AL-KAFI

Volume 4

كتاب الصيام

THE BOOK OF FASTS (3)
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بسم الله الرحمن الرحيم

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

باب صوم الحائض و المستحاضة

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

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

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

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

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

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

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

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1 Al Kafi – V 4 – The Book of Fasts Ch 55 H 1
2 Al Kafi – V 4 – The Book of Fasts Ch 55 H 2
‘I asked Abu Abdullah\textsuperscript{asws} about a woman who menstruated during a Month of Ramazan before the disappearance of the sun. He\textsuperscript{asws} said: ‘She would break when she menstruated’.\textsuperscript{3}

\begin{Arabic}
صَفْوَانُ بْنُ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الحَجِّاجِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ ( عَلِيَّ الْسَّلَامَ ) عَنِ المَرْأَةِ تَلِدُ بَعْدَ الْعَصْرِ أَتَّمْ ذَلِّكَ الْيَوْمُ أَمْ تَطُوْرُ فَالْيَوْمُ أَمْ تَقْضِي ذَلِّكَ الْيَوْمُ .
\end{Arabic}

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

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

\begin{Arabic}
صَفْوَانُ بْنُ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الحَجِّاجِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ ( عَلِيَّ الْسَّلَامَ ) عَنِ الْمَرْأَةِ تَلِدُ بَعْدَ الْعَصْرِ أَتَّمْ ذَلِّكَ الْيَوْمُ أَمْ تَطُوْرُ فَالْيَوْمُ أَمْ تَقْضِي ذَلِّكَ الْيَوْمُ .
\end{Arabic}

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

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

\begin{Arabic}
عِدهةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوٍِ عَنْ عَلِيِّ بْنِ رِئَاٍِ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلِيَّ الْسَّلَامَ ) عَنِ الْمُسْتَحَاضَةِ قَالَ فَقَالَ تَصُومُ شَهْرَ رَمَضَانَ إِلَه الَِْيهامَ الهتِي كَانَتْ تَحِيضُ فِيهِنَّ ثُمَّ تَقْضِيَهَا بَعْدَهُ .
\end{Arabic}

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

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

\begin{Arabic}
أَبُو عَلِيٍّ الَِْشْعَرِيُّ عَنْ مُحَمهدِ بْنِ عَبْدِ الْجَبهَارِ عَنِ الْحَسَنِ بْنِ مَحْبُوٍِ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ قَالَ كَتَبْتُ إِلَيْهِ ( عَلِيَّ الْسَّلَامَ ) امْرَأَةٌ طَهُرَتْ مِنْ حَيْضِهَا أَوْ مِنْ دَمِ نِفَاسِهَا فِي أَوهلِ يَوْمٍ مِنْ شَهْرِ رَمَضَانَ ثُمَّ اسْتَحَاضَتْ فَصَلهتْ وَ صَامَتْ شَهْرَ رَمَضَانَ كُلُّ صَلاَتَيْنِ فَلَمْ يَعْمَلَ مَا تَعْمَلُ الْمُسْتَحَاضَةُ مِنَ الُْْسْلِ لِكُلِّ صَلاَتَيْنِ فَهَلْ يَجُوزُ صَوْمُهَا وَ صَلاَتُهَا أَمْ لََ فَكَتََِ ( عَلِيَّ الْسَّلَامَ ) تَقْضِي صَوْمُهَا وَ لََ تَقْضِي صَلاَتَهَا.
\end{Arabic}

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

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

\textsuperscript{3} Al Kafi – V 4 – The Book of Fasts Ch 55 H 3
\textsuperscript{4} Al Kafi – V 4 – The Book of Fasts Ch 55 H 4
\textsuperscript{5} Al Kafi – V 4 – The Book of Fasts Ch 55 H 5
\textsuperscript{6} Al Kafi – V 4 – The Book of Fasts Ch 55 H 6
Would she break?’ He\textsuperscript{asws} said: ‘Yes, and even if it was (just) before Al-Magrib, so let her break’.

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

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

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

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

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

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

\begin{itemize}
  \item \textsuperscript{7} Al Kafi – V 4 – The Book of Fasts Ch 55 H 7
  \item \textsuperscript{8} Al Kafi – V 4 – The Book of Fasts Ch 55 H 8
  \item \textsuperscript{9} Al Kafi – V 4 – The Book of Fasts Ch 55 H 9
\end{itemize}
A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Rafa’at Bin Musa who said,

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

أَحْمَدُ بْنُ مُحَمهدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوَِ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمهدِ بْنِ جَعْفَرٍ قَالَ قُلْتُ لَِِبِي الْحَسَنِ ( عليه السلام ) إِنَّ امْرَأَتِي جَعَلَتْ عَلَى نَفْسِهَا صَوْمَ شَهْرَيْنِ فَوَضَعَتْ وَلَدَهَا وَ أَدْرَكَهَا الْحَبَلُ فَلَمْ تَقْوَ عَلَى الصِّيَامِ قَالَ فَلْتَتَصَدهقْ مَكَانَ كُلِّ يَوْمٍ بِمُدٍّ عَلَى مِسْكِينٍ .

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

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

بَابُ مَنْ وَجَبَ عَلَيْهِ صَوْمُ شَهْرَيْنِ مُتَتَابِعَيْنِ فَعَرَضَ لَهُ أَمْرٌ يَمْنَعُهُ عَنْ إِتْمَامِهِ

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمهادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ صِيَامُ كَفهارَةِ الْيَمِينِ فِي الظِّهَارِ شَهْرَيْنِ مُتَتَابِعَيْنِ وَ التهتَابُعُ أَنْ يَصُومَ شَهْراً وَ يَصُومَ مِنَ الشههْرِ الْْخَرِ أَيهاماً أَوْ شَيْئاً مِنْهُ فَإِنْ عَرَضَ لَهُ شَيْءٌ فَيُفْطَرُ فِيهِ أَفْطَرَ ثُمَّه قَضَى مَا بَقِيَ عَلَيْهِ وَ إِنْ صَامَ شَهْراً ثُمَّ عَرَضَ لَهُ شَيْءٌ فَأَفْطَرَ قَبْلَ أَنْ يَصُومَ مِنَ الْْخَرِ شَيْئاً فَلَمْ يُتَابِعْ أَعَادَ الصِّيَامَ كُلَّهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel, and Muhammad Bin Humran,

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمهادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ صِيَامُ كَفهارَةِ الْيَمِينِ فِي الظِّهَارِ شَهْرَيْنِ مُتَتَابِعَيْنِ وَ التهتَابُعُ أَنْ يَصُومَ شَهْراً وَ يَصُومَ مِنَ الشههْرِ الْْخَرِ أَيهاماً أَوْ شَيْئاً مِنْهُ فَإِنْ عَرَضَ لَهُ شَيْءٌ فَيُفْطَرُ فِيهِ أَفْطَرَ ثُمَّه قَضَى مَا بَقِيَ عَلَيْهِ وَ إِنْ صَامَ شَهْراً ثُمَّ عَرَضَ لَهُ شَيْءٌ فَأَفْطَرَ قَبْلَ أَنْ يَصُومَ مِنَ الْْخَرِ شَيْئاً فَلَمْ يُتَابِعْ أَعَادَ الصِّيَامَ كُلَّهُ .

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

10 Al Kafi – V 4 – The Book of Fasts Ch 55 H 10
11 Al Kafi – V 4 – The Book of Fasts Ch 55 H 11
12 Al Kafi – V 4 – The Book of Fasts Ch 56 H 1
(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘The Fasting as an expiation for the oath regarding the Ziihaar is of two consecutive months, and the ‘consecutive’ is that he Fasts a month and Fasts from the other month a few days, or something from it. So if something presents itself to him to break in it, he breaks. Then he makes up for what remains upon him. And if he Fasts a month, then something presents itself to him, so he breaks before he Fasts anything from the other (month), so he has not followed it. He has to repeat the Fasts, all of it.’\textsuperscript{13}

\textit{Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at Bin Mihran who said,}

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

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, (It has been narrated) from Abu Abdullah\textsuperscript{asws} regarding a man who had the Fasts of two consecutive months upon him regardin Ziihaar. So he Fasted Zil-Qaad. The Zil-Hajj entered upon him. He\textsuperscript{asws} said: ‘He can Fast Zil-Hijja, all of it, except for the days of Al-Tashreek (11\textsuperscript{th}, 12\textsuperscript{th} & 13\textsuperscript{th}). He would make up for it during the beginning of Al-Muharram until he completes the three days. Thus, he would have Fasted two months consecutively’.

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

\textsuperscript{13} Al Kafi – V 4 – The Book of Fasts Ch 56 H 2
\textsuperscript{14} Al Kafi – V 4 – The Book of Fasts Ch 56 H 3
\textsuperscript{15} Al Kafi – V 4 – The Book of Fasts Ch 56 H 4
(It has been narrated) from Abu Abdullah asws having said regarding a man who Fasts Shaban regarding Zihaar, the he sees the Month of Ramazan, (Imam asws) said: ‘He should Fast Ramazan, and he resumes the Fasting. So if he had Fasted regarding the Zihaar of an increase in the half by a day, he can make up for it for his remainder’.16

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

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

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

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

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

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

16 Al Kafi – V 4 – The Book of Fasts Ch 56 H 5
17 Al Kafi – V 4 – The Book of Fasts Ch 56 H 6
18 Al Kafi – V 4 – The Book of Fasts Ch 56 H 7
this?’ So he asws said: ‘What would it be?’ I said, ‘A day of Eid, and days of Al-Tashreek (11th, 12th and 13th of Zil-Hijja)?’ He asws said: ‘He would Fast these, for it is a right necessitated upon him’.19

 عليّ بن إبراهيم عن أبيه عن ابن أبي عمار عن أبان بن سعد عن زعرة قال قلت لأبي محمد (عليه السلام) رجل قتل رجل في الحرم قال عليه دينه وثلث ويشوم شهرين مستتابين من أشهر الحرم ويعيق رقبة ويطعم ستين مسكينا قال نقلت يدخل في هذا شيء قال وما يدخل قلت العيدان وأيام التشريق قال يصومه فإنه حق لزمة.

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

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

Chapter 57 – Fasting as an expiation for the oath

عليّ بن إبراهيم عن أبيه عن ابن أبي عمار عن عبد الله بن سدحان عن أبي عبد الله (عليه السلام) قال كل صوم يفرقه إلي ثلاثة أيام في كفارة اليمين.

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

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

و عن أبيه عن ابن أبي عمار عن حماد عن الحنابلة عن أبي عبد الله (عليه السلام) قال صيام ثلاثة أيام في كفارة اليمين متابعة لا يفصل بينهما.

