

TABLE OF CONTENTS

CHAPTER 2	3
AL-BAQARAH	3
PART EIGHT – VERSES 183 - 199	3
VERSE 183	3
VERSE 184	5
A Fixed Number of Days	5
The sick one, and the traveller, and those having difficulties	5
The Interpretation of the Fasts	8
VERSE 185	12
The First Month of the year	12
The month of Revelation	13
Respecting the Name	14
The Quran and the Furqan	14
Fasting is for the ones who are present	15
Allah ^{azwj} Wants Ease, not difficulty	16
Completion of the number (30)	16
Exclaiming the Greatness of Allah ^{azwj} (Takbeer)	17
VERSE 186	18
VERSE 187	21
Marital relations	21
The white thread being distinct from the black thread	22
Fasting up to the night	24
VERSE 188	24
VERSE 189	26
Sighting the crescent as timings (Lunar calendar)	27
The appropriate entry into houses is by the doors	27
VERSES 190 - 193	30
The Interpretation of these Verses has yet to come	31
Jihad is fighting alongside the Imam ^{asws}	31
The purpose of the fighting/Killing	32
Unrestrained killing	33
VERSE 194	34
VERSE 195	35
VERSE 196	35
Completing the Hajj and Umrah for Allah ^{azwj}	36

The Restricted one	37
Shaving the head	38
The easy sacrifice	38
Fasting in lieu of the sacrifice	39
Umrah is for outsiders	42
VERSE 197	43
VERSE 198	46
VERSE 199	47

CHAPTER 2
AL-BAQARAH
(286 VERSES)

PART EIGHT – VERSES 183 - 199

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSE 183

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ {183}

O you those who are believing! Fasting is Prescribed upon you just as it was Prescribed upon those ones from before you, perhaps you may be fearing [2:183]

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه، عن عمه محمد بن أبي القاسم، عن أحمد بن أبي عبد الله البرقي، عن أبي الحسن علي بن الحسين البرقي، عن عبد الله بن جبلة، عن معاوية بن عمار، عن الحسن بن عبد الله، عن أبيه،

Ibn Babuwah, from Muhammad Bin Ali Majalawiya, from his uncle Muhammad Bin Abu Al Qsim, from Ahmad Bin Abu Abdullah Al Barqy, from Abu Al Hassan Ali Bin Al Husayn Al Barqy, from Abdullah Bin Jabala, from Muawiya Bin Amaar, from Al Hassan Bin Abdullah, from his father,

عن جده الحسن بن علي بن أبي طالب (عليه السلام)، عن رسول الله (صلى الله عليه و آله)، في مسائل سأل عنها اليهود، منها: قال اليهودي: يا محمد، فأخبرني لأي شيء فرض الله الصوم على أمتك بالثلاثين يوماً، و فرض على الأمم أكثر من ذلك؟

(It has been narrated) from his grandfather^{asws} Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}, from Rasool-Allah^{saww}, regarding the questions asked by the Jew – from these, the Jew said, ‘O Muhammad^{saww}! Inform me, for which reason did Allah^{azwj} Obligate the Fasting upon your^{saww} community during the day, for thirty days, and Obligated upon the (other) communities, more than that?’

قال النبي (صلى الله عليه و آله): «إن آدم (عليه السلام) لما أكل من الشجرة بقيت في بطنه ثلاثين يوماً، ففرض الله على ذريته الجوع و العطش ثلاثين يوماً، و الذي يأكلونه تفضل من الله عز و جل عليهم، و كذلك كان على آدم (عليه السلام)، ففرض الله عز و جل على أمتي ذلك»

The Prophet^{saww} said: ‘When Adam^{as} ate from the tree, it remained in his^{as} belly for thirty days, therefore Allah^{azwj} Obligated hunger and thirst upon his^{as} offspring for thirty days, and that which they are eating is the Grace of Allah^{azwj} Mighty and Majestic to them. And like that it was upon Adam^{as}, so Allah^{azwj} Mighty and Majestic Obligated that upon my^{saww} community’.

ثم تلا رسول الله (صلى الله عليه و آله) هذه الآية: كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ أَيَّاماً مَعْدُودَاتٍ.

Then Rasool-Allah^{saww} recited this Verse: ***O you those who are believing! Fasting is Prescribed upon you just as it was Prescribed upon those ones from before you, perhaps you may be fearing [2:183] A fixed number of days [2:183].***

قال اليهودي: صدقت- يا محمد- فما جزاء من صامها؟ قال النبي (صلى الله عليه و آله): «ما من مؤمن يصوم شهر رمضان احتساباً، إلا أوجب الله له سبع خصال: أولها: يزوب الحرام في جسده، و الثانية: يقرب من رحمة الله، و الثالثة: يكون قد كفر خطيئة أبيه آدم (عليه السلام)، و الرابعة: يهون الله عليه سكرات الموت، و الخامسة: أمان من الجوع و العطش يوم القيامة، و السادسة: يعطيه الله براءة من النار، و السابعة: يطعمه الله من ثمرات الجنة».

The Jew said, 'You^{saww} have spoken the truth – O Muhammad^{saww} – so what is the Recompense from its Fasting?' The Prophet^{saww} said: 'There is none from the *Momineen* who Fasts the Month of Ramazan in anticipation (for the Rewards) except that Allah^{azwj} Obligates seven qualities for him: The first of it – The Prohibited (consumed) melts away in his body; and the second – He gets closer to the Mercy of Allah^{azwj}; and the third – It becomes an expiation for the error of his father^{as} Adam^{as}; and the fourth – Allah^{azwj} would make the pangs of death to be easier for him; and the fifth – Security from the hunger and the third on the Day of Judgement; and the sixth – Allah^{azwj} would Give him Release from the Fire; and the seventh – Allah^{azwj} would Feed him from the fruits of the Paradise'.

قال: صدقت، يا محمد.

(The Jew) said: 'You^{saww} have spoken the truth, O Muhammad^{saww}'¹

و عنه، في (الفتاوى): بإسناده عن سليمان بن داود المنقري، عن حفص بن غياث النخعي، قال:

And from him, in Al Faaqeeh, by his chain from Suleyman Bin Dawood Al Manqary, from Hafs Bin Ghayas Al Nakhai'e who said,

سمعت أبا عبد الله (عليه السلام) يقول: «إن شهر رمضان لم يفرض الله صيامه على أحد من الأمم قبلنا». فقلت له: فقول الله عز و جل: يا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ؟

'I heard Abu Abdullah^{asws} saying: 'The Month of Ramazan, Allah^{azwj} did not Obligate its Fasts upon anyone from the communities before us'. So I said to him^{asws}, '(What about) the Words of Allah^{azwj} Mighty and Majestic: ***O you those who are believing! Fasting is Prescribed upon you just as it was Prescribed upon those ones from before you [2:183].***'

قال: «إنما فرض الله عز و جل صيام شهر رمضان على الأنبياء دون الأمم، ففضل الله به هذه الأمة، و جعل صيامه فرضاً على رسول الله (صلى الله عليه و آله) و على أمته».

He^{asws} said: 'But rather, Allah^{azwj} Mighty and Majestic Obligated the Fasts of the Month of Ramazan upon the Prophets^{as} (only), apart from the communities. So Allah^{azwj} has Preferred by it, this community, and Made its Fasts as an Obligation upon Rasool-Allah^{saww} and upon his^{saww} community (as well)'².

العباشي: عن البرقي، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، في قوله: يا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ قال: «هي للمؤمنين خاصة».

¹ أمالي الصدوق: 1 / 161

² من لا يحضره الفقيه 2: 267 / 61.

Al Ayyashi, from Al Barqy, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words: **O you those who are believing! Fasting is Prescribed upon you [2:183].** He^{asws} said: 'This is for the *Momineen* in particular'.³

VERSE 184

أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ وَعَلَىٰ الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۚ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ ۖ إِن كُنْتُمْ تَعْلَمُونَ {184}

A fixed number of days; So the one from you who was sick, or upon a journey, so (he should Fast) from other days; and upon those who can endure it (but with difficulty) is an expiation of feeding the poor (for missed Fasts); and the one does good voluntarily, it is better for him; and if you are Fasting, it would be better for you, if you were knowing [2:184]

A Fixed Number of Days

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

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

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

The sick one, and the traveller, and those having difficulties

و عنه: عن محمد بن يحيى، عن محمد بن الحسين، عن صفوان بن يحيى، عن العلاء بن رزين، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ. قال: «الشيخ الكبير، و الذي يأخذه العطاش».

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

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And upon those who can endure (but with difficulty) it is an expiation of feeding the poor (for missed Fasts) [2:184].** He^{asws} said: 'The elderly person, and the one who is grabbed by the thirst'.⁴

³ تفسير العياشي 1: 174 / 78.

⁴ (Extract) الكافي 4: 1 / 116.

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن القاسم بن محمد الجوهري، عن سليمان بن داود، عن سفیان بن داود، عن سفیان بن عيينة، عن الزهري، عن علي بن الحسين (عليهما السلام)، قال: «فأما صوم السفر و المرض، فإن العامة قد اختلفت في ذلك فقال قوم: يصوم، و قال آخرون: لا يصوم، و قال قوم: إن شاء صام، و إن شاء أفطر،

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

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'So as for the Fasting during the travel and the sickness, the general Muslims have differed with regards to that. There is a group which said, 'Fast', and another group says, 'Do not Fast', and a group says, 'Fast if you so wish to and don't (observe) it if you so wish to'.

و أما نحن فنقول يفطر في الحالين جميعا فإن صام في السفر أو في حال المرض فعليه القضاء، فإن الله عز و جل يقول: **فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ**.

And as for us^{asws}, we^{asws} are saying, 'Do not Fast in both these conditions, for if one were to Fast during the travel or during the condition of sickness, upon him would be its fulfilment (Fasting again), for Allah^{azwj} Mighty and Majestic is Saying: **So the one from you who was sick, or upon a journey, so (he should Fast) from other days [2:184]**.⁵

العباشي: عن محمد بن مسلم، عن أبي عبد الله (عليه السلام)، قال: «لم يكن رسول الله (صلى الله عليه و آله) يصوم في السفر تطوعا و لا فريضة، يكذبون على رسول الله (صلى الله عليه و آله)، نزلت هذه الآية و رسول الله (صلى الله عليه و آله) بكرع الغميم عند صلاة الفجر، فدعا رسول الله (صلى الله عليه و آله) بإناء فشرب، و أمر الناس أن يفطروا،

Al Ayyashi, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} did not Fast during the travel, neither voluntarily or Obligatory. They were belying Rasool-Allah^{saww}, so this Verse was Revealed at Kara'a Al-Ghaym (A place between Makkah and Al-Medina), during Al Fajr Salat. So Rasool-Allah^{saww} called for a container and drank (water), and ordered the people that they should break Fast.

فقال قوم: قد توجه النهار، و لو صمنا يومنا هذا؟ فسامهم رسول الله (صلى الله عليه و آله) العصاة، فلم يزالوا يسمون بذلك الاسم حتى قبض رسول الله (صلى الله عليه و آله)». ⁶

So a group said: 'We are travelling during the day, and if only you^{saww} had Fasted with us during this day of ours?' So Rasool-Allah^{saww} named them as 'The disobedient ones', and they did not cease to be called with that name until Rasool-Allah^{saww} passed away'.⁶

و عنه: عن أحمد بن محمد، عن ابن فضال، عن ابن بكير، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: **وَ عَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مَسْكِينٍ**. قال: «الذين كانوا يطيقون الصوم فأصابهم كبر أو عطاش أو شبه ذلك، فعليهم لكل يوم مد». ⁶

⁵ الكافي 4: 1/86

⁶ تفسير العياشي 1: 190/81.

And from him, from Ahmad Bin Muhammad, from Ibn Fazaal, from Ibn Bakeyr, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} regarding the Word of Allah^{azwj} Mighty and Majestic: **and upon those who can endure (but with difficulty) it is an expiation of feeding the poor (for missed Fasts) [2:184]**, said: 'The ones who cannot bear the Fasting, being hit by old age, or thirst, or something resembling that, so upon them is for every day, a 'Mudd' (750 ml.) (Food to feed the poor)'.⁷

و عن رفاعة، عن أبي عبد الله (عليه السلام)، في قوله: وَ عَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مَسْكِينٍ. قال: «المرأة تخاف على ولدها، و الشيخ الكبير».

And from Rafa'at,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words **and upon those who can endure (but with difficulty) it is an expiation of feeding the poor (for missed Fasts) [2:184]**. He^{asws} said: 'The woman (pregnant/breast-feeding) who is afraid for her child (infant), and the old man'.⁸

و عن أبي بصير، قال: سألته عن رجل مرض من رمضان إلى رمضان قابل، و لم يصح بينهما، و لم يطق الصوم. قال: «تصدق مكان كل يوم أفطر على مسكين مدا من طعام، و إن لم يكن حنطة فمد من تمر، و هو قول الله: فِدْيَةٌ طَعَامُ مَسْكِينٍ»

From Abu Baseer who said,

'I asked about a who was sick from a (Month of) Ramazan, to a (Month of) Ramzan the following year, and was not well between the two, and could not endure the Fasting. He^{asws} said: 'He should give in charity, in place of every day he broke (did not Fast), upon a poor one with one *Mudd* (750 ml) of food. And if it cannot happen to be wheat, so a *Mudd* of dates. **an expiation of feeding the poor (for missed Fasts) [2:184]**.

فإن استطاع أن يصوم رمضان الذي يستقبل، و إلا فليتربص إلى رمضان قابل فيقضيه، فإن لم يصح حتى جاء رمضان قابل، فليصدق- كما تصدق- مكان كل يوم أفطر مدا، و إن صح فيما بين الرمضانيين فتوانى أن يقضيه حتى جاء رمضان الآخر، فإن عليه الصوم و الصدقة جميعا يقضي الصوم و يتصدق، من أجل أنه ضيع ذلك الصيام».

But if he has the capacity to be Fasting (the Month of) Ramazan which is next, so let him wait to the (next Month of) Ramazan, and he should fulfil it (pay back the missed Fasts). But, if he is not well until the next (Month of) Ramazan comes, then let him give in charity – a *Mudd* in place of every day he broke. And if he is well in what is between the two (Months of) Ramazan, so he lingers until the other (Month of) Ramazan comes, then upon him would be the Fasting (as well as) the charity, both together. He would fulfil the Fasts and give the charity, due to the reason that he wasted those Fasts (deliberately)".⁹

⁷ الكافي 4: 116/5

⁸ تفسير العياشي 1: 180/79

⁹ 178/79: تفسير العياشي 1

و عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن حد المرض الذي يجب على صاحبه فيه الإفطار، كما يجب عليه في السفر [في] قوله: وَمَنْ كَانَ مَرِيضاً أَوْ عَلَى سَفَرٍ. قال: «هو مؤتمن عليه، مفوض إليه، فإن وجد ضعفاً فليفطر، وإن وجد قوة فليصم، كان المريض على ما كان».

And from Abu Baseer who said, 'I asked Abu Abdullah^{asws} about the limit of the illness which Obligates upon its sufferer, the breaking of the Fast during it, just as it would be Obligated upon him during the journey, regarding His^{azwj} Words: **So the one from you who was sick, or upon a journey [2:184]?**' He^{asws} said: 'It is trusted upon him, delegated to him. So if he finds weakness, then let him break, and if he finds strength, then let him Fast, whatever (illness) the sick one may be upon'.¹⁰

و عن محمد بن مسلم، قال: سمعت أبا جعفر (عليه السلام) يقول: «[الشيخ] الكبير، و الذي به العطاش، لا حرج عليهما أن يفطرا في رمضان، و تصدق كل واحد منهما في كل يوم بمد من طعام، و لا قضاء عليهما، فإن لم يقدرأ فلا شيء عليهما».

And from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{asws} saying: 'The old man, and the one who is with the thirst, there is nothing wrong that they should break during the Month of Ramazan, and each one of them should give in charity for every day of these, a 'Mudd' (750 ml.) of food, and there is no fulfilling (paying back) upon them. So if they are not able to, then there is nothing upon them'.¹¹

The Interpretation of the Fasts

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

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

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

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

So he^{asws} said: 'O Zuhry! It is not as you are saying it. The Fast is upon forty aspects. So ten aspects from these are Obligatory like the Obligation of the Month of

¹⁰ تفسير العياشي 1: 189 / 81.

¹¹ تفسير العياشي 1: 181 / 79.

Ramazan; and ten aspects from these, its Fasting is Prohibited; and fourteen from these, it's doer is with the choice, if he so desires to, he may Fast, and if he so desires to, he breaks; and the Fast requiring permission is upon three aspects; and the Fast of disciplining, and the Permissible Fast, and the Fast of the journey and the sickness'. I said, 'So, interpret these for me'.

