

# الكافي

## AL-KAFI

ج 4

Volume 4

للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة  
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Of the majestic narrator and the scholar, the jurist, the Sheykh  
Muhammad Bin Yaqoub Al-Kulayni

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

Who died in the year 329 H

كِتَابُ الصِّيَامِ

THE BOOK OF FASTS (1)

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

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

بَابُ مَا جَاءَ فِي فَضْلِ الصَّوْمِ وَالصَّائِمِ

## Chapter 1 – What (reports) have come regarding the merits of the Fast and the Fasting one

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ بُنِيَ الْإِسْلَامُ عَلَى خَمْسَةِ أَشْيَاءَ عَلَى الصَّلَاةِ وَالزَّكَاةِ وَالْحَجِّ وَالصَّوْمِ وَالْوَلَايَةِ وَقَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) الصَّوْمُ جُنَّةٌ مِنَ النَّارِ .

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Al-Islam is based upon five things – upon the Salaat (Prayer), and the Zakaat, and the Hajj, and al-Soam (the Fast), and Al-Wilayah; and Rasool-Allah<sup>saww</sup> said: 'The 'الصَّوْمُ' (the Fast) is a shield from the Fire'.<sup>1</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ إِسْمَاعِيلَ بْنِ زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَنَّ النَّبِيَّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) قَالَ لِأَصْحَابِهِ أَلَا أُخْبِرُكُمْ بِشَيْءٍ إِنْ أَنْتُمْ فَعَلْتُمُوهُ تَبَاعَدَ الشَّيْطَانُ مِنْكُمْ كَمَا تَبَاعَدَ الْمَشْرِقُ مِنَ الْمَغْرِبِ قَالُوا بَلَى

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

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

قَالَ الصَّوْمُ يُسَوِّدُ وَجْهَهُ وَالصَّدَقَةُ تَكْسِرُ ظَهْرَهُ وَالْحُبُّ فِي اللَّهِ وَالْمُوَاظَرَةُ عَلَى الْعَمَلِ الصَّالِحِ يَفْطَعُ دَابِرَهُ وَالْإِسْتِغْفَارُ يَفْطَعُ وَتَيْنَهُ وَلكلِّ شَيْءٍ زَكَاةٌ وَزَكَاةُ الْأَبْدَانِ الصِّيَامُ .

He<sup>saww</sup> said : 'The Fast blackens his<sup>la</sup> face, and the charity breaks his<sup>la</sup> back, and the love for the Sake of Allah<sup>azwj</sup> and the assistance upon the righteous deeds cuts-off his<sup>la</sup> tail (followers), and seeking the Forgiveness cuts-off his<sup>la</sup> vein (aorta); and for everything is a Zakaat, and a Zakaat of the bodies are the Fasts'.<sup>2</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ ابْنِ فَضَّالٍ عَنْ تَعَلْبَةَ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ قَالَ لِي أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَلَا أُخْبِرُكَ بِأَصْلِ الْإِسْلَامِ وَفَرْعِهِ وَذُرْوَتِهِ وَسَنَامِهِ قُلْتُ بَلَى قَالَ أَصْلُهُ الصَّلَاةُ وَفَرْعُهُ الزَّكَاةُ وَذُرْوَتُهُ وَسَنَامُهُ الْجِهَادُ فِي سَبِيلِ اللَّهِ أَلَا أُخْبِرُكَ بِأَبْوَابِ الْخَيْرِ إِنَّ الصَّوْمَ جُنَّةٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazaal, from Sa'alba, from Ali Bin Abdul Aziz who said,

<sup>1</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 1

<sup>2</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 2

'Abu Abdullah<sup>asws</sup> said to me: 'Shall I<sup>asws</sup> inform you with the root of Al-Islam and its branch, and its peak and its high point?' I said, 'Yes'. He<sup>asws</sup> said: 'Its root is the Salaat (Prayer), and its branch is the Zakaat, and its peak and its high point is the Jihad in the Way of Allah<sup>azwj</sup>. Shall I<sup>asws</sup> inform you of the doors of the goodness? The Fast is a shield'.<sup>3</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرِ قَالَ لِكُلِّ شَيْءٍ زَكَاةٌ وَ زَكَاةُ الْأَجْسَادِ الصَّوْمُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musa Bin Bakr who said,

'For everything is Zakaat, and a Zakaat of the bodies is the Fast'.<sup>4</sup>

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عُثْمَانَ عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ أَبِي إِنَّ الرَّجُلَ لَيَصُومُ يَوْمًا تَطَوُّعًا يُرِيدُ مَا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ فَيَدْخُلُهُ اللَّهُ بِهِ الْجَنَّةَ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Muawiya Bin Usman, from Ismail Bin Yasaar who said,

'Abu Abdullah<sup>asws</sup> said: 'My<sup>asws</sup> father<sup>asws</sup> said: 'The man who Fasts for one day voluntarily, intending what is in the Presence of Allah<sup>azwj</sup> Mighty and Majestic, so Allah<sup>azwj</sup> would Enter him into the Paradise due to it'.<sup>5</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَلْمَةَ صَاحِبِ السَّابِرِيِّ عَنْ أَبِي الصَّبَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ الصَّوْمُ لِي وَ أَنَا أَجْزِي عَلَيْهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Salma Sahib Al Sabiry, from Abu Al Sabbah,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Blessed and High is Saying: "The Fast is for Me<sup>azwj</sup>, and I<sup>azwj</sup> shall Recompense upon it'.<sup>6</sup>

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سُلَيْمَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ اسْتَعِينُوا بِالصَّبْرِ قَالَ الصَّبْرُ الصِّيَامُ وَ قَالَ إِذَا نَزَلَتْ بِالرَّجُلِ النَّازِلَةُ وَ الشَّدِيدَةُ فَلْيَصُمْ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ اسْتَعِينُوا بِالصَّبْرِ يَعْنِي الصِّيَامَ .

Ali, from his father, from Ibn Abu Umeyr, from Suleyman, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[2:45] And seek Assistance with the patience**, he<sup>asws</sup> said: 'The patience (is a reference to) the Fasts'. And he<sup>asws</sup> said: 'When there descends upon the man the descending (afflictions) and the difficulties, so let him Fast, for Allah<sup>azwj</sup> Mighty and Majestic is Saying **[2:45] And seek Assistance with the patience**, Meaning the Fasts'.<sup>7</sup>

<sup>3</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 3

<sup>4</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 4

<sup>5</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 5

<sup>6</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 6

<sup>7</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 7

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

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

‘Abu Abdullah<sup>asws</sup> said: ‘The one who Fasts for the Sake of Allah<sup>azwj</sup> Mighty and Majestic for a day during intense heat, so thirst hits him, Allah<sup>azwj</sup> Allocates a thousand Angels with him, wiping his face, and giving him glad tidings until when he breaks the Fast, Allah<sup>azwj</sup> Mighty and Majestic Says to him: “How aromatic is your fragrance and your spirit. My Angels! Bear witness that I<sup>azwj</sup> have Forgiven him’.<sup>8</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) الصَّائِمُ فِي عِبَادَةٍ وَ إِنْ كَانَ عَلَى فِرَاشِهِ مَا لَمْ يَغْتَبْ مُسْلِمًا .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> 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’.<sup>9</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَنْ كَتَمَ صَوْمَهُ قَالَ اللَّهُ عَزَّ وَجَلَّ لِمَلَائِكَتِهِ عِنْدِي اسْتَجَارَ مِنْ عَذَابِي فَأَجِيرُوهُ وَ وَكَلَّ اللَّهُ تَعَالَى مَلَائِكَتَهُ بِالْأَدْعَاءِ لِلصَّائِمِينَ وَ لَمْ يَأْمُرْهُمْ بِالْأَدْعَاءِ لِأَحَدٍ إِلَّا اسْتَجَابَ لَهُمْ فِيهِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘The one who conceals his Fast, Allah<sup>azwj</sup> Mighty and Majestic Says to His<sup>azwj</sup> Angels: “My<sup>azwj</sup> servant seeks Refuge from My<sup>azwj</sup> Punishment, so I<sup>azwj</sup> hereby Grant him Refuge”, and Allah<sup>azwj</sup> the Exalted Allocates His<sup>azwj</sup> Angel with supplicating for the Fasting ones, and He<sup>azwj</sup> does not Command them with the supplication for anyone except that He<sup>azwj</sup> Answers for them with regards to it’.<sup>10</sup>

عَلِيُّ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ آبَائِهِ ( عَلَيْهِمُ السَّلَامُ ) أَنَّ النَّبِيَّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) قَالَ إِنْ اللَّهُ عَزَّ وَجَلَّ وَكَلَّ مَلَائِكَتَهُ بِالْأَدْعَاءِ لِلصَّائِمِينَ وَ قَالَ أَخْبَرَنِي جَبْرَائِيلُ ( عَلَيْهِ السَّلَامُ ) عَنْ رَبِّهِ أَنَّهُ قَالَ مَا أَمَرْتُ مَلَائِكَتِي بِالْأَدْعَاءِ لِأَحَدٍ مِنْ خَلْقِي إِلَّا اسْتَجَبْتُ لَهُمْ فِيهِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> that the Prophet<sup>saww</sup> said: ‘Allah<sup>azwj</sup> Might and Majestic Allocates His<sup>azwj</sup> Angels with the supplication for the Fasting ones’. And he<sup>saww</sup> said: ‘Jibraeel<sup>as</sup> informs me<sup>saww</sup> about his<sup>as</sup> Lord<sup>azwj</sup> that He<sup>azwj</sup> Said: ‘I<sup>azwj</sup> do not Command My<sup>azwj</sup> Angels with the

<sup>8</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 8

<sup>9</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 9

<sup>10</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 10

supplication for anyone from My<sup>azwj</sup> creatures except that I<sup>saww</sup> Answer to them with regards to it".<sup>11</sup>

وَبِهَذَا الْإِسْنَادِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ نَوْمُ الصَّائِمِ عِبَادَةٌ وَ نَفْسُهُ تَسْبِيحٌ .

And by this chain,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Sleep of the Fasting-one is worship, and his breathing is Glorification'.<sup>12</sup>

عَلِيُّ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُوسَى ( عَلَيْهِ السَّلَامُ ) مَا يَمْنَعُكَ مِنْ مُنَاجَاتِي فَقَالَ يَا رَبِّ أَجَلُكَ عَنِ الْمُنَاجَاةِ لَخُلُوفٍ فَمِ الصَّائِمِ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى لَخُلُوفٌ فَمِ الصَّائِمِ أَطْيَبُ عِنْدِي مِنْ رِيحِ الْمِسْكِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Might and Majestic Revealed unto Musa<sup>as</sup>: "What prevents you<sup>as</sup> from whispering to Me<sup>azwj</sup>?' So he<sup>as</sup> said: 'O Lord<sup>azwj</sup>! I<sup>as</sup> delayed from the whispering due to the smell of the mouth of a Fasting-one'. So Allah<sup>azwj</sup> Mighty and Majestic Revealed unto him<sup>as</sup>: "O Musa<sup>as</sup>! The smell of a mouth of a Fasting one is more aromatic in My<sup>azwj</sup> Presence than the smell of musk'.<sup>13</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنِ الْحَسَنِ بْنِ صَدَقَةَ قَالَ قَالَ أَبُو الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) قِيلُوا فَإِنَّ اللَّهَ يُطْعِمُ الصَّائِمَ وَ يَسْقِيهِ فِي مَنَامِهِ .

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

'Abu Al Hassan<sup>asws</sup> said: 'Have a midday nap, for Allah<sup>azwj</sup> Feeds the Fasting-one and Quenches him in his sleep'.<sup>14</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَلْمَةَ صَاحِبِ السَّابِرِيِّ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَنَّهُ قَالَ لِلصَّائِمِ فَرْحَتَانِ فَرْحَةٌ عِنْدَ إِفْطَارِهِ وَ فَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Salma Sahib Al Sabiry, from Abu Al Sabbah Al Kinany,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'For the Fasting-one are two joys – a joy during his breaking Fast, and a joy during meeting his Lord<sup>azwj</sup>'.<sup>15</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ السَّمَانَ الْأَرْمَنِِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا رَأَى الصَّائِمُ قَوْمًا يَأْكُلُونَ أَوْ رَجُلًا يَأْكُلُ سَجَّتْ كُلُّ شَعْرَةٍ مِنْهُ .

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

<sup>11</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 11

<sup>12</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 12

<sup>13</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 13

<sup>14</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 14

<sup>15</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 15

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When the Fasting-one sees a group of people eating, or a man eating, every hair of his supplicates for him'.<sup>16</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مُنْذِرِ بْنِ يَزِيدَ عَنْ يُونُسَ بْنِ ظَبْيَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) مَنْ صَامَ لِلَّهِ يَوْمًا فِي شِدَّةِ الْحَرِّ فَأَصَابَهُ ظَمًا وَكَلَّ اللَّهُ عَزَّ وَجَلَّ بِهِ أَلْفَ مَلَكٍ يَمْسُخُونَ وَجْهَهُ وَ يُبَشِّرُونَهُ حَتَّى إِذَا أَفْطَرَ قَالَ اللَّهُ عَزَّ وَجَلَّ مَا أَطْيَبَ رِيحَكَ وَ رَوْحَكَ مَلَائِكَتِي اشْهَدُوا أَنِّي قَدْ غَفَرْتُ لَهُ .

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

'Abu Abdullah<sup>asws</sup> said: 'The one who Fasts for the Sake of Allah<sup>azwj</sup> for a day in intense heat, so thirst hits him, Allah<sup>azwj</sup> Mighty and Majestic Allocates a thousand Angels with him, wiping his face and giving him glad tidings until when he breaks fast, Allah<sup>azwj</sup> Mighty and Majestic Says: 'How aromatic is your fragrance and your spirit. My Angels! Bear witness that I<sup>azwj</sup> have Forgiven him'.<sup>17</sup>

### بَابُ فَضْلِ شَهْرِ رَمَضَانَ

## Chapter 2 – Merits of the Month of Ramazan

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ عَمْرِو الشَّامِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ فَعَرَفَهُ الشُّهُورَ شَهْرُ اللَّهِ عَزَّ وَجَلَّ وَهُوَ شَهْرُ رَمَضَانَ وَ قَلْبُ شَهْرِ رَمَضَانَ لَيْلَةُ الْقَدْرِ وَ نَزَلَ الْقُرْآنُ فِي أَوَّلِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ فَاسْتَقْبَلَ الشَّهْرَ بِالْقُرْآنِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The number of months in the Presence of Allah<sup>azwj</sup> are twelve months in the Book of Allah<sup>azwj</sup>, from the day He<sup>azwj</sup> Created the skies and the earth. So the commencement of the months is the Month of Allah<sup>azwj</sup>, Mighty is His<sup>azwj</sup> Mention, and it is the Month of Ramazan; and the heart of the Month of Ramazan is the Night of Pre-destination; and the Quran was Revealed in the first night of the Month of Ramazan. Therefore, welcome the Month with the Quran'.<sup>18</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ الْمُسَمَعِيِّ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يُوصِي وَوَدَّ إِذَا دَخَلَ شَهْرَ رَمَضَانَ فَاجْهَدُوا أَنْفُسَكُمْ فَإِنَّ فِيهِ نَفْسَ الْأَرْزَاقِ وَ تُكْتَبُ الْأَجَالُ وَ فِيهِ يُكْتَبُ وَفْدُ اللَّهِ الَّذِينَ يَفِدُونَ إِلَيْهِ وَ فِيهِ لَيْلَةُ الْعَمَلِ فِيهَا خَيْرٌ مِنَ الْعَمَلِ فِي أَلْفِ شَهْرٍ .

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan, from Is'haq Bin Ammar, from Al Mismo'a having heard,

'Abu Abdullah<sup>asws</sup> advised his<sup>asws</sup> children: 'When the Month of Ramazan enters (begins), so struggle yourselves, for therein is the distribution of the livelihoods, and the terms (life spans) are written (Ordained), and therein is written (Ordained) the

<sup>16</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 16

<sup>17</sup> Al Kafi – V 4 – The Book of Fasts Ch 1 H 17

<sup>18</sup> Al Kafi – V 4 – The Book of Fasts Ch 2 H 1

delegations of Allah<sup>azwj</sup> (Pilgrims of Hajj) who are going to Him<sup>azwj</sup>, and in it is a night, the good deed therein it is better than the deed in a thousand months'.<sup>19</sup>

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ مَنْ لَمْ يُعْفَرْ لَهُ فِي شَهْرِ رَمَضَانَ لَمْ يُعْفَرْ لَهُ إِلَى قَابِلٍ إِلَّا أَنْ يَشْهَدَ عَرَفَةَ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Hisham Bin Al hakam,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who is not Forgiven in the Month of Ramazan, would not have Forgiveness for him up to the next (Month of Ramazan), except if he were to be present at Arafat (during Zilhajj)'.<sup>20</sup>

مُحَمَّدُ بْنُ يَحْيَى وَغَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي الْوَرْدِ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ خَطَبَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) النَّاسَ فِي آخِرِ جُمُعَةٍ مِنْ شَعْبَانَ فَحَمِدَ اللَّهَ وَاتَّنى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّهُ قَدْ أَطْلَقَكُمْ شَهْرٌ فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ وَهُوَ شَهْرُ رَمَضَانَ فَرَضَ اللَّهُ صِيَامَهُ وَجَعَلَ قِيَامَ لَيْلَةٍ فِيهِ بِتَطَوُّعِ صَلَاةٍ كَتَطَوُّعِ صَلَاةِ سَبْعِينَ لَيْلَةً فِيمَا سِوَاهُ مِنَ الشُّهُورِ

Muhammad Bin Yahya, and someone else, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abu Ayoub from Abu Al Ward,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> preached the people during the last Friday of Sha'ban. So he<sup>saww</sup> Praised Allah<sup>azwj</sup> and Extolled upon Him<sup>azwj</sup>, then said: 'O you people! There has come upon you a Month wherein is a night better than a thousand months, and it is the Month of Ramazan. Allah<sup>azwj</sup> has Obligated its Fasts and Made the standing at night (for Praying) in it with voluntary Prayers like the voluntary Prayers of seventy nights in what is besides from the months.

وَ جَعَلَ لِمَنْ تَطَوَّعَ فِيهِ بِخَصْلَةٍ مِنْ خِصَالِ الْخَيْرِ وَالْبِرِّ كَأَجْرِ مَنْ أَدَّى فَرِيضَتَهُ مِنْ فَرَائِضِ اللَّهِ عَزَّ وَجَلَّ وَ مَنْ أَدَّى فِيهِ فَرِيضَتَهُ مِنْ فَرَائِضِ اللَّهِ كَانَ كَمَنْ أَدَّى سَبْعِينَ فَرِيضَتَهُ مِنْ فَرَائِضِ اللَّهِ فِيمَا سِوَاهُ مِنَ الشُّهُورِ

And Made for the one who voluntarily does in it, a quality from the qualities of the goodness and the righteousness, would have a Recompense like the one who fulfilled an Obligation from the Obligations of Allah<sup>azwj</sup> Mighty and Majestic; and the one who fulfils therein an Obligation from the Obligations of Allah<sup>azwj</sup> would be like the one who fulfilled seventy Obligation from the Obligations of Allah<sup>azwj</sup> in what is besides from the months.

وَ هُوَ شَهْرُ الصَّبْرِ وَ إِنَّ الصَّبْرَ ثَوَابُهُ الْجَنَّةُ وَ شَهْرُ الْمَوَاسَاةِ وَ هُوَ شَهْرٌ يَزِيدُ اللَّهُ فِي رِزْقِ الْمُؤْمِنِ فِيهِ وَ مَنْ فَطَرَ فِيهِ مُؤْمِنًا صَائِمًا كَانَ لَهُ بِذَلِكَ عِنْدَ اللَّهِ عِتْقُ رَقَبَةٍ وَ مَغْفَرَةٌ لِذُنُوبِهِ فِيمَا مَضَى

And it is the Month of patience, and the patience, its Reward is the Paradise; and it is a Month of sympathy, and it is a Month in which Allah<sup>azwj</sup> Increases the sustenance of the Believers. And the one who provides for breaking the Fast of a Believer therein, would have for him, due to that, in the Presence of Allah<sup>azwj</sup>, (Rewards of the) emancipation of a neck and Forgiveness regarding what is past'.