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

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

عدد من أصحابنا عن أحمد بن محمد عن الحسن بن علي الوضاء عن أبان عن الحسن بن زيد بن أبي عبد الله (عليه السلام) قال السبعه الأيام والثلاثة الأيام في الحج لا يفرق إنما هي بمثلة الثلاثة الأيام في اليمين.

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

19 Al Kafi – V 4 – The Book of Fasts Ch 56 H 8
20 Al Kafi – V 4 – The Book of Fasts Ch 56 H 9
21 Al Kafi – V 4 – The Book of Fasts Ch 57 H 1
22 Al Kafi – V 4 – The Book of Fasts Ch 57 H 2
(It has been narrated) from Abu Abdullah asws having said: ‘The seven days, and the three days during the Hajj cannot be separated. But rather, these are at the status of the three days regarding the oath’.  

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

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

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

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

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

Ali Bin Ibrahim, from Salih Bin Abdullah,

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

23 Al Kafi – V 4 – The Book of Fasts Ch 57 H 3
24 Al Kafi – V 4 – The Book of Fasts Ch 58 H 1
25 Al Kafi – V 4 – The Book of Fasts Ch 58 H 2
26 Al Kafi – V 4 – The Book of Fasts Ch 58 H 3
A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza,

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

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

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

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

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

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

(It has been narrated) from Abu Abdullah asws, from his asws forefathers asws regarding the man who made it upon himself (to Fast) for a specified number of days during every month. Then he travels, so the months pass by him, that he would not be 27 Al Kafi – V 4 – The Book of Fasts Ch 58 H 4
28 Al Kafi – V 4 – The Book of Fasts Ch 58 H 5
29 Al Kafi – V 4 – The Book of Fasts Ch 58 H 6
Fasting during the journey, nor would he be making up for it when he is present (back home).³⁰

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

'I asked Abu Abdullah⁴⁹ about the man who had timed it upon himself, or he was Fasting from Sacred Months. So the month, and the two month pass by him, not fulfilling it. So he⁴⁹ said: 'He should not be Fasting during the journey, nor would he make up for anything from the optional Fasts except for the three days which he had Fasted from each month, nor make it to be at the status of the Obligatory, except that I⁴⁹ like it for you that you should be habitual upon the righteous deed'.

He⁴⁹ said: 'And the one who had the Fasting for the Sacred Months which he used to Fast, it would suffice him in place of each month from the Sacred Months, (the Fasting of) three days'.³¹

(It has been narrated) from Abu Al-Hassan Al-Reza⁴⁹, said, 'I asked him⁴⁹ about the man who Made it upon himself for the Sake of Allah⁴⁹ Mighty and Majestic, Fasting of a specified day. He⁴⁹ said: 'He should be Fasting it for ever, during the journey and the presence (at home)'.³²

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

'My mother had made it upon herself for the Sake of Allah⁴⁹, a vow that if Allah⁴⁹ were to Return one of her children from something which she had feared upon, she would be Fasting that day in which he comes back, for as long as she remained. So she went out with us on a journey to Makkah. So it became doubtful upon us. We did
not know whether she should be Fasting or breaking. So I asked Abu Abdullah asws about that, and I informed him with what she had made it to be upon herself. So he asws said: ‘She should not be Fasting during the journey. Allah azwj has Exempted it from her His azwj Right, and she should be Fasting what she has made it to be upon herself’.

He (the narrator) said, ‘What is your asws view when she return s and neglects that?’ So he asws said: ‘I asws fear that she might see in that which she had vowed, what she dislikes’.  

Chapter 59 – Expiation of the Fast and its redemption

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

A number of our companions, from Sahl Bin Ziyad, from ahmad Bin Muhammad Bin Abu Nasr, from Ahmad Bin Muhammad, from Ali Bin Ahmad, from Musa Bin Bakr, from Muhammad Bin Mansour who said, ‘I asked (Imam) Al-Reza asws about a man who vowed a vow regarding Fasts, so he was frustrated. So he asws said; ‘My asws father asws was saying: ‘Upon him, in place of each day, is a Mudd (approximately 750g. of food) (as charity)’.”

33 Al Kafi – V 4 – The Book of Fasts Ch 58 H 10
34 Al Kafi – V 4 – The Book of Fasts Ch 59 H 1
35 Al Kafi – V 4 – The Book of Fasts Ch 59 H 2
(It has been narrated) from Abu Al-Hassan Al-Reza asws regarding a man who vowed upon himself that if he was safe from an illness, or freed from prison, that he would be fasting every day of Wednesday, and it was the day in which he was released. So he was frustrated from the fasting due to an illness which hit him, or other than that. So it got prolonged for the man, during his lifetime, and there gathered upon him a lot of fasts. What is the expiation for that? He asws said: 'He should give in charity, for each day, with a mudd (approximately 750g. of food) of wheat, or the price of a mudd (approximately 750g. of food).'

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

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

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

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

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

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

36 Al Kafi – V 4 – The Book of Fasts Ch 59 H 3
37 Al Kafi – V 4 – The Book of Fasts Ch 59 H 4
38 Al Kafi – V 4 – The Book of Fasts Ch 59 H 5
39 Al Kafi – V 4 – The Book of Fasts Ch 59 H 6
Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Salih Bin Uqba, from Uqba who said,

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

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

علي بن إبراهيم عن أبيه عن ابن أبي عمير عن الحسن بن زاذة قالت لأبي عبد الله أو لأبي الحسن ( عليه السلام ) الرجل يتأخِّر الشهير في الأ الأيام القصيرة يصومه لنسبة قال لا يأس.

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

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

عدد من أصحابنا عن أحمد بن محمد عن الحسن بن مهPopupMenu عن إبراهيم بن ميمز عن حسين بن أبي حمراء قال قلت لأبي جعفر (عليه السلام) صوم ثلاثة أيام من كل شهر آخره إلى الشهدان ثم أصومها قال لا يأس بذلك.

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

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

أحمد بن إدريس و محمد بن يحيى عن أحمد بن محمد عن الحسن عن عمر بن موسى (عليه السلام) قال سألت عنه الرجل يقول عليه في الثلاثة أيام الشهر هن يصطفون له أن يوخرها أو يصومها في آخر الشهر قال لا أسلم قلت يصومها متوايلة أو يفرق بينهما قال ما أحصل إن شاء متوايلة وإن شاء فرق بينهما.

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

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

40 Al Kafi – V 4 – The Book of Fasts Ch 59 H 7
41 Al Kafi – V 4 – The Book of Fasts Ch 60 H 1
42 Al Kafi – V 4 – The Book of Fasts Ch 60 H 2
between them?’ He\textsuperscript{asws} said: ‘Whatever he likes, successively if he so desires to or if he so desires to, he can separate between them’.\textsuperscript{43}

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

\textbf{بَابُ صَوْمِ عَرَفَةَ وَ عَاشُورَاءِ}

(9\textsuperscript{th} Zil Hijja) and

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

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

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

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

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

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

Al Hassan Bin Ali Al Hashimy, from Muhammad Bin Musa, from Yaqoub Bin Yazeed, from Al Hassan Bin Ali Al Washa who said, ‘My father narrated to me from Najbat Bin Al Haris Al Attar who said,
'I asked Abu Ja'far asws about Fasting the day of Ashura (10th Muharram), so he asws said: ‘It is an abandoned Fast due to the Revelation of the Month of Ramazan, and (practicing) the abandoned is 'będęą' an innovation'.
And from him, from Muhammad Bin Isa who said, ‘Muhammad in Abu Umeyr narrated to us, from Zayd Al Narsy who said,

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

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

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

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

And, it is a day of happiness and joy for Ibn Marjana and the progeny of Ziyad, and the people of Syria. May Allah aswj be Wrathful upon them and upon their offspring.

49 Al Kafi – V 4 – The Book of Fasts Ch 61 H 6
Allahazwj would Resurrect him with the progeny of Ziyad, morphed of the heart, Angered upon; and the one who hoards provisions in his house, Allahazwj the Exalted would Cause his end result for hypocrisy to be in his heart up to the day he meets Himazwj, and Snatch away the Blessings from him, and from the people of his household, and his children, and the Satanla would be his participant in the entirety of that.50

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

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

‘I asked himasws about the Fasts of the day of Al-Fitr (Eid), so heasws said: ‘It is not befitting to Fast it, nor Fasting the days of Al-Tashreek (11th, 12th & 13th Zil Hijja)’.51

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

‘Abu Abdullahasws said to us: ‘Do not Fast after the (Eid) Al-Azha for three days, nor after (Eid) Al-Fitr for three days. These are the days of eating and drinking’.52

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

‘I asked Abu Al-Hassanasws about the two days which are after the (Eid) Al-Fitr, can one Fast them or not?’ So heasws said: ‘Iasws dislike for you that you Fast these two’.53

Chapter 63 – Fasting of the desirable days

Chapter 63 – Fasting of the desirable days

50 Al Kafi – V 4 – The Book of Fasts Ch 61 H 7
51 Al Kafi – V 4 – The Book of Fasts Ch 62 H 1
52 Al Kafi – V 4 – The Book of Fasts Ch 62 H 2
53 Al Kafi – V 4 – The Book of Fasts Ch 62 H 3
Ali Bin Ibrahim, from his father, from Al Qasim Bin Yahya, from grandfather Al Hassan Bin Rashid,

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

قَالَ قُلْتُ فَمَا لِمَنْ صَامَهُ قَالَ صِيَامُ سِتِّينَ شَهْراً وَ لََ تَدَعْ صِيَامَ يَوْمِ سَبْعٍ وَ عِشْرِينَ مِنْ رَجٍَِ فَإِنههُ هُوَ الْيَوْمُ الهذِي نَزَلَتْ فِيهِ النُّبُوهَةُ عَلَى مُحَمَّدٍ ( صلى اللَّه عليه وآله ) وَ ثَوَابُهُ مِثْلُ سِتِّينَ شَهْراً لَكُمْ.

He (the narrator) said, ‘I said, ‘So what is for the one who Fasts it?’ He\textsuperscript{asws} said: ‘The Fasts of sixty months; and do not leave the Fast of the twenty seventh of Rajab, for it is the day in which the Prophet\textsuperscript{sa} used to order the\textsuperscript{as} successors\textsuperscript{as} with the day in which the successor\textsuperscript{as} was nominated in, that they (the people) should be taking it as an Eid’.

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

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

وَ فِي خَمْسَةٍ وَ عِشْرِينَ مِنْ ذِي الْقَعْدَةِ وُضِعَ الْبَيْتُ وَ هُوَ أَوهلُ رَحْمَةٍ وُضِعَتْ عَلَى وَجْهِ الَِْرْضِ فَجَعَلَهُ اللَّهُ عَزه وَ جَله مَثَابَةً لِلنهاسِ وَ أَمْناً فَمَنْ صَامَ ذَلََِ الْيَوْمَ كَتََِ اللَّهُ لَهُ صِيَامَ سِتِّينَ شَهْراً.