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

He^{asws} said: 'As for the Obligations, so these are the Fasts of the Month of Ramazan, and Fast of the two consecutive months regarding an expiation for the *Zihaar* due to the Words of Allah^{azwj} the Exalted **those who are doing Zihaar from their wives (considering their backs to the backs of their own mothers) then they are retracting, (their penalty) is freeing a neck before they touch each other [58:3]** – up to His^{azwj} Words **But the one who cannot find (a slave to free), so (his penalty) is Fasts of two consecutive months [58:4];**

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

And the Fasting of the two consecutive months for the one who breaks a day's Fast from the Month of Ramazan; and the Fasting of two consecutive months regarding the killing in error for the one who cannot find the Obligatory freeing (of a slave), due to the Words of Allah^{azwj} Mighty and Majestic **The one who kills a Momin in error, (his penalty) is freeing a Momin neck, and wergild submitted to his family**– up to the Words of the Mighty and Majestic – **but the one who cannot fine (a Momin slave to free), so (his penalty is) Fasting two consecutive months, a repentance from Allah he who cannot find (a slave) should fast for two months successively: a penance from Allah, and Allah is Knowing, Wise [4:92].**

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

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

وَ صِيَامُ أَدَى حُلُقِ الرَّأْسِ وَاجِبٌ قَالَ اللَّهُ عَزَّ وَجَلَّ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَدَى مِنْ رَأْسِهِ فَعَدِيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَصَاحِبُهَا فِيهَا بِالْخِيَارِ فَإِنْ صَامَ صَامَ ثَلَاثَةَ أَيَّامٍ

And the Fast of (abstaining from) from shaving of the head (during Hajj) due to harm, is Obligatory. Allah^{azwj} Mighty and Majestic Says **but the one from you who was sick or with an ailment of his head, so an expiation from Fasting of either charity or an offering [2:196].** So it's doer therein is with the choice. So if he wants to Fast, he Fasts for three days.

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

And the Fast for the Mut'a (of Hajj) is Obligatory for the one who cannot find the sacrifice. Allah^{azwj} Mighty and Majestic Says **So when you are secure, and one who combines with the Umrah to the Hajj, then whatever is easy from the sacrifice. But the one who cannot find, so it is the Fasting for three days during the Hajj and seven when you return – these would be ten complete [2:196].**

وَصَوْمُ جَزَاءِ الصَّيِّدِ وَاجِبٌ قَالَ اللَّهُ عَزَّ وَجَلَّ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمَّداً فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدِيًّا بِالْغَنِيِّ أَوْ كَفَّارَةً طَعَامُ مَسَاكِينٍ أَوْ عَدْلٌ ذَلِكَ صِيَاماً

And the Fast being a penalty for the hunting, is Obligatory. Allah^{azwj} Mighty and Majestic Says **And the one who kills it deliberately, so the compensation is the like of what he killed from the animal. The one with justice from you would decide, as an offering reaching the Kabah, or an expiation of feeding the poor, or an equivalent of that of [5:95].**

أَوْ تَذْرِي كَيْفَ يَكُونُ عَدْلٌ ذَلِكَ صِيَاماً يَا زُهْرِي قَالَ قُلْتُ لَا أَدْرِي قَالَ يَوْمُ الصَّيِّدِ قِيَمَةٌ قِيَمَةٌ عَدْلٌ ثُمَّ تَقْضَى تِلْكَ الْقِيَمَةُ عَلَى الْبُرِّ ثُمَّ يُكَالُ ذَلِكَ الْبُرُّ أَصْوَاعاً فَيَصُومُ لِكُلِّ نَصْفِ صَاعٍ يَوْماً

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

وَصَوْمُ النَّذْرِ وَاجِبٌ وَصَوْمُ الْإِعْتِكَافِ وَاجِبٌ

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

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

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

وَصَوْمُ يَوْمِ الشُّكِّ أَمْرًا بِهِ وَ نُهَيْنَا عَنْهُ أَمْرًا بِهِ أَنْ نَصُومَهُ مَعَ صِيَامِ شَعْبَانَ وَ نُهَيْنَا عَنْهُ أَنْ يَفْرَدَ الرَّجُلُ بِصِيَامِهِ فِي الْيَوْمِ الَّذِي يَشُكُّ فِيهِ النَّاسُ

And the Fast of the day of doubt. We have been Commanded with it and we have been Prohibited from it. We have been Commanded with it that we should Fast it along with the Fasts of Shaban, and we are Forbidden from it that the man should be solitary with its Fasting during the day in which the people have doubts therein'.

فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَإِنْ لَمْ يَكُنْ صَامَ مِنْ شَعْبَانَ شَيْئاً كَيْفَ يَصْنَعُ قَالَ يَنْوِي لَيْلَةَ الشُّكِّ أَنَّهُ صَائِمٌ مِنْ شَعْبَانَ فَإِنْ كَانَ مِنْ شَهْرِ رَمَضَانَ أَجْزَأَ عَنْهُ وَ إِنْ كَانَ مِنْ شَعْبَانَ لَمْ يَضُرَّهُ

So I said to him^{asws}, 'May I be sacrificed for you^{asws}! Supposing it does not happen to be a Fast from Shaban, anything, how would one deal with it?' He^{asws} said: 'He should intend on the night of the doubt that he is Fasting from Shaban. So if it was

from the Month of Ramazan, it would suffice from it, and if it was from Shaban, it would not harm him’.

فَقُلْتُ وَ كَيْفَ يُجْزَى صَوْمُ تَطَوُّعٍ عَنْ فَرِيضَةٍ فَقَالَ لَوْ أَنَّ رَجُلًا صَامَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ تَطَوُّعًا وَ هُوَ لَا يَعْلَمُ أَنَّهُ مِنْ شَهْرِ رَمَضَانَ ثُمَّ عَلِمَ بَعْدُ بِذَلِكَ لِأَجْزَاءِ عَنْهُ لِأَنَّ الْفَرِيضَةَ إِنَّمَا وَقَعَ عَلَى الْيَوْمِ بِعَيْنِهِ

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

وَ صَوْمُ الْوَصَالِ حَرَامٌ وَ صَوْمُ الصَّمْتِ حَرَامٌ وَ صَوْمُ نَذْرِ الْمَعْصِيَةِ حَرَامٌ وَ صَوْمُ الدَّهْرِ حَرَامٌ

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

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

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

وَ أَمَّا صَوْمُ الْإِنْدَنِ فَالْمَرْأَةُ لَا تَصُومُ تَطَوُّعًا إِلَّا بِإِذْنِ زَوْجِهَا وَ الْعَبْدُ لَا يَصُومُ تَطَوُّعًا إِلَّا بِإِذْنِ مَوْلَاهُ وَ الضَّيْفُ لَا يَصُومُ تَطَوُّعًا إِلَّا بِإِذْنِ صَاحِبِهِ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) مَنْ نَزَلَ عَلَى قَوْمٍ فَلَا يَصُومُ تَطَوُّعًا إِلَّا بِإِذْنِهِمْ

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

وَ أَمَّا صَوْمُ النَّدِيبِ فَإِنْ يُؤَخَذَ الصَّبِيُّ إِذَا رَاهِقَ بِالصَّوْمِ تَأْدِيبًا وَ لَيْسَ بِفَرِيضٍ وَ كَذَلِكَ الْمُسَافِرُ إِذَا أَكَلَ مِنْ أَوَّلِ النَّهَارِ ثُمَّ قَدِمَ أَهْلَهُ أَمَرَ بِالْإِمْسَاكِ بَقِيَّةِ يَوْمِهِ وَ لَيْسَ بِفَرِيضٍ

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

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

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

وَأَمَّا صَوْمُ السَّفَرِ وَالْمَرَضِ فَإِنَّ الْعَامَّةَ قَدْ اختلفت في ذلك فقال قوم يصومون وقال آخرون لا يصومون وقال قوم إن شاء صام وإن شاء أفطر وأما نحن فنقول يفطر في الحالتين جميعاً فإن صام في السفر أو في حال المرض فعليه القضاء فإن الله عز وجل يقول فمن كان منكم مريضاً أو على سفر فعدة من أيام أخر

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

فَهَذَا تَفْسِيرُ الصِّيَامِ .

Thus, this is the interpretation of the Fasts'.¹²

VERSE 185

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ {185}

The Month of Ramazan is that in which the Quran was Revealed, a Guidance for the people, and clear evidence from the Guidance and the Furqan; therefore whoever of you is present in the Month, so let him Fast during it, and the one who was sick or upon a journey, then (he shall fast) a (like) number of other days; Allah Wants ease with you, and He does not Want the difficulty with you, in order for you to complete the number, for you to exclaim the Greatness of Allah upon what He has Guided you, and perhaps you would be thanking [2:185]

The First Month of the year

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن عبد الله بن المغيرة، عن عمرو الشامي، عن أبي عبد الله (عليه السلام)، قال: «إن الشهور عند الله اثنا عشر شهرا في كتاب الله يوم خلق السماوات والأرض فغرة الشهور شهر الله عز ذكره وهو شهر رمضان، و قلب شهر رمضان ليلة القدر، و نزل القرآن في أول ليلة من شهر رمضان، فاستقبل الشهر بالقرآن».

¹² Al Kafi – V 4 – The Book of Fasts Ch 10 H 1

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The months with Allah^{azwj} are twelve months in the Book of Allah^{azwj}, the day when the skies and the earth were Created. So Allah^{azwj} Mighty is His^{azwj} Mentioned, Commenced the months with a month and it is the Month of Ramazan, and the heart of the Month of Ramazan is the Night of Pre-destination (ليلة القدر), and the Quran was Revealed during the first night of the Month of Ramazan. Therefore, welcome the Month with the (recitation of) the Quran'.¹³

وَ فِي الْعِلَلِ الَّتِي تُرْوَى عَنِ الْفَضْلِ بْنِ شَاذَانَ النَّيْسَابُورِيِّ رَضِيَ اللَّهُ عَنْهُ وَ يُذَكَّرُ أَنَّهُ سَمِعَهَا مِنَ الرَّضَاءِ عَ أَوَّلِ شُهُورِ السَّنَةِ عِنْدَ أَهْلِ الْحَقِّ شَهْرُ رَمَضَانَ

And Al Illal which is reported from Al Fazl Bin Shazan Al Neyshapoury,

'And he mentioned that he heard it from Al-Reza^{asws}: 'The first month of the year, in the presence of the people of the Truth, is the Month of Ramazan''.¹⁴

The month of Revelation

و عنه: عن علي بن إبراهيم، عن أبيه و علي بن محمد، عن القاسم بن محمد، عن سليمان بن داود، عن حفص بن غياث، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ و إنما انزل في عشرين سنة بين أوله و آخره.

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father and Ali Bin Muhammad, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Hafs Bin Ghayaas,

(It has been narrated) from Abu Abdullah, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **The Month of Ramazan is that in which the Quran was Revealed [2:185]**, but rather it was Revealed during twenty years between its first and its last'.

فقال أبو عبد الله (عليه السلام): «نزل القرآن جملة واحدة في شهر رمضان إلى البيت المعمور، ثم نزل في طول عشرين سنة».

So Abu Abdullah^{asws} said: 'The Quran was Revealed as a whole in one go during the Month of Ramazan to the Oft-frequented House (البيت المعمور), and then it was Revealed in length over twenty years'.

ثم قال: «قال النبي (صلى الله عليه و آله): نزلت صحف إبراهيم في أول ليلة من شهر رمضان، و أنزلت التوراة لست مضين من شهر رمضان، و أنزل الإنجيل لثلاث عشرة ليلة خلت من شهر رمضان، و أنزل الزبور لثمان عشرة خلون من شهر رمضان، و أنزل القرآن في ثلاث و عشرين من شهر رمضان».

Then he^{asws} said: 'The Prophet^{saww} said: 'The Parchment of Ibrahim^{as} was Revealed during the first night from the Month of Ramazan, and the Torah was Revealed when

¹³ الكافي 4: 1 / 65

¹⁴ Man La Yahzar Al Faqih- V 1 H 1485

two (days) had not lapsed from the Month of Ramazan, and the Evangel, when thirteen nights from the Month of Ramazan, and the Psalms was Revealed on the eighteenth from the Month of Ramazan, and the Quran was Revealed during the twenty third from the Month of Ramazan'.¹⁵

Respecting the Name

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن أحمد بن محمد بن أبي نصر، عن هشام بن سالم، عن سعد، عن أبي جعفر (عليه السلام)، قال: كنا عنده ثمانية رجال، فذكرنا رمضان، فقال: «لا تقولوا: هذا رمضان، و لا ذهب رمضان، و لا جاء رمضان، فإن رمضان اسم من أسماء الله عز و جل لا يجيء و لا يذهب، و إنما يجيء و يذهب الزائل، و لكن قولوا: شهر رمضان، فالشهر مضاف إلى الاسم، و الاسم اسم الله عز ذكره، و هو الشهر الذي أنزل فيه القرآن جعله مثلاً و عيداً».

And from him, from a number of our companions, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Hisham Bin Saalim, from Sa'ad,

(It has been narrated) from Abu Ja'far^{asws}, said, 'There were eight men in his^{asws} presence, and we mentioned Ramazan, so he^{asws} said: 'Do not say, 'This is Ramazan', nor say, 'Ramazan has gone', nor 'Ramazan has come', for Ramazan is a Name from the Names of Allah^{azwj} Mighty and Majestic. He^{azwj} neither comes or goes. But rather, the one who comes or goes is the transient. But, you should be saying, 'The Month of Ramazan', for the month is an addition to the Name, and the Name is a Name of Allah^{azwj} Mighty is His^{azwj} Mention, and it is the Month in which the Quran was Revealed. Make it to be an example and a festival (عيداً).'¹⁶

The Quran and the Furqan

و عنه: عن علي بن إِبَاهِيم، عن أبيه، عن ابن سنان- أو عن غيره - عن ذكره، قال: سألت أبا عبد الله (عليه السلام) عن القرآن و الفرقان، أ هما شيئان، أو شيء واحد؟ فقال (عليه السلام): «القرآن: جملة الكتاب، و الفرقان: المحكم الواجب العمل به».

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Sinan – or someone else – from the one who mentioned it, said,

'I asked Abu Abdullah^{asws} about the Quran and the Criterion (الفرقان), are these two things, or one thing?' So he^{asws} said: 'The Quran – the whole of the Book, and the 'الفرقان' (Criterion) – the Decisive, the Obligatory to act upon it'.¹⁷

¹⁵ الكافي 2: 6 / 460

¹⁶ الكافي 4: 2 / 69

¹⁷ الكافي 2: 11 / 461

Fasting is for the ones who are present

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن الحسن بن محبوب، عن عبد العزيز العبدى، عن عبيد بن زرارة، قال: قلت لأبي عبد الله (عليه السلام): قوله عز و جل: **فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ؟** قال: «ما أبينها! من شهد فليصمه، و من سافر فلا يصمه».

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

'I said to Abu Abdullah^{asws}, '(What about) the Words of the Mighty and Majestic **therefore whoever of you is present in the Month, so let him Fast during it [2:185]**?' He^{asws} said: 'How clear it is! The one who is present, so let him Fast it, and the one who is travelling, so he should not Fast it'.¹⁸

و عنه: بإسناده عن علي بن الحسن بن فضال، عن محمد بن خالد الأصم، عن ثعلبة بن ميمون، عن معمر بن يحيى، أنه سمع أبا جعفر (عليه السلام) يقول: «لا يسأل الله عز و جل عبدا عن صلاة بعد الفريضة، و لا عن صدقة بعد الزكاة، و لا عن صوم بعد شهر رمضان».

And from him, by his chain, from Ali Bin Al Hassan Bin Fazaal, from Muhammad Bin Khalid Al Asam, from Sa'alba Bin Maymoun, from Moamar Bin Yahya,

Who heard Abu Ja'far^{asws} saying: 'Allah^{azwj} Mighty and Majestic will not Question a servant about a Salat after the Obligatory ones, nor about charity after (the payment of) the Zakat, nor about a Fast after (having Fasted) the Month of Ramazan'.¹⁹

و عنه: قال أبو عبد الله (عليه السلام) **فَلْيَصُمْهُ** قال: «الصوم فوه لا يتكلم إلا بالخير».

And from him (Al Ayyashi) –

Abu Abdullah^{asws} said regarding **So let him Fast during it [2:185]** – The Fast – so he shall not speak except with the goodness'.²⁰

و عن الصباح بن سيابة، قال: قلت لأبي عبد الله (عليه السلام): إن ابن أبي يعفور أمرني أن أسألك عن مسائل، فقال: «و ما هي؟». قال: يقول لك: إذا دخل شهر رمضان و أنا في منزلي، ألي أن أسافر؟ قال: «إن الله يقول: **فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ** فمن دخل عليه شهر رمضان و هو في أهله، فليس له أن يسافر إلا لحج، أو عمرة، أو في طلب مال يخاف تلفه».

And from Al-Sabah Bin Sayaba who said, 'I said to Abu Abdullah^{asws}, 'Ibn Abu Yafour instructed me that I ask you^{asws} a question'. So he^{asws} said: 'And what is it?' He said, 'He is saying to you, 'When the Month of Ramazan enters and I am in my house, up to when can I travel?'. He^{asws} said: 'Allah^{azwj} is Saying **therefore whoever of you is present in the Month, so let him Fast during it [2:185]**. Thus, the one upon whom the Month of Ramazan enters and he is among his family, so it isn't for him that he travels except for Hajj, or Umrah, or regarding seeking goods he fears would be damaged'.²¹

¹⁸ الكافي 4: 126 / 1.

¹⁹ التهذيب 4: 153 / 242.

²⁰ تفسير العياشي 1: 81 / 188.

²¹ تفسير العياشي ك 1: 80 / 186.

Allah^{azwj} Wants Ease, not difficulty

ابن شهر آشوب: عن الباقر (عليه السلام)، في قوله تعالى: يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَ لَا يُرِيدُ بِكُمْ الْعُسْرَ. قال: «اليسر: أمير المؤمنين، و العسر: فلان و فلان».

