Soam Roza Fast
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Abbreviations:
saww: - Sal lal la ho Allay hay Wa Aal lay he Wsallam
azwj: - Az Za Wa Jalla
asws: - Allay hay Salawat Wass Salam
AJFI: Ajaal Allah hey wa Fara Jaak
ra: - Razi Allah
La: - Laan Allah
In the Name of Allah the Beneficent, the Merciful. The Praise is for Allah Lord of the Worlds, and Blessing be upon our Chief Muhammad and his Purified Progeny, and greetings with abundant greetings.

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’.

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.

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.

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; (as extract, complete Hadith in given in next section).

1 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’.

علي بن مُحَمَّد بن حسن بن أبي حمّاد، عن ابن بُنَان عن حُذيفة بن منصور عن أبي عبد الله (عليه السلام) قال: شهر رمضان ثلاثون يوماً لا ينبغي أن ينقص أحد.

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

(It has been narrated) from Abu Abdullahasws having said: ‘The Month of Ramazan is of thirty days, not being deficient, ever!’

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 من أصحابنا عن أحمد بن محمد عن حذيفة بن منصور عن أدم عن الكاهلي قال: سألت أبو عبد الله عن اليوم الذي يشكو فيه من شعبان قال لأن أصوم يوماً من شعبان أحب إلى من أن أفطر يوماً من شهر رمضان.

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 Abdullahasws about the day in which there is a doubt, it is from Shaban (or Month of Ramazan). Heasws said: ‘If Iasws were to Fast a day from Shaban, it would be more beloved to measws than if Iasws were to break (leave) the Fast of the Month of Ramazan’ (due to the sighting of the crescent of Shawwal).

Sahr supplications to be recited before start Fast each day are given in Appendix A and a beautiful supplication of 5th Imamasws 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 من أصحابنا عن أحمد بن محمد عن أبي حمّاد عن علي بن الحكيم عن صفوان الجمال قال سألت أبو عبد الله (عليه السلام) عن النظر إذا قال على الصغير و الكبيرة والمعنيد عن كل إنسان صناع عن حملة أو صناع عن ثم أو صناع عن رؤى.

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

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

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

A number of our companions, from Ahmad Bin Muhammad, from Ali 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)’.

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 Taqeeya during the caliphate of Bani Ummayya and Bani Abbas.

A Ahadeeth clarifies the confusion:

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’.  

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 upon

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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.
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 (التهذيبِ،ِوِالاستبصارِ), 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!

\(^9\) التهذيبِ 4–171،ِوِالاستبصارِ 2–67–216
Introduction:

Soam is one of the five pillars of Islam.

(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 ‘الْوَالَِِ (the Guardian) is ‘الدَّلِيلُِ (the Proof) upon these (four)’.

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

يا أَيُّهَا الَّذِينَ آمَنُوا كُبِّبْ عَلَيْكُمُ الصَّيْامُ كَمَا كُبِّبْ عَلَى الَّذِينَ مِن قَبْلِكُمْ عِلَّكُم نَثْقُونَ (183) أيُّامًا مُعْدُودَاتٍ فَمَنْ كَانَ مَنْتَكِمًا مَنْ رَبِّكُمْ وَأَوْلَى سُفُرّهُ فَعَلَى أَيَّامٍ أَخْرَ أَوْلَى الَّذِينَ يَطِيقُونَهُ فَمَنْ كَانَ مَنْتَكِمًا عِلَّكُم نَثْقُونَ (184) شَهْرُ رَمَضَانِ الَّذِي أَنْزَلَهُ الْقُرْآنُ هُدًى لِلنَّاسِ وَبِيَانٍ مِنَ الْفُرْقَانِ فَمَنْ شَهِدَهُ مِنْكُمْ فَلْيَصُمْهُ وَمَنْ كَانَ مَيْتًا أَوْ أَوْلَى سُفُرّهُ فَعَلَى أَيَّامٍ أَخْرَ (185) وَإِذَا سَأَلْتُكُمْ عَنِ الدِّينِ أَنْ تَكُونُوا غَافِلَآً حَيَّانَا تَمَتَّعُونَ (186) أَجْلًّا لِكُلٍّ مِنْكُمْ لَعَلَّكُمْ تَشْكُرُونَ وَلَعَلَّكُمْ تَلْبَسُونَ أَنفَسَكُمْ قَبْتَانًا عَلَّكُمْ
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 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).

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: ‘Allahazwj 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 Allahazwj, 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; 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'.

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**: 29 or 30 days in the leap year (after every four years)
- **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:**

العَلَىُّبْنُِإِبْرَاهِيمَِبْنِِهَاشِمٍِعَنِْأَبِيهِِعَنِْحََّْادِِبْنِِعِيسَىِعَنِْحَرِيزٍِعَنِْزُرَارَةَِعَنِْأَبِِِجَعْفَرٍِعِقَالَ:ِبُنَِِِالإِْسْلاَمُِعَلَىِخََْسَةِِأَشْيَاءَِ عَلَىِالصَّلاَةِِوَِالزَّكَاةِِوَِالَْْجِِّوَِالصَّوْمِِوَِالْوَلاَيَةِِوَِقَِ الرَّسُولُِاللَّهِِصِ جُنَّةٌِ مِنَِنََّاَل النَّارِِ.

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.

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11 Al Kafi – V 4 – The Book of Fasts Ch 7 H 2
12 راكان (ط – الإسلامية)، ج، 4، ص: 62، H. 1
Soam-Roza-Fast

(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).

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:

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 azwj have Forgiven him’. 14

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:

أَحَدُ بِنِّ إِدْرِيسَ عَنِ مُعَمَّدِ بْنِ حَسَّانَ عَنِ مُعَمَّدِ بْنِ عَلِيٍّ عَنِ عَلِيٍّ بْنِ النَّبِيِّ عَلَيْهِ السَّلَامَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلهِ وَسَلَّمَ الْصَّائِمُ فِي بَادَةٍ وَإِنَّكَانَ عَلَى فَرَاشِهِ مَا لِيَ غُلُبَ منْ

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 asww 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’.

وهذا الاستناد، عن أبي عبد الله عليه السلام قال: نوم الصائم عبادة ونفسه تسبيح. وَبَلَى الإِسْنَادِ عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامَ قَالَ نَوْمُ الصَّائِمِ عِبَادَةٌ وَنَفْسُهُ تَسْبِيحٌ.

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’.

عِدَّةٌ مِنِ أَصْحَابِنَا عَنِ سَهْلِ بْنِ يَزِيدَ عَنِ مُنْصُورِ بْنِ الْعَبَّاسِ عَنِ عَمْرِو بْنِ سَعِيدِ عَنِ السَّنِّ بْنِ صَدَقَةَ عَلَيْهِ السَّلَامَ قَالَ أَبُو الصَّائِمِ عَلَيْهِ السَّلَامَ قَالَ أَوْحَى اللَّهُ عَزَّوَجَلَّ إِلَى مُوسَى عَلَيْهِ السَّلَامَ مَا نَعُمَ وَلِيَجْتَرِبُ عَنْهُ مِنِ النَّهَايَةِ مَنُانِهِ.

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’.

Trial and Rewards during the Fasting:

عَلِيٌّ عَنِ أَبِهِ وَ مُعَمَّدِ بْنِ إِسْحَاقِ عَنِ الفَضْلِ عَنِ شَاذَانِ جَمِيعًا عَنِ النَّبِيِّ عَلَيْهِ السَّلَامَ قَالَ أَوْحَى اللَّهُ عَزَّوَجَلَّ إِلَى مُوسَى عَلَيْهِ السَّلَامَ نَعَمَ وَلِيَجْتَرِبُ عَنْهُ مِنِ النَّهَايَةِ مَنُانِهِ.

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
Soam - Roza - Fast

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


Merits of the Month of Ramazan:

‘It has been narrated’ from Abu Abdullah\textsuperscript{asws} having said: ‘When the Fasting-one sees a group of people eating, or a man eating, every hair of his supplicates for him’.

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,
(It has been narrated) from Abu Ja’far\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{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\textsuperscript{saww} ascended the Pulpit, so he\textsuperscript{saww} Praised Allah\textsuperscript{azwj} and Extolled upon Him\textsuperscript{azwj}, then said: ‘O you people! This is the Month which Allah\textsuperscript{azwj} has Chosen you all with, and it is presenting itself, and it is the chief of the months.

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\textsuperscript{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\textsuperscript{azwj} has Made him to be remote; and the one in whose presence I\textsuperscript{saww} was mentioned and he does not send Blessing upon me\textsuperscript{saww}, so Allah\textsuperscript{azwj} will not Forgive him, and Allah\textsuperscript{azwj} Makes him to be remote’. 21

And in it, there is emancipation (liberation) during each Fast. Allah\textsuperscript{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\textsuperscript{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!’

\textsuperscript{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’.

علي بن إبراهيم عن أبيه عن ابن أبي عمتي عن حميث بن صالح عن محمد بن مروان قال سمعت أنا عن الله (عليه السلام) يقول إن الله عز وجل في كل ليلة من شهر رمضان غفوة وطلقات من النار إلا من أظهر على مسيء كلما كان في آخر ليلة منه أعطى فيها مثل ما أعطي في حقيبه.

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’.

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

عدد من أصحابنا عن أحمد بن أبي عبد الله عن أبيه عن سعدان بن مسلم عن موسى بن بكير عن أبي الحسن موسى (عليه السلام) قال فطرك أخاك الصائم أفضل من صيامك.

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 Musaasws 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:

نحن بن يهود عن أحمد بن محمد و محمد بن المتنبي عن محمد بن يهود عن بن يهود المتنبي عن نبي الله عبده الله عن أبيه (عليه السلام) قال قال أمير المؤمنين صلوات الله عليه لا تقوموا رمضان وكنكم فقولوا شهر رمضان فإكم لا تدينون ما زينتمان.

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 \textsuperscript{asws}, from his \textsuperscript{asws} father \textsuperscript{asws} having said: ‘Amir Al-Momineen \textsuperscript{asws} said: ‘Do not be saying, ‘Ramazan’, but you should be saying, ‘Month of Ramazan’, for you all are not knowing what Ramazan is’.  

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 \textsuperscript{asws}, said, ‘We were eighty men in his \textsuperscript{asws} presence, so we mentioned ‘Ramazan’’. So he \textsuperscript{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 \textsuperscript{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 \textsuperscript{azwj}, Mighty is His \textsuperscript{azwj} Mention, and it is the Month in which the Quran was Revealed, Made to be an example and a Festival’.  

**Greeting the Month of Ramazan:**

(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\textsuperscript{asws} reports that Rasool Allah\textsuperscript{saww}, delivered an eloquent sermon on the blessings of the month of Ramazan. After offering my\textsuperscript{asws} prayers, I\textsuperscript{asws} asked from Prophet\textsuperscript{saww}, O The Messenger of Allah\textsuperscript{saww} what should be our conduct, to reap the blessings of this month?

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

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

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

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

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

I\textsuperscript{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\textsuperscript{azwj} proof for His\textsuperscript{azwj} creatures, And trustee of His\textsuperscript{azwj} secrets, and guardian of His\textsuperscript{azwj} slaves. \textsuperscript{27}

**Supplications when observing Crescent of Month of Ramazan:**

\textsuperscript{27} Bihār al-Anwār (ت = بيروت)، ج 42، صف: 190, Rawztulwaizeen Vol-2,Page-345,Ayuon-E-Akhbar Vol-1,Page-297
(It has been narrated) from Abu Ja’far asws having said: ‘Rasool-Allahazwj, whenever it was a crescent of a Month of Ramazan, would face the Qiblah and raise hissaww hands, so heazwj would say: ‘O Allahazwj! 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 Allahazwj! Grace us its Fasts, and its standing (for the Prayer), and recitation of the Quran therein. O Allahazwj! Give it as a safety for us, and Receive it back in safety from us, and Keep us safe therein’.28

‘Amir Al-Momineenazws said: ‘Whenever you see the crescent, so do not depart, (until you) say, ‘O Allahazwj! I ask Youazwj 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 Youazwj 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 Allahazwj! 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 Youazwj Love and are Pleased with’.’29

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

Observe the New Moon:

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\textsuperscript{asws}, said, ‘He\textsuperscript{asws} was asked about the crescent, so he\textsuperscript{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’.\textsuperscript{30}

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\textsuperscript{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’.\textsuperscript{31}

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\textsuperscript{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 second of that month).\textsuperscript{32}

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\textsuperscript{asws}: ‘When the new moon of the month of Rajab holds good, so count fifty nine days and Fast on the sixtieth (day)’.\textsuperscript{33}

Days in an Islamic Month:

\textsuperscript{30} Al Kafi – V 4 – The Book of Fasts Ch 6 H 1
\textsuperscript{31} Al Kafi – V 4 – The Book of Fasts Ch 6 H 5
\textsuperscript{32} Al Kafi – V 4 – The Book of Fasts Ch 6 H 7
\textsuperscript{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.\(^{34}\)

عَدَّةٌ من أصْحَابِنَا عن سَهْلِ بْنِ نَزِيَادِ عن مُحَمَّدٍ بْنِ إِسْمَعِيلٍ عن عَبْدِ اللَّهِ ( عِلْمَهُ السَّلامُ) قال: إنَّ اللَّهَ نُزِّلَكُمْ وَخَلَقَتُمْ فِي سِنَاتٍ أَثَامٍ ثَلَاثُونَ يَوْمًا وَأُعْشَرَيْنَ يَوْمًا وَحَسَنَتْ يَوْمًا شَغَبًا لا يَقُصُّوْنَ وَاللَّهُ أَبَا وَلَا تَكُونُ فَرَيْضَةٌ نَافِقَةً

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 وَجَلَّ، وَتَبَارَكَ وَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ وَهُوَ الْخَلَقُ[\(2:185\)] 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.\(^{36}\)

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.\(^{36}\)

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 saws fasted twenty-nine days more than what he asws fasted thirty days’.

فقال كُلُّنا مَن صلى رَسُولُ اللَّهِ ﷺ إِلاَّ نَايَا وَذَلِكَ قَولُ اللَّهِ عَزَّ وَجَلَّ وَلِكَلِمَتَانِ عَدَّةٍ - يُمْتَهِنُونَ مَنْ تَحْصَنَتْ عَنْ مُعَضَّابٍ بَعْضُ أَصْحَابِهِ يَوْمُ وَحِشَاءٍ وَحَسَنَتْ يَوْمًا شَغَبًا لا يَقُصُّوْنَ وَاللَّهُ أَبَا وَلَا تَكُونُ فَرَيْضَةٌ نَافِقَةً

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,

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\textsuperscript{asws} said: ‘They are lying! Rasool-Allah\textsuperscript{saww} did not fast except complete, and that is the Word of Allah\textsuperscript{asw} the Exalted: \textit{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\textsuperscript{asw} Exalted is Saying: \textit{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\textsuperscript{37}\textsuperscript{.}

\section*{Fasting on the last day of Shaban ‘Yom-e-Shuuk’:

عَلِيُّبْنُِإِب ْرَاهِيمَِعَنِِمَُُمَّدِِبْنِِعِيسَىِعَنِِيُِوَنُسَِعَةَِقَالَِسَأَلْتُهُِعَنِِالْي َوْمِِالَّذِيِيُشَكُِّفِيهِِمِنِْشَعْبَانَِقَالَِهُوَِي َوْمٌِوُفِّقَِلَهُِوَِلاَِقَضَاءَِعَلَِيْهِِ.

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\textsuperscript{asws} about the day in which there is a doubt, it is from Shaban. He\textsuperscript{asws} said: ‘If I\textsuperscript{asws} were to Fast a day from Shaban, it would be more beloved to me\textsuperscript{asws} than if I\textsuperscript{asws} were to break the Fast of the Month of Ramazan’\textsuperscript{38}\textsuperscript{.}

عليُّبْنُِإِب ْرَاهِيمَِعَنِِمَُُمَّدِِبْنِِبَكْرِِبْنِِجَنَا ٍِعَلِيِِّبْنِِشَجَرَةَِعَنِْبَشِيرٍِالنَّبَّالِِعَنِْأَبِِِعَبْدِِاللَّهِِ(ِعليهِالسلامِ)ِقَالَِسَأَلْتُهُِعَنِِصَوْمِِي َوْمِِالشَّكِِّف َقَالَِصُمْهُِفَإِنِْيَكُِمِنِْشَعْبَانَِكَانَِتَطَوُّعاًِوَِإِنِْيَكُِمِنِْشَهْرِِرَِمَضَانَِفَصَامَهُِفَكَانَِمِنِْشَهْرِِرَِمَضَانَِقَالَِهُوَِي َوْمٌِوُفِّقَِلَهُِوَِلاَِقَضَاءَِعَلَِيْهِِ.

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

‘I asked him\textsuperscript{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\textsuperscript{asws} said: ‘It is a ‘يَوْمًا وَفُقِّيَتْلَهُ’ day commensurate for him, and there is no fulfilment (making up for it) upon it’\textsuperscript{39}\textsuperscript{.}

أَحَْْدُِبْنُِمَُُمَّدٍِعَنِِابْنِِأَبِِِالصُّهْبَانِِعَنِْمَُُمَّدِِبْنِِبَكْرِِبْنِِجَنَا ٍِعَلِيِِّبْنِِشَجَرَةَِعَنِْبَشِيرٍِالنَّبَّالِِعَنِْأَبِِِعَبْدِِاللَّهِِ(ِعليهِالسلامِ)ِقَالَِسَأَلْتُهُِعَنِِصَوْمِِي َوْمِِالشَّكِِّف َقَالَِصُمْهُِفَإِنِْيَكُِمِنِْشَعْبَانَِكَانَِتَطَوُّعاًِوَِإِنِْيَكُِمِنِْشَهْرِِرَِمَضَانَِفَصَامَهُِفَكَانَِمِنِْشَهْرِِرَِمَضَانَِقَالَِهُوَِي َوْمٌِوُفِّقَِلَهُِوَِلاَِقَضَاءَِعَلَِيْهِِ.

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

(It has been narrated) from Abu Abdullah\textsuperscript{asws}, said, ‘I asked him\textsuperscript{asws} about a Fast of the day of doubt. So he\textsuperscript{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.’\textsuperscript{40}\textsuperscript{.}
Soam-Roza-Fast

Skipping food at Iftar and Soam-ul-Dahr:

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'.

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'.

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'.

Etiquettes of the Fasting:

Etiquettes of the Fasting:

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

Abu 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 asws! How beautiful is this Hadeeth!’ So Rasool-Allah asws said: ‘O Jabir! And how difficult are these stipulations (conditions)’.46

It has been narrated) from Abu Ja’far asws having said: ‘Rasool-Allah asws 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 asws! How beautiful is this Hadeeth!’ So Rasool-Allah asws said: ‘O Jabir! And how difficult are these stipulations (conditions)’.46

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’.46

He asws said: ‘And Rasool-Allah asws heard a woman insulting a maid of her and she was Fasting. So Rasool-Allah asws called for the food and said to her: ‘Eat’. So she said, ‘I am Fasting’. So he asws 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)’.