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

وَ في أَوَّلِ يَوْمٍ مِنْ ذِي الْحَجُّ وَلَدِ ذِي إِبِراهِيمَ خَلِيلُ الْرَّحْمَنِ ( عليه السلام ) فَمَنْ صَامَ ذَلِكَ الْيَوْمَ كَتََِ اللَّهُ لَهُ صِيَامَ سِتِّينَ شَهْراً.

\textsuperscript{54} Al Kafi – V 4 – The Book of Fasts Ch 63 H 1
And during the first day of Zil-Hijjaj, Ibrahim as the Friend of the beneficent was born, so the one who Fasts that day, Allah azwj would Write for him the Fasts of sixty months’.  

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

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

I said, ‘And which day was it?’ He asws said: ‘What would you do with the (particular) day as the year circulates. But, it was the 18th of Zilhajj’. So I said, ‘And is befitting for us that we should be doing during that day?’ He asws said: ‘Mentioning Allah azwj, Mighty is His aswj Mention, during it with the Fasting, and the worship, and the mention of Muhammad asw and the Progeny asws of Muhammad asw, for Rasool-Allah asw bequeathed Amir Al-Momineen asw that he asws should be taking it as an Eid, and similar to that is what the Prophets as used to bequeath their as successors as with that, therefore take it as an Eid’.

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

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

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Al Kafi – V 4 – The Book of Fasts Ch 63 H 2
Al Kafi – V 4 – The Book of Fasts Ch 63 H 3
Al Kafi – V 4 – The Book of Fasts Ch 63 H 4
Chapter 64 – The merits of the breaking of the Fast of the man in the presence of his brother when asked for it

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

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

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

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

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

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

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

\textsuperscript{58} Al Kafi – V 4 – The Book of Fasts Ch 64 H 1
\textsuperscript{59} Al Kafi – V 4 – The Book of Fasts Ch 64 H 2
\textsuperscript{60} Al Kafi – V 4 – The Book of Fasts Ch 64 H 3
‘I went over to Jameel Bin Darraj and in front of him was a meal, eating eagerly from it. So he said, ‘Approach and eat’. So I said, ‘I am Fasting’. So he neglected me until when he had eaten it, and there did not remain from it except for a little, he insisted upon me, ‘Will you not break?’ So I said to him, ‘Why did you not insist before this time?’ So he said, ‘I wanted to educate you with that’. Then he said, ‘I heard Abu Abdullah asws saying: ‘Whichever Believing man goes over to his brother and he is Fasting, so he asks him to eat, and he does not inform him of his Fasting to favour upon him with his breaking, Allahazwj, Majestic is Hisazwj Praise, would Write for that day for him, the Fasts of a year’.

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

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

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

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

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

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

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

61 Al Kafi – V 4 – The Book of Fasts Ch 64 H 4
62 Al Kafi – V 4 – The Book of Fasts Ch 64 H 5
63 Al Kafi – V 4 – The Book of Fasts Ch 64 H 6
64 Al Kafi – V 4 – The Book of Fasts Ch 65 H 1
(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘It is from an understanding of the guest that he would not Fast voluntarily except by the permission of his host; and from the obedience of the wife to her husband is that she would not be Fasting voluntarily (optional Fasts) except by his permission; and from the correctness of the slave and his obedience, and his correctness to his master that he would not be Fasting voluntarily except by the permission of his master and his instruction; and from the righteousness of the child that he would not Fast voluntarily except by the permission of his parents, and their instruction – or else the guest would be ignorant, and the wife would be disobedient, and the slave would be wicked, disobedient, and the child would be disloyal’.\textsuperscript{65}

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

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

\textsuperscript{65} Al Kafi – V 4 – The Book of Fasts Ch 65 H 2
\textsuperscript{66} Al Kafi – V 4 – The Book of Fasts Ch 65 H 3
\textsuperscript{67} Al Kafi – V 4 – The Book of Fasts Ch 65 H 4
(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘A woman came over to the Prophet\textsuperscript{saww}, so she said, ‘O Rasool-Allah\textsuperscript{saww}! What is a right of the husband upon the wife?’ So he\textsuperscript{saww} said: ‘There is a lot from that’. So she said, ‘Inform me with something from that’. So he\textsuperscript{saww} said: ‘It is not for her that she should be Fasting except by his permission’.\textsuperscript{68}

بابَ ما يُسْتَحْبِبُ أنْ يُفْطَرَ عَلَيْهِ

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

عليٌّ بن إبراهيم عن أبيه عن النَّصْوِيَّ عن السُّكَوَّيِّ عن جعفر بن أبيه ( عليه السلام ) قال كان رَسُولُ الله ( صلى الله عليه وآله ) إذا صام فلم يجد الخَلْوَاءَ فَأَطْفَرَ عَلَى الْمَاءِ.

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

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

عليٌّ بن إبراهيم عن أبيه عن ابن أبي عمير عن رجُلٍ عن أبي عبد الله ( عليه السلام ) قال إذا أُفْطَرَ الرِّجْلُ عَلَى الْمَاءِ الفَاتِرُ نَقِّى كِيْدَةَ وَ غَسَّلَ الذُّنُوَِ مِنَ الْقَلِِْ وَ الْبَصَرَ وَ الْحَدَقَ.

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

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

عِدهةٌ من أصحابنا عن أحمد بن محمد عن صالح بن سندَيٍّ عن ابن سنان عن أبي عبد الله ( عليه السلام ) قال: الأَفْطَرُ عَلَى الْمَاءِ يُغَسِّلُ الذُّنُوَِ مِنَ الْقَلِِْ.

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

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

مُحَمَّد بن خَبَّة عن محمد بن أحمد عمَّ نَكَّة عن منصور بن العباس عن صَلَوْن بن يحيى عن عبد الله بن مُسْكَان عن أبي عبد الله ( عليه السلام ) كان رَسُولُ الله ( صلى الله عليه وآله ) إذا أُفْطَرَ بدأ يُزِيدُ الخَلْوَاءَ فَأَطْفَرَ عَلَيْهِ وَ لَمْ يَجْدَ فَسَكُّرَةٌ أوْ نَعْرَةٌ فَإِذَا أَعْوَى ذَلِكَ كَثِّبَ فَمَا فَتَرَ وَ كَانَ يُفْنِقُ يَنْفُقُ المَعِدَةَ وَ الْكِيْدَ وَ يُطَيِّبُ النَّكَّةَ وَ الْأَضْرَارَ وَ يُقَوِّي الأَضْرَارَ وَ يُقَوِّي الْبَصَرَ وَ يُجْلِبُ النَّمَّةَ وَ يُغَسِّلُ الذُّنُوَِ مِنَ الْقَلِِْ وَ يُظْهِرُ العَرُوقَ الْبَاهِيَةَ وَ الْمَعِيَّةَ الْجَيْبَةَ وَ يُقْطَعُ الْبَلَْْمَ وَ يُطْفِئُ الْحَرَارَةَ عَنْ الْمَعِيَّةَ وَ يَذْهَُِ بِالْصُّدَاعِ.

\textsuperscript{68} Al Kafi \textsuperscript{–} V 4 \textsuperscript{–} The Book of Fasts Ch 65 H 5
\textsuperscript{69} Al Kafi \textsuperscript{–} V 4 \textsuperscript{–} The Book of Fasts Ch 66 H 1
\textsuperscript{70} Al Kafi \textsuperscript{–} V 4 \textsuperscript{–} The Book of Fasts Ch 66 H 2
\textsuperscript{71} Al Kafi \textsuperscript{–} V 4 \textsuperscript{–} The Book of Fasts Ch 66 H 3
(It has been narrated) from Abu Abdullah asws having said: ‘Rasool-Allah sallallahu alayhi wa salam, whenever he sahaba broke a Fast, began with a sweet, breaking upon it. So if he sahaba could not find, so a (lump of) sugar, or dates. So if all of that was not available, so lukewarm water; and he sahaba was saying: ‘It cleans the stomach and the liver, and aromatises the breath and the mouth, and it strengthens the teeth, and strengthens the glare, and polishes the vision, and washes the sins with a washing, and settles the veins and the gallbladder, and the overcoming bitterness, and cuts the phlegm, and extinguishes the heat from the stomach, and removes the headaches’.

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

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

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

(It has been narrated) from Abu Abdullah asws having said: ‘Rasool-Allah sallallahu alayhi wa salam, the first of what he sahaba used to break a Fast during a season of the fresh dates, was fresh dates, and during a season of dates, the dates’.

Chapter 67 – The bathing during the Month of Ramazan

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

MH - نَسَأَلَ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) كَمْ أََْتَسِلُ فِي شَهْرِ رَمَضَانَ لَيْلَةً قَالَ لَيْلَةَ تِسْعَ عَشْرَةَ وَ لَيْلَةَ إِحْدَى وَ عِشْرِينَ وَ ثَلاَثٍ وَ عِشْرِينَ قُلْتُ فَإِنْ شَقه عَلَيه قَالَ حَسْبََُ الْْنَ .

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

(Al Kafi – V 4 – The Book of Fasts Ch 66 H 1)
Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Mansour Bin Hazim, from Suleyman Bin Khalid who said,

‘I asked Abu Abdullahasws, ‘In how may nights should one bathe during the Month of Ramazan?’ Heasws said: ‘The night of 19th and night of 21st and 23rd. I said, ‘Supposing it was difficult upon me?’ Heasws said: ‘During 21st and 23rd’. I said, ‘Supposing it was grievous upon me?’ Heasws said: ‘Enough, now!’”

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

‘I asked Abu Abdullahasws about the night in which to seek what is sought, when to bathe?’ So heasws said: ‘From the beginning of the night; and if you so desire to, when you are standing (for Prayer) at its end’. And I asked himasws about the standing (for the Prayer), so heasws said: ‘You should be standing during its beginning and its end’.

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

(It has been narrated) from one of the two (5th or 6th Imamasws) having said: ‘The bathing during a night from the Month of Ramazan is during the 19th, and 21st, and 23rd. And, Amir Al-Momineenasws was injured during the night of the 19th, and heasws passed away during the night of the 21st. Heasws said: ‘The bathing is during the beginning of a night, and it suffices up to its end’.