Ibn Shehr Ashub,

(It has been narrated) from Al-Baqir^{asws} regarding the Words of the High **Allah Wants ease with you, and He does not Want the difficulty with you [2:185]**. He^{asws} said: 'The ease – Amir-Al-Momineen^{asws}, and the difficulty – so and so and so and so'.²²

العباشي: عن الثمالي، عن أبي جعفر (عليه السلام)، في قول الله: يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَ لَا يُرِيدُ بِكُمْ الْعُسْرَ. قال: «اليسر: علي (عليه السلام)، و فلان و فلان العسر، فمن كان من ولد آدم (عليه السلام) لم يدخل في ولاية فلان و فلان».

Al Ayyashi, from Al Sumaly,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} **Allah Wants ease with you, and He does not Want the difficulty with you [2:185]**. He^{asws} said: 'The ease – Ali^{asws}, and so and so and so and so are the difficulty. So the one who was from the sons of Adam^{as} would not enter the Wilayah of so and so and so and so'.²³

أحمد بن محمد بن خالد البرقي: عن بعض أصحابه، رفعه، في قول الله عز و جل: يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَ لَا يُرِيدُ بِكُمْ الْعُسْرَ «اليسر: الولاية، و العسر: الخلاف، و موالاة أعداء الله».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from one of his companions, raising it,

(It has been narrated) regarding the Words of Allah^{azwj} Mighty and Majestic **Allah Wants ease with you, and He does not Want the difficulty with you [2:185]**. He^{asws} (6th Imam^{asws}) said: 'The ease – Al-Wilayah; and the difficulty – the opposition, and the friendship of the enemies of Allah^{azwj}'.²⁴

Completion of the number (30)

عن أبي عمير، عن رجل، عن أبي عبد الله (عليه السلام)، قال: قلت له: جعلت فداك، ما يتحدث به عندنا أن النبي (صلى الله عليه و آله) صام تسعة و عشرين أكثر مما صام ثلاثين، أحق هذا؟ قال: «ما خلق الله من هذا حرفاً، ما صامه النبي (صلى الله عليه و آله) إلا ثلاثين، لأن الله يقول: وَ لِيَتكْمَلُوا الْعِدَّةَ فكان رسول الله (صلى الله عليه و آله) ينقصه؟!».

From Abu Umeyr, from a man,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! What is being narrated in our presence is that the Prophet^{saww} Fasted twenty nine (days) more than he^{saww} Fasted thirty, is this true?' He^{asws} said:

²² المناقب 3: 103.

²³ تفسير العياشي 1: 191 / 82

²⁴ المحاسن: 199 / 186

'Allah^{azwj} did not Create a letter from this. The Prophet^{saww} did not Fast except for thirty, because Allah^{azwj} is Saying **in order for you to complete the number [2:185]**. So (are they saying that) Rasool-Allah^{saww} was deficient in it?'²⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ الدُّنْيَا فِي سِنَةِ أَيَّامٍ تَمَّ اخْتِزَالَهَا عَنْ أَيَّامِ السَّنَةِ وَالسَّنَةُ ثَلَاثِمِائَةٍ وَارْبَعٌ وَخَمْسُونَ يَوْمًا شَعْبَانُ لَا يَبْتَمُّ أَبَدًا رَمَضَانُ لَا يَنْقُصُ وَاللَّهُ أَبَدًا وَلَا تَكُونُ فَرِيضَةٌ نَاقِصَةٌ

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Blessed and High Created the world in six days, then Reduced these from the days of the year; and the year is of three hundred and fifty four (354) days. Shaban will never be complete²⁶, ever; Ramazan will never be deficient, by Allah^{azwj}, ever! And the Obligation would never happen to be deficient.

إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَ لِنُكْمِلُوا الْعِدَّةَ وَ شَوَّالٍ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا وَ ذُو الْقَعْدَةِ ثَلَاثُونَ يَوْمًا يَقُولُ اللَّهُ عَزَّ وَجَلَّ وَ وَاَعْدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَ أَتَمَمْنَاهَا بِعَشْرِ فَنَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَ ذُو الْحِجَّةِ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا وَ الْمُحَرَّمُ ثَلَاثُونَ يَوْمًا تَمَّ الشُّهُورُ بَعْدَ ذَلِكَ شَهْرٌ تَامٌ وَ شَهْرٌ نَاقِصٌ .

Allah Mighty and Majestic is Saying **in order for you to complete the number [2:185]**; and Shawwal is of twenty nine days; and Zilqada is of thirty days due to the Words of Allah^{azwj} Mighty and Majestic **And We Appointed with Musa thirty nights and We Completed them with ten (more), so the complete appointment of his Lord was forty nights [7:142]**; and Zilhijja is of twenty nine days; and Al-Muharram is of thirty days. Then, the months after that would be either a complete month or an incomplete month'.²⁷

Exclaiming the Greatness of Allah^{azwj} (Takbeer)

و عنه: عن بعض أصحابنا، رفعه، في قول الله عز و جل: وَ لِنُكْمِرُوا اللَّهَ عَلَى مَا هَدَاكُمْ. قال: «التكبير: التعظيم، و الهداية: الولاية».

And from him, from one of our companions, raising it,

(It has been narrated) regarding the Words of Allah^{azwj} Mighty and Majestic **for you to exclaim the Greatness of Allah upon what He has Guided you [2:185]**. He^{asws} (6th Imam^{asws}) said: 'The exclamation (التكبير) – the reverence; and the Guidance – the Wilayah'.²⁸

أحمد بن محمد بن خالد البرقي: عن بعض أصحابنا، رفعه، في قول الله تبارك و تعالى: وَ لِنُكْمِرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَ لَعَلَّكُمْ تَشْكُرُونَ، قال: «الشكر: المعرفة».

²⁵ تفسير العياشي 1: 194 / 82

²⁶ Except for the leap year

²⁷ Al Kafi – V 4 – The Book of Fasts Ch 7 H 2

²⁸ المحاسن: 36 / 142.

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from one of our companions, raising it with an unbroken chain,

(It has been narrated) regarding the Words of Allah^{azwj} Blessed and High **for you to exclaim the Greatness of Allah upon what He has Guided you and perhaps you would be thanking [2:185]**, he^{asws} said: ‘The thanks – is the recognition (المعرفة)’.²⁹

و عنه: عن بعض أصحابنا، رفعه، في قول الله عز و جل: وَ لِنُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ. قال: «التكبير: التعظيم، و الهداية: الولاية».

From him, from one of our companions, raising it,

With regards to the Words of Allah^{azwj} Mighty and Majestic **and for you to exclaim the Greatness of Allah upon what He has Guided you [2:185]**. He^{asws} said: ‘The *Tabkeer* (exclamation of Greatness of Allah^{azwj} – is the reverence, and the Guidance – (It is) the Wilayah’.³⁰

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

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

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

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

He (the narrator) said, ‘I said, ‘How should I be saying?’ He^{asws} said: ‘You should be saying, ‘Allah^{azwj} is the Greatest! Allah^{azwj} is the Greatest! There is no god except for Allah^{azwj} and Allah^{azwj} is the Greatest! Allah^{azwj} is the Greatest and for Allah^{azwj} is the Praise upon what He^{azwj} Guided us’, and these are the Words of Allah^{azwj} Mighty and Majestic **in order for you to complete the number [2:185]** - Meaning the Fasts - **and that you should exclaim the Greatness of Allah for His having Guided you’**.³¹

VERSE 186

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ {186}

²⁹ 65 /149 (Extract) المحاسن:

³⁰ 36 /142 .المحاسن:

³¹ Al Kafi – V 4 – The Book of Fasts Ch 71 H 1

And when My servants ask you about Me, I am near; I Answer the supplication of the suppliant when he supplicates to Me; so let them answer to Me and let them believe in me, perhaps they would be rightly Guided [2:186]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر، قال: قلت لأبي الحسن (عليه السلام): جعلت فداك، إني قد سألت الله حاجة منذ كذا وكذا سنة، وقد دخل قلبي من إبطائها شيء. فقال: «يا أحمد، إياك و الشيطان أن يكون له عليك سبيل حتى يقتطك، إن أبا جعفر (صلوات الله عليه) كان يقول: إن المؤمن يسأل الله عز و جل حاجة، فيؤخر عنه تعجيل إجابتها، حبا لصوته و استماع نحيبه».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'May I be sacrificed for you^{asws}! I had asked Allah^{azwj} for a need since such and such a year, and there has entered into my heart something about its slowness (delay in the Answering)'. So he^{asws} said: 'O Ahmad! Beware of the Satan^{la} that there becomes for you a way until he^{la} makes you to despair. Abu Ja'far^{asws} used to say: 'The Momin asks Allah^{azwj} Mighty and Majestic for a need, so He^{azwj} Delays it from it the hastening of its Answering, out of Love for his voice and Hearing of his whisperings'.

ثم قال: «و الله، ما أخر الله عز و جل عن المؤمنين ما يطلبون من هذه الدنيا، خير لهم مما عجل لهم فيها، و أي شيء الدنيا! إن أبا جعفر (عليه السلام) كان يقول: ينبغي للمؤمن أن يكون دعاؤه، في الرخاء نحو من دعائه في الشدة، ليس إذا أعطي فتر، فلا تمل الدعاء، فإنه من الله عز و جل بمكان».

Then he^{asws} said: 'By Allah^{azwj}! Allah^{azwj} Mighty and Majestic does not Delay from the Believers what they are seeking from this world, the betterment for them from what is to be Hastened for them regarding it, and what thing is the world? Abu Ja'far^{asws} used to say: 'It is befitting for the Believer that he supplicates to Him^{azwj}, during the prosperity similar to his supplication during the difficulties, if it is not Given during a particular time period. Therefore, do not get tired of the supplication, for it has a (high) place with Allah^{azwj} Mighty and Majestic.

و عليك بالصبر، و طلب الحلال، و صلة الرحم، و إياك و مكاشفة الناس، فإننا أهل بيت نصل من قطعنا، و نحسن إلى من أساء إلينا، فرى- و الله- في ذلك العاقبة الحسنة.

And it is upon you to be patient, and the seeking of the Permissible, and the maintaining of the good relations with the relatives. And beware of disclosure of the people, for we^{asws} the People^{asws} of the Household maintain good relations with the ones to cut it off from us^{asws}, and we^{asws} are good to the ones who offend us^{asws}. So we^{asws} see – by Allah^{azwj} – in that, the good consequence.

إن صاحب النعمة في الدنيا إذا سأل فاعطي طلب غير الذي سأل، و صغرت النعمة في عينه، فلا يشبع من شيء، و إن كثرت النعم كان المسلم من ذلك على خطر للحقوق التي تجب عليه، و ما يخاف من الفتنة فيها،

If the owner of the Bounties (affluent person) in the world were to ask, so he is Given more than what he asks for, and the Bounties gets belittled in his eyes, so he is not satisfied with anything. The abundance of the Bounties places a Muslim in danger of (not fulfilling) the rights which are Obligatory upon him, and what he fears from the strife regarding it.

أخبرني عنك لو أني قلت لك قولاً أ كنت تثق به مني؟». فقلت: جعلت فداك، إذا لم أثق بقولك فبمن أثق و أنت حجة الله على خلقه؟ قال: «فكن بالله أوثق، فإنك على موعد من الله عز و جل،

Inform me about yourself. If I^{asws} were to say something to you, would you^{asws} trust it from me^{asws}? So I said, 'May I be sacrificed for you^{asws}! If I don't trust your^{asws} words, so whom will I trust and you^{asws} are the Divine Authority^{asws} of Allah^{azwj} over His^{azwj} creatures?' The Imam^{asws} said: 'So become more trusting upon Allah^{azwj}, for you are upon a Promise from Allah^{azwj} Mighty and Majestic.

أليس الله عز و جل يقول: وَ إِذَا سَأَلْتِكُ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ وَ قَالَ: لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ وَ قَالَ: وَ اللَّهُ يَعْذُكُم مِّنْهُ وَ فَضلاً فكن بالله عز و جل أوثق منك بغيره، و لا تجعلوا في أنفسكم إلا خيراً، فإنه يغفر لكم».

Isn't Allah^{azwj} Saying: **And when My servants ask you about Me, I am near; I Answer the supplication of the suppliant when he supplicates to Me [2:186];** and Said: **do not despair from the Mercy of Allah [39:53];** and Said: **and Allah Promises you Forgiveness from Himself and Grace [2:268].** So become more trusting upon Allah^{azwj} Mighty and Majestic than upon others, and do not make in yourself anything except for the good (have no bad thoughts), for He^{azwj} would Forgive (your sins) for you'.³²

و روي عن أبي عبد الله (عليه السلام)، أنه قال: «وَ لِيُؤْمِنُوا بِي أَي و لِيَتَحَقَّقُوا أَنِّي قَادِرٌ عَلَى إِعْطَانِهِمْ مَا سَأَلُوهُ لَعَلَّهُمْ يَرْشُدُونَ أَي لَعَلَّهُمْ يَصِيبُونَ الْحَقَّ، أَي يَهْتَدُونَ إِلَيْهِ».

And it is reported from Abu Abdullah^{asws} that he^{asws} said: **'and let them believe in me – and let them realise that I^{azwj} am Able upon Giving them whatever they are asking for, perhaps they would be rightly Guided [2:186] – i.e. perhaps they would be attaining the Truth, i.e. being rightly Guided to it'**.³³

علي بن إبراهيم، قال: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حماد، قال:

Ali Bin Ibrahim said, 'My father narrated to me, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Manqary, from Hamaad,

قلت لأبي عبد الله (عليه السلام): أشغل نفسي بالدعاء لإخواني و لأهل الولاية، فما ترى في ذلك؟ قال: «إن الله تبارك و تعالی يستجيب دعاء غائب لغائب، و من دعا للمؤمنين و المؤمنات و لأهل مودتنا، رد الله عليه من آدم إلى أن تقوم الساعة، لكل مؤمن حسنة».

'I said to Abu Abdullah^{asws}, 'I pre-occupy myself with the supplication for my brothers and the people of Al-Wilayah. So what is your^{asws} view regarding that?' He^{asws} said: 'Allah^{azwj} Blessed and Exalted Answers the supplication of the absentee for the absentee, and the one who supplicates for the believing men and the believing women, and the people of the cordiality for us^{asws}, Allah^{azwj} Responds to them from the (Creation of) Adam^{as} until the Establishment of the Hour, with goodness for every Momin'.

ثم قال: «إن الله فرض الصلوات في أفضل الساعات، فعليكم بالدعاء في أدبار الصلوات» ثم دعا لي و لمن حضره.

³² الكافي 2: 1/354

³³ مجمع البيان 2: 500.

Then he^{asws} said: 'Allah^{azwj} has Obligated the Salat during the best of the times, therefore it is upon you to supplicate after the Salat'. Then he^{asws} supplicated for me and for the ones who were present around him^{asws},³⁴

VERSE 187

أَجَلَ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفْتُ إِلَىٰ نِسَائِكُمْ ۚ هُنَّ لِبَاسٍ لَكُمْ وَأَنْتُمْ لِبَاسٍ لَهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۖ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۚ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَبَيِّنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتَمُوا الصِّيَامَ إِلَىٰ اللَّيْلِ ۚ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۚ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ۚ كَذَلِكَ يَبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ {187}

Permissible for you during the night of the Fast, is the going to your wives; they are an apparel for you and you are an apparel for them. Allah knows you were deceiving yourselves, but He still Turned towards you and Excused you. As for now, sleep with them and seek what Allah has Ordained for you; and eat and drink until it is clear for you, the white thread from the black thread at dawn, then complete the Fast up to the night; and do not sleep with them while you are performing Itikaaf in the Masjid. These are the Limits of Allah, therefore do not go near these. Like that, Allah Clarifies His Signs for the people, perhaps they may be fearing [2:187]

Marital relations

محمد بن يعقوب: عن محمد بن إسماعيل، عن الفضل بن شاذان، و أحمد بن إدريس، عن محمد ابن عبد الجبار، جميعاً، عن صفوان بن يحيى، عن ابن مسكان، عن أبي بصير،

Muhammad Bin Yaqoub, from Muhammad Bin Ismail, from Al Fazal Bin Shazaan, and Ahmad Bin Idrees, from Muhammad Ibn Abdul Jabbar, altogether, from Safwan Bin Yahya, from Ibn Muskan, from Abu Baseer,

عن أحدهما (عليهما السلام)، في قول الله عز و جل: أَجَلَ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفْتُ إِلَىٰ نِسَائِكُمْ.

(It has been narrated) from one of them^{asws} (5th or 6th Imam^{asws}), regarding the Words of Allah^{azwj} Mighty and Majestic: **Permissible for you during the night of the Fast, is the going to your wives [2:187].**

قال: «نزلت في خوات بن جبير الأنصاري، و كان مع النبي (صلى الله عليه و آله) في الخندق و هو صائم، فأمسى و هو على تلك الحال، و كانوا قبل أن تنزل هذه الآية، إذا نام أحدهم حرم عليه الطعام و الشراب، فجاء خوات إلى أهله حين أمسوا، فقال: هل عندكم طعام؟ فقالوا: لا، لا تتم حتى نصلح لك طعاماً فاتكأ فنام، فقالوا له: قد فعلت، قال: نعم.

He^{asws} said: 'It was Revealed regarding Khawaat Bin Jubeyr Al-Ansary, and he was with the Prophet^{saww} during the (battle of) Khandaq, and they were Fasting. So evening came and he was in that condition. And it was so before the Revelation of this Verse, that when one of them goes to sleep then the food and drink was

³⁴ تفسير القمي 1: 67.

Forbidden unto him. So Khawaat came to his wife in the evening and said, 'Is there anything (to eat) with you?' So she said, 'No. Do not go to sleep until I sort out the food for you'. But he leant back, and fell asleep. They said, 'You have done that'. He said, 'Yes'.

