَعِنْدَ ذَلِكَ فَأَمْسِكْ .

Muhammad Bin yahya, from Muhammad Bin Al Husayn, from Al A'ala Bin Razeyn, from Musa Bin Bakr, from Zurara,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Ibn Am Maktoum recited the Azan for the morning Prayer, and a man passed by Rasool-Allah^{-saww}, and he^{-saww} was partaking a pre-dawn meal. So he^{-saww} invited him that he eats with him, but he said, 'O Rasool-Allah^{-saww}! The Muezzin has called the Azan for the dawn'. So he^{-saww} said: 'This is Ibn Am Maktoum, and he is reciting Azan at night. However, when Bilal recites Azan, so during that, you refrain' (stop eating and start the Fast).⁶²

Iftar⁶³ Time

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ وَفَتْ سَقُوطُ الْفَرَسِ وَ وَجُوبُ الْإِفْطَارِ مِنَ الصَّيَامِ أَنْ يَفُومَ بِحِذَاءِ الْقُبْلَةِ وَ يَتَفَقَّدَ الْحُمْرَةَ الَّتِي تَرْتَفِعُ مِنَ الْمَشْرِقِ فَإِذَا جَارَتْ قِمَّةُ الرَّأْسِ إِلَى نَاحِيَةِ الْمَغْرِبِ فَقَدْ وَجَبَ الْإِفْطَارُ وَ سَقَطَ الْفَرَسُ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Isa Bin Ubeyd, from Ibn Abu Umeyr, from the one who mentioned it,

⁶¹ Al Kafi – V 4 – The Book of Fasts Ch 18 H 3

⁶² Al Kafi – V 4 – The Book of Fasts Ch 18 H 1

⁶³ Fast ending time.

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The time of the fall of the disc (sun) and the Obligation of breaking from the Fasts is that, one stands facing the Qiblah and inspects the redness which rises from the east. So when it passes overhead towards the direction of the west, so the breaking of the Fast is Obligated, and the disc falls (sun sets)'.⁶⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْقَاسِمِ ابْنِ عُرْوَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ إِذَا غَابَتِ الْحُمْرَةُ مِنْ هَذَا الْجَانِبِ يَعْنِي نَاحِيَةَ الْمَشْرِقِ فَقَدْ غَابَتِ الشَّمْسُ فِي شَرْقِ الْأَرْضِ وَ غَرَبَتَا .

Ali Bin Ibrahim, from his father, and a number of our companions, from Ahmad Bi Muhammad, altogether from Ibn Abu Umeyr, from Al Qasim Ibn Urwat, from Bureyd Bin MUawiya who said,

'I heard Abu Ja'far^{-asws} saying: 'When the redness disappears from this side, meaning the direction of the east, so the sun has disappeared in the east of the earth and its west'.⁶⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سُئِلَ عَنِ الْإِفْطَارِ قَبْلَ الصَّلَاةِ أَوْ بَعْدَهَا قَالَ إِنْ كَانَ مَعَهُ قَوْمٌ يَخْشَى أَنْ يَحْبِسَهُمْ عَنْ عَشَائِهِمْ فَلْيُفْطِرْ مَعَهُمْ وَ إِنْ كَانَ غَيْرَ ذَلِكَ فَلْيُصَلِّ وَ لْيُفْطِرْ .

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 breaking of the Fast before the Prayer or after it. He^{-asws} said: 'If it was such that with him are a group of people, he is fearing withholding them from their dinner, so let him break Fast along with them, but if it was other than that, so let him Pray, and let him break the Fast (after offering Salaat)'.⁶⁶

What to Recite at Iftar⁶⁷:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي جَعْفَرٍ عَنْ آبَائِهِ (عَلَيْهِمُ السَّلَام) أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ إِذَا أَفْطَرَ قَالَ

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

(It has been narrated) from Abu Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} that Rasool-Allah^{-saww}, whenever he^{-saww} used to break Fast, said:

⁶⁴ Al Kafi – V 4 – The Book of Fasts Ch 20 H 1

⁶⁵ Al Kafi – V 4 – The Book of Fasts Ch 20 H 2

⁶⁶ Al Kafi – V 4 – The Book of Fasts Ch 20 H 3

⁶⁷ Fast ending time.

اللَّهُمَّ لَكَ صُومْنَا وَ عَلَى رِزْقِكَ أَفْطَرْنَا فَتَقَبَّلْهُ مِنَّا ذَهَبَ الظَّمَأُ وَ ابْتَلَّتِ الْعُرُوقُ وَ بَقِيَ
الْأَجْرُ

'O Allah^{-azwj}! For You^{-azwj}, we Fast, and upon Your^{-azwj} sustenance we break, therefore Accept it from us. The thirst is gone, and the veins are wet, and the Recompense remains (outstanding)'.⁶⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ تَقُولُ فِي كُلِّ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ عِنْدَ الْإِفْطَارِ إِلَى آخِرِهِ.

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'One should be saying during every night from the Month of Ramazan, during the breaking of the Fast up to its end,

الْحَمْدُ لِلَّهِ الَّذِي أَعَانَنَا فَصُومْنَا وَ رَزَقَنَا فَأَفْطَرْنَا اللَّهُمَّ تَقَبَّلْ مِنَّا وَ أَعِنَّا عَلَيْهِ وَ سَلِّمْنَا فِيهِ وَ تَسَلِّمُهُ مِنَّا فِي يُسْرِ مِنْكَ وَ عَافِيَةِ الْحَمْدُ لِلَّهِ الَّذِي قَضَى عَنَّا يَوْمًا مِنْ شَهْرِ رَمَضَانَ

'The Praise is for Allah^{-azwj}, Who Aided us, so we Fasted, and Graced us, so we broke. O Allah^{-azwj}! Accept from us, and Aid us upon it, and Secure us in it, and Receive is from us in ease from You^{-azwj} and good health. The Praise is for Allah^{-azwj}, Who Accomplished for us one day from the Month of Ramazan'.⁶⁹

Eating before Iftar time by Mistake:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنْ قَوْمٍ صَامُوا شَهْرَ رَمَضَانَ فَعَشِيَهُمْ سَحَابٌ أَسْوَدُ عِنْدَ غُرُوبِ الشَّمْسِ فَظَنُّوا أَنَّهُ لَيْلٌ فَأَفْطَرُوا ثُمَّ إِنَّ السَّحَابَ انْجَلَى فَإِذَا الشَّمْسُ فَقَالَ عَلَى الَّذِي أَفْطَرَ صِيَامُ ذَلِكَ الْيَوْمِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ أَتَمُّوا الصِّيَامَ إِلَى اللَّيْلِ فَمَنْ أَكَلَ قَبْلَ أَنْ يَدْخُلَ اللَّيْلُ فَعَلَيْهِ قَضَاؤُهُ لِأَنَّهُ أَكَلَ مُتَعَمِّدًا .

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

'I asked him^{-asws} about the people who are Fasting the Month of Ramazan, so the black cloud overcomes them during the setting of the sun. So they think that it is night, so they break Fast. Then the clouds move away, so the sun is (still) there'.

⁶⁸ Al Kafi – V 4 – The Book of Fasts Ch 15 H 1

⁶⁹ Al Kafi – V 4 – The Book of Fasts Ch 15 H 2

So he^{-asws} said: 'It is upon those that break the Fast, the (making up for) the Fast of that day. Allah^{-azwj} Mighty and Majestic is Saying **[2:187] complete the Fast till night**. So the one who eats before the entry of the night, so upon him is its making up, because he ate deliberately'.⁷⁰

Kufara (Expiation) of Breaking Fast Deliberately:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي رَجُلٍ أَفْطَرَ مِنْ شَهْرِ رَمَضَانَ مُتَعَمِّدًا يَوْمًا وَاحِدًا مِنْ غَيْرِ عَذْرِ قَالَ يُعْتَقُ نَسَمَةً أَوْ يَصُومُ شَهْرَيْنِ مُتَتَابِعَيْنِ أَوْ يُطْعِمُ سِتِّينَ مِسْكِينًا فَإِنْ لَمْ يَقْدِرْ تَصَدَّقْ بِمَا يُطِيقُ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws} regarding a man who breaks a Fast from the Month of Ramazan deliberately for one day, without an excuse. He^{-asws} said: 'He should either emancipate a person, or Fasts two months consecutively, or feed sixty poor ones. So if he is not able, he should give in charity with whatever he can afford to'.⁷¹

8 - حميد بن زياد، عن الحسن بن محمد بن سماعة، عن غير واحد، عن أبان بن عثمان، عن عبد الرحمن بن أبي عبد الله قال: سألته عن رجل أفطر يوماً من شهر رمضان متعمداً، قال: يتصدق بعشرين صاعاً ويقضي مكانه.

I asked from Imam^{-asws} what is on that person who would not fast, on purpose, during the month of Ramazan. Imam^{-asws} replied, he should give away 'Sadqa' 20 sa' (64 kg) but also needs to fast for the lapsed days.⁷²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ سُئِلَ عَنْ رَجُلٍ أَفْطَرَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ مُتَعَمِّدًا فَقَالَ إِنَّ رَجُلًا أَتَى النَّبِيَّ (صلى الله عليه وآله) فَقَالَ هَلَكْتُ يَا رَسُولَ اللَّهِ فَقَالَ مَا لَكَ فَقَالَ النَّارُ يَا رَسُولَ اللَّهِ قَالَ وَ مَا لَكَ قَالَ وَقَعْتُ عَلَى أَهْلِي قَالَ تَصَدَّقْ وَ اسْتَغْفِرْ فَقَالَ الرَّجُلُ فَوَ الَّذِي عَظَّمَ حَقَّكَ مَا تَرَكْتُ فِي الْبَيْتِ شَيْئًا لَا قَلِيلًا وَ لَا كَثِيرًا

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Ibn Abu Umeir, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullah^{-asws} having been asked about a man who breaks a Fast for a day from the Month of Ramazan, deliberately. So he^{-asws} said: 'A man came over to the Prophet^{-saww}, so he said, 'I am destroyed, O Rasool-Allah^{-saww}!' So he^{-saww} said: 'What is the matter?' So he said, 'The Fire, O Rasool-Allah^{-saww}!' He^{-saww} said: 'And what is the

⁷⁰ Al Kafi – V 4 – The Book of Fasts Ch 19 H 1

⁷¹ Al Kafi – V 4 – The Book of Fasts Ch 22 H 1

⁷² Faroo-e-Kafi, tradition 1, vol. 3, pp. 261.

matter?' He said, 'I fell upon my wife'. He^{-saww} said: 'Give in charity and seek Forgiveness'. So the man said, 'By the One^{-azwj} Who Magnified your^{-saww} rights, nothing is left in the house, neither less nor more'.

قَالَ فَدَخَلَ رَجُلٌ مِنَ النَّاسِ بِمِخْتَلٍ مِنْ تَمْرٍ فِيهِ عِشْرُونَ صَاعاً يَكُونُ عَشْرَةَ أَصْوُعٍ بِصَاعِنَا فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله)
خُذْ هَذَا التَّمْرَ فَتَصَدَّقْ بِهِ فَقَالَ يَا رَسُولَ اللَّهِ عَلَى مَنْ أَتَصَدَّقُ بِهِ وَ قَدْ أَحْبَبْتُكَ أَنَّهُ لَيْسَ فِي بَيْتِي قَلِيلٌ وَلَا كَثِيرٌ قَالَ فَخُذْهُ وَ
أَطْعِمْهُ عِيَالَكَ وَ اسْتَغْفِرِ اللَّهَ

He^{-asws} said: 'A man from the people came over with a sack of dates in which were twenty Sa'as (a unit of measurement), which happens to be ten Sa'as by (the measurement) of our Sa'as'. So Rasool-Allah^{-saww} said to him: 'Take these dates and give in charity with it'. So he said, 'O Rasool-Allah^{-saww}! Whom shall I give it in charity with it, and I have informed you^{-saww} that there is neither in my house anything less nor more?' He^{-saww} said: 'So take it and feed it to your dependents and seek Forgiveness of Allah^{-azwj}'.

قَالَ فَلَمَّا خَرَجْنَا قَالَ أَصْحَابُنَا إِنَّهُ بَدَأَ بِالْعِتْقِ فَقَالَ أَعْتَقْ أَوْ صُمْ أَوْ تَصَدَّقْ .

He (the narrator) said, 'So when we came out, our companions said, 'It has to be begun with the emancipation'. So he^{-asws} said: 'Emancipate, or Fast, or charity'.⁷³

Kufara (Expiation) of Breaking Fast due to Illness:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ عَلِيِّ بْنِ
الْحُسَيْنِ (عليه السلام) قَالَ قَالَ لِي يَوْمًا يَا زُهْرِيُّ مِنْ أَيْنَ جِئْتَ فَقُلْتُ مِنَ الْمَسْجِدِ قَالَ فِيمَ كُنْتُمْ قُلْتُ تَذَاكُرُنَا أَمْرَ الصَّوْمِ
فَاجْتَمَعَ رَأْيِي وَ رَأْيُ أَصْحَابِي عَلَى أَنَّهُ لَيْسَ مِنَ الصَّوْمِ شَيْءٌ وَاجِبٌ إِلَّا صَوْمُ شَهْرِ رَمَضَانَ

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad Al Jowhary, from Suleyman Bin Dawood, from Sufyan Bin Uyayna, from Al Zuhry,

(It has been narrated) from Ali^{-asws} Bin Al-Husayn^{-asws}, said, 'He^{-asws} said to me one day: 'O Zuhry! From where have you come?' So I said, 'From the Masjid'. He^{-asws} said: 'In what (discussion) were you?' I said, 'We were mentioning the matter of the Fasting, so there was a consensus of my view, and the views of my companions upon that, there is no Fast which is Obligatory except for a Fast of the Month of Ramazan'.

فَقَالَ يَا زُهْرِيُّ لَيْسَ كَمَا قُلْتُمْ الصَّوْمُ عَلَى أَرْبَعِينَ وَجْهًا فَعَشْرَةُ أَوْجِهٍ مِنْهَا وَاجِبَةٌ كَوْجُوبِ شَهْرِ رَمَضَانَ وَ عَشْرَةُ أَوْجِهٍ مِنْهَا
صِيَامُهُنَّ حَرَامٌ وَ أَرْبَعَةٌ عَشْرَ مِنْهَا صَاحِبُهَا بِالْخِيَارِ إِنْ شَاءَ صَامَ وَ إِنْ شَاءَ أَفْطَرَ وَ صَوْمُ الْإِذْنِ عَلَى ثَلَاثَةِ أَوْجِهٍ وَ صَوْمُ التَّأْدِيبِ
وَ صَوْمُ الْإِبَاحَةِ وَ صَوْمُ السَّفَرِ وَ الْمَرَضِ قُلْتُ جُعِلْتُ فِدَاكَ فَسَرُّهُنَّ لِي

⁷³ Al Kafi – V 4 – The Book of Fasts Ch 22 H 2

So he^{-asws} said: 'O Zuhry! It is not as you are saying it. The Fast is upon forty aspects. So ten aspects from these are Obligatory like the Obligation of the Month of Ramazan; and ten aspects from these, its Fasting is Prohibited; and fourteen from these, it's doer is with the choice, if he so desires to, he may Fast, and if he so desires to, he breaks; and the Fast requiring permission is upon three aspects; and the Fast of disciplining, and the Permissible Fast, and the Fast of the journey and the sickness'. I said, 'So, interpret these for me'.

قَالَ أَمَّا الْوَاجِبَةُ فَصِيَامُ شَهْرِ رَمَضَانَ وَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ فِي كَفَّارَةِ الظَّهَارِ لِقَوْلِ اللَّهِ تَعَالَى الَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا إِلَى قَوْلِهِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ

He^{-asws} said: 'As for the Obligations, so these are the Fasts of the Month of Ramazan, and Fast of the two consecutive months regarding a expiation for the *Zihaar* due to the Words of Allah^{-azwj} the Exalted **[58:3] And (as for) those who put away their wives by likening their backs to the backs of their mothers then withdraw what they said, should free a captive before they touch them** – up to His^{-azwj} Words **[58:4] But whoever has not the means, let him fast for two months successively;**

وَ صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ فِيمَنْ أَفْطَرَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ وَ صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ فِي قَتْلِ الْخَطَا لِمَنْ لَمْ يَجِدِ الْعَتَقَ وَاجِبٌ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَ دِيَّةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ إِلَى قَوْلِهِ عَزَّ وَ جَلَّ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَ كَانَ اللَّهُ عَلِيمًا حَكِيمًا

And the Fasting of the two consecutive months for the one who breaks a day's Fast from the Month of Ramazan; and the Fasting of two consecutive months regarding the killing in error for the one who cannot find the emancipation (of a slave), and Obligation due to the Words of Allah^{-azwj} Mighty and Majestic **[4:92] And it does not befit a Believer to kill a Believer except by mistake, and whoever kills a Believer by mistake, he should free a believing slave, and blood-money should be paid to his people** – up to the Words of the Mighty and Majestic - **but he who cannot find (a slave) should fast for two months successively: a penance from Allah, and Allah is Knowing, Wise;**

وَ صَوْمُ ثَلَاثَةِ أَيَّامٍ فِي كَفَّارَةِ الْيَمِينِ وَاجِبٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ هَذَا لِمَنْ لَا يَجِدُ الْإِطْعَامَ كُلَّ ذَلِكَ مُتَتَابِعٌ وَ لَيْسَ بِمُتَفَرِّقٍ

And the Fast of the three days regarding the expiation of the oath is Obligatory. Allah^{-azwj} Mighty and Majestic Says **[5:89] then fasting for three days; this is the expiation of your oaths when you swear**. This is for the one who cannot find the feeding. All of that is consecutive and are not with separation;

وَ صِيَامُ أَذَى حَلْقِ الرَّأْسِ وَاجِبٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَصَاحِبُهَا فِيهَا بِالْخِيَارِ فَإِنْ صَامَ صَامَ ثَلَاثَةَ أَيَّامٍ

And the Fast of (abstaining from) from shaving of the head (during Hajj) due to harm, is Obligatory. Allah^{-azwj} Mighty and Majestic Says **[2:196] but whoever among you is sick or has an ailment of the head, he (should effect) a compensation by Fasting or alms or**

sacrificing. So it's doer therein is with the choice. So if he wants to Fast, he Fasts for three days;

وَصَوْمُ الْمُتَنَّةِ وَاجِبٌ لِمَنْ لَمْ يَجِدِ الْهَدْيَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَ سَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ

And the Fast for the Mut'a (of Hajj) is Obligatory for the one who cannot find the sacrifice. Allah^{-azwj} Mighty and Majestic Says **[2:196] then when you are secure, whoever benefits by combining the Umrah with the Hajj (should take) what offering is easy to obtain; but he who cannot find (any offering) should Fast for three days during the Hajj and for seven days when he returns; these (make) ten (days) complete;**

وَصَوْمُ جَزَاءِ الصَّيِّدِ وَاجِبٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلُ ذَلِكَ صِيَامًا أ

And the Fast being a penalty for the hunting. Allah^{-azwj} Mighty and Majestic Says **[5:95] and whoever among you shall kill it intentionally, the compensation (of it) is the like of what he killed, from the cattle, as two just persons among you shall judge, as an offering to be brought to the Kabah or the expiation (of it) is the feeding of the poor or the equivalent of it in Fasting.**

وَ تَذَرِي كَيْفَ يَكُونُ عَدْلُ ذَلِكَ صِيَامًا يَا زُهْرِي قَالَ قُلْتُ لَا أَذْرِي قَالَ يُقَوَّمُ الصَّيْدُ قِيَمَةً قِيَمَةً عَدْلٍ ثُمَّ تُقَضُّ تِلْكَ الْقِيَمَةُ عَلَى الْبُرِّ ثُمَّ يُكَالُ ذَلِكَ الْبُرُّ أَصْوَاعًا فَيَصُومُ لِكُلِّ نِصْفِ صَاعٍ يَوْمًا

Or, do you know what the equivalent of it in Fasting comes to be, O Zuhry?' I said, 'No, I don't know'. He^{-asws} said: 'The hunted animal is evaluated with a fair price, then that price is converted into wheat. Then, that wheat would be divided in weight by Sa'as (units of measurement approximately 3 kg.), so he would Fast one day for each half Sa'a'.

وَصَوْمُ النَّذْرِ وَاجِبٌ وَ صَوْمُ الْإِغْتِكَافِ وَاجِبٌ

And the Fast for the vow is Obligatory; and the Fast for the seclusion in the Mosque (I'tikaaf) is Obligatory.

وَ أَمَّا الصَّوْمُ الْحَرَامُ فَصَوْمُ يَوْمِ الْفِطْرِ وَ يَوْمِ الْأَضْحَى وَ ثَلَاثَةِ أَيَّامٍ مِنَ أَيَّامِ التَّشْرِيقِ

And as for the Prohibited Fasts – So the day of (Eid) Al-Fitr; and the Day of the Sacrifice (during Hajj); and three days from the days of Tashreek (11th, 12th, and 13th of Zilhajj);

وَ صَوْمُ يَوْمِ الشَّكِّ أُمْرًا بِهِ وَ تُحِينَا عَنْهُ أُمْرًا بِهِ أَنْ نَصُومَهُ مَعَ صِيَامِ شَعْبَانَ وَ تُحِينَا عَنْهُ أَنْ يَنْفَرِدَ الرَّجُلُ بِصِيَامِهِ فِي الْيَوْمِ الَّذِي يَشْكُ فِيهِ النَّاسُ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَإِنْ لَمْ يَكُنْ صَامَ مِنْ شَعْبَانَ شَيْئًا كَيْفَ يَصْنَعُ قَالَ لَيُؤَيِّ لَيْلَةَ الشَّكِّ أَنَّهُ صَائِمٌ مِنْ شَعْبَانَ فَإِنْ كَانَ مِنْ شَهْرِ رَمَضَانَ أَجْزَأَ عَنْهُ وَ إِنْ كَانَ مِنْ شَعْبَانَ لَمْ يَضُرَّهُ

And the Fast of the day of doubt. We have been Commanded with it and we have been Prohibited from it. We have been Commanded with it that we should Fast it along with the Fasts of Shaban, and we are Forbidden from it that the man should be solitary with its Fasting during the day in which the people have doubts therein'. So I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Supposing it does not happen to be a Fast from Shaban, anything, how would one deal with it?' He^{-asws} said: 'He should intend on the night of the doubt that he is Fasting from Shaban. So if it was from the Month of Ramazan, it would suffice from it, and if it was from Shaban, it would not harm him'.

فَقُلْتُ وَ كَيْفَ يُجْزَى صَوْمٌ تَطَوُّعٌ عَنْ فَرِيضَةٍ فَقَالَ لَوْ أَنَّ رَجُلًا صَامَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ تَطَوُّعًا وَ هُوَ لَا يَعْلَمُ أَنَّهُ مِنْ شَهْرِ رَمَضَانَ ثُمَّ عِلِمَ بَعْدُ بِذَلِكَ لِأَجْزَاءِ عَنْهُ لِأَنَّ الْفَرَضَ إِنَّمَا وَقَعَ عَلَى الْيَوْمِ بَعِيْنِهِ

So I said, 'And how can a voluntary Fast suffice from an Obligatory one?' So he^{-asws} said: 'If a man were to Fast a day from the Month of Ramazan voluntarily, and he does not know that it is from the Month of Ramazan, then he comes to know afterwards with that, it would suffice from it, because the Obligation, rather, occurred upon the day exactly'.

وَ صَوْمُ الْوَصَالِ حَرَامٌ وَ صَوْمُ الصَّيْتِ حَرَامٌ وَ صَوْمُ نَذْرِ الْمَعْصِيَةِ حَرَامٌ وَ صَوْمُ الدَّهْرِ حَرَامٌ

And the continuous Fast (for more than a day) is Prohibited; and the Fast of silence is Prohibited; and the Fast of a vow of disobedience is Prohibited; and the Fast of (all) the time is Prohibited.

وَ أَمَّا الصَّوْمُ الَّذِي صَاحِبُهُ فِيهِ بِالْخِيَارِ فَصَوْمُ يَوْمِ الْجُمُعَةِ وَ الْحَمِيسِ وَ صَوْمُ الْبَيْضِ وَ صَوْمُ سِتَّةِ أَيَّامٍ مِنْ شَوَّالٍ بَعْدَ شَهْرِ رَمَضَانَ وَ صَوْمُ يَوْمِ عَرَفَةَ وَ صَوْمُ يَوْمِ عَاشُورَاءَ فَكُلُّ ذَلِكَ صَاحِبُهُ فِيهِ بِالْخِيَارِ إِنْ شَاءَ صَامَ وَ إِنْ شَاءَ أَفْطَرَ

And as for the Fast in which it's does is with the choice – so it is the Fast on the day of Friday and the Thursday; and the Fast of the whiteness (four days of brightness in the middle of the month); and the Fasts during the six days of Shawwal after the Month of Ramazan; and the Fast during the day of Arafaat; and the Fast during the day of Ashura. So, during all that, it's doer is with the choice. If he so desires to, he Fasts, and if he so desires to, he breaks.

وَ أَمَّا صَوْمُ الْإِذْنِ فَالْمَرْأَةُ لَا تَصُومُ تَطَوُّعًا إِلَّا بِإِذْنِ زَوْجِهَا وَ الْعَبْدُ لَا يَصُومُ تَطَوُّعًا إِلَّا بِإِذْنِ مُوْلَاهُ وَ الصَّيْفُ لَا يَصُومُ تَطَوُّعًا إِلَّا بِإِذْنِ صَاحِبِهِ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ نَزَلَ عَلَى قَوْمٍ فَلَا يَصُومُ تَطَوُّعًا إِلَّا بِإِذْنِهِمْ

And as for the Fasts requiring permission – so the wife cannot Fast voluntarily except with the permission of her husband; and the slave cannot Fast voluntarily except with the permission of his master; and the guest cannot Fast voluntarily except with the permission of his host. Rasool-Allah^{-saww} said: 'The one who lodges upon a people, so he should not Fast voluntarily except with their permission'.

وَ أَمَّا صَوْمُ التَّأْدِيبِ فَإِنْ يُؤْخَذَ الصَّيْفُ إِذَا رَاقَ بِالصَّوْمِ تَأْدِيبًا وَ لَيْسَ بِفَرَضٍ وَ كَذَلِكَ الْمُسَافِرُ إِذَا أَكَلَ مِنْ أَوَّلِ النَّهَارِ ثُمَّ قَدِمَ أَهْلُهُ أُمِرَ بِالْإِمْسَاكِ بَقِيَّةِ يَوْمِهِ وَ لَيْسَ بِفَرَضٍ

And as for the Fasts as a discipline – so the child can be seized with the Fasting as a discipline when he is an adolescent, and it is not with an Obligation; and similar to that is the traveller, when he eats at the beginning of the day, then he proceeds (back) to his family, so he refrains from the remainder of his day, and it is not with an Obligation.

وَأَمَّا صَوْمُ الْإِبَاحَةِ لِمَنْ أَكَلَ أَوْ شَرِبَ نَاسِيًا أَوْ قَاءَ مِنْ غَيْرِ تَعَمُّدٍ فَقَدْ أَبَاحَ اللَّهُ لَهُ ذَلِكَ وَ أَجْزَأَ عَنْهُ صَوْمُهُ

And as for the Permissible Fast, it is for the one who eats or drinks out of forgetfulness, or vomits from other than deliberately, so Allah^{-azwj} has Permitted that for him, and his Fast would suffice for him.

وَأَمَّا صَوْمُ السَّفَرِ وَ الْمَرَضِ فَإِنَّ الْعَامَّةَ قَدْ اخْتَلَفَتْ فِي ذَلِكَ فَقَالَ قَوْمٌ يَصُومُونَ وَ قَالَ آخَرُونَ لَا يَصُومُونَ وَ قَالَ قَوْمٌ إِنْ شَاءَ صَامَ وَ إِنْ شَاءَ أَفْطَرَ وَ أَمَّا نَحْنُ فَنَقُولُ يُفْطَرُ فِي الْحَالَيْنِ جَمِيعًا فَإِنْ صَامَ فِي السَّفَرِ أَوْ فِي حَالِ الْمَرَضِ فَعَلَيْهِ الْقَضَاءُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

And as for the Fast of the journey and the illness, so the general Muslims have differed with regards to that. So a group said, 'He should Fast', and the others said, 'He should not Fast', and a group said, 'He can Fast if he so desires to, and breaks if he so desires to'. And as for us^{-asws}, so we^{-asws} are saying that he should break during both the states together. So if he were to Fast during the journey, or during a state of illness, so upon him would be its fulfilment (making up), for Allah^{-azwj} Mighty and Majestic is Saying [2:184] but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days'.

فَهَذَا تَفْسِيرُ الصِّيَامِ .

Thus, this is the interpretation of the Fasts'.⁷⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عُدَّافِرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَصُومُ هَذِهِ الثَّلَاثَةَ الْأَيَّامَ فِي الشَّهْرِ فَرُبَّمَا سَافَرْتُ وَ رُبَّمَا أَصَابَتْنِي عِلَّةٌ فَيَجِبُ عَلَيَّ قَضَاؤُهَا قَالَ فَقَالَ لِي إِنَّمَا يَجِبُ الْقَرَضُ قَاطِبًا غَيْرُ الْقَرَضِ فَأَنْتَ فِيهِ بِالْخِيَارِ قُلْتُ بِالْخِيَارِ فِي السَّفَرِ وَ الْمَرَضِ قَالَ فَقَالَ الْمَرَضُ قَدْ وَضَعَهُ اللَّهُ عَزَّ وَ جَلَّ عَنْكَ وَ السَّفَرُ إِنْ شِئْتَ فَأَقْضِهِ وَ إِنْ لَمْ تُقْضِهِ فَلَا جُنَاحَ عَلَيْكَ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Hilal, from Amro Bin Usman, from Uzafir who said,

'I said to Abu Abdullah^{-asws}, 'I tend to Fast these three days during the month. So, sometimes I travel, and sometimes an illness hits me. Does it Obligate the making up for it upon me?' So he^{-asws} said to me: 'But rather, the Obligatory (Fasts) necessitate it. But, as for the other than the Obligatory (Fasts), so you are with the choice in it'. I said, 'With the choice during the journey and the illness?' So he^{-asws} said: 'The illness, so Allah^{-azwj} has Exempted it from

⁷⁴ Al Kafi – V 4 – The Book of Fasts Ch 10 H 1

you, and the journey, if you so desire to, so make up for it, and if you don't make up for it, so there is no blame upon you'.⁷⁵

Lustful Desires and having marital relationship while Fasting:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي رَجُلٍ وَقَعَ عَلَى أَهْلِهِ فِي شَهْرِ رَمَضَانَ فَلَمْ يَجِدْ مَا يَتَصَدَّقُ بِهِ عَلَى سِتِّينَ مَسْكِينًا قَالَ يَتَصَدَّقُ بِقَدْرِ مَا يُطِيقُ .

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

(It has been narrated) from Abu Abdullah^{-asws} regarding a man who falls upon his wife during the (day of) Month of Ramazan, so he cannot find what he can give in charity with, to sixty poor ones. He^{-asws} said: 'He should give in charity with whatever he can afford to'.⁷⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يَغْبُثُ بِأَهْلِهِ فِي شَهْرِ رَمَضَانَ حَتَّى يُغْنِيَ قَالَ عَلَيْهِ مِنَ الْكَفَّارَةِ مِثْلُ مَا عَلَى الَّذِي يُجَامِعُ .

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

'I asked Abu Abdullah^{-asws} about the man who played with his wife during the Month of Ramazan until he discharged. He^{-asws} said: 'Upon him is the expiation similar to what is upon the one who copulates'.⁷⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ سُوْقَةَ عَنْ دَكْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الرَّجُلِ يُلَاعِبُ أَهْلَهُ أَوْ جَارِيَتَهُ وَهُوَ فِي فِضَاءِ شَهْرِ رَمَضَانَ فَيَسْبِقُهُ الْمَاءُ فَيَنْزِلُ قَالَ عَلَيْهِ مِنَ الْكَفَّارَةِ مِثْلُ مَا عَلَى الَّذِي يُجَامِعُ فِي شَهْرِ رَمَضَانَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Sowqat, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{-asws} regarding the man who played with his wife, or his slave girl, and it was during the making up of a Fast of the Month of Ramazan, so his water descended. He^{-asws} said: 'Upon him would be the expiation similar to what is upon the one who copulates during the Month of Ramazan'.⁷⁸

عَلِيُّ بْنُ مُحَمَّدٍ بْنُ بُنْدَارٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) (فِي رَجُلٍ أَتَى امْرَأَتَهُ وَهُوَ صَائِمٌ وَهِيَ صَائِمَةٌ فَقَالَ إِنْ كَانَ اسْتَكْرَهَهَا فَعَلَيْهِ كَفَّارَتَانِ وَإِنْ كَانَتْ طَاوَعَتْهُ فَعَلَيْهِ كَفَّارَةٌ وَعَلَيْهَا

⁷⁵ Al Kafi – V 4 – The Book of Fasts Ch 51 H 2

⁷⁶ Al Kafi – V 4 – The Book of Fasts Ch 22 H 3

⁷⁷ Al Kafi – V 4 – The Book of Fasts Ch 22 H 4

⁷⁸ Al Kafi – V 4 – The Book of Fasts Ch 22 H 7

كَفَّارَةٌ وَإِنْ كَانَ أَكْرَهَهَا فَعَلَيْهِ ضَرْبُ خَمْسِينَ سَوْطاً نِصْفَ الْحَدِّ وَإِنْ كَانَتْ طَاوَعَتْهُ ضَرْبُ خَمْسَةٍ وَعِشْرِينَ سَوْطاً وَضَرْبُ خَمْسَةٍ وَعِشْرِينَ سَوْطاً .

Ali Bin Muhammad Bin Bundar, from Ibrahim Bin Is'haq Al Ahmar, from Abdullah Bin Hammad, from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah^{-asws} regarding a man who went to his wife and he was Fasting and she was Fasting. So he^{-asws} said: 'If it was such that she had disliked it, so upon him would be two expiations; and if it was such that she was willing, so upon him would be an expiation and upon her would be an expiation; and if it was such that he had coerced her, so upon him would be the whipping of fifty lashes, being half the Legal Penalty (Hadd); and if it was that she was willing, he would be whipped twenty five lashes, and she would be whipped twenty five lashes'.⁷⁹

Touching Wife is Makru (Disliked) while Fasting:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ سُئِلَ عَنْ رَجُلٍ يَمَسُّ مِنَ الْمَرْأَةِ شَيْئاً أَوْ يُفْسِدُ ذَلِكَ صَوْمَهُ أَوْ يَنْقُضُهُ فَقَالَ إِنَّ ذَلِكَ يُكْرَهُ لِلرَّجُلِ الشَّابِّ خَافَةَ أَنْ يَسْبِقَهُ الْمَيِّتُ .

Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{-asws} having been asked about a man who touches something from the woman, would it spoil his Fast or break it?' So he^{-asws} said: 'That is disliked for the young man for fear that he may discharge'.⁸⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَا تَنْقُضُ الْقُبْلَةَ الصَّوْمَ .

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

(It has been narrated) from Abu Ja'far^{-asws} having said: 'The kissing does not break the Fast'.⁸¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ بْنِ النُّعْمَانِ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَا تَقُولُ فِي الصَّائِمِ يُقَبِّلُ الْجَارِيَةَ وَالْمَرْأَةَ فَقَالَ أَمَّا الشَّيْخُ الْكَبِيرُ مِثْلِي وَ مِثْلُكَ فَلَا بَأْسَ وَ أَمَّا الشَّابُّ الشَّيْخُ فَلَا

⁷⁹ Al Kafi – V 4 – The Book of Fasts Ch 22 H 9

⁸⁰ Al Kafi – V 4 – The Book of Fasts Ch 23 H 1

⁸¹ Al Kafi – V 4 – The Book of Fasts Ch 23 H 2

لَأَنَّهُ لَا يُؤْمَنُ وَ الْقُبْلَةُ إِحْدَى الشَّهَوَتَيْنِ قُلْتُ فَمَا تَرَى فِي مِثْلِي تَكُونُ لَهُ الْجَارِيَةُ فَيَلَاعِبُهَا فَقَالَ لِي إِنَّكَ لَشَبِيقٌ يَا أَبَا حَازِمٍ كَيْفَ طُعْمُكَ قُلْتُ إِنْ شَبِعْتُ أَضَرَّنِي وَ إِنْ جُعْتُ أَضَعَفَنِي قَالَ كَذَلِكَ أَنَا فَكَيْفَ أَنْتَ وَ النِّسَاءُ قُلْتُ وَ لَا شَيْءَ قَالَ وَ لَكَيْتِي يَا أَبَا حَازِمٍ مَا أَشَاءُ شَيْئاً أَنْ يَكُونَ ذَلِكَ مِنِّي إِلَّا فَعَلْتُ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Dawood Bin Al No'man, from Mansour Bin Hazim who said,

'I said to Abu Abdullah^{-asws}, 'What are you^{-asws} saying regarding the Fasting one who kisses the slave girl and the wife?' So he^{-asws} said: 'As for the old man like me^{-asws} and like you, so there is no problem, and as for the young man, so no, because he would not be safe, and the kissing is one of the two lustful desires'. I said, 'So what is your^{-asws} view regarding the likes of me who happens to have the slave girl for him, so he plays with her?' So he^{-asws} said to me: 'Do you need it, O Abu Hazim? How is your food intake?' I said, 'If I am satiated, it harms me, and if I am hungry, it weakens me'. He^{-asws} said: 'I^{-asws} am like that. So, how are you and the women?' I said, 'And there is nothing'. He^{-asws} said: 'But I^{-asws}, O Abu Hazim, whatever I^{-asws} so desire to, that happens from me^{-asws}, until I^{-asws} do it'.⁸²

One Must take Ceremonial Bath Before Start of the Fast:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ قَالَ فِي رَجُلٍ اخْتَلَمَ أَوَّلَ اللَّيْلِ أَوْ أَصَابَ مِنْ أَهْلِهِ ثُمَّ نَامَ مُتَعَمِّداً فِي شَهْرِ رَمَضَانَ حَتَّى أَصْبَحَ قَالَ يُنْمُ صَوْمُهُ ذَلِكَ ثُمَّ يَفْضِيهِ إِذَا أَفْطَرَ مِنْ شَهْرِ رَمَضَانَ وَ يَسْتَغْفِرُ رَبَّهُ .

Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{-asws} having said regarding a man who bed-wets at the beginning of the night, or attains from his wife, then he sleeps deliberately during the Month of Ramazan, until the morning. He^{-asws} said: 'He should complete that Fast of his, then he should make up for it, when he broke a Fast from the Month of Ramazan, and he should seek Forgiveness of his Lord'^{-azwj}.⁸³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُصِيبُ الْجَارِيَةَ فِي شَهْرِ رَمَضَانَ ثُمَّ يَنَامُ قَبْلَ أَنْ يَغْتَسِلَ قَالَ يُنْمُ صَوْمُهُ وَ يَفْضِي ذَلِكَ الْيَوْمَ إِلَّا أَنْ يَسْتَقِظَ قَبْلَ أَنْ يَطْلُعَ الْفَجْرُ فَإِنْ انْتَبَهَرَ مَاءً يُسَحِّنُ أَوْ يَسْتَقِي فَطَلَعَ الْفَجْرُ فَلَا يَفْضِي يَوْمَهُ .

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

⁸² Al Kafi – V 4 – The Book of Fasts Ch 23 H 3

⁸³ Al Kafi – V 4 – The Book of Fasts Ch 24 H 1

(It has been narrated) from one of the two (5th or 6th Imam^{-asws}), said, 'I asked him^{-asws} about the man who touches the slave girl during the Month of Ramazan, then he sleeps before he washes. He^{-asws} said: 'He should complete his Fast and he should make up for the Fast of that day, except if he wakes up before the emergence of the dawn. So if he waits for the water to warm up, or to be drawn, so the dawn emerges, then there is no making up for (the Fast of) his day'.⁸⁴

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنِ ابْنِ سِنَانٍ قَالَ كَتَبَ أَبِي إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَكَانَ يَقْضِي شَهْرَ رَمَضَانَ وَ قَالَ إِنِّي أَصْبَحْتُ بِالْعُسْلِ وَ أَصَابَنِي جَنَابَةٌ فَلَمْ أُغْتَسِلْ حَتَّى طَلَعَ الْفَجْرُ فَأَجَابَهُ (عَلَيْهِ السَّلَامُ) لَا تَصُمْ هَذَا الْيَوْمَ وَ صُمْ عَدًّا .

Ahmad Bin Muhammad, from Al Hajjal, from Ibn Sinan who said,

'My father wrote to Abu Abdullah^{-asws}, and he was making up for the (Fast of the) Month of Ramazan, and said, 'I woke up in the morning with the washing, the sexual impurity hit me, so I did not wash until the emergence of the dawn'. So he^{-asws} answered him: 'Do not Fast this day, and Fast the next day'.⁸⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِثَابٍ عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يُجْنِبُ بِاللَّيْلِ فِي شَهْرِ رَمَضَانَ فَنَسِيَ أَنْ يَغْتَسِلَ حَتَّى يَمْضِيَ بِذَلِكَ جُمُعَةٌ أَوْ يَخْرُجَ شَهْرُ رَمَضَانَ قَالَ عَلَيْهِ قَضَاءُ الصَّلَاةِ وَ الصَّوْمِ .