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

عددًا من أصحابنا عن أحمد بن محمد عن الحسن بن سعيد عن القاسم بن محمد عن علي بن أبي حمزة عن أبي بصير قال

ذكرًا على أبي عبد الله (عليه السلام) فقال له أبو بصير ما تكون في الصلاة في شهر رمضان فقل لي شهر رمضان هو ركن وحلي لا يشبه شيء من الشهور صلى ما استطعت في شهر رمضان تطوعًا بالليل والأناه فإن استطعت أن تصلحي في كل يوم وليلة ألف ركعة فافعل إن عليًا (عليه السلام) في آخر عمره كان يصلي في كل يوم وليلة ألف ركعة فصلًا يا أبا متحمزة زيادة في رمضان

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer who said,
‘We went over to Abu Abdullah asws, so Abu Baseer said to him asws, ‘What are you asws saying regarding the Prayer during the Month of Ramazan?’ So he asws said: ‘For the Month of Ramazan is a sanctity and a right. Nothing resembles it from the (other) months. Pray what you are able to during a Month of Ramazan, voluntarily at night, and the day. So, if you have the ability that you Pray a thousand Cycles every day and night, so do it. Ali asws, and the end of his asws life-span, used to Pray a thousand Cycles during each day and night. Therefore Pray, O Abu Muhammad, increasingly during Ramazan’.

فَقُلْتُ كَمْ جُعِلْتُ فِدَاََ فَقَالَ فِي عِشْرِينَ لَيْلَةً تُصَلِّي فِي كُلِّ لَيْلَةٍ عِشْرِينَ رَكْعَةً ثَمَانِيَ رَكَعَتَيْنِ قَبْلَ الْعَتَمَةِ وَ اثْنَى عَشْرِ رَكْعَتَيْنِ بَعْدَهَا وَ خَالِصًا، فَإِذَا دَخَلَ الْعَشْرُ الَِْوَاخِرُ فَصَلِّ ثَلاَثِينَ رَكْعَةً فِي كُلِّ لَيْلَةٍ ثَمَانِيَ رَكَعَاتٍ قَبْلَ الْعَتَمَةِ وَ اثْنَيْنِ وَ عِشْرِينَ رَكْعَتَيْنِ بَعْدَهَا. ٧٩

So I said, ‘How much? May I be sacrificed for you asws’. So he asws said: ‘During twenty nights, you should Pray during every night, twenty Cycles - eight Cycles being before the dusk, and twelve Cycles after it, besides what you were Praying before. So when the last ten days come over, so Pray thirty Cycles during every night – eight Cycles being before the dusk, and twenty two Cycles being after it, besides what you were doing before that’. ٧٩

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمهدِ بْنِ عِيسَى بْنِ مُحَمهدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي الْعَبهاسِ الْبَقْبَاقِ وَ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ كَانَ رَسُولُ اللَّهِ ( صلى اللَّه عليه وآله ورسوله ) يَزِيدُ فِي صَلاَتِهِ فِي شَهْرِ رَمَضَانَ إِذَا صَلهى الْعَتَمَةَ صَله وَ إِذَا دَخَلَ الْعَشْرُ الَِْوَاخِرُ فَصَلِّ ثَلاَثِينَ رَكْعَةً فِي كُلِّ لَيْلَةٍ ثَمَانِيَ رَكَعَاتٍ قَبْلَ الْعَتَمَةِ وَ اثْنَيْنِ وَ عِشْرِينَ رَكْعَتَيْنِ بَعْدَهَا، وَ خَالِصًا. ٨٠

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

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

(Al Kafi – V 4 – The Book of Fasts Ch 68 H 2)
‘Abu Al-Hassan\textsuperscript{asws} said: ‘Pray one hundred Cycles the night of 21\textsuperscript{st} and the night of 23\textsuperscript{rd}, reciting in each Cycle, [112:1] Say: He, Allah, is One (the whole Chapter), ten times’\textsuperscript{82}.

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

\textsuperscript{81} Al Kafi – V 4 – The Book of Fasts Ch 68 H 3
\textsuperscript{82} Al Kafi – V 4 – The Book of Fasts Ch 68 H 4
\textsuperscript{83} Al Kafi – V 4 – The Book of Fasts Ch 68 H 5
\textsuperscript{84} Al Kafi – V 4 – The Book of Fasts Ch 68 H 6
Chapter 69 – Regarding the Night of Pre-determination (Laylat Al-Qadr)

عبده من أصحابنا عن أحمد بن محمد عن علي بن الحكيم عن سفيان بن عبادة عن حسان بن مهران عن أبي عبيد الله (عليه السلام) قال سألت عن ليلة القدر فقال التمسها في ليلة إحدى وعشرين أو ليلة ثالثة وعشرين.

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

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

أحمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد الجوهري عن علي بن أبي حمهة الممالي قال كنت عند أبي عبد الله (عليه السلام) فقل له أبو بصير جعلت لي ليلة أو ليلة أخرى وما يرجى فيها ما يرجى فقال في إحدى وعشرين أو ثلاث وعشرين قال فإن لم أقوني علي كلتىما فقلت فرثما واني أتمنى لك وما أيسر ليالي تطلمه فيهما

بخلاف ذلك من أرض أخرى فقال ما أيسر أربع ليالي تطلمها فيها

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

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

قلت جعلت فداك ليلة ثلاث وعشرين ليلة الوجان قال إن ذلك ليلة قلت جعلت فداك إن شملما بن خالد روى في سنغ عشرة يكتب وقد الحاخ قال لي يا ربي يا محمد وقد الحاخ يكتب في ليلة الفجر والميامين والأزمنة وما يكون إلى مثلها في قابلي فطلبها في ليلة إحدى وعشرين وثلاث وعشرين وصل في كل واحد منهما مانا ركعة وأحييما إن استطعت إلى النور واعتنب فهماما

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

85 Al Kafi – V 4 – The Book of Fasts Ch 69 H 1
He (the narrator) said, ‘I said: ‘Supposing I am not able upon that, and while standing (for the Prayer)?’ He\textsuperscript{asws} said: ‘So Pray, while seated’. I said, ‘Supposing I am not able?’ He\textsuperscript{asws} said: ‘So (Pray lying) upon your bed. It is not upon you that you indulge with something from the sleep during the beginning of the night. The Gateways of the skies are opened during Ramazan, and the devils are chained, and the deeds of the believers are Accepted. The best of the Months is Ramazan. It used to be referred to, in the era of Rasool-Allah\textsuperscript{asw}j, as Al-Marzooq (The Month in which sustenance is Determined)’.\textsuperscript{86}

Ahmad Bin Muhammad, from Al Husoyin Bin Saeed, from Fazalat Bin Ayoub, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim,

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

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

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

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

\textsuperscript{86} Al Kafi – V 4 – The Book of Fasts Ch 69 H 2

\textsuperscript{87} Al Kafi – V 4 – The Book of Fasts Ch 69 H 3
The righteous deeds therein are better than the deeds during a thousand months wherein is 'no' Night of Pre-determination.\(^{88}\)

\(^{88}\) Al Kafi – V 4 – The Book of Fasts Ch 69 H 4

\(^{89}\) Al Kafi – V 4 – The Book of Fasts Ch 69 H 5
they would not have reached (success). But, Allah\textsuperscript{azwj} Multiplies the Rewards for them by our\textsuperscript{asws} love.\textsuperscript{90}

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

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

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

'I heard him\textsuperscript{asws} saying, and the people were saying that the livelihoods are distributed during the night of the middle of Shaban, so he\textsuperscript{asws} said: ‘No, by Allah\textsuperscript{azwj}! That is not except during the night of the 19th of a Month of Ramazan, and 21st, and 23rd. So, during the night of the 19th the two parties meet; and during the night of the 21st, every wise affair is Made to be distinct; and during the night of the 23rd whatever Allah\textsuperscript{azwj} has Intended, gets accomplished, and it is the Night of Pre-destination of which Allah\textsuperscript{azwj} Mighty and Majestic has Said it is better than a thousand months’.\textsuperscript{91}

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

He (the narrator) said, ‘I said, ‘So what is the meaning of ‘It gets accomplished during the 23rd?’ He\textsuperscript{asws} said: ‘It is Made to be distinct during the night of the 21st, and there happens to be the Change with regards to it. So when it is the night of the 23rd,'
it gets accomplished, so it happens to be from the inevitable, there be no change for it from the Blessed and High'.

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

‘Abu Abdullah asws said: ‘The Ordainment is during the night of the 19th, and the Confirmation is during the night of the 21st, and the accomplishment is during the night of the 23rd’. (It has been narrated) from Abu Abdullah asws having said: ‘Rasool-Allah saw in his saww dream, the Clan of Umayya would be ascending upon his saww Pulpit from after him saww, and they were straying the people away from the Path back on their heels. So he saww became bleak and sad. So, Jibraeel as descended unto him saww, so he as said : ‘O Rasool-Allah saww! What is the matter I as see you saww as bleak, sad?’ He saww said: ‘O Jibraeel as! I saww saw the Clan of Umayya, during this night of mine saww, ascending my saww Pulpit from after me saww, and straying the people away from the Path, back upon their heels’.

So he as said: ‘By the One azwj Who Sent you saww with the Truth as a Prophet saww! This is what has been not been Notified unto me as. So he as ascended to the sky, and it was not long before he as descended unto him saww with a Verse from the Quran, to comfort him saww with it. He as said: [26:205] Have you then considered if We were to let them enjoy themselves for years [26:206] Then there comes to them that with which they are threatened [26:207] That which they were made to enjoy shall not avail them?. And there was Revealed unto him saww [97:1] Surely We revealed it in the Night of Predestination [97:2] And what will you realise what the Night of Predestination is?[97:3] The Night of Predestination is better than a thousand months. Allah azwj Mighty and Majestic Made the Night of Pre-
determination for Hisazwj Prophetsaaw to be better than a thousand months of the kingdom of the Clan of Umayya’. 94

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibn Fazal, from Abu Jameela, from Rafa’al,

(It has been narrated) from Abu Abdullahasws having said: ‘The Night of Pre-determination, it is the beginning of the year, and it is the end of it’. 95

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

(It has been narrated) from Abu Abdullahasws having said: ‘During the Night of the 19th of a Month of Ramazan is the Ordainment, and during the Night of the 21st is the accomplishment, and during the Night of the 23rd is confirmation of what would be transpiring during the year up to its like (next Night of Pre-determination). For Allahazwj, Majestic is Hisazwj Praise, is that Heazwj Does whatever Heazwj so Desires to regarding Hisazwj creatures’. 96

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

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

(It has been narrated) from Abu Abdullahasws having said: ‘You should be saying during the last ten (days) from a Month of Ramazan, during each night, I hereby seek Refuge with the Majesty of Yourazwj Benevolent Face that Youazwj Expire from me the Month of Ramazan, or Emerge the day from this night of mine, before I sin, or something which would be followed by youazwj Punishing me’. 97

94 Al Kafi – V 4 – The Book of Fasts Ch 69 H 10
95 Al Kafi – V 4 – The Book of Fasts Ch 69 H 11
96 Al Kafi – V 4 – The Book of Fasts Ch 69 H 12
97 Al Kafi – V 4 – The Book of Fasts Ch 70 H 1
(It has been narrated) from them\textsuperscript{asws} (One of the Imams\textsuperscript{asws}) having said: ‘A supplication for the last ten (days of Month of Ramazan), you should be saying during the first night, ‘O the One Who Causes the entry of the night into the day, and the entry of the day into the night, and the Exactor of the living from the dead, and the Extractor of the dead from the living! O the One Who Sustains whoever He\textsuperscript{azwj} so Desires to without measure. O Allah\textsuperscript{asws}! O Beneficent! O Allah\textsuperscript{azwj}! O Merciful! O Allah\textsuperscript{azwj}! O Allah\textsuperscript{azwj}! O Allah\textsuperscript{azwj}!’