<sup>19</sup> Al Kafi – V 4 – The Book of Fasts Ch 2 H 2

<sup>20</sup> Al Kafi – V 4 – The Book of Fasts Ch 2 H 3



قِيلَ يَا رَسُولَ اللَّهِ لَيْسَ كُلُّنَا يُقَدِرُ عَلَى أَنْ يُفْطَرَ صَائِمًا فَقَالَ إِنَّ اللَّهَ كَرِيمٌ يُعْطِي هَذَا الثَّوَابَ لِمَنْ لَمْ يَقْدِرْ إِلَّا عَلَى مَذْقَةِ مِنْ لَبَنٍ يُفْطَرُ بِهَا صَائِمًا أَوْ شَرْبَةِ مِنْ مَاءٍ عَذْبٍ أَوْ تَمْرَاتٍ لَا يَقْدِرُ عَلَى أَكْثَرِ مِنْ ذَلِكَ وَمَنْ خَفَّفَ فِيهِ عَنْ مَمْلُوكِهِ خَفَّفَ اللَّهُ عَنْهُ حِسَابَهُ

It was said, 'O Rasool-Allah<sup>saww</sup>! All of us are not able upon providing the breaking of the Fast of a Fasting-one'. So he<sup>saww</sup> said: 'Allah<sup>azwj</sup> is Benevolent. He<sup>azwj</sup> would Give this Reward for the one who is not able, upon the diluted milk to break the Fast of a Believer with it, or a drink of fresh water, or dates, if he is not able upon more than that. And the one who lightens therein (the tasks) of his owned slaves, Allah<sup>azwj</sup> would Lighten His<sup>azwj</sup> Reckoning from him.

وَ هُوَ شَهْرٌ أَوَّلُهُ رَحْمَةٌ وَأَوْسَطُهُ مَغْفِرَةٌ وَ آخِرُهُ إِجَابَةٌ وَ الْعِنُقُ مِنَ النَّارِ وَ لَا غِنَى بِكُمْ عَنْ أَرْبَعِ خِصَالٍ خَصَلْتَيْنِ تُرْضُونَ اللَّهَ بِهِمَا وَ خَصَلْتَيْنِ لَا غِنَى بِكُمْ عَنْهُمَا فَأَمَّا اللَّتَانِ تُرْضُونَ اللَّهَ عَزَّ وَ جَلَّ بِهِمَا فَشَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَمَّا اللَّتَانِ لَا غِنَى بِكُمْ عَنْهُمَا فَتَسْأَلُونَ اللَّهَ فِيهِ حَوَائِجَكُمْ وَ الْجَنَّةَ وَ تَسْأَلُونَ الْعَافِيَةَ وَ تُعَوِّذُونَ بِهِ مِنَ النَّارِ.

And it is such a Month, the beginning of it is Mercy, and its middle is Forgiveness, and its end is the Answering (of supplication), and the liberation (emancipation) from the Fire. And four characteristics should not be needless with you. Two characteristics you would be Pleasing Allah<sup>azwj</sup> with them, and two characteristics you should not be needless from them. So as for those two which you would be Pleasing Allah<sup>azwj</sup> Mighty and Majestic with them, so it is the testimony that there is no god except for Allah<sup>azwj</sup> and that Muhammad<sup>saww</sup> is Rasool-Allah<sup>saww</sup>; and as for those two which you should not be needless from, so it is your asking Allah<sup>azwj</sup> for your needs therein, and the Paradise, and you should be asking for 'العافية' the good health (and peace of mind), and seeking Refuge by it from the Fire'.<sup>21</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ فَصَّالَةَ بْنِ أَيُّوبَ عَنِ سَيْفِ بْنِ عَمِيرَةَ عَنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَمَّا حَضَرَ شَهْرَ رَمَضَانَ وَ ذَلِكَ فِي ثَلَاثِ بَقِيَيْنِ مِنْ شَعْبَانَ قَالَ لِبِلَالٍ نَادٍ فِي النَّاسِ فَجَمَعَ النَّاسَ ثُمَّ صَعِدَ الْمُنْبَرِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ هَذَا الشَّهْرَ قَدْ خَصَّكُمْ اللَّهُ بِهِ وَ حَضَرَكُمْ وَ هُوَ سَيِّدُ الشُّهُورِ

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

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

لَيْلَةٌ فِيهِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ تُغْلَقُ فِيهِ أَبْوَابُ النَّارِ وَ تُفْتَحُ فِيهِ أَبْوَابُ الْجَنَانِ فَمَنْ أَدْرَكَهُ وَ لَمْ يُغْفَرْ لَهُ فَأَبْعَدَهُ اللَّهُ وَ مَنْ أَدْرَكَ وَ الْوَيْبِ وَ لَمْ يُغْفَرْ لَهُ فَأَبْعَدَهُ اللَّهُ وَ مَنْ ذَكَرْتُمْ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ فَلَمْ يَغْفِرِ اللَّهُ لَهُ فَأَبْعَدَهُ اللَّهُ .

There is a night therein better than a thousand months, in which the doors of the Fire are locked, and in which the doors of the Gardens are opened up. So the one who realises it, and there is no Forgiveness for him, so Allah<sup>azwj</sup> has Made him to be

<sup>21</sup> Al Kafi – V 4 – The Book of Fasts Ch 2 H 4

remote; and the one has his parents, and there is no Forgiveness for him, so Allah<sup>azwj</sup> has Made him to be remote; and the one in whose presence I<sup>saww</sup> am mentioned and he does not send Blessing upon me<sup>saww</sup>, so Allah<sup>azwj</sup> will not Forgive him, and Allah<sup>azwj</sup> Makes him to be remote'.<sup>22</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنِ عَمْرِو بْنِ شَيْمِرٍ عَنِ جَابِرِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يُقْبِلُ بِوَجْهِهِ إِلَى النَّاسِ فَيَقُولُ يَا مَعْشَرَ النَّاسِ إِذَا طَلَعَ هِلَالُ شَهْرِ رَمَضَانَ غُلَّتْ مَرَدَةُ الشَّيَاطِينِ وَفُتِحَتْ أَبْوَابُ السَّمَاءِ وَ أَبْوَابُ الْجَنَانِ وَ أَبْوَابُ الرَّحْمَةِ وَ غُلَّتْ أَبْوَابُ النَّارِ وَ اسْتُجِيبَ الدُّعَاءُ

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

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

وَ كَانَ اللَّهُ فِيهِ عِنْدَ كُلِّ فِطْرِ عُنُقَاءُ يُعْتَقُهُمُ اللَّهُ مِنَ النَّارِ وَ يُنَادِي مُنَادٍ كُلَّ لَيْلَةٍ هَلْ مِنْ سَائِلٍ هَلْ مِنْ مُسْتَغْفِرٍ اللَّهُمَّ أَعْطِ كُلَّ مُنْفِقٍ خُلْفًا وَ أَعْطِ كُلَّ مُمْسِكٍ تَلْفًا حَتَّى إِذَا طَلَعَ هِلَالُ شَوَّالٍ نُودِيَ الْمُؤْمِنُونَ أَنْ ائْتُوا إِلَى جَوَائِزِكُمْ فَهِيَ يَوْمُ الْجَائِزَةِ

And in it, there is emancipation (libration) during each Fast. Allah<sup>azwj</sup> 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<sup>azwj</sup>! Give Replacement to every spender, and Give Ruination to every hoarder', until the crescent of Shawwal emerges, he Calls out to the Believers: 'Come to your Recompenses, for it is the day of Recompense!'

ثُمَّ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) أَمَا وَ الَّذِي نَفْسِي بِيَدِهِ مَا هِيَ بِجَائِزَةِ الدَّنَانِيرِ وَ لَا الدَّرَاهِمِ .

Then Abu Ja'far<sup>asws</sup> said: 'But, by the One<sup>azwj</sup> in Whose Hand is my<sup>asws</sup> soul, it is not a Recompensing with the Dinars, nor with Dirhams'.<sup>23</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ فِي كُلِّ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ عُنُقَاءَ وَ طَلْقَاءَ مِنَ النَّارِ إِلَّا مَنْ أَفْطَرَ عَلَى مُسْكَرٍ فَإِذَا كَانَ فِي آخِرِ لَيْلَةٍ مِنْهُ أَعْتَقَ فِيهَا مِثْلَ مَا أَعْتَقَ فِي جَمِيعِهِ .

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

'I heard Abu Abdullah<sup>asws</sup> saying: 'Allah<sup>azwj</sup> 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<sup>azwj</sup> Liberates in it the like of what He<sup>azwj</sup> had Liberated during the whole of it'.<sup>24</sup>

<sup>22</sup> Al Kafi – V 4 – The Book of Fasts Ch 2 H 5

<sup>23</sup> Al Kafi – V 4 – The Book of Fasts Ch 2 H 6

<sup>24</sup> Al Kafi – V 4 – The Book of Fasts Ch 2 H 7

بَابُ مَنْ فَطَرَ صَائِمًا**Chapter 3 – The one who provides for the breaking the Fast of a Fasting-one**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَلَمَةَ صَاحِبِ السَّابِرِيِّ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مَنْ فَطَرَ صَائِمًا فَلَهُ مِثْلُ أَجْرِهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Salmat Sahib Al Sabiry, from Abu Al Sabah Al Kinany,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who provides for the breaking of the Fast of a Fasting one, so for him would be similar to his Recompense'.<sup>25</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحَسَنِ مُوسَى ( عَلَيْهِ السَّلَام ) قَالَ فَطَرْتُكَ أَخَاكَ الصَّائِمَ أَفْضَلَ مِنْ صِيَامِكَ .

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

(It has been narrated) from Abu Al-Hassan Musa<sup>asws</sup> having said: 'Your providing for the breaking of a Fast of your Fasting brother is superior than your own Fast'.<sup>26</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ سَيَّابَةَ عَنْ ضُرَيْسٍ عَنْ حَمْرَةَ بْنِ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) إِذَا كَانَ الْيَوْمَ الَّذِي يَصُومُ فِيهِ أَمَرَ بِشَاةٍ فَتُنْبِخُ وَتُقَطَّعُ أَعْضَاءُ وَتُطَبَّخُ فَإِذَا كَانَ عِنْدَ الْمَسَاءِ أَكَبَّ عَلَى الْقُدُورِ حَتَّى يَجِدَ رِيحَ الْمَرِقِ وَهُوَ صَائِمٌ ثُمَّ يَقُولُ هَاتُوا الْفِصَاعَ اغْرِفُوا لَأَلِ فُلَانٍ وَ اغْرِفُوا لَأَلِ فُلَانٍ ثُمَّ يُوْتَى بِخُبْزٍ وَ تَمْرٍ فَيَكُونُ ذَلِكَ عَشَاءَهُ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آبَائِهِ .

Ahmad Bin Muhammad Bin Ali, from Ali Bin Asbaat, from Sayabat, from Zureys, from Hamza Bin Humran,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, whenever it was a day in which he<sup>asws</sup> used to Fast in, would order with a sheep, so it would be slaughtered, and its parts would be cut and cooked. So when it would be the evening, he<sup>asws</sup> would devote himself<sup>asws</sup> upon the cooking pots until he<sup>asws</sup> would find the aroma of the broth, and he<sup>asws</sup> would be Fasting, then he<sup>asws</sup> would be saying: 'Bring a bowl, fill it for the family of so and so, and fill it for the family of so and so'. Then he<sup>asws</sup> would bring bread and dates, so that would happen to be his<sup>asws</sup> dinner. May Allah<sup>azwj</sup> Bless upon him<sup>asws</sup> and upon his<sup>asws</sup> forefathers'.<sup>27</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ( عَلَيْهِ السَّلَام ) قَالَ دَخَلَ سَدِيرٌ عَلَى أَبِي ( عَلَيْهِ السَّلَام ) فِي شَهْرِ رَمَضَانَ فَقَالَ يَا سَدِيرُ هَلْ تَدْرِي أَيُّ اللَّيَالِي هَذِهِ فَقَالَ نَعَمْ فِدَاكَ أَبِي هَذِهِ لَيَالِي شَهْرِ رَمَضَانَ فَمَا ذَاكَ فَقَالَ لَهُ أ تَقْدِرُ عَلَى أَنْ تُعْتِقَ فِي كُلِّ لَيْلَةٍ مِنْ هَذِهِ اللَّيَالِي عَشْرَ رِقَبَاتٍ مِنْ وُلْدِ إِسْمَاعِيلَ فَقَالَ لَهُ سَدِيرٌ يَا أَبِي أَنْتَ وَ أُمِّي لَا يَبْلُغُ مَالِي ذَاكَ

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

<sup>25</sup> Al Kafi – V 4 – The Book of Fasts Ch 3 H 1

<sup>26</sup> Al Kafi – V 4 – The Book of Fasts Ch 3 H 2

<sup>27</sup> Al Kafi – V 4 – The Book of Fasts Ch 3 H 3

(It has been narrated) from Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'Sudeyr came over to my<sup>asws</sup> father<sup>asws</sup> during the Month of Ramazan, so he<sup>asws</sup> said: 'O Sudeyr! Do you know which of the nights this one is?' So he said, 'Yes, may my father be sacrificed for you<sup>asws</sup>! These are the nights of the Month of Ramazan. So what is that?' So he<sup>asws</sup> said to him: 'Are you able upon freeing, during each night from these nights, ten necks from the children of Ismail<sup>as</sup>?' So Sudeyr said to him: 'May my father be sacrificed for you<sup>asws</sup>, and my mother (as well), my wealth would not reach that'.

فَمَا زَالَ يَنْقُصُ حَتَّى بَلَغَ بِهِ رَقَبَةً وَاحِدَةً فِي كُلِّ ذَلِكَ يُقُولُ لَا أَقْدِرُ عَلَيْهِ فَقَالَ لَهُ فَمَا تَقْدِرُ أَنْ تُفْطِرَ فِي كُلِّ لَيْلَةٍ رَجُلًا مُسْلِمًا فَقَالَ لَهُ بَلَى وَ عَشْرَةَ فَقَالَ لَهُ أَبِي ( عَلَيْهِ السَّلَام ) فَذَلِكَ الَّذِي أَرَدْتُ يَا سُدَيْرُ إِنَّ إِفْطَارَكَ أَخَاكَ الْمُسْلِمَ يَعْدِلُ رَقَبَةً مِنْ وُلْدِ إِسْمَاعِيلَ ( عَلَيْهِ السَّلَام ) .

So he<sup>asws</sup> did not cease to reduce (from ten) until it reached one neck. During each of that, he was saying, 'I am not able over it'. So he<sup>asws</sup> said: 'So what is your ability if you were to provide breaking of a Fast, during each night, to a Muslim man?' So he said to him<sup>asws</sup>, 'Yes, and (even) ten'. So my<sup>asws</sup> father<sup>asws</sup> said to him: 'So that is what I<sup>asws</sup> intended, O Sudeyr! Your providing for the breaking of a Fast for your Muslim brother equates to (liberating) one neck from the children of Ismail<sup>as</sup>'.<sup>28</sup>

بَابٌ فِي النَّهْيِ عَنْ قَوْلِ رَمَازَانَ بِلَا شَهْرٍ

## Chapter 4 – Forbiddance from saying 'Ramazan' without (saying) 'Month'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَنَعَمِيِّ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ لَا تَقُولُوا رَمَازَانَ وَ لَكِنْ قُولُوا شَهْرُ رَمَازَانَ فَإِنَّكُمْ لَا تَذَرُونَ مَا رَمَازَانُ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'Do not be saying, 'Ramazan', but you should be saying, 'Month of Ramazan', for you all are not knowing what Ramazan is'.<sup>29</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سَعْدِ بْنِ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ كُنَّا عِنْدَهُ ثَمَانِيَةَ رَجَالٍ فَذَكَرْنَا رَمَازَانَ فَقَالَ لَا تَقُولُوا هَذَا رَمَازَانَ وَ لَا ذَهَبَ رَمَازَانَ وَ لَا جَاءَ رَمَازَانَ فَإِنَّ رَمَازَانَ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ عَزَّ وَ جَلَّ لَا يَجِيءُ وَ لَا يَذْهَبُ وَ إِنَّمَا يَجِيءُ وَ يَذْهَبُ الزَّائِلُ وَ لَكِنْ قُولُوا شَهْرُ رَمَازَانَ فَإِنَّ الشَّهْرَ مُضَافٌ إِلَى الْإِسْمِ وَ الْإِسْمُ اسْمُ اللَّهِ عَزَّ وَ ذَكَرَهُ وَ هُوَ الشَّهْرُ الَّذِي أَنْزَلَ فِيهِ الْقُرْآنَ جَعَلَهُ مَثَلًا وَ عِيدًا .

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

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'We were eighty men in his<sup>asws</sup> presence, so we mentioned 'Ramazan'. So he<sup>asws</sup> 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<sup>azwj</sup> Mighty and Majestic. 'It' neither comes nor does

<sup>28</sup> Al Kafi – V 4 – The Book of Fasts Ch 3 H 4

<sup>29</sup> Al Kafi – V 4 – The Book of Fasts Ch 4 H 1

'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<sup>azwj</sup>, Mighty is His<sup>azwj</sup> Mention, and it is the Month in which the Quran was Revealed, Made to be an example and a Festival'.<sup>30</sup>

بَابُ مَا يُقَالُ فِي مُسْتَقْبَلِ شَهْرِ رَمَضَانَ

## Chapter 5 – What is to be said regarding welcoming of the Month of Ramazan

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِذَا أَهَلَ هِلَالَ شَهْرِ رَمَضَانَ اسْتَقْبَلَ الْقِبْلَةَ وَرَفَعَ يَدَيْهِ فَقَالَ اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَ الْإِيمَانِ وَ السَّلَامَةِ وَ الْإِسْلَامِ وَ الْعَاقِبَةِ الْمَجَلَّةِ وَ الرِّزْقِ الْوَاسِعِ وَ دَفَعَ الْأَسْقَامَ اللَّهُمَّ ارْزُقْنَا صِيَامَهُ وَ قِيَامَهُ وَ تِلَاوَةَ الْقُرْآنِ فِيهِ اللَّهُمَّ سَلِّمْهُ لَنَا وَ تَسَلِّمْهُ مِنَّا وَ سَلِّمْنا فِيهِ .

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>azwj</sup>, whenever it was a crescent of a Month of Ramazan, would face the Qiblah and raise his<sup>saww</sup> hands, so he<sup>saww</sup> would say: 'O Allah<sup>azwj</sup>! Welcome it upon us with the security, and the faith, and the peace, and the Islam, and the good spirited health, and the extensive sustenance, and Repel the illnesses. O Allah<sup>azwj</sup>! Grace us its Fasts, and its standing (for the Prayer), and recitation of the Quran therein. O Allah<sup>azwj</sup>! Give it as a safety for us, and Receive it back in safety from us, and Keep us safe therein'.<sup>31</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى السَّابِاطِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِذَا كَانَ أَوَّلُ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ فَقَالَ اللَّهُمَّ رَبِّ شَهْرِ رَمَضَانَ وَ مُنْزَلِ الْقُرْآنِ هَذَا شَهْرَ رَمَضَانَ الَّذِي أَنْزَلْتَ فِيهِ الْقُرْآنَ وَ أَنْزَلْتَ فِيهِ آيَاتٍ بَيِّنَاتٍ مِنَ الْهُدَى وَ الْفُرْقَانِ اللَّهُمَّ ارْزُقْنَا صِيَامَهُ وَ أَعِنَّا عَلَى قِيَامِهِ

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Bin Musa Al Sabaty who said,

'Abu Abdullah<sup>asws</sup> said: 'Whenever it is the first night a Month of Ramazan, so say, 'O Allah<sup>azwj</sup>! Lord<sup>azwj</sup> of the Month of Ramazan, and the Revealer of the Quran! This is the Month of Ramazan in which the Quran was Revealed, and there descended in it clear Verses of the Guidance and the Criterion. O Allah<sup>azwj</sup>! Grace us its Fasts and Aid us upon its establishing. O Allah<sup>azwj</sup>!