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Ibrahim, Bin Maymoun who said,

'I asked Abu Abdullah^{-asws} about the man who came to be with sexual impurity at night during the Month of Ramazan, so he forgot that he should be washing until that week was past, or he came out from the Month of Ramazan. He^{-asws} said: 'Upon him is the making up for the (lapse/qaza)⁸⁶ Prayer and the Fast'.⁸⁷

Diving and Swimming in Fast:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الصَّائِمُ يَسْتَنْفِعُ فِي الْمَاءِ وَ لَا يَرْتَقِسُ رَأْسَهُ .

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

⁸⁴ Al Kafi – V 4 – The Book of Fasts Ch 24 H 2

⁸⁵ Al Kafi – V 4 – The Book of Fasts Ch 24 H 4

⁸⁶ As all of the prayers and Fast were invalid due to impurity.

⁸⁷ Al Kafi – V 4 – The Book of Fasts Ch 24 H 5

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The Fasting-one can stay still in the water, and (but) he cannot immerse his head into the water'.⁸⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ قَالَ لَا يَرْتَمِسُ الصَّائِمُ وَلَا الْمُحَرِّمُ رَأْسَهُ فِي الْمَاءِ.

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Neither can the Fasting one nor one in Ehraam can immerse his head into the water'.⁸⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ الصَّائِمُ يَسْتَنْقِعُ فِي الْمَاءِ وَ يَصُبُّ عَلَى رَأْسِهِ وَ يَتَبَرَّكُ بِالتَّوْبِ وَ يَنْضَحُ بِالْمَرْوَةِ وَ يَنْضَحُ الْبُورِيَاءَ تَحْتَهُ وَ لَا يَغْمِسُ رَأْسَهُ فِي الْمَاءِ .

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

(It has been narrated) from Abu Ja'far^{-asws} having said: 'The Fasting one can stay still in the water and he can pour water upon his head, and he can cool himself with the (wet) clothes, and he can sprinkle (cool himself) with the ventilator, and he can sprinkle (cool himself) with the blower beneath him, but he cannot immerse his head into the water (to cool himself)'.⁹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ أَهْيَمٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ لَا تُلْزِقُ ثَوْبَكَ إِلَى جَسَدِكَ وَ هُوَ رَطْبٌ وَ أَنْتَ صَائِمٌ حَتَّى تَعَصِرَهُ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Haysam, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{-asws} saying: 'Do not attach clothes upon your body while they are wet, and you are Fasting, until your wring them (first)'.⁹¹

مُحَمَّدُ بْنُ يَحْيَى وَ غَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْهَمْدَانِيِّ عَنْ حَنَانِ بْنِ سَدِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الصَّائِمِ يَسْتَنْقِعُ فِي الْمَاءِ قَالَ لَا بَأْسَ وَ لَكِنْ لَا يَنْعَمِسُ فِيهِ وَ الْمَرْأَةُ لَا تَسْتَنْقِعُ فِي الْمَاءِ لِأَنَّهَا تَحْمِلُ الْمَاءَ بِفَرْجِهَا .

Muhammad Bin Yahya, and someone else from Muhammad Bin Ahmad, from Al Sayyari, from Muhammad Bin Ali Al Hamdany, from Hanan Bin Sadeyr who said,

'I asked Abu Abdullah^{-asws} about the Fasting one staying still in the water. He^{-asws} said: 'There is no problem, but he should not immerse himself into it; and the woman should neither stay still in the water because she would carry the water with her private part'.⁹²

⁸⁸ Al Kafi – V 4 – The Book of Fasts Ch 25 H 1

⁸⁹ Al Kafi – V 4 – The Book of Fasts Ch 25 H 2

⁹⁰ Al Kafi – V 4 – The Book of Fasts Ch 25 H 3

⁹¹ Al Kafi – V 4 – The Book of Fasts Ch 25 H 4

Rinsing Mouth and Nose:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الصَّائِمِ يَتَوَضَّأُ لِلصَّلَاةِ فَيَدْخُلُ الْمَاءُ حَلْقَهُ فَقَالَ إِنْ كَانَ وَضُوؤُهُ لِمَا فِي الصَّلَاةِ فَلَيْسَ عَلَيْهِ شَيْءٌ وَإِنْ كَانَ وَضُوؤُهُ لِمَا فِي الصَّلَاةِ نَافِلَةٍ فَعَلَيْهِ الْقَضَاءُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeir, from Hammad,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Fasting one performing ablution for the Prayer, so the water enters into his throat. So he^{-asws} said: 'If his ablution was for the Obligatory Prayer, so there is nothing upon him, but if his ablution was for an optional Prayer, so upon him is the making up for it'.⁹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ أَبِي جَمِيلَةَ عَنْ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الصَّائِمِ يَتَمَضَّمُ قَالَ لَا يَبْلَعُ رِيْقَهُ حَتَّى يَبْرُقَ ثَلَاثَ مَرَّاتٍ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Abu Jameela, from Zayd,

(It has been narrated) from Abdullah^{-asws} regarding the Fasting one rinsing his mouth. He^{-asws} said: 'He should not swallow his saliva until he spits it out three times'.⁹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ يُونُسَ عَنْ أَبِي عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ فِي الصَّائِمِ يَتَمَضَّمُ وَ يَسْتَنْشِقُ قَالَ نَعَمْ وَ لَكِنْ لَا يُبَالِغُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeir, from Hammad, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Fasting one rinsing his mouth and inhaling. He^{-asws} said: 'Yes, but he should not swallow'.⁹⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ عَنْ يُونُسَ قَالَ الصَّائِمُ فِي شَهْرِ رَمَضَانَ يَسْتَاكُ مَتَى شَاءَ وَ إِنْ تَمَضَّمُ فِي وَقْتِ فَرِيضَتِهِ فَدَخَلَ الْمَاءُ حَلْقَهُ فَلَيْسَ عَلَيْهِ شَيْءٌ وَ قَدْ تَمَّ صَوْمُهُ وَ إِنْ تَمَضَّمُ فِي غَيْرِ وَقْتِ فَرِيضَةٍ فَدَخَلَ الْمَاءُ حَلْقَهُ فَعَلَيْهِ الْإِعَادَةُ وَ الْأَفْضَلُ لِلصَّائِمِ أَنْ لَا يَتَمَضَّمُ .

A number of our companions, from Sahl Bin Ziyad, from Al Rayyan Bin Al Salt, from Yunus who said,

'The Fasting one can brush his teeth whenever he so desires to, and if he rinses his mouth during a time of Obligatory Prayers, and the water enters into his throat, so there is nothing upon him, and he can complete his Fast; and if he were to rinse his mouth during a time

⁹² Al Kafi – V 4 – The Book of Fasts Ch 25 H 5

⁹³ Al Kafi – V 4 – The Book of Fasts Ch 26 H 1

⁹⁴ Al Kafi – V 4 – The Book of Fasts Ch 26 H 2

⁹⁵ Al Kafi – V 4 – The Book of Fasts Ch 26 H 3

other than that of an Obligatory Prayer, and the water enters into his throat, so upon him would be the repeating, and it is better for the Fasting one if he does not rinse his mouth'.⁹⁶

Vomiting during Fast:

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا تَقَيَّأَ الصَّائِمُ فَعَلَيْهِ قَضَاءُ ذَلِكَ الْيَوْمِ وَإِنْ ذَرَعَهُ مِنْ غَيْرِ أَنْ يَتَقَيَّأَ فَلَيْسَ صَوْمُهُ.

Muhammad Bin Ismail, from Al Fazl Bin ShAzan and Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, altogether from Safwan Bin Yahya, from Ibn Muskam, from Al Halby,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When the Fasting one vomits, so upon him would be the making up for that day, and if he nauseates from without vomiting, so let him complete his Fast'.⁹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا تَقَيَّأَ الصَّائِمُ فَقَدْ أَفْطَرَ وَإِنْ ذَرَعَهُ مِنْ غَيْرِ أَنْ يَتَقَيَّأَ فَلَيْسَ صَوْمُهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When the Fasting-one vomits, so he has broken his Fast, and if he nauseates from without vomiting, so let him complete his Fast'.⁹⁸

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 (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَخْرُجُ مِنْ جَوْفِهِ الْقُلْسُ حَتَّى يَبْلُغَ الْحَلْقَ ثُمَّ يَرْجِعُ إِلَى جَوْفِهِ وَ هُوَ صَائِمٌ قَالَ لَيْسَ بِشَيْءٍ .

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 regurgitates from inside him until it reaches his throat, then he returns it back into his inside, and he is Fasting. He^{-asws} said: 'It is not with anything'.⁹⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سُئِلَ أَبُو جَعْفَرٍ (عليه السلام) عَنِ الْقُلْسِ يُفْطِرُ الصَّائِمَ قَالَ لَا .

⁹⁶ Al Kafi – V 4 – The Book of Fasts Ch 26 H 4

⁹⁷ Al Kafi – V 4 – The Book of Fasts Ch 27 H 1

⁹⁸ Al Kafi – V 4 – The Book of Fasts Ch 27 H 2

⁹⁹ Al Kafi – V 4 – The Book of Fasts Ch 27 H 4

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

'Abu Ja'far^{-asws} was asked about the regurgitation, would the Fasting one break his Fast?' He^{-asws} said: 'No'.¹⁰⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الْفُلْسِ وَ هِيَ الْجِشَاءُ يَرْتَفِعُ الطَّعَامُ مِنْ جَوْفِ الرَّجُلِ مِنْ غَيْرِ أَنْ يَكُونَ تَقِيًّا وَ هُوَ قَائِمٌ فِي الصَّلَاةِ قَالَ لَا يَنْقُصُ ذَلِكَ وَضُوءَهُ وَ لَا يَقْطَعُ صَلَاتَهُ وَ لَا يُفْطِرُ صِيَامَهُ.

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

'I asked him^{-asws} about the regurgitation, and it is the belching which raises the food from inside the man, from without it becoming a vomit, and he is standing during the Prayer. He^{-asws} said: 'That would not break his ablution, nor would it cut off his Prayer, nor would it break his Fast'.¹⁰¹

Avoid Exhaustion in Fast:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الصَّائِمِ أَوْ يَخْتَجِمُ فَقَالَ إِنِّي أَتَخَوَّفُ عَلَيْهِ أَوْ مَا يَتَخَوَّفُ عَلَى نَفْسِهِ قُلْتُ مَاذَا يَتَخَوَّفُ عَلَيْهِ قَالَ الْعَشْيَانِ أَوْ تَنْوَرُ بِهِ مِرَّةً قُلْتُ أَرَأَيْتَ إِنْ قَوِيَ عَلَى ذَلِكَ وَ لَمْ يَخْشَ شَيْئاً قَالَ نَعَمْ إِنْ شَاءَ .

Ali Bin Ibrahim, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the Fasting-one, can he get cupping done?' So he^{-asws} said: 'I^{-asws} fear upon him. Does he not fear upon himself?' I said, 'What is that which he should be fearing upon?' He^{-asws} said: 'The fainting, or by it the bile would be stirred'. I said, 'What is your^{-asws} view if he is strong upon that and he does not fear anything?' He^{-asws} said: 'Yes, if he so desires to'.¹⁰²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْحِجَامَةِ لِلصَّائِمِ قَالَ نَعَمْ إِذَا لَمْ يَخَفْ ضَعْفًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala who said,

¹⁰⁰ Al Kafi – V 4 – The Book of Fasts Ch 27 H 5

¹⁰¹ Al Kafi – V 4 – The Book of Fasts Ch 27 H 6

¹⁰² Al Kafi – V 4 – The Book of Fasts Ch 28 H 1

'I asked Abu Abdullah^{-asws} about the cupping for the Fasting one. He^{-asws} said: 'Yes, when he does not fear weakness'.¹⁰³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) أَنَّهُ سَأَلَ عَنِ الرَّجُلِ يَدْخُلُ الْحَمَّامَ وَهُوَ صَائِمٌ فَقَالَ لَا بَأْسَ مَا لَمْ يَخْشَ ضَعْفًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{-asws} having been asked about the man who enters the bathhouse and he is Fasting. So he^{-asws} said: 'There is no problem for as long as he does not fear weakness'.¹⁰⁴

Injecting Medicine while Fasting:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ أَنَّهُ سَأَلَهُ عَنِ الرَّجُلِ يَحْتَقِنُ تَكُونُ بِهِ الْعِلَّةُ فِي شَهْرِ رَمَضَانَ فَقَالَ الصَّائِمُ لَا يَجُوزُ لَهُ أَنْ يَحْتَقِنَ .

A number of our companions, from Sahl Bin Ziyad,

(It has been narrated) from Ahmad Bin Muhammad who asked about the man who is injected as he happens to be with the illness during the Month of Ramazan. So he^{-asws} said: 'The Fasting one, it is not allowed for him that he injects'.¹⁰⁵

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ رِبَاطٍ عَنِ ابْنِ مُسْكَانَ عَنْ لَيْثِ الْمُرَادِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الصَّائِمِ يَحْتَجِمُ وَيَصُبُّ فِي أُذُنِهِ الدُّهْنَ قَالَ لَا بَأْسَ إِلَّا السُّعُوطُ فَإِنَّهُ يُكْرَهُ .

Ahmad Bin Muhammad, from Ali Bin Al Husayn, from Ahmad Bin Al Hassan, from his father, from Ali Bin Rabaat, from Ibn Muskan, from Lays Al Murady who said,

'I asked Abu Abdullah^{-asws} about the Fasting one who gets cupping done, and he pours the oil into his ears. He^{-asws} said: 'There is no problem except for the snuff, for it is disliked'.¹⁰⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْعَمْرِيِّ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ وَالْمَرْأَةِ هَلْ يَصْلُحُ لهُمَا أَنْ يَسْتَدْخِلَا الدَّوَاءَ وَهُمَا صَائِمَانِ قَالَ لَا بَأْسَ .

Muhammad Bin Yahya, from Al Amraky Bin Ali,

¹⁰³ Al Kafi – V 4 – The Book of Fasts Ch 28 H 2

¹⁰⁴ Al Kafi – V 4 – The Book of Fasts Ch 28 H 3

¹⁰⁵ Al Kafi – V 4 – The Book of Fasts Ch 29 H 3

¹⁰⁶ Al Kafi – V 4 – The Book of Fasts Ch 29 H 4

(It has been narrated) from Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws} Bin Ja'far^{-asws}, said, 'I asked him^{-asws} about the man and the woman, is it correct for them that the medication is inserted into them and they are both Fasting?' He^{-asws} said; 'There is no problem'.¹⁰⁷

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) مَا تَقُولُ فِي التَّلَطُّفِ يَسْتَدْخِلُهُ الْإِنْسَانُ وَهُوَ صَائِمٌ فَكَتَبَ لَا بَأْسَ بِالْجَامِدِ .

Ahmad Bin Muhammad, from Ali Bin Al Husayn, from Muhammad Bin Al Husayn, from his father who said,

'I wrote to Abu Al-Hassan^{-asws}, 'What are you^{-asws} saying regarding the enema which the human being has inserted and he is Fasting'. So he^{-asws} wrote: 'There is no problem with the solids'.¹⁰⁸

Use of Eye Drops/Kajal in Fast:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سُلَيْمَانَ الْفَرَّاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي الصَّائِمِ يَكْتَحِلُ قَالَ لَا بَأْسَ بِهِ لَيْسَ بِطَعَامٍ وَلَا شَرَابٍ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Suleyman Al Fara'a, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{-asws} regarding the Fasting-one who applies Kohl (in the eyes). He^{-asws} said: 'There is no problem with it. It is neither a food nor a drink'.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ سُلَيْمَانَ الْفَرَّاءِ عَنْ عَمْرِو بْنِ وَاحِدٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) مِثْلَهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeir, from Suleyman Al Fara'a, from someone else, (It has been narrated) from Abu Ja'far^{-asws} – similar to it.¹⁰⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ سَعْدِ بْنِ سَعْدٍ الْأَشْعَرِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَمَّنْ يُصِيبُهُ الرَّمَدُ فِي شَهْرِ رَمَضَانَ هَلْ يَدُرُّ عَيْنَهُ بِالنَّهَارِ وَهُوَ صَائِمٌ قَالَ يَدُرُّهَا إِذَا أَفْطَرَ وَلَا يَدُرُّهَا وَهُوَ صَائِمٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Sa'ad Bin Saeed Al Ashary,

(It has been narrated) from Abu Al-Hassan Al-Reza^{-asws}, said, 'I asked him^{-asws} about the one who is hit by conjunctivitis during the Month of Ramazan, can he sprinkle his eyes by the

¹⁰⁷ Al Kafi – V 4 – The Book of Fasts Ch 29 H 5

¹⁰⁸ Al Kafi – V 4 – The Book of Fasts Ch 29 H 6

¹⁰⁹ Al Kafi – V 4 – The Book of Fasts Ch 30 H 1

day and he is Fasting?' He^{-asws} said: 'He can sprinkle when he breaks Fast but he cannot sprinkle it and he is Fasting'.¹¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ سَأَلْتُهُ عَنِ الْكُحْلِ لِلصَّائِمِ فَقَالَ إِذَا كَانَ كُحْلًا لَيْسَ فِيهِ مِسْكٌ وَ لَيْسَ لَهُ طَعْمٌ فِي الْخَلْقِ فَلَا بَأْسَ بِهِ .

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

'I asked him^{-asws} about the Kohl for the Fasting one. So he^{-asws} said: 'When the Kohl was such that there is Musk in it, and there is no food to be in his throat, so there is no problem with it'.¹¹¹

Injecting and pouring Oil

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ أَنَّهُ سَأَلَهُ عَنِ الرَّجُلِ يَحْتَقِنُ تَكُونُ بِهِ الْعِلَّةُ فِي شَهْرِ رَمَضَانَ فَقَالَ الصَّائِمُ لَا يَجُوزُ لَهُ أَنْ يَحْتَقِنَ .

A number of our companions, from Sahl Bin Ziyad,

(It has been narrated) from Ahmad Bin Muhammad who asked about the man who is injected as he happens to be with the illness during the Month of Ramazan. So he^{-asws} said: 'The Fasting one, it is not allowed for him that he injects'.¹¹²

Oiling and use of cream during the Fast:

Excessive oiling (use of creams) to smooth the skin is discouraged in general, as per some Ahadeeth below, however one may use oil in the ears while Fasting if one is in pain. For chipped skin and lips one may apply cream/balm after breaking the fast.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أُخَالِطُ أَهْلَ الْمُرُوءَةِ مِنَ النَّاسِ وَ قَدْ أَكْتَفَيْتُ مِنَ الدُّهْنِ بِالْيَسِيرِ فَأَتَمَسَّحُ بِهِ كُلَّ يَوْمٍ فَقَالَ مَا أُحِبُّ لَكَ ذَلِكَ فَقُلْتُ يَوْمٌ وَ يَوْمٌ لَا فَقَالَ وَ مَا أُحِبُّ لَكَ ذَلِكَ فَقُلْتُ يَوْمٌ وَ يَوْمَيْنِ لَا فَقَالَ الْجُمُعَةُ إِلَى الْجُمُعَةِ يَوْمٌ وَ يَوْمَيْنِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Is'haq Bin Ammar who said,

¹¹⁰ Al Kafi – V 4 – The Book of Fasts Ch 30 H 2

¹¹¹ Al Kafi – V 4 – The Book of Fasts Ch 30 H 3

¹¹² Al Kafi – V 4 – The Book of Fasts Ch 29 H 3

'I said to Abu Abdullah^{-asws}, 'I intermingle with the many from the people and I have sufficed from the oil by the little bit, so I wipe with it every day'. So he^{-asws} said: 'I^{-asws} do not like that for you'. So I said, 'A day and not a day (alternatively)?' So he^{-asws} said: 'I^{-asws} do not like that for you'. I said, 'One day, and not for two days?' So he^{-asws} said: 'The Friday to the Friday, one day or two days'.¹¹³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِسْحَاقَ بْنِ جَرِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي كَمْ أَذْهَنُ قَالَ فِي كُلِّ سَنَةٍ مَرَّةً فَقُلْتُ إِذَنْ يَرَى النَّاسُ بِي خَصَاصَةً فَلَمْ أَزَلْ أُمَاسِكُهُ فَقَالَ فِي كُلِّ شَهْرٍ مَرَّةً لَمْ يَزِدْنِي عَلَيْهَا .

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Is'haq Bin Jareer who said,

'I said to Abu Abdullah^{-asws}, 'How much shall I oil (massage)?' He^{-asws} said: 'Once during every year'. So I said, 'Then the people would look at me as a destitute'. So I did not cease bargaining with him^{-asws}, so he^{-asws} said: 'So in every month, once', and he^{-asws} did not increase over it'.¹¹⁴

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الصَّائِمِ يَشْتَكِي أُذُنَهُ يَصُبُّ فِيهَا الدَّوَاءَ قَالَ لَا بَأْسَ بِهِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Hammad Bin Usman,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the Fasting-one complaining about his ears (aching), so he pours the medicine in them. He^{-asws} There is no problem with it'.¹¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الصَّائِمِ يَصُبُّ فِي أُذُنِهِ الدُّهْنَ قَالَ لَا بَأْسَ بِهِ .

Ali Bin Ibrahim, from his father, from Ibn Umeyr, from Hammad who said,

'I asked Abu Abdullah^{-asws} about the Fasting one who pours the oil into his ears. He^{-asws} said; 'There is no problem with it'.¹¹⁶

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ رِبَاطٍ عَنْ ابْنِ مُسْكَانَ عَنْ لَيْثِ الْمُرَادِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الصَّائِمِ يَخْتَجِمُ وَيَصُبُّ فِي أُذُنِهِ الدُّهْنَ قَالَ لَا بَأْسَ إِلَّا السُّعُوطَ فَإِنَّهُ يُكْرَهُ .

Ahmad Bin Muhammad, from Ali Bin Al Husayn, from Ahmad Bin Al Hassan, from his father, from Ali Bin Rabaat, from Ibn Muskan, from Lays Al Murady who said,

¹¹³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 57 H 2

¹¹⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 57 H 3

¹¹⁵ Al Kafi – V 4 – The Book of Fasts Ch 29 H 1

¹¹⁶ Al Kafi – V 4 – The Book of Fasts Ch 29 H 2

'I asked Abu Abdullah^{-asws} about the Fasting one who gets cupping done, and he pours the oil into his ears. He^{-asws} said: 'There is no problem except for the snuff, for it is disliked'.¹¹⁷

Use of Fragrance in Fast:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ (عَلَيْهِ السَّلَام) أَنَّ عَلِيًّا صَلَوَاتُ اللَّهِ عَلَيْهِ كَرِهَ الْمِسْكَ أَنْ يَتَطَيَّبَ بِهِ الصَّائِمُ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Gias Bin Ibrahim,

(It has been narrated) from Ja'far^{-asws}, from his^{-asws} father^{-asws} that Ali^{-asws} disliked that the Musk be applied with by the Fasting one'.¹¹⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ التَّوْفَلِيِّ عَنِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ كَانَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِذَا صَامَ تَطَيَّبَ بِالطِّيبِ وَ يَقُولُ الطِّيبُ تُحْفَةُ الصَّائِمِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Al Fazl Al Nowfaly, from Al Hassan Bin Rashid who said,

'Abu Abdullah^{-asws}, whenever he^{-asws} Fasted, applied the perfume, and he^{-asws} was saying: 'The perfume is a gift of the Fasting one'.¹¹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الْحَائِضُ تَقْضِي الصَّلَاةَ قَالَ لَا قُلْتُ تَقْضِي الصَّوْمَ قَالَ نَعَمْ قُلْتُ مِنْ أَيْنَ جَاءَ ذَا قَالَ إِنَّ أَوَّلَ مَنْ قَاسَ إِبْلِيسُ قُلْتُ وَ الصَّائِمُ يَسْتَنْقِعُ فِي الْمَاءِ قَالَ نَعَمْ قُلْتُ فَيَبِيلُ ثَوْبًا عَلَى جَسَدِهِ قَالَ لَا قُلْتُ مِنْ أَيْنَ جَاءَ ذَا قَالَ مِنْ ذَاكَ قُلْتُ الصَّائِمُ يَشْمُ الرَّيْحَانَ قَالَ لَا لِأَنَّهُ لَدَّةٌ وَ يُكْرَهُ لَهُ أَنْ يَتَلَذَّذَ .

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

'I said to Abu Abdullah^{-asws}, 'The menstruating woman has to make up the (missed) Prayer?' He^{-asws} said: 'No'. I said, 'She has to make up the Fast?' He^{-asws} said: 'Yes'. I said, 'From where has that come about?' He^{-asws} said: 'The first one who analogised was Iblees^{-la}'. I said, 'And the Fasting one can stay still in the water?' He^{-asws} said: 'Yes'. I said, 'So, can he wear wet clothes upon his body?' He^{-asws} said: 'No'. I said, 'From where has that come about?' He^{-asws} said: 'From that'. I said, 'The Fasting one can smell the aromas?' He^{-asws} said: 'No, because he would derive pleasure, and he^{-asws} disliked it for himself^{-asws} that he derives pleasure'.¹²⁰

¹¹⁷ Al Kafi – V 4 – The Book of Fasts Ch 29 H 4

¹¹⁸ Al Kafi – V 4 – The Book of Fasts Ch 32 H 1

¹¹⁹ Al Kafi – V 4 – The Book of Fasts Ch 32 H 3

¹²⁰ Al Kafi – V 4 – The Book of Fasts Ch 32 H 5

Cleaning Teeth in Fast:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ السَّوَاكِ لِلصَّائِمِ فَقَالَ نَعَمْ يَسْتَاكُ أَيَّ النَّهَارِ شَاءَ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala who said,

'I asked Abu Abdullah^{-asws} about the tooth-brushing. So he^{-asws} said: 'Yes, he can brush teeth whichever time of the day he so desires to'.¹²¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الصَّائِمِ يَسْتَاكُ بِالْمَاءِ قَالَ لَا بَأْسَ بِهِ وَ قَالَ لَا يَسْتَاكُ بِسَوَاكِ رَطْبٍ .

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 the Fasting-one who brushes the teeth with the water. He^{-asws} said: 'There is no problem with it'. And he^{-asws} said: 'He should not brush with the wet toothstick'.¹²²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ كَرِهَ لِلصَّائِمِ أَنْ يَسْتَاكُ بِسَوَاكِ رَطْبٍ وَ قَالَ لَا يَبْصُرُ أَنْ يَبْلُ سَوَاكُهُ بِالْمَاءِ ثُمَّ يَنْقُضَهُ حَتَّى لَا يَبْقَى فِيهِ شَيْءٌ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws} having disliked for the Fasting that he brushes with the wet tooth-stick, and said: 'There is no harm if he dampens his tooth-stick with the water, then he shakes it until there does not remain anything in it'.¹²³

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 (عليه السلام) فِي الصَّائِمِ يَنْزِعُ ضَرْسَهُ قَالَ لَا وَ لَا يُدْمِي فَاهُ وَ لَا يَسْتَاكُ بِعُودٍ رَطْبٍ .

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} regarding the Fasting-one who gets his tooth extracted. He^{-asws} said: 'No, nor should he bleed his mouth, nor should he brush with wet stick'.¹²⁴

¹²¹ Al Kafi – V 4 – The Book of Fasts Ch 31 H 1

¹²² Al Kafi – V 4 – The Book of Fasts Ch 31 H 2

¹²³ Al Kafi – V 4 – The Book of Fasts Ch 31 H 3

¹²⁴ Al Kafi – V 4 – The Book of Fasts Ch 31 H 4

Chewing Gum in Fast:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ الصَّائِمُ يَمَضُغُ الْعِلَكُ قَالَ لَا .

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 said, 'The Fasting-one, can he chew the gum?' He^{-asws} said: 'No'.¹²⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الرَّجُلِ يَعْطَشُ فِي شَهْرِ رَمَضَانَ قَالَ لَا بَأْسَ بِأَنْ يَمَصَّ الْخَاتَمَ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws} regarding the man who gets thirsty in the Month of Ramazan. He^{-asws} said: 'There is no problem if he were to suck the ring'.¹²⁶

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يُونُسَ بْنِ يَعْقُوبَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ الْخَاتَمُ فِي فَمِ الصَّائِمِ لَيْسَ بِهِ بَأْسٌ فَأَمَّا النَّوْءُ فَلَا .

Ahmad Bin Muhammad, from Ali Bin Al Hassan, from Muhassan Bin Ahmad, from Yunus Bin Yaqoub who said,

'I heard Abu Abdullah^{-asws} saying: 'The ring in the mouth of the Fasting one, is not with a problem. But, as for the date-stone, so no'.¹²⁷

Tasting Salt during Cooking:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ سُئِلَ عَنِ الْمَرْأَةِ الصَّائِمَةِ تَطْبُخُ الْقَدْرَ فَتَدْوِقُ الْمَرْقَةَ تَنْظُرُ إِلَيْهِ فَقَالَ لَا بَأْسَ قَالَ وَ سُئِلَ عَنِ الْمَرْأَةِ يَكُونُ لَهَا الصَّبِيُّ وَ هِيَ صَائِمَةٌ فَتَمَضُّعُ الْخُبْزِ وَ تُطْعِمُهُ فَقَالَ لَا بَأْسَ وَ الطَّيْرُ إِنْ كَانَ لَهَا .

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

¹²⁵ Al Kafi – V 4 – The Book of Fasts Ch 33 H 1

¹²⁶ Al Kafi – V 4 – The Book of Fasts Ch 36 H 1

¹²⁷ Al Kafi – V 4 – The Book of Fasts Ch 36 H 2

(It has been narrated) from Abu Abdullah^{-asws} having been asked about the Fasting woman cooking in the pot, so she tastes the stock awaiting over it. So he^{-asws} said: 'There is no problem'. He (the narrator) said, 'And he^{-asws} was asked about the woman who happens to have the child for her, and she is Fasting, so she chews the bread and feeds it to him. So he^{-asws} said: 'There is no problem, and the bird, if there was one for her'.¹²⁸

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَثَّاءِ عَنْ أَبَانَ بْنِ عُمَانَ عَنِ الْحُسَيْنِ بْنِ زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا بَأْسَ لِلطَّبَّاحِ وَالطَّبَّاحَةِ أَنْ يَذُوقَ الْمَرْقَ وَهُوَ صَائِمٌ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Aban Bin Usman, from Al Husayn Bin Ziyad,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'There is no problem for the male cook and the female cook if they taste the broth, and he is (they are) Fasting'.¹²⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ سَعِيدِ الْأَعْرَجِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الصَّائِمِ يَذُوقُ الشَّيْءَ وَ لَا يَبْلَعُهُ قَالَ لَا .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ali Bin No'man, from Saeed Al A'araj who said,

'I asked Abu Abdullah^{-asws} about the Fasting-one who tastes the thing, and does not swallow it'. He^{-asws} said: 'No'.¹³⁰

Swallowing Mucus:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا بَأْسَ بِأَنْ يَزْدَرِدَ الصَّائِمُ نَحَامَتَهُ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'There is no problem with the Fasting one swallowing his own mucus'.¹³¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ عَلِيًّا صَلَوَاتُ اللَّهِ عَلَيْهِ سُئِلَ عَنِ الذُّبَابِ يَدْخُلُ حَلْقَ الصَّائِمِ قَالَ لَيْسَ عَلَيْهِ قَضَاءٌ لِأَنَّهُ لَيْسَ بِطَعَامٍ .

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

¹²⁸ Al Kafi – V 4 – The Book of Fasts Ch 34 H 1

¹²⁹ Al Kafi – V 4 – The Book of Fasts Ch 34 H 2

¹³⁰ Al Kafi – V 4 – The Book of Fasts Ch 34 H 4

¹³¹ Al Kafi – V 4 – The Book of Fasts Ch 35 H 1

(It has been narrated) from Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} that Ali^{-asws} was asked about the fly entering throat of the Fasting one. He^{-asws} said: 'There is no making up for it upon him, because it is not food'.¹³²

Fasting in Old Age and those Who are Unable to Fast:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ عَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةً طَعَامُ مِسْكِينٍ قَالَ الشَّيْخُ الْكَبِيرُ وَ الَّذِي يَأْخُذُهُ الْعَطَاشُ وَ عَنْ قَوْلِهِ عَزَّ وَ جَلَّ فَمَنْ لَمْ يَسْتَطِعْ فِإِطْعَامُ سِتِّينَ مِسْكِينًا قَالَ مِنْ مَرَضٍ أَوْ عُطَاشٍ .

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

(It has been narrated) from Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic [2:184] **and those who are not able to do it may effect a redemption by feeding a poor person**, said: 'The old man, and the those seized by the thirst'. And about the Words of the Mighty and Majestic [58:4] **then as for him who is not able, let him feed sixty needy ones**, he^{-asws} said: 'Out of sickness or thirst'.¹³³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الْمَلِكِ بْنِ عُنْبَةَ الْهَاشِمِيِّ قَالَ سَأَلْتُ أَبَا الْحُسَيْنِ (عليه السلام) عَنِ الشَّيْخِ الْكَبِيرِ وَ الْعَجُوزِ الْكَبِيرَةِ الَّتِي تَضَعُفُ عَنِ الصَّوْمِ فِي شَهْرِ رَمَضَانَ قَالَ تَصَدَّقْ فِي كُلِّ يَوْمٍ بِمِدَّةٍ حِنْطَةٍ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Malik Bin Utba Al Hashimy who said,

'I asked Abu Al-Hassan^{-asws} about the old man and the old woman who are weakened from the Fasting during the Month of Ramazan. He^{-asws} said: 'They should give in charity every day with a handful of wheat'.¹³⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ الْحَامِلُ الْمُقْرَبُ وَ الْمُرْضِعُ الْقَلِيلَةُ اللَّبَنِ لَا حَرَجَ عَلَيْهِمَا أَنْ يُفْطِرَا فِي شَهْرِ رَمَضَانَ لِأَكْثَرِ لَا تُطِيقَانِ الصَّوْمَ وَ عَلَيْهِمَا أَنْ يَتَصَدَّقَ كُلُّ وَاحِدٍ مِنْهُمَا فِي كُلِّ يَوْمٍ يُفْطِرُ فِيهِ بِمِدَّةٍ مِنْ طَعَامٍ وَ عَلَيْهِمَا قَضَاءُ كُلِّ يَوْمٍ أَفْطَرْنَا فِيهِ تَقْضِيَانِهِ بَعْدُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{-asws} saying: 'The pregnant one, close (to giving birth), and the breast-feeder of little milk, there is no blame upon them if they break (not Fast) during the Month of Ramazan, because they are not able to tolerate the Fast, and upon them is that they

¹³² Al Kafi – V 4 – The Book of Fasts Ch 35 H 2

¹³³ Al Kafi – V 4 – The Book of Fasts Ch 37 H 1

¹³⁴ Al Kafi – V 4 – The Book of Fasts Ch 37 H 2

should give in charity, each one of them, during each day they don't Fast therein, with a handful of food, and upon them both is the making up for each day they don't Fast therein, which they can make up afterwards'.

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ هِلَالٍ عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) مِثْلُهُ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Hilal, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim, from Abu Ja'far^{-asws} – similar to it.¹³⁵

The Extent of Illness for Deferring Fast/Salat:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ ذَرَّاجٍ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ قَالَ حُمِمْتُ بِالْمَدِينَةِ يَوْمًا فِي شَهْرِ رَمَضَانَ فَبَعَثَ إِلَيَّ أَبُو عَبْدِ اللَّهِ (عليه السلام) بِقَصْعَةٍ فِيهَا خَلٌّ وَزَيْتٌ وَقَالَ أَفْطِرْ وَصَلِّ وَأَنْتَ قَاعِدٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Al Waleed Bin Sabeeh who said,

'I had fever in Al-Medina one day during the Month of Ramazan. So, Abu Abdullah^{-asws} sent to me a basket wherein was vinegar and oil, and said: 'Break Fast, and Pray while you are seated'.¹³⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدْنَةَ قَالَ كَتَبْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) أَسْأَلُهُ مَا حَدُّ الْمَرَضِ الَّذِي يُفْطِرُ فِيهِ صَاحِبُهُ وَالْمَرَضِ الَّذِي يَدْعُ صَاحِبَهُ الصَّلَاةَ فَأَيُّمَا قَالَ بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ وَقَالَ ذَاكَ إِلَيْهِ هُوَ أَعْلَمُ بِنَفْسِهِ .

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

'I wrote to Abu Abdullah^{-asws} asking him^{-asws} what the limit of the illness was in which one does not have to Fast therein, and the illness which one can leave the Prayer (whilst) standing'. He^{-asws} said: 'But, the human being is an over-looker (best observer) upon himself'. And he^{-asws} said: 'That is up to him. He is more knowing of himself'.¹³⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ مَا حَدُّ الْمَرَضِ الَّذِي يَجِبُ عَلَى صَاحِبِهِ فِيهِ الْإِفْطَارُ كَمَا يَجِبُ عَلَيْهِ فِي السَّهْرِ مَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ قَالَ هُوَ مُؤَمَّنٌ عَلَيْهِ مُقَوَّضٌ إِلَيْهِ فَإِنْ وَجَدَ ضَعْفًا فَلْيُفْطِرْ وَإِنْ وَجَدَ قُوَّةً فَلْيَصُمَّهُ كَانَ الْمَرَضُ مَا كَانَ .

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus, from Sama'at who said,

¹³⁵ Al Kafi – V 4 – The Book of Fasts Ch 38 H 1

¹³⁶ Al Kafi – V 4 – The Book of Fasts Ch 39 H 1

¹³⁷ Al Kafi – V 4 – The Book of Fasts Ch 39 H 2

'I asked him^{-asws}, 'What is the limit of the illness which obligates the breaking (not Fasting) upon its bearer, just as it Obligates upon him during the journey [2:184] **but whoever among you is sick or on a journey**'. He^{-asws} said: 'He is entrusted upon it, having been delegated to him. So if he were to find weakness, so let him break Fast, and if he finds strength, so let him Fast it, whatever the illness it may be'.¹³⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ شُعَيْبٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) مَا حَدُّ الْمَرِيضِ إِذَا نَفَعَ فِي الصَّيَامِ قَالَ ذَلِكَ إِلَيْهِ هُوَ أَعْلَمُ بِنَفْسِهِ إِذَا قَوِيَ فَلْيَصُمْ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Shuayb, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah^{-asws}, 'What is the limit of the patient when he is convalescing during the Fasting?' He^{-asws} said: 'That is up to him. He is more knowing of himself. When he is strong, so let him Fast'.¹³⁹

Unable to Fast during the Two Consecutive Months of Ramazan:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عِيْسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا قَالَ سَأَلْتُهُمَا عَنْ رَجُلٍ مَرِضٍ فَلَمْ يَصُمْ حَتَّى أَدْرَكَهُ رَمَضَانُ آخَرُ فَقَالَا إِنْ كَانَ بَرَأ ثُمَّ تَوَلَّى قَبْلَ أَنْ يُدْرِكَهُ رَمَضَانُ الْآخِرُ صَامَ الَّذِي أَدْرَكَهُ وَ تَصَدَّقَ عَنْ كُلِّ يَوْمٍ بِمُدٍّ مِنْ طَعَامٍ عَلَى مِسْكِينٍ وَ عَلَيْهِ قَضَاؤُهُ وَ إِنْ كَانَ لَمْ يَزَلْ مَرِيضاً حَتَّى أَدْرَكَهُ رَمَضَانُ آخَرُ صَامَ الَّذِي أَدْرَكَهُ وَ تَصَدَّقَ عَنِ الْأَوَّلِ لِكُلِّ يَوْمٍ مُدّاً عَلَى مِسْكِينٍ وَ لَيْسَ عَلَيْهِ قَضَاؤُهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{-asws} and Abu Abdullah^{-asws}, said, 'I asked both of them^{-asws} about a sick man who does not Fast until he sees another Ramazan. So they^{-asws} both said: 'If he was cured, then lingered before he saw another Ramazan, he should Fast that which he has seen, and he should give in charity for each day (missed out from previous Month of Ramazan), by a handful of food to a poor, and upon him would be his making up for it; and if he did not cease to be sick until he saw another Ramazan, he should Fast that which he saw, and give in charity from the first (Ramazan) for each day, a handful (of food) to a poor one, and there is no making up for it'.¹⁴⁰

¹³⁸ Al Kafi – V 4 – The Book of Fasts Ch 39 H 3

¹³⁹ Al Kafi – V 4 – The Book of Fasts Ch 39 H 8

¹⁴⁰ Al Kafi – V 4 – The Book of Fasts Ch 40 H 1

How to Offer Lapsed fasts:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ أَفْطَرَ شَيْئًا مِنْ شَهْرِ رَمَضَانَ فِي عَذْرِ فَإِنْ قَضَاهُ مُتَتَابِعًا أَفْضَلُ وَإِنْ قَضَاهُ مُتَفَرِّقًا فَحَسَنٌ لَا بَأْسَ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one who does not Fast something from a Month of Ramazan having an excuse, so its making up consecutively is superior, and if he were to make up for it separately, so it is good, there is no problem'.¹⁴¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا كَانَ عَلَى الرَّجُلِ شَيْءٌ مِنْ صَوْمِ شَهْرِ رَمَضَانَ فَلْيَقْضِهِ فِي أَيِّ شَهْرٍ شَاءَ أَيَّامًا مُتَتَابِعَةً فَإِنْ لَمْ يَسْتَطِعْ فَلْيَقْضِهِ كَيْفَ شَاءَ وَ لِيُمَحِّصِ الْأَيَّامَ فَإِنْ فَرَّقَ فَحَسَنٌ وَإِنْ تَابَعَ فَحَسَنٌ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When there was something from the Fasts of a Month of Ramazan upon the man, so let him make up for it during whichever month he so desires to, consecutive days. So if he is no able, so let him make up for it howsoever he so desires to and let him count the days. So if he separates, so good, but if he does it consecutively, so good'.¹⁴²

Terminating Fast Before Iftar:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ بْنِ عُثْمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُصْبِحُ وَهُوَ يُرِيدُ الصِّيَامَ ثُمَّ يَبْدُو لَهُ فَيُفْطِرُ قَالَ هُوَ بِالْخِيَارِ مَا بَيْنَهُ وَبَيْنَ نِصْفِ النَّهَارِ قُلْتُ هَلْ يَقْضِيهِ إِذَا أَفْطَرَ قَالَ نَعَمْ لِأَنَّهَا حَسَنَةٌ أَرَادَ أَنْ يَعْمَلَهَا فَلْيَتِمَّهَا قُلْتُ فَإِنْ رَجَلًا أَرَادَ أَنْ يَصُومَ ارْتِفَاعَ النَّهَارِ أَوْ يَصُومُ قَالَ نَعَمْ .