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

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

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

For You\textsuperscript{azwj} are the Beautiful Names and the Exalted Examples!’ Then you should return to the first supplication up to his\textsuperscript{saww} words, ‘I hereby ask You\textsuperscript{azwj} that You\textsuperscript{azwj} should Send Blessings upon Muhammad\textsuperscript{saww} and the People\textsuperscript{asws} of his\textsuperscript{saww} Households’ – up to the end of the supplication.
'And you should be saying during the third night, 'O Lord of the Night of Pre-destination, and Maker of it to be better than a thousand months, and Lord of the night, and the day, and the mountains, and the oceans, and the darknesses, and the lights, and the sky! O Designer! O Fashioner! O Affectionate! O Benefactor! O Allah! O Beneficent! O Allah! O Initiator! O Allah! For You are the Beautiful Names and the Lofty Examples, and the Greatness, and the Loftiness!

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

Ibn Abu Umeyr, from Muhammad Bin Atiyya,

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

And, that You Make, with regards to whatever You Judged for me, and Measured out from the Ordained matters, regarding the Wise matters during the
Night of Pre-destination, from the Judgements which are neither returned nor exchanged, that You\textsuperscript{azwj} Prolong my life-span, and Expand upon me in my sustenance, and Make me to be from the ones by whom Your\textsuperscript{azwj} Religion is helped by, and not Replace me with others’.\textsuperscript{99}

\textsuperscript{99} Al Kafi – V 4 – The Book of Fasts Ch 70 H 3
the hope to You\textsuperscript{azwj}, and the representations, and the repentance, and the inclination to whatever Muhammad\textsuperscript{saww} and the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} excelled in.

And you should be saying during the fifth night, ‘O the One Who Made the night as a covering, and the day as an expanse, and the mountains as pegs! O Allah\textsuperscript{azwj}! O Originator! O Allah\textsuperscript{azwj}! O Compeller! O Allah\textsuperscript{azwj}! O Listener! O Allah\textsuperscript{azwj}! O Near one! O Allah\textsuperscript{azwj}! O Answerer! O Allah\textsuperscript{azwj}! O Allah\textsuperscript{azwj}! O Allah\textsuperscript{azwj}! For You\textsuperscript{azwj} are the Beautiful Names, and the Lofty examples, and the Greatness, and the Loftiness.

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

And you should be saying during the sixth night, ‘O Allah\textsuperscript{azwj}! O the One Who Made the night and the day as two signs! O the One Who Deletes the sign of the night and Makes a sign of the day to be visioned, in order for them (people) to seek Grace from it, and (Divine) Pleasure! O Decider of every thing with a detailed Decision! O Glorious! O Endower! O Allah\textsuperscript{azwj}! O benevolent! O Allah\textsuperscript{azwj}! O Allah\textsuperscript{azwj}! O Allah\textsuperscript{azwj}! For You\textsuperscript{azwj} are the Beautiful Names, and the Lofty examples, and the Greatness, and the Loftiness.

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

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

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

And you should be saying during the eighth night, ‘O Treasurer of the night in the atmosphere, and the Treasurer of the light in the sky, and the Preventor of the sky from falling upon the earth except by His\textsuperscript{azwj} Permission, and the Withholder of them both from declining. O Knowledgeable! O Forgiver! O Eternal! O Allah\textsuperscript{azwj}! O Inheritor! O Resurrector of the ones who are in the graves! O Allah\textsuperscript{azwj}! O Allah\textsuperscript{azwj}! O Allah\textsuperscript{azwj}! For You\textsuperscript{azwj} are the Beautiful Names, and the Lofty examples, and the Greatness, and the Loftiness.
I ask Youazwj to Send Blessings upon Muhammadsaww and upon the Peopleasws of hissaww Household, and Make my name to be, during this night, among the fortunate ones, and my soul to be among the martyrs, and my good deeds to be with the Illiyeen, and my sins to be Forgiven, and to Endow conviction and faith to be upon me to gladden my heart by it, and Remove the doubts from me, and my being pleased with whatever Youazwj have Apportioned for me; and Grant us goodness in the world and goodness in the Hereafter, and Save us from the burning Punishment, and Grace me therein with Yourazwj Remembrance, and Gratefulness to Youazwj, and the hope to Youazwj, and the representations, and the repentance, and the inclination to whatever Muhammadsaww and the Progenyasws of Muhammadsaww excelled in'.

And you should be saying during the tenth night, ‘The Praise is for Allahazwj. There are no associates for Himazwj. The Praise is for Allahazwj just as is befitting for the Benevolence of Hisazwj Face, and the Honour of Hisazwj Majesty, and just as Heazwj is

I ask Youazwj to Send Blessings upon Muhammadasww and upon the Peopleasws of hisasww Household, and Make my name to be, during this night, among the fortunate ones, and my soul to be among the martyrs, and my good deeds to be in the Illiyeen, and my sins to be Forgiven, and to Endow conviction and faith to be upon me to gladden my heart by it, and Remove the doubts from me, and my being pleased with whatever Youazwj have Apportioned for me; and Grant us goodness in the world and goodness in the Hereafter, and Save us from the burning Punishment, and Grace me therein with Yourazwj Remembrance, and Gratefulness to Youazwj, and the hope to Youazwj, and the representations, and the repentance, and the inclination to whatever Muhammadasww and the Progenyasws of Muhammadasww excelled in.  

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

(It has been narrated) from Abu Abdullahasws regarding bidding farewell to a Month of Ramazan, ‘O Allahazwj! Youazwj Said in Yourazwj Revealed Book [2:185] The Month of Ramazan is that in which the Quran was Revealed. And this is a Month of
Ramazan, and it has come to an end. So I hereby ask You^{azwj} by Your^{azwj} Benevolent Face and Your^{azwj} Complete Word, if there were any sins remaining upon me which You^{azwj} have not Forgiven for me, or You^{azwj} Intend to Punish me upon, or Measured out to me with, do not Cause the dawn of this night to emerge, or this Month to end except that You^{azwj} have Forgiven me, O Most Merciful of the merciful ones.

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

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

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

O Allah^{azwj}! I ask You^{azwj} with the greatness of what no one from Your^{azwj} creatures asked with, from the Benevolence of Your^{azwj} Name, and the Beauty of Your^{azwj} Praise, and in particular I supplicate to You^{azwj} that You^{azwj} Send Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and You^{azwj} Make this Month of ours to be the greatest Month of Ramazan ever to have passed by us since You^{azwj} Caused us to descend into the world. Bless the innocence (artlessness) of
my Religion, and sincerity of myself, and Fulfil my needs, and Heal me in my problems, and Complete the Bounties upon me, and Eliminate the evil from me, and Clothe the well-being for me therein.

وَ أَنْ تَجْعَلَنِي بِرَحْمَتََِ مِمهنْ خِرْتَ لَهُ لَيْلَةَ الْقَدْرِ وَ جَعَلْتَهَا لَهُ خَيْراً مِنْ أَلْفِ شَهْرٍ فِي أَعْظَمِ الَِْجْرِ وَ كَرَائِمِ الذُّخْرِ وَ حُسْنِ الشُّكْرِ وَ طُولِ الْعَمُرِ وَ دَوَامِ الْيُسْرِ

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

وَ أَنْ تَجْعَلَنِي بِرَحْمَتََِ وَ طَوْلََِ وَ عَفْوََِ وَ نَعْمَائََِ وَ جَلاَلََِ وَ قَدِيمِ إِحْسَانََِ وَ امْتِنَانََِ أَنْ لََ تَجْعَلَهُ آخِرَ الْعَهْدِ مِنها لِشَهْرِ رَمَضَانَ حَتهى تُبَلَِّْنَاهُ مِنْ قَابِلٍ عَلَى أَحْسَنِ حَالٍ وَ تُعَرِّفَنِي هِلاَلَهُ مَعَ النهاظِرِ إِلَيْهِ وَ الْمُعْتَرِفِينَ لَهُ فِي أَعْفَى عَافِيَ

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

وَ أَنَا لَََ عَلَى أَحْسَنِ الْوَفَاءِ إِنهََ سَمِيعُ الدُّعَاءِ اللههُمِه اسْمَعْ دُعَائِي وَ ارْحَمْ تَضَرُّعِي وَ تَذَلُّلِي لَََ وَ اسْتِكَانَتِي وَ تَوَكُّلِي عَلَيََْ وَ أَنَا لَََ مُسَلِّمٌ لََ أَرْجُو نَجَاحاً وَ لََ مُعَافَاةً وَ لََ تَشْرِيفاً وَ لََ تَبْلِيْاً إِلَه بََِ وَ مِنََْ

And (Make) me, in You (presence) upon the best of the loyalties. You are the Hearer of the supplications. O my Lord, the One besides Whom there is no lord for me apart from Him! This farewell from me should not happen to be a perishing farewell, nor the last promise from me of the meeting, until You Show me the next one in extensiveness of the Bounties, and best of the hopes.

وَ أَنَا لَََ عَلَى أَحْسَنِ الْوَفَاءِ إِنهََ سَمِيعُ الدُّعَاءِ اللههُمِه اسْمَعْ دُعَائِي وَ ارْحَمْ تَضَرُّعِي وَ تَذَلُّلِي لَََ وَ اسْتِكَانَتِي وَ تَوَكُّلِي عَلَيََْ وَ أَنَا لَََ مُسَلِّمٌ لََ أَرْجُو نَجَاحاً وَ لََ مُعَافَاةً وَ لََ تَشْرِيفاً وَ لََ تَبْلِيْاً إِلَه بََِ وَ مِنََْ

Therefore, Favour upon me, Majestic is Your Praise, and Holy are Your Names, by Delivering to me a Month of Ramazan, and I am in well-being from every abhorrence, and cautious from every obstacle. The Praise is for Allah, Who
Supported us upon the Fasts of this Month, and its standing (in Prayer), until the last night from it reached me.\textsuperscript{102}

باب التکییر ليلة الفطر و يومه

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

علي بن محمد عن أَحْمَد بن أبي عبد الله عن أبيه عن خلف بن حماد عن سعيد التقطا قُالَ قال أبو عبد الله ( عليه السلام) لي أمّا إذ في الفطر تکییراً و لکییرة مسیرون. قال قلت و أَتْبُعُ هُو قال في ليلة الفطر في الصمود و العشاء الآخرة و في صلاته الفجر و في صلاته العید ثم يقطع.