اللَّهُمَّ سَلِّمْهُ لَنَا وَ سَلِّمْنا فِيهِ وَ تَسَلِّمْهُ مِنَّا فِي يُسْرٍ مِنْكَ وَ مُعَافَاةٍ وَ اجْعَلْ فِيْمَا تَقْضِي وَ تَقْدِرُ مِنَ الْأَمْرِ الْمَحْنُومِ فِيْمَا يُرْقَى مِنَ الْأَمْرِ الْحَكِيمِ فِي لَيْلَةِ الْقَدْرِ مِنَ الْقَضَاءِ الَّذِي لَا يَرُدُّ وَ لَا يَبْدُلُ أَنْ تَكْتَنِبَنِي مِنْ حُجَاةِ بَيْتِكَ الْحَرَامِ الْمَبْرُورِ حُجَّتِهِمُ الْمَشْكُورِ سَعْيُهُمُ الْمَغْفُورِ ذُنُوبُهُمُ الْمَكْفُورِ عَنْهُمْ سَيِّئَاتُهُمْ وَ اجْعَلْ فِيْمَا تَقْضِي وَ تَقْدِرُ أَنْ تُطِيلَ لِي فِي عُمْرِي وَ تُوسِّعَ عَلَيَّ مِنَ الرِّزْقِ الْحَلَالِ .

O Allah<sup>azwj</sup>! Give it as a safety for us, Keep us safe therein and Receive it back in safety from us in Ease from You<sup>azwj</sup>, and Forgiveness, and Cause it what You<sup>azwj</sup> have Judged and Ordained from the inevitable Commands, in what the Wise

<sup>30</sup> Al Kafi – V 4 – The Book of Fasts Ch 4 H 2

<sup>31</sup> Al Kafi – V 4 – The Book of Fasts Ch 5 H 1

Commands are Made distinct during the Night of Pre-determination, from the Judgement which can neither be returned nor changed, if You<sup>azwj</sup> could Write for me to be from the pilgrims of your<sup>azwj</sup> Sacred House (Kabah), the ones whose Hajj is Accepted, whose Sa'ee (a ritual of Hajj) is Appreciated, ones whose sins are Forgiven, the ones who sins are Remedied, and Make to be in Your<sup>azwj</sup> Judgement and Ordainment that You<sup>azwj</sup> would Lengthen my life-span for me, and would Expand for me from the Permissible sustenance'.<sup>32</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنِ الْعَبْدِ الصَّالِحِ ( عَلَيْهِ السَّلَامُ ) قَالَ ادْعُ بِهَذَا الدُّعَاءِ فِي شَهْرِ رَمَضَانَ مُسْتَقْبِلَ دُخُولِ السَّنَةِ وَذَكَرَ أَنَّهُ مَنْ دَعَا بِهِ مُحْتَسِبًا مُخْلِصًا لَمْ تُصِبْهُ فِي تِلْكَ السَّنَةِ فِتْنَةٌ وَ لَا آفَةٌ يُضْرُّ بِهَا دِينُهُ وَ بَدَنُهُ وَ وَقَاهُ اللَّهُ عَزَّ ذِكْرَهُ شَرَّ مَا يَأْتِي بِهِ تِلْكَ السَّنَةُ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Bin Raib,

(It has been narrated) from Al-Abd Al-Salih<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>) having said: 'Supplicate with this supplication during the Month of Ramazan, welcoming the entry of the (new) year', and he<sup>asws</sup> mentioned that the one who supplicates with it, in expectation, sincerely, would neither be hit during that year with 'فِتْنَةٌ وَ لَا آفَةٌ' strife nor an affliction by which his Religion and his body would be harmed, and Allah<sup>azwj</sup>, Mighty is His<sup>azwj</sup> Mention, would Save him from the evil of what that year would be coming with.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي دَانَ لَهُ كُلُّ شَيْءٍ وَ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ وَ بِعِزَّتِكَ الَّتِي فَهَرَّتْ بِهَا كُلُّ شَيْءٍ وَ بِعَظَمَتِكَ الَّتِي تَوَاضَعَ لَهَا كُلُّ شَيْءٍ وَ بِقُوَّتِكَ الَّتِي خَضَعَ لَهَا كُلُّ شَيْءٍ وَ بِجَبَرُوتِكَ الَّتِي غَلَبَتْ كُلَّ شَيْءٍ وَ بِعِلْمِكَ الَّذِي أَحَاطَ بِكُلِّ شَيْءٍ

O Allah<sup>azwj</sup>! I hereby Plead You<sup>azwj</sup> by Your<sup>azwj</sup> Name which every comes closer to it, and by Your<sup>azwj</sup> Mercy which Extends over everything, and by Your<sup>azwj</sup> Mighty by which everything is compelled, and by Your<sup>azwj</sup> Magnificence to which everything is humbled, and by Your<sup>azwj</sup> Strength to which everything is subdued, by Your<sup>azwj</sup> Might which overcomes everything, and by Your<sup>azwj</sup> Knowledge which everything is engulfed by.

يَا نُورُ يَا قُدُّوسُ يَا أَوَّلَ قَبْلِ كُلِّ شَيْءٍ وَ يَا بَاقِيَ بَعْدَ كُلِّ شَيْءٍ يَا اللَّهُ يَا رَحْمَانَ يَا اللَّهُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُغَيِّرُ النِّعَمَ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُنْزِلُ النِّقَمَ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَقْطَعُ الرَّجَاءَ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُدْبِلُ الْأَعْدَاءَ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَرُدُّ الدُّعَاءَ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي يُسْتَحَقُّ بِهَا نُزُولُ الْبَلَاءِ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَحْبِسُ غَيْبَ السَّمَاءِ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَكْتَسِفُ الْعِطَاءَ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُعَجِّلُ الْفَنَاءَ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُورِثُ النَّدَمَ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَهْنِكُ الْعِصَمَ وَ الْبِسْنِي دِرْعَكَ الْحَصِينَةَ الَّتِي لَا تُرَامُ وَ عَافِنِي مِنْ شَرِّ مَا أَحَازِرُ بِاللَّيْلِ وَ النَّهَارِ فِي مُسْتَقْبَلِ سَنَتِي هَذِهِ

O Light! O Holy! O Foremost before everything, and O Existing One after everything!  
O Allah<sup>azwj</sup>! O beneficent! O Allah<sup>azwj</sup>, Send Blessings upon Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and Forgive my those sins which change the Bounties, and Forgive for me the sins which bring down the Curses, and Forgive for me the sins which cut-off the hope, and Forgive for me the sins which cause the domination of the enemies, and Forgive for me the sins which repel the supplication, and Forgive for me the sins by which the descent of the afflictions is deserved, and Forgive for me the sins which withhold the rain of the sky, and Forgive for me the

<sup>32</sup> Al Kafi – V 4 – The Book of Fasts Ch 5 H 2

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<sup>azwj</sup> Fortified Shield which cannot be shot at (by the arrows), and Obliterate for me the evil of what I am cautious of at night and the day during this coming year of mine.

اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَالْأَرْضِينَ السَّبْعِ وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَرَبَّ الْعَرْشِ الْعَظِيمِ وَرَبَّ السَّبْعِ الْمَثَانِي وَالْقُرْآنِ الْعَظِيمِ وَرَبَّ إِسْرَافِيلَ وَمِيكَائِيلَ وَجِبْرَائِيلَ وَرَبَّ مُحَمَّدٍ (صلى الله عليه وآله) وَ أَهْلِ بَيْتِهِ سَيِّدِ الْمُرْسَلِينَ وَ خَاتَمِ النَّبِيِّينَ

O Allah<sup>azwj</sup>! Lord<sup>azwj</sup> of the seven skies and the seven firmaments, and whatever is in these, and whatever is between these; and Lord<sup>azwj</sup> of the Magnificent Throne, and Lord<sup>azwj</sup> of the seven doubles and the Magnificent Quran, and Lord<sup>azwj</sup> of Israfeel<sup>as</sup>, and Mikaeel<sup>as</sup>, and Jibraeel<sup>as</sup>, and Lord<sup>azwj</sup> of Muhammad<sup>saww</sup>, and his<sup>saww</sup> family<sup>asws</sup>, chief of the Mursil Prophets<sup>as</sup>, and the seal of the Prophets<sup>as</sup>.

أَسْأَلُكَ بِكَ وَ بِمَا سَمَّيْتَ يَا عَظِيمُ أَنْتَ الَّذِي تَمُنُّ بِالْعَظِيمِ وَ تَنْدَفِعُ كُلَّ مَحْدُورٍ وَ تُعْطِي كُلَّ جَزِيلٍ وَ تُضَاعِفُ مِنَ الْحَسَنَاتِ بِالْقَلِيلِ وَ الْكَثِيرِ وَ تَفْعَلُ مَا تَشَاءُ يَا قَدِيرُ يَا اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ أَلْبِسْنِي فِي مُسْتَقْبَلِ هَذِهِ السَّنَةِ بِسِتْرِكَ وَ نَصْرٍ وَجْهِ بِبُورِكَ وَ أَحِبِّي بِمَحَبَّتِكَ وَ بَلِّغْنِي رِضْوَانِكَ وَ شَرِيفَ كَرَامَتِكَ وَ جَزِيلَ عَطَائِكَ مِنْ خَيْرِ مَا عِنْدَكَ وَ مِنْ خَيْرِ مَا أَنْتَ مُعْطٍ أَحَدًا مِنْ خَلْقِكَ وَ أَلْبِسْنِي مَعَ ذَلِكَ عَافِيَتَكَ

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

يَا مُوَضِعَ كُلِّ شَكْوَى وَ يَا شَاهِدَ كُلِّ نَجْوَى وَ يَا عَالِمَ كُلِّ خَفِيَّةٍ وَ يَا دَافِعَ كُلِّ مَا تَشَاءُ مِنْ بَلِيَّةٍ يَا كَرِيمَ الْعَفْوِ يَا حَسَنَ التَّجَاوُزِ تَوَفَّقِي عَلَى مِلَّةِ إِبْرَاهِيمَ وَ فَطْرَتِهِ وَ عَلَى دِينِ مُحَمَّدٍ وَ سُنَّتِهِ وَ عَلَى خَيْرِ وَفَاةٍ فَتَوَفَّقِي مُوَالِيًا لِأَوْلِيَائِكَ مُعَادِيًا لِأَعْدَائِكَ

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

اللَّهُمَّ وَ جَنَّبْنِي فِي هَذِهِ السَّنَةِ كُلَّ عَمَلٍ أَوْ قَوْلٍ أَوْ فِعْلٍ يُبَاعِدُنِي مِنْكَ وَ اجْلِبْنِي إِلَى كُلِّ عَمَلٍ أَوْ قَوْلٍ أَوْ فِعْلٍ يُقَرِّبُنِي مِنْكَ فِي هَذِهِ السَّنَةِ يَا أَرْحَمَ الرَّاحِمِينَ وَ امْتَنِعْنِي مِنْ كُلِّ عَمَلٍ أَوْ فِعْلٍ أَوْ قَوْلٍ يَكُونُ مِنِّي أَخَافُ ضَرَرَ عَاقِبَتِهِ وَ أَخَافُ مَقْتِكَ إِيَّايَ عَلَيْهِ حَذَرًا أَنْ تُصْرِفَ وَجْهَكَ الْكَرِيمَ عَنِّي فَأَسْتَوْجِبَ بِهِ نَفْسًا مِنْ حَظِّ لِي عِنْدَكَ يَا رَعُوفٌ يَا رَحِيمٌ

O Allah<sup>azwj</sup>, and Keep me aside during this year, from every work, or word, or deed which distances me from You<sup>azwj</sup>, and Bring me to every work, or word, or deed which nears me to You<sup>azwj</sup> 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<sup>azwj</sup>, which is hazardous for me that You<sup>azwj</sup> would Turn Your<sup>azwj</sup> Benevolent Face away from me, so it would be Obligated by it a reduction from a share of mine in Your<sup>azwj</sup> Presence, O Kind, O Merciful!

اللَّهُمَّ اجْعَلْنِي فِي مُسْتَقْبَلِ هَذِهِ السَّنَةِ فِي حِفْظِكَ وَجِوَارِكَ وَكَفِّكَ وَجَلْنِي سِتْرَ عَافِيَتِكَ وَهَبْ لِي كَرَامَتَكَ عَزَّ جَارُكَ وَ  
جَلَّ ثَنَاءُ وَجْهِكَ وَ لَا إِلَهَ غَيْرُكَ اللَّهُمَّ اجْعَلْنِي تَابِعاً لِصَالِحٍ مَنِ مَضَى مِنْ أَوْلِيَائِكَ وَ أَلْحَقْنِي بِهِمْ وَ اجْعَلْنِي مُسْلِماً لِمَنْ قَالَ  
بِالصَّدَقِ عَلَيْكَ مِنْهُمْ

O Allah<sup>azwj</sup>! Make me to be, in this coming year, to be in Your<sup>azwj</sup> Protection, and Your<sup>azwj</sup> Proximity, and Your<sup>azwj</sup> Shelter, and Cover me with a Veil of 'عَافِيَتِكَ' good health (and peace of mind) from You<sup>azwj</sup>, and Endow to me Your<sup>azwj</sup> Prestige. Honourable is Your<sup>azwj</sup> Proximity and Majestic is the Praise of Your<sup>azwj</sup> Grace, and there is no god apart from You<sup>azwj</sup>. O Allah<sup>azwj</sup>! Make me a follower of the righteous ones from the past ones from Your<sup>azwj</sup> Guardians<sup>as</sup>, and Attach me with them, and Make me a submitter to the one who speaks with the Truthfulness upon You<sup>azwj</sup> from them.

وَ أَعُوذُ بِكَ يَا إِلَهِي أَنْ تُحِيطَ بِهِ خَطِيئَتِي وَ ظُلْمِي وَ إِسْرَافِي عَلَى نَفْسِي وَ اتَّبَاعِي لِهَوَايَ وَ اسْتِغَالِي بِشَهَوَاتِي فَيَحُولَ ذَلِكَ  
بَيْنِي وَ بَيْنَ رَحْمَتِكَ وَ رِضْوَانِكَ فَأَكُونَ مَنَسِياً عِنْدَكَ مُتَعَرِضاً لِسَخَطِكَ وَ نِقْمَتِكَ

And I seek Refuge with You<sup>azwj</sup>, O my God<sup>azwj</sup>, that my sins should surround me, and my injustices, and my extravagance upon myself, and my following of my own desires, and my pre-occupation with my lustful desires, so they would end up as a barrier between me and Your<sup>azwj</sup> Mercy, and Your<sup>azwj</sup> Pleasure. Thus, I would end upon being Forsaken in Your<sup>azwj</sup> Presence, presented for Your<sup>azwj</sup> Wrath and Your<sup>azwj</sup> Curse.

اللَّهُمَّ وَفَّقْنِي لِكُلِّ عَمَلٍ صَالِحٍ تَرْضَى بِهِ عَنِّي وَ قَرِّبْنِي بِهِ إِلَيْكَ زُلْفَى

O Allah<sup>azwj</sup>! Incline me towards every righteous deed You<sup>azwj</sup> are Pleased with and I can get closer to You<sup>azwj</sup> by it in position.

اللَّهُمَّ كَمَا كَفَيْتَ نَبِيَّكَ مُحَمَّدًا (صلى الله عليه وآله) هَوَلَ عَدُوِّهِ وَ فَرَجْتَ هَمَّهُ وَ كَشَفْتَ غَمَّهُ وَ صَدَّقْتَهُ وَعْدَكَ وَ أَنْجَرْتَ لَهُ  
مَوْعِدَكَ بِعَهْدِكَ اللَّهُمَّ بِذَلِكَ فَأَكْفِنِي هَوَلَ هَذِهِ السَّنَةِ وَ آفَاتِهَا وَ أَسْقَامَهَا وَ فِتْنَتَهَا وَ شُرُورَهَا وَ أَحْزَانَهَا وَ ضَيْقَ الْمَعَاشِ فِيهَا وَ  
بَلْغِي بِرَحْمَتِكَ كَمَالَ الْعَافِيَةِ بِتَمَامِ دَوَامِ الْعَافِيَةِ وَ النِّعْمَةِ عِنْدِي إِلَى مُنْتَهَى أَجَلِي

O Allah<sup>azwj</sup>! Just as You<sup>azwj</sup> Sufficed Your<sup>azwj</sup> Prophet<sup>as</sup> Muhammad<sup>saww</sup> from the horrors of his<sup>saww</sup> enemies, and Relieved his<sup>saww</sup> worries, and Removed his<sup>saww</sup> grief, and Ratified to him<sup>saww</sup> Your<sup>azwj</sup> Promise, and Completed for him<sup>saww</sup> Your<sup>azwj</sup> Appointment by the Covenant, so, O Allah<sup>azwj</sup>! Suffice me by that, from the horrors of this year, and its afflictions, and its illnesses, and its evils, and its grief, and the constriction of the livelihood therein; and Make it reach me with Your<sup>azwj</sup> Mercy, perfectly good health with completeness and continued good health, and the Bounties with me up to the end of my term (life-span).

أَسْأَلُكَ سُؤَالَ مَنْ أَسَاءَ وَ ظَلَمَ وَ اعْتَرَفَ وَ أَسْأَلُكَ أَنْ تُغْفِرَ لِي مَا مَضَى مِنَ الذُّنُوبِ الَّتِي حَصَرْتَهَا حَفْظُكَ وَ أَحْصَيْتَهَا كِرَامًا  
مَلَائِكَتِكَ عَلَيَّ وَ أَنْ تُعْصِمَنِي إِلَهِي مِنَ الذُّنُوبِ فِيمَا بَقِيَ مِنْ عُمْرِي إِلَى مُنْتَهَى أَجَلِي



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

يَا اللَّهُ يَا رَحْمَانُ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِ مُحَمَّدٍ وَ آتِنِي كُلَّ مَا سَأَلْتُكَ وَ رَغِبْتُ إِلَيْكَ فِيهِ فَإِنَّكَ أَمَرْتَنِي بِالْأَدْعَاءِ وَ تَكَفَّلْتَ لِي بِالْإِجَابَةِ .

O Allah<sup>azwj</sup>! O Beneficent! Send Blessings upon Muhammad<sup>saww</sup>, and upon the People<sup>asws</sup> of the Household of Muhammad<sup>saww</sup>, and Give me everything what I have asked for, and hoped to you with regards to it, for You<sup>azwj</sup> have Commanded me with the supplication and Guaranteed me with its Answering'.<sup>33</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَبِي سَبَاطٍ عَنِ الْحَكَمِ بْنِ مَسْكِينٍ قَالَ حَدَّثَنَا عَمْرُو بْنُ شَيْمِرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ كَانَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ إِذَا أَهَلَّ هِلَالَ شَهْرِ رَمَضَانَ أَقْبَلَ إِلَى الْقِبْلَةِ ثُمَّ قَالَ اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَ الْإِيمَانِ وَ السَّلَامَةِ وَ الْإِسْلَامِ وَ الْعَافِيَةِ الْمَجَلَّةِ اللَّهُمَّ ارْزُقْنَا صِيَامَهُ وَ قِيَامَهُ وَ تِلَاوَةَ الْقُرْآنِ فِيهِ اللَّهُمَّ سَلِّمْهُ لَنَا وَ تَسَلِّمْهُ مِنَّا وَ سَلِّمْهُ فِيهِ .

