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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{-asws}**

تأليف العلامة فخر الامة المولى الشيخ محمد باقر المجلسي

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad
Baqir Al Majlisi

TABLE OF CONTENTS

CHAPTER 32 - RULINGS OF THE FAST	3
CHAPTER 33 – ONE WHO BREAKS FAST GUESSING THE NIGHT HAS ENTERED	17
CHAPTER 34 – WHAT OBLIGES THE EXPIATION (PENALTY) AND ITS RULINGS, AND RULING OF WHAT NECESSITATES THE CONSECUTIVE FASTING IN IT	18
CHAPTER 35 – ONE WHO HAS MARITAL RELATION OR BREAKS DURING THE NIGHT OR COMES TO A MORNING WITH SEXUAL IMPURITY, OR BED-WETS DURING THE DAY	30
CHAPTER 36 – ETIQUETTES OF THE FASTING ONE	34
CHAPTER 37 – WHAT THE CRESCENT CAN BE PROVEN WITH, AND WHETHER A MONTH OF RAMAZAN CAN BE DEFICIENT OR NOT, AND RULING OF FASTING ON THE DAY OF DOUBT.....	46
CHAPTER 38 – SUPPLICATION OF THE IFTAAR (BREAK OF FAST), AND THE PRE-DAWN MEAL AND THEIR ETIQUETTES.....	57
CHAPTER 39 – REWARDS OF ONE BREAKS THE FAST (GIVING A MEAL) TO A MOMIN, OR GIVE CHARITY DURING A MONTH OF RAMAZAN	67
CHAPTER 40 – TIME WHAT THE CHILD CAN BE COMPELLED UPON THE FASTING	70
CHAPTER 41 – THE PREGNANT AND THE BREASTFEEDING WOMAN, AND WITHI THE THIRST, AND THE OLD MAN AND THE OLD WOMAN	71
CHAPTER 42 RULING OF THE FAST DURING THE JOURNEY, AND THE SICKNESS, AND RULING OF THE JOURNEY DURING A MONTH OF RAMAZAN	75
CHAPTER 43 – RULINGS OF THE MAKING UP FOR HIMSELF AND FOR OTHERS, AND RULING OF THE (WOMAN) MENSTRUATING, AND THE ONE OF IRREGULAR BLEEDING, AND THE ONE OF POST-CHILDBIRTH BLEEDING.....	89
CHAPTER 44 – THE TRAVELLER ARRIVING AND THE MENSTRUATING WOMAN PURIFYING	96
CHAPTER 45 – RULINGS OF FAST OF THE EXPIATIONS AND THE VOWS	96
CHAPTERS ON FASTS OF A MONTH OF RAMAZAN AND WHAT IS RELATED WITH THAT AND APPROPRIATE TO IT.....	101
CHAPTER 46 – OBLIGATION OF FASTS OF A MONTH OF RAMAZAN AND ITS MERIT	101
CHAPTER 47 – MERIT OF A FRIDAY OF A MONTH OF RAMAZAN	157
CHAPTER 48 – WHY THIS MONTH HAS BEEN NAMED AS ‘RAMAZAN’	157
CHAPTER 49 – THE SUPPLICATION AT SIGHTING THE CRESENT OF A MONTH OF RAMAZAN, AND WHAT IS READ DURING ITS NIGHT AND ITS DAYS, AND WHAT ETIQUETTES ARE BEFITTING TO BE OBSERVED DURING IT	159
CHAPTER 50 – THE SUPPLICATION IN THE START OF THIS MONTH AND IN THE FIRST NIGHT FROM IT.....	166

CHAPTER 51 – OPTIONALS OF A MONTH OF RAMAZAN 167

CHAPTER 52 – MERIT OF READING THE QURAN DURING IT 170

باب 32 أحكام الصوم

CHAPTER 32 - RULINGS OF THE FAST

الآيات البقرة أُجِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّقْتُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ هُنَّ عَلِيمٌ اللَّهُ أَنْتُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ.