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

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

قال قلت كییرة أُولیاء فان تقول اَن لا اَن لا اَن لا تکییر اَن لا اَن لا تکییر اَن لا اَن لا اَن لا و الله الحمد لله أَکْبَرُ علی ما هَدَانَا و هو قول الله عز و جل و تکملوا العدة يعني الصیام و تکیروا الله علی ما هادكِم.

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

عددة من أصحابنا عن سهل بن زيد عن علي بن أَنْبَاط عن خلف بن حماد مثله.

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

علي بن إبراهيم عن أبيه عن أَنْبَاط بن أبي عمَار عن محمد بن أبي حمزة عن معاوية بن عمَار عن أبي عبد الله ( عليه السلام) قال تکییر ليلة الفطر و صبيحة الفطر كما تکیر في العصر.

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

(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘Exclaim Takbeer on the night of Al Fitr, and the morning of Al Fitr just as you did during the tenth (of Zilhajj)’.\textsuperscript{104}

102 Al Kafi – V 4 – The Book of Fasts Ch 70 H 6
103 Al Kafi – V 4 – The Book of Fasts Ch 71 H 1
104 Al Kafi – V 4 – The Book of Fasts Ch 71 H 2
Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid who said,

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

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

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

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

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

105 Al Kafi – V 4 – The Book of Fasts Ch 71 H 3
106 Al Kafi – V 4 – The Book of Fasts Ch 72 H 1
A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Jarrah Al Madainy,

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

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

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

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

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

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

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

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

107 Al Kafi – V 4 – The Book of Fasts Ch 72 H 2
108 Al Kafi – V 4 – The Book of Fasts Ch 72 H 3
109 Al Kafi – V 4 – The Book of Fasts Ch 72 H 4
the Imam (Prayer leader) would instruct with the breaking of the Fast of that day, and delay the Prayer (of Al-Fitr) up to the morning, so he would Pray with them’. 110

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

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

Chapter 74 – The Miscellaneous

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

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

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

110 Al Kafi – V 4 – The Book of Fasts Ch 73 H 1
111 Al Kafi – V 4 – The Book of Fasts Ch 73 H 2
112 Al Kafi – V 4 – The Book of Fasts Ch 74 H 1
113 Al Kafi – V 4 – The Book of Fasts Ch 74 H 2
‘Abu Abdullah asws said: ‘When Al-Husayn Bin Ali asws was struck with the sword, so his asws head fell, so they began to cut off his asws head, a Caller called out from the middle of the Throne: ‘Indeed! O you confused community, the Strayed ones after its Prophet saww! Allah azwj will neither Let you be harmonised for (Eid) Al-Azha nor (Eid) Al-Fitr’.

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

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

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

(Selah Bin Ziyad, from Yaqoub Bin Yazeed, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Is’hahq Bin Ammar, or someone else,

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

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

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

114 Al Kafi – V 4 – The Book of Fasts Ch 74 H 3
115 Al Kafi – V 4 – The Book of Fasts Ch 74 H 4
116 Al Kafi – V 4 – The Book of Fasts Ch 74 H 5
(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘Every one you include into your dependents, be it from the free ones or slaves, so upon you is that you pay the Fitra on their behalf’. He\textsuperscript{asws} said: ‘And giving the Fitra before the Prayer is superior, and after the Prayer is (counted as) charity.’\textsuperscript{117}

\textsuperscript{117} Al Kafi – V 4 – The Book of Fasts Ch 75 H 1

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

\textsuperscript{119} Al Kafi – V 4 – The Book of Fasts Ch 75 H 3

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

\textsuperscript{119} Al Kafi – V 4 – The Book of Fasts Ch 75 H 4
Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Sa’d Al Ashary,

(It has been narrated) from Abu Al-Hassan Al-Rezaasws, said, ‘I asked himasws about the Fitra, how much should be handed over on behalf of every head, from the wheat, and the barley, and the dates, and the raisins: ‘Heasws said: ‘A Sa’a (approx. 3kg) by the Sa’a of the Prophetaswa’.  

مُحَمهدُ بن يَحْيَى عن أَحْمَدُ بن مُحَمهدٍ عن عَلِيّ بن الحَكَمِ عن سَيْفُ بن عميرة عن إِسْحَاقُ بن عَمِيرَةَ سَأَلَّهُ آبَي عَبْدِ اللَّهِ (عليه السلام) عن تعجيل الفطرة بيوم فقال لا بأس به فلما ترى بأن جمعها ونجلل فيها ورقة وتعطية رجال واحدا مستلما قال لا بأس به.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Is’hac Bin Ammar who said,

‘I asked Abu Abdullahasws about the hastening the Fitra by one day. So heasws said: ‘There is no problem with it’. I said, ‘So what is yourasws view if we were to gather it and we make its price into silver and we give it to one Muslim man?’ Heasws said: ‘There is no problem’. 

مُحَمهدُ بن إِسْمَاعِيلَ عَنِ الْفَضْلِ بن شَاذَانَ عن ابن أبي عمِير عن جَمِيلِ بن دَرهاج عن أبي عبد الله (عليه السلام) قال لا بأس بأن يعطي الرجل عن عائلته وهم غربة عنه ونأمرونهم فيعطون عنده وهو غائب عنهم.

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

(It has been narrated) from Abu Abdullahasws having said: ‘There is no problem with the man giving on behalf of his dependents and they are absent from him, and his instructing them, so they are giving on his behalf and he is absent from them’. 

عِدهةٌ مِنْ أَصْحَابِنَا عَنْ مُحَمهدِ بن عِيسَى عَنْ عَلِيّ بن بِلاَلٍ قَالَ كَتَبْتُ إِلَى الرهجُلِ (عليه السلام) أَسْأَلُهُ عَنِ الْفِطْرَةِ وَ كَمْ تُدْفَعُ قال فَكَتََِ بِهَا أَرْطَالٍ مِنْ تَمْرٍ بِالْمَدَنِيِّ وَ ذَلََِ تِسْعَةُ أَرْطَالٍ بِالْبَْْدَادِ.

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

‘I wrote to the Imanasws asking himasws about the Fitra and how much should be handed over. So heasws wrote: ‘Six Ratls (unit of measurement) of dates by the Medinite (counting), and that is nine Ratls by the Baghdady (counting)’. 

مُحَمهدُ بن يَحْيَى عن مُحَمهدِ بن أَحْمَدَ عن جَعْفَرِ بن إِبْرَاهِيمَ بن مُحَمهدٍ الْهَمَذَانِيِّ وَ كَانَ مَعَنَا حَاجَا قال كَتَبْتُ إِلَى أَبِي الْحَسَنِ (عليه السلام) على يَدَي أَبِي جُعِلْتُ فِدَاََ إِنه أَصْحَابَنَا اخْتَلَفُوا فِي الصَّاعِ بِغَضْبِهِمْ فِوْلَ الْفَطْرَةِ بِصَاعِ الْمَدَنِيِّ وَ بَعْضُهُمْ فِوْلَ الْفَطْرَةِ بِصَاعِ الْعِرَاقِيِّ.

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ja’far Bin Ibrahim Bin Muhammad Al Hamdany, and he was a Pilgrim along with us, said, ‘I wrote to Abu Al Hassanasws upon the hand of my father,

121 Al Kafi – V 4 – The Book of Fasts Ch 75 H 5
122 Al Kafi – V 4 – The Book of Fasts Ch 75 H 6
123 Al Kafi – V 4 – The Book of Fasts Ch 75 H 7
124 Al Kafi – V 4 – The Book of Fasts Ch 75 H 8

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

قَالَ وَ أَخْبَرَنِي أَنَّهُ يَكُونُ بِالْوَزْنِ أَلْفاً وَ مِائَةً وَ سَبْعِينَ وَزْنَةً.

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

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مُحَمْدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمْدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ بْنِ النُّعْمَانِ وَ سَيْفِ بْنِ عَمِيرَةَ عَنْ إِسْحَاقَ بْنِ عِمَارٍ قَالَ قُلْتُ لِِبِي عَبْدِ اللَّهِ ( عليه السلام ) الرَّجُلُ لََ يَكُونُ عِنْدَهُ شَيْءٌ مِّنَ الْفِطْرَةِ إِلَه مَا يُؤَدِّي عَنْ نَفْسِهِ وَحْدَهَا يُعْطِيهِ ََرِيباً أَوْ يَأْكُلُ هُوَ وَ عِيَالُهُ قَالَ يُعْطِي بَعْضَ عِيَالِهِ ثُمَّهُمْ يُعْطِي الْْخَرُ عَنْ نَفْسِهِ يُرَدِّدُونَهَا فَيَكُونُ عَنْ هُمْ جَمِيعاً فِطْرَةٌ واحِدَةٌ.

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

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

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عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عِمَارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) عَنْ مَوْلُودٍ وُلِدَ لَيْلَةَ الْفِطْرِ عَلَيْهِ فِطْرَةٌ قَالَ لََ قَدْ خَرَجَ الشههْرُ قَالَ وَ سَأَلْتُهُ عَنْ يَهُودِيٍّ أَسْلَمَ لَيْلَةَ الْفِطْرِ عَلَيْهِ فِطْرَةٌ قَالَ لََ .

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

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

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عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عِمَارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) عَنْ مَوْلُودٍ وُلِدَ لَيْلَةَ الْفِطْرِ عَلَيْهِ فِطْرَةٌ قَالَ لََ قُلْتُ الْفِطْرُ الْبَيْنِ الَّذِي يَقُولُ عَلَى يَتَامَى يَسْتَخْلَفُ عَلَى يَتَامَى وَ لََ يَسْتَخْلَفُ عَلَى يَتَامَى فَيُرَدِّدُونَهَا فَيَكُونُ عَنْ هُمْ جَمِيعاً فِطْرَةٌ واحِدَةٌ.