Ahmad Bin Muhammad, from Ali Bin Al Husayn, from Ali Bin Asbaat, from Al Hakam Bin Miskeen who said, 'Amro Bin Shimr narrated to me saying,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Amir Al-Momineen<sup>asws</sup>, whenever the crescent of the Month of Ramazan commenced, used to face towards the Qiblah, then would say; 'O Allah<sup>azwj</sup>! Commence upon us with the Favours, and the faith, and the safety, and Al-Islam, and the good spirited health. O Allah<sup>azwj</sup>! Grace us its Fasts, and its establishment, and recitation of the Quran therein. O Allah<sup>azwj</sup>! O Allah<sup>azwj</sup>! Give it as a safety for us, and Receive it back in safety from us, and Keep us safe therein'.<sup>34</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَنَّهُ كَانَ إِذَا أَهَلَّ هِلَالَ شَهْرِ رَمَضَانَ قَالَ اللَّهُمَّ ادْخُلْهُ عَلَيْنَا بِالسَّلَامَةِ وَ الْإِسْلَامِ وَ الْيَقِينِ وَ الْإِيمَانِ وَ الْبِرِّ وَ التَّوْفِيقِ لِمَا تُحِبُّ وَ تَرْضَى .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> that he<sup>asws</sup> used to say whenever the crescent of the Month of Ramazan commenced: 'O Allah<sup>azwj</sup>! Enter it upon us with the safety, and the conviction, and the faith, and the righteousness, and the inclination to whatever You<sup>azwj</sup> Love and whatever You<sup>azwj</sup> are Pleased with'.<sup>35</sup>

يُونُسُ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا حَضَرَ شَهْرُ رَمَضَانَ فَقُلِ اللَّهُمَّ قَدْ حَضَرَ شَهْرُ رَمَضَانَ وَ قَدْ افْتَرَضْتَ عَلَيْنَا صِيَامَهُ وَ أَنْزَلْتَ فِيهِ الْقُرْآنَ هُدًى لِلنَّاسِ وَ بَيِّنَاتٍ مِنَ الْهُدَى وَ الْفُرْقَانَ اللَّهُمَّ أَعِنَّا عَلَى صِيَامِهِ اللَّهُمَّ تَقَبَّلْهُ مِنَّا وَ سَلِّمْهُ مِنَّا وَ تَسَلِّمْهُ مِنَّا فِي يُسْرِ مِنْكَ وَ عَافِيَةٍ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ يَا أَرْحَمَ الرَّاحِمِينَ .

Yunus, from Ali Bin Abu Hamza, from Abu Baseer, from Abu Abdullah<sup>asws</sup> having said:

<sup>33</sup> Al Kafi – V 4 – The Book of Fasts Ch 5 H 3

<sup>34</sup> Al Kafi – V 4 – The Book of Fasts Ch 5 H 4

<sup>35</sup> Al Kafi – V 4 – The Book of Fasts Ch 5 H 5

'Whenever a Month of Ramazan presents itself, so say, 'O Allah<sup>azwj</sup>! A Month of Ramazan has presented itself, and its Fasts are Obligated upon us, and the Quran was Revealed therein, a Guidance for the people, and Clarifications of the Guidance and the Criterion. O Allah<sup>azwj</sup>! Aid us upon its Fasts. O Allah<sup>azwj</sup>! Accept it from us, and Secure us therein, and Receive it back from us in Ease from You<sup>azwj</sup>, and good health, for You<sup>azwj</sup> are Able upon everything, O most Merciful of the merciful ones!'<sup>36</sup>

عَلِيٌّ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ عَنْ أَبِي بَصِيرٍ قَالَ كَانَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَدْعُو بِهَذَا الدُّعَاءِ فِي شَهْرِ رَمَضَانَ اللَّهُمَّ إِنِّي بَكَ أَتَوَسَّلُ وَ مِنْكَ أَطْلُبُ حَاجَتِي مَنْ طَلَبَ حَاجَةً إِلَى النَّاسِ فَإِنِّي لَا أَطْلُبُ حَاجَتِي إِلَّا مِنْكَ وَحَدِّكَ لَا شَرِيكَ لَكَ وَ أَسْأَلُكَ بِفَضْلِكَ وَ رِضْوَانِكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ عَلَيَّ أَهْلِ بَيْتِهِ

Ali, from his father, from Ismail Bin Marrar, from Yunus, from Ibrahim, from Muhammad Bin Muslim and Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'dan, from Abu Baseer who said,

'Abu Abdullah<sup>asws</sup> used to supplicate with this supplication during the Month of Ramazan: 'O Allah<sup>azwj</sup>! It is to You<sup>azwj</sup> I beseech, and from You<sup>azwj</sup> I seek my needs. (There are) ones who seek needs to the people, but I<sup>asws</sup> do not seek my<sup>asws</sup> needs except from You<sup>azwj</sup> and You<sup>azwj</sup> Alone, there being no associates for You<sup>azwj</sup>; and I<sup>asws</sup> ask You<sup>azwj</sup> with Your<sup>azwj</sup> Grace and Your<sup>azwj</sup> Pleasure, that You<sup>azwj</sup> Send Blessings upon Muhammad<sup>saww</sup> and upon the People<sup>asws</sup> of his<sup>saww</sup> Household.

وَ أَنْ تَجْعَلَ لِي فِي عَامِي هَذَا إِلَى بَيْتِكَ الْحَرَامِ سَبِيلًا حَجَّةً مَبْرُورَةً مُنْقَلَبَةً زَاكِيَةً خَالِصَةً لَكَ تُقَرُّ بِهَا عَيْنِي وَ تَرْفَعُ بِهَا دَرَجَتِي وَ تَرْزُقَنِي أَنْ أُغْضَ بَصْرِي وَ أَنْ أَحْفَظَ فَرْجِي وَ أَنْ أَكْفَأَ بِهَا عَنْ جَمِيعِ مَحَارِمِكَ حَتَّى لَا يَكُونَ شَيْءٌ أَثَرَ عِنْدِي مِنْ طَاعَتِكَ وَ حَسْبَتِكَ وَ الْعَمَلِ بِمَا أَحْبَبْتَ وَ التَّرَكِّ لِمَا كَرِهْتَ وَ نَهَيْتَ عَنْهُ

And if You<sup>azwj</sup> were to Make for me<sup>asws</sup>, in this year of mine<sup>asws</sup>, a way to Your<sup>azwj</sup> Sacred House for Hajj which is correct, Accepted, pure, sincerely for You<sup>azwj</sup>, my<sup>asws</sup> eyes would be delighted by it, and my<sup>asws</sup> Level would be raised by it. Grace me<sup>asws</sup> that I<sup>asws</sup> should lower my<sup>asws</sup> gaze, and that I<sup>asws</sup> should preserve my<sup>asws</sup> private parts, and that I<sup>asws</sup> should refrain by it from the entirety of Your<sup>azwj</sup> Prohibitions until there does not happen to be anything more preferable in my<sup>asws</sup> presence that obedience to You<sup>azwj</sup>, and fearing You<sup>azwj</sup>, and acting with what You<sup>azwj</sup> Love, and leaving what You<sup>azwj</sup> Abhor and Forbid from.

وَ اجْعَلْ ذَلِكَ فِي يُسْرٍ وَ يَسَارٍ وَ عَافِيَةٍ وَ أَوْزَعْنِي شُكْرَ مَا أَنْعَمْتَ بِهِ عَلَيَّ وَ أَسْأَلُكَ أَنْ تَجْعَلَ وَفَاتِي قِتْلًا فِي سَبِيلِكَ تَحْتِ رَايَةِ نَبِيِّكَ مَعَ أَوْلِيَائِكَ وَ أَسْأَلُكَ أَنْ تَقْتُلَ بِي أَعْدَاءَكَ وَ أَعْدَاءَ رَسُولِكَ وَ أَسْأَلُكَ أَنْ تُكْرِمَنِي بِهَوَانٍ مَنْ شِئْتَ مِنْ خَلْقِكَ وَ لَا تُهْنِي بِكَرَامَةٍ أَحَدٍ مِنْ أَوْلِيَائِكَ

And Make that to be in difficulty and ease, and good health, and Apportion gratefulness to me<sup>asws</sup> for whatever You<sup>azwj</sup> have Favoured with upon me<sup>asws</sup>. And, I<sup>asws</sup> ask You<sup>azwj</sup> that You<sup>azwj</sup> Make my<sup>asws</sup> passing away as one killed in Your<sup>azwj</sup> Way, under the flag of Your<sup>azwj</sup> Prophet<sup>saww</sup>, along with Your<sup>azwj</sup> friends. And, I<sup>asws</sup> ask You<sup>azwj</sup> that You<sup>saww</sup> Kill by me<sup>asws</sup>, Your<sup>azwj</sup> enemies and the enemies of Your<sup>azwj</sup> Rasool<sup>saww</sup>. And, I<sup>asws</sup> ask You<sup>azwj</sup> that You<sup>azwj</sup> Honour me<sup>asws</sup> by Humiliating whoever You<sup>azwj</sup> so Desire to from Your<sup>azwj</sup> creatures, and do not by Honouring anyone from Your<sup>azwj</sup> friends.

<sup>36</sup> Al Kafi – V 4 – The Book of Fasts Ch 5 H 6

اللَّهُمَّ اجْعَلْ لِي مَعَ الرَّسُولِ سَبِيلًا حَسْبِيَ اللَّهُ مَا شَاءَ اللَّهُ .

O Allah<sup>azwj</sup>! Make a way to be for me<sup>asws</sup> with the Rasools<sup>saww</sup>. Sufficient for me<sup>asws</sup> is Allah<sup>azwj</sup>, whatever He<sup>azwj</sup> so Desires to'.<sup>37</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَشِيرٍ عَنْ بَعْضِ رِجَالِهِ أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) كَانَ يَدْعُو بِهَذَا الدُّعَاءِ فِي كُلِّ يَوْمٍ مِنْ شَهْرِ رَمَضَانَ اللَّهُمَّ إِنَّ هَذَا شَهْرُ رَمَضَانَ وَهَذَا شَهْرُ الصِّيَامِ وَهَذَا شَهْرُ الْإِنَابَةِ وَهَذَا شَهْرُ التَّوْبَةِ وَهَذَا شَهْرُ الْمَغْفِرَةِ وَالرَّحْمَةِ وَهَذَا شَهْرُ الْعُنُقِ مِنَ النَّارِ وَالْفَوْزِ بِالْجَنَّةِ

Ahmad Bin Muhammad, from Ali Bin Al Husayn, from Ja'far Bin Muhammad, from Ali Bin Asbaat, from Abdul Rahman Bin Bashir, from one of his men that,

'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> used to supplicate with this supplication during every day from the Month of Ramazan: 'O Allah<sup>azwj</sup>! This is the Month of Ramazan, and this is the month of the Fasts, and this is the month of the representation, and this is the month of the repentance, and this is the month of the Forgiveness and the Mercy, and this is the month of emancipation from the Fire and the success with the Paradise.

اللَّهُمَّ فَسَلِّمْهُ لِي وَتَسَلِّمْهُ مِنِّي وَ أَعِنِّي عَلَيْهِ بِأَفْضَلِ عَوْنِكَ وَ وَفَّقْنِي فِيهِ لِطَاعَتِكَ وَ فَرِّغْنِي فِيهِ لِعِبَادَتِكَ وَ دُعَاؤِكَ وَ تِلَاوَةِ كِتَابِكَ وَ أَعْظِمْ لِي فِيهِ الْبَرَكَاتِ وَ أَحْسِنْ لِي فِيهِ الْعَاقِبَةَ وَ أَصِحِّ لِي فِيهِ بَدَنِي وَ أَوْسِعْ فِيهِ رِزْقِي وَ اكْفِنِي فِيهِ مَا أَهْمَنِي وَ اسْتَجِبْ لِي فِيهِ دُعَائِي وَ بَلِّغْنِي فِيهِ رَجَائِي

O Allah<sup>azwj</sup>! Therefore, submit it to me<sup>asws</sup> and receive it from me<sup>asws</sup>, and aid me over it with the Grace, and Incline me<sup>asws</sup> in it for being obedient to You<sup>azwj</sup>, and Free me<sup>asws</sup> for Your<sup>azwj</sup> worship, and Your<sup>azwj</sup> supplication, and recitation of Your<sup>azwj</sup> book; and Magnify for me<sup>asws</sup> the Blessings in it, and better the end-results for me<sup>asws</sup> in it, and correct my<sup>asws</sup> body for me<sup>asws</sup> in it, and Expand my<sup>asws</sup> sustenance in it, and Suffice for me<sup>asws</sup> for what concerns me<sup>asws</sup>, and Answer my<sup>asws</sup> supplication for me<sup>asws</sup> in it, and Make my<sup>asws</sup> hopes reach fruition in it.

اللَّهُمَّ أَذْهِبْ عَنِّي فِيهِ النُّعَاسَ وَ الْكَسَلَ وَ السَّامَةَ وَ الْفُتْرَةَ وَ الْقَسْوَةَ وَ الْعَفْلَةَ وَ الْغُرَّةَ اللَّهُمَّ جَنِّبْنِي فِيهِ الْعِلَالَ وَ الْأَسْقَامَ وَ الْهُمُومَ وَ الْأَحْزَانَ وَ الْأَعْرَاضَ وَ الْأَمْرَاضَ وَ الْخَطَايَا وَ الذُّنُوبَ وَ اصْرِفْ عَنِّي فِيهِ السُّوءَ وَ الْفَحْشَاءَ وَ الْجُهْدَ وَ الْبَلَاءَ وَ التَّعَبَ وَ الْعَنَاءَ إِنَّكَ سَمِيعُ الدُّعَاءِ

O Allah<sup>azwj</sup>! Remove from me<sup>asws</sup> therein, the laziness, and the indolence, and the tiredness, and the indifference, and the cruelty, and the negligence, and the deception. O Allah<sup>azwj</sup>! Keep aside from me<sup>asws</sup> therein, the aches, and the illnesses, and the worries, and the griefs, and the symptoms, and the diseases, and the errors, and the sins. And, Repel from me<sup>asws</sup>, the evil, and the immoralities, and denials, and the afflictions, and the exhaustion, and the tiredness, You<sup>azwj</sup> are the Hearer of the supplications.

اللَّهُمَّ أَعِزَّنِي فِيهِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَ هَمَزِهِ وَ لَمَزِهِ وَ نَفَنِهِ وَ نَفَخِهِ وَ وَسْوَاسِهِ وَ كَيْدِهِ وَ مَكْرِهِ وَ حِيلِهِ وَ أَمَانِيهِ وَ خُدَعِهِ وَ غُرُورِهِ وَ فِتْنَتِهِ وَ رَجْلِهِ وَ شَرْكِهِ وَ أَعْوَانِهِ وَ أَتْبَاعِهِ وَ أَخْدَانِهِ وَ أَشْيَاعِهِ وَ أَوْلِيَاءِهِ وَ شُرَكَائِهِ وَ جَمِيعِ كَيْدِهِمْ

<sup>37</sup> Al Kafi – V 4 – The Book of Fasts Ch 5 H 7

O Allah<sup>azwj</sup>! Shelter me<sup>asws</sup> therein from the Pelted Satan<sup>la</sup>, and his<sup>la</sup> slandering, and his<sup>la</sup> defaming, and his<sup>la</sup> whispering, and his<sup>la</sup> blowings, and his<sup>la</sup> indecisiveness, and his<sup>la</sup> traps, and his<sup>la</sup> plans, and his<sup>la</sup> tricks, and his<sup>la</sup> betrayals, and his<sup>la</sup> deceptions, and his<sup>la</sup> vanities, and his<sup>la</sup> 'فِتْنَتِهِ' strife, and his<sup>la</sup> infantry, and his<sup>la</sup> associates, and his<sup>la</sup> helpers, and his<sup>la</sup> followers, and his<sup>la</sup> deceivers, and his<sup>la</sup> adherents, and his<sup>la</sup> friends, and his<sup>la</sup> partners, and the entirety of his<sup>la</sup> plots.

اللَّهُمَّ ارْزُقْنِي فِيهِ تَمَامَ صِيَامِهِ وَ بُلُوغَ الْأَمَلِ فِي قِيَامِهِ وَ اسْتِكْمَالَ مَا يُرْضِيكَ فِيهِ صَبْرًا وَ إِيْمَانًا وَ بَقِينًا وَ احْتِسَابًا ثُمَّ تَقَبَّلْ ذَلِكَ مِنَّا بِالْأَضْعَافِ الْكَثِيرَةِ وَ الْأَجْرِ الْعَظِيمِ

O Allah<sup>azwj</sup>! Grace me<sup>asws</sup> in it, the completion of its Fasts, and the fulfilment of the deeds during its establishment, and the perfection of what Pleases You<sup>azwj</sup> therein of patience, and faith, and conviction, and anticipation, then Accept that from us<sup>asws</sup> with the abundant increase, and the magnificent Recompense.

اللَّهُمَّ ارْزُقْنِي فِيهِ الْجِدَّ وَ الاجْتِهَادَ وَ الْقُوَّةَ وَ النَّشَاطَ وَ الإِنَابَةَ وَ التَّوْبَةَ وَ الرَّغْبَةَ وَ الرَّهْبَةَ وَ الْجَزَعَ وَ الرِّقَّةَ وَ صِدْقَ اللِّسَانِ وَ التَّوَجَّلَ مِنكَ وَ الرَّجَاءَ لَكَ وَ التَّوَكَّلَ عَلَيْكَ وَ الثَّقَةَ بِكَ وَ الوَرَعَ عَن مَحَارِمِكَ بِصَالِحِ الْقَوْلِ وَ مَقْبُولِ السَّعْيِ وَ مَرْفُوعِ الْعَمَلِ وَ مُسْتَجَابِ الدُّعَاءِ وَ لَا تَحُلْ بَيْنِي وَ بَيْنَ شَيْءٍ مِنْ ذَلِكَ بَعْرَضٍ وَ لَا مَرَضٍ وَ لَا هَمٍّ وَ لَا غَمٍّ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ .

O Allah<sup>azwj</sup>! Grace me<sup>asws</sup> in it, the struggling, and the striving, and the strength, and the activity, and the representation, and the repentance, and the desire, and the dread, and the dismay, and the tenderness, and the truthfulness of the tongue, and the scruples from You<sup>azwj</sup>, and the wishing to You<sup>azwj</sup>, and the reliance upon You<sup>azwj</sup>, and the steadfastness with You<sup>azwj</sup>, and the abstinence from Your<sup>azwj</sup> Prohibition by the correct speech, and the Accepted works, and the raising of the deeds, and the Answering of the supplications. And, do not Permit between me<sup>asws</sup> and anything from that, by an accident, nor an illness, nor a worry, nor a grief, by Your<sup>azwj</sup> Mercy, O Most Merciful of the merciful ones'.<sup>38</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ النَّوْفَلِيِّ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) إِذَا رَأَيْتَ الْهَلَالَ فَلَا تَبْرَحْ وَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الشَّهْرِ وَ فَتْحَهُ وَ نُورَهُ وَ نَصْرَهُ وَ بَرَكَتَهُ وَ طَهُورَهُ وَ رِزْقَهُ وَ أَسْأَلُكَ خَيْرَ مَا فِيهِ وَ خَيْرَ مَا بَعْدَهُ وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ وَ شَرِّ مَا بَعْدَهُ اللَّهُمَّ ادْخُلْهُ عَلَيْنَا بِالْأَمْنِ وَ الإِيْمَانِ وَ السَّلَامَةِ وَ الإِسْلَامِ وَ الْبَرَكَاتِ وَ التَّوْفِيقِ لِمَا نُحِبُّ وَ تَرْضَى .

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

'Amir Al-Momineen<sup>asws</sup> said: 'Whenever you see the crescent, so do not depart, (until you) say, 'O Allah<sup>azwj</sup>! I ask You<sup>azwj</sup> for goodness of this month, and its commencement, and its light, and its help, and its Blessings, and its purity, and its sustenance. And, I ask You<sup>azwj</sup> of the goodness of whatever is in it, and goodness of whatever is after it, and I seek Refuge from the evil of whatever is in it, and the evil of whatever is after it. O Allah<sup>azwj</sup>! Let it come upon us with the security, and the faith, and the peace, and Al-Islam, and the Blessings, and the inclinations to what You<sup>azwj</sup> Love and are Pleased with'.<sup>39</sup>

<sup>38</sup> Al Kafi – V 4 – The Book of Fasts Ch 5 H 7

<sup>39</sup> Al Kafi – V 4 – The Book of Fasts Ch 5 H 8

**بَابُ الْأَهْلَةِ وَ الشَّهَادَةِ عَلَيْهَا****Chapter 6 – The Crescent and the witnessing upon it**

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

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

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'He<sup>asws</sup> was asked about the crescent, so he<sup>asws</sup> 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'.<sup>40</sup>

حَمَّادُ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ كَانَ عَلِيٌّ ( عليه السلام ) يَقُولُ لَا أُجِيزُ فِي الْهَيْلَالَ إِلَّا شَهَادَةَ رَجُلَيْنِ عَدْلَيْنِ .

Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said; 'Ali<sup>asws</sup> was saying: 'It is not allowed with regarding to the new moon, except for the testimony of two just men'.<sup>41</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ لَا تَجُوزُ شَهَادَةُ النِّسَاءِ فِي الْهَيْلَالَ .