The Verses – (Surah) Al Baqarah: **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].**

1- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: مَنْ أَصْبَحَ لَا يَبْوِي الصَّوْمَ ثُمَّ بَدَأَ لَهُ أَنْ يَتَطَوَّعَ فَلَهُ ذَلِكَ مَا لَمْ تَزَلِ الشَّمْسُ

(The book) 'Da'aim Al Islam' –

'From Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'One who comes to a morning not intending the fast, then there is a change of mind for him that he would fast voluntarily, that is for him for as long as the sun has not started to decline (midday)'.¹

قَالَ وَكَذَلِكَ إِنْ أَصْبَحَ صَائِمًا مُتَطَوِّعًا فَلَهُ أَنْ يُفْطِرَ مَا لَمْ تَزَلِ الشَّمْسُ.

He^{-asws} said: 'And like that if a fasting one comes to a morning fasting voluntarily, it is for him to break for as long as the sun has not declined (midday)'.¹

2- شي، تفسير العياشي عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ تَعَالَى أُجِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّقْتُ إِلَى نِسَائِكُمْ إِلَى وَكُلُوا وَاشْرَبُوا قَالَ نَزَلَتْ فِي حَوَاتِ بْنِ جُبَيْرٍ وَكَانَ مَعَ رَسُولِ اللَّهِ ص فِي الْحُنْدَقِ وَهُوَ صَائِمٌ

Tafseer Al Ayyashi – from Sama'at,

'From Abu Abdullah^{-asws}, he (the narrator) said, '**Permissible for you during the night of the Fast, is the going to your wives – up to - and eat and drink [2:187].** He^{-asws} said: 'It was

¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 1

Revealed regarding Khawwat Bin Jubeyr, and he was with Rasool-Allah^{-saww} in (digging) the ditch (battle of Al-Khandaq), and he was fasting.

فَأَمْسَى عَلَى ذَلِكَ وَكَانُوا مِنْ قَبْلِ أَنْ يَنْزِلَ هَذِهِ آيَةُ إِذَا نَامَ أَحَدُهُمْ حُرِّمَ عَلَيْهِ الطَّعَامُ فَرَجَعَ حَوَاتٍ إِلَى أَهْلِهِ حِينَ أَمْسَى فَقَالَ عِنْدَكُمْ

He came to evening being upon that, and before this Verse was Revealed they were such that whenever one of them slept, the food was Prohibited unto him. Khawwat returned to his family when it was evening. He said, 'Is there any food in your possession?'

طَعَامٌ فَقَالُوا لَا تَنَامُ حَتَّى نَصْنَعَ لَكَ طَعَاماً

They said, 'No. Sleep until we make food for you!'

فَاتَّكَأَ فَتَنَامَ فَقَالُوا قَدْ فَعَلْتَ

He reclined and slept. They said, 'It has been done!'

قَالَ نَعَمْ

He said, 'Yes'.

فَبَاتَ عَلَى ذَلِكَ وَ أَصْبَحَ فَعَدَا إِلَى الْمُتَدَقِّ فَجَعَلَ يُعْشَى عَلَيْهِ فَمَرَّ بِهِ رَسُولُ اللَّهِ ص فَلَمَّا رَأَى الَّذِي بِهِ سَأَلَهُ فَأَحْبَبَهُ كَيْفَ كَانَ أَمْرُهُ فَنَزَلَتْ هَذِهِ آيَةُ أُجِلَّ لَكُمْ أَنْ تَأْكُلُوا وَ تَشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمْ الخَيْطُ الأَبْيَضُ مِنَ الخَيْطِ الأَسْوَدِ مِنَ الفَجْرِ.

He spent the night upon that and came to the morning. In the morning, he went to the ditch. He fainted. Rasool-Allah^{-saww} passed by him. When he^{-saww} saw that which was with him, he^{-saww} asked him. He informed him how his matter had been, so this Verse was Revealed that it is Permissible for you to be eating and drinking, **until it is clear for you, the white thread from the black thread at dawn, [2:187]**".²

3- شي، تفسير العياشي عن سعدٍ عن بعض أصحابه عنهما في رجلٍ تسحرَّ و هو شاكٌّ في الفجرِ فقال لا بأسٌ كُلُوا وَ اشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمْ الخَيْطُ الأَبْيَضُ مِنَ الخَيْطِ الأَسْوَدِ مِنَ الفَجْرِ وَ أَرَى أَنْ يَسْتَنْظِرَ فِي رَمَضَانَ وَ يَتَسَحَّرَ قَبْلَ ذَلِكَ.