فبات على تلك الحال فأصبح، ثم غدا إلى الخندق فجعل يغشى عليه، فمر به رسول الله (صلى الله عليه و آله)، فلما رأى الذي به أخبره كيف كان أمره، فأنزل الله عز و جل فيه الآية: وَ كُلُوا وَ اشْرَبُوا حَتَّى يَبَيِّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ.».

So he spent the entire night in that condition until the morning. Then he went to the (battle of) Khandaq, and was overcome with unconsciousness. Rasool-Allah^{saww} passed by him, so when he^{saww} saw what happened to him, he informed him^{saww} of what his matter was. So Allah^{azwj} Mighty and Majestic Revealed regarding it, the Verse **and eat and drink until it is clear for you, the white thread from the black thread at dawn [2:187]**.³⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنِ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ أَبِيهِ (عَلَيْهِمُ السَّلَامُ) أَنَّ عَلِيًّا صَلَّى اللَّهُ عَلَيْهِ قَالَ يُسْتَحَبُّ لِلرَّجُلِ أَنْ يَأْتِيَ أَهْلَهُ أَوَّلَ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَجَلَ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفِثُ إِلَى نِسَائِكُمْ وَ الرَّفِثُ الْمَجَامَعَةُ .

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^{asws} having said: 'My^{asws} father^{asws} narrated to me^{asws}, from his^{asws} grandfather^{asws} that Ali^{asws} said: 'It is recommended for the man that he goes to his wife on the first night of a Month of Ramazan due to the Words of Allah^{azwj} Mighty and Majestic **[2:187] It is made lawful to you to go to your wives on the night of the Fast**, and 'Al-Rafas' is the copulation'.³⁶

The white thread being distinct from the black thread

و عنه: عن علي بن إبراهيم، عن أبيه، و محمد بن يحيى، عن أحمد بن محمد، جميعاً، عن ابن أبي عمير، عن الحلبي، قال:

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether, from Ibn Abu Umeyr, from Al Halby who said,

سألت أبا عبد الله (عليه السلام) عن قوله تعالى: الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ. فقال: «بياض النهار من سواد الليل».

'I asked Abu Abdullah^{asws} about the Words of the High **the white thread from the black thread [2:187]**, so he^{asws} said: 'The whiteness of the day from the blackness of the night'.³⁷

³⁵ الكافي 4 / 98 : 4

³⁶ Al Kafi – V 4 – The Book of Fasts Ch 82 H 3

³⁷ الكافي 4 / 98 : 3

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ سَأَلْتُهُ عَنْ رَجُلَيْنِ قَامَا فَنَظَرَا إِلَى الْفَجْرِ فَقَالَ أَحَدُهُمَا هُوَ ذَا وَقَالَ الْآخَرُ مَا أَرَى شَيْئًا قَالَ فَلْيَأْكُلِ الَّذِي لَمْ يَسْتَبِينَ لَهُ الْفَجْرُ وَقَدْ حَرَّمَ عَلَى الَّذِي زَعَمَ أَنَّهُ رَأَى الْفَجْرَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ كُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ .

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

'I asked him^{asws} about two men who stand to look at the dawn. So, one of the two says, 'It is that', and the other one says, 'I do not see a thing'. He^{asws} said: 'So, let him eat, the one for whom the dawn had not been evident, and it is forbidden (to eat) upon the one who claimed that he had seen the dawn. Allah^{azwj} Mighty and Majestic is Saying **and eat and drink until it is clear for you, the white thread from the black thread at dawn [2:187]**'.³⁸

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

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

'I asked him^{asws} about the people who are Fasting the Month of Ramazan, so the black cloud overcomes them during the setting of the sun. So they think that it is night, so they break Fast. Then the clouds move away, so the sun is (still) there'. So he^{asws} said: 'It is upon those that break the Fast, the (making up for) the Fast of that day. Allah^{azwj} Mighty and Majestic is Saying **complete the Fast up to the night [2:187]**. So the one who eats before the entry of the night, so upon him is its making up, because he ate deliberately'.³⁹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ قَالَ كَتَبَ أَبُو الْحَسَنِ بْنُ الْحُصَيْنِ إِلَى أَبِي جَعْفَرِ الثَّانِي (عَلَيْهِ السَّلَام) مَعِيَ جُعِلَتْ فِدَاكَ قَدْ اخْتَلَفَتْ مَوَالِيكَ فِي صَلَاةِ الْفَجْرِ فَمِنْهُمْ مَنْ يُصَلِّي إِذَا طَلَعَ الْفَجْرُ الْأَوَّلُ الْمُسْتَطِيلُ فِي السَّمَاءِ وَ مِنْهُمْ مَنْ يُصَلِّي إِذَا اعْتَرَضَ فِي أَسْفَلِ الْأَفُقِ وَ اسْتَبَانَ وَ لَسْتُ أَعْرِفُ أَفْضَلَ الْوَقْتَيْنِ فَأُصَلِّي فِيهِ فَإِنْ رَأَيْتَ أَنْ تُعَلِّمَنِي أَفْضَلَ الْوَقْتَيْنِ وَ تُحَدِّدَ لِي وَ كَيْفَ أَصْنَعُ مَعَ الْقَمَرِ وَ الْفَجْرِ لَا يَتَبَيَّنُ مَعَهُ حَتَّى يَحْمَرَ وَ يُصْبِحَ وَ كَيْفَ أَصْنَعُ مَعَ الْعِيمِ وَ مَا حَدَّدَ ذَلِكَ فِي السَّفَرِ وَ الْحَضَرِ فَعَلْتُ إِنْ شَاءَ اللَّهُ

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin Mahziyar who said,

'Abu Al-Hassan Bin Al-Husayn wrote to Abu Ja'far^{asws} the 2nd along with me, 'May I be sacrificed for you^{asws}! The ones in your^{asws} Wilayah are differing regarding Al-Fajr *Salāt*. So, from them is one who is praying when the dawn emerges as the first elongation in the sky, and from them is the one who prays when it presents it itself in the bottom of the horizon and is clear, and I do not understand the preference of the two timings so that I can pray during it. So if you^{asws} view that you^{asws} should teach me the preference of the two timings and its limit to me, and how I should deal with it when there are clouds about, and what is the limit of that during the journey and the staying, do so, Allah^{azwj} Willing'.

فَكَتَبَ (عَلَيْهِ السَّلَام) بِحَظِّهِ وَ قَرَأْتُهُ الْفَجْرُ يَرْحَمُكَ اللَّهُ هُوَ الْخَيْطُ الْأَبْيَضُ الْمُعْتَرِضُ لَيْسَ هُوَ الْأَبْيَضُ صُعْدَاءَ فَلَا تُصَلِّ فِي سَفَرٍ وَ لَا حَضَرٍ حَتَّى تَتَبَيَّنَهُ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَجْعَلْ خَلْفَهُ فِي شَهَةِ مِنْ هَذَا فَقَالَ كُلُوا وَ اشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ

³⁸ Al Kafi – V 4 – The Book of Fasts Ch 17 H 7

³⁹ Al Kafi – V 4 – The Book of Fasts Ch 19 H 1

الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ فَأَلْخَيْطُ الْأَبْيَضُ هُوَ الْمُعْتَرِضُ الَّذِي يَحْرُمُ بِهِ الْأَكْلُ وَالشُّرْبُ فِي الصَّوْمِ وَكَذَلِكَ هُوَ الَّذِي تُوجِبُ بِهِ الصَّلَاةُ .

So he^{asws} wrote by his^{asws} own handwriting, and I read it: ‘The dawn, may Allah^{azwj} have Mercy on you, is the white line, the horizontal. It is not the vertical whiteness. Therefore, do not pray *Salāt*, neither during a journey nor during a staying until it is clear, for Allah^{azwj} Blessed and High never Made His^{azwj} creatures to be in doubt from this, so He^{azwj} Said **[2:187] and eat and drink until the white thread becomes distinct from the black thread at Dawn**. So the white thread, it is the horizontal (white line) by which the eating and the drinking is Prohibited during the Fasting, and similar to that, it is that which the *Salāt* is Obligated by’.⁴⁰

Fasting up to the night

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عَبْدِ عَنْ يُونُسَ عَنْ أَبِي بَصِيرٍ وَ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْمٍ صَامُوا شَهْرَ رَمَضَانَ فَعَشِيَهُمْ سَحَابٌ أَسْوَدٌ عِنْدَ غُرُوبِ الشَّمْسِ فَرَأَوْا أَنَّهُ اللَّيْلُ فَأَفْطَرُوا بَعْضُهُمْ ثُمَّ إِنَّ السَّحَابَ انْجَلَى فَإِذَا الشَّمْسُ قَالَ عَلِيُّ الَّذِي أَفْطَرَ صِيَامَ ذَلِكَ الْيَوْمِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ أَتَمُّوا الصِّيَامَ إِلَى اللَّيْلِ فَمَنْ أَكَلَ قَبْلَ أَنْ يَدْخُلَ اللَّيْلُ فَعَلِيهِ قِضَاؤُهُ لِأَنَّهُ أَكَلَ مُتَعَمِّدًا .

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus, from Abu Baseer and Sama’at,

(It has been narrated) from Abu Abdullah^{asws} regarding a group of people who are Fasting the Month of Ramazan, so the black cloud overcomes them during the setting of the sun. So they see it as being night, and some of them break the Fast. Then the clouds move away, so the sun is (still) there. He^{asws} said: ‘It is upon those who break (to make up for) the Fast of that day. Allah^{azwj} Mighty and Majestic is Saying **complete the Fast up to the night [2:187]**. So the one who eats before the entry of the night, so upon him is its making up, because he ate deliberately’.⁴¹

عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحٍ عَنِ الصَّادِقِ ع قَالَ قَالَ اللَّهُ «ثُمَّ أَتَمُّوا الصِّيَامَ إِلَى اللَّيْلِ» يَعْنِي صِيَامَ رَمَضَانَ، فَمَنْ رَأَى هَلَالًا سَوَّالٍ بِالنَّهَارِ فَلْيَتِمَّ صِيَامَهُ.

From Al Qasim Bin Suleyman, from Jarrah,

(It has been narrated) from Al-Sadiq^{asws} having said: ‘Allah^{azwj} Said: **then complete the Fast up to the night [2:187]** – it means the Fasts of (the Month of) Ramazan. So the one who sees the crescent of Shawwal at daytime, so let him complete his Fast (i.e., not celebrate Eid)’.⁴²

VERSE 188

وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتَذَلُّوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ {188}

⁴⁰ Al Kafi V 3 – The Book of Salāt CH 7 H 1

⁴¹ Al Kafi – V 4 – The Book of Fasts Ch 19 H 2

⁴² (4) - البرهان ج 1: 187. البحار ج 20: 77. الوسائل (ج 2) أبواب أحكام شهر رمضان باب 8.

And do not devour your wealth between yourselves by falsehood, dangling these (as a bribe) to the judges in order to be devouring a part from the wealth of the people by sin, while you are knowing [2:188]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن علي بن الحكم، عن سيف بن عميرة، عن زياد بن عيسى، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: **وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ**. فقال: «كانت قريش تقامر الرجل بأهله و ماله، فنهاهم الله عز و جل عن ذلك».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Ziyad Bin Isa who said,

'I asked Abu Abdullah ^{asws} about the Words of Allah^{azwj} Mighty and Majestic ***And do not devour your wealth between yourselves by falsehood [2:188]***, so he^{asws} said: 'The Quraysh man used to gamble with his family (at stake) and his wealth, so Allah^{azwj} Mighty and Majestic Prohibited them from that'.⁴³

عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن عبد الله بن بحر، عن عبد الله بن مسكان، عن أبي بصير، قال:

From him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Abdullah Bin Bahr, from Abdullah Bin Muskaan, from Abu Baseer who said,

قلت لأبي عبد الله (عليه السلام): قول الله عز و جل في كتابه: **وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَ تُوَدُّوا بِهَا إِلَى الْحُكَّامِ**. فقال: «يا أبا بصير، إن الله عز و جل قد علم أن في الأمة حكاما يجورون، أما إنه لم يعن حكام أهل العدل، و لكنه عنى حكام أهل الجور».

'I said to Abu Abdullah^{asws}, 'The Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book ***And do not devour your wealth between yourselves by falsehood, dangling these (as a bribe) to the judges [2:188]***. So he^{asws} said: 'O Abu Baseer! Allah^{azwj} Mighty and Majestic Knew that in the community there would be judges, who would be unjust. But, He^{azwj} did not Mean the just judges, but He^{azwj} Meant the judges who are unjust (only).

يا أبا محمد، إنه لو كان [لك] على رجل حق، فدعوته إلى حكام أهل العدل، فأبى عليك إلا أن يرافحك إلى حكام أهل الجور ليقضوا له، لكان ممن حاكم إلى الطاغوت، و هو قول الله عز و جل: **أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أَنْزَلَ إِلَيْكَ وَ مَا أَنْزَلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ**».

O Abu Muhammad! If there was a right for you upon a man and you call him to a judge who is just, so he refuses to you except that, he would raise (the matter with) you to an unjust judge to pass judgement for you, but he would be from the ones who went for judgement to a tyrant. And these are the words of Allah^{azwj} Mighty and Majestic: ***Have you not seen those who are alleging that they are believing in what has been Revealed unto you and what was Revealed before you, that they are intending to summon one another for Judgement to the tyrant? [4:60]***.⁴⁴

الشيخ، بإسناده عن محمد بن أحمد بن يحيى، عن محمد بن عيسى، عن الحسن بن علي بن فضال، قال:

⁴³ الكافي 5: 1/122

⁴⁴ الكافي 7: 3/411

Al Sheykh, by his chain, from Muhammad Bin Ahmad Bin Yahya, from Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazal who said,

قرأت في كتاب أبي الأسد إلى أبي الحسن الثاني (عليه السلام) وقرأته بخطه: ما تفسير قوله: وَ لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَ تَدُلُّوا بِهَا إِلَى الْحُكَّامِ؟

'I read in a letter of Abu Al-Asad to Abu Al-Hassan^{asws} the 2nd, and I read it to be in his handwriting, 'What is the interpretation of His^{azwj} Words: **And do not devour your wealth between yourselves by falsehood, dangling these (as a bribe) to the judges [2:188]?**'

قال: فكتب إليه بخطه: «الحكام: القضاة» ثم كتب تحته: «هو أن يعلم الرجل أنه ظالم فيحكم له القاضي، فهو غير معذور في أخذه ذلك الذي يحكم له به إذ قد علم أنه ظالم».

He (the narrator) said, 'So he^{asws} wrote to him in his^{asws} own handwriting: 'The rulers (الحكام) are the judges (القضاة)'. Then he^{asws} wrote under it: 'It is, that the man knows that he (the judge) is unjust, and the judge would rule in his favour, therefore he is without an excuse in taking that which he would decide for him with it, when he had known (priory) that he (the judge) was unjust'⁴⁵.

عن سماعة، قال: قلت لأبي عبد الله (عليه السلام): الرجل يكون عنده الشيء يتبلغ به و عليه الدين، أ يطعمه عياله حتى يأتيه الله بميسرة فيقضي دينه، أو يستقرض على ظهره؟ فقال: «يقضي بما عنده دينه، و لا يأكل أموال الناس إلا و عنده ما يؤدي إليهم حقوقهم، إن الله يقول: وَ لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ».

From Sama'at who said, 'I said to Abu Abdullah^{asws}, 'The man happens to have with him, the thing he can suffice with, and upon him is the debt. Should he feed his dependants until (such time as) Allah^{azwj} Gives him the prosperity so he can pay back his debts, or should he borrow upon the back of it?' So he^{asws} said: 'He should pay back his debt with whatever is with him, and he should not each the wealth of the people except and with him is what he can pay their debts back to them. Allah^{azwj} is Saying: **And do not devour your wealth between yourselves by falsehood, dangling these (as a bribe) to the judges [2:188]**'⁴⁶.

أبو علي الطبرسي، قال: روي عن أبي جعفر (عليه السلام): أنه يعني بالباطل: اليمين الكاذبة تقتطع بها الأموال.

Abu Ali Tabarsy who said, 'It is reported from Abu Ja'far^{asws}: 'It means **by falsehood [2:188]** – the false oath cutting out the wealth by it'⁴⁷.

VERSE 189

يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۗ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى ۗ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا ۗ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ {189}

They are asking you about the crescent. Say: 'These are timings for the people and the Hajj'; and it isn't righteousness that you should be coming to the

⁴⁵ التهذيب 6: 518 / 219

⁴⁶ تفسير العياشي 1: 207 / 85

⁴⁷ مجمع البيان 2: 506

houses from its backs, but the righteous is one who fears; and come to the houses from its doors; and fear Allah, perhaps you may be successful [2:189]

Sighting the crescent as timings (Lunar calendar)

الشيخ، بإسناده عن أبي الحسن محمد بن أحمد بن داود، قال: أخبرنا أحمد بن محمد بن سعيد، عن الحسن بن القاسم، عن علي بن إبراهيم، قال: حدثني أحمد بن عيسى بن عبد الله،

Al Sheykh, by his chain from Abu Al Hassan Muhammad Bin Ahmad Bin Dawood, from Ahmad Bin Muhammad Bin Saeed, from Al Hassan Bin Al Qasim, from Ali Bin Ibrahim, from Ahmad Bin Isa Bin Abdullah,

عن عبد الله بن علي بن الحسين، عن أبيه، عن جعفر بن محمد (عليه السلام)، في قوله عز و جل: قُلْ هِيَ مَوَاقِيْتُ لِلنَّاسِ وَ الْحَجِّ. قال: «لصومهم و فطرهم و حجهم».