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

'He<sup>asws</sup> said: 'The testimony of the women is not allowed regarding the new moon'.<sup>42</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ لَا تَجُوزُ شَهَادَةُ النِّسَاءِ فِي الْهَيْلَالَ وَ لَا تَجُوزُ إِلَّا شَهَادَةُ رَجُلَيْنِ عَدْلَيْنِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said; 'Amir Al-Momineen<sup>asws</sup> said: 'The testimony of the women is not allowed regarding the new moon, and it is not allowed except for the testimony of two just men'.<sup>43</sup>

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

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

<sup>40</sup> Al Kafi – V 4 – The Book of Fasts Ch 6 H 1

<sup>41</sup> Al Kafi – V 4 – The Book of Fasts Ch 6 H 2

<sup>42</sup> Al Kafi – V 4 – The Book of Fasts Ch 6 H 3

<sup>43</sup> Al Kafi – V 4 – The Book of Fasts Ch 6 H 4

'Abu Abdullah<sup>asws</sup> 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'.<sup>44</sup>

أَحْمَدُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا رَأَيْتُمُ الْهَيْلَالَ فَصُومُوا وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا وَلَا تَنْظُرُوا بِالرَّأْيِ وَلَا بِالظَّنِّ وَلَا بِالرُّؤْيَةِ أَنْ يَوْمَ عَشْرَةِ نَفَرٍ فَيَقُولُ وَاحِدٌ هُوَ ذَا وَ يَنْظُرُ تِسْعَةَ فَلَا يَرُونَهُ لَكِنْ إِذَا رَأَهُ وَاحِدٌ رَأَهُ أَلْفٌ .

Ahmad, from Ali Bin Al Hakam, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Whenever you see the new moon, so (begin) Fasting, and when you see it (again) so break the Fasting, and it is not by opinions, nor by the guessing, and the sighting is not that ten persons are standing so one of them is saying, 'It is that', and ten are waiting but cannot see it. Rather, if one can see, so a thousand can see it (too)'.<sup>45</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ خَالِدٍ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنِ الصَّلْتِ الْخَزَّازِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا غَابَ الْهَيْلَالُ قَبْلَ الشَّفَقِ فَهُوَ لِلثَّلَاثِينَ وَإِذَا غَابَ بَعْدَ الشَّفَقِ فَهُوَ لِلثَّلَاثِينَ .

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<sup>asws</sup> 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 2<sup>nd</sup> of that month).<sup>46</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ حَمْرَةَ أَبِي بَعْلَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ أَبِي خَالِدٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِذَا صَحَّ هَيْلَالُ شَهْرِ رَجَبٍ فَعَدَّ تِسْعَةً وَ خَمْسِينَ يَوْمًا وَ صُمَّ يَوْمَ السَّنِيِّ .

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<sup>asws</sup>: 'When the new moon of the month of Rajab holds good, so count fifty nine days and Fast on the sixtieth (day)'.<sup>47</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ بَكْرِ وَ مُحَمَّدِ بْنِ أَبِي صُهَيْبَانَ عَنْ حَفْصِ بْنِ عَمْرٍو بْنِ سَالِمٍ وَ مُحَمَّدِ بْنِ زِيَادِ بْنِ عَيْسَى عَنْ هَارُونَ بْنِ خَارِجَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَدَّ شَعْبَانَ تِسْعَةً وَ عَشْرِينَ يَوْمًا فَإِنْ كَانَتْ مُتَعِيمَةً فَأَصْبَحَ صَائِمًا فَإِنْ كَانَتْ صَاحِيَةً وَ تَبَصَّرْتَهُ وَ لَمْ تَرَ شَيْئًا فَأَصْبَحَ مُفْطَرًا .

Ahmad Bin Muhammad, from Bakr and Muhammad Bin Abu Sohban, from Hafs, from Amro Bin Salim and Muhammad Bin Ziyad Bin Isa, from Haroun Bin Kharjat who said,

'Abu Abdullah<sup>asws</sup> said: 'Count Shaban as twenty-nine days. So if it was cloudy, so wake up in the morning Fasting, and if it was clear and you can look, but you cannot

<sup>44</sup> Al Kafi – V 4 – The Book of Fasts Ch 6 H 5

<sup>45</sup> Al Kafi – V 4 – The Book of Fasts Ch 6 H 6

<sup>46</sup> Al Kafi – V 4 – The Book of Fasts Ch 6 H 7

<sup>47</sup> Al Kafi – V 4 – The Book of Fasts Ch 6 H 8

see anything (new moon), so wake up in the morning not Fasting' (so 30 days of the Month of Shaban).<sup>48</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ إِذَا رَأَوُا الْهَيْلَالَ قَبْلَ الزَّوَالِ فَهُوَ لِلَّيْلَةِ الْمَاضِيَةِ وَإِذَا رَأَوْهُ بَعْدَ الزَّوَالِ فَهُوَ لِلَّيْلَةِ الْمُسْتَقْبَلَةِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When you see the crescent before the decline (of the sun), so it is its past night, and when you see it after the decline (of the sun), so it is its coming night'.<sup>49</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ مَرَّازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ إِذَا تَطَوَّقَ الْهَيْلَالَ فَهُوَ لِلَّيْلَتَيْنِ وَإِذَا رَأَيْتَ ظِلَّ رَأْسِكَ فِيهِ فَهُوَ لِثَلَاثِ لَيَالٍ .

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Muhammad Bin Murazim, from his father,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When the crescent forms (a visible) encirclement, so it is for the second night, and when you see the shadow of your head in it, so it is for the third night (of that month)'.<sup>50</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ حَمَّادِ بْنِ عَيْسَى عَنْ إِسْمَاعِيلَ بْنِ الْحُرِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ إِذَا غَابَ الْهَيْلَالُ قَبْلَ الشَّفَقِ فَهُوَ لِلَّيْلَةِ وَإِذَا غَابَ بَعْدَ الشَّفَقِ فَهُوَ لِلَّيْلَتَيْنِ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ismail Bin Al Hurr,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When the crescent disappears before the twilight (afterglow), so it is for its night, and when it disappears after the twilight (afterglow), so it is for its second night'.<sup>51</sup>

**بَابُ نَادِرٍ**

## Chapter 7 – Miscellaneous

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

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Month of Ramazan is of thirty days, not being deficient, ever!'

وَ عَنْهُ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنِ ابْنِ سِنَانَ عَنْ حُدَيْفَةَ مِثْلَهُ .

And from, from Al Hassan Bin Al Husayn, from Ibn Sinan, from Huzeyfa – similar to it.<sup>52</sup>

<sup>48</sup> Al Kafi – V 4 – The Book of Fasts Ch 6 H 9

<sup>49</sup> Al Kafi – V 4 – The Book of Fasts Ch 6 H 10

<sup>50</sup> Al Kafi – V 4 – The Book of Fasts Ch 6 H 11

<sup>51</sup> Al Kafi – V 4 – The Book of Fasts Ch 6 H 12

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ الدُّنْيَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اخْتَزَلَهَا عَنْ أَيَّامِ السَّنَةِ وَالسَّنَةُ ثَلَاثِمِائَةٍ وَارْبَعٌ وَخَمْسُونَ يَوْمًا شَعْبَانُ لَا يَتِمُّ أَبَدًا رَمَضَانُ لَا يَنْقُصُ وَاللَّهُ أَبَدًا وَلَا تَكُونُ فَرِيضَةٌ نَاقِصَةٌ

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<sup>asws</sup> having said: 'Allah<sup>azwj</sup> 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<sup>53</sup>, ever; Ramazan will never be deficient, by Allah<sup>azwj</sup>, ever! And the Obligation would never happen to be deficient.

إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَ لِنُكْمِلُوا الْعِدَّةَ وَ شَوَّالٌ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا وَ ذُو الْقَعْدَةِ ثَلَاثُونَ يَوْمًا يَقُولُ اللَّهُ عَزَّ وَجَلَّ وَ وَاَعْدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَ أَتَمَمْنَاهَا بِعَشْرِ فِتْمٍ مِيقَاتٍ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَ ذُو الْحِجَّةِ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا وَ الْمُحَرَّمُ ثَلَاثُونَ يَوْمًا ثُمَّ الشُّهُورُ بَعْدَ ذَلِكَ شَهْرٌ تَامٌّ وَ شَهْرٌ نَاقِصٌ .

Allah Mighty and Majestic is Saying [2:185] and (He Desires) that you should **complete the number**, and Shawwal is of twenty nine days; and Zilqaada is of thirty days due to the Words of Allah<sup>azwj</sup> 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 Muharran is of thirty days. Then, the months after that would be either a complete month or an incomplete month'.<sup>54</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ ابْنِ سِنَانٍ عَنْ حُدَيْفَةَ بْنِ مَنْصُورٍ عَنْ مُعَاذِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ شَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْمًا لَا يَنْقُصُ وَاللَّهُ أَبَدًا .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibn Sinan, from Huzeyfa Bin Mansour, from Moaz Bin Kaseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Month of Ramazan is of thirty days, not being deficient, by Allah<sup>azwj</sup>, ever!'<sup>55</sup>

## بَابُ

### Chapter 8 – A Chapter

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمَدَنِيِّ عَنْ عِمْرَانَ الرَّعْفَرَانِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِنَّ السَّمَاءَ تُطْبِقُ عَلَيْنَا بِالْعِرَاقِ الْيَوْمَ وَ الْيَوْمَيْنِ وَ الثَّلَاثَةَ فَأَيَّ يَوْمٍ نَصُومُ قَالَ انظُرِ الْيَوْمَ الَّذِي صُمْتَ مِنَ السَّنَةِ الْمَاضِيَةِ وَ صُمْ يَوْمَ الْخَامِسِ .

Ali Bin Ibrahim, from one of our companions, from Muhammad Bin Isa Bin Ubeyd, from Ibrahim Bin Muhammad Al Madany, from Imran Al Za'afrawy who said,

<sup>52</sup> Al Kafi – V 4 – The Book of Fasts Ch 7 H 1

<sup>53</sup> Except for the leap year as per the Hadith in ref. 58)

<sup>54</sup> Al Kafi – V 4 – The Book of Fasts Ch 7 H 2

<sup>55</sup> Al Kafi – V 4 – The Book of Fasts Ch 7 H 3



'I said to Abu Abdullah<sup>asws</sup> said: 'They remains cloudy upon us in Al-Iraq for the day, and the two days, and the three. So which day should we be Fasting?' He<sup>asws</sup> said: 'Look at which day you Fasted the past year, and Fast on the fifth day'.<sup>56</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عُثْمَانَ الْخُدْرِيِّ عَنْ بَعْضِ مَسَائِخِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ صُمُّ فِي الْعَامِ الْمُسْتَقْبَلِ يَوْمَ الْخَامِسِ مِنْ يَوْمِ صُمْتِ فِيهِ عَامَ أَوَّلٍ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al Abbas Bin Marouf, from Safwan Bin Yahya, from Muhammad Bin Usman Al Khudry, from one of his elders,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Fast in the coming year on the fifth day from the day you Fasted in during the former year'.<sup>57</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ السَّيَّارِيِّ قَالَ كَتَبَ مُحَمَّدُ بْنُ الْفَرَجِ إِلَى الْعَسْكَرِيِّ ( عَلَيْهِ السَّلَام ) يَسْأَلُهُ عَمَّا رُوِيَ مِنَ الْحِسَابِ فِي الصَّوْمِ عَنْ آبَائِكَ فِي عَدِّ خَمْسَةِ أَيَّامٍ بَيْنَ أَوَّلِ السَّنَةِ الْمَاضِيَةِ وَ السَّنَةِ التَّانِيَةِ الَّتِي تَأْتِي فَكَتَبَ صَاحِبِيحٌ وَ لَكِنْ عُدَّ فِي كُلِّ أَرْبَعِ سِنِينَ خَمْسًا وَ فِي السَّنَةِ الْخَامِسَةِ سِتًّا فِيمَا بَيْنَ الْأُولَى وَ الْحَادِثِ وَ مَا سِوَى ذَلِكَ فَأَلْتَمَا هُوَ خَمْسَةٌ خَمْسَةٌ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Sayyari who said,

'Muhammad Bin Al-Faraj wrote to (Imam) Al-Askari<sup>asws</sup> asking him<sup>asws</sup> about what is reported from the accounting regarding the Fasting, from your<sup>asws</sup> forefathers<sup>asws</sup> regarding the counting of five days between the first year which is past, and the second year which is coming. So he<sup>asws</sup> wrote: 'Correct, but count during every four years, five, and in the fifth year, six, regarding what is between the former and the new (year), and what is besides that, so it is five, five'.

قَالَ السَّيَّارِيُّ وَ هَذِهِ مِنْ جِهَةِ الْكَبِيْسَةِ قَالَ وَ قَدْ حَسَبَهُ أَصْحَابُنَا فَوَجَدُوهُ صَاحِبًا

Al-Sayyari said, 'And this is from the direction of the leap year' He (the narrator) said, 'And our companions have calculated it, so they found it to be correct'.

قَالَ وَ كَتَبَ إِلَيْهِ مُحَمَّدُ بْنُ الْفَرَجِ فِي سَنَةِ ثَمَانٍ وَ ثَلَاثِينَ وَ مِائَتَيْنِ هَذَا الْحِسَابُ لَا يَنْهَيَّا لِكُلِّ إِنْسَانٍ أَنْ يَعْمَلَ عَلَيْهِ إِنَّمَا هَذَا لِمَنْ يَعْرِفُ السِّنِينَ وَ مَنْ يَعْلَمُ مَتَى كَانَتْ السَّنَةُ الْكَبِيْسَةُ تَمَّ يَصِحُّ لَهُ هَلَالُ شَهْرِ رَمَضَانَ أَوَّلَ لَيْلَةٍ فَإِذَا صَحَّ الْهَلَالُ لِللَّيْلِ وَ عَرَفَ السِّنِينَ صَحَّ لَهُ ذَلِكَ إِنْ شَاءَ اللَّهُ .

He (the narrator) said, 'And Muhammad Bin Al-Faraj wrote to him in the year two hundred and thirty eight, 'This calculation is not possible for every human being that he acts upon it. But rather, this is for the one who understands the years, and the one who know when the leap year was, then it would be correct for him, the crescent of the Month of Ramazan of the first night. So when the crescent is correct for its night, and he understands the years, so that would be correct for him, if Allah<sup>azwj</sup> so Desires it'.<sup>58</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ إِبْرَاهِيمَ الْأَحْوَلِ عَنْ عِمْرَانَ الرَّعْفَرَانِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِنَّا نَمُكِّتُ فِي الشَّنَاءِ الْيَوْمَ وَ الْيَوْمَيْنِ لَا تَرَى شَمْسَ وَ لَا نَجْمَ فَأَيَّ يَوْمٍ نَصُومُ قَالَ أَنْظِرِ الْيَوْمَ الَّذِي صُمْتُ مِنَ السَّنَةِ الْمَاضِيَةِ وَ عَدَّ خَمْسَةَ أَيَّامٍ وَ صُمِ الْيَوْمَ الْخَامِسَ .

<sup>56</sup> Al Kafi – V 4 – The Book of Fasts Ch 8 H 1

<sup>57</sup> Al Kafi – V 4 – The Book of Fasts Ch 8 H 2

<sup>58</sup> Al Kafi – V 4 – The Book of Fasts Ch 8 H 3

A number of our companions, from Sahl Bin Ziyad, from Mansour Bin Al Abbas, from Ibrahim Al Ahowl, from Imran Al Za'afrahy who said,

'I said to Abu Abdullah<sup>asws</sup>, 'We remain in the winter for the day, and the two days, not seeing the sun, nor stars. So which day should we be Fasting?' He<sup>asws</sup> said; 'Look at the day in which you had Fasted from the past year, and count five days, and Fast on the fifth day'.<sup>59</sup>

بَابِ الْيَوْمِ الَّذِي يُشْكُ فِيهِ مِنْ شَهْرِ رَمَضَانَ هُوَ أَوْ مِنْ شَعْبَانَ

## Chapter 9 – The day in which there is doubt whether it is from the Month of Ramazan or from Shaban

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمْرَةَ بْنِ يَعْلَى عَنْ زَكَرِيَّا بْنِ أَدَمَ عَنِ الْكَاهِلِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الْيَوْمِ الَّذِي يُشْكُ فِيهِ مِنْ شَعْبَانَ قَالَ لَأَنْ أَصُومَ يَوْمًا مِنْ شَعْبَانَ أَحَبُّ إِلَيَّ مِنْ أَنْ أَفْطِرَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ .

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

'I asked Abu Abdullah<sup>asws</sup> about the day in which there is a doubt, it is from Shaban. He<sup>asws</sup> said: 'If I<sup>asws</sup> were to Fast a day from Shaban, it would be more beloved to me<sup>asws</sup> than if I<sup>asws</sup> were to break the Fast of the Month of Ramazan'.<sup>60</sup>

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

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

'I asked him<sup>asws</sup> 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 Ramazaan, so one Fasts it as if it was from the Month of Ramazan. He<sup>asws</sup> said: 'It is a 'يَوْمٌ وَفَّقَ' day commensurate for him, and there is no fulfilment (making up for it) upon it'.<sup>61</sup>

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) الرَّجُلُ يَصُومُ الْيَوْمَ الَّذِي يُشْكُ فِيهِ مِنْ شَهْرِ رَمَضَانَ فَيَكُونُ كَذَلِكَ فَقَالَ هُوَ شَيْءٌ وَفَّقَ لَهُ .

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

'I said to Abu Abdullah<sup>asws</sup>, 'The man Fasts the day in which there is doubt from the Month of Ramazan, so it happens to be that'. So he<sup>asws</sup> said: 'It is a thing 'وَفَّقَ' commensurate for him'.<sup>62</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَبِي الصُّهْبَانَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ رِبَاطٍ عَنْ سَعِيدِ الْأَعْرَجِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِنِّي صُمْتُ الْيَوْمَ الَّذِي يُشْكُ فِيهِ فَكَانَ مِنْ شَهْرِ رَمَضَانَ أَمْ فَاقْضِيهِ قَالَ لَا هُوَ يَوْمٌ وَفَّقَتْ لَهُ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Abu Al Suhban, from Ali Bin Al Husayn Bin Rabaat, from Saeed Al a'araj who said,

<sup>59</sup> Al Kafi – V 4 – The Book of Fasts Ch 8 H 4

<sup>60</sup> Al Kafi – V 4 – The Book of Fasts Ch 9 H 1

<sup>61</sup> Al Kafi – V 4 – The Book of Fasts Ch 9 H 2

<sup>62</sup> Al Kafi – V 4 – The Book of Fasts Ch 9 H 3

'I said to Abu Abdullah<sup>asws</sup>, 'I Fast the day wherein is a doubt, so it turns out to be from the Month of Ramaan. Shall I fulfil (make up for it)?' He<sup>asws</sup> said: 'No, it is a day commensurate for it'.<sup>63</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي الصُّهْبَانَ عَنْ مُحَمَّدِ بْنِ بَكْرِ بْنِ جَنَاحٍ عَنْ عَلِيِّ بْنِ شَجْرَةَ عَنْ بَشِيرِ النَّبَّالِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ صَوْمِ يَوْمِ الشُّكِّ فَقَالَ صُومُهُ فَإِنْ يَكُ مِنْ شَعْبَانَ كَانَ تَطَوُّعاً وَإِنْ يَكُ مِنْ شَهْرِ رَمَضَانَ فَيَوْمٌ وَوَقَّتْ لَهُ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about a Fast of the day of doubt. So he<sup>asws</sup> 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'.<sup>64</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عُثْمَانَ بْنِ عِيسَى عَنِ سَمَاعَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) رَجُلٌ صَامَ يَوْمًا وَلَا يَدْرِي أَمِنْ شَهْرِ رَمَضَانَ هُوَ أَوْ مِنْ غَيْرِهِ فَجَاءَ قَوْمٌ فَشَهِدُوا أَنَّهُ كَانَ مِنْ شَهْرِ رَمَضَانَ فَقَالَ بَعْضُ النَّاسِ عِنْدَنَا لَا يُعْتَدُّ بِهِ فَقَالَ بَلَى فَقُلْتُ إِنَّهُمْ قَالُوا صُمْتَ وَأَنْتَ لَا تَدْرِي أَمِنْ شَهْرِ رَمَضَانَ هَذَا أَمْ مِنْ غَيْرِهِ فَقَالَ بَلَى فَاَعْتَدْ بِهِ

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

'I said to Abu Abdullah<sup>asws</sup>, 'A man Fasts for a day, and he does not know whether it is from the Month of Ramazan or from other. So a group of people come over and they testify that it was from the Month of Ramazan'. So he said, 'Some people are not reliable with us'. So he<sup>asws</sup> said: 'Yes'. So I said, 'They are saying, 'Fast, and you don't know whether this is from the Month of Ramazan or from some other'. So he<sup>asws</sup> said: 'Yes, so hold with it.