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

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

128

مُحَمْدُ بْنُ يَحْيَى عَنْ مُحَمْدُ بْنِ الْقَاسِمِ بْنِ الْفُضَيْلِ الْبَصْرِيِّ عَنْ أَبِي الْحَسَنِ ( عليه السلام ) قَالَ كَتَبْتُ إِلَيْهِ الْوَصِيُّ يُزَكِّي عَنِ الْيَتَامَى زَكَاةَ الْفِطْرَةِ إِذَا كَانَ لَهُمْ مَالٌ فَكَتََِ لََ زَكَاةَ عَلَى يَتِيمٍ عَلَى يَتِيمٍ قَالَ لََ .

125 Al Kafi – V 4 – The Book of Fasts Ch 75 H 9
126 Al Kafi – V 4 – The Book of Fasts Ch 75 H 10
127 Al Kafi – V 4 – The Book of Fasts Ch 75 H 11
128 Al Kafi – V 4 – The Book of Fasts Ch 75 H 12
Muhammad Bin Al Husayn, from Muhammad Bin Al Qasim Bin Al Fuzayl Al Basry,

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

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

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

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

Ali Bin Ibrahim, from his father,

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

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

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

\textsuperscript{129} Al Kafi – V 4 – The Book of Fasts Ch 75 H 13
\textsuperscript{130} Al Kafi – V 4 – The Book of Fasts Ch 75 H 14
\textsuperscript{131} Al Kafi – V 4 – The Book of Fasts Ch 75 H 15
\textsuperscript{132} Al Kafi – V 4 – The Book of Fasts Ch 75 H 16
A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from one of our companions, from Is’haq Bin Ammar,

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

A man would pay the Zakat of the Fitra on behalf of his contracted slaves, and a slave of his wife, and his Christian and Magian slave, and whoever he closes his door upon (other members of his family’).\(^{136}\)

\(^{133}\) Al Kafi – V 4 – The Book of Fasts Ch 75 H 17
\(^{134}\) Al Kafi – V 4 – The Book of Fasts Ch 75 H 18
\(^{135}\) Al Kafi – V 4 – The Book of Fasts Ch 75 H 19
\(^{136}\) Al Kafi – V 4 – The Book of Fasts Ch 75 H 20
(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘Go, and give the Fitra on behalf of our\textsuperscript{asws} dependents, and give on behalf of the slave, and all of them together, and do not leave anyone of them, for if you were to leave a person from them, I\textsuperscript{asws} would be fearing Al-Fowt upon him’. I said, ‘And what is Al-Fowt?’ He\textsuperscript{asws} said: ‘The death’ \textsuperscript{137}

مَحمَدُ بنُ يَحْيَى عَنْ أَبِي الْحَسَنِ الثهالِثِ (عَلَى الْسَّلَامِ) قَالَ قُلْتُ لَهُ فَأُخْبِرُ أَصْحَابِي قَالَ نَعَمْ مَنْ أَرَدْتَ أَنْ تُطَهِّرَهُ مِنْهُمْ وَ قَالَ لَّ بَأْسَ بِأَنْ تُعْطِيَ وَ تَحْمِلَ ثَمَانَةً رِقَاءً.

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

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

فَكَتََِ (عَلَى الْسَّلَامِ) الْفِطْرَةُ قَدْ كَثُرَ السُّؤَالُ عَنْهَا وَ أَنَا أَكْرَهُ كُلِّه مَا أَدهى إِلَى الشُّهْرَةِ فَاقْطَعُوا ذِكْرَ ذَلََِ وَ اقْبِضْ مِمهنْ دَفَعَ لَهَا وَ أَمْسَِْ عَمهنْ لَمْ يَدْفَعْ.

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

\textsuperscript{137} Al Kafi – V 4 – The Book of Fasts Ch 75 H 21
\textsuperscript{138} Al Kafi – V 4 – The Book of Fasts Ch 75 H 22
\textsuperscript{139} Al Kafi – V 4 – The Book of Fasts Ch 75 H 23
and take possession from the ones who hand it over and withhold from the ones who do not hand over’.  

Chapter 76 – The Itikaaf (Seclusion in the Masjid)

 علي بن إبراهيم عن أبيه عن ابن أبي عميش عن حماد عن الحليّي عن أبي عبد الله ( عليه السلام ) قال كان رسول الله ( صلى الله عليه وآله ) إذا كان العشر الأول خلف في المسجد و لم تكن له قبة من شعر و شمر المبتز و طول فراشة و قال بعضهم و اغتزل النساء قال أبو عبد الله ( عليه السلام ) أنا اغتزل النساء فلا.

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

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

علي بن إبراهيم عن أبيه عن ابن أبي عميش عن حماد عن الحليّي عن أبي عبد الله ( عليه السلام ) قال كانت بذرة في شهر رمضان فلم يغتفل رسل الله ( صلى الله عليه وآله ) فلما كان من قابل اغتفل عشرتين عشراً لعامة و عشراً فصداً لما فائض.

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

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

عدد من أصحابنا عن سهل بن زياد عن أحمد بن محمد عن داود بن الحصيني عن أبي عبد الله ( عليه السلام ) قال اغتفل رسل الله ( صلى الله عليه وآله ) في شهر رمضان في العشر الأول ثم اغتفل في الثانية في العشر الوسطى ثم اغتفل في الثالثة في العشر الأوّلا ثم لم يزلف يغتفل في العشر الأوّلا.

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

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

140 Al Kafi – V 4 – The Book of Fasts Ch 75 H 24  
141 Al Kafi – V 4 – The Book of Fasts Ch 76 H 1  
142 Al Kafi – V 4 – The Book of Fasts Ch 76 H 2  
143 Al Kafi – V 4 – The Book of Fasts Ch 76 H 3
Chapter 77 – The *Itikaaf* (seclusion in the Masjid) does not take place except with Fasting

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

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

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

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

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

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

Chapter 78 – The Masjids which are correct for the *Itikaaf* to be therein

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

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

\textsuperscript{144} Al Kafi – V 4 – The Book of Fasts Ch 77 H 1
\textsuperscript{145} Al Kafi – V 4 – The Book of Fasts Ch 77 H 2
\textsuperscript{146} Al Kafi – V 4 – The Book of Fasts Ch 77 H 3
problem if one was to do *Itikaaf* in Masjid of Al-Kufa, and Al-Basra, and Masjid of Al-Medina, and Masjid of Makkah'.

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

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

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

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

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

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

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

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

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147 Al Kafi – V 4 – The Book of Fasts Ch 78 H 1
148 Al Kafi – V 4 – The Book of Fasts Ch 78 H 2
149 Al Kafi – V 4 – The Book of Fasts Ch 78 H 3
150 Al Kafi – V 4 – The Book of Fasts Ch 78 H 4
performing *Itikaaf* somewhere else cannot Pray except in the Masjid which he has specified'.

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

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

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

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

(It has been narrated) from Abu Ja’far asws having said: ‘When one performs *Itikaaf* for a day and there does not happen to be a stipulation, so it is for him that he goes out and terminate the *Itikaaf*. And, if he were to stay for two days and there does not happen to be a stipulation, so it is not for him that he terminates his *Itikaaf* until three days are past.'
It has been narrated) from Abu Ja’far asws having said: ‘The one performing Itikaaf cannot smell the perfume, and cannot derive pleasure with the aromas, nor wrangle (arguments), nor buy, nor sell’.

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

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

‘Abu Abdullah asws initiated me from without he asking him asws so he asws said: ‘The Itikaaf is for three days, meaning the Sunnah, Allahazwj Willing’.156

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

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

(It has been narrated) from Abu Abdullah asws having said: ‘It is not upon the one performing Itikaaf that he goes out from the Masjid except to the Friday (Prayer), or a funeral, or defecation’.157
A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Dawood Bin Sirhan who said,

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

\(عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمهادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام )\)

\(قَالَ لََ يَنْبَِْي لِلْمُعْتَكِفِ أَنْ يَخْرُجَ مِنَ الْمَسْجِدِ إِلَه لِحَاجَةٍ لََ بُده مِنْهَا ثُمَّ لََ يَجْلِسُ حَتهى يَرْجِعَ وَ لََ يَخْرُجُ فِي شَيْءٍ إِلَه لِجَنَازَةٍ أَوْ يَعُودُ مَرِيضاً وَ لََ يَجْلِسُ حَتهى يَرْجِعَ وَ اعْتِكَافُ الْمَرْأَةِ مِثْلُ ذَلََِ \)

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

(It has been narrated) from Abu Abdullah asws having said: ‘It is not befitting for the one performing Itikaaf that he goes out from the Masjid except for a need which is inevitable from it. Then, he should not sit until he returns, nor goes out regarding something except for a funeral, or consoling a sick person, nor sit until he returns. And the Itikaaf of the woman is similar to that’.\(^{159}\)

Chapter 81 – The one performing Itikaaf becomes sick, and the female performing Itikaaf menstruates

\(بَابُ الْمُعْتَكِفِ يَمْرَضَ وَ الْمُعْتَكِفَةِ تَطْمَثُ \)

\(عِدهةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمهدٍ وَ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ ابْنِ مَحْبُوٍِ عَنْ أَبِي أَيُّوََِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام )\)

And in another report from him asws. ‘That is not upon the sick one.’\(^{160}\)

\(عِدهةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمهدٍ وَ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ ابْنِ مَحْبُوٍِ عَنْ أَبِي أَيُّوََِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) فِي الْمُعْتَكَفَةِ إِذَا طَمِثَتْ قَالَ تَرْجِعُ إِلَى بَيْتِهَا وَ إِذَا طَهُرَتْ رَجَعَتْ فَقَضَتْ مَا عَلَيْهَا \)

A number of our companions, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, altogether from Ibn Mahboub, from Abu Ayoub, from Abu Baseer,

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158 Al Kafi – V 4 – The Book of Fasts Ch 80 H 2
159 Al Kafi – V 4 – The Book of Fasts Ch 80 H 3
160 Al Kafi – V 4 – The Book of Fasts Ch 81 H 1
(It has been narrated) from Abu Abdullah asws regarding the female performing *Itikaaf* when she menstruates. He asws said: ‘She should return to her house, and when she is clean, she would return, and she would make up for what is upon her’.  

Chapter 82 – The one performing *Itikaaf* sleeps with his wife

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Zurara who said,

'I asked Abu Ja'far asws about the one performing *Itikaaf* sleeping with his wife. He asws said: ‘When he does, so upon him would be what is upon the one who does *Zihaar*’.  

A number of our companions, from Ahmad Bin Muhammad, from Abdul Rahman Bin Abu Najran, from Abdullah Bin Mugheira, from Sama'at Bin Mihran who said,

'I asked Abu Abdullah asws about the one performing *Itikaaf* falling upon his wife. He asws said: ‘He is as the status of the one who breaks a Fast of a day from the Month of Ramazan’.  