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 Abdullahasws 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)’.  

علي بن إبراهيم عن هارون بن مسلم عن مستعدة بن صفقة عن أبي عبد الله عن آبائه (عليهم السلام) قال: قال رسول الله صل الله عليه وآله: "ما من عبده صالح يُنفِّذ في صائم سلام عليه إلا أنشفه كمَا أنشف أبو ثار ولا ينكر ولا يقتضي.

استخراج عندي بالصمت من شر عندي فقد أخذت من الناس.

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

(It has been narrated) from Abu Abdullahasws, from hisasws forefathersasws having said: ‘Rasool-Allahsaww 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 Lordazwj, Blessed and High Says: “Myazwj servant sought Protection with the Fast from the evil of Myazwj servant, so Iazwj have Protected from the Fire”’.  

علي بن إبراهيم عن أبيه عن ابن أبي أعمام عن موسى بن يونس عن أبي بكر صغير، قال سمعت أبا عبد الله (عليه السلام) يقول: إن الكذبة تفسق النظافة، و تفسق الصائم، قال فل邃 هل كنا، فليس حيث تذهب، إما ذلك الكذب على الله عز وجل، و على رسول و على الأئمة (عليهم السلام).

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

‘I heard Abu Abdullahasws saying: ‘The lie breaks the ablution, and breaks the Fast’. I said, ‘We are destroyed’. Heasws said: ‘It is not where you are going with it. But rather, that is the lie upon Allahazwj Mighty and Majestic and upon Hisazwj Rasoolsaww, and upon the Imamsasws’.  

مَبْنِِيحَيْيَاِعَنِْأَحَْْدَِبْنِِمَْمَدٍِعَنِِالَْْسَنِِبْنِِمُوسَىِعَنِْغِيَاٍِعَنِْإِسْحَاقَِبْنِِعَمَّارٍِعَنِْأَبِِِعُمَيرٍِْعَنِْمَنْصُورِِبْنِِيُونُسَِعَنِْأَبِِِبَصِيرٍِقَالَِسََِعْتُِأَبَاِعَبْدِِاللَّهِِ(ِعليهِالسلامِ)ِي َقُولُِ...الكذبة تفسق النظافة، و تفسق الصائم، قال فل邃 هل كنا، فليس حيث تذهب، إما ذلك الكذب على الله عز وجل، و على رسول و على الأئمة (عليهم السلام).

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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 Abdullahasws having said: ‘Rasool-Allahsaww said; ‘Allahazwj Disliked six characteristics for measww, then Iasww disliked these for the successorsasws from myasww sonsasws, and theirasws followers from after measww, (one of these being) obscenities during the Fasting’.  

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:

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’.

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

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 aswj 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’.

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
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 sallallahu alaihi wasallam 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’.

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’.

Eating at Sahr:

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

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’.\(^57\)

\[\text{عددًا من أصحابنا عن أحمد بن محمد عن الحسن بن سعيد عن أبي الحسن عن شرفة عن حمزة بن عبد الله بن السهير بن جعفر معنا أن السحور لمن أراد الصوم فكان إذا في شهر رمضان فإن الفضل في السحور و لو بشرى من ماء و أما في التطلع فعن أهل أن ينسخر فليس فعال.

و من لم يفعل فلا بأس.}

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’\(^58\)

علي بن إبراهيم عن أبيه عن التوفيق عن السهير عن شرفة عن أبيه ( عليه السلام ) قال: رضوان الله ( صلى الله عليه وآله ) لا يذغ التسخير و لو على حشط.

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:

علي بن إبراهيم عن أبيه عن علي بن عطية عن أبي عبد الله ( عليه السلام ) قال: الفجر هو الذي إذا رآيته معترضا كانه بيضاء.

Ali Bin Ibrahim, from his father, from Ali 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’.\(^60\)

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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
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 Abdullahasws about the (distinction of the) white thread from the black thread. So heasws said: (It is) the whiteness of the day from the blackness of the night’. Heasws 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’.  

End of Sahr Time:

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 Abdullahasws having said: ‘Ibn Am Maktoum recited the Azan for the morning Prayer, and a man passed by Rasool-Allahsaww, and he was partaking a pre-dawn meal. So he invited him that he eats with him, but he said, ‘O Rasool-Allahsaww! The Muezzin has called the Azan for the dawn’. So he 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).

Iftar Time

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 Qi'lah 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)' .

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’ .

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)’ .

What to Recite at Iftar:

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 asw , whenever he asw used to break Fast, said:

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

\begin{quote}
_al-husayn bin muhammad, from ahmad bin is’haq, from sa’dan, from abu baseer,

(It has been narrated) from abu abdullah\textsuperscript{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,
\end{quote}

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

Eating before Iftar time by Mistake:

\begin{quote}
_muhammad bin yahya, from ahmad bin muhammad, from usman bin isa, from sama’at who said,

‘I asked him\textsuperscript{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’.
\end{quote}

\textsuperscript{68} Al Kafi – V 4 – The Book of Fasts Ch 15 H 1
\textsuperscript{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 aswj 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’. 

Kufara (Expiation) of Breaking Fast Deliberately:

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’. 

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.

(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 matter?’ He

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
said, ‘I fell upon my wife’. He\(^\text{saww}\) said: ‘Give in charity and seek Forgiveness’. So the man said, ‘By the One\(^\text{azwj}\) Who Magnified your\(^\text{saww}\) rights, nothing is left in the house, neither less nor more’.

He\(^\text{asws}\) 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\(^\text{saww}\) said to him: ‘Take these dates and give in charity with it’. So he said, ‘O Rasool-Allah\(^\text{saww}\)! Whom shall I give it in charity with it, and I have informed you\(^\text{saww}\) that there is neither in my house anything less nor more?’ He\(^\text{saww}\) said: ‘So take it and feed it to your dependents and seek Forgiveness of Allah\(^\text{azwj}\)’.

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

**Kufara (Expiation) of Breaking Fast due to Illness:**

(It has been narrated) from Ali\(^\text{asws}\) Bin Al-Husayn\(^\text{asws}\), said, ‘He\(^\text{asws}\) said to me one day: ‘O Zuhry! From where have you come?’ So I said, ‘From the Masjid’. He\(^\text{asws}\) 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’.

\(^{73}\) 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’.

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 an expiation for the Zihâr 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;

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;

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;

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;

و صوم المعتقة واجبٌ فصياً لثلاثة أيام في الحج و سبعة إذا رجعتم تلك عشرة كاملة.

And the Fast for the Mut’a (of Hajj) is Obligatory for the one who cannot find the sacrifice. Allahazwj 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;

و صوم خزاء العُمْرَةِِوَاجِبٌِقَالَِاللَّهُِعَزَِّوَِجَلَِّوَِمَنِْق َِ

And the Fast being a penalty for the hunting. Allahazwj 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.

وَِتَدْرِيِكَيْفَِيَكُونُِعَدْلُِذَلِكَِصِيَاماًِيَاِزُهْرِيُِّقَالَِق ُلْتُِلاَِأَدْرِيِقَالَِي ُقَوَّمُِالصَّيْدُِقِيمَةًِقِي

Or, do you know what the equivalent of it in Fasting comes to be, O Zuhry?’ I said, ‘No, I don’t know’. Heasws 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’.

وَِصَوْمُِالنَّذْرِِوَاجِبٌِوَِصَوْمُِالاِعْتِكَافِِوَاجِبٌِ

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

و أَمَّاِالصَّوْمُِالَْْرَامُِفَصَوْمُِي َوْمِِالْفِطْرِِوَِي َوْمِِالََْضْحَىِوَِثَلاَثَةِِأَيَّامٍِمِنِْأَيَّامِِالتَّشْرِيقِِ

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);

وَِصَوْمُِي َوْمِِالشَّكِِّأُمِرْنَاِبِهِِوَِنُُِينَاِعَنْهُِأُمِرْنَاِبِهِِأَنِْنَصُومَهُِمٌََِصِيَامِِشَعْبَانَِوَِنُُِينَاِعَنْهُِأَنِْي َن ْفَرِدَِالرَّجُلُِبِصِيَامِهِِفِِِالْي َوِْ
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’.

فَقُلْتُِوَِكَيْفَِيَُْزِئُِصَوْمُِعَلَيْهِِفَّأَنَِّرَجُلاًِصَامَِي َوْماًِمِْشَهْرِِرَمَضَانَِتَِّعَلِمَِب َعْدُِبِذَلِكَِلَََجْزَأَِعَنْهُِلََِنَِّالْفَرْضَِإِنَََِّّ

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’.

وَِصَوْمُِالْوِصَالِِحَرَامٌِوَِصَوْمُِالصَّمْتِِحَرَامٌِوَِصَوْمُِنَذْرِِالْمَعْصِيَةِِحَرَامٌِوَِصَوْمُِالدَّهْرِِحَرَامٌِ

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.

وَِأَمَّاِالصَّوْمُِالَّذِيِصَاحِبُهُِفِيهِِبِالِْْيَارِِفَصَوْمُِي َوْمِِالُْمُعَةِِوَِالَْْمِيسِِوَِصَوْمُِالْبِيضِِوَِصَوْمُِسِتَّةِِأَيَّامٍِمِْشَوَّالٍِب َعْدَِشَهْرِِرَمَضَانَِ

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 Arafat; 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.

وَِأَمَّاِصَوْمُِالتَّأْدِيبِِفَأَنِْي ُؤْخَذَِالصَّبُِِِّإِذَاِرَا

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 asws said: ‘The one who lodges upon a people, so he should not Fast voluntarily except with their permission’.

وَِأَمَّاِصَوْمُِالإِْذْنِِفَالِْمَرْأَةُِلاَِتَصُومُِتَطَوُّعاًِإِلاَِّبِإِذْنِِزَوْجِهَاِوَِالْعَبْدُِلاَِيَصُومُِتَطَوُّعاًِإِلاَِّبِإِذْنِِمَوْلاَهُِوَِالضَّيْفُِلاَِيَصُومُِتَطَوُّعاًِإِلاَِّبِإِذْنَِِمِْ
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.

وَأَمَّاِصَوْمُِالإِْبَاحَةِِلِمَنِْأَكَلَِأَوِْشَرِبَِنَاسِياًِأَوِْقَاءَِمِنِْغَيرِِْت َعَمُّدٍِف َقَدِْأَبَا َِاللَّهُِلَهُِ

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.

وَِأَمَّاِصَوْمُِالسَّفَرِِوَِالْمَرَضِِفَإِنَِّالْعَامَّةَِقَدِِاخْت َلَفَتِْفِِِذَلِكَِف َقَالَِق َوْمٌِيَصُومُِوَِقَالَِآخَرُِوَِقَالَِق َوْمٌِإِنِْشَاءَِصَامَِوَِإِنِْشَاءَِأَفْطَرَِوَِأَمَّاِنَُْنُِف َن َقُولُِي ُفْطِرُِفِِِِالَْْالَينِِْجَِْيعاًِفَإِنِْصَامَِفِِِِالسَّفَرِِأَوِْفِِِِحَالِِا لْمَرَضِِف َعَلَيْهِِالْقَضَاءُِفَإِنَِّاللَّهَِعَزَِّوَِجَلَِّلَِّمَُُمَّدُِبْنُِيحَْيََِعَنِْمَُُمَّدِِبْنِِأَحَْْدَِعَنِْأَحَْْدَِبْنِِهِلاَلٍِعَنِْعَمْرِوِبْنِِعُثْمَانَِعَنِْعُذَافِرٍِقَا لُتْتُِلََِبِِِعَبْدِِاللَّهِِ(ِعليهِالسلامِ)ِ

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’.

فَهُذَاِت َفْسِيرُِالصِّيَامِِ

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

مُُمَّدُِبْنُِيحَْيََِعَنِْمَُُمَّدِِبْنِِأَحَْْدَِعَنِْأَحَْْدَِبْنِِهِلاَلٍِعَنِْعَمْرِوِبْنِِعُثْمَانَِعَنِْعُذَافِرٍِقَا لُتْتُِلََِبِِِعَبْدِِاللَّهِِ(ِعليهِالسلامِ)ِ

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’.\textsuperscript{75}

\section*{Lustful Desires and having marital relationship while Fasting:}

 علي بن إبراهيم عن أبيه عن ابن أبي عمرو عن عبد الله بن سب之战َّان عن أبي عبد الله ( عليه السلام ) في رجل وقع على أهلية في شهر رمضان فلم يجد ما يتصدف به على ستين مشكيماً قال يتصدف بل سريء ما يطيب.

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

(It has been narrated) from Abu Abdullah\textsuperscript{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\textsuperscript{asws} said: ‘He should give in charity with whatever he can afford to’.\textsuperscript{76}

علي بن إبراهيم عن أبيه عن ابن أبي عمرو عن عبد الله بن سب之战َّان عن أبي عبد الله ( عليه السلام ) عن الرجل يقبض بأهلية في شهر رمضان حتى تأتي قال عليه بمثل ما على الذي يجامع.

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

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

علي بن إبراهيم عن أبيه عن ابن أبي عمرو عن خلقان بن سوقان عن أبي عبد الرحمن بن الحجاج قال سأله أبو عبد الله ( عليه السلام ) عن الرجل يلعب بحياته في شهر رمضان حتى تأتي قال عليه بمثل ما على الذي يجامع.

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\textsuperscript{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\textsuperscript{asws} said: ‘Upon him would be the expiation similar to what is upon the one who copulates during the Month of Ramazan’.\textsuperscript{78}

علي بن إبراهيم عن أبيه عن ابن إبراهيم عن إشخاق الآخر عن عبد الله بن خادم عن أكمل بن غلمان بن غلمان بن عمر بن أبي عبد الله ( عليه السلام ) في رجل أتى المرأة وهو صائم وهو صائم فإن كان استكرحها فعلبه كفارة وإن كانت طائعتها فعلبه كفارة.

\textsuperscript{75} Al Kafi – V 4 – The Book of Fasts Ch 51 H 2
\textsuperscript{76} Al Kafi – V 4 – The Book of Fasts Ch 22 H 3
\textsuperscript{77} Al Kafi – V 4 – The Book of Fasts Ch 22 H 4
\textsuperscript{78} Al Kafi – V 4 – The Book of Fasts Ch 22 H 7
Touching Wife is Makru (Disliked) while Fasting:

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

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.’

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

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

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.’

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

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

It has been narrated) from Abu Ja’far asws having said: ‘The kissing does not break the Fast.’

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

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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
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\textsuperscript{asws}, ‘What are you\textsuperscript{asws} saying regarding the Fasting one who kisses the slave girl and the wife?’ So he\textsuperscript{asws} said: ‘As for the old man like me\textsuperscript{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\textsuperscript{asws} view regarding the likes of me who happens to have the slave girl for him, so he plays with her?’ So he\textsuperscript{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\textsuperscript{asws} said: ‘I\textsuperscript{asws} am like that. So, how are you and the women?’ I said, ‘And there is nothing’. He\textsuperscript{asws} said: ‘But I\textsuperscript{asws}, O Abu Hazim, whatever I\textsuperscript{asws} so desire to, that happens from me\textsuperscript{asws}, until I\textsuperscript{asws} do it’.\textsuperscript{82}

One Must take Ceremonial Bath Before Start of the Fast:

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

\(\text{(It has been narrated) from one of the two (5th or 6th Imam\textsuperscript{asws}), said, ‘I asked him\textsuperscript{asws} about the man who touches the slave girl during the Month of Ramazan, then he sleeps before he}^{82}\)

\textsuperscript{82} Al Kafi – V 4 – The Book of Fasts Ch 23 H 3
\textsuperscript{83} Al Kafi – V 4 – The Book of Fasts Ch 24 H 1
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

أحمد بن محمد بن الجحش عن ابن سينان قال كتبه أبو إلى أبي عبد الله (عليه السلام) وكان يقضي شهر رمضان وقال إليه أصبخت بالغسل وأصابته حكمة فلم أقسم حتى طلعت الفجر فأحياء (عليه السلام) لا نقسم هذا اليوم وسمع غذاً.

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

عدد من أصدقاءنا عن سهل بن زياد عن الحسن بن ميمون عن رآب عن إبراهيم بن ميمون قال سألت أبي عبد الله (عليه السلام) عن الرجل ي沐浴 بالنيل في شهر رمضان فنسي أن يغسل حتى يقضى بذلك جمعة أو يخرج شهر رمضان قال عليه قضاء الصلاة والصوم.

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:

عليه عبد الله عن أبيه عن أبي أبي عAMILY عن حماه عن الحسن نقل أبي عبد الله (عليه السلام) قال إذا كنت في الماء ولا ينتمين رأسته.

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-one can stay still in the water, and (but) he cannot immerse his head into the water’.88

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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
88 Al Kafi – V 4 – The Book of Fasts Ch 25 H 1
مُحَمَّد بن يَهْيَةً، من محمد بن-Al Husayn, من علي بن-Al Hakam, من Al A’ala Bin Razeyn, من 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

مُحَمَّد بن يَهْيَةً وَعَمْرُو، من محمد بن-Al Hazm, من علي بن-Al Hamdany, من 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
**Rinsing Mouth and Nose:**

(It has been narrated) from Abu Abdullah asws regarding the Fasting one performing ablution for the Obligatory 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

(It has been narrated) from Abdallah 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

(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

A number of our companions, from Qasim Bin Shuraidah, 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 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

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
96 Al Kafi – V 4 – The Book of Fasts Ch 26 H 4
Vomiting during Fast:

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

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

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

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’.  

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’.  

Avoid Exhaustion in Fast:

(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’.  

Muhammad Bin Yahya, 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 cupping for the Fasting one. He asws said: ‘Yes, when he does not fear weakness’.  

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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
103 Al Kafi – V 4 – The Book of Fasts Ch 28 H 2
Injecting Medicine while Fasting:

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

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

Muhammad Bin Yahya, from Al Amraky Bin Ali,

(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

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
medication is inserted into them and they are both Fasting?’ He asws said; ‘There is no problem’.

أَحَْْدُِبْنُِمَُُمَّدٍِعَنِْعَلِيِِّبْنِِالَْْسَنِِّ (ِعليهِالسلامِ)ِمَاِت َقُولُِفِِِالت َِّلَطُّفِِ يِسْتَدْخِلُهُِالإِْنْسَانُِوَِهُوَِصَائِمٌِفَكَتَبَِلاَِبَأْسَِبِالَْامِدِِ.

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’.