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

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the man who wakes up in the morning and he intends the Fasting. Then he changes his minds for it, so he breaks. He^{-asws} said: 'He is with the choice what is between him and half the day'. I said, 'Does he have to make up for it when he breaks?' He^{-asws} said: 'Yes, because it is a good

¹⁴¹ Al Kafi – V 4 – The Book of Fasts Ch 41 H 3

¹⁴² Al Kafi – V 4 – The Book of Fasts Ch 41 H 4

deed which he intended to do, so let him complete it'. I said, 'Supposing a man intends that he Fasts at the rising of the day, can he Fast?' He^{-asws} said: 'Yes'.¹⁴³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي بصيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الصَّائِمِ الْمُتَطَوِّعِ تَعَرَّضَ لَهُ الْحَاجَةُ قَالَ هُوَ بِالْخِيَارِ مَا بَيْنَهُ وَبَيْنَ الْعَصْرِ وَ إِنْ مَكَثَ حَتَّى الْعَصْرِ ثُمَّ بَدَأَ لَهُ أَنْ يَصُومَ فَإِنْ لَمْ يَكُنْ نَوَى ذَلِكَ فَلَهُ أَنْ يَصُومَ ذَلِكَ الْيَوْمَ إِنْ شَاءَ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Husayn Bin Usman, from Sama'at Bin Mihran, from Abu Baseer who said,

'I asked Abu Abdullah^{-asws} about the voluntary Fasts, a need presents itself to him. He^{-asws} said: 'He is with the choice what is between him and Al-Asr; and if he were to remain until Al-Asr, then he changes his mind, for him would be that he Fasts. So, if he does not happen to have that intention, so for him is that he Fasts that day, if he so desires to'.¹⁴⁴

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ الصَّائِمِ بِالْخِيَارِ إِلَى زَوَالِ الشَّمْسِ قَالَ ذَلِكَ فِي الْفَرِيضَةِ فَأَمَّا النَّافِلَةُ فَلَهُ أَنْ يُفْطِرَ أَيَّ سَاعَةٍ شَاءَ إِلَى غُرُوبِ الشَّمْسِ .

Ahmad Bin Muhammad, from Al Abbas Bin Marouf, from Safwan Bin Yahya, from Ibn Sinan, from Ammar Bin Marwan, from Sama'at Bin Mihran,

(It has been narrated) from Abu Abdullah^{-asws} regarding his^{-asws} words: 'The Fasting-one is with the choice up to the (start of the) decline of the sun (midday)', he^{-asws} said: 'That is regarding the Obligatory. But, as for the optional, so for him would be that he breaks whichever time he so desires to, up to the setting of the sun'.¹⁴⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ عَنْ أَبِي الْحَسَنِ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي الرَّجُلِ يَبْدُو لَهُ بَعْدَ مَا يُصْبِحُ وَ يَرْتَفِعُ النَّهَارُ فِي صَوْمٍ ذَلِكَ الْيَوْمَ لِيَقْضِيَهُ مِنْ شَهْرِ رَمَضَانَ وَ لَمْ يَكُنْ نَوَى ذَلِكَ مِنَ اللَّيْلِ قَالَ نَعَمْ لِيَصُومَهُ وَ لِيَعْتَدَّ بِهِ إِذَا لَمْ يَكُنْ أَحَدَثَ شَيْئاً .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Al-Hassan^{-asws}, regarding the man who changes his mind after he wakes up and the day has risen, in a Fast of that day, in order to make up for it from a Month of Ramazan, and he did not happen to have that intention from the night (before). He^{-asws} said: 'Yes, let him Fast it, and let him rely with it when nothing new happens'.¹⁴⁶

¹⁴³ Al Kafi – V 4 – The Book of Fasts Ch 42 H 1

¹⁴⁴ Al Kafi – V 4 – The Book of Fasts Ch 42 H 2

¹⁴⁵ Al Kafi – V 4 – The Book of Fasts Ch 42 H 3

¹⁴⁶ Al Kafi – V 4 – The Book of Fasts Ch 42 H 4

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْحَارِثِ بْنِ مُحَمَّدٍ عَنْ بُرَيْدٍ الْعِجْلِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي رَجُلٍ أَتَى أَهْلَهُ فِي يَوْمٍ يَقْضِيهِ مِنْ شَهْرِ رَمَضَانَ قَالَ إِنْ كَانَ أَتَى أَهْلَهُ قَبْلَ زَوَالِ الشَّمْسِ فَلَا شَيْءَ عَلَيْهِ إِلَّا يَوْمٌ مَكَانَ يَوْمٍ وَإِنْ كَانَ أَتَى أَهْلَهُ بَعْدَ زَوَالِ الشَّمْسِ فَإِنَّ عَلَيْهِ أَنْ يَتَصَدَّقَ عَلَى عَشْرَةِ مَسَاكِينَ فَإِنْ لَمْ يَقْدِرْ صَامَ يَوْمًا مَكَانَ يَوْمٍ وَ صَامَ ثَلَاثَةَ أَيَّامٍ كَقَارَةٍ لِمَا صَنَعَ .

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Al Haris Bin Muhammad, from Bureyd Al Ijaly,

(It has been narrated) from Abu Ja'far^{-asws} regarding a man who went to his wife during a day he was making up for a Fast from a Month of Ramazan. He^{-asws} said: 'If he has gone to his wife before the (start of the) decline of the sun, so there is nothing upon him except for a day in place for a day; but if it was such that he went to his wife after the (start of the) decline of the sun, so upon him would be that he gives in charity to the poor ones. So if he is not able, he should Fast a day in place of a day, and Fast three days as an expiation for what he has done'.¹⁴⁷

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بصيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْمَرْأَةِ تَقْضِي شَهْرَ رَمَضَانَ فَيُكْرِهَهَا زَوْجُهَا عَلَى الْإِفْطَارِ فَقَالَ لَا يَنْبَغِي لَهُ أَنْ يُكْرِهَهَا بَعْدَ الزَّوَالِ .

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Sama'at, from Abu Baseer who said,

'I asked Abu Abdullah^{-asws} about the woman who makes up for a Month of Ramazan, but her husband coerces her upon the breaking. So he^{-asws} said: 'It is not befitting for him that he coerces her after the (start of the) decline of the sun'.¹⁴⁸

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنْ صَالِحِ بْنِ عَبْدِ اللَّهِ الْخُنَعَمِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يَنْوِي الصَّوْمَ فَيَلْقَاهُ أَخُوهُ الَّذِي هُوَ عَلَى أَمْرِهِ أَنْ يُفْطِرَ قَالَ إِنْ كَانَ تَطَوُّعًا أَجْزَأَهُ وَ حُسِبَ لَهُ وَإِنْ كَانَ فِضَاءً فَرِيضَةً فَضَاءَهُ .

Ahmad Bin Muhammad, from Ibn Fazzal, from Salih Bin Abdullah Al Khash'amy who said,

'I asked Abu Abdullah^{-asws} about the man who intends the Fasting, so he meets his brother who is upon this matter (Al-Wilayah), can he break it?' He^{-asws} said: 'If it was a voluntary Fast, it would suffice him, and would be counted for him, and if it was making up for an Obligatory Fast, so he should make up for it'.¹⁴⁹

¹⁴⁷ Al Kafi – V 4 – The Book of Fasts Ch 42 H 5

¹⁴⁸ Al Kafi – V 4 – The Book of Fasts Ch 42 H 6

¹⁴⁹ Al Kafi – V 4 – The Book of Fasts Ch 42 H 7

First Complete the Lapsed Fasts of Month of Ramazan:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ عَنْ الْفَضْلِ بْنِ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ رَجُلٍ عَلَيْهِ مِنْ شَهْرِ رَمَضَانَ أَيَّامٌ أَوْ يَتَطَوَّعُ فَقَالَ لَا حَتَّى يَقْضِيَ مَا عَلَيْهِ مِنْ شَهْرِ رَمَضَانَ .

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

'I asked Abu Abdullah^{-asws} about a man upon whom are Fasts from a Month of Ramazan (to make up for), can he Fast optional ones?' So he^{-asws} said: 'No, until he makes up for what is upon him from a Month of Ramazan'.¹⁵⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ الرَّجُلِ عَلَيْهِ مِنْ شَهْرِ رَمَضَانَ طَائِفَةٌ أَوْ يَتَطَوَّعُ فَقَالَ لَا حَتَّى يَقْضِيَ مَا عَلَيْهِ مِنْ شَهْرِ رَمَضَانَ .

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

'I asked Abu Abdullah^{-asws} about the man upon who are a number of Fasts from a Month of Ramazan, can he Fast optional ones?' So he^{-asws} said: 'No, until he makes up for what is upon him from a Month of Ramazan'.¹⁵¹

Lapsed Fasts of Deceased:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَحْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الرَّجُلِ يَمُوتُ وَ عَلَيْهِ صَلَاةٌ أَوْ صِيَامٌ قَالَ يَقْضِي عَنْهُ أَوْلَى النَّاسِ بِمِيرَاثِهِ قُلْتُ فَإِنْ كَانَ أَوْلَى النَّاسِ بِهِ امْرَأَةً فَقَالَ لَا إِلَّا الرَّجُلَ .

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah^{-asws} regarding the man who dies and upon him are Prayers or Fasts (to make up for). He^{-asws} said: 'It should be made up for, on his behalf by the one closest to him from the people by his inheritance'. I said, 'Supposing the one closest to him is a woman?' So he^{-asws} said: 'No, except for the men'.¹⁵²

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ أَذْرَكَهُ شَهْرُ رَمَضَانَ وَ هُوَ مَرِيضٌ فَتَوَوَّيْتُ قَبْلَ أَنْ يَبْرَأَ قَالَ لَيْسَ عَلَيْهِ شَيْءٌ وَ لَكِنْ يَقْضِي عَنِ الذِّي يَبْرَأُ ثُمَّ يَمُوتُ قَبْلَ أَنْ يَقْضِيَ .

¹⁵⁰ Al Kafi – V 4 – The Book of Fasts Ch 43 H 1

¹⁵¹ Al Kafi – V 4 – The Book of Fasts Ch 43 H 2

¹⁵² Al Kafi – V 4 – The Book of Fasts Ch 44 H 1

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from 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}), said, 'I asked him^{-asws} about a man who sees a Month of Ramazan and he is sick. So he dies before he gets cured. He^{-asws} said: 'There is nothing upon him, but it should be made up for, on behalf of the one who gets cured, then dies before he (himself) makes up for it'.¹⁵³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي مَرْيَمَ الْأَنْصَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا صَامَ الرَّجُلُ شَيْئاً مِنْ شَهْرِ رَمَضَانَ ثُمَّ لَمْ يَزَلْ مَرِيضاً حَتَّى مَاتَ فَلَيْسَ عَلَيْهِ شَيْءٌ وَإِنْ صَحَّ ثُمَّ مَرَضَ ثُمَّ مَاتَ وَكَانَ لَهُ مَالٌ تُصَدِّقُ عَنْهُ مَكَانَ كُلِّ يَوْمٍ يَمُدُّ وَإِنْ لَمْ يَكُنْ لَهُ مَالٌ صَامَ عَنْهُ وَلِيُّهُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Aban Bin Usman, from Abu Maryam Al Ansary,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When the man Fasts something from a Month of Ramazan, then he does not cease to be sick until he dies, so there is nothing upon him. And if he gets well, then gets sick, then dies, and there was wealth for him, he should not give in charity from it in place of each day, a handful (of food); and if there was not wealth for him, his guardian has to Fast on his behalf'.¹⁵⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَمُوتُ وَ عَلَيْهِ ذَيْنِ مِنْ شَهْرِ رَمَضَانَ مَنْ يَقْضِي عَنْهُ قَالَ أَوْلَى النَّاسِ بِهِ قُلْتُ وَ إِنْ كَانَ أَوْلَى النَّاسِ بِهِ امْرَأَةً قَالَ لَا إِلَّا الرَّجُلَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali AL Washa, from Hammad Bin Usman, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the man who dies and upon him are debts from a Month of Ramazan. Who should make up for these on his behalf?' He^{-asws} said: 'The closest of the people to him'. I said, 'And if it was such that the closest of the people to him was a woman?' He^{-asws} said: 'No, except the men'.¹⁵⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدٍ قَالَ كَتَبْتُ إِلَى الْأَخِيرِ (عليه السلام) رَجُلٌ مَاتَ وَ عَلَيْهِ قِضَاءٌ مِنْ شَهْرِ رَمَضَانَ عَشْرَةَ أَيَّامٍ وَ لَهُ وَلِيَّانِ هَلْ يَجُوزُ هُمَا أَنْ يَقْضِيَا عَنْهُ جَمِيعاً خَمْسَةَ أَيَّامٍ أَحَدُ الْوَلِيَّيْنِ وَ خَمْسَةَ أَيَّامٍ الْآخَرُ فَوَقَّعَ (عليه السلام) يَقْضِي عَنْهُ أَكْبَرُ وَلِيَّيْهِ عَشْرَةَ أَيَّامٍ وَلَا إِنْ شَاءَ اللَّهُ .

Muhammad Bin Yahya, from Muhammad who said,

'I wrote to Al-Akheir^{-asws} (11th Imam^{-asws}), 'A man died and upon him were Fasts to make up for from a Month of Ramazan of ten days, and for him are two guardians. Is it allowed for

¹⁵³ Al Kafi – V 4 – The Book of Fasts Ch 44 H 2

¹⁵⁴ Al Kafi – V 4 – The Book of Fasts Ch 44 H 3

¹⁵⁵ Al Kafi – V 4 – The Book of Fasts Ch 44 H 4

both of them that they both make up for it together, five days by one guardian and five days by the other?' So he^{-asws} signed: 'The elder of his guardians should make up for it on his behalf, ten days, as a guardian, Allah^{-azwj} Willing'.¹⁵⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ إِذَا مَاتَ رَجُلٌ وَ عَلَيْهِ صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ عِلَّةٍ فَعَلَيْهِ أَنْ يَتَصَدَّقَ عَنِ الشَّهْرِ الْأَوَّلِ وَ يَقْضِيَ الشَّهْرَ الثَّانِي .

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

(It has been narrated) from Abu Al-Hassan Al-Reza^{-asws}, said, 'I heard him^{-asws} saying: 'When a man dies and upon him are Fasts of two consecutive months (to make up for) from an illness, so upon him is that he should give in charity for the first month, and make up the second month'.¹⁵⁷

Fasting of Children:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّا نَأْمُرُ صِبْيَانَنَا بِالصِّيَامِ إِذَا كَانُوا بَنِي سَبْعِ سِنِينَ بِمَا أَطَافُوا مِنْ صِيَامِ الْيَوْمِ فَإِنْ كَانَ إِلَى نِصْفِ النَّهَارِ وَ أَكْثَرَ مِنْ ذَلِكَ أَوْ أَقَلَّ فَإِذَا غَلَبَهُمُ الْعَطَشُ وَ الْعَرْتُ أَفْطَرُوا حَتَّى يَتَعَوَّدُوا الصَّوْمَ وَ يُطِيقُوهُ فَمُرُوا صِبْيَانَكُمْ إِذَا كَانُوا أَبْنَاءَ تِسْعِ سِنِينَ بِمَا أَطَافُوا مِنْ صِيَامٍ فَإِذَا غَلَبَهُمُ الْعَطَشُ أَفْطَرُوا .

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: 'We^{-asws} order our^{-asws} children with the Fasting when a boy is of seven years with whatever they can endure from a Fast of the day. So if it was half the day and more than that, or less, and upon them is thirst and the hunger, they break, so they get used to the Fasting and they can endure it. So instruct your children, when they were sons of nine years, with whatever they can endure from the Fasting. So if the thirst was to overcome them, they break'.¹⁵⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي كَمْ يُؤْخَذُ الصَّبِيُّ بِالصِّيَامِ قَالَ مَا بَيْنَهُ وَ بَيْنَ خَمْسِ عَشْرَةَ سَنَةً وَ أَرْبَعِ عَشْرَةَ سَنَةً فَإِنْ هُوَ صَامَ قَبْلَ ذَلِكَ فَدَعَهُ وَ لَقَدْ صَامَ ابْنِي فَلَانٌ قَبْلَ ذَلِكَ فَتَرَكَهُ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Muawiya Bin Wahab who said,

¹⁵⁶ Al Kafi – V 4 – The Book of Fasts Ch 44 H 5

¹⁵⁷ Al Kafi – V 4 – The Book of Fasts Ch 44 H 6

¹⁵⁸ Al Kafi – V 4 – The Book of Fasts Ch 45 H 1

'I asked Abu Abdullah^{-asws} regarding at what age the children can be asked with the Fasts. He^{-asws} said: 'What is between him and fifteen years, and fourteen years of age. So if he was to Fast before that, so let him. My^{-asws} so and so son Fasted before that, so I let him do it'.¹⁵⁹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنْ الصَّبِيِّ مَتَى يَصُومُ قَالَ إِذَا قَوِيَ عَلَى الصِّيَامِ .

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

'I asked him^{-asws} about the child, when can he Fast?' He^{-asws} said: 'When he is strong upon the Fasting'.¹⁶⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا أَطَاقَ الْغُلَامُ صِيَامَ ثَلَاثَةِ أَيَّامٍ مُتَتَابِعَةٍ فَقَدْ وَجَبَ عَلَيْهِ صِيَامُ شَهْرِ رَمَضَانَ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When the boy is able to endure the Fasts of three days consecutively, so the Fasts of the Month of Ramazan are Obligated upon him'.¹⁶¹

Fast of Newly Converts:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ سُئِلَ عَنْ رَجُلٍ أَسْلَمَ فِي النِّصْفِ مِنْ شَهْرِ رَمَضَانَ مَا عَلَيْهِ مِنْ صِيَامِهِ قَالَ لَيْسَ عَلَيْهِ إِلَّا مَا أَسْلَمَ فِيهِ .

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

(It has been narrated) from Abu Abdullah^{-asws} having been asked about a man who became a Muslim during the middle of a Month of Ramazan, what would be upon him, from his Fasts?' He^{-asws} said: 'There is nothing upon him except for what he had become a Muslim in'.¹⁶²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدْقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّ عَلِيًّا صَلَوَاتُ اللَّهِ عَلَيْهِ كَانَ يَقُولُ فِي رَجُلٍ أَسْلَمَ فِي نِصْفِ شَهْرِ رَمَضَانَ إِنَّهُ لَيْسَ عَلَيْهِ إِلَّا مَا يَسْتَقْبِلُ .

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

¹⁵⁹ Al Kafi – V 4 – The Book of Fasts Ch 45 H 2

¹⁶⁰ Al Kafi – V 4 – The Book of Fasts Ch 45 H 3

¹⁶¹ Al Kafi – V 4 – The Book of Fasts Ch 45 H 4

¹⁶² Al Kafi – V 4 – The Book of Fasts Ch 46 H 1

(It has been narrated) from Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} that Ali^{-asws} was saying regarding a man who became a Muslim during half of the Month of Ramazan that there is nothing upon him except for what he faces coming'.¹⁶³

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عِيصِ بْنِ الْقَاسِمِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْمٍ أَسْلَمُوا فِي شَهْرِ رَمَضَانَ وَقَدْ مَضَى مِنْهُ أَيَّامٌ هَلْ عَلَيْهِمْ أَنْ يَصُومُوا مَا مَضَى مِنْهُ أَوْ يَوْمُهُمُ الَّذِي أَسْلَمُوا فِيهِ فَقَالَ لَيْسَ عَلَيْهِمْ قَضَاءٌ وَلَا يَوْمُهُمُ الَّذِي أَسْلَمُوا فِيهِ إِلَّا أَنْ يَكُونُوا أَسْلَمُوا قَبْلَ طُلُوعِ الْفَجْرِ .

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

'I asked Abu Abdullah^{-asws} about a group who became Muslim during a Month of Ramazan, and days had passed from it. Is it upon them that they should be Fasting for what had passed from it, or the day in which they had become Muslim in?' So he^{-asws} said: 'There is no making up for upon them, nor for their day in which they became Muslim, except if they had become Muslims before the emergence of the sun'.¹⁶⁴

Travelling in the Month of Ramazan is Discouraged:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْخُرُوجِ إِذَا دَخَلَ شَهْرُ رَمَضَانَ قَالَ لَا إِلَّا فِيمَا أُخْبِرُكَ بِهِ خُرُوجٌ إِلَى مَكَّةَ أَوْ عَزْوٌ فِي سَبِيلِ اللَّهِ أَوْ مَالٌ تَخَافُ هَلَاكَهُ أَوْ أَحْ تُرِيدُ وَدَاعَةً وَ إِنَّهُ لَيْسَ أَحَدٌ مِنَ الْأَبِّ وَالْأُمِّ .

A number of our companions, from Ahmad Bin Muhammad Bin 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 the going out when a Month of Ramazan enters. He^{-asws} said: 'No, except regarding what I^{-asws} am informing you with – going out to Makkah, or a military expedition in the Way of Allah^{-azwj}, or wealth you fear upon its destruction, or a brother you intend to bid farewell to and (even if) he is not a brother from the father and the mother'.¹⁶⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحُلَيْيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَدْخُلُ شَهْرَ رَمَضَانَ وَهُوَ مُقِيمٌ لَا يُرِيدُ بَرَاحاً ثُمَّ يَبْدُو لَهُ بَعْدَ مَا يَدْخُلُ شَهْرَ رَمَضَانَ أَنْ يُسَافِرَ فَسَكَتَ فَسَأَلْتُهُ غَيْرَ مَرَّةٍ فَقَالَ يُقِيمُ أَفْضَلَ إِلَّا أَنْ يَكُونَ لَهُ حَاجَةٌ لَا بُدَّ مِنَ الْخُرُوجِ فِيهَا أَوْ يَتَخَوَّفَ عَلَى مَالِهِ .

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

¹⁶³ Al Kafi – V 4 – The Book of Fasts Ch 46 H 2

¹⁶⁴ Al Kafi – V 4 – The Book of Fasts Ch 46 H 3

¹⁶⁵ Al Kafi – V 4 – The Book of Fasts Ch 47 H 1

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the man who enters into a Month of Ramazan and he is staying, not intending going out. Then he changes his mind after the entry of a Month of Ramazan that he should travel'. So he^{-asws} remained silent, and I asked him^{-asws} another time. So he^{-asws} said: 'Staying is superior except if there happens to be for him a need which makes it inevitable for him for the going out in it, or he is fearing upon his wealth'.¹⁶⁶

It is Forbidden to Fast in Travel:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ قَالَ مَا أَبَيْنَهَا مَنْ شَهِدَ فَلْيَصُمْهُ وَ مَنْ سَافَرَ فَلَا يَصُمْهُ .

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Abdul Aziz Al Abdy, from Ubeyd Bin Zurara who said,

'I said to Abu Abdullah^{-asws}, '(What about) the Words of Allah^{-azwj} Mighty and Majestic **[2:185] therefore whoever of you is present in the Month, he shall Fast therein?**' He^{-asws} said: 'What can be clearer than it! The one who is present, so let him Fast it, and the one who travels, so he should not Fast it'.¹⁶⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنْ اللَّهُ عَزَّ وَ جَلَّ تَصَدَّقَ عَلَى مَرْضَى أُمَّتِي وَ مُسَافِرِيهَا بِالتَّقْصِيرِ وَ الْإِفْطَارِ أَيْسُرُ أَحَدِكُمْ إِذَا تَصَدَّقَ بِصَدَقَةٍ أَنْ تُرَدَّ عَلَيْهِ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I heard him^{-asws} saying: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Gave charity upon the sick ones of my^{-saww} community and its travellers with the shortening (of the Prayer), and the breaking (of the Fast). Would it make one of you happy when he is given a charity that he should return it upon him?'¹⁶⁸

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الْمَلِكِ بْنِ عُبَيْدَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ يَحْيَى بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الصَّائِمُ فِي السَّفَرِ فِي شَهْرِ رَمَضَانَ كَالْمُفْطِرِ فِيهِ فِي الْحَضَرِ

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Malik Bin Utba, from Is'haq Bin Ammar, from Yahya Bin Abu Al A'ala,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The Fasting one during the journey in a Month of Ramazan is like one not Fasting in it during the presence (at home)'.

¹⁶⁶ Al Kafi – V 4 – The Book of Fasts Ch 47 H 2

¹⁶⁷ Al Kafi – V 4 – The Book of Fasts Ch 48 H 1

¹⁶⁸ Al Kafi – V 4 – The Book of Fasts Ch 48 H 2

ثُمَّ قَالَ إِنَّ رَجُلًا أَتَى النَّبِيَّ (صلى الله عليه وآله) فَقَالَ يَا رَسُولَ اللَّهِ أَصُومُ شَهْرَ رَمَضَانَ فِي السَّفَرِ فَقَالَ لَا فَقَالَ يَا رَسُولَ اللَّهِ إِنَّهُ عَلَيَّ يَسِيرٌ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ اللَّهَ عَزَّ وَجَلَّ تَصَدَّقَ عَلَى مَرْضَى أُمَّتِي وَ مُسَافِرِيهَا بِالْإِفْطَارِ فِي شَهْرِ رَمَضَانَ أَوْ يُعْجِبُ أَحَدَكُمْ لَوْ تَصَدَّقَ بِصَدَقَةٍ أَنْ تُرَدَّ عَلَيْهِ .

Then he^{-asws} said: 'A man came over to the Prophet^{-saww}, so he said, 'O Rasool-Allah^{-saww}! Can I Fast a Month of Ramazan during the journey?' So he^{-saww} said: 'No'. So he said, 'O Rasool-Allah^{-saww}! It is easy upon me'. So Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Gave charity upon the sick ones of my^{-saww} community and its travellers with the breaking (of the Fast) during a Month of Ramazan. Does it not astound one of you if he were to be given a charity that he would like to return it?'¹⁶⁹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ سَعِيدٍ عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) خِيَارُ أُمَّتِي الَّذِينَ إِذَا سَافَرُوا أَفْطَرُوا وَ قَصَرُوا وَ إِذَا أَحْسَنُوا اسْتَبَشَرُوا وَ إِذَا أَسَاءُوا اسْتَغْفَرُوا وَ شَرَّ أُمَّتِي الَّذِينَ وَلِدُوا فِي النَّعَمِ وَ عُذُّوا بِهِ يَأْكُلُونَ طَيِّبَ الطَّعَامِ وَ يَلْبَسُونَ لَيِّنَ الثِّيَابِ وَ إِذَا تَكَلَّمُوا لَمْ يَصْدُقُوا .

Ahmad Bin Muhammad, from Salih Bin Saeed, from Aban Bin Taghlub,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The best of my^{-saww} community are those, when they are travelling, they are not Fasting, and they are shortening (the Prayer); and when they are done a favour, they welcome it as a glad tiding, and when they are sinning, they seek Forgiveness. And, the most evil ones of my^{-saww} community are those who are born among the Bounties, and they are fed with it, consuming the best of the foods, and they are wearing soft clothes, and when they are speaking, they are not truthful'.¹⁷⁰

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عِيصِ بْنِ الْقَاسِمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا خَرَجَ الرَّجُلُ فِي شَهْرِ رَمَضَانَ مُسَافِرًا أَفْطَرَ وَ قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) خَرَجَ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فِي شَهْرِ رَمَضَانَ وَ مَعَهُ النَّاسُ وَ فِيهِمُ الْمُنْشَاءُ فَلَمَّا انْتَهَى إِلَى كُرَاعِ الْعَمِيمِ دَعَا بِقَدَحٍ مِنْ مَاءٍ فِيمَا بَيْنَ الظُّهْرِ وَ الْعَصْرِ فَشَرِبَ وَ أَفْطَرَ ثُمَّ أَفْطَرَ النَّاسُ مَعَهُ وَ ثُمَّ أَنَا عَلَى صَوْمِهِمْ فَسَمَّاهُمُ الْعَصَاةَ وَ إِنَّمَا يُؤْخَذُ بِأَخْرِ أَمْرِ رَسُولِ اللَّهِ (صلى الله عليه وآله) .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When the man goes out during a Month of Ramazan travelling, he should break (nor Fast)'. And he^{-asws} said: 'Rasool-Allah^{-saww} went out from Al-Medina to Makkah during a Month of Ramazan, and with him^{-saww} were the people, and among them were the pedestrians. So when he^{-saww} ended up to Kura'a Al-Ghameem, he^{-saww} called for a cup of water during what is between Al-Zohar and Al-Asr. So he^{-saww} drank and broke (did not Fast). Then the people broke along with him^{-saww}; and a

¹⁶⁹ Al Kafi – V 4 – The Book of Fasts Ch 48 H 3

¹⁷⁰ Al Kafi – V 4 – The Book of Fasts Ch 48 H 4

group of people were upon their Fasts, so he^{-saww} referred to them as the disobedient ones, and rather, they were seized by the last of the orders of Rasool-Allah^{-saww}.¹⁷¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَمَّى رَسُولُ اللَّهِ (صلى الله عليه وآله) قَوْمًا صَامُوا حِينَ أَفْطَرُوا وَ قَصَّرَ عُصَاةً وَ قَالَ هُمْ الْعُصَاةُ إِلَى يَوْمِ الْقِيَامَةِ وَ إِنَّا لَنَعْرِفُ أَبْنَاءَهُمْ وَ أَبْنَاءَ أَبْنَائِهِمْ إِلَى يَوْمِنَا هَذَا .

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} named a group of people who were Fasting when he^{-saww} broke (the Fast), and shortened (the Prayer), as 'disobedient ones', and said: 'They would be the disobedient ones up to the Day of Judgement, and we^{-saww} recognise their sons, and the sons of their sons up to this day of ours'.¹⁷²

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْحَطَّابِ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ لَوْ أَنَّ رَجُلًا مَاتَ صَائِمًا فِي السَّفَرِ مَا صَلَّيْتُ عَلَيْهِ .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Suleyman Bin Sama'at, from Ali Bin Ismail, from Muhammad Bin Hakeym who said,

'I heard Abu Abdullah^{-asws} saying: 'If a man were to die whilst Fasting during the journey, I^{-asws} would not Pray over him'.¹⁷³

Fasting in Travel out of Ignorance:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ رَجُلٌ صَامَ فِي السَّفَرِ فَقَالَ إِنْ كَانَ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) هَيَّ عَنْ ذَلِكَ فَعَلَيْهِ الْقَضَاءُ وَ إِنْ لَمْ يَكُنْ بَلَغَهُ فَلَا شَيْءَ عَلَيْهِ .

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 said to him^{-asws}, 'A man Fasts during the journey'. So he^{-asws} said: 'If it had reached him that Rasool-Allah^{-saww} forbade from that, so upon him is the making up for it; and if it did not happen to reach him, so there is nothing upon him'.¹⁷⁴

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عِيصِ بْنِ الْقَاسِمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ صَامَ فِي السَّفَرِ بِجَهَالَةٍ لَمْ يَقْضِهِ .

¹⁷¹ Al Kafi – V 4 – The Book of Fasts Ch 48 H 5

¹⁷² Al Kafi – V 4 – The Book of Fasts Ch 48 H 6

¹⁷³ Al Kafi – V 4 – The Book of Fasts Ch 48 H 7

¹⁷⁴ Al Kafi – V 4 – The Book of Fasts Ch 49 H 1

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one who Fasts during the journey out of ignorance, would not make up for it'.¹⁷⁵

صَفْوَانُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ لَيْثِ الْمُرَادِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا سَافَرَ الرَّجُلُ فِي شَهْرِ رَمَضَانَ أَفْطَرَ وَ إِنْ صَامَهُ بِجَهَالَةٍ لَمْ يَقْضِهِ .

Safwan Bin Yahya, from Abdullah Bin Muskan, from Lays Al Murady,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When the man travels during a Month of Ramazan, he should break (not Fast); and if he were to Fast it out of ignorance, he would not make up for it'.¹⁷⁶

Those who are not Obligated to Suspend Fasting in Travel:

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 (عليه السلام) قَالَ الْمُكَارِي وَ الْجَمَالُ الَّذِي يَخْتَلِفُ وَ لَيْسَ لَهُ مُقَامٌ يُتِمُّ الصَّلَاةَ وَ يَصُومُ شَهْرَ رَمَضَانَ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The hirer of camels and the cameleer who interchanges (his residence) and there is no (specific) place for him, should complete the Prayer, and he should be Fasting a Month of Ramazan'.¹⁷⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ لَا يُفْطِرُ الرَّجُلُ فِي شَهْرِ رَمَضَانَ إِلَّا فِي سَبِيلِ حَقٍّ .

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

'The man would not break (the Fast) during a Month of Ramazan except in a way of Truth'.¹⁷⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ مَنْ سَافَرَ فَصَرَ وَ أَفْطَرَ إِلَّا أَنْ يَكُونَ رَجُلًا سَفَرَهُ إِلَى صَيْدٍ أَوْ فِي مَعْصِيَةِ اللَّهِ أَوْ رَسُولًا لِمَنْ يَعْبُدِي اللَّهَ أَوْ فِي طَلَبِ شَحْنَاءٍ أَوْ سَعَايَةٍ ضَرَرَ عَلَى قَوْمٍ مُسْلِمِينَ .

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Abu Ayoub, from Muhammad Bin Marwan,

¹⁷⁵ Al Kafi – V 4 – The Book of Fasts Ch 49 H 2

¹⁷⁶ Al Kafi – V 4 – The Book of Fasts Ch 49 H 3

¹⁷⁷ Al Kafi – V 4 – The Book of Fasts Ch 50 H 1

¹⁷⁸ Al Kafi – V 4 – The Book of Fasts Ch 50 H 2

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I heard him^{-asws} saying: 'The one who travels should shorten (the Prayer) and break (the Fast), except if there happens to be a man whom he travels for (the aim of) hunting, or regarding a disobedience to Allah^{-azwj}, or is a messenger for the one who disobeys Allah^{-azwj}, or regarding seeking of malice, or slanderous harm upon a group of Muslims'.¹⁷⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ حَفْصٍ عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ الرَّجُلِ يُشْبِعُ أَخَاهُ فِي شَهْرِ رَمَضَانَ فَيَبْلُغُ مَسِيرَةَ يَوْمٍ أَوْ مَعَ رَجُلٍ مِنْ إِخْوَانِهِ أَوْ يُفْطِرُ أَوْ يَصُومُ قَالَ يُفْطِرُ.

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Umar Bin Hafs, from Saeed Bin Yasaar who said,

'I asked Abu Abdullah^{-asws} about the man who escorts his brother during a Month of Ramazan, so it reaches a journey of a day, or with a man from his brethren, can he break, or should he Fast?' He^{-asws} said: 'He should break'.¹⁸⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) فِي الرَّجُلِ يُشْبِعُ أَخَاهُ مَسِيرَةَ يَوْمٍ أَوْ يَوْمَيْنِ أَوْ ثَلَاثَةٍ قَالَ إِنْ كَانَ فِي شَهْرِ رَمَضَانَ فَلْيُفْطِرْ قُلْتُ أَيْمًا أَفْضَلُ يَصُومُ أَوْ يُشْبِعُهُ قَالَ يُشْبِعُهُ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ وَضَعَهُ عَنْهُ.

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

(It has been narrated) from one of the two (5th or 6th Imam^{-asws}) regarding the man who escorts his brother of a journey of a day, or two days, or three. He^{-asws} said: 'If it was during a Month of Ramazan, so let him break (not Fast)'. I said, 'Which of these two is superior, fasting or escorting him?' He^{-asws} said: 'Escorting him. Allah^{-azwj} Mighty and Majestic has Exempted if from him'.¹⁸¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ حَمَادِ بْنِ عَثْمَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) رَجُلٌ مِنْ أَصْحَابِي قَدْ جَاءَنِي خَبْرُهُ مِنَ الْأَعْوَصِ وَ ذَلِكَ فِي شَهْرِ رَمَضَانَ أَتَلَقَّاهُ وَ أَفْطِرُ قَالَ نَعَمْ قُلْتُ أَتَلَقَّاهُ وَ أَفْطِرُ أَوْ أَقِيمُ وَ أَصُومُ قَالَ تَلَقَّاهُ وَ أَفْطِرُ.

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

'I said to Abu Abdullah^{-asws}, 'There came to me news of my companions from Al-Awas, and that was during a Month of Ramazan. Shall I meet him and break (the Fast)?' He^{-asws} said: 'Yes'. I said, 'Shall I meet him and break, or shall I say and Fast?' He^{-asws} said: 'Meet him, and break'.¹⁸²

¹⁷⁹ Al Kafi – V 4 – The Book of Fasts Ch 50 H 3

¹⁸⁰ Al Kafi – V 4 – The Book of Fasts Ch 50 H 4

¹⁸¹ Al Kafi – V 4 – The Book of Fasts Ch 50 H 5

¹⁸² Al Kafi – V 4 – The Book of Fasts Ch 50 H 6

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ عِدَّةٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ الرَّجُلُ يُشَيِّعُ أَخَاهُ فِي شَهْرِ رَمَضَانَ الْيَوْمَ وَالْيَوْمَيْنِ قَالَ يُفْطِرُ وَيَقْضِي قِيلَ لَهُ فَذَلِكَ أَفْضَلُ أَوْ يُقِيمُ وَلَا يُشَيِّعُهُ قَالَ يُشَيِّعُهُ وَ يُفْطِرُ فَإِنَّ ذَلِكَ حَقٌّ عَلَيْهِ .

Humeid Bin Ziyad, from Ibn Sama'at, from a number, from Aban Bin Usman, from Zurara,

(It has been narrated) from Abu Ja'far^{-asws}, said, 'I said, 'The man escorts his brother during a Month of Ramazan for the day, and the two days'. He^{-asws} said: 'He should break (the Fast) and make up for it'. It was said to him^{-asws}, 'So that is superior, or staying and not escorting him?' He^{-asws} said: 'Escorting him and breaking, for that is a right upon him'.¹⁸³

Non-Obligatory Fasting in Travel:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ وَاسِعٍ عَنْ إِسْمَاعِيلَ بْنِ سَهْلِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ خَرَجَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مِنَ الْمَدِينَةِ فِي أَيَّامٍ بَقِيَتْ مِنْ شَعْبَانَ فَكَانَ يَصُومُ ثُمَّ دَخَلَ عَلَيْهِ شَهْرُ رَمَضَانَ وَهُوَ فِي السَّفَرِ فَأَفْطَرَ فَقِيلَ لَهُ تَصُومُ شَعْبَانَ وَ تُفْطِرُ شَهْرَ رَمَضَانَ فَقَالَ نَعَمْ شَعْبَانُ إِلَيَّ إِنْ شِئْتُ صُمْتُ وَ إِنْ شِئْتُ لَا وَ شَهْرُ رَمَضَانَ عَزَمَ مِنَ اللَّهِ عَزَّ وَ جَلَّ عَلَيَّ الْإِفْطَارَ .

A number of our companions, from Sahl Bin Ziyad, from Mansour Bin Al Abbas, from Muhammad Bin Abdullah Bin Wasi'a, from Ismail Bin Sahl, from a man,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Abu Abdullah^{-asws} went out from Al-Medina during a few remaining days from Shaban, so he^{-asws} was Fasting. Then the Month of Ramazan entered upon him^{-asws} and he^{-asws} was in a journey. So it was said to him^{-asws}, 'You^{-asws} are Fasting Shaban and are breaking (not Fasting) the Month of Ramazan?' So he^{-asws} said: 'Yes. Shabaan to me^{-asws}, if I^{-asws} so desire to I^{-asws} Fast, and if I^{-asws} so desire to I^{-asws} don't; and the Month of Ramazan is a fixed Determination from Allah^{-azwj} Mighty and Majestic upon me^{-asws} for the breaking (during a journey)'.¹⁸⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ سَعْدِ بْنِ سَعْدٍ الْأَشْعَرِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا (عليه السلام) قَالَ سَأَلْتُهُ عَنْ صَوْمِ ثَلَاثَةِ أَيَّامٍ فِي الشَّهْرِ هَلْ فِيهِ قَضَاءٌ عَلَى الْمُسَافِرِ قَالَ لَا .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Sa'ad Bin Sa'ad Al Ashary,

(It has been narrated) from Abu Al-Hassan Al-Reza^{-asws}, said, 'I asked him^{-asws} about Fasting the three days during the month, is there a making up for it upon the traveller?' He^{-asws} said: 'No'.¹⁸⁵

¹⁸³ Al Kafi – V 4 – The Book of Fasts Ch 50 H 7

¹⁸⁴ Al Kafi – V 4 – The Book of Fasts Ch 51 H 1

¹⁸⁵ Al Kafi – V 4 – The Book of Fasts Ch 51 H 3

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْمَرْزُبَانِ بْنِ عِمْرَانَ قَالَ قُلْتُ لِلرَّضَا (عَلَيْهِ السَّلَام) أُرِيدُ السَّفَرَ فَأَصُومُ لَشَهْرِي الَّذِي أُسَافِرُ فِيهِ قَالَ لَا قُلْتُ فَإِذَا قَدِمْتُ أَفْضِيهِ قَالَ لَا كَمَا لَا تَصُومُ كَذَلِكَ لَا تَقْضِي .