فَإِنَّمَا هُوَ شَيْءٌ وَفَقَّكَ اللَّهُ لَهُ إِنَّمَا يُصَامُ يَوْمُ الشُّكِّ مِنْ شَعْبَانَ وَلَا يَصُومُهُ مِنْ شَهْرِ رَمَضَانَ لِأَنَّهُ قَدْ نَهَى أَنْ يَنْفَرِدَ الْإِنْسَانُ بِالصِّيَامِ فِي يَوْمِ الشُّكِّ وَإِنَّمَا يَنْوِي مِنَ اللَّيْلَةِ أَنَّهُ يَصُومُ مِنْ شَعْبَانَ فَإِنْ كَانَ مِنْ شَهْرِ رَمَضَانَ أَجْزَأَ عَنْهُ بِتَفَضُّلِ اللَّهِ تَعَالَى وَبِمَا قَدْ وَسَّعَ عَلَى عِبَادِهِ وَ لَوْ لَا ذَلِكَ لَهَلَكَ النَّاسُ .

But rather, it is something Allah<sup>azwj</sup> has Made it to be commensurate for him. But rather, he should be Fasting the day of doubt as being from Shaban, and he should not be Fasting it as being from the Month of Ramazan, because it is Forbidden that the human being should be solitary with the Fasts during the day of doubt, and rather he should make the intention that he is Fasting from Shaban. So, if it was from the Month of Ramazan, he would be sufficed from it by the Grace of Allah<sup>azwj</sup> the Exalted and with what He<sup>azwj</sup> has Extended upon His<sup>azwj</sup> servants, and had it not been for that, the human being would be destroyed'.<sup>65</sup>

سَهْلُ بْنُ زِيَادٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ رِفَاعَةَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ دَخَلْتُ عَلَى أَبِي الْعَبَّاسِ بِالْحِيرَةِ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ مَا تَقُولُ فِي الصِّيَامِ الْيَوْمِ فَقُلْتُ ذَلِكَ إِلَى الْإِمَامِ إِنْ صُمْتَ صُمْنَا وَإِنْ أَفْطَرْتَ أَفْطَرْنَا فَقَالَ يَا غُلَامُ عَلَيَّ بِالْمَائِدَةِ فَكَلَّمْتُ مَعَهُ وَأَنَا أَعْلَمُ وَاللَّهِ أَنَّهُ يَوْمٌ مِنْ شَهْرِ رَمَضَانَ فَكَانَ إِفْطَارِي يَوْمًا وَقَضَاؤُهُ أُيَسِّرَ عَلَيَّ مِنْ أَنْ يُضْرَبَ عُقْفِي وَلَا يُعْبَدَ اللَّهُ .

<sup>63</sup> Al Kafi – V 4 – The Book of Fasts Ch 9 H 4

<sup>64</sup> Al Kafi – V 4 – The Book of Fasts Ch 9 H 5

<sup>65</sup> Al Kafi – V 4 – The Book of Fasts Ch 9 H 6

Sahl Bin Ziyad, from Ali Bin Al-Hakam, from Rafa'at, from a man, from Abu Abdullah<sup>asws</sup> having said: 'I<sup>asws</sup> went over to Abu Al-Abbas (the governor) at Al-Hira, so he said, 'O Abu Abdullah<sup>asws</sup>! What are you<sup>asws</sup> saying regarding the Fasts of today?' So I<sup>asws</sup> said, 'That is up to the leader, if he Fasts, we will Fast, and if he breaks, we will break'. So he said, 'O slave! (Come) to me with the meal!' So I<sup>asws</sup> ate with him, and I<sup>asws</sup> knew, by Allah<sup>azwj</sup>, that it was a day from the Month of Ramazan. So my<sup>asws</sup> breaking a Fast for a day and fulfilling it (later) is easier upon me<sup>asws</sup> than if he were to strike off my<sup>asws</sup> neck, and Allah<sup>azwj</sup> is not worshipped' (observing Taqueeya).<sup>66</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنِ الْخَضِرِ بْنِ عَبْدِ الْمَلِكِ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ ( عَلَيْهِ السَّلَام ) عَنِ الْيَوْمِ الَّذِي يُشْكُ فِيهِ فَإِنَّ النَّاسَ يَزْعُمُونَ أَنَّ مَنْ صَامَهُ بِمَنْزِلَةٍ مَنْ أَفْطَرَ يَوْمًا فِي شَهْرِ رَمَضَانَ فَقَالَ كَذَبُوا إِنْ كَانَ مِنْ شَهْرِ رَمَضَانَ فَهُوَ يَوْمٌ وَفَقَّ لَهُ وَإِنْ كَانَ مِنْ غَيْرِهِ فَهُوَ بِمَنْزِلَةِ مَا مَضَى مِنَ الْأَيَّامِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ubays Bin Hisham, from Al Khizr Bin Abdul Malik, from Muhammad Bin Hakeym who said,

'I asked Abu Al-Hassan<sup>asws</sup> about the day in which there is a doubt, so the people are alleging that the one who Fasts it would be at the status of the one who breaks a Fast during the Month of Ramazan'. So he<sup>asws</sup> said: 'They are lying! If it was from the Month of Ramazan, so it would be a fortunate day for him, and if it was from others, so it is with a status of what has past from the days'.<sup>67</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أُتُوبِ بْنِ نُوحٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَنَّهُ قَالَ وَهُوَ بِالْحَبِيرَةِ فِي زَمَانِ أَبِي الْعَبَّاسِ إِنِّي دَخَلْتُ عَلَيْهِ وَ قَدْ شَكَّ النَّاسُ فِي الصَّوْمِ وَ هُوَ وَاللَّهِ مِنْ شَهْرِ رَمَضَانَ فَسَلَّمْتُ عَلَيْهِ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ أَ صُمْتَ الْيَوْمَ فَقُلْتُ لَا وَ الْمَائِدَةَ بَيْنَ يَدَيْهِ قَالَ فَادْنُ فَكُلْ قَالَ فَدَنَوْتُ فَأَكَلْتُ قَالَ وَ قُلْتُ الصَّوْمُ مَعَكَ وَ الْفِطْرُ مَعَكَ

Muhammad Bin yahya, from Muhammad Bin Ahmad, from Ayoub Bin Nuh, from Al Abbas Bin Aamir, from Dawood Bin Al Husayn, from a man from our companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said, and he<sup>asws</sup> was at Al-Hira during the era of Abu Al-Abbas (the governor): 'And I<sup>asws</sup> went over to him, and the people had doubted regarding the Fast, and by Allah<sup>azwj</sup>, it was from the Day of Ramazan. So I<sup>asws</sup> greeted to him. So he said, 'O Abu Abdullah<sup>asws</sup>! You<sup>asws</sup> have Fasted today?' So I<sup>asws</sup> said: 'No', and the meal was in front of him. He said, 'So approach, and eat'. So I<sup>asws</sup> approached, and ate'. He<sup>asws</sup> said: 'And I said, 'The Fasting is with you, and the breaking is with you'.

فَقَالَ الرَّجُلُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) تُفْطِرُ يَوْمًا مِنْ شَهْرِ رَمَضَانَ فَقَالَ إِي وَ اللَّهِ أَنْ أَفْطَرَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ أَحَبُّ إِلَيَّ مِنْ أَنْ يُضْرَبَ عُنُقِي .

So the man said to Abu Abdullah<sup>asws</sup>, 'You<sup>asws</sup> broke Fast in a day from the Month of Ramazan?' So he<sup>asws</sup> said, 'Yes, by Allah<sup>azwj</sup>! Breaking a Fast of a day from the Month of Ramazan is more beloved to me<sup>asws</sup> than if he were to strike off my<sup>asws</sup> neck'.<sup>68</sup>

<sup>66</sup> Al Kafi – V 4 – The Book of Fasts Ch 9 H 7

<sup>67</sup> Al Kafi – V 4 – The Book of Fasts Ch 9 H 8

<sup>68</sup> Al Kafi – V 4 – The Book of Fasts Ch 9 H 9

## بَابُ وُجُوهِ الصَّوْمِ

## Chapter 10 – Aspects of the Fast

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

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

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

فَقَالَ يَا زُهْرِيُّ لَيْسَ كَمَا قُلْتُمْ الصَّوْمُ عَلَى أَرْبَعِينَ وَجْهًا فَعَشْرَةٌ أَوْجُهُ مِنْهَا وَاجِبَةٌ كَوُجُوبِ شَهْرِ رَمَضَانَ وَعَشْرَةٌ أَوْجُهُ مِنْهَا صِيَامُهُنَّ حَرَامٌ وَ أَرْبَعَةٌ عَشْرٌ مِنْهَا صَاحِبُهَا بِالْخِيَارِ إِنْ شَاءَ صَامَ وَ إِنْ شَاءَ أَفْطَرَ وَ صَوْمُ الْإِدْنِ عَلَى ثَلَاثَةِ أَوْجِهِ وَ صَوْمُ التَّادِيْبِ وَ صَوْمُ الْإِبَاحَةِ وَ صَوْمُ السَّفَرِ وَ الْمَرَضِ قُلْتُ جُعِلْتُ فِدَاكَ فَسَرُّهُنَّ لِي

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

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

He<sup>asws</sup> 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<sup>azwj</sup> 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<sup>azwj</sup> Words **[58:4] But whoever has not the means, let him fast for two months successively**;

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

And the Fasting of the two consecutive months for the one who breaks a day's Fast from the Month of Ramazan; and the Fasting of two consecutive months regarding the killing in error for the one who cannot find the emancipation (of a slave), and Obligation due to the Words of Allah<sup>azwj</sup> Mighty and Majestic **[4:92] And it does not befit a Believer to kill a Believer except by mistake, and whoever kills a**

**Believer by mistake, he should free a believing slave, and blood-money should be paid to his people – up to the Words of the Mighty and Majestic - but he who cannot find (a slave) should fast for two months successively: a penance from Allah, and Allah is Knowing, Wise;**

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

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

وَ صِيَامُ أَدَى حُلُقِ الرَّأْسِ وَاجِبٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَمَنْ كَانَ مِنْكُمْ مَرِيضاً أَوْ بِهِ أذى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسْكٍَ فَصَاحِبُهَا فِيهَا بِالْخِيَارِ فَإِنْ صَامَ صَامَ ثَلَاثَةَ أَيَّامٍ

And the Fast of (abstaining from) from shaving of the head (during Hajj) due to harm, is Obligatory. Allah<sup>azwj</sup> 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;

وَ صَوْمُ الْمُتَعَةِ وَاجِبٌ لِمَنْ لَمْ يَجِدِ الْهَدْيَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَمَنْ تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَ سَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ

And the Fast for the Mut'a (of Hajj) is Obligatory for the one who cannot find the sacrifice. Allah<sup>azwj</sup> 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;**

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

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

وَ تَدْرِي كَيْفَ يَكُونُ عَدْلُ ذَلِكَ صِيَاماً يَا زُهْرِي قَالَ قُلْتُ لَا أَدْرِي قَالَ يُقَوَّمُ الصَّيِّدُ قِيَمَةً قِيَمَةً عَدْلٍ ثُمَّ تُفَضُّ تِلْكَ الْقِيَمَةُ عَلَى الْبُرِّ ثُمَّ يُكَالُ ذَلِكَ الْبُرُّ أَصْوَاعاً فَيَصُومُ لِكُلِّ نِصْفِ صَاعٍ يَوْماً

Or, do you know what the equivalent of it in Fasting comes to be, O Zuhry?' I said, 'No, I don't know'. He<sup>asws</sup> 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'.

وَ صَوْمُ النَّذْرِ وَاجِبٌ وَ صَوْمُ الإِعْتِكَافِ وَاجِبٌ

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

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

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

وَ صَوْمُ يَوْمِ الشَّكِّ أَمْرًا بِهِ وَ نُهَيْنَا عَنْهُ أَمْرًا بِهِ أَنْ نَصُومَهُ مَعَ صِيَامِ شَعْبَانَ وَ نُهَيْنَا عَنْهُ أَنْ يُفْرَدَ الرَّجُلُ بِصِيَامِهِ فِي الْيَوْمِ الَّذِي يَشْكُ فِيهِ النَّاسُ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَإِنْ لَمْ يَكُنْ صَامًا مِنْ شَعْبَانَ شَيْئًا كَيْفَ يَصْنَعُ قَالَ يَنْوِي لِئَلَّا الشَّكُّ أَنَّهُ صَامٌ مِنْ شَعْبَانَ فَإِنْ كَانَ مِنْ شَهْرِ رَمَضَانَ أَجْزَأَ عَنْهُ وَ إِنْ كَانَ مِنْ شَعْبَانَ لَمْ يَصُرْهُ

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<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! Supposing it does not happen to be a Fast from Shaban, anything, how would one deal with it?' He<sup>asws</sup> said: 'He should intend on the night of the doubt that he is Fasting from Shaban. So if it was from the Month of Ramazaan, it would suffice from it, and if it was from Shaban, it would not harm him'.

فَقُلْتُ وَ كَيْفَ يُجْزَى صَوْمٌ تَطَوُّعٌ عَنْ فَرِيضَةٍ فَقَالَ لَوْ أَنَّ رَجُلًا صَامَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ تَطَوُّعًا وَ هُوَ لَا يَعْلَمُ أَنَّهُ مِنْ شَهْرِ رَمَضَانَ ثُمَّ عَلِمَ بَعْدَ ذَلِكَ لِأَجْزَأَ عَنْهُ لِأَنَّ الْقَرْضَ إِنَّمَا وَقَعَ عَلَى الْيَوْمِ بَعِيْنِهِ

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

وَ صَوْمُ الْوَصَالِ حَرَامٌ وَ صَوْمُ الصَّمْتِ حَرَامٌ وَ صَوْمُ نَذْرِ الْمُعْصِيَةِ حَرَامٌ وَ صَوْمُ الدَّهْرِ حَرَامٌ

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

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

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

وَأَمَّا صَوْمُ الْإِنْدَنِ فَالْمَرْأَةُ لَا تَصُومُ تَطَوُّعاً إِلَّا بِإِذْنِ زَوْجِهَا وَالْعَبْدُ لَا يَصُومُ تَطَوُّعاً إِلَّا بِإِذْنِ مَوْلَاهُ وَالضَّيْفُ لَا يَصُومُ تَطَوُّعاً إِلَّا بِإِذْنِ صَاحِبِهِ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ نَزَلَ عَلَى قَوْمٍ فَلَا يَصُومُ تَطَوُّعاً إِلَّا بِإِذْنِهِمْ

And as for the Fasts requiring permission – so the wife cannot Fast voluntarily except with the permission of her husband; and the slave cannot Fast voluntarily except with the permission of his master; and the guest cannot Fast voluntarily except with the permission of his host. Rasool-Allah<sup>saaww</sup> said: ‘The one who lodges upon a people, so he should not Fast voluntarily except with their permission’.

وَأَمَّا صَوْمُ التَّأْدِيبِ فَأَنْ يُؤَخَذَ الصَّبِيُّ إِذَا رَاهَقَ بِالصَّوْمِ تَأْدِيباً وَ لَيْسَ بِفَرَضٍ وَ كَذَلِكَ الْمُسَافِرُ إِذَا أَكَلَ مِنْ أَوَّلِ النَّهَارِ ثُمَّ قَدِمَ أَهْلَهُ أَمَرَ بِالْإِمْسَاكِ بَقِيَّةَ يَوْمِهِ وَ لَيْسَ بِفَرَضٍ

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

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

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

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

And as for the Fast of the journey and the illness, so the general Muslims have differed with regards to that. So a group said, ‘He should Fast’, and the others said, ‘He should not Fast’, and a group said, ‘He can Fast if he so desires to, and breaks if he so desires to’. And as for us<sup>asws</sup>, so we<sup>asws</sup> 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<sup>azwj</sup> Mighty and Majestic is Saying [2:184] **but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days**’.

فَهَذَا تَفْسِيرُ الصِّيَامِ .

Thus, this is the interpretation of the Fasts’.<sup>69</sup>

بَابُ آدَبِ الصَّائِمِ

## Chapter 11 – Etiquettes of the Fasting one

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِذَا صُمْتَ فَلْيَصُمْ سَمْعُكَ وَ بَصَرُكَ وَ شَعْرُكَ وَ جِلْدُكَ وَ عَدَدَ أَشْيَاءَ غَيْرِ هَذَا وَ قَالَ لَا يَكُونُ يَوْمٌ صَوْمِكَ كَيَوْمِ فَطْرِكَ .

<sup>69</sup> Al Kafi – V 4 – The Book of Fasts Ch 10 H 1



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

‘Abu Abdullah<sup>asws</sup> 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<sup>asws</sup> said: ‘The day of your Fast should not happen to be like the day of your breaking (not Fasting)’.<sup>70</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ الْخَزَّازِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لِجَابِرِ بْنِ عَبْدِ اللَّهِ يَا جَابِرُ هَذَا شَهْرُ رَمَضَانَ مَنْ صَامَ نَهَارَهُ وَ قَامَ وَرَدًا مِنْ لَيْلِهِ وَ عَفَّ بَطْنَهُ وَ فَرَّجَهُ وَ كَفَّ لِسَانَهُ خَرَجَ مِنْ ذُنُوبِهِ كَخُرُوجِهِ مِنَ الشَّهْرِ فَقَالَ جَابِرُ يَا رَسُولَ اللَّهِ مَا أَحْسَنَ هَذَا الْحَدِيثِ فَقَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَا جَابِرُ وَ مَا أَشَدَّ هَذِهِ الشُّرُوطَ .

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> 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<sup>saww</sup>! How beautiful is this Hadeeth!’ So Rasool-Allah<sup>saww</sup> said: ‘O Jabir! And how difficult are these stipulations (conditions)’.<sup>71</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جِرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ الصِّيَامَ لَيْسَ مِنَ الطَّعَامِ وَ الشَّرَابِ وَ حَذَهُ ثُمَّ قَالَ قَالَتْ مَرِيَمُ إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا أَيَّ صَوْمًا صُمْتُ وَ فِي نَسْخَةٍ أُخْرَى أَيَّ صَوْمًا فَإِذَا صُمْتُمْ فَاحْفَظُوا أَلْسِنَتَكُمْ وَ غُضُّوا أَبْصَارَكُمْ وَ لَا تَنَازَعُوا وَ لَا تَحَاسَدُوا

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘The Fasting is not from the food and the drink alone’. Then said: ‘Maryam<sup>as</sup> 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 not envy’.

قَالَ وَ سَمِعَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) امْرَأَةً تَسُبُّ جَارِيَةً لَهَا وَ هِيَ صَائِمَةٌ فَدَعَا رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) بِطَعَامٍ فَقَالَ لَهَا كُلِي فَقَالَتْ إِنِّي صَائِمَةٌ فَقَالَ كَيْفَ تَكُونِينَ صَائِمَةً وَ قَدْ سَبَبْتَ جَارِيَتَكَ إِنَّ الصَّوْمَ لَيْسَ مِنَ الطَّعَامِ وَ الشَّرَابِ

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

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِذَا صُمْتَ فَلْيَصُمْ بِسَمْعِكَ وَ بَصْرِكَ مِنَ الْحَرَامِ وَ الْقَبِيحِ وَ دَعِ الْمِرَاءَ وَ أَدَى الْخَادِمِ وَ لِيَكُنْ عَلَيْكَ وَقَارُ الصِّيَامِ وَ لَا تَجْعَلْ يَوْمَ صَوْمِكَ كَيَوْمِ فِطْرِكَ .