(It has been narrated) from Abdullah son of Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws}, from Ja'far^{asws} Bin Muhammad^{asws} regarding the Words of the Mighty and Majestic **Say: 'These are timings for the people and the Hajj' [2:189]**. He^{asws} said: 'For their Fasts, and the breaking of their Fasts, and for their Hajj'.⁴⁸

العياشي: عن زيد بن أبي أسامة، قال: سئل أبو عبد الله (عليه السلام) عن الأهلة. قال: «هي الشهور، فإذا رأيت الهلال فصم، و إذا رأيتَه فأفطر».

Al Ayyashi, from Zayd Bin Abu Asama who said,

'Abu Abdullah^{asws} was asked about the crescent. He^{asws} said: 'It is the months. So when you see the crescent, Fast (the 1st of Month of Ramazan), and when you see it, so break (for Eid)'.⁴⁹

The appropriate entry into houses is by the doors

حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن بعض اصحابه عن سعد الاسكاف قال

It has been narrated to us by Muhammad Bin Al-Husayn, from Muha Bin Sa'dan, from Abdullah Bin Al-Qasim, from one of his companions, from Sa'd Al-Askaaf who said:

قلت لابي جعفر عليه السلام قوله عزوجل وعلى الاعراف رجال يعرفون كلا بسيماهم فقال يا سعد انها اعراف لا يدخل الجنة الا من عرفهم وعرفوه واعراف لا يدخل النار الا من انكرهم وانكروه

'I said to Abu Ja'far^{asws}, the Words of the Mighty and Majestic **and upon the heights there shall be men recognising all by their marks [7:46]**. He^{asws} said: 'They^{asws} are the "A'raaf" (Recognisers) who will not let anyone enter the Paradise except the one who had recognised them^{asws} and they^{asws} will recognise him, and will not let

⁴⁸ التهذيب 4: 166 / 472

⁴⁹ تفسير العياشي 1: 85 / 208.

anyone enter the Fire except the one who had denied them^{asws} and they^{asws} will deny him.

واعراف لا يعرف الله الا بسبيل معرفتهم فلا سواء ما اعتصمت به المعتصمة ومن ذهب مذهب الناس ذهب الناس إلى عين كدره يفرغ بعضها في بعض ومن أتى آل محمد أتى عينا صافية تجرى بعلم الله ليس لها نفاذ ولا انقطاع

And the recognisers, Allah^{azwj} cannot be recognised except by the way of their^{asws} recognition. They are not equal, what the sheltering one shelters with, and the one who goes to the doctrines of the people. The people go to a turbid spring, emptying into each other; and the one who comes to the Progeny^{asws} of Muhammad^{saww}, comes to a clear spring flowing with the Knowledge of Allah^{azwj}. There is neither a depletion for it nor an interruption.

ذلك وان الله لو شاء لا ريبهم شخصه حتى يأتيه من بابه لكن جعل الله محمدا وآل محمد الابواب التي تؤتى منه و ذلك قوله وليس البر بان تأتوا البيوت من ظهورها ولكن البر من اتقى وأتوا البيوت من ابوابها.

That is because, if Allah^{azwj} had so Desired to, He^{azwj} would have Shown them His^{azwj} Person until they would be come from His^{azwj} Door. But, Allah^{azwj} Made Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} as door which He^{azwj} came be come to from it, and these are His^{azwj} Words **and it isn't righteousness that you should be coming to the houses from its backs, but the righteous is one who fears; and come to the houses from its doors [2:189].**⁵⁰

محمد بن يعقوب: عن الحسين بن محمد الأشعري، عن معلى، عن محمد بن جمهور، عن سليمان بن سماعة، عن عبد الله بن القاسم، عن أبي بصير، قال:

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad Al Ashary, from Moala, from Muhammad Bin Jamhour, from Suleyman Bin Sama'at, from Abdullah Bin Al Qasim, from Abu Baseer who said,

قال أبو عبد الله (عليه السلام): «الأوصياء هم أبواب الله عز وجل التي يؤتى منها، ولولاهم ما عرف الله عز وجل، و بهم احتج الله تبارك وتعالى على خلقه».

'Abu Abdullah^{asws} said: 'The successors^{asws}, they^{asws} are the Doors of Allah^{azwj} Mighty and Majestic through which you have to come from these, and had it not been for them^{asws} Allah^{azwj} Mighty and Majestic would not have been recognised, and it is by them^{asws} that Allah^{azwj} Blessed and Exalted Argues upon His^{azwj} creatures'.⁵¹

الطبرسي في (الاحتجاج): عن الأصبغ بن نباتة،

Al Tabarsy, in Al Ihtijaj, from Al Asbagh Bin Nabata who said,

قال: كنت جالسا عند أمير المؤمنين (عليه السلام) فجاءه ابن الكواء، فقال: يا أمير المؤمنين، [من البيوت في] قول الله عز وجل و ليس البر بان تأتوا البيوت من ظهورها و لكن البر من اتقى و أتوا البيوت من أبوابها؟

'I, was seated in the presence of Amir-Al-Momineen^{asws}, and Ibn Al-Kawa came up and said, 'O Amir-Al-Momineen^{asws}! Who are the houses (referred to) in the Words of Allah^{azwj} Mighty and Majestic **and it isn't righteousness that you should be**

⁵⁰ Basaair Al Darajaat – P 10 Ch 16 H 11

⁵¹ الكافي 1: 2 /149

coming to the houses from its backs, but the righteous is one who fears; and come to the houses from its doors [2:189]?’.

فقال (عليه السلام): «نحن البيوت التي أمر الله بها أن تؤتى من أبوابها، نحن باب الله وبيوته التي يؤتى منها، فمن بايعنا و أقر بولايتنا فقد أتى البيوت من أبوابها، و من خالفنا و فضل علينا غيرنا فقد أتى البيوت من ظهورها».

So he^{asws} said: ‘We^{asws} are the Houses which Allah^{azwj} has Commanded that you should be coming from its Doors. We^{asws} are the Door of Allah^{azwj}, and His^{azwj} Houses which you should be come from these. So the one who has pledged his allegiance to us^{asws}, and acknowledges our^{asws} Wilayah, so he has come to the Houses from its Doors; and the one who has opposed us^{asws}, and preferred others over us^{asws}, so he has come to the Houses from its backs’.⁵²

العياشي: عن سعد، عن أبي جعفر (عليه السلام)، قال: سألته عن هذه الآية: وَ لَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَ لَكِنَّ الْبِرَّ مَنِ اتَّقَى وَ أَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا. فقال: «أل محمد (صلى الله عليه و آله) أبواب الله و سبيله، و الدعاة إلى الجنة، و القادة إليها، و الأدلاء عليها إلى يوم القيامة».

Al Ayyashi, from Sa’ad,

(It has been narrated) from Abu Ja’far^{asws}, said, ‘I asked him^{asws} about this Verse **and it isn’t righteousness that you should be coming to the houses from its backs, but the righteous is one who fears; and come to the houses from its doors [2:189]**. So he^{asws} said: ‘The Progeny^{asws} of Muhammad^{saww} are the Doors of Allah^{azwj} and His^{azwj} Way, and the Inviters to the Paradise, and the leaders to it, and the Indicators upon it up to the Day of Judgement’.⁵³

العياشي: عن سعد، عن أبي جعفر (عليه السلام)، قال: سألته عن هذه الآية: وَ لَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَ لَكِنَّ الْبِرَّ مَنِ اتَّقَى وَ أَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا. فقال: «أل محمد (صلى الله عليه و آله) أبواب الله و سبيله، و الدعاة إلى الجنة، و القادة إليها، و الأدلاء عليها إلى يوم القيامة».

Al Ayyashi, from Sa’d,

(It has been narrated) from Abu Ja’far^{asws}, said, ‘I asked him^{asws} about this Verse **and it isn’t righteousness that you should be coming to the houses from its backs, but the righteous is one who fears; and come to the houses from its doors [2:189]**. So he^{asws} said: ‘The Progeny^{asws} of Muhammad^{asws} are the Doors of Allah^{azwj} and His^{azwj} Way, and the Inviters to the Paradise, and the Guides to it, and the indicators upon it, up to the Day of Judgment’.⁵⁴

أحمد بن محمد بن خالد البرقي، عن أبيه، عن أحمد بن النضر، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: وَ أَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا. قال: «يعني أن يأتي الأمر من وجهه، أي الأمور كان».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from his father, from Ahmad Bin Al Nasr, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **and come to the houses from its doors [2:189]**. He^{asws} said: ‘It

⁵² الاحتجاج: 227.

⁵³ تفسير العياشي 1: 210 / 86.

⁵⁴ تفسير العياشي 1: 210 / 86.

means that you should come to a matter from its (correct) perspective, whichever matter it may be”.⁵⁵

VERSES 190 - 193

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ {190}

And fight in the Way of Allah with those who fight with you, and do not be aggressive; surely Allah does not love the aggressors [2:190]

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ ۗ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۗ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ ۖ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ ۗ كَذَلِكَ جَزَاءُ الْكَافِرِينَ {191}

And kill them wherever you find them; and Fitna (the strife) is more severe than the killing; and do not kill them at the Sacred Masjid until they fight you in it; so if they do fight you, then kill them. Like that is the recompense of the Kafirien (unbelievers) [2:191]

فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {192}

But if they discontinue (the Fitna), then surely Allah is Forgiving, Merciful [2:192]

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ ۗ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ {193}

And fight with them until there does not happen to be any Fitna (strife) and the Religion only happens to be for Allah. So if they do discontinue (Fitna), then there should not be hostility except upon the unjust ones [2:193]

(مناقب الخوارزمي): أنبأني مهذب الأئمة أبو المظفر عبد الملك بن علي بن محمد الهمداني نزيل بغداد، حدثنا محمد بن عبد الباقي بن أحمد بن عبد الله، أخبرنا الحسن بن علي بن الحسن، أخبرني محمد بن العباس بن محمد بن زكريا، قال: قرأ علي ابن أبي الحسن ابن معروف، حدثني الحسن بن الفهم، حدثني محمد بن إسماعيل بن سعد، أخبرني خالد بن مخلد و محمد بن الصلت، قال: أخبرنا الربيع بن المنذر، عن أبيه، عن محمد بن الحنفية، قال:

Manaqib aL Khwarizmy – ‘I was informed of the doctrine of the Imams^{asws} by Abu Al Muzaffar Abdul Malik Bin Ali Bin Muhammad Bin Al Hamdany lodging at Baghdad, narrating from Muhammad Bin Abdul Baqy Bin Ahmad Bin Abullah, from Al Hassan Bin Ali bin Al Hassan, from Muhammad Bin Al Abbas Bin Muhammad Bin Zakariya, from Ali Ibn Abu Al Hassan Ibn Marouf, from Al Hassan Bin Al Fahm, from Muhammad Bin Ismail Bin Sa’ad, from Khalid Bin Makhlad and Muhammad Bin Al Salt, from Al Rabi’e Bin Al Munzar, from his father, from Muhammad Bin Al Hanafiyya who said,

دخل علينا ابن الملجم (لعنة الله) الحمام، و أنا و الحسن و الحسين جلوس في الحمام، فلما دخل، كأنهما اشمأرا منه، فقالا: «ما أجزأك تدخل علينا؟» قال: فقلت لهما: دعاه عنكما، فلعمري ما يريد بكما إثمًا من هذا.

‘Ibn Al Muljim^{la}, may Allah^{azwj} Curse him^{la} entered the bathhouse to us, and I, and Al Hassan^{asws}, and Al Husayn^{asws} were seated in the bathhouse. So when he^{la} entered,

⁵⁵ المحاسن: 143 /224 .

it was as if they^{asws} were both constricted from him^{la}, so they^{asws} said: 'How audacious of you to come over to us^{asws}?'. So I (Muhammad Al Hanafiyya) said, 'Leave him^{la} both of you^{asws}, for by my life, no wrong is intended with you^{asws} two from this one'.

فلما كان يوم أتى به أسيراً، قال ابن الحنفية: ما أنا اليوم بأعرف به من يوم دخل علينا الحمام.

So when it was the day he^{la} was brought with as a captive, Ibn Al Hanafiyya said, 'I am not more knowing of him^{la} today than I was with him on the day he entered to us at the bathhouse'.

فقال علي (عليه السلام): «إنه أسير، فأحسنوا إليه و أكرموا مثواه، فإن بقيت قتلت أو عفوت، و إن مت فاقتلوه قتلتي و لا تعتدوا إن الله لا يحب المعتدين».

So Ali^{asws} said: 'He^{la} is a captive, so be good to him^{la} and (make) honourable his^{la} resting place, so if I^{asws} remain, I^{asws} will (either) kill or pardon, and if I^{asws} pass away, then kill him^{la} (in the manner of) my^{asws} killing **and do not be aggressive; surely Allah does not love the aggressors [2:190]**'.⁵⁶

The Interpretation of these Verses has yet to come

في مجمع البيان «و قاتلوهم حتى لا تكون فتنة» الآية و روى زرارة و غيره عن أبي عبد الله عليه السلام أنه قال: لم يجيء تأويل هذه الآية، و لو قد قام قائمنا بعد، سيرى من يدركه ما يكون من تأويل هذه الآية، و ليبلغن دين محمد صلى الله عليه و آله ما بلغ الليل حتى لا يكون شرك على ظهر الأرض كما قال الله تعالى.

In Majma'a Al Bayan – **And fight with them until there does not happen to be any Fitna (strife) [2:193]** – the Verse, and it is reported by Zurara and others, from Abu Abdullah^{asws} having said: 'The implementation of the (Command regarding) this Verse has not come (yet), and if (when) our (Qaim^{asws}) has risen, then (acting upon it would become mandatory), so he^{asws} would see, the one who comes across him^{asws} what would happen from its explanation (implementation) of this Verse, and the Religion of Muhammad^{saww} would reach what the night reaches (the bright day – from darkness of injustice to the light of justice), until there does not exist any *Shirk* upon the surface of the earth, just as Allah^{azwj} the Exalted Said"⁵⁷.

Jihad is fighting alongside the Imam^{asws}

محمد بن الحسن الطاطري عن ذكره عن علي بن النعمان عن سويد القلابي عن بشير الدهان عن أبي عبد الله (عليه السلام) قال قلت له إني رأيت في المنام أنني قلت لك إن القتال مع غير الإمام المفروض طاعته حرام مثل المنيّة و الدم و لحم الخنزير فقلت لي هو كذلك فقال أبو عبد الله (عليه السلام) هو كذلك هو كذلك .

⁵⁶ مناقب الخوارزمي: 282

⁵⁷ Tafseer Noor Al Saqalayn – V 2 P 155 H 96

Muhammad Bin Al Hassan Al Tatary, from the one who mentioned it, from Ali Bin Al No'man, from Suweyd Al Qalanasy, from Bashir Al Dahhan,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'I saw in the dream that I said to you^{asws} that the fighting alongside other than the Imam^{asws}, the obedience to whom is Obligatory, is Prohibited like the (consumption of) the dead, and the blood, and flesh of the swine, so you^{asws} said to me: 'It is like that'. So Abu Abdullah^{asws} said: 'It is like that, it is like that'.⁵⁸

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْخَشَّابِ عَنِ ابْنِ بَقَّاحٍ عَنْ مُعَاذِ بْنِ ثَابِتٍ عَنْ عَمْرِو بْنِ جُمَيْعٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سُئِلَ عَنِ الْمُبَارَزَةِ بَيْنَ الصَّفِيْنِ بَعْدَ إِذْنِ الْإِمَامِ (عَلَيْهِ السَّلَامُ) قَالَ لَا بَأْسَ وَ لَكِنْ لَا يُطْلَبُ إِلَّا بِإِذْنِ الْإِمَامِ .

Humejd Bin Ziyad, from Al Khashab, from Ibn Baqqah, from Moaz Bin Sabit, from Amro Bin Jumi'e,

(It has been narrated) from Abu Abdullah^{asws}, said, 'He^{asws} was asked about the duel between two swords after the permission of the Imam^{asws}. He^{asws} said: 'There is no problem, but do not seek it except by the permission of the Imam^{asws}'.⁵⁹

The purpose of the fighting/Killing

العياشي: عن الحسن بياع المهروي، يرفعه، عن أحدهما (عليهما السلام)، في قوله: فلا عُذْوَانَ إِلَّا عَلَى الظَّالِمِينَ. قال: «إلا على ذرية قتلة الحسين (عليه السلام)».

Al Ayyashi, from Al Hassan Baya'a Al Harwy,

It was asked from one of them^{asws} (5th or 6th Imam^{asws}) regarding His^{azwj} Words **then there should not be hostility except upon the unjust ones [2:193]**. He^{asws} said: 'Except upon the offspring of the killers of Al-Husayn^{asws}'.⁶⁰

عن إبراهيم، قال: أخبرني من رواه عن أحدهما (عليهما السلام)، قال: قلت: فلا عُذْوَانَ إِلَّا عَلَى الظَّالِمِينَ؟ قال: «لا يعتدي الله سبحانه على أحد، إلا على نسل قتلة الحسين (عليه السلام)».

From Ibrahim who said, 'It has been reported to me from the one whom reported it,

(It has been narrated) from one of them^{asws} (5th or 6th Imam^{asws}), 'I asked, '(What about) **then there should not be hostility except upon the unjust ones [2:193]**?' He^{asws} said: 'Allah^{azwj}, Glory be to Him^{azwj} does not Assault upon anyone except upon the descendants of the killers of Al-Husayn^{asws}'.⁶¹

⁵⁸ Al Kafi – V 5 – The Book of Jihaad Ch 6 H 3

⁵⁹ Al Kafi – V 5 – The Book of Jihaad Ch 12 H 1

⁶⁰ تفسير العياشي 1: 214 / 86.