Use of Eye Drops/Kajal in Fast:

عِدَّةٌِمِنِْأَصْحَابِنَاِعَنِْأَحَْْدَِبْنِِمَُُمَّدٍِعَنِْعَلِيِِّبْنِِالَْْكَمِِعَنِْسُلَيْمَانَِالِْفَرَّاءِِعَنِْمَُُمَّدِِبْنِِمُسْلِمٍِعَنِْأَبِِِجَعْفَرٍِ(ِعليهِالسلامِ)ِفِِِالصَّائِمِِيَكْتَحِلُِقَالَِلاَِبَأْسَِبِهِِلَيْسَِبِطَعَامٍِوَِلاَِشَرَابٍِ.

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’.

أَّمَِّلِكْمُِبِّيِِعَنِِابْنِِعَلِيِِّبْنِِإِب ْرَاهِيمَِعَنِِأَبِيهِِعَنِِابْنِِ بِِعُمَيرٍِْعَنِْسُلَيْمَانَِالْفَرَّاءِِعَنِْغَيرِِْوَاحِدٍِعَنِْأَبِِِجَعْفَرٍِ(ِعليهِالسلامِ)ِمِث ْلَهُِ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Suleyman Al Fara’a, from someone else, (It has been narrated) from Abu Ja’far asws – similar to it.

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 day and he is Fasting?’ He asws said: ‘He can sprinkle when he breaks Fast but he cannot sprinkle it and he is Fasting’.

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

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.

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

‘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

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
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

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

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

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

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’. 117

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
117 Al Kafi – V 4 – The Book of Fasts Ch 29 H 4
Use of Fragrance in Fast:

عددًا من أصحابنا عن أحمد بن محمد عن محترم بن hastalık عن غياث بن إبراهيم عن حفيظ عن أبيه (عليه السلام) أن عليًا صلى الله عليه كره المسك أن يتطبب به الصائم.

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Gıyas 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'.

عددًا من أصحابنا عن أحمد بن محمد بن خالد عن أبيه عن عبد الله بن الفضل التوفيقي عن الحسن بن راشد قال كان أبو عبد الله (عليه السلام) إذا صام تطيب بالطيب و يقول الطيب تغفوة الصائم.

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

عليٰ بن إبراهيم عن أبيه عن ابن أبي عمرو عن الحسن بن راشد قال لтелث أبي عبد الله (عليه السلام) الخاضع يطلب الصلاة قال لا تطبيب الصوم قال نعم تلث من أين جاء فقال إني أول من قام إليس تلث والصائم يستمتع في النهاة قال نعم تلث فبينما تمكن عليه حين قال لا تلث من أين جاء فقال من داعي ثلاث الصائم يشم الزمان قال لا لأئتنا الله و يكرهه أن يتنفط.

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’. 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 that he derives pleasure’.120

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:

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\textsuperscript{asws} about the tooth-brushing. So he\textsuperscript{asws} said: ‘Yes, he can brush teeth whichever time of the day he so desires to’.\textsuperscript{121}

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

(It has been narrated) from Abu Abdullah\textsuperscript{asws}, said, ‘I asked him\textsuperscript{asws} about the Fasting-one who brushes the teeth with the water. He\textsuperscript{asws} said: ‘There is no problem with it’. And he\textsuperscript{asws} said: ‘He should not brush with the wet toothstick’.\textsuperscript{122}

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

(It has been narrated) from Abu Abdullah\textsuperscript{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 is until there does not remain anything in it’.\textsuperscript{123}

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddaq Bin Ssadaqa, from Anmar Bin Musa,

(It has been narrated) from Abu Abdullah\textsuperscript{asws} regarding the Fasting-one who gets his tooth extracted. He\textsuperscript{asws} said: ‘No, nor should he bleed his mouth, nor should he brush with wet stick’.\textsuperscript{124}

\textsuperscript{121} Al Kafi – V 4 – The Book of Fasts Ch 31 H 1
\textsuperscript{122} Al Kafi – V 4 – The Book of Fasts Ch 31 H 2
\textsuperscript{123} Al Kafi – V 4 – The Book of Fasts Ch 31 H 3
\textsuperscript{124} Al Kafi – V 4 – The Book of Fasts Ch 31 H 4
Chewing Gum in Fast:

(It has been narrated) from Abu Abdullah asws, said, ‘I said, ‘The Fasting-one, can he chew the gum?’ He asws said: ‘No’.  

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’.  

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’.  

Tasting Salt during Cooking:

(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

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
have the child for her, and she is Fasting, so she chews the bread and feeds it to him. So he\textsuperscript{asws} said: ‘There is no problem, and the bird, if there was one for her’.\textsuperscript{128}

\textsuperscript{128} Al Kafi – V 4 – The Book of Fasts Ch 34 H 1

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\textsuperscript{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’.\textsuperscript{129}

\textsuperscript{129} Al Kafi – V 4 – The Book of Fasts Ch 34 H 2

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\textsuperscript{asws} about the Fasting-one who tastes the thing, and does not swallow it’. He\textsuperscript{asws} said: ‘No’.\textsuperscript{130}

\textsuperscript{130} Al Kafi – V 4 – The Book of Fasts Ch 34 H 3

\section*{Swallowing Mucus:}

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

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

\textsuperscript{131} Al Kafi – V 4 – The Book of Fasts Ch 34 H 4

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

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

\textsuperscript{132} Al Kafi – V 4 – The Book of Fasts Ch 35 H 1
Fasting in Old Age and those Who are Unable to Fast:

مَُُمَّدُِبْنُِيحَْيََِعَنِْمَُُمَّدِِبْنِِالُْْسَينِِْعَنِْصَفْوَانَِبْنِِيحَْيََِعَنِِالْعَلاَءِِبْنِِرَزِينٍِعَنِْمَُُِ
فِِِق َوْلِِاللَّهِِعَزَِّوَِجَلَِّوَِعَلَىِالَّذِينَِيُطِيقُونَهُِفِدْيَةٌِطَعَامُِمِسْكِينٍِقَالَِالشَّيْخُِالْكَبِيرُِوَِالَِّذِيِيَأْخُذُهُِالْعُطَا ُِوَِعَنِْق َوْلِهِِعَزَِّوَِجَلَِّ
فَمَنِْلََِْيَِسْتَطٌِِْفَإِطْعامُِسِتِّينَِمِسْكِيناًِقَالَِمِنِْمَرَضٍِأَوِْعُطَا ٍِ

穆罕默德 بن يحيى, من محمد بن عثمان بن SAFWAN, من علي بن Al رازعين, من محمد بن مسلم,

(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’.

عِدَّةٌِمِسْكِينٍِقَالَِمِنِْمَرَضٍِأَوِْعُطَا ٍِ

A number of our companions, from Ahmad Bin Mohammad, 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’.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from IBN MAHBUB, 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 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’.

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
The Extent of Illness for Deferring Fast/Salat:

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'.

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'.

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

'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

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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
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'.

\[\text{138} \]

\[\text{عَلِيُّبْنُِإِب ْرَاهِيمَِعَنِْمَُُمَّدِِبْنِِعِيسَىِعَنِْيُونُسَِعَنِْشُعَيْبٍِعَنِْمَُُمَّدِِبْنِِمُسْلِمٍِقَالَِق ُلْتُِلََِِبِِعَبْدِِاللَّهِِ(ِعليهِالسلامِ)ِمَاِحَدُِّالْمَرِيضِِإِذَاِنَقَهَِفِِِالصِّيَامِِقَالَِذَلِكَِإِلَيْهِِهُوَِأَعْلَمُِبِن َفْسِهِِإِذَاِقَوِيَِف َلْيَصُمِْ.}\]

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

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

\section*{Unable to Fast during the Two Consecutive Months of Ramazan:}

\[\text{عَلِيُِّبْنُِإِب ْرَاهِيمَِعَنِْأَبِيهِِعَنِِابْنِِأَبِِِعُمَيرٍِْعَنِْحََّْادِِبْنِِعِيسَىِعَنِْحَرِيزٍِعَنِْمَُُِمَّدِِبْنِِمُسْلِمٍِعَنِْأَبِِِجَعْفَرٍِوَِأَبِِِعَبْدِِاللَّهِِصَلَوَاتُِاللَّهِِعَلَيْهِمَاِقَالَِسَأَلْتُِهُمَاِعَنِْرَجُلٍِمَرِيضَِف َلَمِْيَصُمِْحَتََِّّأَدْرَكَهُِرَمَضَانٌِآخَرُِف َقَالاَِإِنِْكَانَِب َرَأَِثَُُِّتَوَانََِق َبْلَِأَنِْيُدْرِكَهُِرَمَضَانُِرَمَضَانُِالْْخَرِِصَامَِالَّذِيِأَدْرَكَهُِوَِتَصَدَّقَِعَنِِكُلِِّي َوْمٍِبُِِدٍِّمِنِْطَعَامٍِعَلَىِمِسْكِينٍِوَِعَلَيْهِِقَضَاؤُهُِوَِإِنِْكَانَِلََِْي َزَلِْمَرِيضاًِحَتََِّّأَدْرَكَهُِرَمَضَانٌِآخَرُِصَامَِالَّذِيِأَدْرَكَهُِوَِتَصَدَّقَِعَنِِالََْوَّلِِلِكُلِِّي َوْمٍِمُدّاًِعَلَىِمِسْكِينٍِوَِلَيْسَِعَلَيْهِِقَضَاؤُهُِ.}\]

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim, \(^{\text{140}}\)

(It has been narrated) from Abu Ja’far \(^{\text{asws}}\) and Abu Abdullah \(^{\text{asws}}\), said, ‘I asked both of them \(^{\text{asws}}\) about a sick man who does not Fast until he sees another Ramazan. So they \(^{\text{asws}}\) 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’.

\section*{How to Offer Lapsed fasts:}

\[\text{علِيُّبْنُِإِب ْرَاهِيمَِعَنِْأَبِيهِِعَنِِابْنِِأَبِِِعُمَيرٍِْعَنِْحََّْادِِبْنِِعِيسَىِعَنِْحَرِيزٍِعَنِْمَُُِمَّدِِبْنِِمُسْلِمٍِعَنِْأَبِِِجَعْفَرٍِوَِأَبِِِعَبْدِِاللَّهِِبْنِِالِْمُعَيْشَرِِعَنِْعَبْدِِاللَّهِِبْنِِسِنَانٍِعَنِْأَبِِِعَبْدِِاللَّهِِ(ِعليهِالسلامِ)ِقَالَِمَنِْأَفْطَرَِشَيْئاًِمِنِْشَهْرِِرَمَضَانَِفِِِعُذْرٍِفَإِنِْقَضَاهُِمُتَتَابِعاًِأَفْضَلُِوَِإِنِْقَضَاُهُِمُت َفَرِّقاًِفَحَسَنٌِلاَِبَأْسَِ.}\]

\(\text{138} \) Al Kafi – V 4 – The Book of Fasts Ch 39 H 3
\(\text{139} \) Al Kafi – V 4 – The Book of Fasts Ch 39 H 8
\(\text{140} \) Al Kafi – V 4 – The Book of Fasts Ch 40 H 1
(It has been narrated) from Abu Abdullah\textsuperscript{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’. \textsuperscript{141}

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

(عَلِيُّبْنُ إِبْرَاهِيمَ عَنِّابِي عَنْ أَبِي عُمَرْ عَنْ حَمَادَ عَنْ النَّبِي عَنْ أَبِي عَلَىِّ اللهِ ( علبه السلام ) قال إذا كان على الرُّجُل شيء من صوم شهر رمضان فليلفضه في أَيْ شَهْرَ شَأَءَ أَيْامًا مُتَتَابِعَةٌ فإنَّ لا يَسْتَطِيعُ فَيَنفِضُهُ كُلِّ شَأَءَ وَ لَا يُحَصِّي الأَيَاَمَ فإنَّ فُوقَ فَحَسَنٌ وَ إنَّهُ تَابِع فَحَسَنٌ.

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

(It has been narrated) from Abu Abdullah\textsuperscript{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’. \textsuperscript{142}

\section*{Terminating Fast Before Iftar:}

عِدَّةٌ مِنَ أَصْحَابِ نَا عَنْ أَحَدَ عَنْ أَبِي عُمَرْ عَنْ حَمَادَ عَنْ النَّبِي عَنْ أَبِي عَلَىِّ اللهِ ( علبه السلام ) قال سألت أَبَا عَبْدِ اللهِ ( علبه السلام ) عَنْ الصَّائِمِ مَتَطَوِّعٍ تَعْرِضُ لِهُ الَّجْهَةُ قَالَ هُوَ بِالِّيَارِ مَا بَيْنَهُ وَ بَيْنَ يَصُومُ الْيَكْبُرِ فَلْتُ هِلْ تَعْرِضُ إذا أَفْطَرَ قَالَ نَعْمَم لأَنَّهَا خَسَنةٌ أَرَادَ أَن يَعْمَلَهَا فَلْتُهُ فَإِنَّ رَجُلاً أَرَادَ أَن يَصُومَ الْيَكْبُرِ أَرْتِفَاعُ الْيَكْبُرِ أَذَلِكَ إِذَّنَ أَرَادَ أَن يَصُومَ الْيَكْبُرِ أَذَلِكَ إِذَّنَ أَرَادَ أَن يَصُومَ الْيَكْبُرِ أَذَلِكَ إِذَّنَ أَرَادَ أَن يَصُومَ الْيَكْبُرِ أَذَلِكَ إِذَّنَ أَرَادَ أَن يَصُومَ الْيَكْبُرِ أَذَلِكَ إِذَّنَ أَرَادَ أَن يَصُومَ الْيَكْبُرِ أَذَلِكَ إِذَّنَ أَرَادَ أَن يَصُومَ الْيَكْبُرِ أَذَلِكَ إِذَّنَ أَرَادَ أَن يَصُومَ الْيَكْبُرِ أَذَلِكَ إِذَّنَ أَرَادَ أَن يَصُومَ الْيَكْبُرِ أَذَلِكَ إِذَّنَ أَرَادَ أَن يَصُومَ الْيَكْبُرِ أَذَلِكَ إِذَّنَ أَرَادَ أَن يَصُومَ الْيَكْبُرِ أَذَلِكَ إِذَّنَ أَرَادَ أَن يَصُومَ الْيَكْبُرِ أَذَلِكَ إِذَّنَ أَرَادَ أَن يَصُومَ الْيَكْبُرِ أَذَلِكَ إِذَّنَ أَرَادَ أَن يَصُومَ الْيَكْبُرِ A

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

(It has been narrated) from Abu Abdullah\textsuperscript{asws}, said, ‘I asked him\textsuperscript{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\textsuperscript{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\textsuperscript{asws} said: ‘Yes, because it is a good 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\textsuperscript{asws} said: ‘Yes’.\textsuperscript{143}

\begin{flushright}
\textsuperscript{141} Al Kafi – V 4 – The Book of Fasts Ch 41 H 3
\textsuperscript{142} Al Kafi – V 4 – The Book of Fasts Ch 41 H 4
\textsuperscript{143} Al Kafi – V 4 – The Book of Fasts Ch 42 H 1
\end{flushright}
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’.\(^{144}\)

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’.\(^{145}\)

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’.\(^{146}\)

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’.\footnote{Al Kafi – V 4 – The Book of Fasts Ch 42 H 5}

أحمد بن محمد عن الحسن بن سيدي عن معاذ بن الفضلاء بن أبى عبد الله عن تسليط بن علية عن أبي بصير قال سألت أنا عبد الله عليه السلام عن المرأة تعوض شهر رمضان من فضائله زوجها على الإفطار فقال لا ينبغي لى أن يكتفها بعد الزوال.

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’.\footnote{Al Kafi – V 4 – The Book of Fasts Ch 42 H 6}

أحمد بن محمد عن ابن فضاء عن صالح بن عبد الله المثعمي قال سألت أنا عبد الله عليه السلام عن الرجل ينوي الصمود في لفظة أخوه الذي هو على أثر أبو بقيء قال إن كان تطوعاً أغزاه وحسب له وإن كان فضاءاً فرضية فضة.

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’.\footnote{Al Kafi – V 4 – The Book of Fasts Ch 42 H 7}

First Complete the Lapsed Fasts of Month of Ramazan:

أحمد بن محمد عن أحمد بن محمد بن إسماعيل عن أحمد بن الفضلاء عن أبي الصناع الكحلاوي قال سألت أنا عبد الله عليه السلام عن الرجل عقبه من شهر رمضان أيام أ يتطلعوا فقال لا حتى يقضوا ما عقبه من شهر رمضان.

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\textsuperscript{asws} about a man upon whom are Fasts from a Month of Ramazan (to make up for), can he Fast optional ones?’ So he\textsuperscript{asws} said: ‘No, until he makes up for what is upon him from a Month of Ramazan’.\textsuperscript{150}

\begin{quote}
علّي بن إبراهيم عن أبيه عن ابن أبي يُمْتُرّ عن حماد عن الخليلي قال: سألت أبا عبد الله ( عليه السلام ) عن الرجل عليه من شهر رمضان GRATET.
\end{quote}

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

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

\section*{Lapsed Fasts of Deceased:}

علّي بن إبراهيم عن أبيه و محمد بن إسماعيل عن الفضل بن شاذان جميعا عن ابن أبي يُمْتُرّ عن خفوق بن البخترىّ عن أبي عبد الله ( عليه السلام ) في الرجل بموت و عليه صلاة أو صيام قال يقفضي عنه أولي الناس بيجربه فلما كان أولئك الناس بهمرة فقال لا إلا الرجال.

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\textsuperscript{asws} regarding the man who dies and upon him are Prayers or Fasts (to make up for). He\textsuperscript{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\textsuperscript{asws} said: ‘No, except for the men’.\textsuperscript{152}

محمد بن يحيى بن محمد بن الحسن بن علي بن الحكيم عن العلاء بن زيد بن مسلم عن أحمد بن عطية ( عليهما السلام ) قال: سألت أبا عبد الله عن رجل أدرك شهر رمضان و هو مريض فقطئ قال: أن يرزى قال ليس عليه شيء و لكن يقفضي عن الذي يرزى ثم يموت geld أن يقفضي.

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 (5\textsuperscript{th} or 6\textsuperscript{th} Imam\textsuperscript{asws}), said, ‘I asked him\textsuperscript{asws} about a man who sees a Month of Ramazan and he is sick. So he dies before he gets cured. He\textsuperscript{asws}

\begin{footnotesize}
\begin{itemize}
\item 150 Al Kafi – V 4 – The Book of Fasts Ch 43 H 1
\item 151 Al Kafi – V 4 – The Book of Fasts Ch 43 H 2
\item 152 Al Kafi – V 4 – The Book of Fasts Ch 44 H 1
\end{itemize}
\end{footnotesize}
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

(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

(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

‘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 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 asws Willing’. 156

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
156 Al Kafi – V 4 – The Book of Fasts Ch 44 H 5
A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin 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:

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

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

‘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

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’.

(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’.

**Fast of Newly Converts:**

(I have been narrated) from Abu Abdullah asws, from his 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’.