<sup>70</sup> Al Kafi – V 4 – The Book of Fasts Ch 11 H 1

<sup>71</sup> Al Kafi – V 4 – The Book of Fasts Ch 11 H 2

He (the narrator) said, 'And Abu Abdullah<sup>asws</sup> 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)'.<sup>72</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنِ الْفَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا صَامَ أَحَدُكُمْ الثَّلَاثَةَ أَيَّامٍ مِنَ الشَّهْرِ فَلَا يُجَادِلَنَّ أَحَدًا وَلَا يَجْهَلَ وَلَا يُسْرِعْ إِلَى الْحَلْفِ وَالْإِيمَانِ بِاللَّهِ فَإِنَّ جَهْلَ عَلَيْهِ أَحَدٌ فَلْيَتَحَمَّلْ .

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Abu Ayoub, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Whenever one of you Fasts for three days from the month, so he should neither dispute, nor act ignorantly, nor be hasty to the oath, and the oath by Allah<sup>azwj</sup>. So if anyone acts ignorantly upon him, so let him bear it (patiently)'.<sup>73</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ آبَائِهِ ( عَلَيْهِمُ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَا مِنْ عَبْدٍ صَالِحٍ يُسْتَمُّ فَيَقُولُ إِنِّي صَائِمٌ سَلَامٌ عَلَيْكَ لَا أَشْتُمُكَ كَمَا شَتَمْتَنِي إِلَّا قَالَ الرَّبُّ تَبَارَكَ وَتَعَالَى اسْتَجَارَ عَبْدِي بِالصَّوْمِ مِنْ شَرِّ عَبْدِي فَقَدْ أَجْرْتُهُ مِنَ النَّارِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'There is none from a righteous servant who is insulted, so he is saying, 'I am Fasting. Peace be upon you. I shall not insult you just as you have insulted me', except that The Lord<sup>azwj</sup>, Blessed and High Says: "My<sup>azwj</sup> servant sought Protection with the Fast from the evil of My<sup>azwj</sup> servant, so I<sup>azwj</sup> have Protected from the Fire".<sup>74</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ وَغَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ لَا يُنْشَدُ الشَّعْرُ بِلَيْلٍ وَلَا يُنْشَدُ فِي شَهْرِ رَمَضَانَ بِلَيْلٍ وَلَا نَهَارٍ فَقَالَ لَهُ إِسْمَاعِيلُ يَا أَبَتَاهُ فَإِنَّهُ فِينَا قَالَ وَ إِنْ كَانَ فِينَا .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Neither should you recite 'الشَّعْرُ' fictitious stories at night nor should you (narrate) fiction during the Month of Ramazan at night, neither by the night or by the day'. So Ismail said to him<sup>asws</sup>, 'O father<sup>asws</sup>! Supposing it (fiction) is regarding us<sup>asws</sup>?'. He<sup>asws</sup> said: 'And even though it was regarding us<sup>asws</sup>'.<sup>75</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عُبَيْدٍ عَنْ عَبْدِ بْنِ هَارُونَ قَالَ حَدَّثَنَا أَبُو يَزِيدَ عَنْ حُصَيْنٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) عَلَيْكُمْ فِي شَهْرِ رَمَضَانَ بِكَثْرَةِ الْإِسْتِغْفَارِ وَالْدُعَاءِ فَأَمَّا الدُّعَاءُ فَيُدْفَعُ بِهِ عَنْكُمْ الْبَلَاءُ وَأَمَّا الْإِسْتِغْفَارُ فَيَمْحَى دُنُوبَكُمْ .

Ahmad Bin Muhammad, from Ali Bin Al Husayn, from Muhammad Bin Ubeyd, from Ubeyd Bin Haroun who said,

<sup>72</sup> Al Kafi – V 4 – The Book of Fasts Ch 11 H 3

<sup>73</sup> Al Kafi – V 4 – The Book of Fasts Ch 11 H 4

<sup>74</sup> Al Kafi – V 4 – The Book of Fasts Ch 10 H 5

<sup>75</sup> Al Kafi – V 4 – The Book of Fasts Ch 11 H 6

'Abu Yazeed narrated to us, from Husayn, from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'It is upon you, during the Month of Ramazaan, with abundantly seeking of the Forgiveness, and the supplication. So, as for the supplication, the afflictions would be repelled from you, and as for the seeking of the Forgiveness, they would delete your sins'.<sup>76</sup>

وَبِهَذَا الْإِسْنَادِ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ( عَلَيْهِ السَّلَامُ ) إِذَا كَانَ شَهْرُ رَمَضَانَ لَمْ يَتَكَلَّمْ إِلَّا بِالِدُعَاءِ وَ التَّسْبِيحِ وَ الْإِسْتِغْفَارِ وَ التَّكْبِيرِ فَإِذَا أَفْطَرَ قَالَ اللَّهُمَّ إِنَّ شَيْئًا أَنْ تَفْعَلَ فَعَلْتَ .

And by this chain,

'He<sup>asws</sup> said, 'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, whenever it was the Month of Ramazaan, would not speak except by the supplication, and the Glorification, and the seeking of the Forgiveness, and the Exclamations of the Greatness (Takbeer). So when he<sup>asws</sup> would break Fast, he<sup>asws</sup> said: 'O Allah<sup>azwj</sup>! If You<sup>azwj</sup> so Desire to Do (something), so Do it'.<sup>77</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْوَشَاءِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ إِنَّ الصِّيَامَ لَيْسَ مِنَ الطَّعَامِ وَ الشَّرَابِ وَ حَذَهُ إِنَّ مَرِيَمَ ( عَلَيْهَا السَّلَامُ ) قَالَتْ إِنِّي تَذَرْتُ لِلرَّحْمَنِ صَوْمًا أَيْ صَمْتًا فَاحْفَظُوا أَلْسِنَتَكُمْ وَ عُضُؤًا أَبْصَارَكُمْ وَ لَا تَحَاسَدُوا وَ لَا تَنَازَعُوا فَإِنَّ الْحَسَدَ يَأْكُلُ الْإِيمَانَ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ .

Ali Bin Muhammad, from Ahmad Bin Muhammad Bin Khalid, from Al Washa, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The Fasts are not from the food and the drink alone. Maryam<sup>as</sup> said [19:26] **Surely I have vowed a fast to the Beneficent**, i.e., silence. Therefore, preserve your tongues, and lower your gaze, and neither envy nor dispute, for the envy consumes the faith just as the fire consumes the firewood'.<sup>78</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ الْكُذِبَةُ تَنْفُضُ الْوُضُوءَ وَ تَفْطُرُ الصَّائِمَ قَالَ قُلْتُ هَلْ كُنَّا قَالَ لَيْسَ حَيْثُ تَذْهَبُ إِنَّمَا ذَلِكَ الْكُذِبُ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ عَلَى رَسُولِهِ وَ عَلَى الْأَئِمَّةِ ( عَلَيْهِمُ السَّلَامُ ) .

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

'I heard Abu Abdullah<sup>asws</sup> saying: 'The lie breaks the ablution, and breaks the Fast'. I said, 'We are destroyed'. He<sup>asws</sup> said: 'It is not where you are going with it. But rather, that is the lie upon Allah<sup>azwj</sup> Mighty and Majestic and upon His<sup>azwj</sup> Rasool<sup>saww</sup>, and upon the Imams<sup>asws</sup>'.<sup>79</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُوسَى عَنْ غِيَاثِ بْنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنَّ اللَّهَ كَرِهَ لِي سِتَّ خِصَالٍ تَمَّ كَرِهْنَهُنَّ لِأَوْصِيَاءِ مِنْ وَآلِدِي وَ أَتْبَاعِهِمْ مِنْ بَعْدِي الرَّفْتُ فِي الصَّوْمِ .

<sup>76</sup> Al Kafi – V 4 – The Book of Fasts Ch 10 H 7

<sup>77</sup> Al Kafi – V 4 – The Book of Fasts Ch 11 H 8

<sup>78</sup> Al Kafi – V 4 – The Book of Fasts Ch 11 H 9

<sup>79</sup> Al Kafi – V 4 – The Book of Fasts Ch 11 H 10

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said; 'Allah<sup>azwj</sup> Disliked six characteristics for me<sup>saww</sup>, then I<sup>saww</sup> disliked these for the successors<sup>asws</sup> from my<sup>saww</sup> sons<sup>asws</sup>, and their<sup>asws</sup> followers from after me<sup>saww</sup>, (one of these being) obscenities during the Fasting'.<sup>80</sup>

**بَابُ صَوْمِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)**

## Chapter 12 – The Fast of Rasool-Allah<sup>saww</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ صَامَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حَتَّى قِيلَ مَا يَفْطِرُ ثُمَّ أَفْطَرَ حَتَّى قِيلَ مَا يَصُومُ ثُمَّ صَامَ صَوْمَ دَاوُدَ (عَلَيْهِ السَّلَامُ) يَوْمًا وَ يَوْمًا لَا ثُمَّ قُبِضَ عَلَى صِيَامِ ثَلَاثَةِ أَيَّامٍ فِي الشَّهْرِ قَالَ إِنَّهُنَّ يَعْدِلْنَ صَوْمَ الشَّهْرِ وَ يَذْهَبْنَ بِوَحْرِ الصَّدْرِ وَ الْوَحْرِ الْوَسْوَسَةُ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Hammad Bin Usman,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: 'Rasool-Allah<sup>saww</sup> Fasted until it was said, 'He<sup>saww</sup> would not break'. Then he<sup>saww</sup> broke (did not Fast) until it was said, 'He<sup>saww</sup> will never Fast'. Then he<sup>saww</sup> Fasted the Fasts of Dawood<sup>as</sup>, one day, and one day not. Then he<sup>saww</sup> passed away upon Fasting three days during the month. These (three Fasts) equate to Fasting the (whole) month, and they remove *Al-Wahr* of the chest, and *Al-Wahr* is the anxiety'.

قَالَ حَمَّادٌ فَقُلْتُ وَ أَيُّ الْأَيَّامِ هِيَ قَالَ أَوَّلُ خَمِيسٍ فِي الشَّهْرِ وَ أَوَّلُ أَرْبَعَاءَ بَعْدَ الْعَشْرِ مِنْهُ وَ آخِرُ خَمِيسٍ فِيهِ فَقُلْتُ كَيْفَ صَارَتْ هَذِهِ الْأَيَّامُ الَّتِي تُصَامُ فَقَالَ إِنَّ مَنْ قَبَّلَنَا مِنْ الْأُمَمِ كَانَ إِذَا نَزَلَ عَلَى أَحَدِهِمُ الْعَذَابُ نَزَلَ فِي هَذِهِ الْأَيَّامِ فَصَامَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) هَذِهِ الْأَيَّامَ الْمَخُوفَةَ .

Hammad (the narrator) said, 'So I said, 'And which days are these?' He<sup>asws</sup> said: 'The first Thursday in the month, and the first Wednesday after the ten (days) from it, and the last Thursday in it'. So I said, 'How did these days come to be the one in which is to be Fasting'. So he<sup>asws</sup> said: 'The ones before us from the communities, whenever the Punishment descended upon any one of these, descended during these days. Thus, Rasool-Allah<sup>saww</sup> Fasted during these days, out of fear (upon the Punishment on his<sup>saww</sup> community)'.<sup>81</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَوَّلَ مَا بُعِثَ يَصُومُ حَتَّى يُقَالَ مَا يَفْطِرُ وَ يَفْطِرُ حَتَّى يُقَالَ مَا يَصُومُ ثُمَّ تَرَكَ ذَلِكَ وَ صَامَ يَوْمًا وَ أَفْطَرَ يَوْمًا وَ هُوَ صَوْمُ دَاوُدَ (عَلَيْهِ السَّلَامُ) ثُمَّ تَرَكَ ذَلِكَ وَ صَامَ الثَّلَاثَةَ الْأَيَّامَ الْغُرَّ ثُمَّ تَرَكَ ذَلِكَ وَ فَرَقَهَا فِي كُلِّ عَشْرَةِ أَيَّامٍ يَوْمًا خَمِيسَيْنِ بَيْنَهُمَا أَرْبَعَاءُ فَقُبِضَ عَلَيْهِ وَ آلِهِ السَّلَامُ وَ هُوَ يَعْمَلُ ذَلِكَ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup>, at the beginning of his<sup>saww</sup> Sending, was Fasting such until it was said, 'He<sup>saww</sup> will not be breaking (stop Fasting)', and he<sup>saww</sup> was breaking (not Fasting) until it was said,

<sup>80</sup> Al Kafi – V 4 – The Book of Fasts Ch 11 H 11

<sup>81</sup> Al Kafi – V 4 – The Book of Fasts Ch 12 H 1

'He<sup>saww</sup> will not be Fasting'. Then he<sup>saww</sup> left that and Fasted for one day, and broke (not Fasted) for one day, and it is the Fasting of Dawood<sup>as</sup>. Then he<sup>saww</sup> left that and Fasted the three days of brightness (13<sup>th</sup>, 14<sup>th</sup> & 15<sup>th</sup> of the month). Then he<sup>saww</sup> left that and separated these during every ten days, there being two Thursdays and one Wednesday in between. So he<sup>saww</sup> passed away, and he<sup>saww</sup> was acting upon that'.<sup>82</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَصُومُ حَتَّى يُقَالَ لَا يُفْطِرُ ثُمَّ صَامَ يَوْمًا وَ أَفْطَرَ يَوْمًا ثُمَّ صَامَ الْإِثْنَيْنِ وَ الْخَمِيسِ ثُمَّ آَلَ مِنْ ذَلِكَ إِلَى صِيَامِ ثَلَاثَةِ أَيَّامٍ فِي الشَّهْرِ الْخَمِيسِ فِي أَوَّلِ الشَّهْرِ وَ أَرْبَعَاءَ فِي وَسْطِ الشَّهْرِ وَ خَمِيسٍ فِي آخِرِ الشَّهْرِ وَ كَانَ يَقُولُ ذَلِكَ صَوْمَ الدَّهْرِ

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Jameel Bin Slih, from Muhammad Bin Marwan who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Rasool-Allah<sup>saww</sup> was Fasting such, until it was said, 'He<sup>saww</sup> would not be breaking (not Fasting)'. Then he<sup>saww</sup> Fasted one day, and broke one day. Then he<sup>saww</sup> Fasted Mondays and Thursdays. Then he<sup>saww</sup> transferred from that to the Fasting of three days during the month, the first Thursday at the beginning of the month, and Wednesday in the middle of the month, and Thursday at the end of the month; and he<sup>saww</sup> was saying: 'That is the Fasting of the whole time (whole month)'.<sup>83</sup>

وَ قَدْ كَانَ أَبِي ( عَلَيْهِ السَّلَامُ ) يَقُولُ مَا مِنْ أَحَدٍ أَبْغَضَ إِلَيَّ مِنْ رَجُلٍ يُقَالُ لَهُ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَفْعَلُ كَذَا وَ كَذَا فَيَقُولُ لَا يُعَذِّبُنِي اللَّهُ عَلَى أَنْ أَجْتَهِدَ فِي الصَّلَاةِ كَأَنَّهُ يَرَى أَنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) تَرَكَ شَيْئًا مِنَ الْفَضْلِ عَجْزًا عَنْهُ .

And my<sup>asws</sup> father<sup>asws</sup> was saying: 'There is no one more hateful to me<sup>asws</sup> than a man to whom it is said, 'Rasool-Allah<sup>saww</sup> used to do such and such', so he is saying, 'Allah<sup>azwj</sup> will not Punish me if I strive hard regarding the Prayer'. It is as if he sees that Rasool-Allah<sup>saww</sup> neglected something from the preferential acts being frustrated from it'.<sup>83</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ كُنْ نِسَاءَ النَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِذَا كَانَ عَلَيْهِنَّ صِيَامٌ آخَرَ ذَلِكَ إِلَى شَعْبَانَ كَرَاهَةً أَنْ يَمْنَعَنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَإِذَا كَانَ شَعْبَانُ صُمْنَ وَ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَقُولُ شَعْبَانُ شَهْرِي .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafis Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The wives of the Prophet<sup>saww</sup>, whenever they had compensatory Fasts upon them, would delay that to Shaban in anticipation that Rasool-Allah<sup>saww</sup> would forbid them. So whenever it was Shaban, they would Fast these, and Rasool-Allah<sup>saww</sup> was saying: 'Shaban is my<sup>saww</sup> month'.<sup>84</sup>

مُحَمَّدُ بْنُ بَحْبَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) هَلْ صَامَ أَحَدٌ مِنْ آبَائِكَ شَعْبَانَ قَالَ خَيْرُ آبَائِي رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) صَامَهُ .

<sup>82</sup> Al Kafi – V 4 – The Book of Fasts Ch 12 H 2

<sup>83</sup> Al Kafi – V 4 – The Book of Fasts Ch 12 H 3

<sup>84</sup> Al Kafi – V 4 – The Book of Fasts Ch 12 H 4

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

'I said to Abu Abdullah<sup>asws</sup>, 'Did any of your<sup>asws</sup> forefathers<sup>asws</sup> Fast during Shaban?' He<sup>asws</sup> said: 'The best of my<sup>asws</sup> forefathers<sup>asws</sup>, Rasool-Allah<sup>saww</sup>, Fasted it'.<sup>85</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) هَلْ صَامَ أَحَدٌ مِنْ آبَائِكَ شَعْبَانَ قَطَّ قَالَ صَامَهُ خَيْرُ آبَائِي رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Safwan, from Ibn Muskan, from Al Halby who said,

'I asked Abu Abdullah<sup>asws</sup> said: 'Did anyone from your<sup>asws</sup> forefathers<sup>asws</sup> Fast during Shaban at all?' He<sup>asws</sup> said: 'The best of my<sup>asws</sup> forefathers<sup>asws</sup>, Rasool-Allah<sup>saww</sup> Fasted it'.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مِثْلَهُ

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus, from Ibn Muskan, from Al Halby, from Abu Abdullah<sup>asws</sup> – similar to it.

فَأَمَّا الَّذِي جَاءَ فِي صَوْمِ شَعْبَانَ أَنَّهُ سُئِلَ ( عَلَيْهِ السَّلَام ) عَنْهُ فَقَالَ مَا صَامَهُ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ لَا أَحَدٌ مِنْ آبَائِي قَالَ ذَلِكَ لِأَنَّ قَوْمًا قَالُوا إِنَّ صِيَامَهُ فَرَضٌ مِثْلُ صِيَامِ شَهْرِ رَمَضَانَ وَ وَجُوبُهُ مِثْلُ وَجُوبِ شَهْرِ رَمَضَانَ وَ إِنَّ مَنْ أَفْطَرَ يَوْمًا مِنْهُ فَعَلَيْهِ مِنَ الْكُفَّارَةِ مِثْلُ مَا عَلَى مَنْ أَفْطَرَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ

So, as for what has come regarding the Fasts of Shaban, he<sup>asws</sup> was asked about it, so he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> did not Fast it, nor did anyone from my<sup>asws</sup> forefathers<sup>asws</sup>'. He<sup>asws</sup> said: 'That is because a group was saying that Fasting in it is Obligatory like the Fasts of the Month of Ramazan, and its Obligation is like the Obligation of the Month of Ramazan, and that the one who breaks a day from it, so upon him would be the expiation similar to what it would be upon the one who breaks one day from the Month of Ramazan'.

وَ إِنَّمَا قَوْلُ الْعَالِمِ ( عَلَيْهِ السَّلَام ) مَا صَامَهُ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ لَا أَحَدٌ مِنْ آبَائِي ( عَلَيْهِمُ السَّلَام ) أَيَّ مَا صَامُوهُ فَرَضًا وَاجِبًا تَكْذِيبًا لِقَوْلِ مَنْ زَعَمَ أَنَّهُ فَرَضٌ وَ إِنَّمَا كَانُوا يَصُومُونَهُ سُنَّةً فِيهَا فَضْلٌ وَ لَيْسَ عَلَى مَنْ لَمْ يَصُمْهُ شَيْءٌ

And rather, the words of the Scholar<sup>asws</sup>: 'Rasool-Allah<sup>saww</sup> did not Fast it, nor did anyone from my<sup>asws</sup> forefathers<sup>asws</sup>', yes, he<sup>saww</sup> did not Fast it as an Obligated Obligation, in belying the words of the one who alleged that it is an Obligation. And rather, Fasting it is a Sunnah wherein is virtue, and there is not upon the one who does not Fast it, anything'.<sup>86</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ أَحْمَدَ بْنِ صَبِيحٍ عَنْ عَنبَسَةَ الْعَابِدِ قَالَ قُبِضَ النَّبِيُّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) عَلَى صَوْمِ شَعْبَانَ وَ رَمَضَانَ وَ ثَلَاثَةَ أَيَّامٍ فِي كُلِّ شَهْرٍ أَوَّلِ خَمِيسٍ وَ أَوْسَطِ أَرْبَعَاءٍ وَ آخِرِ خَمِيسٍ وَ كَانَ أَبُو جَعْفَرٍ وَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَصُومَانِ ذَلِكَ .