⁶¹ تفسير العياشي 1: 216 / 87.

Unrestrained killing

أبى رحمه الله قال حدثنا سعد بن عبد الله قال حدثنا احمد بن محمد بن عيسى عن الحسن بن علي بن فضال عن ثعلبة بن ميمون عن الحسن بن هارون قال كنت عند ابي عبد الله " ع " جالسا فسأله المعلى بن خنيس أيسير القائم بخلاف سيرة أمير المؤمنين فقال نعم وذلك ان عليا " ع " سار فيهم باليمن والكف لانه علم ان شيعته سيظهر عليهم عدوهم من بعده وان القائم " ع " إذا قام سار فيهم بالبسط والسبي وذلك انه يعلم ان شيعته لن يظهر عليهم من بعده ابدا.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazaal, from Sa'alba Bin Maymoun, from Al Hassan Bin Haroun who said,

'I was seated in the presence of Abu Abdullah^{asws}, so Moala Bin Khunays asked him^{asws}, 'Would Al-Qaim^{asws} be dealing in a way differently to Amir Al-Momineen^{asws}?' So he^{asws} said: 'Yes', and that is Ali^{asws} dealt among them with the favours and the restraint, because he^{asws} knew that his^{asws} Shias would be overcome by their enemies from after him^{asws}, and that Al-Qaim^{asws}, when he^{asws} arises, would deal with them with the unleashed hand and the taking of prisoners, and that is because he^{asws} would know that his^{asws} Shias would not be overcome (by their enemies) from after him^{asws}, ever'.⁶²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ لَسِيرَةُ عَلِيٍّ (عَلَيْهِ السَّلَامُ) فِي أَهْلِ الْبَصْرَةِ كَأَنَّكَ خَيْرٌ لِشِيعَتِهِ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ إِنَّهُ عَلِمَ أَنَّ لِلْقَوْمِ دَوْلَةَ قَلَوْ سَبَاهُمْ لَسَبِيَّتِ شِيعَتَهُ

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Abu Bakr Al Hazramy who said,

'I heard Abu Abdullah^{asws} saying: 'The way of Ali^{asws} among the people of Al-Basra was what was better for his^{asws} Shiah from what the sun emerges upon. He^{asws} knew that for the people there would be a government (in the future), if he^{asws} were to make them captives, they would make captives of his^{asws} Shiah'.

قُلْتُ فَأَخْبِرْنِي عَنِ الْقَائِمِ (عَلَيْهِ السَّلَامُ) يَسِيرُ بِشِيعَتِهِ قَالَ لَا إِنَّ عَلِيًّا (صَلَوَاتُ اللَّهِ عَلَيْهِ) سَارَ فِيهِمْ بِالْمَنْ لِّلْعَلْمِ مِنْ دَوْلَتِهِمْ وَإِنَّ الْقَائِمَ عَجَلَ اللَّهُ فَرَجَهُ يَسِيرُ فِيهِمْ بِخِلَافِ تِلْكَ السَّيْرَةِ لِأَنَّهُ لَا دَوْلَةَ لَهُمْ .

I said, 'So inform me about Al-Qaim^{asws}, would his^{asws} way be his^{asws} (Ali^{asws}'s) way?' He^{asws} said: 'No. Ali^{asws} dealt among them with the favours due to the knowledge of their government, and Al-Qaim^{asws}, may Allah^{azwj} Hasten his^{asws} appearance, would deal among them with opposite to that manner because there would be no government for them (afterwards)'.⁶³

عَنْهُ عَنْ صَالِحِ عَنِ الْحَجَّالِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَوْ قُتِلَ أَهْلُ الْأَرْضِ بِهِ مَا كَانَ سَرَفًا.

From him, from Salih, from Al-Hajjaal, from one of his companions, who has reported:

Abu Abdullah^{asws} having said: 'Even if all the people of the earth were to be killed for it (avenging Al-Husayn^{asws}), it would not be excessive'.⁶⁴

⁶² Al Illal Al Sharaie – V 1 Ch 158 H 1

⁶³ Al Kafi – V 5 – The Book of Jihaad Ch 10 H 4

⁶⁴ Al Kafi – H 14812

شرف الدين النجفي: في معنى السورة، قال: جاء مرفوعاً، عن عمرو بن شمر، عن جابر بن يزيد،

Sharaf Al-Deen Al-Najafy, regarding the meaning of the Chapter, said that it has come with an unbroken chain, from Amro Bin Shimr, from Jabir Bin Yazeed, who has said:

عن أبي عبد الله (عليه السلام)، القائم (عليه السلام) إذا قام بالغضب، فيقتل من كل ألف تسعمائة و تسعة و تسعين.

'Abu Abdullah^{asws} said; 'Al-Qaim^{asws}, when he^{asws} rises with the anger, so he^{asws} will kill from every thousand, nine hundred and ninety nine'.⁶⁵

VERSE 194

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ ۚ فَمَنْ اَعْتَدَى عَلَيْكُمْ فَاَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اَعْتَدَى عَلَيْكُمْ ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ {194}

The Sacred Month with the sacred Month and the Sacred things are (subject to) retaliation; So the one who assaults upon you, then assault upon him with the like of what he assaulted upon you; and fear Allah and know that Allah is with the fearing ones [2:194]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و محمد بن إسماعيل، عن الفضل بن شاذان، جميعاً، عن ابن أبي عمير، عن معاوية بن عمار، قال:

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazal Bin Shazaan, altogether, from Ibn Abu Umeyr, from Muawiya Bin Amaar who said,

سألت أبا عبد الله (عليه السلام) عن رجل قتل رجلاً في الحل، ثم دخل الحرم. فقال: «لا يقتل ولا يطعم ولا يسقى ولا يباع ولا يؤوى حتى يخرج من الحرم فيقام عليه الحد».

'I asked Abu Abdullah^{asws} about a man who killed a man in the non-sacred area (outside the *Harrum*), then he entered the *Harrum* (Sanctuary)'. So he^{asws} said: 'He would neither be killed, nor fed, nor quenched, nor sold to, nor sheltered, until he exits from the *Harrum*, so the legal punishment would be established upon him'.

قال: قلت: فما تقول في رجل قتل في الحرم أو سرق؟ قال: «يقام عليه الحد في الحرم، لأنه لم ير للحرم حرمة، وقد قال الله عز وجل: فَمَنْ اَعْتَدَى عَلَيْكُمْ فَاَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اَعْتَدَى عَلَيْكُمْ- فقال:- هذا هو في الحرم- فقال- فلا عُذْرَانَ إِلَّا عَلَى الظَّالِمِينَ».

He (the narrator said, 'I said, 'So what are you^{asws} saying regarding a man who kills or steals inside the *Harrum* (Sanctuary)?' he^{asws} said: 'The legal punishment would be applied upon him inside the *Harrum*, because he did not view the *Harrum* as sacred, and Allah^{azwj} Mighty and Majestic has Said: ***So the one who assaults upon you, then assault upon him with the like of what he assaulted upon you [2:194]*** – this is inside the Sanctuary – so He^{azwj} Said: ***Then there should not be hostility except upon the unjust ones [2:193]***.⁶⁶

⁶⁵ (تأويل الآيات 2: 807 / 1)

⁶⁶ الكافي 4 / 227 .4

العباشي: عن العلاء بن الفضيل، قال: سألته عن المشركين، أبيتدى بهم المسلمون بالقتال في الشهر الحرام؟ فقال: «إذا كان المشركون ابتدءوهم باستحلالهم، و رأى المسلمون أنهم يظهرون عليهم فيه، و ذلك قوله تعالى: الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ».

Al-Ayyashi, from Al-A'ala Bin Al-Fazeyl who said, 'I asked him^{asws} about the Polytheist, 'Can the Muslims initiate with them with the fighting during the Sacred month?' So he^{asws} said: 'When it was so that the Polytheists are initiating them with their freedom, and the Muslims see that they are overcoming upon them during it. And that is (due to) the Words of the Exalted: **The Sacred Month with the sacred Month and the Sacred things are (subject to) retaliation [2:194]**'.⁶⁷

VERSE 195

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ {195}

And spend in the Way of Allah and cast not yourselves to destruction with your own hands, and do good; surely Allah Loves those who do favours [2:195]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، و سهل بن زياد، عن ابن محبوب، عن يونس بن يعقوب، عن حماد اللحام،

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, from Ibn Mahboub, from Yunus Bin Yaqoub, from Hamaa Al Laham,

عن أبي عبد الله (عليه السلام)، قال: «لو أن رجلاً أنفق ما في يديه في سبيل من سبيل الله ما كان أحسن و لا وفق، أليس يقول الله تعالى: و لا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ و أَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ يعني المقتصدين».

(It has been narrated) from Abu Abdullah^{asws} having said: 'If only a man would spend what is in his hands in a way from the Ways of Allah^{azwj}, there would be nothing better nor proper'. Isn't Allah^{azwj} the Exalted Saying: **And cast not yourselves to destruction with your own hands, and do good; surely Allah Loves those who do favours [2:195]** – meaning the prudent (who spend where it is required)".⁶⁸

VERSE 196

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَخْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةِ أَيَّامٍ ۚ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۚ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ {196}

And complete the Hajj and the Umrah for Allah; but if you are restricted, then whatever is easy from the offering; and do not shave your heads until the

⁶⁷ تفسير العياشي 1: 215 / 86.

⁶⁸ الكافي 4 / 53 7

offering reaches its place; but the one from you who was sick or with an ailment of his head, so an expiation from Fasting of either charity or an offering; So when you are secure, and one who combines with the Umrah to the Hajj, then whatever is easy from the sacrifice. But the one who cannot find, so it is the Fasting for three days during the Hajj and seven when you return – these would be ten complete; that is for the one whose family does not happen to be present in the Sacred Masjid. And fear Allah and know that Allah is Severe of the Punishment [2:196]

Completing the Hajj and Umrah for Allah^{azwj}

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عمر بن أذينة، قال: كتبت إلى أبي عبد الله (عليه السلام) مسائل بعضها مع ابن بكير، وبعضها مع أبي العباس، فجاء الجواب بإملائه: «سألت عن قول الله عز و جل: وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا يعني به الحج و العمرة جميعا، لأنهما مفروضان».

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

‘I wrote to Abu Abdullah^{asws} certain questions with Ibn Bakeyr, and some with Abu Al-Abbas, so the answer came with his^{asws} dictation: ‘You asked about the Words of Allah^{azwj} Mighty and Majestic **And for Allah, upon the people, is (to perform) Hajj of the House, the one who can find a way to it [3:97]** – Meaning by it the Hajj and the Umra both together (Al- Tamatto), being Obligatory’.

و سألته عن قول الله عز و جل: وَ أَتَمُّوا الْحَجَّ وَ الْعُمْرَةَ لِلَّهِ. قال: «يعني بتمامهما: أدائهما، و اتقاء ما يتقي المحرم فيهما».

And I had asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **And complete the Hajj and the Umrah [2:196]**. He^{asws} said: ‘It Means their completeness, and fearing what is Forbidden in these two’.

و سألته عن قوله تعالى: الْحَجُّ الْأَكْبَرُ ما يعني بالحج الأكبر؟ قال: «الحج الأكبر: الوقوف بعرفة و رمي الجمار، و الحج الأصغر: العمرة».

And I had asked him^{asws} about the Words of the High **[9:3] the greater Hajj**, what does it Mean by the greater Hajj? He^{asws} said: ‘The greater Hajj (الحج الأكبر) – the pausing at Arafat, and pelting the stones. And the lesser Hajj – the Umrah’.⁶⁹

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رضي الله عنه)، قال: حدثنا محمد بن الحسن الصفار، عن العباس بن معروف، عن علي بن مهزيار، عن الحسين بن سعيد، عن ابن أبي عمير، و حماد، و صفوان بن يحيى، و فضالة بن أيوب، عن معاوية بن عمار،

Ibn babuwayh, from Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed, from Muhammad Bin Al Hassan Al Safaar, from Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, and Hamaad, and Safwaan Bin Yahya, and Fazaalat Bin Ayoub, from Muawiya Bin Amaar,

⁶⁹ الكافي 4: 264 / 1.

عن أبي عبد الله (عليه السلام)، قال: «العمرة واجبة على الخلق بمنزلة الحج، من استطاع، لأن الله عز و جل يقول: وَ أَتَمُّوا الْحَجَّ وَ الْعُمْرَةَ لِلَّهِ وَ إِنَّمَا نَزَلَتِ الْعُمْرَةُ بِالْمَدِينَةِ، وَ أَفْضَلُ الْعُمْرَةِ عُمْرَةُ رَجَبٍ».

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Umrah is Obligatory upon the people at the status of the Hajj, for the one who can, because Allah^{azwj} Mighty and Majestic is Saying: **And complete the Hajj and the Umrah for Allah [2:196]**. But rather, it was Revealed at Al-Medina, for Umrah, and the best Umrah is the Umrah of Rajab'.⁷⁰

عن زرارة، عن أبي عبد الله (عليه السلام)، في قوله: وَ أَتَمُّوا الْحَجَّ وَ الْعُمْرَةَ لِلَّهِ. قال: «إتمامهما: إذا أداهما، يتقي ما يتقي المحرم فيهما».

From Zurara, from Abu Abdullah^{asws} regarding His^{azwj} Words: **And complete the Hajj and the Umrah for Allah [2:196]**. He^{asws} said: 'Complete both of them. When you are fulfilling them both, you should fear what the one in *Ihraam* would fear, during both of them'.⁷¹

عن يعقوب بن شعيب،

From Yaqoub Bin Shuayb,

عن أبي عبد الله (عليه السلام)، وَ أَتَمُّوا الْحَجَّ وَ الْعُمْرَةَ لِلَّهِ قلت: يكتفي الرجل إذا تمتع بالعمرة إلى الحج مكان ذلك العمرة المفردة؟ قال: «نعم، كذلك أمر رسول الله (صلى الله عليه و آله)».

(It has been narrated) from Abu Abdullah^{asws} - **And complete the Hajj and the Umrah for Allah [2:196]**. I said, 'Would it suffice the man when he combine the Umrah to the Hajj in place of that Umrah, the solitary?' He^{asws} said: 'Yes. Like that Rasool-Allah^{saww} ordered'.⁷²

عنه: عن عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر بن سويد، عن عبد الله بن سنان، في قول الله عز و جل: وَ أَتَمُّوا الْحَجَّ وَ الْعُمْرَةَ لِلَّهِ. قال: «إتمامهما أن لا رقت و لا فسوق و لا جدال في الحج».

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

Regarding the Words of Allah^{azwj} Mighty and Majestic, '**And complete the Hajj and the Umrah for Allah [2:196]**, he (Al-Sadiq^{asws}) said: 'Completing these two is that there should neither be copulation, nor immoralities, nor quarrels during the Hajj'.⁷³

The Restricted one

الشيخ في (التهديب): بإسناده عن الحسين بن سعيد، عن فضالة، عن معاوية بن عمار، قال: سمعت أبا عبد الله (عليه السلام) يقول: «المحصور غير المصدود». و قال: «المحصور: هو المريض، و المصدود: هو الذي يرده المشركون،

⁷⁰ علل الشرائع: 1/408.

⁷¹ تفسير العياشي 1: 220/87.

⁷² تفسير العياشي 1: 222/88.

⁷³ الكافي 4: 2/337.

كما ردوا رسول الله (صلى الله عليه وآله)، وإنه «4» ليس من مرض، و المصدود تحل له النساء، و المحصور لا تحل له النساء».

Al Sheykh in Al Tehzeeb, by his chain from Al Husayn Bin Saeed, from Fazalat, from Muawiya Bin Ammar who said,

'I heard Abu Abdullah^{asws} saying: 'The **restricted [2:196]** is other than the blocked one'. And he^{asws} said: 'The restricted – he is the sick one, and the blocked one, he is the one repelled by the Polytheists, just as they repelled Rasool-Allah^{saww}, and he isn't from the sick ones. And the blocked one, the women are allowed for him, and the restricted one, the women are not allowed for him'.⁷⁴

Shaving the head

عنه: عن علي، عن أبيه، عن حماد، عن حريز، عن أخيره،

From him, from Ali, from his father, from Hamaad, from Hareyz, from the one who informed him,

عن أبي عبد الله (عليه السلام)، قال: «مر رسول الله (صلى الله عليه وآله) علي كعب بن عجرة و القمل يتناثر من رأسه و هو محرم، فقال له: أ تؤذيك هوامك؟ فقال: نعم، فأنزلت هذه الآية: فَمَنْ كَانَ مِنْكُمْ مَرِيضاً أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَأَمْرُهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَنْ يَحْلُقَ، و جعل الصيام ثلاثة أيام، و الصدقة على ستة مساكين، لكل مسكين مدان، و النسك شاة».