Ahmad Bin Muhammad, from Al Marzaban Bin Imran who said,

'I said to Al-Reza^{-asws}, 'I intend the travel, so can I Fast in my month in which I travel?' He^{-asws} said: 'No'. I said, 'So when I return, do I have to make up for it?' He^{-asws} said: 'No, just as you did not Fast, similar to that, you do not make up for it'.¹⁸⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ بِلَالٍ عَنِ الْحَسَنِ بْنِ بَسَّامِ الْجَمَّالِ عَنْ رَجُلٍ قَالَ كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِيمَا بَيْنَ مَكَّةَ وَ الْمَدِينَةِ فِي شَعْبَانَ وَ هُوَ صَائِمٌ ثُمَّ رَأَيْنَا هِلَالَ شَهْرِ رَمَضَانَ فَأَفْطَرَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَمْسِ كَانَ عَنْ شَعْبَانَ وَ أَنْتَ صَائِمٌ وَ الْيَوْمُ مِنْ شَهْرِ رَمَضَانَ وَ أَنْتَ مُفْطِرٌ فَقَالَ إِنَّ ذَاكَ تَطَوُّعٌ وَ لَنَا أَنْ نَفْعَلَ مَا شِئْنَا وَ هَذَا فَرَضٌ فَلَيْسَ لَنَا أَنْ نَفْعَلَ إِلَّا مَا أُمِرْنَا .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Bilal, from Al Hassan Bin Bassam Al Jammal, from a man who said,

'I was with Abu Abdullah^{-asws} in what is between Makkah and Al-Medina, and he was Fasting. Then we saw the crescent of the Month of Ramazan, so he^{-asws} broke. So I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Yesterday was from Shaban and you^{-asws} were Fasting, and today is from the Month of Ramazan and you are not Fasting?' So he^{-asws} said: 'That was voluntary (Fast), and for us^{-asws} is that we^{-asws} do what we^{-asws} so desire to, and this is an Obligation, so it is not for us^{-asws} that we^{-asws} do except for what we^{-asws} have been Commanded for'.¹⁸⁷

When to Break Fast in Travel:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يَخْرُجُ مِنْ بَيْتِهِ يُرِيدُ السَّفَرَ وَ هُوَ صَائِمٌ قَالَ فَقَالَ إِنْ خَرَجَ مِنْ قَبْلِ أَنْ يَنْتَصِفَ النَّهَارَ فَلْيُفْطِرْ وَ لْيَقْضِ ذَلِكَ الْيَوْمَ وَ إِنْ خَرَجَ بَعْدَ الزَّوَالِ فَلْيُمْسِ يَوْمَهُ .

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

(It has been narrated) from Al-Halby, from Abu Abdullah^{-asws} having been asked about the man who goes out from his house intending the journey, and he is Fasting. So he^{-asws} said: 'If he goes out from before the middle of the day, so let him break, and let him make up for

¹⁸⁶ Al Kafi – V 4 – The Book of Fasts Ch 51 H 4

¹⁸⁷ Al Kafi – V 4 – The Book of Fasts Ch 51 H 5

that day; but if he goes out after the (start of the) decline (of the sun), so let him complete (the Fast of) his day'.¹⁸⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا خَرَجَ الرَّجُلُ فِي شَهْرِ رَمَضَانَ بَعْدَ الزَّوَالِ أَتَمَّ الصِّيَامَ فَإِذَا خَرَجَ قَبْلَ الزَّوَالِ أَفْطَرَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazal, from Ibn Bukeyr, from Ubeyd Bin Zurara,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When the man goes out during a Month of Ramazan after the midday, he should complete the Fasts. So when he goes out before the midday, he should break'.¹⁸⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الرَّجُلِ يُسَافِرُ فِي شَهْرِ رَمَضَانَ يَصُومُ أَوْ يُفْطِرُ قَالَ إِنْ خَرَجَ قَبْلَ الزَّوَالِ فَلْيُفْطِرْ وَإِنْ خَرَجَ بَعْدَ الزَّوَالِ فَلْيَصُمْ وَ قَالَ يُعْرَفُ ذَلِكَ بِقَوْلِ عَلِيٍّ (عليه السلام) أَصُومُ وَأُفْطِرُ حَتَّى إِذَا زَالَتِ الشَّمْسُ عَزَمَ عَلَيَّ يَغْنِي الصِّيَامَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Ubeyd Bin Zurara,

(It has been narrated) from Abu Abdullah^{-asws} regarding the man who travels during a Month of Ramazan, should he be Fasting or breaking?' He^{-asws} said: 'If he goes out before the midday, so let him break, and if he goes out after the midday, so let him Fast'. And he^{-asws} said: 'That is recognised by the words of Ali^{-asws}: 'I^{-asws} Fast and I^{-asws} break until when the sun (starts the) decline, being Determined upon me^{-asws}', meaning the Fasts'.¹⁹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا سَافَرَ الرَّجُلُ فِي شَهْرِ رَمَضَانَ فَخَرَجَ بَعْدَ نِصْفِ النَّهَارِ فَعَلَيْهِ صِيَامُ ذَلِكَ الْيَوْمِ وَ يَعْتَدُّ بِهِ مِنْ شَهْرِ رَمَضَانَ فَإِذَا دَخَلَ أَرْضاً قَبْلَ طُلُوعِ الْفَجْرِ وَ هُوَ يُرِيدُ الْإِقَامَةَ بِهَا فَعَلَيْهِ صَوْمُ ذَلِكَ الْيَوْمِ فَإِنْ دَخَلَ بَعْدَ طُلُوعِ الْفَجْرِ فَلَا صِيَامَ عَلَيْهِ وَ إِنْ شَاءَ صَامَ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When the man travels during a Month of Ramazan, so he goes out after half the day, so upon him is the Fast of that day, and he would be counted with it from a Month of Ramazan. So when he enters a land before the emergence of the dawn and he intends the staying with it, so upon him is the Fast of that day. So if he enters after the emergence of the dawn, so there are no Fasts upon him, and he so desires to, he can Fast'.¹⁹¹

¹⁸⁸ Al Kafi – V 4 – The Book of Fasts Ch 52 H 1

¹⁸⁹ Al Kafi – V 4 – The Book of Fasts Ch 52 H 2

¹⁹⁰ Al Kafi – V 4 – The Book of Fasts Ch 52 H 3

¹⁹¹ Al Kafi – V 4 – The Book of Fasts Ch 52 H 4

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ رِفَاعَةَ بْنِ مُوسَى قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يَقْدُمُ فِي شَهْرِ رَمَضَانَ مِنْ سَفَرٍ حَتَّى يَرَى أَنََّّهُ سَيَدْخُلُ أَهْلَهُ صَحْوَةً أَوْ ارْتِفَاعَ النَّهَارِ فَقَالَ إِذَا طَلَعَ الْفَجْرُ وَهُوَ خَارِجٌ وَلَمْ يَدْخُلْ أَهْلَهُ فَهُوَ بِالْخِيَارِ إِنْ شَاءَ صَامَ وَإِنْ شَاءَ أَفْطَرَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Rafa'at Bin Musa who said,

'I asked Abu Abdullah^{-asws} about the man who comes back from a journey during a Month of Ramazan, so he sees that he has come over to his family in the morning or at the rising of the day. So he^{-asws} said: 'When the dawn emerges and he is outside and has not yet come to his family, so he is with the choice, if he so desires to Fasts, and if he so desires to, he breaks'.¹⁹²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الرَّجُلِ يَقْدُمُ مِنْ سَفَرٍ فِي شَهْرِ رَمَضَانَ فَيَدْخُلُ أَهْلَهُ حِينَ يُصْبِحُ أَوْ ارْتِفَاعَ النَّهَارِ قَالَ إِذَا طَلَعَ الْفَجْرُ وَهُوَ خَارِجٌ وَلَمْ يَدْخُلْ أَهْلَهُ فَهُوَ بِالْخِيَارِ إِنْ شَاءَ صَامَ وَإِنْ شَاءَ أَفْطَرَ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Aasim Bin Humeyd, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{-asws} about the man who comes back from a journey during a Month of Ramazan, so he comes over to his family when it is morning, or the day has risen. He^{-asws} said: 'When the dawn emerges and he is outside and has not yet come over to his family, so he is with the choice, if he so desires to, he Fasts, and if he so desires to, he breaks'.¹⁹³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ سَأَلْتُ أَبَا الْحُسَيْنِ (عليه السلام) عَنِ رَجُلٍ قَدِمَ مِنْ سَفَرٍ فِي شَهْرِ رَمَضَانَ وَلَمْ يَطْعَمْ شَيْئًا قَبْلَ الزَّوَالِ قَالَ يَصُومُ .

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

'I asked Abu Al-Hassan^{-asws} about a man who comes back from a journey during a Month of Ramazan and has not eaten anything before the midday. He^{-asws} said: 'He should Fast'.¹⁹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنْ مُسَافِرٍ دَخَلَ أَهْلَهُ قَبْلَ زَوَالِ الشَّمْسِ وَقَدْ أَكَلَ قَالَ لَا يَنْبَغِي لَهُ أَنْ يَأْكُلَ يَوْمَهُ ذَلِكَ شَيْئًا وَلَا يُؤَاقِعَ فِي شَهْرِ رَمَضَانَ إِنْ كَانَ لَهُ أَهْلٌ .

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

'I asked about a traveller who comes over to his family before the (start of the) decline of the sun, and he had eaten. He^{-asws} said: 'It is not befitting for him that he eats anything

¹⁹² Al Kafi – V 4 – The Book of Fasts Ch 52 H 5

¹⁹³ Al Kafi – V 4 – The Book of Fasts Ch 52 H 6

¹⁹⁴ Al Kafi – V 4 – The Book of Fasts Ch 52 H 7

during that day of his, nor should he copulate during a Month of Ramazan, if he had a wife for him'.¹⁹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُوسُفَ قَالَ قَالَ فِي الْمُسَافِرِ الَّذِي يَدْخُلُ أَهْلَهُ فِي شَهْرِ رَمَضَانَ وَقَدْ أَكَلَ قَبْلَ دُخُولِهِ قَالَ يَكْفُ عَنْ الْأَكْلِ بَقِيَّةَ يَوْمِهِ وَعَلَيْهِ الْقَضَاءُ

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus who said,

'He^{-asws} said regarding the traveller who comes over to his family during a Month of Ramazan and he had eaten before his coming over, said: 'He should refrain from eating for the remainder of his day, and upon him would be its making up'.

وَقَالَ فِي الْمُسَافِرِ يَدْخُلُ أَهْلَهُ وَهُوَ جُنُبٌ قَبْلَ الزَّوَالِ وَلَمْ يَكُنْ أَكَلَ فَعَلَيْهِ أَنْ يَتِمَّ صَوْمَهُ وَلَا قَضَاءَ عَلَيْهِ يَعْنِي إِذَا كَانَتْ جَنَابَتُهُ مِنْ احْتِلَامٍ .

And he^{-asws} said regarding the traveller who comes over to his family and he is with sexual impurity before the midday and did not happen to have eaten, so upon him is that he completes his Fast and there is no making up for it upon him, meaning when he was with sexual impurity from the bed-wetting'.¹⁹⁶

Qasr and Qasr Distance¹⁹⁷:

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بِإِسْنَادِهِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي حَدِيثٍ قَالَ: هَذَا وَاحِدٌ إِذَا قَصَرْتَ أَفْطَرْتَ وَ إِذَا أَفْطَرْتَ قَصَرْتَ.

It is narrated from Imam Abi Abdullah^{-asws} that break fast when your salat becomes 'Qasr' (reduced) and similarly, upon breaking fast offer 'Qasr' salat.¹⁹⁸

مُحَمَّدُ بْنُ الْحُسَيْنِ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ عَلِيٍّ بْنِ السِّنْدِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع فِي حَدِيثٍ وَ لَيْسَ يُفْتَرَقُ التَّقْصِيرُ وَالْإِفْطَارُ فَمَنْ قَصَرَ فَلْيُفْطِرْ.

Imam Abu Abdullah^{-asws} said, 'Qasr and Iftar' are connected to each other, hence who offers Qasr salat, he should break his 'Soam' (fast).¹⁹⁹

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بِإِسْنَادِهِ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ الرِّضَا ع أَنَّهُ سَمِعَهُ يَقُولُ إِنَّمَا وَجِبَ التَّقْصِيرُ فِي ثَمَانِيَةِ فَرَاسِحَ لَا أَقَلَّ مِنْ ذَلِكَ وَلَا أَكْثَرَ لِأَنَّ ثَمَانِيَةَ فَرَاسِحَ مَسِيرَةٌ يَوْمٌ لِلْعَامَّةِ وَالْمَوَافِلِ وَالْأَثْقَالِ فَوَجِبَ التَّقْصِيرُ فِي مَسِيرَةِ يَوْمٍ وَلَوْ لَمْ يَجِبْ فِي مَسِيرَةِ

¹⁹⁵ Al Kafi – V 4 – The Book of Fasts Ch 52 H 8

¹⁹⁶ Al Kafi – V 4 – The Book of Fasts Ch 52 H 9

¹⁹⁷ To reduce, decrease, four part salat to two-part.

¹⁹⁸ 184, وسائل الشيعة، ج10، ص: 124. Wasail-ul-Shia, vol. 7, tradition 1, pp. 124.

¹⁹⁹ 184, وسائل الشيعة، ج10، ص: 124. H.2, Wasail-ul-Shia, vol. 7, tradition 2, pp. 124.

يَوْمَ لَمَّا وَجِبَ فِي مَسِيرَةِ أَلْفِ سَنَةٍ وَ ذَلِكَ لِأَنَّ كُلَّ يَوْمٍ يَكُونُ بَعْدَ هَذَا الْيَوْمِ فَإِنَّمَا هُوَ نَظِيرُ هَذَا الْيَوْمِ فَلَوْ لَمْ يَجِبْ فِي هَذَا الْيَوْمِ لَمَّا يَجِبْ فِي نَظِيرِهِ إِذْ كَانَ نَظِيرُهُ مِثْلُهُ لَا فَرْقَ بَيْنَهُمَا.

It is referred to Imam Ali Raza^{-asws} that it is mandatory, without increasing or decreasing it, to 'Qasr' salat at a distance of 'Eight Farsak'²⁰⁰ (27.3 miles) because this is the usual travelling distance of ordinary people (as per their walking speed) in a day so this is the limit for 'Qasr' if one does not take it as 'Qasr' then one thousand years' travel is not enough for 'Qasr' as the next day will be the same as the previous day.²⁰¹

و رَوَاهُ فِي الْعِلَالِ وَ عُيُونِ الْأَخْبَارِ بِإِسْنَادٍ يَأْتِي وَ زَادَ وَ قَدْ يَخْتَلِفُ الْمَسِيرُ فَسِيرُ الْبَقَرِ إِنَّمَا هُوَ أَرْبَعَةُ فَرَاسِخَ وَ سِيرُ الْفَرَسِ عِشْرُونَ فَرَسَخًا وَ إِنَّمَا جُعِلَ مَسِيرُ يَوْمٍ ثَمَانِيَةَ فَرَاسِخَ لِأَنَّ ثَمَانِيَةَ فَرَاسِخَ هُوَ سِيرُ الْجَمَالِ وَ الْقَوَافِلِ وَ هُوَ الْعَالِبُ عَلَى الْمَسِيرِ وَ هُوَ أَكْثَرُ السَّيْرِ الَّذِي يَسِيرُهُ الْجَمَالُونَ وَ الْمَكَارُونَ.

The same tradition is also reported in 'Illul Shara' and 'Ayon-ul-Akbar' with the addition that Mola^{-asws} commented on the variation of the travelling speed, as cattle driven cart makes 4 'Farsak' in a day whereas a horse rider goes for 20 'Farsak' but for 'Qasr' Allah^{-azwj} has fixed 8 Farsak (27.3 miles) as this is the distance which would mostly be covered by people on foot and riding on camels or those who would ride on donkeys and mules.²⁰²

وَ بِإِسْنَادِهِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ أَنَّهُ سَمِعَ الصَّادِقَ ع يَقُولُ فِي التَّقْصِيرِ فِي الصَّلَاةِ بَرِيدٌ فِي بَرِيدٍ أَرْبَعَةٌ وَ عِشْرُونَ مِيلًا ثُمَّ قَالَ كَانَ أَبِي ع يَقُولُ إِنَّ التَّقْصِيرَ لَمْ يُوضَعْ عَلَى الْبُعْلَةِ السَّمُوءِ وَ الدَّابَّةِ النَّاجِيَةِ وَ إِنَّمَا وَضِعَ عَلَى سَيْرِ الْقَطَارِ. وَ رَوَاهُ الشَّيْخُ بِإِسْنَادِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِمْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ مِثْلَهُ إِلَى قَوْلِهِ مِيلًا. وَ رَوَاهُ أَيْضًا بِهَذَا السَّنَدِ إِلَى آخِرِهِ أَقُولُ: الْمُرَادُ أَنَّ مَا وَرَدَ مِنْ تَحْدِيدِ الْمَسَافَةِ بِمَسِيرِ يَوْمٍ مُخْصُوصٍ بِسَيْرِ الْقَطَارِ وَ هُوَ وَاضِحٌ.

Abdullah bin Yahiya Kahili reports from Imam Jafar-e-Sadiq^{-asws} that salat is 'Qasr' at two 'Bareed' (27.3 miles) and also added my father (Imam Mohammed Baqir^{-asws}) used to say that this distance is not related to racing horses rather on walking speed, i.e., of camels.²⁰³

وَ بِإِسْنَادِهِ عَنْ الصَّفَّارِ عَنْ مُحَمَّدٍ بْنِ عِمْسَى عَنْ سُلَيْمَانَ بْنِ خَفْصِ الْمُرُوزِيِّ قَالَ: قَالَ الْفَقِيهَ ع التَّقْصِيرُ فِي الصَّلَاةِ بَرِيدَانِ أَوْ بَرِيدٌ دَاهِبًا وَ جَائِيًا وَ الْبَرِيدُ سِتَّةُ أَمْيَالٍ وَ هُوَ فَرَسَخَانِ وَ التَّقْصِيرُ فِي أَرْبَعَةِ فَرَاسِخَ فَإِذَا خَرَجَ الرَّجُلُ مِنْ مَنْزِلِهِ يُرِيدُ اثْنَيْ عَشَرَ مِيلًا وَ ذَلِكَ أَرْبَعَةُ فَرَاسِخَ ثُمَّ بَلَغَ فَرَسَخَيْنِ وَ نَبَتْهُ الرُّجُوعُ أَوْ فَرَسَخَيْنِ آخَرَيْنِ قَصَرَ وَ إِنْ رَجَعَ عَمَّا نَوَى عِنْدَ بُلُوغِ فَرَسَخَيْنِ وَ أَرَادَ الْمُقَامَ فَعَلَيْهِ التَّمَامُ وَ إِنْ كَانَ قَصَرَ ثُمَّ رَجَعَ عَنْ نَيْتِهِ أَعَادَ الصَّلَاةَ. أَقُولُ: الْإِعَادَةُ تَحْمُولُهُ عَلَى الْإِسْتِحْبَابِ لِمَا يَأْتِي وَ تَفْسِيرُ الْبَرِيدِ بِسِتَّةِ أَمْيَالٍ وَ بِفَرَسَخَيْنِ شَاذٌ مُخَالِفٌ لِلنُّصُوصِ الْكَثِيرَةِ وَ لَعَلَّ فِيهِ غَلَطٌ مِنَ النَّسَاجِ وَ أَصْلُهُ وَ نِصْفُ الْبَرِيدِ سِتَّةُ أَمْيَالٍ وَ هُوَ فَرَسَخَانِ أَوْ

²⁰⁰ One Farsak is 3 Hashimi miles, which are slightly more than the English miles, 1 Hashimi mile = 2000 yard, 1m=1760 miles (so 8 Farsak will be 27.2727 miles or 43.88 km), see, <http://www.dailynews.lk/2007/10/13/fea30.asp>

²⁰¹ Wasail-ul-Shia, vol. 5, tradition 1, pp. 407. ج 451، ص: 8 وسائل الشيعية، ج

²⁰² Wasail-ul-Shia, vol. 5, tradition 2, pp. 407.

²⁰³ Wasail-ul-Shia, vol. 5, tradition 3, pp. 407.

لَعَلَّ الْمُرَادَ بِالْمِيلِ وَالْفَرَسِخِ اصْطِلَاحٌ آخَرُ فِي الْفَرَسِخِ كَالْحُرَّاسَانِ فَهُوَ ضِعْفُ الشَّرْعِيِّ تَقْرِيباً لِأَنَّ الرَّاويَّ حُرَّاسَانِيٌّ بَلْ لَعَلَّ قَوْلَهُ وَ
الْبَرِيدُ إِلَى آخِرِهِ مِنْ كَلَامِ الرَّاويِّ وَ يَكُونُ غَلَطٌ فِيهِ وَ اللَّهُ أَعْلَمُ.

Salman bin Hafeez Maruzi narrates from Imam Musa Kazim^{asws} that Salat is 'Qasr' at the distance of two 'Bareed' one Bareed in going away and one Bareed in returning. So the 'Qasr' is after 4 'Farsak'. Thus if one travels 4 Farsak from home and intends to return back to home then he should offer 'Qasr' prayers but if he travels 2 Farsak further and abandons the idea of returning back to home and decides to stay there (which is now at a distance of 6 Farsak), he needs to offer full prayers. If he however, has offered 'Qasr' prayers before changing his mind to stay, he needs to repeat his salat.²⁰⁴

Frequent Travellers:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ
حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) أَرْبَعَةٌ قَدْ يَجِبُ عَلَيْهِمُ التَّامُّ فِي السَّفَرِ كَانُوا أَوْ الْحَضَرِ
الْمُكَارِي وَ الْكَرِيُّ وَ الرَّاعِي وَ الْإِشْتِقَانُ لِأَنَّهُ عَمَلُهُمْ .

Ali Bin Ibrahim, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Al Fazl Bin ShAzaan, altogether from Hammad Bin Isa, from Hareyz, from Zurara who said,

'Abu Ja'far^{asws} said: 'There are four upon whom the complete Salāt is Obligated whether they were in a journey or the staying – The Hirer (of animals), and the workers (of it), and the shepherds, and the mailmen, because it is their occupation'.²⁰⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ
أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْخُرُوجِ إِذَا دَخَلَ شَهْرُ رَمَضَانَ قَالَ لَا إِلَّا فِيمَا أُخْبِرَكَ بِهِ خُرُوجٌ إِلَى مَكَّةَ أَوْ عَزَّوْ فِي سَبِيلِ اللَّهِ أَوْ
مَالٌ تَخَافُ هَلَكَهُ أَوْ أَخٌ تُرِيدُ وَدَاعَهُ وَ إِنَّهُ لَيْسَ أَخاً مِنَ الْأَبِ وَ الْأُمِّ .

A number of our companions, from Ahmad Bin Muhammad Bin 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 the going out when a Month of Ramazan enters. He^{asws} said: 'No, except regarding what I^{asws} am informing you with – going out to Makkah, or a military expedition in the Way of Allah^{azwj}, or wealth you fear upon its destruction, or a

²⁰⁴ Wasail-ul-Shia, vol. 5, tradition 4, pp. 410.

²⁰⁵ Al Kafi V 3 – The Book Of Salāt CH 80 H 1

brother you intend to bid farewell to and (even if) he is not a brother from the father and the mother'.²⁰⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَدْخُلُ شَهْرَ رَمَضَانَ وَهُوَ مُقِيمٌ لَا يُرِيدُ بَرَاحاً ثُمَّ يَبْدُو لَهُ بَعْدَ مَا يَدْخُلُ شَهْرَ رَمَضَانَ أَنْ يُسَافِرَ فَسَكَتَ فَسَأَلْتُهُ غَيْرَ مَرَّةٍ فَقَالَ يُقِيمُ أَفْضَلَ إِلَّا أَنْ يَكُونَ لَهُ حَاجَةٌ لَا بُدَّ مِنَ الْخُرُوجِ فِيهَا أَوْ يَتَخَوَّفَ عَلَى مَالِهِ .

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 the man who enters into a Month of Ramazan and he is staying, not intending going out. Then he changes his mind after the entry of a Month of Ramazan that he should travel'. So he^{-asws} remained silent, and I asked him^{-asws} another time. So he^{-asws} said: 'Staying is superior except if there happens to be for him a need which makes it inevitable for him for the going out in it, or he is fearing upon his wealth'.²⁰⁷

Fasting in Short-Term Residency:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ قَالَ إِذَا قَدِمْتَ أَرْضاً وَ أَنْتَ تُرِيدُ أَنْ تُقِيمَ بِهَا عَشْرَةَ أَيَّامٍ فَصُمْ وَ أَتَمَّ وَ إِنْ كُنْتَ تُرِيدُ أَنْ تُقِيمَ أَقَلَّ مِنْ عَشْرَةِ أَيَّامٍ فَأَفْطِرْ مَا بَيْنَكَ وَ بَيْنَ شَهْرٍ فَإِذَا بَلَغَ الشَّهْرَ فَأَتِمَّ الصَّلَاةَ وَ الصِّيَامَ وَ إِنْ قُلْتَ أَرْجُلُ عُذْوَةٍ .

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,

'When you proceed to a land and you are intending to be staying in it for ten days, so Fast, and complete (full Prayers); and if you are intending to stay for less than ten days, so break (don't Fast) what is between you and the Month. So when it reaches a month, so complete the Prayers, and the Fasts, even if you say, 'I shall be leaving tomorrow'.²⁰⁸

2 - محمد بن يحيى، عن العمري بن علي، عن علي بن جعفر، عن أخيه أبي الحسن (عليه السلام) قال: سألت عن الرجل يدركه شهر رمضان في السفر فيقيم الأيام في المكان عليه صوم؟ قال: لا حتى يجمع على مقام عشرة أيام وإذا أجمع على مقام عشرة أيام صام وأتم الصلاة، قال: وسألت عن الرجل يكون عليه أيام من شهر رمضان وهو مسافر يقضي إذا أقام في المكان؟ قال: لا حتى يجمع على مقام عشرة أيام.

²⁰⁶ Al Kafi – V 4 – The Book of Fasts Ch 47 H 1

²⁰⁷ Al Kafi – V 4 – The Book of Fasts Ch 47 H 2

²⁰⁸ Al Kafi – V 4 – The Book of Fasts Ch 53 H 1

I asked from Imam Abul Hassan^{-asws} What should a person do if month of Ramazan falls during his travel? Shall he fast if he stays at some place for few days? Imam^{-asws} replied, no, he should not and wait until he spends ten days there before fasting and offering full salat. I asked, how about if he fasts for the lapsed fasts after staying at a place? Imam^{-asws} replied; he should not until after spending 10 days there.²⁰⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْعَمْرِيِّ بْنِ عَلِيٍّ عَنْ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ أَبِي الْحَسَنِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُدْرِكُهُ شَهْرُ رَمَضَانَ فِي السَّفَرِ فَيَقِيمُ الْأَيَّامَ فِي الْمَكَانِ عَلَيْهِ صَوْمٌ قَالَ لَا حَتَّى يُجْمَعَ عَلَى مُقَامٍ عَشْرَةَ أَيَّامٍ وَإِذَا أَجْمَعَ عَلَى مُقَامٍ عَشْرَةَ أَيَّامٍ صَامَ وَآتَمَّ الصَّلَاةَ قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ عَلَيْهِ أَيَّامٌ مِنْ شَهْرِ رَمَضَانَ وَهُوَ مُسَافِرٌ يَفْضِي إِذَا أَقَامَ فِي الْمَكَانِ قَالَ لَا حَتَّى يُجْمَعَ عَلَى مُقَامٍ عَشْرَةَ أَيَّامٍ .

Muhammad Bin Yahya, from Al Amraky Bin Ali,

(It has been narrated) from Ali son of Ja'far^{-asws}, from his brother^{-asws} Abu Al-Hassan^{-asws}, said, 'I asked him^{-asws} about the man who sees a Month of Ramazan during the journey, so he stays a few days in the place, would there be Fasting upon him?' He^{-asws} said: 'No, until he combines upon staying for ten days'.²¹⁰

Matrimonial Relationship in the Month of Ramazan:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يُسَافِرُ فِي شَهْرِ رَمَضَانَ أَلَهُ أَنْ يُصِيبَ مِنَ النِّسَاءِ قَالَ نَعَمْ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hammad Bin Usman, from Umar Bin Yazeed who said,

'I asked Abu Abdullah^{-asws} about the man who travels during a Month of Ramazan, is it for him that he attains from the women?' He^{-asws} said: 'Yes'.²¹¹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سَهْلٍ عَنْ أَبِيهِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عليه السلام) عَنْ رَجُلٍ أَتَى أَهْلَهُ فِي شَهْرِ رَمَضَانَ وَهُوَ مُسَافِرٌ قَالَ لَا بَأْسَ .

Ahmad Bin Muhammad, from Muhammad Bin Sahl, from his father who said,

'I asked Abu Al-Hassan^{-asws} about a man who went over to his wife during a Month of Ramazan, and he was a traveller. He^{-asws} said: 'There is no problem'.²¹²

²⁰⁹ Faroo-e-Kafi, tradition 2, vol. 3, pp. 303.

²¹⁰ Al Kafi – V 4 – The Book of Fasts Ch 53 H 2

²¹¹ Al Kafi – V 4 – The Book of Fasts Ch 54 H 1

²¹² Al Kafi – V 4 – The Book of Fasts Ch 54 H 2

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْدٍ الْهَاشِمِيِّ قَالَ سَأَلْتُ أَبَا الْحَسَنِ يَغْنِي مَوْسَى (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يُجَامِعُ أَهْلَهُ فِي السَّفَرِ وَهُوَ فِي شَهْرِ رَمَضَانَ قَالَ لَا بَأْسَ بِهِ .

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Malik Bin Utba Al Hashimy who said,

'I asked Abu Al-Hassan^{-asws}, meaning Musa^{-asws}, about the man who copulates with his wife during the journey and it is during a Month of Ramazan. He^{-asws} said: 'There is no problem with it'.²¹³

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي بَنٍ عُثْمَانَ عَنْ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الرَّجُلِ يُسَافِرُ وَمَعَهُ جَارِيَةٌ فِي شَهْرِ رَمَضَانَ هَلْ يَفْعُ عَلَيْهَا قَالَ نَعَمْ .

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from someone else, from Aban Bin Usman, from Abu Al Abbas,

(It has been narrated) from Abu Abdullah^{-asws} regarding the man who travels and with his is a slave girl, during a Month of Ramazan. Can he fall upon her?' He^{-asws} said: 'Yes'.²¹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ ابْنِ سِنَانٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يُسَافِرُ فِي شَهْرِ رَمَضَانَ وَمَعَهُ جَارِيَةٌ لَهُ فَلَهُ أَنْ يُصِيبَ مِنْهَا بِالنَّهَارِ فَقَالَ سُبْحَانَ اللَّهِ أَمَا تَعْرِفُ حُرْمَةَ شَهْرِ رَمَضَانَ إِنَّ لَهُ فِي اللَّيْلِ سَبْحًا طَوِيلًا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Ibn Sinan who said,

'I asked Abu Abdullah^{-asws} about the man who travels during a Month of Ramazan and with his is a slave girl. Is it for him that he attains from her in the daytime?' So he^{-asws} said: 'Glory be to Allah^{-azwj}! Does he not recognise the sanctity of a Month of Ramazan? For him, during the night, is a lengthy duration'.

قُلْتُ أَلَيْسَ لَهُ أَنْ يَأْكُلَ وَ يَشْرَبَ وَ يُقَصِّرَ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ رَخَّصَ لِلْمُسَافِرِ فِي الْإِفْطَارِ وَ التَّقْصِيرِ رَحْمَةً وَ تَخْفِيفًا لِمَوْضِعِ التَّعَبِ وَ النَّصَبِ وَ وَعَثِ السَّفَرِ وَ لَمْ يُرَخِّصْ لَهُ فِي مُجَامَعَةِ النِّسَاءِ فِي السَّفَرِ بِالنَّهَارِ فِي شَهْرِ رَمَضَانَ وَ أَوْجَبَ عَلَيْهِ قِضَاءَ الصِّيَامِ وَ لَمْ يُوجِبْ عَلَيْهِ قِضَاءَ تَمَامِ الصَّلَاةِ إِذَا آبَ مِنْ سَفَرِهِ

I said, 'Is it not for him that he can eat and drink and shorten (the Prayer)?' So he^{-asws} said: 'Allah^{-azwj} Blessed and High has Allowed for the traveller regarding the breaking (of the Fast), and the shortening (of the Prayer), as a Mercy and a lightening due to the fatigue, and the setting up (of tents etc.), and moths of the travel, but He^{-azwj} did not Allow for him regarding the sleeping with the women by the day, during the journey, in a Month of Ramazan, and Obligated upon him the making up for the Fasts and did not Obligate upon him the making up for the complete when he returns from his journey'.

²¹³ Al Kafi – V 4 – The Book of Fasts Ch 54 H 3

²¹⁴ Al Kafi – V 4 – The Book of Fasts Ch 54 H 4

ثُمَّ قَالَ وَ السُّنَّةُ لَا تُقَاسُ وَ إِنِّي إِذَا سَافَرْتُ فِي شَهْرِ رَمَضَانَ مَا أَكُلُ إِلَّا الْقُوتَ وَ مَا أَشْرَبُ كُلَّ الرَّيِّ .

Then he^{-asws} said: 'And the Sunnah cannot be analogized, and I^{-asws}, whenever I^{-asws} travel during a Month of Ramazan, do not eat except for the bare necessities, and do not drink for the whole thirst'.²¹⁵

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَأْتِي جَارِيَتَهُ فِي شَهْرِ رَمَضَانَ بِالنَّهَارِ فِي السَّفَرِ فَقَالَ مَا عَرَفَ هَذَا حَقَّ شَهْرِ رَمَضَانَ إِنَّ لَهُ فِي اللَّيْلِ سَبْحًا طَوِيلًا

Ali Bin Muhammad, from Ibrahim Bin Is'haq Al Ahmar, from Abdullah Bin Hammad, from Abdullah Bin Sinan who said,

'I asked him^{-asws} about the man who went to his slave girl during a Month of Ramazan, by the daytime, during the journey. So he^{-asws} said: 'This one does not understand the right of a Month of Ramazan. For him, during the night, is a lengthy duration'.²¹⁶

Female Issues Related to Fasting:

Please see Appendix IV.

Offering Uninterrupted Fasts for Two Months (Including Zahr):

فَمَنْ لَمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتِمَّاسَا ۖ فَمَنْ لَمْ يَسْتَطِعْ فإِطْعَامُ سِتِّينَ مَسْكِينًا ۚ ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۚ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ {58:4}

So one who cannot find (the means), then Fast two months consecutively before you touch each other. And one who is not capable, so he should feed sixty needy ones. That is for you to believe in Allah and His Rasool, and these are the Limits of Allah, and for the Kafirs there is a painful Punishment [58:4]

²¹⁵ Al Kafi – V 4 – The Book of Fasts Ch 54 H 5

²¹⁶ Al Kafi – V 4 – The Book of Fasts Ch 54 H 6

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَبَلٍ وَ مُحَمَّدِ بْنِ حُمَرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الرَّجُلِ الْحُرِّ يَلْزُمُهُ صَوْمُ شَهْرَيْنِ مُتَتَابِعَيْنِ فِي ظَهَارٍ فَيَصُومُ شَهْرًا ثُمَّ يَمْرُضُ قَالَ يَسْتَقْبِلُ وَ إِنْ زَادَ عَلَى الشَّهْرِ الْآخَرَ 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'.²¹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ صِيَامُ كَفَّارَةِ الْيَمِينِ فِي الظَّهَارِ شَهْرَيْنِ مُتَتَابِعَيْنِ وَ التَّنَابُحُ أَنْ يَصُومَ شَهْرًا وَ يَصُومَ مِنَ الشَّهْرِ الْآخَرِ 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 الْآخَرِ شَيْئًا فَلَمْ يُتَابِعْ أَعَادَ الصِّيَامَ كُلَّهُ .

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 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'.²¹⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ مَجْبُوبٍ عَنْ عَلِيِّ بْنِ رِثَابٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ قَتَلَ رَجُلًا خَطَأً فِي الشَّهْرِ الْحَرَامِ قَالَ تُعْلَظُ عَلَيْهِ الدِّيَّةُ وَ عَلَيْهِ عَتَقُ رَقَبَةٍ أَوْ صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنَ أَشْهُرِ الْحَرَمِ قُلْتُ فَإِنَّهُ يَدْخُلُ فِي هَذَا شَيْءٌ فَقَالَ مَا هُوَ قُلْتُ يَوْمُ الْعِيدِ وَ أَيَّامُ التَّشْرِيقِ قَالَ يَصُومُهُ فَإِنَّهُ حَقٌّ يَلْزُمُهُ .

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 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'.²¹⁹

²¹⁷ Al Kafi – V 4 – The Book of Fasts Ch 56 H 1

²¹⁸ Al Kafi – V 4 – The Book of Fasts Ch 56 H 2

²¹⁹ Al Kafi – V 4 – The Book of Fasts Ch 56 H 8

Fasting in Repentance to Breaking Vow:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كُلُّ صَوْمٍ يُفَرَّقُ إِلَّا ثَلَاثَةً 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'.²²⁰

وَعَنْهُ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) 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'.²²¹

Soam-e-Nazr (Making a Pledge to Fast) Fasting in Repentance to Breaking Vow:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ كَرَّامٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنِّي جَعَلْتُ عَلَى نَفْسِي أَنْ أَصُومَ حَتَّى يَفُومَ الْقَائِمُ (عليه السلام) فَقَالَ صُمْ وَلَا تَصُمْ فِي السَّفَرِ وَلَا الْعِيدَيْنِ وَلَا أَيَّامَ التَّشْرِيقِ وَلَا 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'.²²²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشْيَمٍ قَالَ كَتَبَ الْحُسَيْنُ إِلَى الرِّضَا (عليه السلام) جَعَلْتُ فِدَاكَ رَجُلًا نَذَرَ أَنْ يَصُومَ أَيَّامًا مَعْلُومَةً فَصَامَ بَعْضَهَا ثُمَّ اعْتَلَّ فَأَفْطَرَ أَيْ تَبَدَّى 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,

²²⁰ Al Kafi – V 4 – The Book of Fasts Ch 57 H 1

²²¹ Al Kafi – V 4 – The Book of Fasts Ch 57 H 2

²²² Al Kafi – V 4 – The Book of Fasts Ch 58 H 1

'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'.²²³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي الْحُسَيْنِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ عَلَيَّ صِيَامُ شَهْرٍ إِنْ خَرَجَ عَنِّي مِنَ الْحَبْسِ فَخَرَجَ فَأَصْبَحُ وَ أَنَا أُرِيدُ الصِّيَامَ فَيَجِئُنِي بَعْضُ أَصْحَابِنَا فَأَدْعُو بِالْعَدَاءِ وَ أَتَعَدَّى 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'.²²⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ جَعَلَ عَلَى نَفْسِهِ صَوْمَ شَهْرٍ بِالْكُوفَةِ وَ شَهْرٍ بِالْمَدِينَةِ وَ شَهْرٍ بِمَكَّةَ مِنْ بَلَاءٍ ابْتُلِيَ بِهِ فَقَضَى أَنَّهُ صَامَ بِالْكُوفَةِ شَهْرًا وَ دَخَلَ الْمَدِينَةَ فَصَامَ بِهَا ثَمَانِيَةَ عَشَرَ يَوْمًا وَ لَمْ يُتِمَّ عَلَيْهِ الْجَمَالَ قَالَ يَصُومُ مَا بَقِيَ عَلَيْهِ إِذَا انْتَهَى 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 cameleer could not remain upon it. He^{-asws} said: 'He can Fast what is remaining when he ends up to his city'.²²⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ (عَلَيْهِمُ السَّلَام) فِي الرَّجُلِ يَجْعَلُ عَلَى نَفْسِهِ أَيَّامًا مَعْدُودَةً مُسَمَّاةً فِي كُلِّ شَهْرٍ ثُمَّ يُسَافِرُ فَتَمُرُّ بِهِ الشُّهُورُ أَنَّهُ لَا يَصُومُ فِي السَّفَرِ وَ لَا يَفْضِيهَا 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 Fasting during the journey, nor would he be making up for it when he is present (back home)'.²²⁶

²²³ Al Kafi – V 4 – The Book of Fasts Ch 58 H 2

²²⁴ Al Kafi – V 4 – The Book of Fasts Ch 58 H 3

²²⁵ Al Kafi – V 4 – The Book of Fasts Ch 58 H 4

²²⁶ Al Kafi – V 4 – The Book of Fasts Ch 58 H 7

Those Who Could not Offer Soam-e-Nazr:

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عِيصِ بْنِ الْقَاسِمِ قَالَ سَأَلْتُهُ عَمَّنْ لَمْ يَصُمْ الثَّلَاثَةَ الْأَيَّامِ مِنْ كُلِّ شَهْرٍ وَهُوَ يَشُدُّ عَلَيْهِ الصِّيَامَ 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'.²²⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عُمَرَ بْنِ يَرِيدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّ الصَّوْمَ يَشُدُّ عَلَيَّ فَقَالَ لِي لِدِرْهَمٍ تَصَدَّقُ بِهِ أَفْضَلُ مِنْ صِيَامِ يَوْمٍ ثُمَّ قَالَ وَ مَا أَحَبُّ أَنْ تَدَعَهُ .