<sup>85</sup> Al Kafi – V 4 – The Book of Fasts Ch 12 H 5

<sup>86</sup> Al Kafi – V 4 – The Book of Fasts Ch 12 H 6

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

‘The Prophet<sup>saww</sup> passed away upon Fasting Shaban and Ramazaan, and three days during every month – the first Thursday, and the middle Wednesday, and the last Thursday; and Abu Ja’far<sup>asws</sup> and Abu Abdullah<sup>asws</sup>, both were Fasting that’.<sup>87</sup>

**بَابُ فَضْلِ صَوْمِ شَعْبَانَ وَصَلْتِهِ بِرَمَضَانَ وَصِيَامِ ثَلَاثَةِ أَيَّامٍ فِي كُلِّ شَهْرٍ**

### Chapter 13 – Merits of the Fasts of Shaban and its relating with Ramazan, and the three Fasts during every month

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَعَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ سَلْمَةَ صَاحِبِ السَّابِرِيِّ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ صَوْمُ شَعْبَانَ وَشَهْرِ رَمَضَانَ مُتَتَابِعَيْنِ تَوْبَةٌ مِنَ اللَّهِ وَاللَّهُ

A number of our companions, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Umeyr, from Salma Sahib Al Sabiry, from Abu Al Sabbah Al Kinany who said,

‘I heard Abu Abdullah<sup>asws</sup> saying: ‘Fasting Shaban and Month of Ramazaan consecutively, is a (self) punishment from Allah<sup>azwj</sup>, by Allah<sup>azwj</sup>’.<sup>88</sup>

عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ عُمَرَ بْنِ أَبَانَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ صَوْمُ شَعْبَانَ وَشَهْرِ رَمَضَانَ مُتَتَابِعَيْنِ تَوْبَةٌ مِنَ اللَّهِ .

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus, from Umar Bin Aban, from Al Mufazzal Bin Umar who said,

‘I heard Abu Abdullah<sup>asws</sup> saying: ‘Fasting Shaban and Month of Ramazan consecutively is a (self) punishment from Allah<sup>azwj</sup>’.<sup>89</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ الصَّلْتِ عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ عَنْ سَمَاعَةَ وَعَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ( عَلَيْهِ السَّلَامُ ) يَصِلُ مَا بَيْنَ شَعْبَانَ وَرَمَضَانَ وَيَقُولُ صَوْمُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةٌ مِنَ اللَّهِ .

A number of our companins, 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<sup>asws</sup> having said: ‘Ali<sup>asws</sup> used to link what is between Shaban and Ramazan, and he<sup>asws</sup> was saying: ‘Fasting two months consecutively is a (self) punishment from Allah<sup>azwj</sup>’.<sup>90</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ عَمْرٍو بْنِ خَالِدٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَصُومُ شَعْبَانَ وَرَمَضَانَ يَصِلُهُمَا وَيَنْهَى النَّاسَ أَنْ يَصِلُوهُمَا وَكَانَ يَقُولُ هُمَا شَهْرَا اللَّهِ وَهُمَا كَفَّارَةٌ لِمَا قَبْلَهُمَا وَ لِمَا بَعْدَهُمَا مِنَ الذُّنُوبِ .

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Husayn Bin Ulwan, from Amro Bin Khalid,

<sup>87</sup> Al Kafi – V 4 – The Book of Fasts Ch 12 H 7

<sup>88</sup> Al Kafi – V 4 – The Book of Fasts Ch 13 H 1

<sup>89</sup> Al Kafi – V 4 – The Book of Fasts Ch 13 H 2

<sup>90</sup> Al Kafi – V 4 – The Book of Fasts Ch 13 H 3

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> used to Fast Shaban and Ramazan and was linking the two, and he<sup>saww</sup> forbade the people that they link these two, and he<sup>saww</sup> was saying; 'These two are the months of Allah<sup>azwj</sup>, and they are both an expiation from the sins for what was before them and for what is after them'.<sup>91</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) مَا تَقُولُ فِي الرَّجُلِ يَصُومُ شَعْبَانَ وَ شَهْرَ رَمَضَانَ فَقَالَ هُمَا الشَّهْرَانِ اللَّذَانِ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ قُلْتُ فَلَا يَفْصِلُ بَيْنَهُمَا قَالَ إِذَا أَفْطَرَ مِنَ اللَّيْلِ فَهُوَ فَصْلٌ وَ إِنَّمَا قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَا وَصَالَ فِي صِيَامٍ يَعْني لَا يَصُومُ الرَّجُلُ يَوْمَيْنِ مُتَوَالِيَيْنِ مِنْ غَيْرِ إِفْطَارٍ وَ قَدْ يَسْتَحَبُّ لِلْعَبْدِ أَنْ لَا يَدَعِ السُّحُورَ .

Ali Bin Muhammad, from one of his companions, from Muhammad Bin Suleyman, from his father who said,

'I said to Abu Abdullah<sup>asws</sup>, 'What are you<sup>asws</sup> saying regarding the man who is Fasting Shaban and Month of Ramazan?' So he<sup>asws</sup> said: 'Both are month for which Allah<sup>azwj</sup> Blessed and High Said [4:92] **two months successively: a penance from Allah**'. I said, 'So he should not keep a gap between the two?' He<sup>asws</sup> said: 'When he breaks at night, so it is a gap, and rather, Rasool-Allah<sup>saww</sup> said: 'Do not link regarding the Fasts', meaning, the man should not Fast for two days continuously without breaking, and it is recommended for the servant that he should not leave the pre-dawn meal'.<sup>92</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَنَّهُ سُئِلَ عَنِ الصَّوْمِ فِي الْحَضَرِ فَقَالَ ثَلَاثَةٌ أَيَّامٍ فِي كُلِّ شَهْرٍ الْخَمِيسُ مِنْ جُمُعَةٍ وَ الْأَرْبَعَاءُ مِنْ جُمُعَةٍ وَ الْخَمِيسُ مِنْ جُمُعَةٍ أُخْرَى وَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) صِيَامُ شَهْرِ الصَّبْرِ وَ ثَلَاثَةٌ أَيَّامٍ مِنْ كُلِّ شَهْرٍ يَذْهَبْنَ بِبِلَابِلِ الصُّدُورِ وَ صِيَامُ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ صِيَامُ الدَّهْرِ إِنْ لَمْ يَكُنْ عَزَّ وَ جَلَّ يَقُولُ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having been asked about the Fast during the presence at home, so he<sup>asws</sup> said: 'Three days during every month – the Thursday from a week, and the Wednesday from a week, and the Thursday from another week'. And he<sup>asws</sup> said: 'Amir Al-Momineen<sup>asws</sup> said: 'Fasting a month is the patience, and three days from every month removes temptation from the chests, and Fasting three days from every month is Fasting for the whole time. Allah<sup>azwj</sup> Mighty and Majestic is Saying [6:160] **Whoever comes with a good deed, he shall have ten like it**'.<sup>93</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) عَنِ الصِّيَامِ فِي الشَّهْرِ كَيْفَ هُوَ قَالَ ثَلَاثٌ فِي الشَّهْرِ فِي كُلِّ عَشْرِ يَوْمٍ إِنْ لَمْ يَكُنْ تَبَارَكَ وَ تَعَالَى يَقُولُ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا ثَلَاثَةٌ أَيَّامٍ فِي الشَّهْرِ صَوْمُ الدَّهْرِ .

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

<sup>91</sup> Al Kafi – V 4 – The Book of Fasts Ch 13 H 4

<sup>92</sup> Al Kafi – V 4 – The Book of Fasts Ch 13 H 5

<sup>93</sup> Al Kafi – V 4 – The Book of Fasts Ch 13 H 6



'I asked Abu Al-Hassan<sup>asws</sup> about the Fasts during the month, how are these (to be done)?' He<sup>asws</sup> said: 'Three during the month, in every ten days. Allah<sup>azwj</sup> 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 Fasting for the whole time'.<sup>94</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ مُخَارِقِ أَبِي جُنَادَةَ السَّلُولِيِّ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) مَنْ صَامَ شَعْبَانَ كَانَ لَهُ طَهْرًا مِنْ كُلِّ زَلَّةٍ وَوَصْمَةٍ وَبَادِرَةٍ قَالَ أَبُو حَمَزَةَ قُلْتُ لِأَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) مَا الْوَصْمَةُ قَالَ الْيَمِينُ فِي الْمَعْصِيَةِ وَالتَّنَدُّ فِي الْمَعْصِيَةِ قُلْتُ فَمَا الْبَادِرَةُ قَالَ الْيَمِينُ عِنْدَ الْعُصْبِ وَالتَّوْبَةُ مِنْهَا النَّدَمُ .

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

(It has been narrated) from Abu Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The one who Fasts Shaban, for him would be purification from every slip, and *Wasima* and *Badira*'. Abu Hamza said, 'I sid to Abu Ja'far<sup>asws</sup>, 'What is Al-*Wasima*?' He<sup>asws</sup> said: 'The oath regarding the disobedience and the vow regarding the disobedience'. I said, 'So what is the *Badira*?' He<sup>asws</sup> said: 'The oath during the anger, and the repenting from it, the regret'.<sup>95</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ أَفْضَلِ مَا جَرَتْ بِهِ السَّنَةُ فِي التَّطَوُّعِ مِنَ الصَّوْمِ فَقَالَ ثَلَاثَةٌ أَيَّامٍ فِي كُلِّ شَهْرٍ الْخَمِيسُ فِي أَوَّلِ الشَّهْرِ وَالأَرْبَعَاءُ فِي وَسْطِ الشَّهْرِ وَالأَخِيرِ الشَّهْرِ قَالَ قُلْتُ لَهُ هَذَا جَمِيعُ مَا جَرَتْ بِهِ السَّنَةُ فِي الصَّوْمِ فَقَالَ نَعَمْ .

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

'I asked Abu Abdullah<sup>asws</sup> about the most meritorious of what the Sunnah flowed with regarding the voluntary from the Fasts'. So he<sup>asws</sup> 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<sup>asws</sup>, 'This is the entirety of what the Sunnah has flowed with regarding the Fast?' So he<sup>asws</sup> said: 'Yes'.<sup>96</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزِ قَالَ قِيلَ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) مَا جَاءَ فِي الصَّوْمِ فِي يَوْمِ الأَرْبَعَاءِ فَقَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ النَّارَ يَوْمَ الأَرْبَعَاءِ فَأَوْجِبَ صَوْمَهُ لِيَتَعَوَّدَ بِهِ مِنَ النَّارِ .

Ali Bin Ibrahim, from his father, form Hammad, from Hareyz who said,

'It was said to Abu Abdullah<sup>asws</sup>, 'What has come regarding the Fasting during the Wednesday?' So he<sup>asws</sup> said: 'Amir Al-Momineen<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Created the Fire on the day of Wednesday, thus its Fasting is Obligated in order to seek Refuge by it, from the Fire'.<sup>97</sup>

<sup>94</sup> Al Kafi – V 4 – The Book of Fasts Ch 13 H 7

<sup>95</sup> Al Kafi – V 4 – The Book of Fasts Ch 13 H 8

<sup>96</sup> Al Kafi – V 4 – The Book of Fasts Ch 13 H 9

<sup>97</sup> Al Kafi – V 4 – The Book of Fasts Ch 13 H 10

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنِ الْأَحْوَلِ عَنِ ابْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) سُئِلَ عَنْ صَوْمِ خَمِيْسَيْنِ بَيْنَهُمَا أَرْبَعَاءُ فَقَالَ أَمَّا الْخَمِيْسُ فَيَوْمٌ تُعْرَضُ فِيهِ الْأَعْمَالُ وَ أَمَّا الْأَرْبَعَاءُ فَيَوْمٌ خُلِقَتْ فِيهِ النَّارُ وَ أَمَّا الصَّوْمُ فَجَنَّةٌ مِنَ النَّارِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al hakam, from Hisham Bin Salim, from Al Ahowl, from Ibn Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> that Rasool-Allah<sup>saww</sup> was asked about the Fasting of the two Thursdays, between the two being a Wednesday, so he<sup>saww</sup> said: 'As for the Thursday, so it is a day wherein the deeds are presented, and as for the Wednesday, so it is a day in which the Fire was Created, and as for the Fast, so it is a shield from the Fire'.<sup>98</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ إِنَّمَا يُصَامُ يَوْمُ الْأَرْبَعَاءِ لِأَنَّهُ لَمْ تُعَذَّبْ أُمَّةٌ فِيهَا مَضَى إِلَّا فِي يَوْمِ الْأَرْبَعَاءِ وَسَطِ الشَّهْرِ فَيُسْتَحَبُّ أَنْ يُصَامَ ذَلِكَ الْيَوْمُ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'But rather, one should Fast the day of Wednesday, because no past community has been Punished except during the day of Wednesday in the middle of the month. Thus, it is recommended that one Fasts that day'.<sup>99</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَمْرَانَ عَنْ زِيَادِ الْقُنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِذَا كَانَ فِي أَوَّلِ الشَّهْرِ خَمِيْسَانِ فَصُمْ أَوْلَهُمَا فَإِنَّهُ أَفْضَلُ وَإِذَا كَانَ فِي آخِرِ الشَّهْرِ خَمِيْسَانِ فَصُمْ آخِرَهُمَا فَإِنَّهُ أَفْضَلُ .

Al Husayn Bin Muhammad, from Muhammad Bin Imran, from Ziyad Al Qandy, from Abdullah Bin Sinan who said,

'Abu Abdullah<sup>asws</sup> said to me: 'Whenever there are two Thursdays during the beginning of the month, so Fast the first of the two, for it is preferable; and whenever there was two Thursdays during the end of the month, so Fast the last of the two, for it is preferable'.<sup>100</sup>

**بَابُ أَنَّهُ يُسْتَحَبُّ السَّحُورُ**

## Chapter 14 – The pre-dawn meal is recommended

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

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

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

<sup>98</sup> Al Kafi – V 4 – The Book of Fasts Ch 13 H 11

<sup>99</sup> Al Kafi – V 4 – The Book of Fasts Ch 13 H 12

<sup>100</sup> Al Kafi – V 4 – The Book of Fasts Ch 13 H 13

to; and as for during the Month of Ramazan, so it is preferable that he partakes the pre-dawn meal. We<sup>asws</sup> love it that he does not neglect it during the Month of Ramazan'.<sup>101</sup>

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

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

'I asked him<sup>asws</sup> about the pre-dawn meal for the one who intends to Fasting, so he<sup>asws</sup> 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'.<sup>102</sup>

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

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

(It has been narrated) from Ja'far<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The pre-dawn meal is a Blessing'. He<sup>asws</sup> said: 'And Rasool-Allah<sup>saww</sup> said: 'My<sup>saww</sup> community should not leave the pre-dawn meal, and even if it was upon stems (remaining after harvest)'.<sup>103</sup>

بَابُ مَا يَقُولُ الصَّائِمُ إِذَا أَفْطَرَ

## Chapter 15 – What the Fasting one should be saying when he breaks Fast

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ ( عَلَيْهِمُ السَّلَامُ ) أَنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) كَانَ إِذَا أَفْطَرَ قَالَ اللَّهُمَّ لَكَ صُمْنَا وَ عَلَى رِزْقِكَ أَفْطَرْنَا فَتَقَبَّلْهُ مِنَّا ذَهَبَ الظَّمَا وَ ابْتَلَّتِ العُرُوقُ وَ بَقِيَ الأَجْرُ

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

(It has been narrated) from Abu Ja'far<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> that Rasool-Allah<sup>saww</sup>, whenever he<sup>saww</sup> used to break Fast, said: 'O Allah<sup>azwj</sup>! For You<sup>azwj</sup>, we Fast, and upon Your<sup>azwj</sup> sustenance we break, therefore Accept it from us. The thirst is gone, and the veins are wet, and the Recompense remains (outstanding)'.<sup>104</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ تَقُولُ فِي كُلِّ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ عِنْدَ الإفْطَارِ إِلَى آخِرِهِ الْحَمْدُ لِلَّهِ الَّذِي أَعَانَنَا فَصُمْنَا وَ رَزَقَنَا فَأَفْطَرْنَا اللَّهُمَّ تَقَبَّلْ مِنَّا وَ أَعِنَّا عَلَيْهِ وَ سَلِّمْ فِيهِ وَ تَسَلِّمْهُ مِنَّا فِي يَسْرِ مِنْكَ وَ عَافِيَةِ الْحَمْدُ لِلَّهِ الَّذِي قَضَى عَنَّا يَوْمًا مِنْ شَهْرِ رَمَضَانَ .

<sup>101</sup> Al Kafi – V 4 – The Book of Fasts Ch 14 H 1

<sup>102</sup> Al Kafi – V 4 – The Book of Fasts Ch 14 H 2

<sup>103</sup> Al Kafi – V 4 – The Book of Fasts Ch 14 H 3

<sup>104</sup> Al Kafi – V 4 – The Book of Fasts Ch 15 H 1

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'One should be saying during every night from the Month of Ramazan, during the breaking of the Fast up to its end, 'The Praise is for Allah<sup>azwj</sup>, Who Aided us, so we Fasted, and Graced us, so we broke. O Allah<sup>azwj</sup>! Accept from us, and Aid us upon it, and Secure us in it, and Receive is from us in ease from You<sup>azwj</sup> and good health. The Praise is for Allah<sup>azwj</sup>, Who Accomplished for us one day from the Month of Ramazan'.<sup>105</sup>

### بَابُ صَوْمِ الْوَصَالِ وَ صَوْمِ الدَّهْرِ

## Chapter 16 – The continuous Fasting, and Fasting the whole time

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ حَسَّانِ بْنِ مُحَمَّدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) مَا الْوَصَالُ فِي الصِّيَامِ قَالَ فَقَالَ إِنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) قَالَ لَا وَصَالَ فِي صِيَامٍ وَلَا صَمْتٌ يَوْمٌ إِلَى اللَّيْلِ وَلَا عَتَقٌ قَبْلَ مَلِكٍ .

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

'I said to Abu Abdullah<sup>asws</sup>, 'What is the continuation regarding the Fasting?' So he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> 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'.<sup>106</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْحَلْبِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ الْوَصَالُ فِي الصِّيَامِ أَنْ يَجْعَلَ عَشَاءَهُ سَحْرَهُ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said; 'The continuation regarding the Fasting is that he makes his dinner as his pre-dawn meal'.<sup>107</sup>

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ الْمَوَاصِلُ فِي الصِّيَامِ بِصَوْمٍ يَوْمًا وَ لَيْلَةً وَ يُفْطِرُ فِي السَّحْرِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The continuous regarding the Fasting is that one Fasts a day and a night, and breaks Fast in the pre-dawn meal'.<sup>108</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبَانَ عَنِ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ صَوْمِ الدَّهْرِ فَقَالَ لَمْ نَزَلْ نَكْرَهُهُ .

<sup>105</sup> Al Kafi – V 4 – The Book of Fasts Ch 15 H 2

<sup>106</sup> Al Kafi – V 4 – The Book of Fasts Ch 16 H 1

<sup>107</sup> Al Kafi – V 4 – The Book of Fasts Ch 16 H 2

<sup>108</sup> Al Kafi – V 4 – The Book of Fasts Ch 16 H 3

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban, from Zurara who said,

'I asked Abu Abdullah<sup>asws</sup> about Fasting the whole time, so he<sup>asws</sup> said: 'It is not Revealed. We<sup>asws</sup> dislike it'.<sup>109</sup>

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

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

'I asked him<sup>asws</sup> about Fasting the whole time, so he<sup>asws</sup> disliked it and said: 'There is no problem if one were to Fast for one day, and break (not Fast) for one day'.<sup>110</sup>

<sup>109</sup> Al Kafi – V 4 – The Book of Fasts Ch 16 H 4

<sup>110</sup> Al Kafi – V 4 – The Book of Fasts Ch 16 H 5