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} passed by Ka'ab Bin Ajra and there had scattered head lice upon him, and he was in *Ihraam*, so he^{saww} said to him: 'Your lice does not hurt you?' So he said, 'Yes'. So this Verse was Revealed **but the one from you who was sick or with an ailment of his head, so an expiation from Fasting or charity or an offering [2:196]**. So Rasool-Allah^{saww} ordered that he should shave his head, and keep three days of Fasting, and give in charity to six poor people, to each poor person, two *Mudds* (750 gram X 2), and sacrifice a lamb'.⁷⁵

The easy sacrifice

و عنه: بإسناده عن موسى بن القاسم، عن ابن أبي عمير، عن حماد، عن الحلبي،

And from him, by his chain from Musa Bin Al Qasim, from Ibn Abu Umeyr, from Hamaad, from Al Halby,

عن أبي عبد الله (عليه السلام)، قال: «دخلت العمرة في الحج إلى يوم القيامة، لأن الله تعالى يقول: فَمَنْ تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فليس لأحد إلا أن يتمتع، لأن الله أنزل ذلك في كتابه، و جرت به السنة من رسول الله (صلى الله عليه وآله)».

⁷⁴ التهذيب 5: 1467 / 423.

⁷⁵ (Extract) الكافي 4: 2 / 358.

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Umrah is included in the Hajj up to the Day of Judgement, because Allah^{azwj} the High is Saying: **and one who combines with the Umrah to the Hajj, then whatever is easy from the sacrifice [2:196]**. Thus, it is not for anyone except that performs Umrah (with) *Tamatto* (Hajj and Umrah combined), because Allah^{azwj} Revealed that in His^{azwj} Book, and with has flowed the Sunnah from Rasool-Allah^{saww},⁷⁶

عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)، في قوله: **فَمَنْ تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ**. قال: «ليكن كبشاً سميناً، فإن لم يجد فعجلاً من البقر، و الكبش أفضل، فإن لم يجد فموجواً من الضأن، و إلا ما استيسر من الهدى شاة».

From Muawiya Bin Amaar,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words: **And one who combines with the Umrah to the Hajj, then whatever is easy from the sacrifice [2:196]**, he^{asws} said: 'Let it be a fat ram, so if he cannot find it, so a calf from the cows. And the ram is preferable, but if he cannot find it, so a stallion (lamb), or else what is easier as an offering than a lamb'.⁷⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَائِبٍ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ **فَمَنْ تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ قَالَ شَاةٌ**.

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

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[2:196] whoever benefits by combining the Umrah with the Hajj (should take) what offering is easy to obtain**. He^{asws} said: 'A sheep'.⁷⁸

Fasting in lieu of the sacrifice

عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)، في قول الله: **فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَ سَبْعَةٍ إِذَا رَجَعْتُمْ** قال: «إذا رجعت إلى أهلك».

From Muawiya Bin Amaar,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} **so it is the Fasting for three days during the Hajj and seven when you return [2:196]**, said: 'When you return back to your family'.⁷⁹

عن ربيعي بن عبد الله بن الجارود، عن أبي الحسن (عليه السلام)، قال: سألته عن قول الله: **فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ**. قال: «قبل التروية بصوم، و يوم التروية، و يوم عرفة، فمن فاته ذلك فليقض ذلك في بقية ذي الحجة، فإن الله يقول في كتابه: **الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ**».

⁷⁶ التهذيب 5: 75 / 25.

⁷⁷ تفسير العياشي 1: 235 / 91.

⁷⁸ Al Kafi – V 4 – The Book of Hajj Ch 179 H 1

⁷⁹ تفسير العياشي 1: 239 / 92.

From Rabi'e Bin Abdullah Bin Al Jaroud,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} **so it is the Fasting for three days during the Hajj [2:196]**. He^{asws} said: 'Before the (day of) Al-Tarawiyya he would Fast, and the day of Al-Tarawiyya, and the day of Arafat. So the one who misses that, so let him fulfil that during the remainder of Zil-Hijjah, for Allah^{azwj} is Saying in His^{azwj} Book: **The Hajj is (performed in) the well-known months [2:196]**'.⁸⁰

عن علي بن جعفر، عن أخيه موسى بن جعفر (عليهما السلام)، قال: سألته عن صوم ثلاثة أيام في الحج، و السبعة، أ يصومها متوالية أم يفرق بينهما؟ قال: «يصوم الثلاثة لا يفرق بينها، و السبعة لا يفرق بينها «1»، و لا يجمع الثلاثة و السبعة جميعاً».

From Ali son of Ja'far^{asws}, from his brother Musa Bin Ja'far^{asws}, said, 'I asked him^{asws} about the Fast of the three days during the Hajj, and the seven, 'Is its Fasting consecutive or can one separate between the two?' He^{asws} said: 'He would Fast the three not separating between these, and the seven not separating between these, and he would not gather the three with the seven together (as consecutive ten Fasts)'.⁸¹

عن عبد الرحمن بن الحجاج، قال: كنت قاعدا أصلي، و أبو الحسن موسى بن جعفر (عليه السلام) قاعدا قدامي، و أنا لا أعلم، قال: فجاءه عباد البصري، فسلم عليه و جلس، و قال: يا أبا الحسن، ما تقول في رجل تمتع و لم يكن له هدي؟ قال: «يصوم الأيام التي قال الله».

From Abdul Rahman Bin Al-Hajjaj who said, 'I was seated originally, and Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws} was seated in front of me, and I did not know. So Abaad Al-Basry came over and greeted upon him^{asws} and sat down, and said, 'O Abu Al-Hassan^{asws}! What are you^{asws} saying regarding a man who perform 'تمتع' Hajj and there does not happen to be a sacrificial animal for him?' He^{asws} said: 'He would Fast the days, which Allah^{azwj} Said (he should)'.⁸¹

قال: فجعلت سمعي إليهما، قال عباد: و أي أيام هي؟ قال: «قبل التروية، و يوم التروية، و يوم عرفة». قال: فإن فاتته؟ قال: «يصوم الحصة، و يومين بعده».

He (the narrator) said, 'So I went on to listen to them both. Abaad said, 'And which days are these?' He^{asws} said: 'Before Al-Tarwiyya (8th Zilhajj), and the day of Al-Tarwiyya (8th Zilhajj), and the day of Arafat'. He said, 'Supposing he misses it?' He^{asws} said: 'He would Fast Al-Hasba The day of leaving), and the two days after it'.

قال: أ فلا تقول كما قال عبد الله بن الحسن؟ قال: «و أي شيء قال؟». قال: قال: يصوم أيام التشريق. قال: «إن جعفرًا (عليه السلام) كان يقول: إن رسول الله (صلى الله عليه و آله) أمر بلالا ينادي: أن هذه أيام أكل و شرب، فلا يصومن أحد».

He said, 'So why are you^{asws} not saying just as Abdullah Bin Al-Hassan (Al-Basry) is saying?' He^{asws} said: 'And which this does he say?' He said, 'He says that he should Fast the days of Al-Tashreek (11th, 12th, & 13th Zilhajj)'. Ja'far^{asws} was saying:

⁸⁰ تفسير العياشي 1: 238 / 29.

⁸¹ - تفسير العياشي 1: 241 / 92.

'Rasool-Allah^{saww} ordered Bilal to call out, 'These days, eat and drink, so no one should be Fasting''.

فقال: يا أبا الحسن، إن الله قال: فصيام ثلاثة أيام في الحجّ و سبعة إذا رجعتُمْ؛ قال: «كان جعفر (عليه السلام) يقول: ذو القعدة و ذو الحجة كلتان أشهر الحج».

So he said, 'O Abu Al-Hassan^{asws}! Allah^{azwj} Says: **so it is the Fasting for three days during the Hajj and seven when you return [2:196]**? He^{asws} said: 'Ja'far^{asws} was saying: 'Zil-Qadah and Zil-Hijaj, both of these are the months of Hajj''.⁸²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ رِفَاعَةَ بْنِ مُوسَى قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْمُتَمَتِّعِ لَا يَجِدُ الْهَدْيَ قَالَ يَصُومُ قَبْلَ التَّرْوِيَةِ بِيَوْمٍ وَ يَوْمَ التَّرْوِيَةِ وَ يَوْمَ عَرَفَةَ قُلْتُ فَإِنَّهُ قَدِمَ يَوْمَ التَّرْوِيَةِ قَالَ يَصُومُ ثَلَاثَةَ أَيَّامٍ بَعْدَ التَّشْرِيقِ

A number of our companions, from Ahad Bin Muhammad and Sahl Bin Ziyad, altogether from Rifa'at Bin Musa who said,

'I asked Abu Abdullah^{asws} about the performer of *Tumatto* not finding (affording) the sacrificial animal'. He^{asws} said: 'He should Fast before Al-Tarwiyya by one day, and the day of *Al-Tarwiyya* (8th Zilhajj), and the day of Arafat'. I said, 'Supposing he had arrived on the day of Al-Tarwiyya?' He^{asws} said: 'He should Fast then three days after *Al-Tashreek* (11th, 12th, & 13th Zilhajj)'.

قُلْتُ لَمْ يُقِمِ عَلَيْهِ جَمَالُهُ قَالَ يَصُومُ يَوْمَ الْحَصْبَةِ وَ بَعْدَهُ يَوْمَيْنِ قَالَ قُلْتُ وَ مَا الْحَصْبَةُ قَالَ يَوْمَ نَفَرِهِ قُلْتُ يَصُومُ وَ هُوَ مُسَافِرٌ قَالَ نَعَمْ أَلَيْسَ هُوَ يَوْمَ عَرَفَةَ مُسَافِراً إِنَّا أَهْلُ بَيْتِ نَقُولُ ذَلِكَ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ يَقُولُ فِي ذِي الْحِجَّةِ .

I said, '(Supposing) his cameleer (transport) does not wait for him?' He^{asws} said: 'He should Fast the day of *Al-Hasba*, and two days after it'. I said, 'And what is *Al-Hasba*?' He^{asws} said: 'The day he leaves'. I said, 'He should Fast and he is a traveller?' He^{asws} said: 'Yes. Was he not a traveller on the day of Arafat? We^{asws}, the People^{asws} of the Household are saying that due to the Words of Allah^{azwj} Mighty and Majestic **[2:196] but he should Fast for three days during the Hajj**. He^{azwj} is Saying: "During Zilhajj".⁸³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ رَفَعَهُ فِي قَوْلِهِ عَزَّ وَ جَلَّ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَ سَبْعَةَ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ قَالَ كَمَالُهَا كَمَالُ الْأَضْحِيَّةِ .

Ali Bin Ibrahim, from his father, raising it,

'Regarding the Words of the Mighty and Majestic: **But he who cannot find (any offering) should Fast for three days during the Hajj and for seven days when he returns; these (make) ten (days) complete [2:196]**. He^{asws} said: 'Its completion is the completion of the slaughtering (equated)'.⁸⁴

و عنه: بإسناده عن موسى بن القاسم، عن محمد، عن زكريا المؤمن، عن عبد الرحمن بن عتبة، عن عبد الله بن سليمان الصيرفي، قال:

⁸² تفسير العياشي 1: 236 /91

⁸³ Al Kafi – V 4 – The Book of Hajj Ch 191 H 1

⁸⁴ Al Kafi – V 4 – The Book of Hajj Ch 191 H 15

And from him, by his chain, from Musa Bin al Qasim, from Muhammad, from Zakariyya Al Momin, from Abdul Rahman Bin Utba, from Abdullah Bin Suleyman Al Sayrafi,

قال أبو عبد الله (عليه السلام) لسفيان الثوري: «ما تقول في قول الله عز وجل: فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَ سَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ أَي شَيْءٍ يَعْنِي بِكَامِلَةٌ؟».

Abu Abdullah^{asws} said to Sufyan Al-Sowry: 'What are you saying regarding the Words of Allah^{azwj} Mighty and Majestic: **And one who combines with the Umrah to the Hajj, then whatever is easy from the sacrifice. But the one who cannot find, so it is the Fasting for three days during the Hajj and seven when you return – these would be ten complete [2:196].** Which thing is meant by 'complete'?'

قال: سبعة و ثلاثة. قال: «و يخفى ذا على ذي حجا ، إن سبعة و ثلاثة عشرة؟!».

He^{asws} said: 'Seven and three'. He^{asws} said: 'And is that hidden upon the one with intellect that seven and three are ten!'

قال: فأبي شيء هو، أصلحك الله. قال: [«انظر» قال: لا علم لي، فأبي شيء هو، أصلحك الله؟ قال:] «الكامل كمالها كمال الاضحية، سواء أتيت بها أو أتيت بالاضحية، تمامها كمال الاضحية».

He said, 'So which thing is it, may Allah^{azwj} Keep you^{asws} well?' He^{asws} said: 'Look into it'. He said, 'There is knowledge for me, so which thing is it, may Allah^{azwj} Keep you^{asws} well?' He^{asws} said: 'The complete is like the completion (perfection) of the sacrificial animal. It is the same whether you come with these (ten Fasts) or come with a sacrificial animal. Its completion is like the perfecting (no faults in) the sacrificial animal'.⁸⁵

Umrah is for outsiders

و عنه: عن علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن حريز،

And from him, from Ali Bin Ibrahim, from his father, from Hamaad Bin Isa, from Hareyz,

عن أبي عبد الله (عليه السلام)، في قول الله عز وجل: ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ. قال: «من كان منزله على ثمانية عشر ميلاً من بين يديها، و ثمانية عشر ميلاً من خلفها، و ثمانية عشر ميلاً عن يمينها، و ثمانية عشر ميلاً عن يسارها، فلا متعة له، مثل مر و أشباهه».

(It has been narrated) from Abu Abdullah^{asws}, regarding the Words of Allah^{azwj} Mighty and Majestic: **that is for the one whose family does not happen to be present in the Sacred Masjid [2:196].** He^{asws} said: 'The one whose house is eighteen miles from his front, and eighteen miles from behind him, and eighteen miles from his right, and eighteen miles from his left, so there is no Umrah *Tamatto* for him, like Marr (a place near Makkah) and the likes of it'.⁸⁶

⁸⁵ التهذيب 5: 120 / 40.

⁸⁶ الكافي 4: 3 / 300.

و عنه: بإسناده عن موسى بن القاسم، عن علي بن جعفر، قال: قلت لأخي موسى بن جعفر (عليه السلام): لأهل مكة أن يتمتعوا بالعمرة إلى الحج؟ فقال: «لا يصلح أن يتمتعوا لقول الله عز و جل: ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ».

And from him, from Musa Bin Al Qasim,

(It has been narrated) from Ali son of Ja'far^{asws} who said, 'I said to my brother Musa^{asws} Bin Ja'far^{asws}, 'Is it for the inhabitants of Makkah that they should be combining the Umrah to the Hajj?'. So he^{asws} said: 'It is not correct that they should be performing Umrah due to the Words of Allah^{azwj} Mighty and Majestic: ***That is for the one whose family does not happen to be present in the Sacred Masjid [2:196]***'.⁸⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ سَعِيدِ الْأَعْرَجِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَيْسَ لِأَهْلِ سَرْفٍ وَلَا لِأَهْلِ مَرٍّ وَلَا لِأَهْلِ مَكَّةَ مُتَعَةً يَقُولُ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Kareem Bin Amro, and from Saeed Al A'araj,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no (performing of) *Tamatto* for the people of Sarf (a place 6 miles from Makkah), nor for the people of Marr (a juncture from Makkah), nor for the people of Makkah. Allah^{azwj} Mighty and Majestic is Saying ***That is for the one whose family does not happen to be present in the Sacred Masjid [2:196]***'.⁸⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ قَالَ مَنْ كَانَ مَنْزَلُهُ عَلَى ثَمَانِيَةِ عَشْرٍ مِيلاً مِنْ بَيْنِ يَدَيْهَا وَ ثَمَانِيَةَ عَشْرٍ مِيلاً مِنْ خَلْفِهَا وَ ثَمَانِيَةَ عَشْرٍ مِيلاً عَنْ يَمِينِهَا وَ ثَمَانِيَةَ عَشْرٍ مِيلاً عَنْ شِمَالِهَا فَلَا مُتَعَةَ لَهُ مِثْلَ مَرٍّ وَ أَشْبَاهِهَا .

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

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: ***That is for the one whose family does not happen to be present in the Sacred Masjid [2:196]***, he^{asws} said: 'The one whose dwelling was upon eighteen miles from in front of it, and eighteen miles from behind it, and eighteen miles from the right of it, and eighteen miles from the left of it, so there is no (Performing of) *Tamatto* for him, just like (the town of) Marr and the likes of it'.⁸⁹

VERSE 197

الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۗ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَغْنَمْهُ اللَّهُ ۗ وَتَزُودُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى ۗ وَاتَّقُوا يَا أُولِي الْأَلْبَابِ {197}

The Hajj is (performed in) the well-known months; so whoever determines the performance of the Hajj therein, there shall neither be marital relationship, nor immorality, nor quarrelling during the Hajj; and whatever good you do, Allah

⁸⁷ التهذيب 5: 32 / 97.

⁸⁸ Al Kafi – V 4 – The Book of Hajj Ch 57 H 1

⁸⁹ Al Kafi – V 4 – The Book of Hajj Ch 57 H 3

Knows it; and provide (for yourselves), for the best provision is the piety, and fear Me, O ones of understanding [2:197]

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن أحمد بن محمد بن أبي نصر، عن مثنى الحناط، عن زرارة، عن أبي جعفر (عليه السلام)، قال: «الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ: شَوَّالٌ، وَذُو الْقَعْدَةِ، وَذُو الْحِجَّةِ، لَيْسَ لِأَحَدٍ أَنْ يَحُجَّ فِيهَا سِوَاهُنَّ».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Masny Al Hanaat, from Zarara,

(It has been narrated) from Abu Ja'far^{asws} having said: '**The Hajj is (performed in) the well-known months [2:197]** – Shawaal, and Zul Qadah, and Zul Hijja. It is not for anyone to (perform) Hajj in whatever (months) besides these'.⁹⁰

و عنه: عن علي بن إبراهيم، عن أبيه، و محمد بن إسماعيل، عن الفضل بن شاذان، جميعاً، عن ابن أبي عمير، عن معاوية بن عمار،

And from him, from Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazal Bin Shazaan, altogether, from Ibn Abu Umeyr, from Muawiya Bin Amaar,

عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ قَرَضَ فِيهِنَّ الْحَجَّ: «و الفرض: التلبية و الإِسْعَارُ و التقليد، فأبي ذلك فعل فقد فرض الحج، و لا يفرض الحج إلا في هذه الشهور التي قال الله عز و جل: الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ: و هو شوال، و ذو القعدة، و ذو الحجة».