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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
163 Al Kafi – V 4 – The Book of Fasts Ch 46 H 2
‘I asked Abu Abdullah\textsuperscript{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\textsuperscript{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’.\textsuperscript{164}

**Travelling in the Month of Ramazan is Discouraged:**

عَدَّةٌ من أصحابنا عن أبي عبد الله (عليه السلام) عن الحسن بن سعيد عن أبا حمزه عن أبي بكر، قال سأله:

أنا عبد الله (عليه السلام) عن الخروج إذا دخل شهر رمضان قال لا إلا فيما أخبرك به خروج إلى مكة أو غزو في سبيل الله أو مال النهازة أو أخ رئيد وداعة وكله ليس أحدا من الآب والأم.

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\textsuperscript{asws} about the going out when a Month of Ramazan enters. He\textsuperscript{asws} said: ‘No, except regarding what I\textsuperscript{asws} am informing you with – going out to Makkah, or a military expedition in the Way of Allah\textsuperscript{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’.\textsuperscript{165}

علي بن إبراهيم عن أبيه عن ابن أبي عمرو عن خماس عن أبي عبد الله (عليه السلام) قال سأله عن الرجل يدخل شهر رمضان وهو معيب لا يزيد نزحا ما يدخل شهر رمضان أن يصافر فسكت فسالة غيبر مغفر فقال يقيم أفضله إلا أن يكون له حاجة لا بد من الخروج فيها أو يتوقف على ماله.

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

(It has been narrated) from Abu Abdullah\textsuperscript{asws}, said, ‘I asked him\textsuperscript{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\textsuperscript{asws} remained silent, and I asked him\textsuperscript{asws} another time. So he\textsuperscript{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’.\textsuperscript{166}

\textsuperscript{164} Al Kafi – V 4 – The Book of Fasts Ch 46 H 3

\textsuperscript{165} Al Kafi – V 4 – The Book of Fasts Ch 47 H 1

\textsuperscript{166} Al Kafi – V 4 – The Book of Fasts Ch 47 H 2
It is Forbidden to Fast in Travel:

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’.

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?’

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)’.

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 SAWW Mighty and Majestic Gave charity upon the sick ones of my SAWW community and its travellers with the breaking (of the

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
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

Ahmed 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

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

(It has been narrated) from Abu Abdulllah asws having said: ‘When the man goes out during a Month of Ramazan travelling, he should break (nor Fast)’. And he saww 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 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

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

(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
(171) Al Kafi – V 4 – The Book of Fasts Ch 48 H 5
Judgement, and we\textsuperscript{asws} recognise their sons, and the sons of their sons up to this day of ours\textsuperscript{172}. 


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\textsuperscript{asws} saying: ‘If a man were to die whilst Fasting during the journey, I\textsuperscript{asws} would not Pray over him’. \textsuperscript{173}

**Fasting in Travel out of Ignorance:**

\textsuperscript{172} Al Kafi – V 4 – The Book of Fasts Ch 48 H 6

\textsuperscript{173} Al Kafi – V 4 – The Book of Fasts Ch 48 H 7

\textsuperscript{174} Al Kafi – V 4 – The Book of Fasts Ch 49 H 1

\textsuperscript{175} Al Kafi – V 4 – The Book of Fasts Ch 49 H 2
(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’.  

**Those who are not Obliged to Suspend Fasting in Travel:**

علي بن إبراهيم عن أبيه و معتمد بن إسماعيل عن الفضل بن شاذان حياما عن ابن أبي غنم عن هشام بن الحكم عن أبي عبيد الله (عليه السلام) قال المشهري و الغزال الذي يتحف و ليس له مثقال ليث مثْلا و يصوم شهر رمضان.

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’.  

علي بن إبراهيم عن أبيه عن ابن أبي غنم عن بعض أصحابه قال لا يُطَفِّر الرجل في شهر رمضان إلا في سبيل حق.

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’.  

عدد من أصحابنا عن سهيل بن زيد عن الحسن بن متحوب عن أبي أثرب عن معتمد بن مروان عن أبي عبد الله (عليه السلام) قال سمعته يقول من سافر شام أو أفرز إلا أنه يكون رجلا سافر إلى مصر أو في مغبيه الله أو رسولا لم يغص الله أو في طلب سحنة أو سبحة ضمير على قوم مشليبين.

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

(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’.  

عدد من أصحابنا عن أحمد بن متحود عن علي بن الحكم عن غم جفف عن سعيد بن بسام قائل سألت أنا عبد الله (عليه السلام) عن الرجل ينفع أخاية في شهر رمضان فتبلغ مسيرة يومن أو مع رجل من إخوانه أو يفتخر أو يصوم قال فنفع.

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
179 Al Kafi – V 4 – The Book of Fasts Ch 50 H 3
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\textsuperscript{aSW} 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\textsuperscript{aSW} said: 'He should break'.\textsuperscript{180}

(\textit{It has been narrated}) from one of the two (5\textsuperscript{th} or 6\textsuperscript{th} Imam\textsuperscript{aSW}) regarding the man who escorts his brother of a journey of a day, or two days, or three. He\textsuperscript{aSW} 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\textsuperscript{aSW} said: 'Escorting him. Allah\textsuperscript{azwj} Mighty and Majestic has Exempted if from him'.\textsuperscript{181}

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

(\textit{It has been narrated}) from one of the two (5\textsuperscript{th} or 6\textsuperscript{th} Imam\textsuperscript{aSW}) regarding the man who escorts his brother of a journey of a day, or two days, or three. He\textsuperscript{aSW} 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\textsuperscript{aSW} said: 'Escorting him. Allah\textsuperscript{azwj} Mighty and Majestic has Exempted if from him'.\textsuperscript{181}

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\textsuperscript{aSW}, '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\textsuperscript{aSW} said: 'Yes'. I said, 'Shall I meet him and break, or shall I say and Fast?' He\textsuperscript{aSW} said: 'Meet him, and break'.\textsuperscript{182}

\textit{Al Kafi – V 4 – The Book of Fasts Ch 50 H 4}

Humeyd Bin Ziyad, from Ibn Sama’at, from a number, from Aban Bin Usman, from Zurara,

\textit{Al Kafi – V 4 – The Book of Fasts Ch 50 H 5}

(\textit{It has been narrated}) from Abu Ja’far\textsuperscript{aSW}, said, ‘I said, ‘The man escorts his brother during a Month of Ramazan for the day, and the two days’. He\textsuperscript{aSW} said: ‘He should break (the Fast)

\textit{Al Kafi – V 4 – The Book of Fasts Ch 50 H 6}
and make up for it’. It was said to him\(^{183}\), ‘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:

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\begin{align*}
\text{عددًا من أصحابنا عن سهيل بن زيد عن منصور بن أحمد عن محمد بن عيَّن بن سهل عن رجل عن أبي عبد الله (عليه السلام) قال: خرج أبو عبد الله (عليه السلام) من المدينة في أيام تبقى من شعبان، فكان يصوم ثم يدخل عليه شهر رمضان وهو في السفر فأقطر قبله، لصوم شعبان و فقطر شهر رمضان، فقال: لنعم شعبان إني إن شئت صمت و إن شئت لا و شهر رمضان علم من الله عز و جل عليه الإطارات.}
\end{align*}
\]

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,

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\begin{align*}
\text{(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)’.}\(^{184}\)
\end{align*}
\]

\[
\begin{align*}
\text{عددًا من أصحابنا عن أحمد بن محمد عن منصور بن خالد عن سعد بن سعد بن عاسى الشعبي عن أبي الحسن الرضا (عليه السلام) قال: سألتُهُ عن صوم ثلاثة أيام في الشهر هن فيه فضاعة على المتسافر قال: لا.}
\end{align*}
\]

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Sa’ad Bin Sa’ad Al Ashary,

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\begin{align*}
\text{(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’.}\(^{185}\)
\end{align*}
\]

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\begin{align*}
\text{أخذه بن محمد بن عبد الرحمن بن عثمان قال: فلست للزمان (عليه السلام) أريد السفر فأصوم لشهري آذى أسف زِيرًا فيه قال: لا فلست إذا قدمت أغضبه قال: لا كما لا تصوم كذلك لا تفسه.}
\end{align*}
\]

Ahmad Bin Muhammad, from Al Marzaban Bin Imran who said,

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\begin{align*}
\text{‘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’.}\(^{186}\)
\end{align*}
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\(^{183}\) 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

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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\textsuperscript{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\textsuperscript{asws} broke. So I said to him\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}? Yesterday was from Shaban and you\textsuperscript{asws} were Fasting, and today is from the Month of Ramazan and you are not Fasting?’ So he\textsuperscript{asws} said: ‘That was voluntary (Fast), and for us\textsuperscript{asws} is that we\textsuperscript{asws} do what we\textsuperscript{asws} desire to, and this is an Obligation, so it is not for us\textsuperscript{asws} that we\textsuperscript{asws} do except for what we\textsuperscript{asws} have been Commanded for’.\textsuperscript{187}

When to Break Fast in Travel:

(It has been narrated) from Al-Halby, from Abu Abdullah\textsuperscript{asws} having been asked about the man who goes out from his house intending the journey, and he is Fasting. So he\textsuperscript{asws} said: ‘If he goes out from before the middle of the day, so let him break, and let him make up for 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’.\textsuperscript{188}

\begin{enumerate}
\item \textsuperscript{186} Al Kafi – V 4 – The Book of Fasts Ch 51 H 4
\item \textsuperscript{187} Al Kafi – V 4 – The Book of Fasts Ch 51 H 5
\item \textsuperscript{188} Al Kafi – V 4 – The Book of Fasts Ch 52 H 1
\end{enumerate}
(It has been narrated) from Abu Abdullah\textsuperscript{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’.\textsuperscript{189}

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Ubeyd Bin Zurara,

\textsuperscript{189} Al Kafi – V 4 – The Book of Fasts Ch 52 H 2

(It has been narrated) from Abu Abdullah\textsuperscript{asws} regarding the man who travels during a Month of Ramazan, should he be Fasting or breaking?’ He\textsuperscript{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\textsuperscript{asws} said: ‘That is recognised by the words of Ali\textsuperscript{asws}: I\textsuperscript{asws} Fast and I\textsuperscript{asws} break until when the sun (starts the) decline, being Determined upon me\textsuperscript{asws}, meaning the Fasts’.\textsuperscript{190}

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

\textsuperscript{190} Al Kafi – V 4 – The Book of Fasts Ch 52 H 3

(It has been narrated) from Abu Abdullah\textsuperscript{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’.\textsuperscript{191}

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Rafa’at Bin Musa who said,

\textsuperscript{191} Al Kafi – V 4 – The Book of Fasts Ch 52 H 4

‘I asked Abu Abdullah\textsuperscript{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\textsuperscript{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

‘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

‘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

‘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 during that day of his, nor should he copulate during a Month of Ramazan, if he had a wife for him’. 195

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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
195 Al Kafi – V 4 – The Book of Fasts Ch 52 H 8
‘He\textsuperscript{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’.

و قال في المسافر يدخل أهله وهو جربت قبل الزوال و لم يكن أكله تعالى أن يصوم سنة و لا فضياء عليه يعني إذا كانت حائضه من الحبلاء.

And he\textsuperscript{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’.\textsuperscript{196}

**Qasr and Qasr Distance\textsuperscript{197}:**

\[\text{Al Kafi – V 4 – The Book of Fasts Ch 52 H 9}\]

It is narrated from Imam Abi Abdullah\textsuperscript{asws} that break fast when your salat becomes ‘Qasr’ (reduced) and similarly, upon breaking fast offer ‘Qasr’ salat.\textsuperscript{198}

It is referred to Imam Ali Raza\textsuperscript{asws} that it is mandatory, without increasing or decreasing it, to ‘Qasr’ salat at a distance of ‘Eight Farsak’\textsuperscript{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’

\[\begin{align*}
\text{Imam Abu Abdullah}\textsuperscript{asws} said, ‘Qasr and Iftar’ are connected to each other, hence who offers Qasr salat, he should break his ‘Soam’ (fast).\textsuperscript{199}
\end{align*}\]

\[\begin{align*}
\text{Wasail-ul-Shia, vol. 7, tradition 1, pp. 124.}
\end{align*}\]

\[\begin{align*}
\text{Wasail-ul-Shia, vol. 7, tradition 2, pp. 124.}
\end{align*}\]

\[\begin{align*}
\text{http://www.dailynews.lk/2007/10/13/fea30.asp}
\end{align*}\]
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.\(^{201}\)

The same tradition is also reported in ‘Illul Shara’ and ‘Ayon-ul-Akbar’ with the addition that Mola\(^ {awsw}\) 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.\(^ {202}\)

Abdullah bin Yahiya Kahili reports form 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.\(^ {203}\)

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

\(^{201}\) Wasail-ul-Shia, vol. 5, tradition 1, pp. 407.


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

**Fasting in Short-Term Residency:**

عددًا من أصحابنا عن أحمد بن محمد عن الحسن بن سنعوب عن أنس بن مالك عن علي بن أبي حذافة عن أبي بكر قال: إذا قام فأتى و أتت ثيود أن تقوم بمما عشتاء أيام قسمه وائم و إن كنت تريد أن تقوم أقل من عشتاء أيام فأطهر ما صليت و نين شهور فإذا تبلغ الشهور، فأتم الصلاة والصيام و إن قلت أرجع أحلدو.

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’. 205

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. 206

(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

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205 Al Kafi – V 4 – The Book of Fasts Ch 53 H 1
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’.207

Matrimonial Relationship in the Month of Ramazan:

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’.208

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’.209

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’.210

Humeyd 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’.211

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207 Al Kafi – V 4 – The Book of Fasts Ch 53 H 2
208 Al Kafi – V 4 – The Book of Fasts Ch 54 H 1
209 Al Kafi – V 4 – The Book of Fasts Ch 54 H 2
210 Al Kafi – V 4 – The Book of Fasts Ch 54 H 3
Soom-Roza-Fast  

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Ibn Sinan who said,

‘I asked Abu Abdullah\textsuperscript{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\textsuperscript{asws} said: ‘Glory be to Allah\textsuperscript{azwj}! Does he not recognise the sanctity of a Month of Ramazan? For him, during the night, is a lengthy duration’.

I said, ‘Is it not for him that he can eat and drink and shorten (the Prayer)?’ So he\textsuperscript{asws} said: ‘Allah\textsuperscript{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\textsuperscript{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’.

Then he\textsuperscript{asws} said: ‘And the Sunnah cannot be analogized, and \textsuperscript{asws}, whenever \textsuperscript{asws} travel during a Month of Ramazan, do not eat except for the bare necessities, and do not drink for the whole thirst’\textsuperscript{212}

Ali Bin Muhammad, from Ibrahim Bin Is’haq Al Ahmar, from Abdullah Bin Hammad, from Abdullah Bin Sinan who said,

‘I asked him\textsuperscript{asws} about the man who went to his slave girl during a Month of Ramazan, by the daytime, during the journey. So he\textsuperscript{asws} said: ‘This one does not understand the right of a Month of Ramazan. For him, during the night, is a lengthy duration’\textsuperscript{213}
Female Issues Related to Fasting:

Please see Appendix IV.

Offering Uninterrupted Fasts for Two Months (Including Zahr):

فَمَنْ لَمْ يُحْذِرْ فِي صِيَامِ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَنْتَمَاسَ فَمَنْ لَمْ يَسْتَطِعْ فَإِطْعَامُ مُسْكِينٍ مَّسْكِينٌ

ۖ ذَٰلِكَ 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]

علي بن إبراهيم عن أبيه وتخليص بن إسماعيل عن الفضل بن شاذان جميعا عن ابن أبي عمرو عن حميم بن حمزة عن أبي عبيدة الله (عندهم السلام) في النثل الجزء برواية صوم شهرين متتابعين في ظهارة فنصص صوم شهرا ثم عرض قال يستتبيل وإنزد على الشهر الآخر بيوما أو يومنا بئى على ما نبقي.

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\(^{\text{asws}}\) regarding the free man, the Fasting of two consecutive months having been necessitated upon him regarding Zhaaar. So he Fasts a month, then falls sick. He\(^{\text{asws}}\) 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’.\(^{214}\)

علي بن إبراهيم عن أبيه عن ابن أبي عمرو عن حميم عن الحليبي عن أبي عبيدة الله (عندهم السلام) قال صيام كفارة اليمين في ظهارة شهرين متتابعين والتابع أن يصوم شهرا و BufferedReader Rowling من الشهر الآخر إياها أو شيئا منه فإن عرض له شيء يفطر فيه أطراف ثم قضى ما بقي عليه وإن صام شهرا ثم عرض له شيء فافطر قال إن يصوم من الآخر شيء فلما يناسب أعد الصيام كله.

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

(It has been narrated) from Abu Abdullah\(^{\text{asws}}\) having said: ‘The Fasting as an expiation for the oath regarding the Zhaaar 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

\(^{214}\) Al Kafi – V 4 – The Book of Fasts Ch 56 H 1
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'.

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’fard 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’.

Fasting in Repentance to Breaking Vow:

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’. 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’.

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215 Al Kafi – V 4 – The Book of Fasts Ch 56 H 2
216 Al Kafi – V 4 – The Book of Fasts Ch 56 H 8
217 Al Kafi – V 4 – The Book of Fasts Ch 57 H 1
218 Al Kafi – V 4 – The Book of Fasts Ch 57 H 2
Soam-e-Nazr (Making a Pledge to Fast) Fasting in Repentance to Breaking Vow:

علي بن إبراهيم عن أبيه عن ابن أبي عميه عن كهف قال فلث لأبي عبد الله ( عليه السلام ) إني حفث على نفسي أن أصوم حتى يقوم الفتح ( عليه السلام ) فقال صم و لا تصوم في المفر و لا العيدين و لا أيام التشريق و لا الأيام الذي يمدث فيه من شهر رمضان.

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’.219

عددٍ من أصحابنا عن أحمد بن محمد عن علي بن أحمد بن أحمد قال كنت التنسب إلى الرضا ( عليه السلام ) جعلت فذاك رجل

ندر أن يصوم أياماً معلومة فنصنا بعضنا لم الأعين فأطرأ أبنتدي في صومه فأختمي بما مضى فكتب إليه بختيم ما مضى.

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

‘Al-Husayn wrote to (Imam) Al-Reza asws, ‘May I be sacrificed for you asws! A man vows that he would be Fasting for a known (number of) days. So he Fasts some of these, then he fell ill, so he broke. Should he begin his Fasting or can he count with what is past?’ So he asws wrote to him: ‘He can count what is past’.220

علي بن إبراهيم عن صالح بن عبد الله عن أبي الحسن ( عليه السلام ) قال فلث له جعلت فذاك علي بن صبيح شهور إن خرج

عمى من الحسن فصلي فأصبح و أنا أريد الصيدم فنجفي بي بعض أصحابنا فذكر فعله بالغداء و أغلذه مكة قال لا يسأ.