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al Hassan Bin Al Jaham,

(It has been narrated) from Abu Al-Hassan asws, said, ‘I asked him asws about the one performing *Itikaaf* going to his wife. So he asws said: ‘He should neither go to his wife at night, nor at daytime, while he is performing *Itikaaf*’.  

Chapter 83 – The Miscellaneous

Accorded to Emir bin Al-Kufi, from the Hasan bin Ali, the son of Ubasin, from Sa'id bin Abi Rahan, from Abu Abdullah (asws) He said: ‘I asked him (asws) about the one performing *Itikaaf* coming to his wife. So he said: ‘He should neither go to his wife at night, nor at daytime, while he is performing *Itikaaf*.

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161 Al Kafi – V 4 – The Book of Fasts Ch 81 H 2  
162 Al Kafi – V 4 – The Book of Fasts Ch 82 H 1  
163 Al Kafi – V 4 – The Book of Fasts Ch 82 H 2  
164 Al Kafi – V 4 – The Book of Fasts Ch 82 H 3
Ahmad Bin Idrees, from Al Hassan Bin Ali Al Kufy, from Ubeys Bin Hisham, from Aban Bin Usman,

(It has been narrated) from Abdul Rahman son of Abu Abdullah\textsuperscript{asws}, said, 'I said to him\textsuperscript{asws}, 'A man was captured by the Romans and did not Fast the Month of Ramazan, and he did not know which month it was'. He\textsuperscript{asws} said: 'He should Fast a month, and he should envisage and calculate. So if it was such that the month he Fasted in was before the Month of Ramazan, it would not suffice him; and if it was such that it was after the Month of Ramazan, it would suffice him.'\textsuperscript{165}

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Yahya Bin Amro Bin Khaleefa Al Zayyat, from Abdullah Bin Bukeyr, from one of our companions,

(It has been narrated) from one of the two (5\textsuperscript{th} or 6\textsuperscript{th} Imam\textsuperscript{asws}) having said: 'Rasool-Allah\textsuperscript{asws} said: 'O group of youths! It is upon you with the marital relationship. So if you are not in a position to do so, upon you is with the Fasting, for it is its subduer.'\textsuperscript{166}

A number of our companions, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abu Baseer,

(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: 'My\textsuperscript{asws} father\textsuperscript{asws} narrated to me\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{asws} that All\textsuperscript{asws} said: 'It is recommended for the man that he goes to his wife on the first night of a Month of Ramazan due to the Words of Allah\textsuperscript{azwj} Mighty and Majestic [2:187] It is made lawful to you to go to your wives on the night of the Fast; and ‘Al-Rafas’ is the copulation.'\textsuperscript{167}

Muhammad Bin Yahya, from Ali Bin Ibrahim Al Ja’fary, from Muhammad Bin Al Fazl,

(It has been narrated) from Al-Reza\textsuperscript{asws} having said to one of his\textsuperscript{asws} friends on the day of Al-Fitr, and he\textsuperscript{asws} was supplicating for him: 'O so and so! May Allah\textsuperscript{azwj} Accept from you, and from us\textsuperscript{asws}. Then he arose, until the day of Al-Azha came up, so he\textsuperscript{asws} said to him: 'O so and so! May Allah\textsuperscript{azwj} Accept from us\textsuperscript{asws} and from you'.

\textsuperscript{165} Al Kafi – V 4 – The Book of Fasts Ch 82 H 1
\textsuperscript{166} Al Kafi – V 4 – The Book of Fasts Ch 82 H 2
\textsuperscript{167} Al Kafi – V 4 – The Book of Fasts Ch 82 H 3
He (the narrator) said, ‘So I said to him, ‘O son of Rasool-Allah! You said something during Al-Fitr, and you are saying during Al-Azha something else?’ So he said: ‘Yes. I said to him during Al-Fitr: ‘May Allah Accept from you and from us, because he had done something similar to my deed, and I and him were equal in the deed; and I said regarding Al-Azha: ‘May Allah Accept from us and from you, because we were able to sacrifice and he was not able to sacrifice, so we had done a deed other than his’.168

A number of our companions, from Ahmad Bin Abu Abdullah, from Abu Al Sakhar Ahmad Bin Abdul Raheem,

(It has been narrated) raising it to Abu Al-Hassan, said, ‘He looked at the people during the day of Fitr, playing and laughing, so he said to his companions and turned towards them: ‘Allah Mighty and Majestic Created the Month of Ramazan as a race track for His creatures in order for them to compete (by being) in His obedience to (achieve) His Pleasure. So a group preceded in it, so they succeeded, and another were left behind, so they lost out. So I am astounded with every astonishment from the laughing ones, the playing ones, in a day which the do-gooders are Reward, and the reducers lose out therein; and I swear by Allah! If the covering was to be Removed, the good-doers would be busy in his goodness, and the evil-doer in his evil’.169

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

‘I wrote to Abu Muhammad, ‘Why did Allah Obligate the Fasting?’ So the answer came: ‘In order for the rich one to experience the pangs of hunger so that he would be compassionate upon the poor’.170

Ali Bin Muhammad, from Abdullah Bin Is’haq, from Al Hassan Bin Ali Bin Suleyman, from Muhammad Bin Imran,
(It has been narrated) from Abu Abdullah asws having said: 'They came to Amir Al-Momineen asws, and he asws was seated in the Masjid in Al-Kufa, with a group of people were found to be eating in the daytime during a Month of Ramazan. So Amir Al-Momineen asws said to them: 'You were eating and breaking the Fast?' They said, 'Yes'. He asws said: 'You are Jews?' They said, 'No'. He asws said: 'Christians?' They said, 'No'. He asws said: 'So which of the Religions different to Al-Islam?' They said, 'But, (we are) Muslims'. He asws said: 'So you are travelling?' They said, 'No'. He asws said: 'Is there among you an Illness Obligating breaking of the Fast which we asws are not notified of, but you are more with an insight into yourselves, because Allah azwj Mighty and Majestic is Saying [75:14] But! The human being is evidence against himself. They said, 'But, we are such that we are not with an excuse'.

So he came over to Amir Al-Momineen asws, and ordered that two pits to be dug out for them, and ordered that one of the pits was to the side of the other. Then he asws got a hole to be cleaved between them joining them two in the middle. So he asws said to them: '[I asws shall be placing you inside one of the two pits, and ignite the fire in the other, so I asws shall be killing you with the smoke'. They said, 'And even if you do so, for rather, this life of the world will end anyhow'. So he asws place them inside one of the two pits gently, then ordered with the fire to be ignited in the other side. Then he asws kept calling out to them, time after time: 'What are you saying?' So they kept on answering him asws, 'You asws decide what you asws decide', until they died.

He asws said: 'Then he asws left. So the groups formed due to his asws deed, and the people discussed it. So one day, while he asws was in the Masjid, a Jew from the inhabitants of Yasrib came over, and the ones in Yasrib from the Jews had accepted that he is their most knowledgeable one, and so had their fathers from beforehand. So he came over to Amir Al-Momineen asws along with his family. So when they ended
up to the great Masjīd in Al-Kufa, stabled their horses, then converged upon the door of the Masjīd, and sent a message to Amir Al-Momineen asws, ‘We are a group of Jews having come over from Al-Hijaz, and for us there is a need to you asws. So, will you asws be coming out to us, or should we enter to come to you asws?’

He asws said: ‘So he asws came out to them and he asws was saying: ‘They shall soon be entering and be resuming with the oaths. So what is your need?’ So their great one said to him asws, ‘O son asws of Abu Talib asws! What is this innovation which you have initiated in the Religion of Muhammad asaww?’

So he asws said to him: ‘And which innovation?’ So the Jew said to him asws, ‘A group from the inhabitants of Al-Hijaz are alleging that you asws deliberated to a group who testified that there is no god except for Allah aswj but did not testify that Muhammad asaww is His aswj Rasool asaww, so you asws killed them by the fire’.

So Amir Al-Momineen asws said to him: ‘So a asws adjoin you with the nine signs which descended unto Musa as at Mount Toor of Sinai, and by the right of the five Churches of Jerusalem, and by the right of the Highest Judge; do you know that Yoshoa Bin Noon asws was brought a group, after the passing away of Musa as, who testified that there is no god except for Allah aswj but did not accept that Musa as was His aswj Rasool asaww, so he as killed them with a killing similar to this?’ So the Jew said to him asws, ‘Yes, I do testify that you asws applied the Law of Musa asw.

He asws said: ‘Then he brought out a book from his cloak, so he handed it over to Amir Al-Momineen asws. So he asws unwrapped it and looked into it, and wept. So the Jew said to him asws, ‘What make you asws weep, O son asws of Abu Talib asws?’ But rather, you asws looked into this book and it is an Assyrian book, and you asws are an Arab man. So, do you asws know what it is?’ So Amir Al-Momineen asws said to him: ‘Yes, this is my asws name, affirmed’. So the Jew said to him asws, ‘So show me your asws name in this book, and inform me what your asws name is in Assyrian’.

He asws said: ‘So, Amir Al-Momineen asws showed him asws name in the parchment, and he asws said: ‘My asws name, Eliya’. So the Jew said, ‘I hereby testify that there is no god except for Allah aswj, and I hereby testify that Muhammad asaww is His aswj Rasool asaww’.
Rasool\textsuperscript{as} saww, and I hereby testify that you\textsuperscript{asws} are the successor\textsuperscript{asws} of Muhammad\textsuperscript{as} saww, and I hereby testify that you\textsuperscript{asws} are the highest of the people with the people, from after Muhammad\textsuperscript{as} saww, and they pledged allegiance to Amir Al-Momineen\textsuperscript{asws} and entered the Masjid.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ( عليه السلام ) َّلَمْ أَكُنْ عِنْدَهُ مَنْسِيّاً الْحَمْدُ لِلِّهِ ذِي الْجَلاَلِ وَ ذِي الْكَرَامِ .

So Amir Al-Momineen\textsuperscript{asws} said: ‘The Praise is for Allah\textsuperscript{azwj} in Whose Presence I\textsuperscript{asws} am not forgotten! The Praise is for Allah\textsuperscript{azwj} Who Affirmed me\textsuperscript{asws} in His\textsuperscript{azwj} Presence in a Parchment of the righteous! And the Praise is for Allah\textsuperscript{azwj}, the One with the Majesty and the Benevolence’.\textsuperscript{171}

The Book of Fasts is completed and it will be followed by the Book of Hajj. And the Praise is for Allah\textsuperscript{azwj} Alone, and may Allah\textsuperscript{azwj} Send Blessings upon the one\textsuperscript{as} saww after whom there is no Prophet, and his\textsuperscript{as} saww Purified Progeny\textsuperscript{asws}.

\textsuperscript{171} Al Kafi – V 4 – The Book of Fasts Ch 82 H 7