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **The Hajj is (performed in) the well-known months; so whoever determines the performance of the Hajj therein [2:197]:** 'And the Obligations – the Talbiyya, and the Monuments, and the leading of sacrificial animal, so if that is done, so the Obligatory Hajj is done. And the Hajj is not Obligatory except in these months which Allah^{azwj} Mighty and Majestic is Speaking of **The Hajj is (performed in) the well-known months** – and these are Shawaal, and Zul Qadah, and Zul Hijjah'.⁹¹

الشيخ: بإسناده عن موسى بن القاسم، عن علي بن جعفر، قال: سألت أخي موسى (عليه السلام) عن الرفث و الفسوق و الجدل ما هو، و ما على من فعله؟ قال: «الرفث: جماع النساء، و الفسوق: الكذب و المفارقة، و الجدل: قول الرجل: لا و الله، و بلى و الله. فمن رفته فعليه بدنة ينحرها، و إن لم يجد فشاة، و كفارة الفسوق يتصدق به إذا فعله و هو محرم».

Al Sheykh, by his chain, from Musa Bin Al Qasim,

(It has been narrated) from Ali Bin Ja'far who said, 'I asked Musa^{asws} about the *Al-Rafas*, and the immorality, and the quarrelling, 'What are these, and what is upon the one who does these?' He^{asws} said: '*Al-Rafas*, that is the copulation with the women; and the immorality is the lies and the boasting; and the quarrelling, it is the speech of the man, (such as) 'No, by Allah^{azwj}, and yes, by Allah^{azwj}'. So the one who copulates, upon him is the sacrifice of a camel, and if he does not find it, then a lamb; and the expiation of the immorality is to give in charity, if done while being in *Ihraam*'.⁹²

⁹⁰ الكافي 4: 289 / 1.

⁹¹ الكافي 4: 289 / 2.

⁹² التهذيب 5: 1005 / 297.

عن محمد بن مسلم، قال: سألت أبا جعفر (عليه السلام) عن قول الله: الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ.

From Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj}: **The Hajj is (performed in) the well-known months; so whoever determines the performance of the Hajj therein, there shall neither be marital relationship, nor immorality, nor quarrelling during the Hajj [2:197].**

فقال: «يا محمد، إن الله اشترط على الناس، و شرط لهم، فمن وفى لله وفى الله له». قال: قلت: ما الذي اشترط عليهم، و شرط لهم؟

So he^{asws} said: 'O Muhammad! Allah^{azwj} Stipulated against the people, and Stipulated for them. So the one who fulfils for Allah^{azwj}, Allah^{azwj} would Fulfil for him'. I said, 'What is that which He^{azwj} Stipulated against them, and Stipulated for them?'

قال: «أما الذي اشترط في الحج، فإنه قال: الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

He^{asws} said: 'As for that which He^{azwj} Stipulated regarding the Hajj, so He^{azwj} Said: **The Hajj is (performed in) the well-known months; so whoever determines the performance of the Hajj therein, there shall neither be marital relationship, nor immorality, nor quarrelling during the Hajj [2:197].**

و أما الذي شرط لهم، فإنه قال: فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى يَرْجِعَ لَا ذَنْبَ لَهُ».

And as for that which He^{azwj} Stipulated for them, He^{azwj} Said: **So the one who hastens off in two days, there would be no sin on him, and the one who delays, there would be no sin on him, (this is) for the one who fears [2:203].** He can return, there would be no sin upon him'.

قلت: أ رأيت من ابتلي بالرفث- و الرفث: هو الجماع- ما عليه؟ قال: «يسوق الهدى، و يفرق ما بينه و بين أهله حتى يقضيا المناسك، و حتى يعودا إلى المكان الذي أصابا فيه ما أصابا».

I said, 'What is your^{asws} view of the one who is tempted with *Al-Rafas* – and *Al-Rafas*, it is the marital relationship – what would be upon him?' He^{asws} said: 'He would usher the sacrificial animal, and there would be separation between him and his wife until they both fulfil their rituals, and until they both return to the place in which they attained what they attained'.

قلت: أ رأيت إن أراد أن يرجع في غير ذلك الطريق الذي ابتليا فيه؟ قال: «فليجتعا، إذا قضيا المناسك».

I said, 'What is your^{asws} view if they both want to return in the road other than that in which they were both tempted in?' He^{asws} said: 'So let them both have marital relationship when they have fulfilled the rituals'.

قلت: فمن ابتلي بالفسوق- و الفسوق: الكذب- و لم يجعل له حد؟ قال: «يستغفر الله، و يلبي».

I said, 'So the one who is tempted with the immorality – and the immorality is the lying – and why shouldn't a legal punishment be for him?' He^{asws} said: 'He would seek Forgiveness and exclaim Talbiyya'.

قلت: فمن ابتلي بالجدال- و الجدال: قول الرجل: لا و الله، و بلى و الله- ما عليه؟ قال: «إذا جادل قوما مرتين فعلى المصيب دم شاة، و على المخطئ دم بقرة».

I said, 'So the one who is tempted by the quarrelling – and the quarrelling is the words of the man, 'No, by Allah^{azwj}', and, 'Yes, by Allah^{azwj}' – what would be upon him?' He^{asws} said: 'When a people quarrel twice, so upon the correct one would be the blood of a sheep, and upon the erring, one would be the blood of a cow'.⁹³

VERSE 198

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ ۖ فَإِذَا أَفْضَنْتُمْ مِنْ عَرَقاتٍ فَادْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۖ وَادْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ {198}

There isn't a crime upon you if you are seeking Grace from your Lord. So when you hasten on from Arafat, then remember Allah near the Sacred Monuments, and remember Him just as He has Guided you (to do so), although before that you were from the straying ones [2:198]

العباشي: عن عمر بن يزيد بياع السابري، عن أبي عبد الله (عليه السلام)، في قول الله: لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ: «يعني الرزق، إذا أحل الرجل من إحرامه و قضى نسكه، فليشتر و لبيع في الموسم».

Al Ayyashi, from Umar Bin Yazeed Baya'a Al Sabiry,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} ***There isn't a crime upon you if you are seeking Grace from your Lord [2:198]*** – it Means the sustenance. It is permissible for the man when he is free from his *Ihraam* and has fulfilled his rituals, so let him buy and sell during the season'.⁹⁴

أبو علي الطبرسي: قيل: كانوا يتأتمون بالتجارة في الحج، فرفع الله سبحانه بهذه اللفظة [الإثم] عن يتجر في الحج» و في هذا تصريح بالإذن في التجارة، قال: و هو المروي عن أئمتنا (عليهم السلام).

Abu Ali Al Tabarsy –

'It is said, 'They used to be sinning by doing business during the Hajj, but Allah^{azwj} Glory be to Him^{azwj}, Lifted (this Restriction) by this Word 'the sin', about the one who does business during the Hajj'. And in this is the permit for the authorisation for the business. He said, 'And it is reported from our Imams^{asws}'.

و قال: و قيل: معناه لا جناح عليكم أن تطلبوا المغفرة من ربكم. قال: و رواه جابر، عن أبي جعفر (عليه السلام).

⁹³ تفسير العياشي 1: 260 / 96

⁹⁴ تفسير العياشي 1: 262 / 96

And he said, 'And it is said, 'Its Meaning is that there is no blame upon you all, that you should be seeking the Forgiveness from your Lord^{azwj}'. He said, 'And Jabir reported if from Abu Ja'far^{asws, 95}.

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَجَلَّ لِلْحَاجِّ: فَإِذَا أَفْضَنْتُمْ مِنْ عَرَفَاتٍ وَ مَضِيئْتُمْ إِلَى الْمَرْدَلِفَةِ فَادْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ بِآلَائِهِ وَ نِعْمَائِهِ، وَ الصَّلَاةِ عَلَى مُحَمَّدٍ سَيِّدِ أَنْبِيَائِهِ، وَ عَلَى عَلِيِّ سَيِّدِ أَصْفِيَائِهِ، وَ اذْكُرُوا اللَّهَ كَمَا هَدَاكُمْ لِدِينِهِ وَ الْإِيمَانَ بِرَسُولِهِ وَ إِنْ كُنْتُمْ مِنْ قَبْلِهِ لِمَنِ الضَّالِّينَ عَنْ دِينِهِ- مِنْ قَبْلِ أَنْ يَهْدِيَكُمْ إِلَى دِينِهِ.

The Imam (Hassan Al-Askari^{asws}) said: 'Allah^{azwj} Said to the Pilgrims: **So when you hasten on from Arafat [2:198]** Hasten on to Muzdalifa **then remember Allah near the Sacred Monuments** by His^{azwj} Signs and Bounties, and send salutations on Muhammad^{saww} the Chief of the Prophets^{as} and on Ali^{asws} the Chief of the Trustees^{as} **and remember Him just as He has Guided you (to do so)** - to His Religion and the belief in His^{azwj} Prophet^{saww} **although before that you were from the straying ones** – away from His^{azwj} Religion before He^{azwj} Guided you His^{azwj} Religion.⁹⁶

VERSE 199

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {199}

Then hasten on from where the people (Ibrahim and Ismail) hastened on, and seek the Forgiveness of Allah; surely Allah is Forgiving, Merciful [2:199]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و محمد بن إسماعيل، عن الفضل بن شاذان، جميعاً، عن ابن أبي عمير، عن معاوية بن عمار،

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazal Bin Shazaan, altogether, from Ibn Abu Umeys, from Muawiya Bin Amaar,

عن أبي عبد الله (عليه السلام)، قال: «إن رسول الله (صلى الله عليه و آله)- و ذكر (عليه السلام) حج النبي (صلى الله عليه و آله)، إلى أن قال:- و كانت قريش تفيض من المزدلفة و هي جمع، و يمنعون الناس أن يفيضوا منها، فأقبل رسول الله (صلى الله عليه و آله)، و قريش ترجو أن تكون إفاضة من حيث كانوا يفيضون، فأنزل الله عز و جل عليه: ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ يَعْنِي إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ فِي إِفَاضَتِهِمْ مِنْهَا، وَ مَنْ كَانَ بَعْدَهُمْ».

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww}, – and he^{asws} mentioned the Hajj of the Prophet^{saww}, until he^{asws} said: 'And Quraysh were hastening on from Al-Muzdalifa, and it was a group, and they were preventing the people to hasten with them. So Rasool-Allah^{saww} came up, and the Quraysh hoped that his^{saww} coming would be from where they were coming from. So Allah^{azwj} Revealed: **Then hasten on from the Place from which the people (Ibrahim and Ismail) hastened on, and seek the Forgiveness of Allah [2:199]** - Meaning Ibrahim^{as}, and Ismail^{as}, and Is'haq^{as} regarding their^{as} hastening on from it, and the ones after them^{as, 97}.

⁹⁵ مجمع البيان 2: 527

⁹⁶ Tafseer Imam Hassan Al Askari^{asws} – S 358

⁹⁷ الكافي 4 /247 :4

عن أبي الصباح، عن أبي عبد الله (عليه السلام)، قال: «إن إبراهيم أخرج إسماعيل إلى الموقف فأفاض منه، ثم إن الناس كانوا يفيضون منه، حتى إذا كثرت قريش، قالوا: لا نفيض من حيث أفاض الناس، وكانت قريش تفيض من المزدلفة، و منعوا الناس أن يفيضوا معهم إلا من عرفات، فلما بعث الله محمدا (صلى الله عليه و آله) أمره أن يفيض من حيث أفاض الناس، و عنى بذلك إبراهيم و إسماعيل (عليهما السلام)».

From Abu Al Sabah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Ibrahim^{as} brought Ismail^{as} to the juncture, so they^{as} both hastened from it. Then the people used to hasten from it, until the Quraysh were numerous. They said, 'Do not hasten from when the people hasten on', and the Quraysh used to hasten from Al-Muzdalifa, and prevented the people to hasten along with them except from Arafat. So when Allah^{azwj} Sent Muhammad^{saww}, He^{azwj} Commanded him^{saww} to hasten from where the people hastened on, and Meaning by that Ibrahim^{as} and Ismail^{as}.⁹⁸

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ ارْجِعُوا مِنَ الْمُشْعَرِ الْحَرَامِ مِنْ حَيْثُ رَجَعَ النَّاسُ مِنْ «جَمْعٍ» وَ النَّاسُ هَاهُنَا فِي هَذَا الْمَوْضِعِ الْحَاجُّ غَيْرُ الْحُمْسِ فَإِنَّ الْحُمْسَ كَانُوا لَا يُفِيضُونَ مِنْ جَمْعٍ. وَ اسْتَعْوَزُوا اللَّهَ لِدُنُوبِكُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ لِلنَّاتِبِينَ.

(Imam Hassan Al-Askari^{asws} said): **Then hasten on from where the people (Ibrahim and Ismail) hastened on [2:199]** - Return from the Sacred Monuments from wherever the people return from "altogether". By the 'people' here is meant the Pilgrims apart from 'Al Hamas' for these did not used to hasten on from Muzdalifa. **and seek the Forgiveness of Allah** - for your sins, **surely Allah is Forgiving, Merciful** - to your repentance.⁹⁹

ابْنُ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ

Ibn Mahboub, from Abdullah Bin Ghalib, from his father Saeed Bin Al-Musayyab who said:

سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ (عليه السلام) يَقُولُ إِنَّ رَجُلًا جَاءَ إِلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) فَقَالَ أَخْبِرْنِي إِنْ كُنْتُ عَالِمًا عَنِ النَّاسِ وَ عَنِ أَشْبَاهِ النَّاسِ وَ عَنِ النَّسْنَسِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) يَا حُسَيْنُ أَجِبِ الرَّجُلَ فَقَالَ الْحُسَيْنُ (عليه السلام) أَمَا قَوْلُكَ أَخْبِرْنِي عَنِ النَّاسِ فَخَدْنُ النَّاسِ وَ لِذَلِكَ قَالَ اللَّهُ تَعَالَى ذِكْرُهُ فِي كِتَابِهِ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ فَرَسُولُ اللَّهِ (صلى الله عليه وآله) الَّذِي أَفَاضَ بِالنَّاسِ

'I heard Ali^{asws} Bin Al-Husayn^{asws} saying that: 'A man went to Amir-Al-Momineen^{asws} and said, 'Inform me, if you^{asws} are knowledgeable, about the people, and about those who resemble the people, and about the Nasnaas'. So Amir-Al-Momineen^{asws} said: 'O Husayn^{asws}, answer the man'. So Al-Husayn^{asws} said: 'As for your word, 'Inform me about the people', so we^{asws} are the people, and that is what Allah^{azwj} Says in His^{azwj} Book: **Then hasten on from the Place from which the people (Ibrahim and Ismail) hastened on [2:199]**, therefore it is the Rasool Allah^{saww}, he^{saww} is the one^{saww} who hastened with the people.

وَ أَمَا قَوْلُكَ أَشْبَاهُ النَّاسِ فَهُمْ شِبَعُنَّا وَ هُمْ مَوَالِينَا وَ هُمْ مِنَّا وَ لِذَلِكَ قَالَ إِبْرَاهِيمُ (عليه السلام) فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَ أَمَا قَوْلُكَ النَّسْنَسُ فَهُمْ السَّوَادُ الْأَعْظَمُ وَ أَشَارَ بِيَدِهِ إِلَى جَمَاعَةِ النَّاسِ ثُمَّ قَالَ إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا.

And as for your word, 'Resembling the people', so they are our^{asws} Shias, and they are our^{asws} friends, and they are from us^{asws}, and that is what Ibrahim^{as} said: **then**

⁹⁸ تفسير العياشي 1: 268 / 97.

⁹⁹ Tafseer Imam Hassan Al Askari^{asws} – S 358

whoever follows me, so he is from me [14:36]. And as for your words, ‘The *Nasnaas*’, so they are the vast majority’ – and he^{asws} gestured by his^{asws} hand towards a group of the people, then said: ***They are nothing except like cattle; but, they are more straying from the way [25:44].***¹⁰⁰

العياشي: عن زيد الشحام، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله: أفيضوا من حيث أفاض الناس. قال: «أولئك قريش، كانوا يقولون: نحن أولى الناس بالبيت، و لا يفيضون إلا من المزدلفة، فأمرهم الله أن يفيضوا من عرفة».

Al-Ayyashi, from Zayd Al-Shaham, from Abu Abdullah^{asws}, said, ‘I asked him^{asws} about the Words of Allah^{azwj}: ***hasten on from the Place from which the people (Ibrahim and Ismail) hastened on [2:199].*** He^{asws} said: ‘They were the Quraysh who were saying, ‘We are the closest of the people with the House (Kabah)’, and they were not hastening except from Muzdalifa. So Allah^{azwj} Commanded them that they should be hastening from Arafaat’.¹⁰¹

¹⁰⁰ Al Kafi – H 14787

¹⁰¹ تفسير العياشي 1: 263 /96