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’.221
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’.

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).

Those Who Could not Offer Soam-e-Nazr:

‘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’.

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Ays Bin Al Qasim who said,
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\textsuperscript{asws}, ‘The Fasting is difficult upon me’. So he\textsuperscript{asws} said to me: ‘The Dirham you give in charity with is superior than Fasting a day’. Then he\textsuperscript{asws} said: ‘And I\textsuperscript{asws} do not like it if you were to neglect it’.\textsuperscript{225}

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

‘I said to Abu Abdullah\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! I have aged and weakened from Fasting. So how should I deal with these three days during every month?’ So he\textsuperscript{asws} said: ‘O Uqba! Give in charity with a Dirham for each day’. I said, ‘One Dirham?’ He\textsuperscript{asws} said: ‘Perhaps it is grievous with you, and you are belittling the Dirham’. I said, ‘Allah\textsuperscript{azwj} Mighty and Majestic has Favoured upon me with abundance’. So he\textsuperscript{asws} said: ‘O Uqba! Feeding a Muslim is better than Fasting (for) a month’.\textsuperscript{226}

To Defer Fasting Until Winter:

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

‘I said to Abu Abdullah\textsuperscript{asws}, or to Abu Al-Hassan\textsuperscript{asws}, ‘A man deliberately (postpones) to the month in which the days are shorter, so he Fasts these (optional Fasts) for the year’. He\textsuperscript{asws} said; ‘There is no problem’.\textsuperscript{227}

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,

\textsuperscript{225} Al Kafi – V 4 – The Book of Fasts Ch 59 H 5
\textsuperscript{226} Al Kafi – V 4 – The Book of Fasts Ch 59 H 7
\textsuperscript{227} Al Kafi – V 4 – The Book of Fasts Ch 60 H 1
'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’. 228

أَحْمَدُ بْنِ إِدْرِيسٍ وَ مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ مُحَمَّدٍ عَنْ أَحْمَدٍ عَنْ أَحْمَدٍ عَنْ أَحْمَدٍ عَنْ الْحَسَنٍ عَنْ عُمَرٍ بْنِ سَعْيَدٍ عَنْ مُصَدَّقٍ عَنْ صَادِقٍ عَنْ عُثُमَّانٍ بْنِ عُثُمَّانٍ عَنِ الْبَنْيَانِ ِ (عَلَيْهِ السَّلاَمِ) قَالَ سَأَلَّهُ عَنِ الرَّجُلِ الَّذِي يَصُومُهَا عَنْ أَيَّامِ الْشَّهْرِ فَأَصَامَهَا أَوْ يَأْخُرَهَا أَوْ يُصْوَمُهَا أَوْ يُفَرِّقُ بَيْنَهَا قَالَ إِنَّهُ مَعْلُوْمٌ إِنَّهُ مَعْلُوْمٌ وَإِنَّا نَعْمَانٌ مُعْلُوْمٌ.

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, 229

(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’. 229

It is forbidden to Fast on Ashura and Arafat: 229

مَُُمَّدُِبْنُِيحَْيََِعَنِْأَحَْْدَِبْنِِمَُُمَّدٍِعَنِِابْنِِفَضَّالٍِعَنِْث َعْلَبَةَِبْنِِمَيْمُونٍِعَنِْمَُُمَّدِِبْنِِمُِ سْلِمٍِقَالَِسََِعْتُِأَبَاِجَعْفَرٍِ(ِعليهِالسلامِ)ِي َقُولُِإِنَِّرَسُولَِاللَّهِِ(ِصلىِاللهِعليهِوآلهِ)ِلََِْيَصُمِْي َوْمَِعَرَفَِةَِمُنْذُِن َزَلَِصِيَامُِشَهْرِِرَمَضَانَِ.

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, 230

(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’. 230

مَُُمَّدُِبْنُِيحَْيََِعَنِْأَحَْْدَِبْنِِمَُُمَّدٍِعَنِِابْنِِفَضَّالٍِعَنِْث َعْلَبَةَِبْنِِمَيْمُونٍِعَنِْمَُُمَّدِِبْنِِمُِ سْلِمٍِقَالَِسََِعْتُِأَبَاِجَعْفَرٍِ(ِعليهِالسلامِ)ِي َقُولُِإِنَِّرَسُولَِاللَّهِِ(ِصلىِاللهِعليهِوآلهِ)ِلََِْيَصُمِْي َوْمَِعَرَفَِةَِمُنْذُِن َزَلَِصِيَامُِشَهْرِِرَمَضَانَِ.

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 Hilijja) since the Fasting of the Month of Ramazan was Revealed’. 231

228 Al Kafi – V 4 – The Book of Fasts Ch 60 H 2
229 Al Kafi – V 4 – The Book of Fasts Ch 60 H 3
230 Al Kafi – V 4 – The Book of Fasts Ch 61 H
231 Al Kafi – V 4 – The Book of Fasts Ch 61 H 2
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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)’.  

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 ‘بِدْعَة’ an innovation’.

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

232 Al Kafi – V 4 – The Book of Fasts Ch 61 H 3
233 Al Kafi – V 4 – The Book of Fasts Ch 61 H 4
injuries upon him<sup>asws</sup>; and Ibn Marjana and Umar Bin Sa’ad were joyful due to the large numbers of the cavalries and its abundance, and Al-Husayn<sup>asws</sup> and his<sup>asws</sup> companions, may Allah<sup>azwj</sup> be Pleased with them, were weakened during it, and they were convinced that no helper would be coming to Al-Husayn<sup>asws</sup> nor would the people of Al-Iraq support him<sup>asws</sup>. By my<sup>asws</sup> father<sup>asws</sup>, the oppressed, the alienated.

Then he<sup>asws</sup> said: ‘And as for the day of Ashura, so it is a day in which Al-Husayn<sup>asws</sup> was injured between his<sup>asws</sup> companions, and his<sup>asws</sup> companions were injured around him<sup>asws</sup>, stripped. So, can a Fast happen to be during that day? Never! By the Lord<sup>azwj</sup> 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.

And, it is a day of happiness and joy for Ibn Marjana and the progeny of Ziyad, and the people of Syria. May Allah<sup>azwj</sup> 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<sup>asws</sup> except for the spot of Syria. So the one who Fasts, or (believes to be) fortunate by it, Allah<sup>azwj</sup> would Resurrect him with the progeny of Ziyad, morphed of the heart, Angered upon; and the one who hoards provisions in his house, Allah<sup>azwj</sup> the Exalted would Cause his end result for hypocrisy to be in his heart up to the day he meets Him<sup>azwj</sup>, and Snatch away the Blessings from him, and from the people of his household, and his children, and the Satan<sup>la</sup> would be his participant in the entirety of that’.<sup>234</sup>

### No Fasting on Eid and 13-15<sup>th</sup> of Each Month (Iyam-e-Tashreeq):

مَعْقَلُهُ وَعُقُولُهُ عَنْ عَمْدَةَ عَنْ قَابِلٍ عَنْ عَمْدَةُ عَنْ صِيَامِ تَوْمِ الْفِطْرِ وَصِيَامُ أَيَّامِ التَّشْرِيقِ.

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

<sup>234</sup> Al Kafi – V 4 – The Book of Fasts Ch 61 H 7
‘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).’

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.’

**Recommended Fasts (on Special Days):**

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

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235 Al Kafi – V 4 – The Book of Fasts Ch 62 H 1
236 Al Kafi – V 4 – The Book of Fasts Ch 62 H 2
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.

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: ‘Allahazwj Mighty and Majestic Appointed Muhammad saww as a Mercy to the worlds during the 27th of Rajab. So the one who Fasts that day, Allahazwj would Write for him the Fasts of sixty months.

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, Allahazwj Mighty and Majestic Made it as a resort and a security for the people. So the one who Fasts that day, Allahazwj would Write for him the Fasts of sixty months;

And during the first day of Zil-Hijja, Ibrahim as the Friend of the beneficent was born, so the one who Fasts that day, Allahazwj would Write for him the Fasts of sixty months'.

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

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238 Al Kafi – V 4 – The Book of Fasts Ch 63 H 2
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, Mighty is His Mention, during it with the Fasting, and the worship, and the mention of Muhammadsaww 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 with that, therefore take it as an Eid’.239

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-Hassanasws, meaning Al-Rezasws came out to us during the twenty fifth day of Zil-Qadah, so heasws said: ‘Fast, for asws am Fasting’. We said, ‘May we be sacrificed for youasws?’ Which day is it?’ So heasws said: ‘It is a day in which the Mercy was Deployed, and the land was Spread during it, and the Kabah was established during it, and Adamas descended during it’.240

‘Breaking optional fast for one’s believing brother’

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 Abdullahasws having said: ‘Your breaking the Fast for your Believing brother is superior to your own optional Fast’.241

239 Al Kafi – V 4 – The Book of Fasts Ch 63 H 3
240 Al Kafi – V 4 – The Book of Fasts Ch 63 H 4
241 Al Kafi – V 4 – The Book of Fasts Ch 64 H 1
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’. 242

Muhammad Bin Yahya, from Al Hassan Bin Ali Al Deynawy, 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 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’. 243

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’. 244

242 Al Kafi – V 4 – The Book of Fasts Ch 64 H 2
243 Al Kafi – V 4 – The Book of Fasts Ch 64 H 4
244 Al Kafi – V 4 – The Book of Fasts Ch 64 H 5
Ensuring if One Needs Permission for optional Fast:

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 Fast the optional Fast except by the permission of her husband.’

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 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 a sinner and misled and son to be disowned by his parents.

The Preferred Food for Iftar:

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

245 Al Kafi – V 4 – The Book of Fasts Ch 65 H 1
(It has been narrated) from Ja'far\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww}, when he\textsuperscript{saww} was Fasting, so if he\textsuperscript{saww} could not find the sweet, would break Fast upon the water’.\textsuperscript{247} 

علي بن إبراهيم عن أبيه عن ابن أبي شعيم عن رجل عن أبي عبد الله (عليه السلام) قال إذا أشعر الرجل على ألماء الأفكار نفى كيدة و غسل النذور من القلب و قو ابصر الوحدق.

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

(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘When the man breaks a Fast upon the lukewarm water, it cleans his liver and washes the sins from the Qalb’ the heart, and strengthens the vision and the glare’.\textsuperscript{248} 

عزة من أصحابنا عن أحمد بن معايي عن صالح بن سند عن ابن سنان عن رجل عن أبي عبد الله (عليه السلام) قال الإفطار على الماء يغسل النذور من القلب.

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\textsuperscript{asws} having said: ‘Breaking a Fast upon the water washes the sins from the ‘Qalb’ (heart)’.\textsuperscript{249} 

عزة من أصحابنا عن أحمد بن معايي عن صالح بن سند عن ابن سنان عن رجل عن أبي عبد الله (عليه السلام) قال الإفطار على الماء يغسل النذور من القلب.

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\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww}, whenever he\textsuperscript{saww} broke a Fast, began with a sweet, breaking upon it. So if he\textsuperscript{saww} could not find, so a (lump of) sugar, or dates. So if all of that was not available, so lukewarm water; and he\textsuperscript{saww} was saying: ‘It cleans the stomach and the liver, and aromatises the breath and the mouth, and it strengthens the teeth, and strengthens the glare, and polishes the vision, and washes the sins with a washing, and settles the veins and the gallbladder, and the overcoming bitterness, and cuts the phlegm, and extinguishes the heat from the stomach, and removes the headaches’.\textsuperscript{250} 

\textsuperscript{247} Al Kafi – V 4 – The Book of Fasts Ch 66 H 1
\textsuperscript{248} Al Kafi – V 4 – The Book of Fasts Ch 66 H 2
\textsuperscript{249} Al Kafi – V 4 – The Book of Fasts Ch 66 H 3
\textsuperscript{250} Al Kafi – V 4 – The Book of Fasts Ch 66 H 4
Taking Bath in the Month of Ramazan:

علي بن إبراهيم عن أبيه عن ابن أبي عبيدة عن رسول الله (صلى الله عليه وسلم) قال: كان رضوان الله عليه وأنبياء الله في زمن التمر والزبيب في زمن الزبيب.

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

(It has been narrated) from Abu Abdullah asws having said: ‘Rasool-Allah sallallahu alayhi wa sallam used to break a Fast upon the dates during the season of the dates, and upon fresh dates during the season of fresh dates’. 251

(Taking Bath in the Month of Ramazan):

علي بن إبراهيم عن أبيه عن حماد بن عيسى عن حريثة عن قصبة عن أبي حفص (عليه السلام) قال: الغسل في شهر رمضان عند وجبة السحص فتنة ثم يصلي ثم يبطر.

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’. 252

تُّمَّدِبْنُ يَّحيى عن مُتمَّدِبْنُ مُسْلِمٍ عنْ أَحَدِهِماِ (ِعَلَيْهِماِ السَّلَامِ) قَالَ: الْغُسْلُ لِيَلَةٍ مِنْ شَهْرِ رَمَضَانِ فِيْسٌ عَشْرَةَ وَ إِحْدَىِ عِشْرِينَ وَ أَصِيبَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: وَ الْغُسْلُ أَوَّلِ لَيْلَةٍ وَ الْغُسْلُ يَُزِئُ 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 heasws passed away during the night of the 21st. Heasws said: ‘The bathing is during the beginning of a night, and it suffices up to its end’. 253

251 Al Kafi – V 4 – The Book of Fasts Ch 66 H 5
252 Al Kafi – V 4 – The Book of Fasts Ch 67 H 1
253 Al Kafi – V 4 – The Book of Fasts Ch 67 H 4
Recommended Prayers during the Month of Ramazan:

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’.

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’. 254

(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

254 Al Kafi – V 4 – The Book of Fasts Ch 68 H 1
would be standing behind him. So he would leave them, and he would enter his chambers time and again’.

He (the narrator) said, ‘And he said: ‘Do not Pray after the dusk during other than a Month of Ramazan’.

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

‘Abu Abdullah said: ‘Rasool, 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’.

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

‘Abu Al-Hassan 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’.

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, 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 Prayed’.

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255 Al Kafi – V 4 – The Book of Fasts Ch 68 H 2
256 Al Kafi – V 4 – The Book of Fasts Ch 68 H 3
257 Al Kafi – V 4 – The Book of Fasts Ch 68 H 4
258 Al Kafi – V 4 – The Book of Fasts Ch 68 H 5
Laila tul Qadr (The Night of Blessings and Fortune):

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.’

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’.

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’.260

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

(It has been narrated) from Abu Abdullah asws, said, ‘One of our companions said, and I don’t know (who it was) except for Saeed Al-Samman, ‘How come the Night of Pre-determination

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259 Al Kafi – V 4 – The Book of Fasts Ch 69 H 1
260 Al Kafi – V 4 – The Book of Fasts Ch 69 H 3
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’.261

(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’.

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’.

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’.262

261 Al Kafi – V 4 – The Book of Fasts Ch 69 H 4
262 Al Kafi – V 4 – The Book of Fasts Ch 69 H 6
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).”

(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’.

**Prayers for the last Ten Nights:**

(I have 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’.

(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

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263 Al Kafi – V 4 – The Book of Fasts Ch 69 H 7
264 Al Kafi – V 4 – The Book of Fasts Ch 69 H 11
265 Al Kafi – V 4 – The Book of Fasts Ch 70 H 1
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!

وََّلَِلَيْلَِالثَّانِيَةِِيَاِسَالِخَِالن َّهَارِِمِنَِاللَّيْلِِفَإِذَاِنَُْنُِمُظْلِمُونَِوَِمُُْرِيَِالشَِّ

And you should be saying during the second night, ‘O Paider 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.

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’.
And you should be saying during the third night, ‘O Lord of the Night of Pre-destination, and Maker of it to be better than a thousand months, and Lord 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! O Eternall! O Allah! O Initiator! O Allah! O Allah! For You are the Beautiful Names and the Lofty Examples, and the Greatness, and the Loftiness!

I ask You to Send Blessings upon Muhammad and upon the People of his 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 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 Remembrance, and Gratefulness to You, and the hope to You, and the representations, and the repentance, and the inclination to whatever Muhammad and the Progeny of Muhammad excelled in’.  

(I has been narrated) from Abu Abdullah regarding the supplication in a Month of Ramazan, during every night: ‘You should be saying, ‘O Allah! I ask You regarding what You have Judged, and Measured out from the Ordained matters, regarding the Wise matters from the Determination which are neither returned, nor exchanged, that You Write for me to be from the Pilgrims of Your 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.)

266 Al Kafi – V 4 – The Book of Fasts Ch 70 H 2
And, that You \textsuperscript{azwj} Make, with regards to whatever You \textsuperscript{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 \textsuperscript{azwj} Prolong my life-span, and Expand upon me in my sustenance, and Make me to be from the ones by whom Your \textsuperscript{azwj} Religion is helped by, and not Replace me with others'.

\textsuperscript{267} Al Kafi – V 4 – The Book of Fasts Ch 70 H 3

Muhammad Bin Isa, by his chain,

(It has been narrated) from the Righteous Ones\textsuperscript{asws} having said: 'You should keep repeating this supplication during the night of the 23\textsuperscript{rd} 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\textsuperscript{azwj} Blessed and High, and the Blessings upon the Prophet\textsuperscript{saww}, 'O Allah\textsuperscript{azwj}! Be, for You\textsuperscript{azwj} Guardian, so and so (12\textsuperscript{th} Imam\textsuperscript{asws}), during this time, and during every time, a Guardian, and a Protector, and a Helper, and a Proof, and an Aider, and a Watcher, until You\textsuperscript{azwj} Settle him in Your\textsuperscript{azwj} earth willingly, and Cause him\textsuperscript{asws} to rejoice therein for a long time'.

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\textsuperscript{azwj}! O Beneficent! O Allah\textsuperscript{azwj}! O Solitary! O One! O Allah\textsuperscript{azwj}! O Manifest! O Hidden! O living! O, there is no god except for You\textsuperscript{azwj}! For You\textsuperscript{azwj} are the Beautiful Names, and the Lofty examples, and the Greatness!

\textsuperscript{267} Al Kafi – V 4 – The Book of Fasts Ch 70 H 3
I ask You\textsuperscript{azwj} to Send Blessings upon Muhammad\textsuperscript{saww} and upon the People\textsuperscript{asws} of his\textsuperscript{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\textsuperscript{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\textsuperscript{azwj} Remembrance, and Gratefulness to You\textsuperscript{azwj}, and the hope to You\textsuperscript{azwj}, and the representations, and the repentance, and the inclination to whatever Muhammad\textsuperscript{saww} and the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} excelled in.