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'.²²⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عُقْبَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) جُعِلَتْ فِدَاكَ إِنِّي قَدْ كَبِرْتُ وَ ضَعُفْتُ عَنِ الصِّيَامِ فَكَيْفَ أَصْنَعُ بِهَذِهِ الثَّلَاثَةِ الْأَيَّامِ فِي كُلِّ شَهْرٍ فَقَالَ يَا عُقْبَةُ تَصَدَّقُ بِدِرْهَمٍ عَنْ كُلِّ يَوْمٍ قُلْتُ دِرْهَمٌ وَاحِدٌ قَالَ لَعَلَّهَا كَبِرْتُ عِنْدَكَ وَ أَنْتَ تَسْتَقِلُّ الدِّرْهَمَ قَالَ قُلْتُ إِنَّ نِعَمَ اللَّهِ عَزَّ وَ جَلَّ عَلَيَّ لَسَابِغَةٌ فَقَالَ يَا عُقْبَةُ لِطَعَامِ مُسْلِمٍ خَيْرٌ مِنْ صِيَامِ شَهْرٍ .

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'.²²⁹

²²⁷ Al Kafi – V 4 – The Book of Fasts Ch 59 H 4

²²⁸ Al Kafi – V 4 – The Book of Fasts Ch 59 H 5

²²⁹ Al Kafi – V 4 – The Book of Fasts Ch 59 H 7

To Defer Fasting Until Winter:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ أَوْ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) الرَّجُلُ يَتَعَمَّدُ الشَّهْرَ فِي الْأَيَّامِ الْقِصَارِ 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'.²³⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مِهْرَمٍ عَنْ حُسَيْنِ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي حَمَزَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) صَوْمٌ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ أُؤَخِّرُهُ إِلَى الشِّتَاءِ 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'.²³¹

أَحْمَدُ بْنُ إِدْرِيسَ وَ 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 السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ عَلَيْهِ مِنَ الثَّلَاثَةِ أَيَّامِ الشَّهْرِ هَلْ يَصْلُحُ لَهُ أَنْ يُؤَخِّرَهَا أَوْ يَصُومُهَا فِي آخِرِ الشَّهْرِ قَالَ لَا بَأْسَ قُلْتُ يَصُومُهَا مُتَوَالِيَةً أَوْ يُفَرِّقُ بَيْنَهَا قَالَ مَا أَحَبَّ 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 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'.²³²

It is forbidden to Fast on Ashura and Arafa:

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 .

²³⁰ Al Kafi – V 4 – The Book of Fasts Ch 60 H 1

²³¹ Al Kafi – V 4 – The Book of Fasts Ch 60 H 2

²³² Al Kafi – V 4 – The Book of Fasts Ch 60 H 3

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'.²³³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) 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'.²³⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ نُوحِ بْنِ شُعَيْبٍ النَّيْسَابُورِيِّ عَنْ يَاسِينَ الصَّرِيرِ عَنْ حَرْبٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَا لَا تَصُومُ 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)'.²³⁵

الْحُسَيْنُ بْنُ عَلِيٍّ الْهَاشِمِيُّ عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ قَالَ حَدَّثَنِي نَجْبَةُ بْنُ الْحَارِثِ الْعَطَّارُ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنْ صَوْمِ يَوْمِ عَاشُورَاءَ فَقَالَ صَوْمٌ مَتْرُوكٌ يُنْزَلُ فِي شَهْرِ رَمَضَانَ وَ الْمَتْرُوكُ بِدْعَةٌ

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,

'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 "بدعة" an innovation'.

قَالَ نَجْبَةُ فَسَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مِنْ بَعْدِ أَبِيهِ (عَلَيْهِ السَّلَامُ) عَنْ ذَلِكَ فَأَجَابَنِي بِمِثْلِ جَوَابِ أَبِيهِ ثُمَّ قَالَ أَمَّا إِنَّهُ صَوْمٌ يَوْمَ مَا نَزَلَ بِهِ كِتَابٌ وَ لَا جَرَتْ بِهِ سُنَّةٌ إِلَّا سُنَّةُ آلِ زَيْدٍ يَقْتُلُ الْحُسَيْنَ بْنَ 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

²³³ Al Kafi – V 4 – The Book of Fasts Ch 61 H

²³⁴ Al Kafi – V 4 – The Book of Fasts Ch 61 H 2

²³⁵ Al Kafi – V 4 – The Book of Fasts Ch 61 H 3

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}.²³⁶

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ صَوْمِ تَاسُوعَاءَ وَعَاشُورَاءَ مِنْ شَهْرِ الْمُحَرَّمِ فَقَالَ تَاسُوعَاءُ يَوْمٌ خُوصِرَ فِيهِ الْحُسَيْنُ (عليه السلام) وَأَصْحَابُهُ رَضِيَ اللَّهُ عَنْهُمْ بِكَرْبَلَاءَ وَاجْتَمَعَ عَلَيْهِ خَيْلُ أَهْلِ الشَّامِ وَأَنَاحُوا عَلَيْهِ وَفَرِحَ ابْنُ مَرْجَانَةَ وَغَمَرُ بْنُ سَعْدٍ بِتَوَافُرِ الْخَيْلِ وَكَثْرَتِهَا وَاسْتَضَعُفُوا فِيهِ الْحُسَيْنُ صَلَوَاتُ اللَّهِ عَلَيْهِ وَأَصْحَابُهُ رَضِيَ اللَّهُ عَنْهُمْ وَآيَقُنُوا أَنَّ لَا يَأْتِي الْحُسَيْنَ (عليه السلام) نَاصِرٌ وَلَا يُدِّدُهُ أَهْلُ الْعِرَاقِ بِأَبِي الْمُسْتَضْعَفِ الْغَرِيبِ

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 Karbala, 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 يَوْمُ عَاشُورَاءَ فَيَوْمٌ أُصِيبَ فِيهِ الْحُسَيْنُ (عليه السلام) صَرِيحاً بَيْنَ أَصْحَابِهِ وَأَصْحَابُهُ صَرَغَى حَوْلَهُ غُرَاءً أَوْ فَصَوْماً يَكُونُ فِي ذَلِكَ الْيَوْمِ كَلًّا وَ رَبِّ الْبَيْتِ الْحَرَامِ مَا هُوَ يَوْمٌ صَوْمٍ وَ مَا هُوَ إِلَّا يَوْمٌ حُزْنٍ وَ مُصِيبَةٍ دَخَلَتْ 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 سُورٍ 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 تَبَرَّكَ بِهِ حَشَرَهُ اللَّهُ مَعَ آلِ زِيَادٍ مَسْخُوحِ الْقُلُوبِ مَسْخُوطٍ عَلَيْهِ وَ مَنْ ادَّخَرَ إِلَى مَنْزِلِهِ دَخِيرَةً أَعْقَبَهُ اللَّهُ تَعَالَى نِفَاقاً فِي قَلْبِهِ إِلَى يَوْمٍ يَلْقَاهُ وَ انْتَرَعَ الْبَرَكَةَ عَنْهُ وَ عَنْ أَهْلِ بَيْتِهِ وَ وَلَدِهِ وَ شَارَكَهُ 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, Allah^{-azwj} would Resurrect

²³⁶ Al Kafi – V 4 – The Book of Fasts Ch 61 H 4

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'.²³⁷

No Fasting on Eid and 13-15th of Each Month (Iyam-e-Tashreeq):

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنْ صِيَامِ يَوْمِ الْفِطْرِ فَقَالَ لَا يَنْبَغِي صِيَامُهُ وَلَا صِيَامُ 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)'.²³⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي سَعِيدٍ الْمُكَارِيِّ عَنْ زِيَادِ بْنِ أَبِي الْحَلَّالِ قَالَ قَالَ لَنَا أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لَا صِيَامَ بَعْدَ الْأَضْحَى ثَلَاثَةَ أَيَّامٍ وَلَا بَعْدَ الْفِطْرِ ثَلَاثَةَ أَيَّامٍ إِنَّمَا أَيَّامُ أَكْلٍ وَ شُرْبٍ .

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'.²³⁹

Recommended Fasts (on Special Days):

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ جُعِلْتُ فِدَاكَ لِلْمُسْلِمِينَ عِيدٌ غَيْرَ الْعِيدَيْنِ قَالَ نَعَمْ يَا حَسَنُ أَعْظَمُهُمَا وَ أَشْرَفُهُمَا قُلْتُ وَ أَيُّ يَوْمٍ هُوَ قَالَ هُوَ يَوْمٌ نُصِبَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ وَ سَلَامُهُ عَلَيْهِ فِيهِ عِلْمٌ لِلنَّاسِ

قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا يَنْبَغِي لَنَا أَنْ نَصْنَعَ فِيهِ قَالَ تَصُومُهُ يَا حَسَنُ وَ تُكْثِرُ الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ وَ تَبَرَّأُ إِلَى اللَّهِ مَنْ ظَلَمَهُمْ فَإِنَّ الْأَنْبِيَاءَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ كَانَتْ تَأْمُرُ الْأَوْصِيَاءَ بِالْيَوْمِ الَّذِي كَانَ يُقَامُ فِيهِ الْوَصِيُّ أَنْ يُتَّخَذَ عِيداً قَالَ قُلْتُ فَمَا لِمَنْ صَامَهُ

²³⁷ Al Kafi – V 4 – The Book of Fasts Ch 61 H 7

²³⁸ Al Kafi – V 4 – The Book of Fasts Ch 62 H 1

²³⁹ Al Kafi – V 4 – The Book of Fasts Ch 62 H 2

قَالَ صِيَامُ سِتِّينَ شَهْرًا وَلَا تَدَعُ صِيَامَ يَوْمِ سَبْعٍ وَ عِشْرِينَ مِنْ رَجَبٍ فَإِنَّهُ هُوَ الْيَوْمُ الَّذِي نَزَلَتْ فِيهِ النُّبُوءَةُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) وَ ثَوَابُهُ مِثْلُ سِتِّينَ شَهْرًا لَكُمْ .

The Narrator says: I asked, if there is any other Eid besides the two Eids, from Imam Abi Abdullah^{-asws}.

Imam^{-asws} replied: Yes, Hassan! There is which is far more elevated and blessed than these two Eids.

The narrator: please inform me about it.

Imam^{-asws}: replied, this was the day, when Amir-ul-Momineen^{-asws} was declared 'Imam' of all inhabitants of the whole universe.

The narrator: What shall we do on that day?

Imam^{-asws}: O Hassan! Keep fast and frequently send 'Darood' on Muhammad^{-saww} and Alay Muhammad^{-asws} and send 'Tabarra' (your disapproval) on those who were cruel to them. All the previous Prophets^{-as} would not only select their Successor on this day but also ask them to fast on this day and instructed them to celebrate this day as Eid.

The narrator: Is there any special reward for fasting on this day?

Imam^{-asws}: Fasting on this day is equivalent to fasting for 60 months and one neither should abandon fasting on 27th of Rajab, this was the day when Rasool Allah^{-saww} was blessed with Prophet Hood; it too has the reward of 60-months fasting.²⁴⁰

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 عِشْرِينَ مِنْ رَجَبٍ فَمَنْ صَامَ ذَلِكَ الْيَوْمَ كَتَبَ اللَّهُ لَهُ صِيَامَ سِتِّينَ شَهْرًا

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 عِشْرِينَ مِنْ ذِي الْقَعْدَةِ وَضِعَ الْبَيْتُ وَ هُوَ أَوَّلُ رَحْمَةٍ وَضِعَتْ عَلَى وَجْهِ الْأَرْضِ فَجَعَلَهُ اللَّهُ عَزَّ وَ جَلَّ مَثَابَةً لِلنَّاسِ وَ أَمْنًا فَمَنْ صَامَ ذَلِكَ الْيَوْمَ كَتَبَ اللَّهُ لَهُ صِيَامَ سِتِّينَ شَهْرًا

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;

²⁴⁰ Faroo-e-Kafi, tradition 1, vol. 3, pp. 324.

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

And during the first day of Zil-Hijja, 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'.²⁴¹

سَهْلُ بْنُ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ أَبِيهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) هَلْ لِلْمُسْلِمِينَ عِيدٌ غَيْرُ يَوْمِ الْجُمُعَةِ وَالْأَضْحَى وَالْفِطْرِ قَالَ نَعَمْ أَعْظَمُهَا حُرْمَةً قُلْتُ وَ أَيُّ عِيدٍ هُوَ جُعِلْتُ فِدَاكَ قَالَ الْيَوْمُ الَّذِي نَصَبَ فِيهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) وَ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيَّْ 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 ثَمَانِيَةَ عَشَرَ مِنْ ذِي الْحِجَّةِ فَقُلْتُ وَ مَا يَنْبَغِي لَنَا أَنْ نَفْعَلَ فِي ذَلِكَ الْيَوْمِ قَالَ تَذْكُرُونَ اللَّهَ عَزَّ ذِكْرُهُ فِيهِ بِالصَّيَامِ وَالْعِبَادَةِ وَ الذِّكْرِ لِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ فَإِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) أَوْصَى أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) أَنْ يَتَّخِذَ ذَلِكَ الْيَوْمَ عِيدًا وَ كَذَلِكَ كَانَتِ الْأَنْبِيَاءُ (عليهم السلام) 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'.²⁴²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يُونُسَ بْنِ السُّحْتِ عَنْ حَمْدَانَ بْنِ النَّضْرِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الصَّقِيلِ قَالَ حَرَجَ عَلَيْنَا أَبُو الْحَسَنِ يَغْنِي الرِّضَا (عليه السلام) فِي يَوْمٍ خَمْسَةِ وَ عَشْرِينَ مِنْ ذِي الْقَعْدَةِ فَقَالَ صُومُوا فَإِنِّي أَصْبَحْتُ صَائِمًا فَلَنَا جُعِلْنَا فِدَاكَ أَيُّ يَوْمٍ هُوَ فَقَالَ يَوْمٌ نُشِيرَتْ فِيهِ الرَّحْمَةُ وَ دُحِيتْ فِيهِ الْأَرْضُ وَ نُصِبَتْ فِيهِ الْكَعْبَةُ وَ هَبَطَ فِيهِ آدَمُ (عليه السلام) .

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

²⁴¹ Al Kafi – V 4 – The Book of Fasts Ch 63 H 2

²⁴² Al Kafi – V 4 – The Book of Fasts Ch 63 H 3

land was Spread during it, and the Kabah was established during it, and Adam^{as} descended during it'.²⁴³

'Breaking optional fast for one's believing brother'

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ 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'.²⁴⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْعِيسَى عَنْ نَجْمِ بْنِ حُطَيْمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) (قَالَ مَنْ نَوَى الصَّوْمَ ثُمَّ دَخَلَ عَلَى أَخِيهِ فَسَأَلَهُ أَنْ يُفْطِرَ عَنْهُ فَلْيُفْطِرْ وَ لِيَدْخُلْ عَلَيْهِ السُّرُورَ فَإِنَّهُ يُحْتَسَبُ لَهُ بِذَلِكَ الْيَوْمَ عَشْرَةُ 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**'.²⁴⁵

مُحَمَّدُ بْنُ يَحْيَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ الدِّينَوْرِيِّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ صَالِحِ بْنِ عُقْبَةَ قَالَ دَخَلْتُ عَلَى جَمِيلِ بْنِ دَرَّاجٍ وَ بَيْنَ يَدَيْهِ خَوَانٌ عَلَيْهِ عَسَائِيَّةٌ يَأْكُلُ مِنْهَا فَقَالَ اذْنُ فَكُلْ فَعُلْتُ إِنِّي صَائِمٌ فَتَرَكَنِي حَتَّى إِذَا أَكَلَهَا فَلَمْ يَبْقَ مِنْهَا إِلَّا الْيَسِيرُ عَزَمَ عَلَيَّ إِلَّا أَفْطَرْتُ فَعُلْتُ لَهُ إِلَّا كَانَ هَذَا قَبْلَ السَّاعَةِ فَقَالَ أَرَدْتُ بِذَلِكَ أَذَبَكَ ثُمَّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ أَيُّمَا رَجُلٍ مُؤْمِنٍ دَخَلَ عَلَى أَخِيهِ وَ هُوَ صَائِمٌ فَسَأَلَهُ الْأَكْلَ فَلَمْ يُجِبْهُ بِصِيَامِهِ لِيُتَمَّنَّ عَلَيْهِ بِإِفْطَارِهِ كَتَبَ اللَّهُ جَلَّ ثَنَاؤُهُ لَهُ بِذَلِكَ الْيَوْمَ صِيَامَ سَنَةٍ .

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

'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

²⁴³ Al Kafi – V 4 – The Book of Fasts Ch 63 H 4

²⁴⁴ Al Kafi – V 4 – The Book of Fasts Ch 64 H 1

²⁴⁵ Al Kafi – V 4 – The Book of Fasts Ch 64 H 2

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'.²⁴⁶

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُمُهورٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَلِيِّ بْنِ حَدِيدٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الْمَاضِي (عَلَيْهِ السَّلَام) أَدْخُلْ عَلَى الْقَوْمِ وَهُمْ يَأْكُلُونَ وَ قَدْ صَلَّيْتُ الْعَصْرَ وَ أَنَا صَائِمٌ فَيَقُولُونَ أَفْطَرَ فَقَالَ أَفْطَرَ 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'.²⁴⁷

Ensuring if One Needs Permission for optional Fast:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ عُروَةَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ لَا يَصْلُحُ لِلْمَرْأَةِ أَنْ تَصُومَ تَطَوُّعاً 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'.²⁴⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ أَحْمَدَ بْنِ هِلَالٍ عَنْ مَرْوَكِ بْنِ عُبيدٍ عَنْ نَشِيطِ بْنِ صَالِحٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مِنْ فِتْنَةِ الضَّيْفِ أَنْ لَا يَصُومَ تَطَوُّعاً إِلَّا بِإِذْنِ صَاحِبِهِ وَ مِنْ طَاعَةِ الْمَرْأَةِ لِرِزْوَجِهَا أَنْ لَا تَصُومَ تَطَوُّعاً إِلَّا بِإِذْنِهِ وَ أَمْرِهِ وَ مِنْ صَلاَحِ الْعَبْدِ وَ طَاعَتِهِ وَ نُصْحِهِ لِمَوْلَاهُ أَنْ لَا يَصُومَ تَطَوُّعاً إِلَّا بِإِذْنِ مَوْلَاهُ وَ أَمْرِهِ وَ مِنْ بَرِّ الْوَلَدِ أَنْ لَا يَصُومَ تَطَوُّعاً إِلَّا بِإِذْنِ أَبَوَيْهِ وَ أَمْرِهِمَا وَ إِلَّا كَانَ الضَّيْفُ جَاهِلاً وَ كَانَتِ الْمَرْأَةُ عَاصِيَةً وَ كَانَ الْعَبْدُ فَاسِقاً عَاصِياً وَ كَانَ الْوَلَدُ عَاقاً .

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

Imam Abi Abdullah^{-asws} narrated from Rasool Allah^{-saww} that a non-obligatory fast must not be offered, without obtaining permission by the followings: (1) a guest, who would fast without his host's permission; (2) a wife's fast without getting her husband's consent ; (3) a slave's submission and loyalty in obtaining his master's permission prior to fasting; (4) and a

²⁴⁶ Al Kafi – V 4 – The Book of Fasts Ch 64 H 4

²⁴⁷ Al Kafi – V 4 – The Book of Fasts Ch 64 H 5

²⁴⁸ Al Kafi – V 4 – The Book of Fasts Ch 65 H 1

son's good conduct towards his parents is to get their permission before fasting. If they still fast; then the guest would be considered as ignorant, wife as disobedient, slave as sinner and misled and son to be disowned by his parents.²⁴⁹

Hosts to seek permission from the guest prior to Fasting:

حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ الْمُتَوَكِّلِ رَحِمَهُ اللَّهُ قَالَ حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ السَّعْدَابَادِيُّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْكُوفِيِّ عَنْ رَجُلٍ ذَكَرَهُ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَرْوِي عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ص قَالَ: إِذَا دَخَلَ الرَّجُلُ بَلَدَهُ فَهُوَ ضَيْفٌ عَلَى مَنْ بِهَا أَهْلٌ مِنْ دِينِهِ حَتَّى يَرْحَلَ عَنْهُمْ وَلَا يَنْبَغِي لِلضَّيْفِ أَنْ يَصُومَ إِلَّا بِإِذْنِهِمْ لِئَلَّا يَعْمَلُوا لَهُ الشَّيْءَ فَيُفْسَدَ عَلَيْهِمْ وَلَا يَنْبَغِي لَهُمْ أَنْ يَصُومُوا إِلَّا بِإِذْنِ ضَيْفِهِمْ لِئَلَّا يَحْتَشِمَهُمُ الطَّعَامَ فَيَتَرَكَهُ لِمَكَانِهِمْ.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Sa'ad Abady, from Ahmad Bin Abu Abdullah Al Barqy, from Ahmad Bin Muhammad Al Sayyari, from Muhammad Ibn Abdullah Al Kufy, from a man who mentioned it, said,

'I heard Abu Ja'far^{-asws} narrating from his^{-asws} father^{-asws}, from Rasool-Allah^{-saww} having said: 'When the man entered a city, so he is a guest of ones who are in it, from the people of his Religion, until he leaves from them, and it is not befitting for the guest that he should be Fasting except by their permission, perhaps they would have made something for him so it would spoil upon them, and it is not befitting for them that they should be Fasting except by the permission of their guest, perhaps he would be too embarrassed (to speak) when he is coveting the food, so he would leave their place'.²⁵⁰

حَدَّثَنَا عَلِيُّ بْنُ بُنْدَارٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ بِإِسْنَادِهِ عَمَّنْ ذَكَرَهُ عَنِ الْفَضْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا دَخَلَ رَجُلٌ بَلَدَهُ فَهُوَ ضَيْفٌ عَلَى مَنْ بِهَا مِنْ أَهْلِ دِينِهِ حَتَّى يَرْحَلَ عَنْهُمْ وَلَا يَنْبَغِي لِلضَّيْفِ أَنْ يَصُومَ إِلَّا بِإِذْنِهِمْ لِئَلَّا يَعْمَلُوا لَهُ الشَّيْءَ فَيُفْسَدَ عَلَيْهِمْ وَلَا يَنْبَغِي لَهُمْ أَنْ يَصُومُوا إِلَّا بِإِذْنِ الضَّيْفِ لِئَلَّا يَحْتَشِمَهُمُ الطَّعَامَ فَيَتَرَكَهُ لِمَكَانِهِمْ.

Ali Bin Bandar narrated to us, from Ibrahim Bin Is'haq, by his chain from the one who mentioned it, from Al Fazal Ibn Yasar,

Abu Ja'far^{-asws} has said: 'Rasool-Allah^{-saww} said: 'When a man enters a city, so he is a guest upon the ones in it from the people of his Religion until he leaves from there, and it is not befitting for the guest that he should be Fasting except by their permission, perhaps they would have made something for him, and it would spoil upon them; and it is not befitting for them that they should be Fasting except by the permission of the guest, perhaps he would be too embarrassed (to speak), when he would be coveting the food, so he would leave from their place'.²⁵¹

²⁴⁹ Faroo-e-Kafi, tradition 2, vol. 3, pp. 328.

²⁵⁰ ILLAL AL SHARAIE – V 2 Ch 115 H 1

²⁵¹ ILLAL AL SHARAIE – V 2 Ch 115 H 2

The Preferred Food for Iftar:

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 الْحُلُوءَ 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'.²⁵²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا أَفْطَرَ الرَّجُلُ عَلَى الْمَاءِ الْفَاتِرِ نَقَّى كَبِدَهُ وَغَسَلَ الذُّنُوبَ مِنَ الْقَلْبِ وَفَوَّى 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'.²⁵³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ سِنْدٍ عَنْ ابْنِ سِنَانٍ 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)'.²⁵⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ 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 يَدًا بِحُلُوءٍ يُفْطِرُ عَلَيْهَا فَإِنْ لَمْ يَجِدْ فَسُكَّرَةً أَوْ تَمْرَاتٍ فَإِذَا أَعُوزَ ذَلِكَ كُلُّهُ فَمَاءٌ فَاتِرٌ وَكَانَ يَقُولُ يُنْقِي الْمَعِدَةَ وَالْكَبِدَ وَيُطَيِّبُ النَّكْهَةَ وَالْفَمَ وَيَقْوِي الْأَضْرَاسَ وَيَقْوِي الْحَدَقَ وَيَجْلُو النَّاطِرَ وَيَغْسِلُ الذُّنُوبَ غَسْلًا وَ يُسَكِّنُ الْعُرُوقَ الْهَائِجَةَ وَالْمِرَّةَ الْعَالِيَةَ وَيَقْطَعُ الْبَلْعَمَ وَيُطْفِئُ الْحَرَارَةَ عَنِ الْمَعِدَةِ وَ يَذْهَبُ بِالصَّدَاعِ .

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}

²⁵² Al Kafi – V 4 – The Book of Fasts Ch 66 H 1

²⁵³ Al Kafi – V 4 – The Book of Fasts Ch 66 H 2

²⁵⁴ Al Kafi – V 4 – The Book of Fasts Ch 66 H 3

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'.²⁵⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يُفْطِرُ عَلَى التَّمْرِ فِي زَمَنِ التَّمْرِ وَ عَلَى الرُّطَبِ فِي زَمَنِ الرُّطَبِ .

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'.²⁵⁶

Taking Bath in the Month of Ramazan:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ وَ فَضَيْلٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ الْغُسْلُ فِي شَهْرِ رَمَضَانَ عِنْدَ وُجُوبِ الشَّمْسِ قُبَيْلَهُ ثُمَّ 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'.²⁵⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ صَفْوَانَ بْنِ يَحْيَى وَ عَلِيٍّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ الْغُسْلُ فِي لَيْلٍ مِنْ شَهْرِ رَمَضَانَ فِي تِسْعِ عَشْرَةٍ وَ إِحْدَى وَ عِشْرِينَ وَ ثَلَاثٍ وَ عِشْرِينَ وَ أُصِيبَ 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

²⁵⁵ Al Kafi – V 4 – The Book of Fasts Ch 66 H 4

²⁵⁶ Al Kafi – V 4 – The Book of Fasts Ch 66 H 5

²⁵⁷ Al Kafi – V 4 – The Book of Fasts Ch 67 H 1

the night of the 21st. He^{-asws} said: 'The bathing is during the beginning of a night, and it suffices up to its end'.²⁵⁸

Recommended Prayers during the Month of Ramazan:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بصيرٍ قَالَ دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ لَهُ أَبُو بصيرٍ مَا تَقُولُ فِي الصَّلَاةِ فِي شَهْرِ رَمَضَانَ فَقَالَ لِيَشْهَرِ رَمَضَانَ حُرْمَةً وَ حَقٌّ لَا يَشْبَهُهُ شَيْءٌ مِنَ الشُّهُورِ صَلَّ مَا اسْتَطَعْتَ فِي شَهْرِ رَمَضَانَ تَطَوُّعاً بِاللَّيْلِ وَ النَّهَارِ فَإِنْ اسْتَطَعْتَ أَنْ تُصَلِّيَ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ أَلْفَ رَكْعَةٍ فَافْعَلْ إِنَّ عَلِيّاً (عليه السلام) فِي آخِرِ عُمرِهِ كَانَ يُصَلِّي فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ أَلْفَ رَكْعَةٍ 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,

'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 عِشْرِينَ لَيْلَةً تُصَلِّي فِي كُلِّ لَيْلَةٍ عِشْرِينَ رَكْعَةً ثَمَانِي رَكَعَاتٍ قَبْلَ الْعَتَمَةِ وَ اثْنَتَا عَشْرَةَ رَكْعَةً بَعْدَهَا سِوَى مَا كُنْتُ تُصَلِّي قَبْلَ ذَلِكَ فَإِذَا دَخَلَ الْعِشْرُ الْأَوَّلُ فَصَلِّ ثَلَاثِينَ رَكْعَةً فِي كُلِّ لَيْلَةٍ ثَمَانِي رَكَعَاتٍ قَبْلَ الْعَتَمَةِ وَ اثْنَيْنِ وَ عِشْرِينَ رَكْعَةً بَعْدَهَا سِوَى مَا كُنْتُ 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'.²⁵⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدٍ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُوسُفَ عَنْ أَبِي الْعَبَّاسِ الْبُقْبَاقِ وَ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) (صلى الله عليه وآله) يَزِيدُ فِي صَلَاتِهِ فِي شَهْرِ رَمَضَانَ إِذَا صَلَّى الْعَتَمَةَ صَلَّى بَعْدَهَا فَيَقُومُ النَّاسُ خَلْفَهُ فَيَدْخُلُ وَ يَدْعُهُمْ ثُمَّ يَخْرُجُ أَيْضاً فَيَجِئُونَ وَ يَقُومُونَ خَلْفَهُ فَيَدْعُهُمْ وَ يَدْخُلُ مَرَّاراً

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

²⁵⁸ Al Kafi – V 4 – The Book of Fasts Ch 67 H 4

²⁵⁹ Al Kafi – V 4 – The Book of Fasts Ch 68 H 1

(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'.²⁶⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا دَخَلَ الْعَشْرَ الْأَوَّلُ شَدَّ الْمُزَرَ 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'.²⁶¹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحَسَنِ عَنْ سُلَيْمَانَ الْجُعْفَرِيِّ قَالَ قَالَ أَبُو الْحَسَنِ (عليه السلام) صَلَّى لَيْلَةً إِحْدَى وَ عَشْرِينَ وَ لَيْلَةً 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'.²⁶²

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي شُعَيْبٍ الْمَخَاطَلِيِّ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ الْفُضَيْلِ بْنِ يَسَارٍ قَالَ كَانَ أَبُو جَعْفَرٍ (عليه السلام) إِذَا كَانَتْ لَيْلَةُ إِحْدَى وَ عَشْرِينَ وَ لَيْلَةُ ثَلَاثٍ وَ عَشْرِينَ أَحَدًا 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'.²⁶³

²⁶⁰ Al Kafi – V 4 – The Book of Fasts Ch 68 H 2

²⁶¹ Al Kafi – V 4 – The Book of Fasts Ch 68 H 3

²⁶² Al Kafi – V 4 – The Book of Fasts Ch 68 H 4

²⁶³ Al Kafi – V 4 – The Book of Fasts Ch 68 H 5

Laila tul Qadr (The Night of Blessings and Fortune):

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 التَّمَسَّهَا فِي لَيْلَةٍ إِحْدَى وَ عِشْرِينَ أَوْ لَيْلَةٍ ثَلَاثٍ وَ عِشْرِينَ .

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'.²⁶⁴

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ سَأَلْتُهُ عَنْ عَلَامَةِ لَيْلَةِ الْقَدْرِ فَقَالَ عَلَامَتُهَا أَنْ تَطِيبَ رِيحُهَا وَ إِنَّ كَانَتْ فِي بَرْدٍ دَفِئَتْ 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 تَنْزِلُ 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 فَيَقْدِرُ 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'**.²⁶⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَدْرِ وَاحِدٍ عَنْ 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,

²⁶⁴ Al Kafi – V 4 – The Book of Fasts Ch 69 H 1

²⁶⁵ Al Kafi – V 4 – The Book of Fasts Ch 69 H 3

(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 deeds therein are better than the deeds during a thousand months wherein is 'no' Night of Pre-determination'.²⁶⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنِ الْفَضْلِ وَ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ حُمْرَانَ أَنَّهُ سَأَلَ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَارَكَةٍ قَالَ نَعَمْ لَيْلَةُ الْقَدْرِ وَ هِيَ فِي كُلِّ سَنَةٍ فِي شَهْرِ رَمَضَانَ فِي الْعَشْرِ الْأَوَاخِرِ فَلَمْ يُنَزَّلِ 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 يُفَرَّقُ كُلُّ أَمْرٍ حَكِيمٍ قَالَ يُفَقَّرُ فِي لَيْلَةِ الْقَدْرِ كُلُّ شَيْءٍ يَكُونُ فِي تِلْكَ السَّنَةِ إِلَى مِثْلِهَا مِنْ قَابِلٍ خَيْرٍ وَ شَرٍّ وَ طَاعَةٍ وَ مَعْصِيَةٍ وَ مَوْلُودٍ وَ أَجَلٍ أَوْ رِزْقٍ فَمَا قُدِّرَ فِي تِلْكَ السَّنَةِ وَ قُضِيَ فَهُوَ الْمَحْتُومُ 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 أَيْ شَيْءٍ غَنِيَ 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 يُضَاعِفُ لَهُمُ الْحَسَنَاتِ بِحُسْبَانٍ .

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 not Night of Pre-determination. And, had Allah^{-azwj} Blessed and High not Multiplied it for the Believers, they would not have reached (success). But, Allah^{-azwj} Multiplies the Rewards for them by our^{-asws} love'.²⁶⁷

²⁶⁶ Al Kafi – V 4 – The Book of Fasts Ch 69 H 4

²⁶⁷ Al Kafi – V 4 – The Book of Fasts Ch 69 H 6

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السَّيَّارِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ دَاوُدَ بْنِ فَزَقْدٍ قَالَ حَدَّثَنِي يَعْقُوبُ قَالَ سَمِعْتُ رَجُلًا يَسْأَلُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ لَيْلَةِ الْقَدْرِ فَقَالَ أَحْبِرْنِي عَنْ لَيْلَةِ الْقَدْرِ كَانَتْ أَوْ تَكُونُ فِي كُلِّ عَامٍ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَوْ رُفِعَتْ لَيْلَةُ الْقَدْرِ لَرُفِعَ 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).²⁶⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ فَضَالٍ عَنْ أَبِي جَمِيلَةَ عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) 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'.²⁶⁹

Prayers for the last Ten Nights:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ تَقُولُ فِي الْعَشْرِ الْآخِرِ مِنْ شَهْرِ رَمَضَانَ فِي كُلِّ لَيْلَةٍ أَعُوذُ بِجَلَالِ وَجْهِكَ الْكَرِيمِ أَنْ يَنْقُضِيَ عَنِّي شَهْرُ رَمَضَانَ أَوْ يَطْلُعَ الْفَجْرُ مِنْ لَيْلَتِي هَذِهِ وَ لَكَ قَبْلِي ذَنْبٌ 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'.²⁷⁰

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَيُّوبَ بْنِ يَظْفَرٍ أَوْ غَيْرِهِ عَنْهُمْ (عليهم السلام) دُعَاءُ الْعَشْرِ الْآخِرِ تَقُولُ 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 رَحْمَانُ يَا اللَّهُ يَا رَحِيمُ يَا اللَّهُ يَا اللَّهُ

²⁶⁸ Al Kafi – V 4 – The Book of Fasts Ch 69 H 7

²⁶⁹ Al Kafi – V 4 – The Book of Fasts Ch 69 H 11

²⁷⁰ 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^{-azwj}! O Beneficent! O Allah^{-azwj}! O Merciful! O Allah^{-azwj}! O Allah^{-azwj}! O Allah^{-azwj}!

لَكَ الْأَسْمَاءُ الْحُسْنَىٰ وَالْأَمْثَالُ الْعُلْيَا وَالْكَبَرِيَاءُ وَالْأَلَاءُ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ وَأَنْ تَجْعَلَ اسْمِي فِي هَذِهِ اللَّيْلَةِ فِي السُّعَدَاءِ وَرُوحِي مَعَ الشُّهَدَاءِ وَإِحْسَانِي فِي عِلِّيِّينَ 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 تُبَاشِرُ بِهِ قَلْبِي وَإِيمَانًا يَذْهَبُ بِالشَّكِّ عَنِّي وَتُرْضِيَنِي بِمَا قَسَمْتَ لِي وَأَتَنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقَنَا 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 مُظْلَمُونَ وَتُجْرِي الشَّمْسُ 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 رَحْمَانُ يَا اللَّهُ يَا قُدُّوسُ يَا أَحَدُ يَا وَاحِدُ يَا فَرْدُ يَا اللَّهُ يَا اللَّهُ لَكَ الْأَسْمَاءُ الْحُسْنَىٰ وَالْأَمْثَالُ الْعُلْيَا ثُمَّ تَعُودُ إِلَى الدُّعَاءِ الْأَوَّلِ إِلَى قَوْلِهِ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ إِلَى آخِرِ الدُّعَاءِ

And you should be saying during the second night, 'O Pairer 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.

وَقُولُ فِي اللَّيْلَةِ الثَّلَاثَةِ يَا رَبَّ لَيْلَةِ الْقَدْرِ وَ جَاعِلَهَا خَيْرًا مِنْ أَلْفِ شَهْرٍ وَ رَبَّ اللَّيْلِ وَ النَّهَارِ وَ الْجِبَالِ وَ الْبَحَارِ وَ الظُّلَمِ وَ الْأَنْوَارِ وَ الْأَرْضِ وَ السَّمَاءِ يَا بَارِئُ يَا مُصَوِّرُ يَا حَنَّانُ يَا مَنَّانُ يَا اللَّهُ يَا رَحْمَنُ يَا اللَّهُ يَا قَيُّوْمُ يَا اللَّهُ يَا بَدِيعُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ لَكَ الْأَسْمَاءُ الْحُسْنَى وَ الْأَمْثَالُ الْعُلْيَا وَ الْكِبَرِيَاءُ وَ الْأَلَاءُ

'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 darkness's, 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 عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ 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 تُبَاشِرُ بِهِ قَلْبِي وَ إِيمَانًا يُذْهِبُ الشُّكَّ 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 وَقَّعْتَ 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'.²⁷¹

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 تَقْدِرُ مِنَ الْأَمْرِ الْمَحْتُومِ فِي الْأَمْرِ الْحَكِيمِ مِنَ الْقَضَاءِ الَّذِي لَا يُرَدُّ وَ لَا يُبَدَّلُ أَنْ تَكْتُبَنِي مِنْ حُجَّاجِ بَيْتِكَ الْحَرَامِ الْمَبْرُورِ حَجَّتُهُمُ الْمُكَمَّرِ عَنْهُمْ سَيِّئَاتُهُمُ الْمَغْفُورِ دُنُوبُهُمُ الْمَشْكُورِ سَعْيُهُمُ

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⁻

²⁷¹ Al Kafi – V 4 – The Book of Fasts Ch 70 H 2

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.

وَأَنْ تَجْعَلَ لِي مَا تَقْضِي وَتُقَدِّرُ مِنَ الْأَمْرِ الْمَحْتُمِ فِي الْأَمْرِ الْحَكِيمِ فِي لَيْلَةِ الْقَدْرِ مِنَ الْقَضَاءِ الَّذِي لَا يُرَدُّ وَلَا يُبَدَّلُ أَنْ تُطِيلَ عُمْرِي وَأَنْ تُوسِّعَ عَلَيَّ فِي رِزْقِي وَأَنْ تَجْعَلَ لِي مِمَّنْ تَنْتَصِرُ بِهِ لِدِينِكَ وَلَا تَسْتَبْدِلَ 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 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'.²⁷²

مُحَمَّدُ بْنُ عِيسَى بِإِسْنَادِهِ عَنِ الصَّالِحِينَ (عَلَيْهِمُ السَّلَامُ) قَالَ تُكَرَّرُ فِي لَيْلَةِ ثَلَاثٍ وَ عِشْرِينَ مِنْ شَهْرِ رَمَضَانَ هَذَا الدُّعَاءُ سَاجِدًا وَ قَائِمًا وَ قَاعِدًا وَ عَلَى كُلِّ حَالٍ وَ فِي الشَّهْرِ كُلِّهِ وَ كَيْفَ أَمَكْنَكَ وَ مَتَى حَضَرَكَ مِنْ ذَهْرِكَ تَقُولُ بَعْدَ تَحْمِيدِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ الصَّلَاةِ عَلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) اللَّهُمَّ كُنْ لَوْلِيِّكَ فَلَانِ بْنِ فَلَانٍ فِي هَذِهِ السَّاعَةِ وَ فِي كُلِّ سَاعَةٍ وَلِيًّا وَ حَافِظًا وَ نَاصِرًا وَ دَلِيلًا وَ قَاعِدًا وَ عَوْنًا وَ عَيْنًا حَتَّى تُسْكِنَهُ أَرْضَكَ طَوْعًا وَ تُثَبِّتَهُ 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'.

وَقُولُ فِي اللَّيْلَةِ الرَّابِعَةِ يَا فَالِقَ الْإِصْبَاحِ وَ جَاعِلَ اللَّيْلِ سَكَنًا وَ الشَّمْسِ وَ الْقَمَرِ حُسْبَانًا يَا عَزِيزُ يَا عَلِيمُ يَا ذَا الْمَنِّ وَ الطَّوْلِ 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 وَثَرُ يَا اللَّهُ يَا ظَاهِرُ يَا بَاطِنُ يَا حَيُّ يَا لَا إِلَهَ إِلَّا أَنْتَ لَكَ الْأَسْمَاءُ الْحُسْنَى وَ الْأَمْثَالُ الْغُلْيَا وَ الْكِبَرِيَاءُ

And you should be saying during the fourth night, 'O Splitter of the mornings, and Maker of the night as a tranquillity, 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!