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\textsuperscript{azwj}! O Originator! O Allah\textsuperscript{azwj}! O Compeller! O Allah\textsuperscript{azwj}! O Listener! O Allah\textsuperscript{azwj}! O Near one! O Allah\textsuperscript{azwj}! O Answerer! O Allah\textsuperscript{azwj}! O Allah\textsuperscript{azwj}! O Allah\textsuperscript{azwj}! For You\textsuperscript{azwj} are the Beautiful Names, and the Lofty examples, and the Greatness, and the Loftiness.'
And you should be saying during the sixth night, ‘O Allah \textit{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 \textit{azwj}! O benevolent! O Allah \textit{azwj}! O Allah \textit{azwj}! O Allah \textit{azwj}! For You \textit{azwj} are the Beautiful Names, and the Lofty examples, and the Greatness, and the Loftiness.

I ask You \textit{azwj} to Send Blessings upon Muhammad \textit{saww} and upon the People \textit{asws} of his \textit{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 \textit{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 \textit{azwj} Remembrance, and Gratefulness to You \textit{azwj}, and the hope to You \textit{azwj}, and the representations, and the repentance, and the inclination to whatever Muhammad \textit{saww} and the Progeny \textit{asws} of Muhammad \textit{saww} excelled in’.

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

I ask You \textit{azwj} to Send Blessings upon Muhammad \textit{saww} and upon the People \textit{asws} of his \textit{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 \textit{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 \textit{azwj} Remembrance, and Gratefulness to You \textit{azwj}, and the hope to You \textit{azwj}, and the representations, and the repentance, and the inclination to whatever Muhammad \textit{saww} and the Progeny \textit{asws} of Muhammad \textit{saww} excelled in’.

And you should be saying during the seventh night, ‘O the One Who Extends the shade, and day You \textit{azwj} so Desired to, You \textit{azwj} would have Made it to be stationary, and Made the sun to be an evidence over it. Then You \textit{azwj} Capture it to Yourself\textit{azwj} 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 \textit{azwj}, the Knower of the unseen and the seen, the Merciful. There is no god except for You \textit{azwj}, O Holy, O Grantor of safety, O Grantor of security, O Controller, O Honourable, O Compeller, O Supreme! O Allah \textit{azwj}! O Creator! O Maker! O Fashioner! O Allah \textit{azwj}! O Allah \textit{azwj}! O Allah \textit{azwj}! For You \textit{azwj} are the Beautiful Names, and the Lofty examples, and the Greatness, and the Loftiness.
I ask You\textsuperscript{azwj} to Send Blessings upon Muhammad\textsuperscript{saww} and upon the People\textsuperscript{asws} of his\textsuperscript{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\textsuperscript{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\textsuperscript{azwj} Remembrance, and Gratefulness to You\textsuperscript{azwj}, and the hope to You\textsuperscript{azwj}, and the representations, and the repentance, and the inclination to whatever Muhammad\textsuperscript{saww} and the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} excelled in’.

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\textsuperscript{azwj} Permission, and the Withholder of them both from declining, O Knowledgeable! O Forgiver! O Eternal! O Allah\textsuperscript{azwj}! O Inheritor! O Resurrector of the ones who are in the graves! O Allah\textsuperscript{azwj}! O Allah\textsuperscript{azwj}! O Allah\textsuperscript{azwj}! For You\textsuperscript{azwj} are the Beautiful Names, and the Lofty examples, and the Greatness, and the Loftiness.

And you should be saying during the ninth night, ‘O Coverer of the night upon the day, and the Coveror of the day upon the night! O Knowledgeable! O Wise! O Allah\textsuperscript{azwj}! O Lord of the lords, and Chief of the chiefs! There is no god except for You\textsuperscript{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.

أَسْأَلُكَِأَنِّيُصَلِّيَِعَلَىِمَُُمَّدٍِوَِعَلَىِأَهْلِِبَِْتِهِِوَِأَنِّيُعَلَِاسَُْيِفِِِهَذِهِِاللَّيْلَةِِفِِِالسُّعَِدَاءِِوَِرُوحِيِمُّبِلْيِوَِإِيََاناًِيُذْهِبُِالشَّكَِّعَنِِِّوَِتُرْضِيُنِِبَِِإِقَسَمْنِِلَِِوَِآتِنَاِفِِِالدُُّنيَاِحَسََِنَةًِوَِفِِِالْْخِرَةِِحَسََِنَةًِوَِقِنَاِعَذَابَِالَْْرِيقِِوَِارْزُقْنِِِفِيهَاِذِكْرَكَِوَِشُكْرَكَِوَِالرَّغْبَةَِإِلَِيْكَِوَِالإِْنَابَةَِوَِالتَّوْبَةَِوَِالتَّوْفِيقَِلِمَاِوَفِِّقْتَِلَِِمَُُمَّداًِوَِآلَِمَُُمَّدٍِ(ِعليهمِالسلامِ).

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 repentance, and the inclination to whatever Muhammad saww and the Progeny asws of Muhammad saww excelled in’.

وَِت َقُولُِفِِِاللَّيْلَةِِالْعَاشِرَةِِالَْْمْدُِلِلَّهِِلاَِشَرِيكَِلَِِكَمَاِيْنَبَغِيِلِكَِرَمِِوَجْهِهِِوَِعِزِِّجَلاَلِهِِوَِكَمَاِهُوَِأَهْلُهُِيَاِقُدُّوسُِيَاِنُورَِالْقُدْسِِيَاِسُبُّو ُِيَاِمُنْتُهَاِالتَّسْبِيحِِيَاِرَحَْْانُِيَاِعَلِيمُِيَاِكَبِيرُِيَاِاللَّهُِيَِاِلَطِيَفُِيَاِجَلِيلُِيَاِاللَّهُِيَاِسََِيٌُِيَاِبَصِيرُِيَاِاللَّهُِوَِأَلْلَّهُِيَاِلَّهُِلَكَِالََْسََْأنََِوَِالََْمْثَالُِالْعُلْيَاِوَِالْكِبِِْيَاءُِوَِالْْلاَءُِ

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! 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.

أَسْأَلُكَِأَنِّيُصَلِّيَِعَلَىِمَُُمَّدٍِوَِعَلَىِأَهْلِِبَِْتِهِِوَِأَنِّيُعَلَِاسَُْيِفِِِهَذِهِِاللَّيْلَةِِفِِِالسُّعَِدَاءِِوَِرُوحِيِمُّبِلْيِوَِإِيََاناًِيُذْهِبُِالشَّكَِّعَنِِِّوَِتُرْضِيُنِِبَِِإِقَسَمْنِِلَِِوَِآتِنَاِفِِِالدُُّنيَاِحَسََِنَةًِوَِفِِِالْْخِرَةِِحَسََِنَةًِوَِقِنَاِعَذَابَِالَْْرِيقِِوَِارْزُقْنِِِفِيهَاِذِكْرَكَِوَِشُكْرَكَِوَِالرَّغْبَةَِإِلَِيْكَِوَِالإِْنَابَةَِوَِالتَّوْبَةَِوَِالتَّوْفِيقَِلِمَاِوَفِِّقْتَِلَِِمَُُمَّداًِوَِآلَِمَُُمَّدٍِ(ِعليهمِالسلامِ).

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 Youazwj, and the hope to Youazwj, and the representations, and the repentance, and the inclination to whatever Muhammadasws and the Progenyasws of Muhammadasws excelled in’. 268

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 Abdullahasws having said: ‘Whenever it is the last night of the Month of Ramazan, so say, ‘O Allahazwj! This is the Month in which the Quran was Revealed, and it is ending, and I hereby seek Refuge with Yourazwj Benevolent Face, O Lord, that the dawn emerges from this night of mine, or the Month of Ramazan comes to an end, and to Youazwj is the Acceptance of my repentance, or sins Repelled which Youazwj would be Punishing me with on the Day I meet Youazwj.’ 269

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

(It has been narrated) from Abu Abdullahasws regarding bidding farewell to a Month of Ramazan, ‘O Allahazwj! Youazwj Said in Yourazwj 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 Youazwj by Yourazwj Benevolent Face and Yourazwj Complete Word, if there were any sins remaining upon me which Youazwj have not Forgiven for me, or Youazwj 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 Youazwj have Forgiven me, O Most Merciful of the merciful ones.

اللهُمَّ لَكَ الخَمَدُ يَخْمِدُكَ كُلُّهَا أَوْلَا وَ أَحْرَى مَا قَلْتُ لَفْسِكَةً مِنْهَا وَ مَا قَالَ الخَلَائِفُ الخَمِيدُونَ الْخَمِيدُونُ الْمَعْلُوذُونَ الْمَعْلُوذُونَ ذِكرُكَ وَ الْمَكْرُ جَلَّ لَكَ أَصْنَفْتُونَ عَلَى أَفْدَأَ حَقَّكَ عَلَى أَصْنَافِ الْمَلَِّكِ وَ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ أَصْنَافِ الْقَاطِينِ الْمُسَبِّحِينَ لَكَ عَلَى أَنَّكَ بَلَّغْتَ نَا شَهْرَ رَمَضَانَ عَلَى أَنَّكَ بَلَّغْتَ نَا نِعْمَتِكَ عَلَى أَنَّكَ بَلَّغْتَ نَا إِحْسَانِكَ وَ تَظَاهُرِ امْتِنَانِكَ

268 Al Kafi – V 4 – The Book of Fasts Ch 70 H 4
269 Al Kafi – V 4 – The Book of Fasts Ch 70 H 5
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.

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.

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.

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
So am Roza Fast

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.

O Allahazwj I ask Youazwj by Yourazwj Mercy, and Yourazwj Extensiveness, and Yourazwj Excusing, and Yourazwj Endowments, and Yourazwj Majesty, and Yourazwj Favouring from before, and Yourazwj Generousness, that Youazwj do not Make it as being the last of the promises from us of a Month of Ramazan, until Youazwj 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 Youazwj.

And, Favour Yourazwj Bounties, and Extend Yourazwj Mercy, and the liberalness of Yourazwj Apportionment. O my Lordazwj, the One besides Whom there is no lord for me apart from Himazwj. This farewell from me should not happen to be a perishing farewell, nor the last promise from me of the meeting, until Youazwj Show me the next one in extensiveness of the Bounties, and best of the hopes.

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

Therefore, Favour upon me, Majestic is Yourazwj Praise, and Holy are Yourazwj 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 Allahazwj, Who Supported us upon the Fasts of this Month, and its standing (in Prayer), until the last night from it reached me’. 270

270 Al Kafi – V 4 – The Book of Fasts Ch 70 H 6
Supplications on the Eve of Eid:

علي بن محمد عن أحمد بن أبي عبد الله عن أبيه عن خلف بن حكيم عن عبد الله بن سعيد بن صالح قال قال أبو عبد الله (عليه السلام) لي أمه إذ في الفطر تكبيراً ولكله منشوراً قال فلست و أين هو قال في ليلة الفطر في المغرب والعشاء الأخيرة و في صناعة الفجر و في صناعة العبد ثم يقطع

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’.

قال قلت كيف أقول قال قول

He (the narrator) said, ‘I said, ‘How should I be saying?’ He asws said: ‘You should be saying,

اللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ иَتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَيْنَا.

Allah is the Greatest (beyond description)! Allah is the Greatest (beyond description)! There is no god except for Allah and Allah is the Greatest! Allah is the Greatest and for Allah is the Praise upon what He Guided us’, and these are the Words of Allah Mighty and Majestic [2:185] and (He Desires) that you should complete the number - Meaning the Fasts –

وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَيْنَا.

and that you should exclaim the Greatness of Allah for His having Guided you’.

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Khalaf Bin Hammad – reported similar to it.271

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

271 Al Kafi – V 4 – The Book of Fasts Ch 71 H 1
(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)’.  

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’.

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’.

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’.  

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272 Al Kafi – V 4 – The Book of Fasts Ch 71 H 2
273 Al Kafi – V 4 – The Book of Fasts Ch 71 H 3
The Eid Day:

(Isoam Roza-Fast)

The Eid Day:

علي بن إبراهيم عن أبيه عن ابن أبي عمصم عن جحش عن الخليلي عن أبي عبد الله (عليه السلام) قال اطعمن يوم الفطر قبل أن تخرج إلى المسجد.

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’. 274

عَلِيُّ بنُ إِبْرَاهِيمَ عَنْ أَبِيَهُ عَنْ أَبِي وَلَدِي أَبْنِ أَبِي عْمَرَ عَنْ خَالِدِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام) قال اطعمن يوم الفطر قبل أن تخرج إلى المسجد.

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)’. 275

 точно، بن إسماعيل بن الفضل بن شاذان بن أبي عمصم بن إبراهيم بن عمرو بن شير بن حفيظ (عليه السلام) قال فإذا كان أول يوم من شوال، يد الإيمان الصادق إلى جزاءكم ثم قال يا جابر جوائز الله ليست بجوائز الملوك ثم قال هو يوم الجوائز.

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’. 276

عَلِيُّ بنُ إِبْرَاهِيمَ عَنْ أَبِيَهُ عَنْ أَبِي وَلَدِي أَبْنِ أَبِي عْمَرَ عَنْ جَابِرِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام) قال إذا كان صبح يوم الفطر نأذى منزلاء جوائزكم ثم قال يا جابر جوائز الله ليست بجوائز الملوك ثم قال هو يوم الجوائز.

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!’ 277

274 Al Kafi – V 4 – The Book of Fasts Ch 72 H 1
275 Al Kafi – V 4 – The Book of Fasts Ch 72 H 2
276 Al Kafi – V 4 – The Book of Fasts Ch 72 H 3
277 Al Kafi – V 4 – The Book of Fasts Ch 72 H 4
The Evidence on Moon Sighting:

(It has been narrated) from Abu Ja’farasws 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’. 278

A detailed discussion based on Ahadeeth is included elsewhere, see our ‘Moon sighting’ article.

Additional Traditions on Fasting:

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

278 Al Kafi – V 4 – The Book of Fasts Ch 73 H 1
279 Al Kafi – V 4 – The Book of Fasts Ch 73 H 2
(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’.  

أَحَْْدُِِّنُِمَُُمَّدٍِعَمَّنِْذَكَرَهُِعَنِْمَُُمَّدِِبْنِِسُلَيْمَانَِعَنِْعَبْدِِاللَِّهِِبْنِِلَطِيفٍِالت َّفْلِيسِيِِّعَنِْرَزِينٍِقَالَِقَالَِأَبُوِعَبْدِِاللَِّ(ِعليهِالسلامِ)ِلَََِّّي َثْأَِرَِثَائِرُِالُْْسَينِِْ(ِعليهِالسلامِ)ِ.  

‘Abu Abdullah 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 asww 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’.  

عَلِيُِّبْنُِمَُُمَّدٍِعَمَّنِْذَكَرَهُِعَنِْمَُُمَّدِِبْنِِسُلَيْمَانَِعَنِْعَبْدِِاللَِّهِِبْنِِلَطِيفٍِالت َّفْلِيسِيِِّعَنِْرَزِينٍِقَالَِقَالَِأَبُوِعَبْدِِاللَِّ(ِعليهِالسلامِ)ِفَلاَِجَرَمَِوَِاللَّهِِمَاِوُف ِّقُواِوَِلاَِي ُوَف َّقُونَِحَتََِّّي َثْأَِرَِثَائِرُِالُْْسَينِِْ(ِعليهِالسلامِ)ِ.  

‘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 asww! Allah azwj will neither Let you be harmonised for (Eid) Al-Azha nor (Eid) Al-Fitr’.  

قَالَِثَُُِّقَالَِأَبُوِعَبْدِِاللَّهِِ(ِعليهِالسلامِ)ِفَلاَِجَرَمَِوَِاللَّهِِمَاِوُف ِّقُواِوَِلاَِي ُوَف َّقُونَِحَتََِّّي َثْأَِرَِثَائِرُِالُْْسَينِِْ(ِعليهِالسلامِ)ِإِنِِِّّأَفْطَرْتُِي َوْمَِالْفِطْرِِعَلَىِتِينٍِوَِTF  

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’.  

المَحْسُنِّينَِنَّمَحْمُدُ عَنْ الْحَرَامِيِّ عَنْ عَلِيِّ بْنَ نَمَحْمُدَ ( أَسْمَحُ لِي ِبْنَيُّ النَّافِئِيِّ) قَالَ مُلْتُ لِأَبِي الْحَسَنِ ( عَلِيِّ بْنُ مَحْمُدَ) إِنِّي أَفْتَرَتْ يُؤُومَ الْفِطْرُ عَلَىٰ ثَيْنِ وَ فََّغُفِرَ فِيَ جَمْعَتِ بَرَكَةٍ وَ سَنَةٍ.  

280 Al Kafi – V 4 – The Book of Fasts Ch 74 H 1  
281 Al Kafi – V 4 – The Book of Fasts Ch 74 H 2  
282 Al Kafi – V 4 – The Book of Fasts Ch 74 H 3
Al Husayn Bin Muhamad, from Al Harrany, from Ali Bin Muhammad Al Nowfaly, who said,

‘I said to Abu Al-Hassan\textsuperscript{asws}, ‘I broke the Fast of the day of Al-Fitr upon figs and dates’. So he\textsuperscript{asws} said to me: ‘You gathered together a Blessing and a Sunnah’.\textsuperscript{283}

The Fitra:

علي بن إنزاهم عن محمد بن عيسى بن عبد الله بن سهله بن أبي عبد الله (عليه السلام) قال كن من ضممت إلى عبادك من حفر أو تمحور فعلم أن تؤدي الظاهرة عليه قال وإعطاء الظاهرة قبل الصلاة أفضل و بعد الصلاة صناعة.

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

(It has been narrated) from Abu Abdullah\textsuperscript{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\textsuperscript{asws} said: ‘And giving the Fitra before the Prayer is superior, and after the Prayer is (counted as) charity’.\textsuperscript{284}

(عدد من أصحابنا عن أحمد بن محمد وعلي بن الحكيم عن سهله الحصان قال سألت أبا عبد الله (عليه السلام) عن الظاهرة فقال علي الصغير و الكبير و الحفر و العبد عن كل إنسان صناع من جملة أو صناع من لهم أو صناع من...

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\textsuperscript{asws} about Al-Fitra, so he\textsuperscript{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’.\textsuperscript{285}

محمد بن يحيى بن محمد بن علي بن الحكيم عن سهله الحصان عن إسحاق بن عثمان سألت أبا عبد الله (عليه السلام) عن تفعجلي الظاهرة يوم فقال لا بأس به فلما ترى بأن تجمعها و تجعل بينهما و علبتها و رجلا واحدا ثم منها قال لا بأس به.

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\textsuperscript{asws} about the hastening the Fitra by one day. So he\textsuperscript{asws} said: ‘There is no problem with it’. I said, ‘So what is your\textsuperscript{asws} view if we were to gather it and we make its price into silver and we give it to one Muslim man?’ He\textsuperscript{asws} said: ‘There is no problem’.\textsuperscript{286}

\begin{footnotes}
\footnotetext[282]{284 Al Kafi – V 4 – The Book of Fasts Ch 75 H 1}
\footnotetext[283]{285 Al Kafi – V 4 – The Book of Fasts Ch 75 H 2}
\end{footnotes}
Soam – Roza – Fast

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

‘I asked Abu Abdullah⁵⁸⁷ about a new-born who was born on the night of Al-Fitr. Is there Fitra upon him?’ He⁵⁸⁷ said: ‘No. The Month has exited’. He (the narrator) said, ‘And I asked him⁵⁸⁷ about the Jew who becomes a Muslim on the night of Al-Fitr. Is there Fitra upon him?’ He⁵⁸⁷ said: ‘No’.

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

‘I asked Abu Abdullah⁵⁸⁸ 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?’ He⁵⁸⁸ 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’.

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

(It has been narrated) from Abu Abdullah⁵⁸⁹ 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’.

The Itikaaf (Long term Devotion):

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

⁵⁸⁶ Al Kafi – V 4 — The Book of Fasts Ch 75 H 6
⁵⁸⁷ Al Kafi – V 4 — The Book of Fasts Ch 75 H 12
⁵⁸⁸ Al Kafi – V 4 — The Book of Fasts Ch 75 H 16
⁵⁸⁹ Al Kafi – V 4 — The Book of Fasts Ch 75 H 17
(It has been narrated) from Abu Abdullah asws having said: ‘There is no Itikaaf except with Fasting’. 290

علي بن إبراهيم عن أبيه عن أبي شمث عن حماد عن الحلي بن أبي عبد الله ( عليه السلام ) قال لا يتبع إلا في المسجد الجامع.

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

(IIt has been narrated) from Abu Abdullah asws having said: ‘There is no Itikaaf except with Fasting in the general Masjid’. 291

علي بن إبراهيم عن أبيه عن أبي شمث عن حماد عن الحلي بن أبي عبد الله ( عليه السلام ) قال من يتبع إلا في المسجد الجامع أو مسجد الرسول صلى الله عليه وآله أو مسجد الكوفة أو مسجد جامع أو تصوم ما ذهب معتكفًا.

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

(IIt 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’. 292

أحمد بن محمد عن ابن متحف عن أبي أبوب عن أبي النبي صبيح عن أبي عبد الله ( عليه السلام ) قال لا يكون إلا معتكفًا أقل من ثلاثة أيام، ومن من امتنع عن الصيام في وقت معتكف إذا اعتكف أن يشتهر كما يشتهر الذي يصوم.

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

(IIt 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). 293

علي بن محمد و محمد بن أبي عبدالله عن إسحاق بن محمد عن حمزه بن محمد قال كنت إلى أبيه تحفيظ ( عليه السلام ) لم فرض الله الصوم فوزي الجوارجاني المفعول بالمغترب من الجامع فيما سبق على الفقيه.

Ali Bin Muhammad, and Muhammad Bin Abu Abdullah, from Is’haq Bin Muhammad, from Hamza Bin Muhammad who said,

290 Al Kafi – V 4 – The Book of Fasts Ch 77 H 1
291 Al Kafi – V 4 – The Book of Fasts Ch 77 H 3
292 Al Kafi – V 4 – The Book of Fasts Ch 78 H 3
293 Al Kafi – V 4 – The Book of Fasts Ch 79 H 1
‘I wrote to Abu Muhammad[^294] 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’.  

[^294]: Al Kafi – V 4 – The Book of Fasts Ch 82 H 6
Appendix A:

Supplications for each Fast starting time

Ibn Abbas reported it from the Prophet saww

The 1st Day -

اللَّهُمَّ اجْعَلِ صِيَامِي فِيهِ صِيَامَ الصَّائِمِينَ وَ اغْفِ عَنِّي عَفَاً عَفَاً

'O Allahazwj! 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 Godazwj of the worlds, and Forgive (these) from me, O Pardoner of the offenders!'

(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 -

اللَّهُمَّ قَرْبِي فِيهِ إِلَى مُضَافِكَاتِكَ وَ جَنِّبِي سَخَطَكَ وَ نَقِمَاتِكَ وَ وَقِيِّي فِيهِ لِقِرَاءَةِ آيَاتِكَ بِرَحْمَةِ يَا أَرْحَمَ

O Allahazwj! Bring me closer during it to Yourazwj Pleasure and Keep me aside from Yourazwj Wrath and Yourazwj Curses and Incline (towards) me during it, for the recitation of Yourazwj Verses by Yourazwj Mercy, O most Merciful of the merciful ones!’

من دعاه به أعطيه ألف ألف حسنة، ورفع له ألف ألف درجة، ومحي عنه ألف ألف سنة.

The 3rd Day -

اللَّهُمَّ أَخْذِي مَنْ دَعَا بِهِ أُعْطِيَ أَلْفَ أَلْفِ حَسَنَةٍ وَ رُفِعَ لَهُ أَلْفُ أَلْفِ دَرَجَةٍ وَ مُحِيَ عَنْهُ أَلْفُ أَلْفِ سَيِّئَةٍ

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'.

(He 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 - المَنْ دُعِّىِ بِهِ بَنِيَ اللَّهُ عَلَىَّ لَهُ ﷺ يَتْبَعَهُ بَيْتًا فِي جَنَّةِ الْفَرْدُوْسِ فِيهِ سَبْعُونُ ألفْ فُرْخَةٍ مِنْ فِوْرٍ سَاطِعٍ فِي كُلِّ فُرْخَةٍ أَلْفُ سَرْرٍ عَلَى كُلِّ سَرْرٍ حُورٍ وَأَلْفُ مَلَكٍ بِالْحَافِضِ مِنْ عِنْدِ اللَّهِ ﷺ تَعَالَىَّ’.  

‘O Allah! 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 Generosity, O most Generous of the generous ones!’

(He said): ‘The one who supplicates with it, Allah 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 the Exalted’.

### The 4th Day - المَنْ دَعَا بِهِ أُعْطِیَ فِي جَنَّةِ الْخُلْقِ سَبْعِينَ أَلْفُ سَرِررٍ عَلَیِّ سَبْعِينَ سَرِررٍ جَارِرَة مِنَ الْحُورِ الْعِينِ’.  

‘O Allah! Strengthen me during it upon the establishment of Your Commands and Apportion for me Your gratefulness and Protect me with Your Protection and Your Veil, O the most Insightful of the beholders!’.

(He 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 - 

اللَّهُمَّ اجعلني فيه من المُستَغفِرينَ و الجَعَلْنِي فيه من عبادك الصالحين و الجَعَلْنِي فيه من أُولِيْبِكَ المُتَّقِينَ يَأْتِيكَ يَا أَكْرَمُ الأُكْرَمينَ

‘O Allah\textsuperscript{azwj}! Make me during it to be from the Forgiven ones and Make me during it to be from Your\textsuperscript{azwj} righteous servants, and Make me during it to be from Your\textsuperscript{azwj} friends, the pious one, by Your\textsuperscript{azwj} Mercy, O most Benevolent of the benevolent ones!’

(He\textsuperscript{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 - 

اللَّهُمَّ لا تَغْرَبْ عَلَىّ مَعاصِيكَ و أَعِذْنِي مِن سَيِّئَةِ نَفْسِي و مَُّهَاوَبَكَ و أَبَادِيكَ يَا مُتَّهِيْ رُعْبَةِ الرَّزِيِّقِينَ

‘O Allah\textsuperscript{azwj}! Do not Abandon me to be exposed to Your\textsuperscript{azwj} disobedience and Shelter me from the Obligation of Your\textsuperscript{azwj} Curse and Your\textsuperscript{azwj} Torment, and Rescue me from causes of Your\textsuperscript{azwj} Wrath by Your\textsuperscript{azwj} Favour and Your\textsuperscript{asws} Assistance, O End-point of the desire of the desiring ones!’

(He\textsuperscript{saww} said): ‘The one who supplicates with this, Allah\textsuperscript{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 -  

اللَّهُمَّ أعْتِني عَلَى صِيَامِهِ وَقِيَامِهِ وَجَنَّبْنِهِ مِنْ هَفَاتِهِ وَآتَاهُ عَزْمَتَكَ وَشِكْرَكَ يَدَوَامِ

هَذَا تَنَبِّئُ بِعَادَةِ الشُّهُؤُوْمِينَ

‘O Allahazwj! Assist me upon its Fasts, and its standings (for Salat), and Keep me aside from its lapses and its sins, and Grace me Yourazwj Remembrance and Yourazwj gratefulness by the permanence of Yourazwj Guidance, O Guide of the Momineen!’

(Heasws 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 Guardiansasws.’

The 8th Day -  

اللَّهُمَّ ارْزُقْنِهِ رَحَّةَ الأَيْتَامَ وَإِطْعَامَ الطَّعَامِ وَإِفْشَاءَ السَّلاَمِ وَارْزُقْنِهِ صُحْبَةَ الْكِرَامِ وَمَُّانَبَةَ

اللَّهُمَّ يَطْلُبُكَ يَا أَمَلَ الْأَمِيِّمِينَ

‘O Allahazwj! 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 Yourazwj Extensiveness, O Hope of the hoping ones!’

(Heasws said): ‘The one who supplicates with it, his deeds would be Ascended with the deeds of a thousand truthful ones’.

9th Day -  

اللَّهُمَّ اجْعَلِ لِي فِيهِ تَسَيُّيماً مِنْ رَحْمَتِكَ الْوَاسِعَةِ وَالْهَمْدِ فِيهِ يَتَرَاهَيْبُكَ الْقَاطِعَةِ وَخَذْ

يَنَاصِبَيْنِي إِلَى مَرْضَايْتِكَ السَّاجِدَةِ بِمَحْيَيْكَ يَا أَمَلَ الْمُشْتَاقِينَ

‘O Allahazwj! Make a share to be for me during it from Your Extensive Mercy, and Guide me during it by Yourazwj conclusive (Clear) proofs. Seize me by my forelocks to Yourazwj Comprehensive Pleasure with Yourazwj Love, O Hope of the yearning ones!’
(He said): ‘The one who supplicates with it would be Given the Rewards of the Children of Israel’.

10th Day -

اللَّهُمَّ أَجْعَلْنِي مِنَ المُتَوَكِّلِينَ عَلَيْكَ المُفْرَدِينَ إِلَيْكَ إِحْسَانًا بِغَيْرِ التَّلَّاَلٍ

‘O Allah! Make me to be from the ones relying upon You, the successful ones with You, the ones of Proximity to You, by Your Favour, O Destination of the seekers’.

(He said): ‘The one who supplicates with it, Allah would Forgive for him, everything’.

The 11th Day -

اللَّهُمَّ حَبِّبِي إِلَيْكَ فِيهِ الْإِحْسَانِ وَ كُرِّي إِلَيْكَ فِيهِ الْفُسُوقَ وَ الْعِصْيَانِ وَ حَرِّمِي عَلَيْهِ الْفَتْحُ وَ الْقَصَدُ وَ يُعْطَى كَيّْا عَوْنَتَ الْمُسْتَغِيثِينَ

‘O Allah! 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 Strength, O Helper of those seeking help!’

(He said): ‘The one who supplicates with it, there would be Written for him an Accepted Hajj with the Prophet, and an Umrah with the People of his Household, and each Hajj with him equates to seventy thousand Hajj with others, and each Umrah with them, equates to seventy thousand Umrah with others’.
The 12th Day -

O Allahazwj! 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 Yourazwj Protection, O Protector of the fearful!

(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 -

O Allahazwj! 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 Yourazwj Assistance, O Delight of the eyes of the poor ones!

(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 -

O Allahazwj! 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 Yourazwj Might, O Might of the Muslims!’
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 -

(He said): ‘The one who supplicates with it, Allah 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, 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 -

(He 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 - 

اللهِمَّ الهَدِينِ فِيْهِ يِصَالِحُ الْأَعْمَالِ وَ أَفْضِ لَيْ فِيهِ الْحَوَائِجِ وَ الْأَمَالِ يَا مَا لَّيْنَا لَا يَتَنَاجَّ إِلَى الْسُؤَالِ يَا عَالِمًا

‘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!’

(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 –

اللهِمَّ تَبْنِئِ فِيهِ لِبَكَاتُ أَسْحَارِهِ وَ بَلْوَأَضِيَاءِ أَنَوَاهُ وَ خَذِّ يَكُنْ أَغْصَانِي إِلَى أَبْيَعَ آثَارَهُ يَا مَنْبُورٌ 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!’

(He saww said): ‘The one supplicates with it, would be Given the Rewards of a thousand Prophets as!’

The 19th Day -

اللهِمَّ وَفَرِ حَظْيِ بِرَكَانِهِ وَ سَهْلَ سِبْلِي إِلَى خَيْرَهُ وَ لَا تَحَمِّفِي قَبْوَلَ خَسِنَاهِ يَا هَادِيًا إِلَى الحَقِّ الْمُيِّمِينَ

‘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!’
(He 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 - 

الْيَوْمُ العِشْرِينَ

اللَّهُمَّ افْتَحِ لي أَبْوَابَ الْجَنَّةِ وَ أَعْلِقْ عَنِّي أَبْوَابَ الْنَّارِ وَ وَقَفْتُ مِنْ أَهْلِ الْإِنْجِيلِ لِلْيَوْمِ الْعِشْرِٰٰٰ بِقُلُوبٍ مُّؤْمِنٍّينَ

‘O Allah! 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!’

(He said): ‘The one who supplicates with it, Allah would Send to him a thousand, thousand Angels Protecting him from every tyrant, and Satan, and ruling authority, and would Write Acceptance for him for everyone who Fasts the Month of Ramazan of sixty years, and Allah would Make seventy ditches to be between him and the Fire, just as there is between the sky and the earth’.

The 21st Day - 

الْيَوْمُ الْحَادِيِّ وَ الْعِشْرِينَ

اللَّهُمَّ اجْعَلْ لِي فِيهِ إِلَى مُرْضِمَاتَكَ دِيْلًا وَ لَا يَجْعَلَ عَلَيْهِ فِيهِ لِمُسْتَبْطَانِ سِبْيَلاً يَا قَاضِيَ حَوْائِجِ السَّائِلِينَ

‘O Allah! Make for me during it a pointer towards Your Pleasure, and do not Make upon me a way for the Satan during it, O Fulfiller of the needs of the beggars!’

(He said): ‘The one who supplicates with it, Allah 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 -

اللهُمَّ افْتُحْ لي فيهِ أَبوابَ فَضْلِكَ وَ أَحْرَلْ عَلَىَّ فيهِ بَرَكَاتِكَ وَ وَقِفَّي فيِّهِ مَوجِبَاتِ مُرضِباتِكَ وَ أَسْكِنْيَ فِيهِ بِمُجَهوَةَ جَنَّاتِكَ ياً مَجِيبَ دَعُوَّةِ المُضْطَرِّينَ

'O Allahazwj! Open for me during it, the doors of Yourazwj Grace and Descend Yourazwj Blessings upon me during it, and Harmonise me during it to be Obligated Yourazwj Pleasure, and Settle me during it with the affluence of Yourazwj Gardens, O Responder to the supplications of the desperate ones!'

(Heasw said): ‘The one who supplicates with it, Allahazwj 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 -

اللهُمَّ اغْسِلْنِِِفِيهِِمِنَِالذُّنُِ وبِِوَِطَهِّرْنِِِّفِيهِِمِنَِالْعُيُوبِِوَِامْتَحِنِْفِيهِِق َلْبِِِبِتَقْوَىِالْقُلُوبِِيَاِمُقِيلَِ عَثَارَاتِِالْمُذْنِبِينَ

'O Allahazwj! 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!'

(Heasw said): ‘The one who supplicates with it, would pass upon the Bridge like the streak of lightning, along with the Prophetsas, and the martyrs and the righteous ones’.

The 24th Day –

اللهُمَّ إِنَّ أَسْأَلَكَ فيهِ ما يَزْيِدْكَ وَ أعْوُذ بِكَ فيهِ مَا يَؤْذِبَكَ بِأَنَّ أَطِيعَكَ وَ لَا أعْصِيَكَ بِيَا عَالِمًا بِمَا

في صُدُورِ الْعَالِمِينَ
‘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!

(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 -

‘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!’

‘(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 -

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!’

‘(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 الثَّامِنَ وَالْعِشْرِينَ

اللَّهُمَّ وَفَرَّ حَظَّي فِيهِ مِنَ النَّوَافِلِ وَ أَكْرِمْي فِيهِ بِإِحْضَارِ الأُخْرَاجِ مِنَ الْمَسَائِلِ وَ قُرْبَ وُسُبُلِي إِلَيْكَ مِنْ تَنْبِيِّ الْمَوْسِلِينَ بَيْنَهَا لَا يَتَّشَغِّلُهُ إِلَّا نَحْجَّ الْمِلْلِيْكَينَ

‘O Allahazwj! 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 Youazwj from between the means, O the Oneazwj Whom the urgent insistence of the insistence one does not pre-occupy!’

من دعا به فكانوا أعظم فين جالع و أرؤى كل غضبان و أكسى كل مؤمن و مؤمنة كانوا في الدنيا

‘(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 غَشِّنِيَ فِيهِ بِالرَّحَّةِ وَ التَّوْفِيقِ وَ العِصْمَةِ وَ طَهِّرْ قَلْبِي مِنْ غَاْبَاتِ الْخَيْمَةِ يَا رَبِّي رَفَعَهُ بعُبَادَهُ المُؤْمِينِ

‘O Allahazwj! 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 Oneazwj Who is King with Hisazwj Momin servants!’

من دعا به جعل الله تعالى له في الحياة نصبا وافرا لو قسم نصيبا بالذنبا كُتِب لها أربعين مزة

‘(He saww said): ‘The one who supplicates with it, Allahazwj 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 الثَّامِنَ وَالْعِشْرِينَ

اللَّهُمَّ ارْتَفِّعْ لِيَ لَيْلَةَ الْقُدْرِ وَ صَبِّيَ كَلَّ عَشْرِ إِلَى يَشَّرِ وَ أَقِيمَ مَعَاذِي وَ حُطَّ عَيْنَيْ الْوَيْزِرِ يَا رَحِيمًا بعُبَادَهُ المُؤْمِينِ
'O Allahazwj! 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 Hisazwj Momin servants!'

‘(Hesaww 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 -

‘O Allahazwj! Make my Fasts during it with the Appreciation, and the Acceptance upon what Pleases Youazwj, and pleasure of the Rasoolsaww, strengthening its branches with its roots, by the right of Muhammadasws and hisasws Progenyasws, the goodly, the Purified’.
Appendix B:

Supplication for the End of Sahr Time:

ANOTHER SUPPLICATION DURING THE PRE-DAWN

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,

He wrote to Abu Al-Hassan Al-Reza
to his father Abu Ja'far 
ask him that he should correct this supplication for him. So he wrote back to him: 'Yes, and it is a supplication of my father Abu Ja'far at the pre-dawn during the Month of Ramazan.