²⁷² Al Kafi – V 4 – The Book of Fasts Ch 70 H 3

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ وَأَنْ تَجْعَلَ اسْمِي فِي هَذِهِ اللَّيْلَةِ فِي السُّعْدَاءِ وَرُوحِي مَعَ الشُّهَدَاءِ وَإِحْسَانِي فِي عِلِّيِّينَ وَإِسَاءَتِي مَغْفُورَةً وَأَنْ تَهَبَ لِي يَقِيناً تُبَاشِرُ بِهِ قَلْبِي وَإِيمَاناً يَذْهَبُ بِالشَّكِّ عَنِّي وَرِضاً بِمَا قَسَمْتَ لِي وَأَتِناً فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ الْحَرِيقِ وَارْزُقْنِي فِيهَا ذِكْرَكَ وَشُكْرَكَ وَالرَّغْبَةَ إِلَيْكَ وَالْإِنَابَةَ وَالتَّوْبَةَ وَالتَّوْفِيقَ لِمَا وَقَّعْتَ لَهُ مُحَمَّدًا وَآلَ 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 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.

وَتَقُولُ فِي اللَّيْلَةِ الْخَامِسَةِ يَا جَاعِلَ اللَّيْلِ لِبَاسًا وَ النَّهَارِ مَعَاشًا وَ الْأَرْضِ مِهَادًا وَ الْجِبَالِ أَوْتَادًا يَا اللَّهُ يَا فَاهِرُ يَا اللَّهُ يَا جَبَّارُ يَا اللَّهُ يَا سَمِيعُ يَا اللَّهُ يَا قَرِيبُ يَا مُجِيبُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ لَكَ الْأَسْمَاءُ الْحُسْنَى وَ الْأَمْثَالُ الْعُلْيَا وَ الْكِبَرِيَاءُ وَ الْأَلَاءُ

And you should be saying during the fifth night, 'O the One Who Made the night as a covering, and the day for livelihood, and the earth as an expanse, and the mountains as pegs! O Allah^{-azwj}! O Originator! O Allah^{-azwj}! O Compeller! O Allah^{-azwj}! O Listener! O Allah^{-azwj}! O Near one! O Allah^{-azwj}! O Answerer! 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 عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ وَأَنْ تَجْعَلَ اسْمِي فِي هَذِهِ اللَّيْلَةِ فِي السُّعْدَاءِ وَرُوحِي مَعَ الشُّهَدَاءِ وَإِحْسَانِي فِي عِلِّيِّينَ وَإِسَاءَتِي مَغْفُورَةً وَأَنْ تَهَبَ لِي يَقِيناً تُبَاشِرُ بِهِ قَلْبِي وَإِيمَاناً يَذْهَبُ بِالشَّكِّ عَنِّي وَرِضاً بِمَا قَسَمْتَ لِي وَأَتِناً فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ الْحَرِيقِ وَارْزُقْنِي فِيهَا ذِكْرَكَ وَشُكْرَكَ وَالرَّغْبَةَ إِلَيْكَ وَالْإِنَابَةَ وَالتَّوْبَةَ وَالتَّوْفِيقَ لِمَا وَقَّعْتَ لَهُ مُحَمَّدًا وَآلَ 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'.

وَقُلْ فِي اللَّيْلَةِ السَّادِسَةِ يَا جَاعِلَ اللَّيْلِ وَالنَّهَارِ آتِيْنِ يَا مَنْ مَحَا آيَةَ اللَّيْلِ وَجَعَلَ آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِنْهُ وَرِضْوَانًا يَا مُفْصِلَ كُلِّ شَيْءٍ تَفْصِيلاً يَا مَاجِدُ يَا وَهَّابُ يَا اللَّهُ يَا جَوَادُ يَا اللَّهُ يَا اللَّهُ لَكَ الْأَسْمَاءُ الْحُسْنَى وَالْأَمْثَالُ الْعُلْيَا وَالْكَبَرِيَاءُ وَالْأَلَاءُ

And you should be saying during the sixth night, 'O Allah-azwj! O the One Who Made the night and the day as two signs! O the One Who Deletes the sign of the night and Makes a sign of the day to be visioned, in order for them (people) to seek Grace from it, and (Divine) Pleasure! O Decider of everything with a detailed Decision! O Glorious! O Endower! O Allah-azwj! O benevolent! 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 عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ وَأَنْ تَجْعَلَ اسْمِي فِي هَذِهِ اللَّيْلَةِ فِي السُّعْدَاءِ وَرُوحِي مَعَ الشُّهَدَاءِ وَإِحْسَانِي فِي عِلِّيَّينَ وَإِسَاءَتِي مَغْفُورَةً وَأَنْ تَهَبَ لِي يَقِيناً تُبَاشِرُ بِهِ قَلْبِي وَإِيمَاناً يُذْهِبُ الشَّكَّ عَنِّي وَتُرْضِيَنِي بِمَا قَسَمْتَ لِي وَآتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ الْحَرِيقِ وَارْزُقْنِي فِيهَا ذِكْرَكَ وَشُكْرَكَ وَالرَّغْبَةَ إِلَيْكَ وَالْإِنَابَةَ وَالتَّوْبَةَ وَالتَّوْفِيقَ لِمَا وَقَفْتَ لَهُ مُحَمَّدًا وَآلَ 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'.

وَقُلْ فِي اللَّيْلَةِ السَّابِعَةِ يَا مَادَّ الظِّلِّ وَلَوْ شِئْتَ لَجَعَلْتَهُ سَاكِناً وَجَعَلْتَ الشَّمْسَ عَلَيْهِ دَلِيلاً ثُمَّ قَبَضْتَهُ إِلَيْكَ قَبْضاً يَسِيراً يَا ذَا الْجُودِ وَالطُّوْلِ وَالْكَبَرِيَاءِ وَالْأَلَاءِ لَا إِلَهَ إِلَّا أَنْتَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ لَا إِلَهَ إِلَّا أَنْتَ يَا قُدُّوسُ يَا سَلَامُ يَا مُؤْمِنُ يَا مُهَيِّمُ يَا عَزِيزُ يَا جَبَّارُ يَا مُتَكَبِّرُ يَا اللَّهُ يَا خَالِقُ يَا بَارِئُ يَا مُصَوِّرُ يَا اللَّهُ يَا اللَّهُ لَكَ الْأَسْمَاءُ الْحُسْنَى وَالْأَمْثَالُ الْعُلْيَا وَالْكَبَرِيَاءُ وَالْأَلَاءُ

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 عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ وَأَنْ تَجْعَلَ اسْمِي فِي هَذِهِ اللَّيْلَةِ فِي السُّعْدَاءِ وَرُوحِي مَعَ الشُّهَدَاءِ وَإِحْسَانِي فِي عِلِّيِّينَ وَإِسَاءَتِي مَغْفُورَةً وَأَنْ تَهَبَ لِي يَقِينًا تُبَاشِرُ بِهِ قَلْبِي وَإِيمَانًا يُدْهِبُ الشَّكَّ عَنِّي وَتُرْضِيَنِي بِمَا قَسَمْتَ لِي وَآتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ الْحَرِيقِ وَارْزُقْنِي فِيهَا ذِكْرَكَ وَشُكْرَكَ وَالرَّغْبَةَ إِلَيْكَ وَالْإِنَابَةَ وَالتَّوْبَةَ وَالتَّوْفِيقَ لِمَا وَقَّعْتَ لَهُ مُحَمَّدًا وَآلَ 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'.

وَقُلُوبُ فِي اللَّيْلِ الثَّامِنَةِ يَا حَازِنَ اللَّيْلِ فِي الْهَوَاءِ وَحَازِنَ الثُّورِ فِي السَّمَاءِ وَمَانِعَ السَّمَاءِ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ وَحَاسِبُهُمَا أَنْ تَزُولَا يَا عَلِيمُ يَا غَفُورُ يَا دَائِمُ يَا اللَّهَ يَا وَارِثُ يَا بَاعِثُ مَنْ فِي الْقُبُورِ يَا اللَّهَ يَا اللَّهَ يَا اللَّهَ لَكَ الْأَسْمَاءُ الْحُسْنَى وَالْأَمْثَالُ الْغُلْيَا وَالْكَبَرِيَاءُ وَالْأَلَاءُ

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 عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ وَأَنْ تَجْعَلَ اسْمِي فِي هَذِهِ اللَّيْلَةِ فِي السُّعْدَاءِ وَرُوحِي مَعَ الشُّهَدَاءِ وَإِحْسَانِي فِي عِلِّيِّينَ وَإِسَاءَتِي مَغْفُورَةً وَأَنْ تَهَبَ لِي يَقِينًا تُبَاشِرُ بِهِ قَلْبِي وَإِيمَانًا يُدْهِبُ الشَّكَّ عَنِّي وَتُرْضِيَنِي بِمَا قَسَمْتَ لِي وَآتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ الْحَرِيقِ وَارْزُقْنِي فِيهَا ذِكْرَكَ وَشُكْرَكَ وَالرَّغْبَةَ إِلَيْكَ وَالْإِنَابَةَ وَالتَّوْبَةَ وَالتَّوْفِيقَ لِمَا وَقَّعْتَ لَهُ مُحَمَّدًا وَآلَ 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 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'.

وَتَقُولُ فِي اللَّيْلَةِ التَّاسِعَةِ يَا مُكَوِّرَ اللَّيْلِ عَلَى النَّهَارِ وَ مُكَوِّرَ النَّهَارِ عَلَى اللَّيْلِ يَا عَلِيمُ يَا حَكِيمُ يَا اللَّهُ يَا رَبَّ الْأَرْزَابِ وَ سَيِّدَ السَّادَاتِ لَا إِلَهَ إِلَّا أَنْتَ يَا أَقْرَبَ إِلَيَّ مِنْ حَبْلِ الْوَرِيدِ يَا اللَّهُ يَا اللَّهُ لَكَ الْأَسْمَاءُ الْحُسْنَى وَ الْأَمْثَالُ الْعُلْيَا وَ الْكِبَرِيَاءُ وَ الْآلَاءُ

And you should be saying during the ninth night, 'O Coverer of the night upon the day, and the Coverer 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 عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ وَ أَنْ تَجْعَلَ اسْمِي فِي هَذِهِ اللَّيْلَةِ فِي السُّعَدَاءِ وَ رُوحِي مَعَ الشُّهَدَاءِ وَ إِحْسَانِي فِي عِلِّيِّينَ وَ إِسَاءَاتِي مَغْفُورَةً وَ أَنْ تَهَبَ لِي يَقِينًا تُبَاشِرُ بِهِ قَلْبِي وَ إِيمَانًا يُدْهَبُ الشَّكُّ 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 وَقَّعْتَ 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'.

وَتَقُولُ فِي اللَّيْلَةِ الْعَاشِرَةِ الْحَمْدُ لِلَّهِ لَا شَرِيكَ لَهُ الْحَمْدُ لِلَّهِ كَمَا يَنْبَغِي لِكَرَمِ وَجْهِهِ وَ عِزِّ جَلَالِهِ وَ كَمَا هُوَ أَهْلُهُ يَا قُدُّوسُ يَا نُورُ الْقُدْسِ يَا سُبُّوحُ يَا مُنْتَهَى النَّسْبِ يَا رَحْمَانُ يَا فَاعِلَ الرَّحْمَةِ يَا عَلِيمُ يَا كَبِيرُ يَا اللَّهُ يَا لَطِيفُ يَا جَلِيلُ يَا اللَّهُ يَا سَمِيعُ يَا بَصِيرُ يَا اللَّهُ يَا اللَّهُ لَكَ الْأَسْمَاءُ الْحُسْنَى وَ الْأَمْثَالُ الْعُلْيَا وَ الْكِبَرِيَاءُ وَ الْآلَاءُ

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 عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ وَ أَنْ تَجْعَلَ اسْمِي فِي هَذِهِ اللَّيْلَةِ فِي السُّعَدَاءِ وَ رُوحِي مَعَ الشُّهَدَاءِ وَ إِحْسَانِي فِي عِلِّيِّينَ وَ إِسَاءَاتِي مَغْفُورَةً وَ أَنْ تَهَبَ لِي يَقِينًا تُبَاشِرُ بِهِ قَلْبِي وَ إِيمَانًا يُدْهَبُ الشَّكُّ 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 وَقَّعْتَ 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'.²⁷³

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 (عليه السلام) قَالَ إِذَا كَانَتْ آخِرُ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ فَقُلِ اللَّهُمَّ هَذَا شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَتْ فِيهِ الْقُرْآنُ وَ قَدْ تَصَرَّمَ وَ أَعُوذُ بِوَجْهِكَ الْكَرِيمِ يَا رَبِّ أَنْ يَطْلُعَ الْفَجْرُ مِنْ لَيْلَتِي هَذِهِ أَوْ يَتَصَرَّمَ شَهْرُ رَمَضَانَ وَ لَكَ قَبْلِي تَبِعَةٌ أَوْ ذَنْبٌ تُرِيدُ أَنْ تُعَذِّبَنِي بِهِ يَوْمَ الْقَاكَ .

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}'.²⁷⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي وَدَاعِ شَهْرِ رَمَضَانَ اللَّهُمَّ إِنَّكَ قُلْتَ فِي كِتَابِكَ الْمُنَزَّلِ شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ وَ هَذَا شَهْرُ رَمَضَانَ وَ قَدْ تَصَرَّمَ فَأَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ وَ كَلِمَاتِكَ الثَّامَةِ إِنْ كَانَ بَقِيَ عَلَيَّ ذَنْبٌ لَمْ تَغْفِرْهُ لِي أَوْ تُرِيدُ أَنْ تُعَذِّبَنِي عَلَيْهِ أَوْ تُقَاسِنِي بِهِ أَنْ يَطْلُعَ فَجْرُ هَذِهِ اللَّيْلَةِ أَوْ يَتَصَرَّمَ 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 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.

²⁷³ Al Kafi – V 4 – The Book of Fasts Ch 70 H 4

²⁷⁴ Al Kafi – V 4 – The Book of Fasts Ch 70 H 5

اللَّهُمَّ لَكَ الْحَمْدُ بِحَمْدِكَ كُلِّهَا أَوَّلُهَا وَ آخِرُهَا مَا قُلْتَ لِنَفْسِكَ مِنْهَا وَ مَا قَالَ الْخَلَائِقُ الْحَامِدُونَ الْمُجْتَهِدُونَ الْمَعْدُودُونَ الْمُؤَقَّرُونَ ذِكْرَكَ وَ الشُّكْرَ لَكَ الَّذِينَ أَعْنَتَهُمْ عَلَى أَدَاءِ حَقِّكَ مِنْ أَصْنَافِ خَلْقِكَ مِنَ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ أَصْنَافِ النَّاطِقِينَ وَ الْمُسْتَجِيبِينَ لَكَ مِنْ جَمِيعِ الْعَالَمِينَ عَلَى أَنَّكَ بَلَّغْتَنَا شَهْرَ رَمَضَانَ وَ عَلَيْنَا مِنْ نِعَمِكَ وَ عِنْدَنَا مِنْ قَسَمِكَ وَ إِحْسَانِكَ وَ تَظَاهَرِ 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}.

فَبِذَلِكَ لَكَ مُنْتَهَى الْحَمْدِ الْخَالِدِ الدَّائِمِ الرَّائِدِ الْمُحَلَّدِ السَّرْمَدِ الَّذِي لَا يَنْقُذُ طُولَ الْأَبَدِ جَلَّ ثَنَاؤُكَ أَعْنَتْنَا عَلَيْهِ حَتَّى 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 حَقِيقَةِ رِضْوَانِكَ حَتَّى تُظْفِرَنَا فِيهِ بِكُلِّ خَيْرٍ مَطْلُوبٍ وَ جَزِيلٍ عَطَاءٍ مُوْهُوبٍ وَ تُؤَفِّقَنَا فِيهِ مِنْ كُلِّ مَرْهُوبٍ أَوْ بَلَاءٍ مُجْلُوبٍ 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 ثَنَائِكَ وَ خَاصَّةِ دُعَائِكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَ شَهْرَنَا هَذَا أَكْثَمَ شَهْرٍ رَمَضَانَ مَرَّةً عَلَيْنَا مُنْذُ أُنْزِلْتَنَا إِلَى الدُّنْيَا بَرَكَةً فِي عِصْمَةِ دِينِي وَ خَلَاصِ نَفْسِي وَ قَضَاءِ حَوَائِجِي وَ تَشْفَعَنِي فِي مَسَائِلِي وَ تَمَامِ النِّعْمَةِ عَلَيَّ وَ صَرْفِ السُّوءِ عَنِّي وَ لِبَاسِ الْعَافِيَةِ 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.

وَأَنْ يَجْعَلَ لِي بِرَحْمَتِكَ مِمَّنْ خَرَّتْ لَهُ لَيْلَةُ الْقَدْرِ وَ جَعَلَتْهَا لَهُ خَيْرًا مِنْ أَلْفِ شَهْرٍ فِي أَكْثَرِ الْأَجْرِ وَ كَرَامَةِ الذُّخْرِ وَ حُسْنِ الشُّكْرِ وَ طُولِ الْعُمُرِ 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 امْتِنَانِكَ أَنْ لَا تَجْعَلَهُ آخِرَ الْعَهْدِ مِنَّا لِشَهْرِ رَمَضَانَ حَتَّى تُبَلِّغَنَاهُ مِنْ قَابِلٍ عَلَى أَحْسَنِ خَالٍ وَ تُعَرِّفَنِي هَلَالَهُ مَعَ النَّاطِرِينَ إِلَيْهِ وَ الْمُعْتَزِّفِينَ لَهُ فِي أَعْقَى 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 أَنْعَمِ نِعْمَتِكَ وَ أَوْسَعِ رَحْمَتِكَ وَ أَجْزَلِ قَسْمِكَ يَا رَبِّي الَّذِي لَيْسَ لِي رَبٌّ غَيْرُهُ لَا يَكُونُ هَذَا الْوَدَاعُ مِنِّي لَهُ وَدَاعٌ فَنَاءٍ وَ لَا آخِرَ الْعَهْدِ مِنِّي لِلِقَاءِ حَتَّى تُرِيْبَنِيهِ 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 اسْمَعْ دُعَائِي وَ ارْحَمْ تَضَرُّعِي وَ تَذَلُّلِي 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}.

فَامْتُنْ عَلَيَّ جَلَّ ثَنَاؤُكَ وَ تَقَدَّسَتْ أَسْمَاؤُكَ بِتَبْلِيغِي شَهْرَ رَمَضَانَ وَ أَنَا مُعَاتِي مِنْ كُلِّ مَكْرُوهِ وَ مُحْدُوْرٍ وَ مِنْ جَمِيعِ الْبَوَائِقِ الْحَمْدُ لِلَّهِ الَّذِي أَعَانَنَا عَلَى صِيَامِ هَذَا الشَّهْرِ وَ قِيَامِهِ حَتَّى بَلَغَنِي 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'.²⁷⁵

Supplications on the Eve of Eid:

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ سَعِيدِ النَّقَّاشِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لِي أَمَّا 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-Fitr 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

He (the narrator) said, 'I said, 'How should I be saying?' He^{-asws} said: 'You should be saying,

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 لَتُكْمِلُوا الْعِدَّةَ يَغْنِي الصِّيَامَ

'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 –

وَ لَتُكْمِلُوا اللَّهَ عَلَى مَا هَدَاكُمْ

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 .

²⁷⁵ Al Kafi – V 4 – The Book of Fasts Ch 70 H 6

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Khalaf Bin Hammad – reported similar to it.²⁷⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ تُكَبِّرُ لَيْلَةَ الْفِطْرِ وَ صَبِيحَةَ الْفِطْرِ كَمَا تُكَبِّرُ 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)'.²⁷⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّ النَّاسَ يَفْعَلُونَ إِنَّ الْمَغْفِرَةَ تَنْزِلُ عَلَى مَنْ صَامَ شَهْرَ رَمَضَانَ لَيْلَةَ الْقَدْرِ فَقَالَ يَا حَسَنُ إِنَّ الْفَارِجَارَ إِنَّمَا يُعْطَى أَجْرَتَهُ 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 وَإِذَا صَلَّيْتَ الثَّلَاثَ الْمَغْرِبَ فَارْفَعْ يَدَيْكَ وَ قُلْ يَا ذَا الْمَنْ يَا ذَا الطَّوْلِ يَا ذَا الْجُودِ يَا مُصْطَفِيَا مُحَمَّدًا وَ نَاصِرَهُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اغْفِرْ لِي كُلَّ ذَنْبٍ أَذْنَبْتُهُ أَحْصَيْتُهُ عَلَيَّ وَ نَسِيتُهُ وَ هُوَ عِنْدَكَ فِي كِتَابِكَ وَ تَحِزُّ سَاجِدًا وَ تَقُولُ مِائَةَ مَرَّةٍ أَتُوبُ 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-Maghrib, 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'.

وَ رُوِيَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) كَانَ يُصَلِّي فِيهَا رُكْعَتَيْنِ يَتَرَأَّى فِي الْأَوَّلَى الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ أَلْفَ مَرَّةٍ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ مَرَّةً وَاحِدَةً .

²⁷⁶ Al Kafi – V 4 – The Book of Fasts Ch 71 H 1

²⁷⁷ Al Kafi – V 4 – The Book of Fasts Ch 71 H 2

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'.²⁷⁸

The Eid Day:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ اطْعَمَ 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'.²⁷⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لِيَطْعَمَ يَوْمَ الْفِطْرِ قَبْلَ أَنْ يُصَلِّيَ وَلَا يَطْعَمَ يَوْمَ أَضْحَى حَتَّى يَنْصَرِفَ الْإِمَامُ .

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)'.²⁸⁰

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ عَنْ عَمْرِو بْنِ شَمْرِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ النَّبِيُّ (صلى الله عليه وآله) إِذَا كَانَ أَوَّلُ يَوْمٍ مِنْ شَوَّالٍ نَادَى مُنَادٍ أَيُّهَا الْمُؤْمِنُونَ اعْدُوا إِلَى 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'.²⁸¹

²⁷⁸ Al Kafi – V 4 – The Book of Fasts Ch 71 H 3

²⁷⁹ Al Kafi – V 4 – The Book of Fasts Ch 72 H 1

²⁸⁰ Al Kafi – V 4 – The Book of Fasts Ch 72 H 2

²⁸¹ Al Kafi – V 4 – The Book of Fasts Ch 72 H 3

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ حَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا كَانَ صَبِيحَةُ يَوْمِ الْفِطْرِ نَادَى مُنَادٍ أَعْدُوا إِلَى 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!'.²⁸²

The Evidence on Moon Sighting:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَقِيلٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِذَا شَهِدَ عِنْدَ الْإِمَامِ شَاهِدَانِ أَهْمَا رَأَى الْهِلَالَ مُنْذُ ثَلَاثِينَ يَوْمًا أَمَرَ الْإِمَامُ بِالْإِفْطَارِ وَصَلَّى فِي ذَلِكَ الْيَوْمِ إِذَا كَانَ شَهِدًا قَبْلَ زَوَالِ الشَّمْسِ فَإِنْ شَهِدَا بَعْدَ زَوَالِ الشَّمْسِ أَمَرَ الْإِمَامُ بِالْإِفْطَارِ ذَلِكَ الْيَوْمَ وَآخَرَ الصَّلَاةِ إِلَى الْغَدِ 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, 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'.²⁸³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ رَفَعَهُ قَالَ إِذَا أَصْبَحَ النَّاسُ صِيَامًا وَ لَمْ يَرَوْا الْهِلَالَ وَ جَاءَ قَوْمٌ عُذُولٌ يَشْهَدُونَ عَلَى الرُّؤْيَةِ فَلْيُفْطِرُوا وَ لْيَخْرُجُوا مِنَ الْغَدِ 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 came 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'.²⁸⁴

A detailed discussion based on Ahadeeth is included elsewhere, see our 'Moon sighting' article.

²⁸² Al Kafi – V 4 – The Book of Fasts Ch 72 H 4

²⁸³ Al Kafi – V 4 – The Book of Fasts Ch 73 H 1

²⁸⁴ Al Kafi – V 4 – The Book of Fasts Ch 73 H 2

Additional Traditions on Fasting:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الرَّازِيِّ عَنْ أَبِي جَعْفَرٍ الثَّانِي (عليه السلام) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَا تَقُولُ فِي الصَّوْمِ فَإِنَّهُ قَدْ رُويَ أَنَّهُمْ لَا يُوقِفُونَ لِصَوْمٍ فَقَالَ أَمَا إِنَّهُ قَدْ أُجِيبَتْ دَعْوَةُ الْمَلِكِ فِيهِمْ قَالَ فَعُلْتُ وَ كَيْفَ ذَلِكَ جُعِلْتُ فِدَاكَ قَالَ إِنَّ النَّاسَ لَمَّا قَتَلُوا الْحُسَيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَمَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى مَلَكًا يُنَادِي أَيُّهَا الْأُمَّةُ الظَّالِمَةُ الْقَاتِلَةُ عِزَّةَ نَبِيِّهَا لَا وَفَّقَكُمُ اللَّهُ لِصَوْمٍ وَلَا 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'.²⁸⁵

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) (قَالَ قَالَ يَا عَبْدَ اللَّهِ مَا مِنْ عِيدٍ لِلْمُسْلِمِينَ أَضْحَى وَلَا فِطْرٍ إِلَّا وَهُوَ يُجَدِّدُ لِرَّالِ مُحَمَّدٍ فِيهِ حُزْنًا قُلْتُ وَ لَمْ ذَاكَ قَالَ لِأَنَّهُمْ يَرَوْنَ حَقَّهُمْ 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'.²⁸⁶

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ دَكْرِهِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ لَطِيفٍ التَّفْلَيْسِيِّ عَنْ رَزِينٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَمَّا ضُرِبَ الْحُسَيْنُ بْنُ عَلِيٍّ (عليه السلام) بِالسَّيْفِ فَسَقَطَ رَأْسُهُ ثُمَّ ابْتَدَرَ لِيُقَطَعَ رَأْسُهُ نَادَى مُنَادٍ مِنْ بَطْنَانِ الْعَرْشِ أَلَا أَيُّهَا الْأُمَّةُ الْمُتَحَيِّرَةُ الصَّالَةُ بَعْدَ نَبِيِّهَا لَا وَفَّقَكُمُ اللَّهُ لِأَضْحَى وَلَا لِفِطْرٍ

Ali Bin Muhammad, from the one who mentioned it, from Muhammad Bin Suleiman, 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'.

²⁸⁵ Al Kafi – V 4 – The Book of Fasts Ch 74 H 1

²⁸⁶ Al Kafi – V 4 – The Book of Fasts Ch 74 H 2

قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَلَا جَزَمَ وَاللَّهِ مَا وَفَّقُوا وَلَا يُوَفَّقُونَ حَتَّى يَنْتَازِرَ ثَائِرُ الْحُسَيْنِ (عليه السلام) .

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}'.²⁸⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْحَرَّانِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عليه السلام) إِنِّي أَفْطَرْتُ يَوْمَ الْفِطْرِ عَلَى تِينٍ وَ تَمْرَةٍ فَقَالَ لِي جَمَعْتَ بَرَكَهً وَ سُنَّةً .

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'.²⁸⁸

The Fitra:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كُلُّ مَنْ ضَمَمْتُ إِلَى 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,

(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'.²⁸⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَجْرَانَ وَ عَلِيِّ بْنِ الْحَكَمِ عَنْ صَفْوَانَ الْجُمَالِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) 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'.²⁹⁰

²⁸⁷ Al Kafi – V 4 – The Book of Fasts Ch 74 H 3

²⁸⁸ Al Kafi – V 4 – The Book of Fasts Ch 74 H 4

²⁸⁹ Al Kafi – V 4 – The Book of Fasts Ch 75 H 1

²⁹⁰ Al Kafi – V 4 – The Book of Fasts Ch 75 H 2

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ تَعْجِيلِ الْفِطْرَةِ يَوْمَ فَقَالَ لَا بَأْسَ بِهِ قُلْتُ فَمَا تَرَى بِأَنْ تُجْمَعَهَا وَنُجْعَلَ قِيمَتُهَا وَرِقاً وَ نُعْطِيَهَا 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'.²⁹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ مَوْلُودٍ وَلِدَ لَيْلَةَ الْفِطْرِ عَلَيْهِ فِطْرَةٌ قَالَ لَا قَدْ خَرَجَ 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'.²⁹²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ يَزِيدَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يَكُونُ عِنْدَهُ الصَّيْفُ مِنْ إِخْوَانِهِ فَيَحْضُرُ يَوْمَ الْفِطْرِ يُؤَدِّي عَنْهُ الْفِطْرَةَ قَالَ نَعَمْ الْفِطْرَةُ وَاجِبَةٌ عَلَى كُلِّ مَنْ يَعْوُلُ مِنْ ذَكَرٍ أَوْ أَنْثَى صَغِيرٍ أَوْ كَبِيرٍ حُرٍّ أَوْ مَمْلُوكٍ .

A number of our companions, from Saheyl 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'.²⁹³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا بَأْسَ أَنْ يُعْطِيَ الرَّجُلُ الرَّجُلَ عَنْ رَأْسَيْنِ وَ ثَلَاثَةٍ وَ أَرْبَعَةٍ يَغْنِي الْفِطْرَةَ .

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

²⁹¹ Al Kafi – V 4 – The Book of Fasts Ch 75 H 6

²⁹² Al Kafi – V 4 – The Book of Fasts Ch 75 H 12

²⁹³ Al Kafi – V 4 – The Book of Fasts Ch 75 H 16

(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'.²⁹⁴

The Itikaaf (Long term Devotion):

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 اِغْتِكَافَ 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'.²⁹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا اِغْتِكَافَ 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'.²⁹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سُئِلَ عَنِ الْاِغْتِكَافِ قَالَ لَا يَصْلُحُ الْاِغْتِكَافُ إِلَّا فِي الْمَسْجِدِ الْحَرَامِ أَوْ مَسْجِدِ الرَّسُولِ (صلى الله عليه وآله) أَوْ مَسْجِدِ الْكُوفَةِ أَوْ مَسْجِدِ جَمَاعَةٍ وَتَصَوْمُ 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*'.²⁹⁷

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا يَكُونُ الْاِغْتِكَافُ أَقَلَّ مِنْ ثَلَاثَةِ أَيَّامٍ وَ مَنْ اِعْتَكَفَ صَامَ وَ يَنْبَغِي لِلْمُعْتَكِفِ إِذَا اِعْتَكَفَ أَنْ يَشْتَرِطَ كَمَا يَشْتَرِطُ الَّذِي يُحْرَمُ .

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

²⁹⁴ Al Kafi – V 4 – The Book of Fasts Ch 75 H 17

²⁹⁵ Al Kafi – V 4 – The Book of Fasts Ch 77 H 1

²⁹⁶ Al Kafi – V 4 – The Book of Fasts Ch 77 H 3

²⁹⁷ Al Kafi – V 4 – The Book of Fasts Ch 78 H 3

(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 *Ehraam* stipulates' (if its for Umrah or Hajj).²⁹⁸

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدٌ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنْ حَمَّزَةَ بْنِ مُحَمَّدٍ قَالَ كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلَام) لَمْ يَفْرَضِ
اللَّهُ الصَّوْمَ فَوَرَدَ الْجَوَابُ لِيَجِدَ الْعَنِيُّ مَضَضَ الْجُوعَ فَيَحِنَّ 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'.²⁹⁹

²⁹⁸ Al Kafi – V 4 – The Book of Fasts Ch 79 H 1

²⁹⁹ Al Kafi – V 4 – The Book of Fasts Ch 82 H 6

Appendix A:

Supplications for each Fast starting time300

رَوَاهَا ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ص

Ibn Abbas reported it from the Prophet^{-saww}

The 1st Day - الْيَوْمَ الْأَوَّلُ

اللَّهُمَّ اجْعَلْ صِيَامِي فِيهِ صِيَامَ الصَّائِمِينَ وَ هَبْ لِي جُزْمِي فِيهِ يَا إِلَهَ الْعَالَمِينَ وَ اعْفُ عَنِّي يَا عَافِيَا
عَنِ الْمُجْرِمِينَ

'O Allah^{-azwj}! Make my Fasting in it to be as the Fasting of the Fasting ones and Grant (Forgiveness) to me of my violations during it, O God^{-azwj} of the worlds, and Forgive (these) from me, O Pardoner of the offenders!'

مَنْ دَعَا بِهِ أُعْطِيَ أَلْفَ حَسَنَةٍ وَ رُفِعَ لَهُ أَلْفُ دَرَجَةٍ وَ مُحِيَ عَنْهُ أَلْفُ سَيِّئَةٍ

(He^{-saww} said): 'The one who supplicates with it would be Given a thousand, thousand (1000,000) good deeds, and there would be Raised for him a thousand, thousand (1000,000) Levels, and there would be Deleted from him a thousand, thousand evils deeds'.

The 2nd Day - الْيَوْمَ الثَّانِي

اللَّهُمَّ قَرِّبْنِي فِيهِ إِلَى مَرْضَاتِكَ وَ جَنِّبْنِي سَخَطَكَ وَ نَقِمَاتِكَ وَ وَفِّقْنِي فِيهِ لِقِرَاءَةِ آيَاتِكَ بِرَحْمَتِكَ يَا أَرْحَمَ
الرَّاحِمِينَ

O Allah^{-azwj}! Bring me closer during it to Your^{-azwj} Pleasure and Keep me aside from Your^{-azwj} Wrath and Your^{-azwj} Curses and Incline (towards) me during it, for the recitation of Your^{-azwj} Verses by Your^{-azwj} Mercy, O most Merciful of the merciful ones!'

مَنْ دَعَا بِهِ أُعْطِيَ بِكُلِّ خُطْوَةٍ لَهُ فِي جَمِيعِ عُمْرِهِ عِبَادَةِ سَنَةٍ صَائِمًا نَهَارًا فَأَيْمًا لَيْلًا

(He^{-saww} said): 'The one who supplicates with it would be Given for every step of his during the entirety of his lifetime, the worship of a year while Fasting its days and standing (for *Salat*) of its nights'.

The 3rd Day - الْيَوْمَ الثَّالِثُ

اللَّهُمَّ ارْزُقْنِي الذِّهْنَ وَ التَّنْبِيَهَ وَ أَبْعِدْنِي مِنَ السَّفَاهَةِ وَ التَّمْوِيهِ وَ اجْعَلْ لِي نَصِيباً فِي كُلِّ خَيْرٍ أَنْزَلَ فِيهِ بِجُودِكَ يَا أَجُودَ الْأَجُودِينَ

'O Allah^{-azwj}! Grace me the mind and the alertness, and Keep away from me the frivolities (nonsense) and the pretentiousness, and Make a share to be for me in every goodness, which descends during it by Your^{-azwj} Generosity, O most Generous of the generous ones!'

مَنْ دَعَا بِهِ بَنَى اللَّهُ تَعَالَى لَهُ بَيْتاً فِي جَنَّةِ الْفِرْدَوْسِ فِيهِ سَبْعُونَ أَلْفَ غُرْفَةٍ مِنْ نُورٍ سَاطِعٍ فِي كُلِّ غُرْفَةٍ أَلْفُ سَرِيرٍ عَلَى كُلِّ سَرِيرٍ خُورِيَّةٌ وَ يَدْخُلُ عَلَيْهِ كُلَّ يَوْمٍ أَلْفُ مَلَكٍ بِأَهْدَايَا مِنْ عِنْدِ اللَّهِ تَعَالَى

(He^{-saww} said): 'The one who supplicates with it, Allah^{-azwj} the Exalted would Build for him a house in the Garden of Al-Firdows wherein would be a thousand rooms of dazzling light. In every room would be a thousand beds, upon every bed being a Hourie, and a thousand Angels would welcome (him) with the gifts from the Presence of Allah^{-azwj} the Exalted'.

The 4th Day - الْيَوْمَ الرَّابِعُ

اللَّهُمَّ قَوِّنِي فِيهِ عَلَى إِقَامَةِ أَمْرِكَ وَ أَوْزِعْنِي لِأَدَاءِ شُكْرِكَ بِكَرَمِكَ وَ احْفَظْنِي بِحِفْظِكَ وَ سِتْرِكَ يَا أَبْصَرَ النَّاطِرِينَ

'O Allah^{-azwj}! Strengthen me during it upon the establishment of Your^{-azwj} Commands and Apportion for me Your^{-azwj} gratefulness and Protect me with Your^{-azwj} Protection and Your^{-azwj} Veil, O the most Insightful of the beholders!'

مَنْ دَعَا بِهِ أُعْطِيَ فِي جَنَّةِ الْخُلْدِ سَبْعِينَ أَلْفَ سَرِيرٍ عَلَى كُلِّ سَرِيرٍ جَارِيَّةٌ مِنَ الْخُورِ الْعِينِ

(He^{-saww} said): 'The one who supplicates with it would be Given in the Eternal Garden, a thousand beds, upon each bed being a maid from the Maiden Houries'.

The 5th Day - الْيَوْمَ الْخَامِسَ

اللَّهُمَّ اجْعَلْنِي فِيهِ مِنَ الْمُسْتَغْفِرِينَ وَ اجْعَلْنِي فِيهِ مِنْ عِبَادِكَ الصَّالِحِينَ وَ اجْعَلْنِي فِيهِ مِنْ أَوْلِيَائِكَ الْمُتَّقِينَ بِرَأْفَتِكَ يَا أَكْرَمَ الْأَكْرَمِينَ

'O Allah^{-azwj}! Make me during it to be from the Forgiven ones and Make me during it to be from Your^{-azwj} righteous servants, and Make me during it to be from Your^{-azwj} friends, the pious one, by Your^{-azwj} Mercy, O most Benevolent of the benevolent ones!'

مَنْ دَعَا بِهِ أُعْطِيَ فِي جَنَّةِ الْمَأْوَى أَلْفَ أَلْفِ قَصْعَةٍ فِي كُلِّ قَصْعَةٍ أَلْفُ لَوْنٍ مِنَ الطَّعَامِ

(He^{-saww} said): 'The one who supplicates with it would be Given in the Garden of Mava, a thousand, thousand bowls, in each bowl being a thousand varieties of foods'.

The 6th Day - الْيَوْمَ السَّادِسَ

اللَّهُمَّ لَا تَخْذُلْنِي لِتَعَرُّضِ مَعَاصِيكَ وَ أَعِزَّنِي مِنْ سِيَاطِ نَقِمَتِكَ وَ مَهَاوِيكَ وَ أَجِرْنِي مِنْ مُوجِبَاتِ سَخَطِكَ بِمَنِّكَ وَ أَيَادِيكَ يَا مُنْتَهَى رَغْبَةِ الرَّاعِبِينَ

'O Allah^{-azwj}! Do not Abandon me to be exposed to Your^{-azwj} disobedience and Shelter me from the Obligation of Your^{-azwj} Curse and Your^{-azwj} Torment, and Rescue me from causes of Your^{-azwj} Wrath by Your^{-azwj} Favour and Your^{-asws} Assistance, O End-point of the desire of the desiring ones!'

مَنْ دَعَا بِهِ أَعْطَاهُ اللَّهُ تَعَالَى أَرْبَعِينَ أَلْفَ مَدِينَةٍ فِي كُلِّ مَدِينَةٍ أَلْفُ أَلْفِ بَيْتٍ فِي كُلِّ بَيْتٍ أَلْفُ سَرِيرٍ طُولُ كُلِّ سَرِيرٍ أَلْفُ ذِرَاعٍ عَلَى كُلِّ سَرِيرٍ حُورِيَّةٌ هَا أَلْفُ ذُوَابَةٍ يَحْمِلُ كُلَّ ذُوَابَةٍ سَبْعُونَ خَادِمًا

(He^{-saww} said): 'The one who supplicates with this, Allah^{-azwj} the Exalted would Give him forty thousand cities, in each city being a thousand, thousand houses, in each house being a thousand beds, the length of each bed being a thousand cubits, upon each bed being a Hourie, for her being a thousand locks of hair, every hair lock being carried by seventy servants'.

The 7th Day - الْيَوْمَ السَّابِعُ

اللَّهُمَّ أَعِني عَلَى صِيَامِهِ وَ قِيَامِهِ وَ جَنِّني فِيهِ مِنْ هَفَوَاتِهِ وَ آثَامِهِ وَ ارْزُقْني ذِكْرَكَ وَ شُكْرَكَ بِدَوَامِ هِدَايَتِكَ يَا هَادِيَ الْمُؤْمِنِينَ

'O Allah^{-azwj}! Assist me upon its Fasts, and its standings (for *Salat*), and Keep me aside from its lapses and its sins, and Grace me Your^{-azwj} Remembrance and Your^{-azwj} gratefulness by the permanence of Your^{-azwj} Guidance, O Guide of the *Momineen*!'

مَنْ دَعَا بِهِ أُعْطِيَ فِي الْجَنَّةِ مَا يُعْطَى الشُّهَدَاءُ وَ السُّعَدَاءُ وَ الْأَوْلِيَاءُ

(He^{-saww} said): 'The one who supplicates with it would be Given in the Paradise what would be Given to the martyrs, and the fortunate ones, and the Guardians^{-asws}'.