And Abu Ja'far said: ‘If I was to swear on oath, I would vindicate that the Magnificent Name of Allah (الله الحليم) 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 believers, and the ungrateful ones. And it is a supplication of the imprecation (الบทنة). You should be saying: -
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.

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.

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.

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.

O Allah azwj! I ask You azwj from Your azwj Light, by its Illumination, and every Light of Yours azwj is Luminous.

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.

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.

O Allah azwj! I ask You azwj 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.
O Allahazwj! I ask Youazwj from Yourazwj Names, by their Greatness, and every Name of Yoursazwj is Great. O Allahazwj! I ask Youazwj by Yourazwj Names, all of them.

O Allahazwj! I ask Youazwj from Yourazwj Might, by its Mightiness, and every Might of Yoursazwj is Mighty. O Allahazwj! I ask Youazwj by Yourazwj Might, all of it.

O Allahazwj! I ask Youazwj from Yourazwj Desires by its Accomplishment, and every Desire of Yoursazwj is Accomplished. O Allahazwj! I ask Youazwj by Yourazwj Desires, all of them.

O Allahazwj! I ask Youazwj from Yourazwj Power which Youazwj Control by it everything, and every Power of Yoursazwj is Controlling. O Allahazwj! I ask Youazwj by Yourazwj Power, all of it.

O Allahazwj! I ask Youazwj from Yourazwj Knowledge, by its Infiltration, and every Knowledge of Yoursazwj is Infiltrative. O Allahazwj! I ask Youazwj by Yourazwj Knowledge, all of it.

O Allahazwj! I ask Youazwj from Yourazwj (Promising) Words, by its Fulfilment, and every (Promising) Word of Yoursazwj is Fulfilled. O Allahazwj! I ask Youazwj by Yourazwj (Promising) words, all of it.

O Allahazwj! I ask Youazwj from Yourazwj being asked, by it being Beloved to Youazwj, and every asking to Youazwj is Beloved to Youazwj. O Allahazwj! I ask Youazwj by Yourazwj being asked, all of them.
اللَّهُمَِّإِنِِِّّأَسْأَلُكَِمِنِْشَرَفِكَِبِأَشْرَفِهِِوَِكُلُِّشَرَفِكَِشَرِيفٌِاللَّهُمَِّإِنِِِّّأَسْأَلُكَِبِشَرَفِكَِكُلِِّ

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.

اللَّهُمَِّإِنِِِّّأَسْأَلُكَِمِنِْسُلْطَانِكَِبِأَدْوَمِهِِوَِكُلُِّسُلْطَانِكَِدَائِمٌِاللَّهُمَِّإِنِِِّّأَسْأَلُكَِبِِ

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.

اللَّهُمَِّإِنِِِّّأَسْأَلُكَِمِنِْمُلْكِكَِبِأَفْخَرِهِِوَِكُلُِّمُلْكِكَِفَاخِرٌِاللَّهُمَِّإِنِِِّّأَسْأَلُكَِبُِِلْكِكَِكُلِّهِِ

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.

اللَّهُمَِّإِنِِِّّأَسْأَلُكَِمِنِْعُلُوِّكَِبِأَعْلاَهُِوَِكُلُِّعُلُوِّكَِعَالٍِاللَّهُمَِّإِنِِِّّأَسْأَلُكَِبِعُلُوِّكَِكُلِّهِِ

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.

اللَّهُمَِّإِنِِِّّأَسْأَلُكَِمِنِْمَنِّكَِبِأَقْدَمِهِِوَِكُلُِّمَنِّكَِقَدِيٌَِاللَّهُمَِّإِنِِِّّأَسْأَلُكَِبَِِنِّكَِكُلِّهِِ

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.

اللَّهُمَِّإِنِِِّّأَسْأَلُكَِبَِِاِأَنْتَِفِيهِِمِنَِالشَّأْنِِوَِالَْبَُِوتِِوَِأَسْأَلُكَِبِكُلِِّشَأْنٍِوَحْدَهُِوَِجَبَُِوتٍِوَحْدَهَاِ

O Allah azwj! I ask You azwj by what You asws are in from the Affairs and the Compulsion, and every Affair singularly and every Compulsion individually.

بِهِِ

اللَّهُمَِّإِنِِِّّأَسْأَلُكَِبَِِاِتَُِيبُنِِِ

O Allah azwj! I ask You azwj by what You asws would Answer me with when I ask You azwj, therefore (please) Answer me.
O Allah and Do such and such for me’ – and mention your need for (and) it would be Granted, if Allah The Exalted so Desires. 296
Appendix I:

A List of Obligatory Fasts:

So 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’.

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’.

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;’
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\textsuperscript{azwj} Mighty and Majestic \cite{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;

وَصِيَامُ ثَلاَثَةِ أَيَّامٍ فِي كَفَّارَةِ أَيْبِينِ وَاجْبِتْ قَالَ الْلَّهُ عَزَّٰوَ جَلَّ فَصِيامُ ثَلاَثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْبِينِ فِي اِذَا خَلَفْتُمْ هَذَا لِمَنْ لاَ يَجِدُ

And the Fasting of the three days regarding the expiation of the oath is Obligatory. Allah\textsuperscript{azwj} Mighty and Majestic Says \cite{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 أَذَىِحَلْقِ الرَّأْسِ وَاجِبٌ قَالَ الْلَّهُ عَزَّٰوَ جَلَّ مَنْ كَانَ مِنْكُمْ مَرِيضاً أَوْ مِنْ أَذىٰ مِنْ رَأْيِهِ فِي خَبَّةِ مِنْ جِبَاهِ أوْ صَدْفَةٍ أَوْ

And the Fasting of (abstaining from) from shaving of the head (during Hajj) due to harm, is Obligatory. Allah\textsuperscript{azwj} Mighty and Majestic Says \cite{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;

وَصِيَامُ المُتْعَا وَاجِبٌ لِمَنِ الْفَسَدُ قَالَ الْلَّهُ عَزَّٰوَ جَلَّ فَصِيامُ ثَلاَثَةِ أَيَّامٍ كَفَّارَةٍ إِذَا رَجَعْتُمْ تَلَِّكَ عَشَرَةٌ كَامِلَةٌ;

And the Fast for the Mut’a (of Hajj) is Obligatory for the one who cannot find the sacrifice. Allah\textsuperscript{azwj} Mighty and Majestic Says \cite{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;

وَصِيَامُ جَزَاءِ الصَّيْدِ وَاجِبٌ قَالَ الْلَّهُ عَزَّٰوَ جَلَّ فَصِيامُ مَثْلُ مَثَلٍ ذَلِكَ جَزَاءٍ مِثْلُ مَثَلٍ مِثْلُ مَثَلٍ مِثْلُ مَثَلٍ

And the Fast being a penalty for the hunting. Allah\textsuperscript{azwj} Mighty and Majestic Says \cite{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.
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’.

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

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);

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’.

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’.
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 بِالْخَيْرِ فَصَوْمُ يُؤْمِنُ، وَصَوْمُ البَيْضِ وَصَوْمُ الْإِيْضُ وَصَوْمُ مِنْ أَيَّامٍ مِّنْ شَهْرٍ عَدَدُ شَهْرُ رَمَضَانِ وَصَوْمُ بَيْنَ عَرْقَةَ وَصَوْمُ بَيْنَ عَامَّةً عَامَّةً فَكُنْ ذَلِكَ صَاحِبُهُ بِالْخَيْرِ إِنْ شَاءَ صَامُّ وَإِنْ شَاءَ أَفْطَرُ

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 Arafat; 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 تَطْوُعاً إِلاَّ بِإِذْنِ زَوْجِهَا وَالْعَبْدُ لَا يَصُومُ تَطْوُعاً إِلاَّ بِإِذْنِ مَوْلَاهُ وَالضَّيْفُ لَا يَصُومُ تَطْوُعاً إِلاَّ بِإِذْنِ صَاحِبِهِ قَالَ رَسُولُ اللَّهِ ﷺ (صلى الله عليه وسلم) مَنْ نَزَلَ عَلَى قَوْمٍ فَلاَ يَصُومُ تَطْوُعاً إِلاَّ بِإِذْنِهِ

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 (pbuh) said: ‘The one who lodges upon a people, so he should not Fast voluntarily except with their permission’.

وَأَمَّا صَوْمُ التَّأْدِيبِ فَأَنَّ يُؤْخَذَ الصَّبِيحُ إِذَا رَأَى الصَّوْمَ تَأْدِيباً وَلَيْسَ بِفَرْضٍ وَكَذَلِكَ الْمُسَافِرُ إِذَا أَكَلَ مِنْ أَوَّلِ الْيَمَةِ قَدَّمَ أَهْلَهُ أُمِرَ بِالإِمْسَاكِ بَقِيَّةَ وَلَيْسَ بِفَرْضٍ

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 الإِبَاحَةِ لِمَنْ أَكَلَ أوْ شَرَبَ نَاسِيًّا أوَّلَ ما غَيْرُ عَمْلٍ فَقُدْ أَبَا اللَّهُ ذَلِكَ وَأَجْزَأَ 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 فَقُولُهُمْ بَيْنَ الْعَامَّةِ وَقَالُوا أَنَّهُ مَرَضَ وَكُنْذَلِكَ الْمُسَافِرُ إِذَا أَكَلَ مِنْ أَوَّلِ الْيَمَةِ وَلَيْسَ بِفَرْضٍ وَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالُوا فَمَنْ كَانَ مِنْكُمْ مَرَضَا أوْ عَلَى سَفَرٍ فَعَدَّةٌ مِّنْ أَيَّامٍ أَخْرَ

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\textsuperscript{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\textsuperscript{azwj} Mighty and Majestic is Saying [2:184] \textit{but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days}'.

Thus, this is the interpretation of the Fasts'.\textsuperscript{297}

\textsuperscript{297} 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.

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 Abdullahazwj said: ‘Whenever it is the first night a Month of Ramazan, so say, ‘O Allahazwj Lordazwj 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 Allahazwj Grace us its Fasts and Aid us upon its establishing. O Allahazwj!}

O Allahazwj! Give it as a safety for us, Keep us safe therein and Receive it back in safety from us in Ease from Youazwj, and Forgiveness, and Cause it what Youazwj 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 Youazwj could Write for me to be from the pilgrims of Yourazwj 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 Yourazwj Judgement and Ordainment that Youazwj would Lengthen my life-span for me, and would Expand for me from the Permissible sustenance’. 298

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Bin Raib,
(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 وَِلَا فَةٌِ' 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.

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.

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 afflications 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.

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 Mikael as, and
Jibraeel, and Lord of Muhammad, and his family, chief of the Mursil Prophets, and the seal of the Prophets.

I hereby plead You by Yourself, and by what You have been Named with, O Magnificent! You 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 do whatever You so Desire to. O Powerful! O Allah! O Beneficent! O Merciful! Send Blessings upon Muhammad and his family, and Clothe me during this coming year with Your veil, and Freshen my face with Your Light, and Make me to be loveable with Your Love, and Make Your Pleasure to reach me, and the Nobility of Your Benevolence, and abundance of Your Grants from goodness of what is in Your Presence, and from goodness of what You have not Conferred upon anyone from Your creatures, and Clothe me along with that, with good health from You.

O Place of every complaint, and O Witness of every whispering, and O Knowledgeable of every concealment, and O Repeller of everything what You so Desire to from the afflictions! O Benevolent, the Forgiver! O best of the Overlookers, Make me to die upon the nation of Ibrahim and his nature, and upon the Religion of Muhammad and his Sunnah, and upon a good death. So Make me to die as a friend of Your Friends, an enemy of Your enemies.

O Allah, and Keep me aside during this year, from every work, or word, or deed which distances me from You, and Bring me to every work, or word, or deed which nears me to You 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, which is hazardous for me that You would Turn Your Benevolent Face away from me, so it would be Obligated by it a reduction from a share of mine in Your Presence, O Kind, O Merciful!
O Allahazwj! Make me to be, in this coming year, to be in Yourazwj Protection, and Yourazwj Proximity, and Yourazwj Shelter, and Cover me with a Veil of 'عَافِيَتِكَgood health (and peace of mind) from Youazwj, and Endow to me Yourazwj Prestige. Honourable is Yourazwj Proximity and Majestic is the Praise of Yourazwj Grace, and there is no god apart from Youazwj. O Allahazwj!

Make me a follower of the righteous ones from the past ones from Yourazwj Guardiansasws, and Attach me with them, and Make me a submitter to the one who speaks with the Truthfulness upon Youazwj from them.

And I seek Refuge with Youazwj, O my Godazwj, 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 Yourazwj Mercy, and Yourazwj Pleasure. Thus, I would end upon being Forsaken in Yourazwj Presence, presented for Yourazwj Wrath and Yourazwj Curse.

O Allahazwj! Incline me towards every righteous deed Youazwj are Pleased with and I can get closer to Youazwj by it in position.

O Allahazwj! Just as Youazwj Sufficed Yourazwj Prophetas Muhammadsaww from the horrors of hisasww enemies, and Relieved hisasww worries, and Removed hisasww grief, and Ratified to himasww Yourazwj Promise, and Completed for himasww Yourazwj Appointment by the Covenant, so, O Allahazwj! 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 Yourazwj Mercy, perfectly good health with completeness and continued good health, and the Bounties with me up to the end of my term (life-span).

I hereby ask Youazwj by a begging of the one who has sinned and been unjust, and acknowledged. And I hereby ask Youazwj if Youazwj could Forgive for me what is past from the
sins which Your\textsuperscript{azwj} Preservers (Recording Angels) have listed and Your\textsuperscript{azwj} Honourable Angels have numbered upon me, and if You\textsuperscript{azwj} could Exempt me, my Allah\textsuperscript{azwj}, from the sins in what is remaining from my life up to the end of my term.

يَاِاللَّهُِيَاِرَحَْْانُِصَلِِّعَلَىِمَُُمَّدٍِوَِعَلَىِأَهْلِِب َيْتِِمَُُمَّدٍِوَِآتِنِِِكُلَِّمَاِسَأَلْتُكَِوَِرَغِبْتُِإِِ لَيْكَِفِيهِِفَإِنَّكَِأَمَرْتَنِِِبِالدُّعَاءِِوَِتَكَفَّلْتَِ لِيِبالإجابةِ.

O Allah\textsuperscript{azwj}! O Beneficent! Send Blessings upon Muhammad\textsuperscript{saww}, and upon the People\textsuperscript{asws} of the Household of Muhammad\textsuperscript{saww}, and Give me everything what I have asked for, and hoped to you with regards to it, for You\textsuperscript{azwj} have Commanded me with the supplication and Guaranteed me with its Answering.\textsuperscript{299}

\textsuperscript{299} Al Kafi – V 4 – The Book of Fasts Ch 5 H 3
APPENDIX III:

Weight of grains for Fitra and Kufara

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 SAW’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). \(^{300}\)

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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\(^{300}\) من لا يحضره الفقيه، ج1، ص: 34
APPENDIX IV:

Female Issues related to Fast:

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

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

\begin{center}
\textsuperscript{301} Al Kafi – V 4 – The Book of Fasts Ch 55 H 1
\end{center}

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby, (It has been narrated) from Abu Abdullah\textsuperscript{asws}, said, ‘I asked him\textsuperscript{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\textsuperscript{asws} said: ‘Yes, and even if it was the time of Al-Maghrib, so let her break’.

\begin{center}
\textsuperscript{302} Al Kafi – V 4 – The Book of Fasts Ch 55 H 2
\end{center}

He (the narrator) said, ‘And I asked him\textsuperscript{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\textsuperscript{asws} said: ‘She would break (the Fast of) that day. So rather, her breaking is from the blood’.

\begin{center}
\textsuperscript{303} Al Kafi – V 4 – The Book of Fasts Ch 55 H 3
\end{center}

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

‘I asked Abu Abdullah\textsuperscript{asws} about a woman who menstruated during a Month of Ramazan before the disappearance of the sun. He\textsuperscript{asws} said: ‘She would break when she menstruated’.
Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

‘I asked Abu Al-Hassan\textsuperscript{asws} about the woman who gives birth after Al-Asr, would she complete (the Fast of) that day or break?’ He\textsuperscript{asws} said: ‘She would break, and she would make up for that day’.\textsuperscript{304}

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\textsuperscript{asws} about the post-menstrual bleeding woman. So he\textsuperscript{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’.\textsuperscript{305}

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\textsuperscript{asws}, said, ‘I asked him\textsuperscript{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\textsuperscript{asws} said: ‘Was she cured from her illness?’ I said, ‘No. She died in it’. So he\textsuperscript{asws} said: ‘Do not make up for it on her behalf, for Allah\textsuperscript{azwj} Mighty and Majestic did not Make it to be (Obligatory) upon her’.

I said, ‘But I desire to make up for it on her behalf, and she had bequeathed it to me with that’. He\textsuperscript{asws} said: ‘How can you make up for something which Allah\textsuperscript{azwj} did not Make it to be upon her? So, if you desire that you Fast for yourself, so Fast’.\textsuperscript{306}

\textsuperscript{304} Al Kafi – V 4 – The Book of Fasts Ch 55 H 4
\textsuperscript{305} Al Kafi – V 4 – The Book of Fasts Ch 55 H 5
\textsuperscript{306} Al Kafi – V 4 – The Book of Fasts Ch 55 H 8
أحمد بن محمد، من علي بن الحكيم، عن أبي حذافة (عليه السلام) قال: سألت عنه عن المرأة مرضت في شهر رمضان أو طبَت أو سافرت فماتت قبل خروج شهر رمضان، فلَْ يُقضى عنها قال: أما الطمث وَوَالمرض فلا وأما السفر فنعم.

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.’

أعددنا من أصحابنا عن أحمد بن محمد بن علي عن رقعة بن موسى قال: سألت أنا علي الله (عليه السلام) عن المرأة تلد عليها صوم شهرين متتاليين قال: فصوم و تستأثرين أيامها أيها، ف_RC عددت على غياث شهرث مقت أرني إن هي ليست من المبحوث أقضيه قال: لا يقضى بنفُوزها الأول.

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.’

أحمد بن محمد، بن علي بن سعيد بن فضالة بن أُبي، عن الحكيم بن عثمان (عليه السلام) عن أبي الحسن، قال: فكنت عن حذافة (عليه السلام): إن أريثا حفلت على نفسها صوم شهرين فوضعت، وأدركها الحبل فلم تقدم علي الصوم قال: فلتتصدق مان كان يؤمن بذلك علي متشكين.

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’.  

307 Al Kafi – V 4 – The Book of Fasts Ch 55 H 9
308 Al Kafi – V 4 – The Book of Fasts Ch 55 H 10
309 Al Kafi – V 4 – The Book of Fasts Ch 55 H 11