The 8th Day - الْيَوْمَ الثَّامِنُ

اللَّهُمَّ ارْزُقْني فِيهِ رَحْمَةَ الْأَيْتَامِ وَ إِطْعَامَ الطَّعَامِ وَ إِفْشَاءَ السَّلَامِ وَ ارْزُقْني فِيهِ صُحْبَةَ الْكِرَامِ وَ مُجَانِبَةَ اللَّئَامِ بِطَوْلِكَ يَا أَمَلَ الْأَمَلِينَ

'O Allah^{-azwj}! Grace me during it to be merciful to the orphans, and feeding the food, and disclosing the greetings, and Grace me during it the companionship of the generous ones and avoidance of the villains by Your^{-azwj} Extensiveness, O Hope of the hoping ones!'

مَنْ دَعَا بِهِ رُفِعَ عَمَلُهُ بِعَمَلِ أَلْفِ صَادِقٍ

(He^{-saww} said): 'The one who supplicates with it, his deeds would be Ascended with the deeds of a thousand truthful ones'.

9th Day - الْيَوْمَ التَّاسِعُ

اللَّهُمَّ اجْعَلْ لي فِيهِ نَصيباً مِنْ رَحْمَتِكَ الْوَاسِعَةِ وَ اهْدِني فِيهِ بِرَاهِينِكَ الْقَاطِعَةِ [السَّاطِعَةِ] وَ حُذْ بِنَاصِيَتِي إِلَى مَرْضَاتِكَ الْجَامِعَةِ بِمَحَبَّتِكَ يَا أَمَلَ الْمُشْتَاقِينَ

'O Allah^{-azwj}! Make a share to be for me during it from Your Extensive Mercy, and Guide me during it by Your^{-azwj} conclusive (Clear) proofs. Seize me by my forelocks to Your^{-azwj} Comprehensive Pleasure with Your^{-azwj} Love, O Hope of the yearning ones!'

مَنْ دَعَا بِهِ أُعْطِيَ ثَوَابَ بَنِي إِسْرَائِيلَ

(He^{-saww} said): 'The one who supplicates with it would be Given the Rewards of the Children of Israel'.

10th Day - الْيَوْمَ الْعَاشِرَ

اللَّهُمَّ اجْعَلْنِي مِنَ الْمُتَوَكِّلِينَ عَلَيْكَ الْفَائِزِينَ لَدَيْكَ الْمُقَرَّبِينَ إِلَيْكَ بِإِحْسَانِكَ يَا غَايَةَ الطَّالِبِينَ

'O Allah^{-azwj}! Make me to be from the ones relying upon You^{-azwj}, the successful ones with You^{-azwj}, the ones of Proximity to You^{-azwj}, by Your^{-azwj} Favour, O Destination of the seekers'.

مَنْ دَعَا بِهِ اسْتَغْفَرَ لَهُ كُلُّ شَيْءٍ

(He^{-saww} said): 'The one who supplicates with it, Allah^{-azwj} would Forgive for him, everything'.

The 11th Day - الْيَوْمَ الْحَادِي عَشَرَ

اللَّهُمَّ حَبِّبْ إِلَيَّ فِيهِ الْإِحْسَانَ وَ كَرِّهِ إِلَيَّ فِيهِ الْفُسُوقَ وَالْعِصْيَانَ وَ حَرِّمْ عَلَيَّ فِيهِ السَّخَطَ وَالنِّيرَانَ بِقُوَّتِكَ يَا غَوْثَ الْمُسْتَغِيثِينَ

'O Allah^{-azwj}! Cause endearment to me during it with the Beneficence, and aversion to me with the transgression and the disobedience, and Prohibit upon me during it the Wrath and the Fires, by Your^{-azwj} Strength, O Helper of those seeking help!'

مَنْ دَعَا بِهِ كُتِبَ لَهُ حِجَّةٌ مَقْبُولَةٌ مَعَ النَّبِيِّ ص وَ عُمْرَةٌ مَعَ أَهْلِ بَيْتِهِ ع وَ كُلُّ حِجَّةٍ مَعَهُ ص تَعْدِلُ سَبْعِينَ أَلْفَ حِجَّةٍ مَعَ غَيْرِهِ وَ كُلُّ عُمْرَةٍ مَعَهُم ع تَعْدِلُ سَبْعِينَ أَلْفَ عُمْرَةٍ مَعَ غَيْرِهِم

(He^{-saww} said): 'The one who supplicates with it, there would be Written for him an Accepted Hajj with the Prophet^{-saww}, and an Umrah with the People^{-asws} of his^{-saww} Household, and each Hajj with him^{-saww} equates to seventy thousand Hajj with others, and each Umrah with them^{-asws}, equates to seventy thousand Umrahs with others'.

The 12th Day - الْيَوْمَ الثَّانِي عَشَرَ

اللَّهُمَّ ارْزُقْنِي فِيهِ السِّتْرَ وَ الْعِفَّافَ وَ الْبِسْنِي فِيهِ لِبَاسَ الْقُنُوعِ وَ الْكَفَافِ وَ نَجِّنِي فِيهِ مِمَّا أَخْذَرُ وَ أَخَافُ
بِعِصْمَتِكَ يَا عِصْمَةَ الْخَائِفِينَ

O Allah^{-azwj}! Grace me during it, the veiling, and the chastity, and Clothe me during it with the clothing of contentment and the chastity, and Protect me during it from what I am cautious of and fear, by Your^{-azwj} Protection, O Protector of the fearful!

مَنْ دَعَا بِهِ بَدَلَتْ سَيِّئَاتُهُ حَسَنَاتٍ وَ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ

(He^{-saww} said): 'The one who supplicates with it, his evil deeds would change into good deeds and he would be Forgiven for whatever preceded from his sins and whatever is delayed'.

The 13th Day - الْيَوْمَ الثَّالِثَ عَشَرَ

اللَّهُمَّ طَهِّرْنِي فِيهِ مِنَ الدَّنَسِ وَ الْأَقْدَارِ وَ صَبِّرْنِي عَلَى كَائِنَاتِ الْأَقْدَارِ وَ وَفِّقْنِي لِلتَّقَى وَ صُحْبَةِ الْأَبْرَارِ
بِعُزَّتِكَ يَا قُرَّةَ عَيْنِ الْمَسَاكِينِ

O Allah^{-azwj}! Purify me during it, from the filth and dirt and Cause me to be patient upon the event Ordained, and Harmonise me for the piety and being a companion of the righteous by Your^{-azwj} Assistance, O Delight of the eyes of the poor ones!

مَنْ دَعَا بِهِ أُعْطِيَ بِكُلِّ حَجَرٍ وَ مَدْرٍ حَسَنَةً وَ دَرَجَةً فِي الْجَنَّةِ

(He^{-saww} said): 'The one who supplicates with it would be Given, for every stone and clod (of mud), a good deed and a level in the Paradise'.

The 14th Day - الْيَوْمَ الرَّابِعَ عَشَرَ

اللَّهُمَّ لَا تُؤَاخِذْنِي فِيهِ بِالْعَثَرَاتِ وَ أَقْلِنِي فِيهِ مِنَ الْخَطَايَا وَ اهْفَوَاتِ وَ لَا تَجْعَلْنِي غَرَضًا لِلْبَلَايَا وَ الْآفَاتِ
بِعِزَّتِكَ يَا عِزَّ الْمُسْلِمِينَ

O Allah^{-azwj}! Do not Seize me during it with the pitfalls, and Minimise for me from the mistakes and the lapses, and do not Make me a target for the afflictions and the calamities, by Your^{-azwj} Might, O Might of the Muslims!

مَنْ دَعَا بِهِ فَكَأَنَّمَا صَامَ مَعَ النَّبِيِّينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ

The one who supplicates with it, so he would be like the one who Fasted with the Prophets, and the martyrs, and the Righteous ones'.

The 15th Day - الْيَوْمَ الْخَامِسَ عَشَرَ

اللَّهُمَّ ارْزُقْنِي فِيهِ طَاعَةَ الْعَابِدِينَ وَ اشْرَحْ فِيهِ صَدْرِي بِإِنَابَةِ الْمُحْسِنِينَ بِأَمَانِكَ يَا أَمَانَ الْخَائِفِينَ

'O Allah-azwj! Grace me during it, the obedience of the worshippers, and Expand my chest during it by virtue of the humble ones, with Your-azwj Security, O Shelter of the fearful!'

مَنْ دَعَا بِهِ فَضَى اللَّهُ لَهُ ثَمَانِينَ حَاجَةً مِنْ حَوَائِجِ الدُّنْيَا وَ عَشْرِينَ مِنْ حَوَائِجِ الْآخِرَةِ وَ رَفَعَ لَهُ فِي جَنَّةِ الْفِرْدَوْسِ أَلْفَ مَدِينَةٍ فِي جَوَارِ النَّبِيِّينَ مِنْ نُورٍ يَتَلَأَلُ فِي كُلِّ مَدِينَةٍ أَلْفُ أَلْفِ عُزْفَةٍ فِي كُلِّ عُزْفَةٍ أَلْفُ أَلْفِ حُجْرَةٍ فِي كُلِّ حُجْرَةٍ مَا تَشْتَهِيهِ الْأَنْفُسُ وَ تَلَذُّ الْأَعْيُنُ

(He-saww said): 'The one who supplicates with it, Allah-azwj would Fulfil for him seventy needs from the needs of the world, and twenty from the needs of the Hereafter, and Raise for him in the Garden of Al-Firdows, a thousand cities of sparkling light in the vicinity of the Prophets-as, in each city being a thousand, thousand mansions, in every mansion being a thousand, thousand chambers, in each chamber being whatever the soul desires and is pleasurable to the eyes'.

The 16th Day - الْيَوْمَ السَّادِسَ عَشَرَ

اللَّهُمَّ اهْدِنِي فِيهِ لِعَمَلِ الْأَبْرَارِ وَ جَنِّبْنِي فِيهِ مُرَافَقَةَ الْأَشْرَارِ وَ أَدْخِلْنِي فِيهِ بِرَحْمَتِكَ دَارَ الْقَرَارِ بِإِهْيَاتِكَ يَا إِلَهَ الْعَالَمِينَ

'O Allah-azwj! Guide me during it for the righteous deeds and Keep me aside during it from the friendship of the evil ones, Enter me during it by Your-azwj Mercy into the House of Tranquillity by Your-azwj Lordship, O God-azwj of the worlds!'

مَنْ دَعَا بِهِ أُعْطِيَ يَوْمَ خُرُوجِهِ مِنْ قَبْرِهِ نُورًا سَاطِعًا يَمْشِي بِهِ وَ حُلَّةً يَلْبَسُهَا وَ نَاقَةً يَرْكَبُهَا وَ سَقَى مِنْ شَرَابِ الْجَنَّةِ

(He-saww said): 'The one who supplicates with it, would be Given on the Day of his exit from his grave, a dazzling light he would be walking with, and a garment he would be wearing it, and a she-camel he would be riding with, and be quenched from a drink of the Paradise'.

The 17th Day - الْيَوْمَ السَّابِعَ عَشَرَ

اللَّهُمَّ اهْدِنِي فِيهِ لِصَالِحِ الْأَعْمَالِ وَ اقْضِ لِي فِيهِ الْحَوَائِجَ وَ الْأَمَالَ يَا مَنْ لَا يَحْتَاجُ إِلَى السُّؤَالِ يَا عَالِمًا
بِمَا فِي صُدُورِ الْعَالَمِينَ

'O Allah^{-azwj}! Guide me during it to righteous deeds and Fulfil for me during it the needs and the deeds, O the One^{-azwj} Who is not needy to being asked, O Knower of whatever is in the chests of the worlds!'

مَنْ دَعَا بِهِ غُفِرَ لَهُ وَ لَوْ كَانَ مِنَ الْخَاسِرِينَ

(He^{-saww} said): 'The one who supplicates with it would be Forgiven for, and even if he was from the losing ones'.

The 18th Day – الْيَوْمَ الثَّامِنَ عَشَرَ

اللَّهُمَّ نَبِّهْنِي فِيهِ لِبَرَكَاتِ أَسْحَارِهِ وَ نَوِّرْ قَلْبِي بِضِيَاءِ أَنْوَارِهِ وَ خُذْ بِكُلِّ أَعْضَائِي إِلَى اتِّبَاعِ آثَارِهِ يَا مُنَوِّرَ
قُلُوبِ الْعَارِفِينَ

'O Allah^{-azwj}! Alert me during it for the Blessings of its pre-dawns and Illuminate my heart with the illumination of its rays, and Seize every body part of mine to follow its effects, O Illuminator of the hearts of the recognisers!'

مَنْ دَعَا بِهِ أُعْطِيَ ثَوَابَ أَلْفِ نَبِيِّ

(He^{-saww} said): 'The one supplicates with it, would be Given the Rewards of a thousand Prophets^{-as}!'

The 19th Day - الْيَوْمَ التَّاسِعَ عَشَرَ

اللَّهُمَّ وَفِّرْ حَظِّي بِبَرَكَاتِهِ وَ سَهِّلْ سَبِيلِي إِلَى خَيْرَاتِهِ وَ لَا تَحْرِمْنِي قَبُولَ حَسَنَاتِهِ يَا هَادِيًا إِلَى الْحَقِّ الْمُبِينِ

'O Allah^{-azwj}! Set aside my share with its Blessings, and Easy my way to its goodness and do not Deprive me of the Acceptance of its good deeds, O Guide to the Evident Truth!'

مَنْ دَعَا بِهِ اسْتَغْفَرَ لَهُ مَلَائِكَةُ السَّمَاوَاتِ وَ الْأَرْضِ وَ دَعَا لَهُ

(He^{-saww} said): 'The one who supplicates with it, the Angels of the skies and the earth would seek Forgiveness for him, and supplicate for him'.

The 20th Day - الْيَوْمَ الْعِشْرِينَ

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ الْجَنَّةِ وَ اغْلِقْ عَنِّي أَبْوَابَ النَّارِ وَ وَفِّقْنِي فِيهِ لَتِلَاوَةِ الْقُرْآنِ يَا مُنْزِلَ السَّكِينَةِ فِي قُلُوبِ الْمُؤْمِنِينَ

'O Allah^{-azwj}! Open for me the Gates of the Gardens and Lock upon me the Gates of the Fires, and Harmonise me during it for the recitation of the Quran, O Descended of the tranquillity into the hearts of the *Momineen*!'

مَنْ دَعَا بِهِ بَعَثَ اللَّهُ إِلَيْهِ أَلْفَ أَلْفِ مَلَكٍ يَحْفَظُونَهُ مِنْ كُلِّ جَبَّارٍ وَ شَيْطَانٍ وَ سُلْطَانٍ وَ كَتَبَ لَهُ بِكُلِّ مَنْ صَامَ شَهْرَ رَمَضَانَ سِتِّينَ سَنَةً مَقْبُولَةً وَ جَعَلَ اللَّهُ بَيْنَهُ وَ بَيْنَ النَّارِ سَبْعِينَ خَنْدَقًا كُلُّ خَنْدَقٍ كَمَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ

(He^{-saww} said): 'The one who supplicates with it, Allah^{-azwj} would Send to him a thousand, thousand Angels Protecting him from every tyrant, and Satan^{-la}, and ruling authority, and would Write Acceptance for him for everyone who Fasts the Month of Ramazan of sixty years, and Allah^{-azwj} would Make seventy ditches to be between him and the Fire, just as there is between the sky and the earth'.

The 21st Day - الْيَوْمَ الْحَادِي وَ الْعِشْرِينَ

اللَّهُمَّ اجْعَلْ لِي فِيهِ إِلَى مَرْضَاتِكَ دَلِيلًا وَ لَا تَجْعَلْ عَلَيَّ فِيهِ لِلشَّيْطَانِ سَبِيلًا يَا قَاضِيَ حَوَائِجِ السَّائِلِينَ

'O Allah^{-azwj}! Make for me during it a pointer towards Your^{-azwj} Pleasure, and do not Make upon me a way for the Satan^{-la} during it, O Fulfiller of the needs of the beggars!'

مَنْ دَعَا بِهِ نَوَّرَ اللَّهُ تَعَالَى قَبْرَهُ وَ بَيَّضَ وَجْهَهُ وَ مَرَّ عَلَى الصِّرَاطِ كَالْبَرْقِ الْخَاطِفِ

(He^{-saww} said): 'The one who supplicates with it, Allah^{-azwj} the Exalted would Illuminate his grave and Whiten his face, and he would pass upon the Bridge like the streak of lightning'.

The 22nd Day - الْيَوْمَ الثَّانِي وَالْعِشْرِينَ

اللَّهُمَّ افْتَحْ لِي فِيهِ أَبْوَابَ فَضْلِكَ وَ أَنْزِلْ عَلَيَّ فِيهِ بَرَكَاتِكَ وَ وَقِّفْنِي فِيهِ لِمُوجِبَاتِ مَرْضَاتِكَ وَ أَسْكِنِّي فِيهِ مُجْبُوحةَ جَنَاتِكَ يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ

'O Allah-azwj! Open for me during it, the doors of Your-azwj Grace and Descend Your-azwj Blessings upon me during it, and Harmonise me during it to be Obligated Your-azwj Pleasure, and Settle me during it with the affluence of Your-azwj Gardens, O Responder to the supplications of the desperate ones!'

مَنْ دَعَا بِهِ هَوْنٌ اللَّهُ عَلَيْهِ مَسْأَلَةٌ مُنْكَرٍ وَ نَكِيرٍ وَ سَكْرَاتِ الْمَوْتِ وَ تَبَتُّهُ بِالْقَوْلِ الثَّابِتِ

(He-saww said): 'The one who supplicates with it, Allah-azwj would Ease upon him the questioning of the Munkar and Nakeer and the ecstasy of death, and Affirm him with the Affirmed Word (Al-Wilayah)'.

The 23rd Day - الْيَوْمَ الثَّالِثَ وَالْعِشْرِينَ

اللَّهُمَّ اغْسِلْنِي فِيهِ مِنَ الذُّنُوبِ وَ طَهِّرْنِي فِيهِ مِنَ الْعُيُوبِ وَ امْتَحِنْ فِيهِ قَلْبِي بِتَقْوَى الْقُلُوبِ يَا مُقِيلَ عَثَرَاتِ الْمُذْنِبِينَ

'O Allah-azwj! Wash me during it from the sins and Purify me during it from the faults, and Examine my heart during it with the piety of the hearts, O Over-looker of the slips of the sinners!'

مَنْ دَعَا بِهِ مَرَّ عَلَى الصِّرَاطِ كَالْبَرْقِ الْخَاطِفِ مَعَ النَّبِيِّينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ

(He-saww said): 'The one who supplicates with it, would pass upon the Bridge like the streak of lightning, along with the Prophets-as, and the martyrs and the righteous ones'.

The 24th Day - الْيَوْمَ الرَّابِعَ وَالْعِشْرِينَ

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِيهِ مَا يُرْضِيكَ وَ أَعُوذُ بِكَ فِيهِ مِمَّا يُؤْذِيكَ بِأَنْ أُطِيعَكَ وَ لَا أَعْصِيكَ يَا عَالِمًا بِمَا فِي صُدُورِ الْعَالَمِينَ

'O Allah^{-azwj}! I ask You^{-azwj} during it whatever would Please You^{-azwj} and I seek Refuge with You^{-azwj} during it from whatever Displeases You^{-azwj} that I should obey You^{-azwj} and do not disobey You^{-azwj}, O Knower of whatever is in the chests of the worlds!'

مَنْ دَعَا بِهِ أُعْطِيَ بِعَدَدِ كُلِّ شَعْرَةٍ عَلَى رَأْسِهِ وَ جَسَدِهِ أَلْفَ خَادِمٍ وَ أَلْفَ غُلَامٍ كَالْيَاقُوتِ وَ الْمَرْجَانِ

(He^{-saww} said): 'The one who supplicates with it would be Given of the number of every hair upon his head and his body, a thousand servants, and thousand slaves, like the rubies and corals'.

The 25th Day - الْيَوْمَ الْخَامِسَ وَ الْعِشْرِينَ

اللَّهُمَّ اجْعَلْنِي مُحِبًّا لِأَوْلِيَائِكَ وَ مُعَادِيًّا لِأَعْدَائِكَ وَ مُتَمَسِّكًا بِسُنَّةِ أَنْبِيَائِكَ يَا عَظِيمًا فِي قُلُوبِ النَّبِيِّينَ

'O Allah^{-azwj}! Make me to love Your^{-azwj} friends and inimical to Your^{-azwj} enemies, and attached with the Sunnah of Your^{-azwj} Prophets^{-as}, O Magnificent in the hearts of the Prophets^{-as}!'

مَنْ دَعَا بِهِ بُنِيَ لَهُ فِي الْجَنَّةِ مَائَةٌ قَصْرٍ عَلَى رَأْسِ كُلِّ قَصْرٍ خِيْمَةٌ خَضْرَاءُ

'(He^{-saww} said): 'The one, who supplicates with it, there would be built for him in the Paradise, one hundred castles, upon the top of each castle being a green tent'.

The 26th Day - الْيَوْمَ السَّادِسَ وَ الْعِشْرِينَ

اللَّهُمَّ اجْعَلْ سَعْيِي فِيهِ مَشْكُورًا وَ ذَنْبِي فِيهِ مَغْفُورًا وَ عَمَلِي فِيهِ مَقْبُولًا وَ عَيْبِي فِيهِ مَسْتُورًا يَا أَسْمَعَ السَّامِعِينَ

O Allah^{-azwj}! Make my striving during it to be Appreciated, and my sins during it to be Forgiven, and my deeds during it Acceptable, and my faults during it to be Veiled, O most Hearing of the hearing ones!'

مَنْ دَعَا بِهِ نُودِيَ يَوْمَ الْقِيَامَةِ لَا تَخَفْ وَ لَا تَحْزَنْ فَقَدْ غُفِرَ لَكَ

'(He^{-saww} said): 'The one who supplicates with it, would be Called out at on the Day of Judgment: 'Neither fear nor grieve, for (your sins) have been Forgiven for you!''

The 27th Day - الْيَوْمَ السَّابِعَ وَالْعِشْرِينَ

اللَّهُمَّ وَفِّرْ حَظِّي فِيهِ مِنَ التَّوْفِيلِ وَ أَكْرَمْنِي فِيهِ بِإِحْضَارِ الْأَحْزَارِ مِنَ الْمَسَائِلِ وَ قَرِّبْ وَسِيلَتِي إِلَيْكَ مِنْ بَيْنِ الْوَسَائِلِ يَا مَنْ لَا يَشْغَلُهُ الْحَاحُ الْمُلْحِجِينَ

'O Allah^{-azwj}! Set aside my share during it, from the Optional (*Salat*), and Honour me during it with the attending to the issues, and Bring closer my means to You^{-azwj} from between the means, O the One^{-azwj} Whom the urgent insistence of the insistence one does not pre-occupy!'

مَنْ دَعَا بِهِ فَكَأَنَّمَا أَطْعَمَ كُلَّ جَانِعٍ وَ أَرَوَى كُلَّ عَطْشَانَ وَ أَكْسَى كُلَّ مُؤْمِنٍ وَ مُؤْمِنَةٍ كَانُوا فِي الدُّنْيَا

'(He^{-saww} said): 'The one who supplicates with it, so it would be as if he has fed every hungry one, and quenched every thirsty one, and clothed every *Momin* and *Momina* who were in the world'.

The 28th Day - الْيَوْمَ الثَّامِنَ وَالْعِشْرِينَ

اللَّهُمَّ غَشِّنِي فِيهِ بِالرَّحْمَةِ وَ التَّوْفِيقِ وَ الْعِصْمَةِ وَ طَهِّرْ قَلْبِي مِنْ عَائِبَاتِ التُّهْمَةِ يَا رَعُوفاً بِعِبَادِهِ الْمُؤْمِنِينَ

'O Allah^{-azwj}! Overwhelm me with the Mercy during it, and the inclination, and the infallibility, and Clean my heart from the faults of the accusations, O the One^{-azwj} Who is King with His^{-azwj} Momin servants!'

مَنْ دَعَا بِهِ جَعَلَ اللَّهُ تَعَالَى لَهُ فِي الْجَنَّةِ نَصِيباً وَافِراً لَوْ قِيسَ نَصِيبُهُ بِالدُّنْيَا لَكَانَ مِنْهَا أَرْبَعِينَ مَرَّةً

'(He^{-saww} said): 'The one who supplicates with it, Allah^{-azwj} the Exalted would Make for him such a plentiful share in the Paradise, if it was to be compared with the world, it's like would be forty fold'.

The 29th Day - الْيَوْمَ التَّاسِعَ وَالْعِشْرِينَ

اللَّهُمَّ ارْزُقْنِي لَيْلَةَ الْقَدْرِ وَ صَيِّرْ لِي كُلَّ عُسْرٍ إِلَى يُسْرٍ وَ أَقْبِلْ مَعَاذِيرِي وَ حُطَّ عَنِّي الْوِزْرَ يَا رَحِيماً بِعِبَادِهِ الْمُؤْمِنِينَ

'O Allah^{-azwj}! Grace me the *Laylat Al-Qadr*, and Change for me every difficulty to ease, and Accept my excuses, and Drop off the burden from me, O the One Merciful with His^{-azwj} Momin servants!'

مَنْ دَعَا بِهِ بُنِيَ لَهُ أَلْفُ مَدِينَةٍ فِي الْجَنَّةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالزُّمُرُودِ وَاللُّؤْلُؤِ

'(He^{-saww} said): 'The one who supplicates with it, there would be built for him a thousand cities in the Paradise, of gold, and silver, and emeralds and pearls'.

The 30th Day - الْيَوْمُ الثَّلَاثِينَ

اللَّهُمَّ اجْعَلْ صِيَامِي فِيهِ بِالشُّكْرِ وَالْقَبُولِ عَلَى مَا تَرْضَاهُ وَيَرْضَاهُ الرَّسُولُ مُحْكَمَةً فُرُوعُهُ بِالْأَصُولِ
بِحَقِّ مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ.

'O Allah^{-azwj}! Make my Fasts during it with the Appreciation, and the Acceptance upon what Pleases You^{-azwj}, and pleasure of the Rasool^{-saww}, strengthening its branches with its roots, by the right of Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, the goodly, the Purified'.

Appendix B:

Supplication for the End of Sahr Time:

دعاء آخر في السحر

ANOTHER SUPPLICATION DURING THE PRE-DAWN

رَوَيْنَاهُ بِإِسْنَادِنَا إِلَى جَدِّي أَبِي جَعْفَرٍ الطُّوسِيِّ بِإِسْنَادِهِ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَالٍ مِنْ كِتَابِ الصِّيَامِ وَ رَوَاهُ أَيْضاً ابْنُ أَبِي قُرَّةٍ فِي كِتَابِهِ وَ اللَّفْظُ وَاحِدٌ فَقَالَا مَعاً عَنْ أَيُّوبَ بْنِ يَظْطِينَ

We are reporting it by our chain to my grandfather Abu Ja'far Al Toosy, by his chain to Ali Bin Al-Hassan Bin Fazzal, from the Book of Fasting, and it is reported as well by Ibn Abu Qurra in his book, and the words are one, and they both said together, it is from Ayoub Bin Yaqteen,

إِنَّهُ كَتَبَ إِلَى أَبِي الْحَسَنِ الرِّضَا عَ يَسْأَلُهُ أَنْ يُصَحِّحَ لَهُ هَذَا الدُّعَاءَ فَكَتَبَ إِلَيْهِ نَعَمْ وَ هُوَ دُعَاءُ أَبِي جَعْفَرٍ ع بِالْأَسْحَارِ فِي شَهْرِ رَمَضَانَ

He wrote to Abu Al-Hassan Al-Reza^{asws} asking him^{asws} that he^{asws} should correct this supplication for him. So he^{asws} wrote back to him: 'Yes, and it is a supplication of my^{asws} father^{asws} Abu Ja'far^{asws} at the pre-dawn during the Month of Ramazan.

قَالَ أَبِي قَالَ أَبُو جَعْفَرٍ ع لَوْ يَعْلَمُ النَّاسُ مِنْ عِظَمِ هَذِهِ الْمَسَائِلِ عِنْدَ اللَّهِ وَ سُرْعَةِ إِجَابَتِهِ لِصَاحِبِهَا لَافْتَتَلُوا عَلَيْهِ وَ لَوْ بِالسُّيُوفِ وَ اللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ

He (the narrator) said, 'He^{asws} said: 'My^{asws} father^{asws} Abu Ja'far^{asws} said: 'If the people knew of the greatness of this asking in the Presence of Allah^{azwj} and the quickness of its Answering to is performer, they would fight over it, and even though it be by the swords, and Allah^{azwj} Particularises with His^{azwj} Mercy the one whom He^{azwj} so Desires to'.

وَ قَالَ أَبُو جَعْفَرٍ ع لَوْ حَلَقْتُ لَبَرَزْتُ أَنَّ اسْمَ اللَّهِ الْأَعْظَمِ قَدْ دَخَلَ فِيهَا فَإِذَا دَعَوْتُمْ فَاجْتَهِدُوا فِي الدُّعَاءِ فَإِنَّهُ مِنْ مَكْنُونِ الْعِلْمِ وَ اكْتُمُوهُ إِلَّا مِنْ أَهْلِهِ وَ لَيْسَ مِنْ أَهْلِهِ الْمُنَافِقُونَ وَ الْمُكَذِّبُونَ وَ الْجَاهِلُونَ وَ هُوَ دُعَاءُ الْمُبَاهَلَةِ تَقُولُ

And Abu Ja'far^{asws} said: 'If I^{asws} was to swear on oath, I^{asws} would vindicate that the Magnificent Name of Allah^{azwj} (اسْمُ اللَّهِ الْأَعْظَمِ) has been included in it. Therefore, when you are supplicating, so strive in the supplication, for it is from the Hidden Knowledge, and conceal it except from its rightful ones, and they aren't from its rightful ones, the hypocrites, and the beliers, and the ungrateful ones. And it is a supplication of the imprecation (الْمُبَاهَلَةِ). You should be saying: -

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ بَهَائِكَ بِأَجْهَائِهِ وَكُلِّ بَهَائِكَ بِهَيْئِ اللَّهِمَّ إِنِّي أَسْأَلُكَ بِبَهَائِكَ كُلِّهِ

O Allah-azwj! I ask You-azwj from Your-azwj Glory with its Splendour, and every Glory of Yours-azwj is Splendid. O Allah-azwj! I ask You-azwj by Your-azwj Glory, all of it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ جَمَالِكَ بِأَجْمَلِهِ وَكُلِّ جَمَالِكَ جَمِيلِ اللَّهِمَّ إِنِّي أَسْأَلُكَ بِجَمَالِكَ كُلِّهِ

O Allah-azwj! I ask You-azwj from Your-azwj Beauty, by its Beautifulness, and every Beauty of Yours-azwj is Beautiful. O Allah-azwj! I ask You-azwj by Your-azwj Beauty, all of it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ جَلَالِكَ بِأَجَلِّهِ وَكُلِّ جَلَالِكَ جَلِيلِ اللَّهِمَّ إِنِّي أَسْأَلُكَ بِجَلَالِكَ كُلِّهِ

O Allah-azwj! I ask You-azwj from Your-azwj Majesty, by its Majesty-ness, and every Majesty of Yours-azwj is Majestic. O Allah-azwj! I ask You-azwj by Your-azwj Majesty, all of it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ عَظَمَتِكَ بِأَعْظَمِهَا وَكُلِّ عَظَمَتِكَ عَظِيمَةِ اللَّهِمَّ إِنِّي أَسْأَلُكَ بِعَظَمَتِكَ كُلِّهَا

O Allah-azwj! I ask You-azwj from Your-azwj Magnificent, by its Magnificence, and every Magnificence of Yours-azwj is Magnificent. O Allah-azwj! I ask You-azwj by Your-azwj Magnificence, all of it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ نُورِكَ بِأَنْوَرِهِ وَكُلِّ نُورِكَ نَبِيرِ اللَّهِمَّ إِنِّي أَسْأَلُكَ بِنُورِكَ كُلِّهِ

O Allah-azwj! I ask You-azwj from Your-azwj Light, by its Illumination, and every Light of Yours-azwj is Luminous.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ رَحْمَتِكَ بِأَوْسَعِهَا وَكُلِّ رَحْمَتِكَ وَاسِعَةِ اللَّهِمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ كُلِّهَا

O Allah-azwj! I ask You-azwj from Your-azwj Mercy by its Capaciousness, and every Mercy of Yours-azwj is Capacious. O Allah-azwj! I ask You-azwj by Your-azwj Mercy, all of it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ كَلِمَاتِكَ بِأَتَمِّهَا وَكُلِّ كَلِمَاتِكَ تَامَّةِ اللَّهِمَّ إِنِّي أَسْأَلُكَ بِكَلِمَاتِكَ كُلِّهَا

O Allah-azwj! I ask You-azwj from Your-azwj Speech, by its Completeness, and every Speech of Yours-azwj is Complete. O Allah-azwj! I ask You-azwj by Your-azwj Speech, all of it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ كَمَالِكَ بِأَكْمَلِهِ وَكُلِّ كَمَالِكَ كَامِلِ اللَّهِمَّ إِنِّي أَسْأَلُكَ بِكَمَالِكَ كُلِّهِ

O Allah-azwj! I ask You-asws from Your-azwj Perfection, by its Perfectness, and every Perfection of Yours-azwj is Perfect. I ask You-azwj by Your-azwj Perfection, all of it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ أَسْمَائِكَ بِأَكْبَرِهَا وَكُلُّ أَسْمَائِكَ كَبِيرَةٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَسْمَائِكَ كُلِّهَا

O Allah-azwj! I ask You-azwj from Your-azwj Names, by their Greatness, and every Name of Yours-azwj is Great. O Allah-azwj! I ask You-azwj by Your-azwj Names, all of them.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ عِزَّتِكَ بِأَعَزِّهَا وَكُلُّ عِزَّتِكَ عَزِيزَةٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعِزَّتِكَ كُلِّهَا

O Allah-azwj! I ask You-azwj from Your-azwj Might, by its Mightiness, and every Might of Yours-azwj is Mighty. O Allah-azwj! I ask You-azwj by Your-azwj Might, all of it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ مَشِيتِكَ بِأَمْضَاهَا وَكُلُّ مَشِيتِكَ مَاضِيَةٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَشِيتِكَ كُلِّهَا

O Allah-azwj! I ask You-azwj from Your-azwj Desires by its Accomplishment, and every Desire of Yours-azwj is Accomplished. O Allah-azwj I ask You-azwj by Your-azwj Desires, all of them.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ قُدْرَتِكَ بِالْقُدْرَةِ الَّتِي اسْتَطَلَّتْ بِهَا عَلَى كُلِّ شَيْءٍ وَكُلُّ قُدْرَتِكَ مُسْتَطِيلَةٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِقُدْرَتِكَ كُلِّهَا

O Allah-azwj! I ask You-azwj from Your-azwj Power which You-azwj Control by it everything, and every Power of Yours-azwj is Controlling. O Allah-azwj! I ask You-azwj by Your-azwj Power, all of it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ عِلْمِكَ بِأَنْفَذِهِ وَكُلُّ عِلْمِكَ نَافِذٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعِلْمِكَ كُلِّهِ

O Allah-azwj! I ask You-azwj from Your-azwj Knowledge, by its Infiltration, and every Knowledge of Yours-azwj is Infiltrative. O Allah-azwj! I ask You-azwj by Your-azwj Knowledge, all of it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ قَوْلِكَ بِأَرْضَائِهِ وَكُلُّ قَوْلِكَ رَضِيٌّ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِقَوْلِكَ كُلِّهِ

O Allah-azwj! I ask You-azwj from Your-azwj (Promising) Words, by its Fulfilment, and every (Promising) Word of Yours-azwj is Fulfilled. O Allah-azwj! I ask You-azwj by Your-azwj (Promising) words, all of it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ مَسَائِلِكَ بِأَحَبِّهَا [إِلَيْكَ] وَكُلُّ مَسَائِلِكَ [وَكُلُّهَا] إِلَيْكَ حَبِيبَةٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَسَائِلِكَ كُلِّهَا

O Allah-azwj! I ask You-azwj from Your-azwj being asked, by it being Beloved to You-azwj, and every asking to You-azwj is Beloved to You-azwj. O Allah-azwj! I ask You-azwj by Your-azwj being asked, all of them.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ شَرَفِكَ بِأَشْرَفِهِ وَكُلِّ شَرَفِكَ شَرِيفُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِشَرَفِكَ كُلِّهِ

O Allah-azwj! I ask You-azwj from Your-azwj Nobility, by its Nobleness, and every Nobility of Yours-azwj is Noble. O Allah-azwj! I ask You-azwj by Your-azwj Nobility, all of it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ سُلْطَانِكَ بِأَدْوَمِهِ وَكُلِّ سُلْطَانِكَ دَائِمُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِسُلْطَانِكَ كُلِّهِ

O Allah-azwj! I ask You-azwj from Your-azwj Authority by its Permanence, and every Authority of Yours-azwj is Permanent. O Allah-azwj! I ask You-azwj by Your-azwj Authority, all of it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ مُلْكِكَ بِأَفْخَرِهِ وَكُلِّ مُلْكِكَ فَآخِرُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمُلْكِكَ كُلِّهِ

O Allah-azwj! I ask You-azwj from Your-azwj Kingdom by its Exquisiteness, and all of Your-azwj Kingdom is Exquisite. O Allah-azwj! I ask You-azwj by Your-azwj Kingdom, all of it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ عُلوِّكَ بِأَعْلَاهُ وَكُلِّ عُلوِّكَ عَالِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعُلوِّكَ كُلِّهِ

O Allah-azwj! I ask You-azwj from Your-azwj Exaltedness, by its Loftiness, and every Exaltedness of Yours-azwj is Lofty. O Allah-azwj! I ask You-azwj by Your-azwj Exaltedness, all of it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ مَنَّكَ بِأَقْدَمِهِ وَكُلِّ مَنَّكَ قَدِيمُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَنَّكَ كُلِّهِ

O Allah-azwj! I ask You-azwj from Your-azwj Favours by its ancientness, and every Favour of Yours-azwj is ancient. O Allah-azwj! I ask You-azwj by Your-azwj Favours, all of it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ آيَاتِكَ بِأَكْرَمِهَا وَكُلِّ آيَاتِكَ كَرِيمَةُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِآيَاتِكَ كُلِّهَا

O Allah-azwj! I ask You-azwj from Your-azwj Signs by their Benevolence, and every Sign of Yours-azwj is Benevolent. O Allah-azwj! I ask You-azwj by Your-azwj Signs, all of them.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَا أَنْتَ فِيهِ مِنَ الشَّأْنِ وَالْجَبْرُوتِ وَأَسْأَلُكَ بِكُلِّ شَأْنٍ وَحْدَهُ وَجَبْرُوتٍ وَحْدَهَا

O Allah-azwj! I ask You-azwj by what You-azwj are in from the Affairs and the Compulsion, and every Affair singularly and every Compulsion individually.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَا تُجِيبُنِي [بِهِ] حِينَ أَسْأَلُكَ فَأَجِبْنِي

O Allah-azwj! I ask You-azwj by what You-azws would Answer me with when I ask You-azwj, therefore (please) Answer me.

يَا اللَّهُ وَ افْعَلْ لِي كَذَا وَ كَذَا وَ تَذَكَّرْ حَاجَتَكَ فَإِنَّهَا تُعْطَاهَا إِنْ شَاءَ اللَّهُ تَعَالَى.

O Allah^{-azwj}! And Do such and such for me' – and mention your need for (and) it would be Granted, if Allah^{-azwj} The Exalted so Desires.³⁰¹

³⁰¹ 78 : ص: 1، ج: 1، إقبال الأعمال (ط - القديمة)، ج: 1، ص: 78

Appendix I:

A List of Obligatory Fasts:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) قَالَ قَالَ لِي يَوْمًا يَا زُهْرِيُّ مِنْ أَيْنَ جِئْتَ فَقُلْتُ مِنَ الْمَسْجِدِ قَالَ فِيمَ كُنْتُمْ قُلْتُ تَذَاكُرُنَا أَمَرَ الصَّوْمَ فَاجْتَمَعَ رَأْيِي وَ رَأْيُ أَصْحَابِي عَلَى أَنَّهُ لَيْسَ مِنَ الصَّوْمِ شَيْءٌ وَاجِبٌ إِلَّا صَوْمُ شَهْرِ رَمَضَانَ

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad Al Jowhary, from Suleyman Bin Dawood, from Sufyan Bin Uyayna, from Al Zuhry,

(It has been narrated) from Ali^{-asws} Bin Al-Husayn^{-asws}, said, 'He^{-asws} said to me one day: 'O Zuhry! From where have you come?' So I said, 'From the Masjid'. He^{-asws} said: 'In what (discussion) were you?' I said, 'We were mentioning the matter of the Fasting, so there was a consensus of my view, and the views of my companions upon that, there is no Fast which is Obligatory except for a Fast of the Month of Ramazan'.

فَقَالَ يَا زُهْرِيُّ لَيْسَ كَمَا قُلْتُمْ الصَّوْمُ عَلَى أَرْبَعِينَ وَجْهًا فَعَشْرَةٌ أَوْجُهُ مِنْهَا وَاجِبَةٌ كَوُجُوبِ شَهْرِ رَمَضَانَ وَ عَشْرَةٌ أَوْجُهُ مِنْهَا صِيَامُهُمْ حَرَامٌ وَ أَرْبَعَةٌ عَشْرٌ مِنْهَا صَاحِبُهَا بِالْخِيَارِ إِنْ شَاءَ صَامَ وَ إِنْ شَاءَ أَفْطَرَ وَ صَوْمُ الْإِذْنِ عَلَى ثَلَاثَةِ أَوْجُهُ وَ صَوْمُ التَّأْدِيبِ وَ صَوْمُ الْإِبَاحَةِ وَ صَوْمُ السَّقَرِ وَ الْمَرَضِ قُلْتُ جَعَلْتَ فِذَاكَ فَيَسِّرْهُنَّ لِي

So he^{-asws} said: 'O Zuhry! It is not as you are saying it. The Fast is upon forty aspects. So ten aspects from these are Obligatory like the Obligation of the Month of Ramazan; and ten aspects from these, its Fasting is Prohibited; and fourteen from these, it's doer is with the choice, if he so desires to, he may Fast, and if he so desires to, he breaks; and the Fast requiring permission is upon three aspects; and the Fast of disciplining, and the Permissible Fast, and the Fast of the journey and the sickness'. I said, 'So, interpret these for me'.

قَالَ أَمَّا الْوَاجِبَةُ فَصِيَامُ شَهْرِ رَمَضَانَ وَ صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ فِي كَفَّارَةِ الظَّهَارِ لِقَوْلِ اللَّهِ تَعَالَى الَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا إِلَى قَوْلِهِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ

He^{-asws} said: 'As for the Obligations, so these are the Fasts of the Month of Ramazan, and Fast of the two consecutive months regarding a expiation for the *Zihaar* due to the Words of Allah^{-azwj} the Exalted **[58:3] And (as for) those who put away their wives by likening their backs to the backs of their mothers then withdraw what they said, should free a captive before they touch them** – up to His^{-azwj} Words **[58:4] But whoever has not the means, let him fast for two months successively;**

وَ صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ فِيمَنْ أَفْطَرَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ وَ صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ فِي قَتْلِ الْخَطَا لِمَنْ لَمْ يَجِدِ الْعَنْقَ وَاجِبٌ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَ دِيَّةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ إِلَى قَوْلِهِ عَزَّ وَ جَلَّ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَ كَانَ اللَّهُ عَلِيمًا حَكِيمًا

And the Fasting of the two consecutive months for the one who breaks a day's Fast from the Month of Ramazan; and the Fasting of two consecutive months regarding the killing in error for the one who cannot find the emancipation (of a slave), and Obligation due to the Words of Allah^{-azwj} Mighty and Majestic **[4:92] And it does not befit a Believer to kill a Believer except by mistake, and whoever kills a Believer by mistake, he should free a believing slave, and blood-money should be paid to his people – up to the Words of the Mighty and Majestic - but he who cannot find (a slave) should fast for two months successively: a penance from Allah, and Allah is Knowing, Wise;**

وَصَوْمُ ثَلَاثَةِ أَيَّامٍ فِي كَفَّارَةِ الْيَمِينِ وَاجِبٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ هَذَا لِمَنْ لَا يَجِدُ الْإِطْعَامَ كُلَّ ذَلِكَ مُتَتَابِعٌ وَ لَيْسَ بِمُتَفَرِّقٍ

And the Fast of the three days regarding the expiation of the oath is Obligatory. Allah^{-azwj} Mighty and Majestic Says **[5:89] then fasting for three days; this is the expiation of your oaths when you swear.** This is for the one who cannot find the feeding. All of that is consecutive and are not with separation;

وَصِيَامُ أَذَى حَلْقِ الرَّأْسِ وَاجِبٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَصَاحِبُهَا فِيهَا بِالْخِيَارِ فَإِنْ صَامَ صَامَ ثَلَاثَةَ أَيَّامٍ

And the Fast of (abstaining from) from shaving of the head (during Hajj) due to harm, is Obligatory. Allah^{-azwj} Mighty and Majestic Says **[2:196] but whoever among you is sick or has an ailment of the head, he (should effect) a compensation by Fasting or alms or sacrificing.** So it's doer therein is with the choice. So if he wants to Fast, he Fasts for three days;

وَصَوْمُ الْمُتَنَعَةِ وَاجِبٌ لِمَنْ لَمْ يَجِدِ الْهَدْيَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَ سَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ

And the Fast for the Mut'a (of Hajj) is Obligatory for the one who cannot find the sacrifice. Allah^{-azwj} Mighty and Majestic Says **[2:196] then when you are secure, whoever benefits by combining the Umrah with the Hajj (should take) what offering is easy to obtain; but he who cannot find (any offering) should Fast for three days during the Hajj and for seven days when he returns; these (make) ten (days) complete;**

وَصَوْمُ جَزَاءِ الصَّيِّدِ وَاجِبٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَذِيَّا بَالِغِ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلُ ذَلِكَ صِيَامًا أ

And the Fast being a penalty for the hunting. Allah^{-azwj} Mighty and Majestic Says **[5:95] and whoever among you shall kill it intentionally, the compensation (of it) is the like of what he killed, from the cattle, as two just persons among you shall judge, as an offering to be brought to the Kabah or the expiation (of it) is the feeding of the poor or the equivalent of it in Fasting.**

و تَدْرِي كَيْفَ يَكُونُ عَدْلُ ذَلِكَ صِيَاماً يَا زُهْرِي قَالَ قُلْتُ لَا أَذْرِي قَالَ يُقَوَّمُ الصَّيْتُ قِيَمَةً قِيَمَةً عَدْلٌ ثُمَّ تُفَضُّ نِلْكَ الْقِيَمَةُ عَلَى الْبُرِّ ثُمَّ يُكَالُ ذَلِكَ الْبُرُّ أَصْوَاعاً فَيَصُومُ لِكُلِّ نِصْفِ صَاعٍ يَوْماً

Or, do you know what the equivalent of it in Fasting comes to be, O Zuhry?' I said, 'No, I don't know'. He^{-asws} said: 'The hunted animal is evaluated with a fair price, then that price is converted into wheat. Then, that wheat would be divided in weight by Sa'as (units of measurement approximately 3 kg.), so he would Fast one day for each half Sa'a'.

و صَوْمُ النَّذْرِ وَاجِبٌ وَ صَوْمُ الْإِعْتِكَافِ وَاجِبٌ

And the Fast for the vow is Obligatory; and the Fast for the seclusion in the Mosque (I'tikaaf) is Obligatory.

وَأَمَّا الصَّوْمُ الْحَرَامُ فَصَوْمُ يَوْمِ الْفِطْرِ وَ يَوْمِ الْأَضْحَى وَ ثَلَاثَةَ أَيَّامٍ مِنْ أَيَّامِ التَّشْرِيقِ

And as for the Prohibited Fasts – So the day of (Eid) Al-Fitr; and the Day of the Sacrifice (during Hajj); and three days from the days of Tashreek (11th, 12th, and 13th of Zilhajj);

و صَوْمُ يَوْمِ الشَّكِّ أَمْرًا بِهِ وَ هُيْنَا عَنْهُ أَمْرًا بِهِ أَنَّ نَصُومَهُ مَعَ صِيَامِ شَعْبَانَ وَ هُيْنَا عَنْهُ أَنْ يَنْفَرِدَ الرَّجُلُ بِصِيَامِهِ فِي الْيَوْمِ الَّذِي يَشْكُ فِيهِ النَّاسُ فَقُلْتُ لَهُ جَعَلْتُ فِدَاكَ فَإِنْ لَمْ يَكُنْ صَامَ مِنْ شَعْبَانَ شَيْئاً كَيْفَ يَصْنَعُ قَالَ يَتَوَيَّ لَيْلَةَ الشَّكِّ أَنَّهُ صَائِمٌ مِنْ شَعْبَانَ فَإِنْ كَانَ مِنْ شَهْرِ رَمَضَانَ أَجْزَأَ عَنْهُ وَ إِنْ كَانَ مِنْ شَعْبَانَ لَمْ يَضُرَّهُ

And the Fast of the day of doubt. We have been Commanded with it and we have been Prohibited from it. We have been Commanded with it that we should Fast it along with the Fasts of Shaban, and we are Forbidden from it that the man should be solitary with its Fasting during the day in which the people have doubts therein'. So I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Supposing it does not happen to be a Fast from Shaban, anything, how would one deal with it?' He^{-asws} said: 'He should intend on the night of the doubt that he is Fasting from Shaban. So if it was from the Month of Ramazan, it would suffice from it, and if it was from Shaban, it would not harm him'.

فَقُلْتُ وَ كَيْفَ يُجْزَى صَوْمُ تَطَوُّعٍ عَنْ فَرِيضَةٍ فَقَالَ لَوْ أَنَّ رَجُلًا صَامَ يَوْماً مِنْ شَهْرِ رَمَضَانَ تَطَوُّعاً وَ هُوَ لَا يَعْلَمُ أَنَّهُ مِنْ شَهْرِ رَمَضَانَ ثُمَّ عَلِمَ بَعْدَ ذَلِكَ لَأَجْزَأَ عَنْهُ لِأَنَّ الْفَرِيضَ إِنَّمَا وَقَعَ عَلَى الْيَوْمِ بَعِيْنِهِ

So I said, 'And how can a voluntary Fast suffice from an Obligatory one?' So he^{-asws} said: 'If a man were to Fast a day from the Month of Ramazan voluntarily, and he does not know that it is from the Month of Ramazan, then he comes to know afterwards with that, it would suffice from it, because the Obligation, rather, occurred upon the day exactly'.

و صَوْمُ الْوِصَالِ حَرَامٌ وَ صَوْمُ الصَّئْتِ حَرَامٌ وَ صَوْمُ نَذْرِ الْمَعْصِيَةِ حَرَامٌ وَ صَوْمُ الدَّهْرِ حَرَامٌ

And the continuous Fast (for more than a day) is Prohibited; and the Fast of silence is Prohibited; and the Fast of a vow of disobedience is Prohibited; and the Fast of (all) the time is Prohibited.

وَأَمَّا الصَّوْمُ الَّذِي صَاحِبُهُ فِيهِ بِالْخِيَارِ فَصَوْمُ يَوْمِ الْجُمُعَةِ وَالْخَمِيسِ وَالصَّوْمُ الْبَيْضِ وَالصَّوْمُ سِتَّةَ أَيَّامٍ مِنْ شَوَّالٍ بَعْدَ شَهْرِ رَمَضَانَ وَالصَّوْمُ يَوْمِ عَرَفَةَ وَالصَّوْمُ يَوْمِ عَاشُورَاءَ فَكُلُّ ذَلِكَ صَاحِبُهُ فِيهِ بِالْخِيَارِ إِنْ شَاءَ صَامَ وَإِنْ شَاءَ أَفْطَرَ

And as for the Fast in which it's does is with the choice – so it is the Fast on the day of Friday and the Thursday; and the Fast of the whiteness (four days of brightness in the middle of the month); and the Fasts during the six days of Shawwal after the Month of Ramazan; and the Fast during the day of Arafaat; and the Fast during the day of Ashura. So, during all that, it's doer is with the choice. If he so desires to, he Fasts, and if he so desires to, he breaks.

وَأَمَّا صَوْمُ الْإِذْنِ فَالْمَرْأَةُ لَا تَصُومُ تَطَوُّعًا إِلَّا بِإِذْنِ زَوْجِهَا وَالْعَبْدُ لَا يَصُومُ تَطَوُّعًا إِلَّا بِإِذْنِ مَوْلَاهُ وَالصَّيْفُ لَا يَصُومُ تَطَوُّعًا إِلَّا بِإِذْنِ صَاحِبِهِ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ نَزَلَ عَلَى قَوْمٍ فَلَا يَصُومُ تَطَوُّعًا إِلَّا بِإِذْنِهِمْ

And as for the Fasts requiring permission – so the wife cannot Fast voluntarily except with the permission of her husband; and the slave cannot Fast voluntarily except with the permission of his master; and the guest cannot Fast voluntarily except with the permission of his host. Rasool-Allah^{saww} said: 'The one who lodges upon a people, so he should not Fast voluntarily except with their permission'.

وَأَمَّا صَوْمُ التَّأْدِيبِ فَأَنْ يُؤْخَذَ الصَّبِيُّ إِذَا رَاقَقَ بِالصَّوْمِ تَأْدِيبًا وَلَيْسَ بِفَرَضٍ وَكَذَلِكَ الْمُسَافِرُ إِذَا أَكَلَ مِنْ أَوَّلِ النَّهَارِ ثُمَّ قَدِمَ أَهْلَهُ أُمِرَ بِالْإِمْسَاكِ بِقِيَّةِ يَوْمِهِ وَلَيْسَ بِفَرَضٍ

And as for the Fasts as a discipline – so the child can be seized with the Fasting as a discipline when he is an adolescent, and it is not with an Obligation; and similar to that is the traveller, when he eats at the beginning of the day, then he proceeds (back) to his family, so he refrains from the remainder of his day, and it is not with an Obligation.

وَأَمَّا صَوْمُ الْإِبَاحَةِ لِمَنْ أَكَلَ أَوْ شَرِبَ نَاسِيًا أَوْ قَاءَ مِنْ غَيْرِ تَعَمُّدٍ فَقَدْ أَبَاحَ اللَّهُ لَهُ ذَلِكَ وَاجْتَزَأَ عَنْهُ صَوْمُهُ

And as for the Permissible Fast, it is for the one who eats or drinks out of forgetfulness, or vomits from other than deliberately, so Allah^{azwj} has Permitted that for him, and his Fast would suffice for him.

وَأَمَّا صَوْمُ السَّفَرِ وَالْمَرَضِ فَإِنَّ الْعَامَّةَ قَدْ اخْتَلَفَتْ فِي ذَلِكَ فَقَالَ قَوْمٌ يَصُومُونَ وَقَالَ آخَرُونَ لَا يَصُومُونَ وَقَالَ قَوْمٌ إِنْ شَاءَ صَامَ وَإِنْ شَاءَ أَفْطَرَ وَأَمَّا نَحْنُ فَنَقُولُ يُفْطَرُ فِي الْحَالَيْنِ جَمِيعًا إِنْ صَامَ فِي السَّفَرِ أَوْ فِي حَالِ الْمَرَضِ فَعَلَيْهِ الْقَضَاءُ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

And as for the Fast of the journey and the illness, so the general Muslims have differed with regards to that. So a group said, 'He should Fast', and the others said, 'He should not Fast', and a group said, 'He can Fast if he so desires to, and breaks if he so desires to'. And as for

us^{-asws}, so we^{-asws} are saying that he should break during both the states together. So if he were to Fast during the journey, or during a state of illness, so upon him would be its fulfilment (making up), for Allah^{-azwj} Mighty and Majestic is Saying **[2:184] but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days'**.

فَهَذَا تَقْسِيرُ الصَّيَّامِ .

Thus, this is the interpretation of the Fasts'.³⁰²

³⁰² Al Kafi – V 4 – The Book of Fasts Ch 10 H 1

APPENDIX II

Additional supplications to be recited to greet month of Ramazan greeting are given below in Arabic text.

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى السَّابَّاطِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا كَانَ أَوَّلُ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ فَقُلِ اللَّهُمَّ رَبَّ شَهْرِ رَمَضَانَ وَ مُنْزِلِ الْقُرْآنِ هَذَا شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَتْ فِيهِ الْقُرْآنَ وَ أُنْزِلَتْ فِيهِ آيَاتُ بَيِّنَاتٍ مِنَ الْهُدَى وَ الْفُرْقَانِ اللَّهُمَّ ارْزُقْنَا صِيَامَهُ وَ أَعِنَّا عَلَى قِيَامِهِ

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Bin Musa Al Sabaty who said,

'Abu Abdullah^{-asws} said: 'Whenever it is the first night a Month of Ramazan, so say, 'O Allah^{-azwj}! Lord^{-azwj} of the Month of Ramazan, and the Revealer of the Quran! This is the Month of Ramazan in which the Quran was Revealed, and there descended in it clear Verses of the Guidance and the Criterion. O Allah^{-azwj}! Grace us its Fasts and Aid us upon its establishing. O Allah^{-azwj}!

اللَّهُمَّ سَلِّمْهُ لَنَا وَ سَلِّمْهُ فِيهِ وَ تَسَلِّمْهُ مِنَّا فِي يُسْرٍ مِنْكَ وَ مُعَافَاةٍ وَ اجْعَلْ فِيْمَا تَقْضِي وَ تُقَدِّرُ مِنَ الْأَمْرِ الْمَحْتُمِ فِيْمَا يُفْرَقُ مِنَ الْأَمْرِ الْحَكِيمِ فِي لَيْلَةِ الْقَدْرِ مِنَ الْقَضَاءِ الَّذِي لَا يُرَدُّ وَ لَا يُبَدَّلُ أَنْ تَكْتَنِي مِنْ حُجَّاجِ بَيْتِكَ الْحَرَامِ الْمَبْرُورِ حُجَّتُهُمُ الْمَشْكُورِ سَعْيُهُمُ الْمَعْفُورِ ذَنْبُهُمُ الْمَكْفَرُ عَنْهُمْ سَيِّئَاتُهُمْ وَ اجْعَلْ فِيْمَا تَقْضِي وَ تُقَدِّرُ أَنْ تُطِيلَ لِي فِي عُمْرِي وَ تُوسِّعَ عَلَيَّ مِنَ الرِّزْقِ الْحَلَالِ

O Allah^{-azwj}! Give it as a safety for us, Keep us safe therein and Receive it back in safety from us in Ease from You^{-azwj}, and Forgiveness, and Cause it what You^{-azwj} have Judged and Ordained from the inevitable Commands, in what the Wise Commands are Made distinct during the Night of Pre-determination, from the Judgement which can neither be returned nor changed, if You^{-azwj} could Write for me to be from the pilgrims of Your^{-azwj} Sacred House (Kabah), the ones whose Hajj is Accepted, whose Sa'ee (a ritual of Hajj) is Appreciated, ones whose sins are Forgiven, the ones who sins are Remedied, and Make to be in Your^{-azwj} Judgement and Ordainment that You^{-azwj} would Lengthen my life-span for me, and would Expand for me from the Permissible sustenance'.³⁰³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ حُبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائٍ عَنِ الْعَبْدِ الصَّالِحِ (عليه السلام) قَالَ اذْغِ بِهَذَا الدُّعَاءِ فِي شَهْرِ رَمَضَانَ مُسْتَقْبِلَ دُحُولِ السَّنَةِ وَ ذَكَرَ أَنَّهُ مَنْ دَعَا بِهِ مُحْتَسِبًا مُخْلِصًا لَمْ تُصِبْهُ فِي تِلْكَ السَّنَةِ فِتْنَةٌ وَ لَا آفَةٌ يُضُرُّ بِهَا دِينُهُ وَ بَدَنُهُ وَ وَفَاهُ اللَّهُ عَزَّ ذِكْرُهُ شَرَّ مَا يَأْتِي بِهِ تِلْكَ السَّنَةِ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Bin Raib,

³⁰³ Al Kafi – V 4 – The Book of Fasts Ch 5 H 2

(It has been narrated) from Al-Abd Al-Salih^{-asws} (7th Imam^{-asws}) having said: 'Supplicate with this supplication during the Month of Ramazan, welcoming the entry of the (new) year', and he^{-asws} mentioned that the one who supplicates with it, in expectation, sincerely, would neither be hit during that year with 'فِتْنَةٌ وَلَا آفَةٌ' strife nor an affliction by which his Religion and his body would be harmed, and Allah^{-azwj}, Mighty is His^{-azwj} Mention, would Save him from the evil of what that year would be coming with.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي دَانَ لَهُ كُلُّ شَيْءٍ وَ بِرَحْمَتِكَ الَّتِي وَسَعَتْ كُلَّ شَيْءٍ وَ بِعِزَّتِكَ الَّتِي فَهَرَّتْ بِهَا كُلُّ شَيْءٍ وَ بِعَظَمَتِكَ الَّتِي تَوَاضَعُ لَهَا كُلُّ شَيْءٍ وَ بِقُوَّتِكَ الَّتِي خَضَعَ لَهَا كُلُّ شَيْءٍ وَ بِجَبَرُوتِكَ الَّتِي غَلَبَتْ كُلَّ شَيْءٍ وَ بِعِلْمِكَ الَّذِي أَحَاطَ بِكُلِّ شَيْءٍ

O Allah^{-azwj}! I hereby Plead You^{-azwj} by Your^{-azwj} Name which every comes closer to it, and by Your^{-azwj} Mercy which Extends over everything, and by Your^{-azwj} Mighty by which everything is compelled, and by Your^{-azwj} Magnificence to which everything is humbled, and by Your^{-azwj} Strength to which everything is subdued, by Your^{-azwj} Might which overcomes everything, and by Your^{-azwj} Knowledge which everything is engulfed by.

يَا نُورُ يَا قُدُّوسُ يَا أَوَّلُ قَبْلَ كُلِّ شَيْءٍ وَ يَا بَاقِي بَعْدَ كُلِّ شَيْءٍ يَا اللَّهُ يَا رَحْمَنُ يَا اللَّهُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُغَيِّرُ النَّعَمَ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُنْزِلُ النَّقَمَ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَقْطَعُ الرَّجَاءَ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُدْبِلُ الْأَعْدَاءَ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَرُدُّ الدُّعَاءَ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي يُسْتَحَقُّ بِهَا نُزُولُ الْبَلَاءِ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَحْبِسُ عَمِلَ السَّمَاءِ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَكْشِفُ الْغِطَاءَ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُعَجِّلُ الْفَنَاءَ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُورِثُ النَّدَمَ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَهْتِكُ الْعِصَمَ وَ أَلْسِنِي دِرْعَكَ الْحَصِينَةِ الَّتِي لَا تُرَامُ وَ عَافِنِي مِنْ شَرِّ مَا أُحَازِرُ بِاللَّيْلِ وَ النَّهَارِ فِي مُسْتَقْبَلِ سَنَتِي هَذِهِ

O Light! O Holy! O Foremost before everything, and O Existing One after everything! O Allah^{-azwj}! O beneficent! O Allah^{-azwj}, Send Blessings upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and Forgive my those sins which change the Bounties, and Forgive for me the sins which bring down the Curses, and Forgive for me the sins which cut-off the hope, and Forgive for me the sins which cause the domination of the enemies, and Forgive for me the sins which repel the supplication, and Forgive for me the sins by which the descent of the afflictions is deserved, and Forgive for me the sins which withhold the rain of the sky, and Forgive for me the sins which uncover the privacy, and Forgive for me the sins which hasten the annihilation, and Forgive for me the sins which inherit the remorse, and Forgive for me the sins which rupture the innocence, and Clothe me with Your^{-azwj} Fortified Shield which cannot be shot at (by the arrows), and Obliterate for me the evil of what I am cautious of at night and the day during this coming year of mine.

اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ الْأَرْضِينَ السَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ رَبَّ الْعَرْشِ الْعَظِيمِ وَ رَبَّ السَّبْعِ الْمَثَانِي وَ الْقُرْآنِ الْعَظِيمِ وَ رَبَّ إِسْرَافِيلَ وَ مِيكَائِيلَ وَ جِبْرِئِيلَ وَ رَبَّ مُحَمَّدٍ (صلى الله عليه وآله) وَ أَهْلِ بَيْتِهِ سَيِّدِ الْمُرْسَلِينَ وَ خَاتَمِ النَّبِيِّينَ

O Allah^{-azwj}! Lord^{-azwj} of the seven skies and the seven firmaments, and whatever is in these, and whatever is between these; and Lord^{-azwj} of the Magnificent Throne, and Lord^{-azwj} of the seven doubles and the Magnificent Quran, and Lord^{-azwj} of Israfeel^{-as}, and Mikaeel^{-as}, and

Jibraeel^{as}, and Lord^{azwj} of Muhammad^{saww}, and his^{saww} family^{asws}, chief of the Mursil Prophets^{as}, and the seal of the Prophets^{as}.

أَسْأَلُكَ بِكَ وَبِمَا سَمَّيْتَ يَا عَظِيمُ أَنْتَ الَّذِي تَمُنُّ بِالْعَظِيمِ وَتَدْفَعُ كُلَّ مَخْذُورٍ وَتُعْطِي كُلَّ جَزِيلٍ وَتُضَاعِفُ مِنَ الْحَسَنَاتِ بِالْقَلِيلِ وَالْكَثِيرِ وَتَفْعَلُ مَا تَشَاءُ يَا قَدِيرُ يَا اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ أَلْسِنِي فِي مُسْتَقْبَلِ هَذِهِ السَّنَةِ سِتْرَكَ وَ نَصْرَ وَجْهِ بِنُورِكَ وَ أَحِبِّي بِمَحَبَّتِكَ وَ بَلِّغِي رِضْوَانَكَ وَ شَرِيفَ كِرَامَتِكَ وَ جَزِيلَ عَطَائِكَ مِنْ خَيْرِ مَا عِنْدَكَ وَ مِنْ خَيْرِ مَا أَنْتَ مُعْطٍ أَحَدًا مِنْ خَلْقِكَ وَ أَلْسِنِي مَعَ ذَلِكَ عَافِيَتَكَ

I hereby plead You^{azwj} by Yourself^{azwj}, and by what You^{azwj} have been Named with, O Magnificent! You^{azwj} are the One Who Favours with the Magnificence, and Repels every hazard and Gives everyone a lot, and doubles from the Rewards with the little and the more, and You^{azwj} do whatever You^{azwj} so Desire to. O Powerful! O Allah^{azwj}! O Beneficent! O Merciful! Send Blessings upon Muhammad^{saww} and his^{saww} family^{asws}, and Clothe me during this coming year with Your^{azwj} veil, and Freshen my face with Your^{azwj} Light, and Make me to be loveable with Your^{azwj} Love, and Make Your^{azwj} Pleasure to reach me, and the Nobility of Your^{azwj} Benevolence, and abundance of Your^{azwj} Grants from goodness of what is in Your^{azwj} Presence, and from goodness of what You^{azwj} have not Conferred upon anyone from Your^{azwj} creatures, and Clothe me along with that, with good health from You^{azwj}.

يَا مَوْضِعَ كُلِّ شَكْوَى وَ يَا شَاهِدَ كُلِّ نَجْوَى وَ يَا عَالِمَ كُلِّ خَفِيَّةٍ وَ يَا دَافِعَ كُلِّ مَا تَشَاءُ مِنْ بَلِيَّةٍ يَا كَرِيمَ الْعُمُورِ يَا حَسَنَ التَّجَاوُزِ تَوَفَّنِي عَلَى مِلَّةِ إِبْرَاهِيمَ وَ فِطْرَتِهِ وَ عَلَى دِينِ مُحَمَّدٍ وَ سُنَّتِهِ وَ عَلَى خَيْرِ وَفَاةٍ فَتَوَفَّنِي مُوَالِيًا لِأَوْلِيَائِكَ مُعَادِيًا لِأَعْدَائِكَ

O Place of every complaint, and O Witness of every whispering, and O Knowledgeable of every concealment, and O Repeller of everything what You^{azwj} so Desire to from the afflictions! O Benevolent, the Forgiver! O best of the Overlookers, Make me to die upon the nation of Ibrahim^{as} and his^{as} nature, and upon the Religion of Muhammad^{saww} and his^{saww} Sunnah, and upon a good death. So Make me to die as a friend of Your^{azwj} Friends, an enemy of Your^{azwj} enemies.

اللَّهُمَّ وَ جَبِّنِي فِي هَذِهِ السَّنَةِ كُلَّ عَمَلٍ أَوْ قَوْلٍ أَوْ فِعْلٍ يُبَاعِدُنِي مِنْكَ وَ اجْلِبْنِي إِلَى كُلِّ عَمَلٍ أَوْ قَوْلٍ أَوْ فِعْلٍ يُقَرِّبُنِي مِنْكَ فِي هَذِهِ السَّنَةِ يَا أَرْحَمَ الرَّاحِمِينَ وَ اَمْنَعْنِي مِنْ كُلِّ عَمَلٍ أَوْ فِعْلٍ أَوْ قَوْلٍ يَكُونُ مِنِّي أَخَافُ ضَرَرَ عَاقِبَتِهِ وَ أَخَافُ مَقْتَلَكَ إِيَّايَ عَلَيْهِ حَدَرًا أَنْ تَصْرِفَ وَجْهَكَ الْكَرِيمَ عَنِّي فَأَسْتَوْجِبَ بِهِ نَقْصًا مِنْ حَظِّي لِي عِنْدَكَ يَا رُؤُوفُ يَا رَحِيمُ

O Allah^{azwj}, and Keep me aside during this year, from every work, or word, or deed which distances me from You^{azwj}, and Bring me to every work, or word, or deed which nears me to You^{azwj} during this year. O most Merciful of the merciful ones, and Prevent me from every work, or deed, or word which occurs from me which I fear its end result, and I fear cut-off from You^{azwj}, which is hazardous for me that You^{azwj} would Turn Your^{azwj} Benevolent Face away from me, so it would be Obligated by it a reduction from a share of mine in Your^{azwj} Presence, O Kind, O Merciful!

اللَّهُمَّ اجْعَلْنِي فِي مُسْتَقْبَلِ هَذِهِ السَّنَةِ فِي حِفْظِكَ وَ جِوَارِكَ وَ كَنْفِكَ وَ جَلِّلِي سِتْرَ عَافِيَتِكَ وَ هَبْ لِي كَرَامَتَكَ عَزَّ جَارَكَ وَ جَلَّ
تَنَاءُ وَجْهَكَ وَ لَا إِلَهَ غَيْرُكَ اللَّهُمَّ اجْعَلْنِي تَابِعاً لِصَالِحٍ مَنْ مَضَى مِنْ أَوْلِيَائِكَ وَ أَخْفِي بِيْهِمْ وَ اجْعَلْنِي مُسْلِماً لِمَنْ قَالَ بِالصِّدْقِ
عَلَيْكَ مِنْهُمْ

O Allah^{-azwj}! Make me to be, in this coming year, to be in Your^{-azwj} Protection, and Your^{-azwj} Proximity, and Your^{-azwj} Shelter, and Cover me with a Veil of 'عَافِيَتِكَ' good health (and peace of mind) from You^{-azwj}, and Endow to me Your^{-azwj} Prestige. Honourable is Your^{-azwj} Proximity and Majestic is the Praise of Your^{-azwj} Grace, and there is no god apart from You^{-azwj}. O Allah^{-azwj}! Make me a follower of the righteous ones from the past ones from Your^{-azwj} Guardians^{-asws}, and Attach me with them, and Make me a submitter to the one who speaks with the Truthfulness upon You^{-azwj} from them.

وَ أَعُوذُ بِكَ يَا إِلَهِي أَنْ تُحِيطَ بِهِ خَطِيئَتِي وَ ظُلْمِي وَ إِسْرَافِي عَلَى نَفْسِي وَ اتِّبَاعِي هَوَايَ وَ اسْتِعَالِي بِشَهَوَاتِي فَيُحَوِّلَ ذَلِكَ بَيْنِي وَ
بَيْنَ رَحْمَتِكَ وَ رِضْوَانِكَ فَأَكُونُ مُنْسِيّاً عِنْدَكَ مُتَعَرِّضاً لِسَخَطِكَ وَ نَقِمَتِكَ

And I seek Refuge with You^{-azwj}, O my God^{-azwj}, that my sins should surround me, and my injustices, and my extravagance upon myself, and my following of my own desires, and my pre-occupation with my lustful desires, so they would end up as a barrier between me and Your^{-azwj} Mercy, and Your^{-azwj} Pleasure. Thus, I would end upon being Forsaken in Your^{-azwj} Presence, presented for Your^{-azwj} Wrath and Your^{-azwj} Curse.

اللَّهُمَّ وَفِّقْنِي لِكُلِّ عَمَلٍ صَالِحٍ تَرْضَى بِهِ عَنِّي وَ قَرِّبْنِي بِهِ إِلَيْكَ تُرْفَقِي

O Allah^{-azwj}! Incline me towards every righteous deed You^{-azwj} are Pleased with and I can get closer to You^{-azwj} by it in position.

اللَّهُمَّ كَمَا كَفَيْتَ نَبِيَّكَ مُحَمَّدًا (صلى الله عليه وآله) هَوْلَ عُدُوِّهِ وَ فَرَجْتَ هَمَّهُ وَ كَشَفْتَ غَمَّهُ وَ صَدَقْتَهُ وَعْدَكَ وَ أَنْجَزْتَ لَهُ
مَوْعِدَكَ بَعْدَكَ اللَّهُمَّ بِذَلِكَ فَكُفِّنِي هَوْلَ هَذِهِ السَّنَةِ وَ آفَاتَهَا وَ أَسْقَامَهَا وَ فِتْنَتَهَا وَ شُرُورَهَا وَ أَخْزَافَهَا وَ ضِيقَ الْمَعَاشِ فِيهَا وَ
بَلْغِي بِرَحْمَتِكَ كَمَالَ الْعَافِيَةِ بِتَمَامِ دَوَامِ الْعَافِيَةِ وَ النِّعَمَةِ عِنْدِي إِلَى مُنْتَهَى أَجَلِي

O Allah^{-azwj}! Just as You^{-azwj} Sufficed Your^{-azwj} Prophet^{-as} Muhammad^{-saww} from the horrors of his^{-saww} enemies, and Relieved his^{-saww} worries, and Removed his^{-saww} grief, and Ratified to him^{-saww} Your^{-azwj} Promise, and Completed for him^{-saww} Your^{-azwj} Appointment by the Covenant, so, O Allah^{-azwj}! Suffice me by that, from the horrors of this year, and its afflictions, and its illnesses, and its evils, and its grief, and the constriction of the livelihood therein; and Make it reach me with Your^{-azwj} Mercy, perfectly good health with completeness and continued good health, and the Bounties with me up to the end of my term (life-span).

أَسْأَلُكَ سُؤَالَ مَنْ أَسَاءَ وَ ظَلَمَ وَ اعْتَرَفَ وَ أَسْأَلُكَ أَنْ تَغْفِرَ لِي مَا مَضَى مِنَ الذُّنُوبِ الَّتِي حَصَرْتُهَا حِفْظَتَكَ وَ أَحْصَيْتَهَا كِرَامَ
مَلَائِكَتِكَ عَلَيَّ وَ أَنْ تَعْصِمَنِي إِلَهِي مِنَ الذُّنُوبِ فِيمَا بَقِيَ مِنْ عُمْرِي إِلَى مُنْتَهَى أَجَلِي

I hereby ask You^{-azwj} by a begging of the one who has sinned and been unjust, and acknowledged. And I hereby ask You^{-azwj} if You^{-azwj} could Forgive for me what is past from the sins which Your^{-azwj} Preservers (Recording Angels) have listed and Your^{-azwj} Honourable Angels have numbered upon me, and if You^{-azwj} could Exempt me, my Allah^{-azwj}, from the sins in what is remaining from my life up to the end of my term.

يَا اللَّهُ يَا رَحْمَانُ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِ مُحَمَّدٍ وَآتِنِي كُلَّ مَا سَأَلْتُكَ وَرَغِبْتُ إِلَيْكَ فِيهِ فَإِنَّكَ أَمَرْتَنِي بِالْدُّعَاءِ وَتَكَفَّلْتَ لِي بِالْإِجَابَةِ .

O Allah^{-azwj}! O Beneficent! Send Blessings upon Muhammad^{-saww}, and upon the People^{-asws} of the Household of Muhammad^{-saww}, and Give me everything what I have asked for, and hoped to you with regards to it, for You^{-azwj} have Commanded me with the supplication and Guaranteed me with its Answering'.³⁰⁴

³⁰⁴ Al Kafi – V 4 – The Book of Fasts Ch 5 H 3

APPENDIX III:

Weight of grains for Fitra and Kufara

قَالَ أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ ع- لِّلْغُسْلِ صَاعٌ مِّنْ مَّاءٍ وَ لِّلْوُضُوءِ مُدٌّ مِّنْ مَّاءٍ وَ صَاعُ النَّبِيِّ ص خَمْسَةُ أَمْدَادٍ وَ الْمُدُّ وَزْنُ مِائَتَيْنِ وَ ثَمَانِينَ دِرْهَمًا وَ الدَّرْهَمُ سِتُّهُ دَوَانِيقٌ وَ الدَّانِيقُ وَزْنُ سِتِّ حَبَّاتٍ وَ الْحَبَّةُ وَزْنُ حَبَّتَيْنِ مِّنْ شَعِيرٍ مِّنْ أَوْسَاطِ الْحَبِّ لَا مِنْ صِغَارِهِ وَ لَا مِنْ كِبَارِهِ

Abul Hassan Musa Bin Jafar^{asws} said: 'For the bath a measure is one **SAW**, of water, and for the ablution (Wuzu) a Mud of water. And the prophet^{saww}'s measure (SAW) is five Mud, and one Mud is equal to the weight of **two hundred and eighty dirhams**, and the one dirham is six Douaniq, The douaniq is equal of the weight of six grains of barley neither too small nor too big (medium size).³⁰⁵

Therefore one dirham is approximately equal of 3 grams.

1 Mud = 3 grams x 280 dirham = 740 grams (approximately)

1 SAW = 5 Mud = 5 x 740 = 3700 grams

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³⁰⁵ من لا يحضره الفقيه، ج1، ص: 34

APPENDIX IV:

Female Issues related to Fast:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) 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'}.³⁰⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ امْرَأَةٍ أَصْبَحَتْ صَائِمَةً فَلَمَّا ارْتَفَعَ النَّهَارُ أَوْ كَانَ الْعِشِيُّ حَاضَتْ أَوْ تَفْطَرُ 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-Maghrib*, so let her break'.

قَالَ وَ سَأَلْتُهُ عَنْ امْرَأَةٍ رَأَتْ الطُّهْرَ فِي أَوَّلِ النَّهَارِ مِنْ شَهْرِ رَمَضَانَ فَتَغْتَسِلُ وَ لَمْ تَطْعَمْ فَمَا تَصْنَعُ فِي ذَلِكَ الْيَوْمِ قَالَ تُفْطِرُ ذَلِكَ الْيَوْمَ فَإِنَّمَا فَطَرَهَا 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'.³⁰⁷

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عِيصِ بْنِ الْقَاسِمِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ امْرَأَةٍ تَطْمُتُ فِي شَهْرِ رَمَضَانَ قَبْلَ أَنْ تَغِيبَ الشَّمْسُ قَالَ تُفْطِرُ حِينَ تَطْمُتُ .

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

'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'.³⁰⁸

³⁰⁶ Al Kafi – V 4 – The Book of Fasts Ch 55 H 1

³⁰⁷ Al Kafi – V 4 – The Book of Fasts Ch 55 H 2

³⁰⁸ Al Kafi – V 4 – The Book of Fasts Ch 55 H 3

صَفْوَانُ بْنُ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عليه السلام) عَنِ الْمَرْأَةِ تَلِدُ بَعْدَ الْعَصْرِ أَ 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'.³⁰⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائٍ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْمُسْتَحَاضَةِ قَالَتْ فَقَالَ تَصُومُ شَهْرَ رَمَضَانَ إِلَّا الْأَيَّامَ الَّتِي كَانَتْ تَحِيضُ فِيهَا 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'.³¹⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ 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 شَيْئاً لَمْ يَجْعَلْ اللَّهُ عَلَيْهَا فَإِنْ أَشْتَهَيْتَ 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'.³¹¹

³⁰⁹ Al Kafi – V 4 – The Book of Fasts Ch 55 H 4

³¹⁰ Al Kafi – V 4 – The Book of Fasts Ch 55 H 5

³¹¹ Al Kafi – V 4 – The Book of Fasts Ch 55 H 8

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ امْرَأَةٍ مَرَضَتْ فِي شَهْرِ رَمَضَانَ أَوْ طَمِنَتْ أَوْ سَافَرَتْ فَمَاتَتْ قَبْلَ خُرُوجِ شَهْرِ رَمَضَانَ هَلْ يُقْضَى عَنْهَا قَالَ أَمَّا الطَّمِنُ وَالْمَرَضُ 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'.³¹²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ رِفَاعَةَ بْنِ مُوسَى قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْمَرْأَةِ تَنْذِرُ عَلَيْهَا صَوْمَ شَهْرَيْنِ مُتَتَابِعَيْنِ قَالَ تَصُومُ وَ تَسْتَأْنِفُ أَيَّامَهَا الَّتِي قَعَدَتْ حَتَّى تُبَيِّنَ شَهْرَيْنِ قُلْتُ أَرَأَيْتَ إِنْ هِيَ يَبَسَتْ مِنَ الْمَحِيضِ أَوْ تَقْضِيهِ قَالَ لَا تَقْضِي يُجْزئُهَا الْأَوَّلُ .

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'.³¹³

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عليه السلام) إِنْ امْرَأَتِي جَعَلَتْ عَلَى نَفْسِهَا صَوْمَ شَهْرَيْنِ فَوَضَعَتْ وَلَدَهَا وَ أَذْرَكَهَا الْحَبْلُ فَلَمْ تَقُوْ عَلَى الصَّوْمِ قَالَ فَلْتَتَصَدَّقْ مَكَانَ كُلِّ يَوْمٍ بِمُدٍّ عَلَى مُسْكِينٍ .

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'.³¹⁴

³¹² Al Kafi – V 4 – The Book of Fasts Ch 55 H 9

³¹³ Al Kafi – V 4 – The Book of Fasts Ch 55 H 10

³¹⁴ Al Kafi – V 4 – The Book of Fasts Ch 55 H 11