Tafseer Al Ayyashi – from Sa'ad, from one of his companions,

'From them both (5th & 6th Imam^{-asws}) regarding a man who eats at pre-dawn and he is in doubt regarding the dawn. He^{-asws} said: 'No problem, **eat and drink until it is clear for you, the white thread from the black thread at dawn [2:187]**, and I^{-asws} view that he should go by the apparent in (month of) Ramazan, and he should have pre-dawn meal before that".³

4- شي، تفسير العياشي عن أبي بصيرٍ قال: سألتُ أبا عبد الله ع عن رجلين قاما في رَمَضَانَ فَقَالَ أَحَدُهُمَا هَذَا الفَجْرُ وَ قَالَ الأُخْرُ مَا أَرَى شَيْئاً

² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 2

³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 3

Tafseer Al Ayyashi – From Abu Baseer who said,

‘I asked Abu Abdullah^{-asws} about two men standing in (month of) Ramazan. One of them says, ‘This is the dawn!’, and the other one says, ‘I don’t see anything!’

قَالَ لِيَأْكُلِ الَّذِي لَمْ يَسْتَيْتِنِ الْفَجْرَ وَ قَدْ حَزِمَ الْأَكْلُ عَلَى الَّذِي زَعَمَ قَدْ رَأَى إِنَّ اللَّهَ يَقُولُ وَ كُلُوا وَ اشْرَبُوا حَتَّى يَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصَّيَامَ إِلَى اللَّيْلِ.

He^{-asws} said: ‘Let him eat, the one who is not certain of the dawn, and the eating is Prohibited unto the one who claims that he has seen (the dawn). **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; [2:187]**’.⁴

5- شي، تفسير العياشي عَنْ عُبَيْدِ اللَّهِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الْخَيْطِ الْأَبْيَضِ وَ عَنِ الْخَيْطِ الْأَسْوَدِ فَقَالَ بَيَاضُ النَّهَارِ مِنْ سَوَادِ اللَّيْلِ.

Tafseer Al Ayyashi – from Ubeydullah Al Halby,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about **the white thread** and about **the black thread [2:187]**. He^{-asws} said: ‘Whiteness of the day from blackness of the night’’.⁵

6- فِي تَفْسِيرِ التُّغْمَانِيِّ، بِإِسْنَادِ الْمُتَقَدِّمِ فِي كِتَابِ الْقُرْآنِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَنَّهُ لَمَّا فَرَضَ اللَّهُ الصَّيَامَ فَرَضَ أَنْ لَا يَنْكِحَ الرَّجُلُ أَهْلَهُ فِي شَهْرِ رَمَضَانَ بِاللَّيْلِ وَ لَا بِالنَّهَارِ عَلَى مَعْنَى صَوْمِ نَبِيِّ إِسْرَائِيلَ فِي التَّوْرَةِ فَكَانَ ذَلِكَ مُحَرَّمًا عَلَى هَذِهِ الْأُمَّةِ

In Tafseer Al Numany – by the previous chain in ‘Kitab Al Quran’,

‘Amir Al-Momineen^{-asws} said: ‘When Allah^{-azwj} Imposed the fasts, Imposed that the man should not have marital relations with his wife during the month of Ramazan, neither at night nor at daytime, based upon meaning of the fasts of the children of Israel in the Torah. So that was Prohibited unto this community.

وَ كَانَ الرَّجُلُ إِذَا نَامَ فِي أَوَّلِ اللَّيْلِ قَبْلَ أَنْ يُفْطِرَ فَقَدْ حَزِمَ عَلَيْهِ الْأَكْلُ بَعْدَ النَّوْمِ أَفْطَرَ أَوْ لَمْ يُفْطِرْ

And it was so that whenever a man slept in the beginning of the night before he had broken his fast, the eating was Prohibited unto him after the sleep, whether he had broken the fast nor not broken.

وَ كَانَ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص يُعْرِفُ بِمُطْعِمِ بْنِ جَبْرِ شَيْخًا فَكَانَ فِي الْوَقْتِ الَّذِي خُفِرَ فِيهِ الْخَنْدَقُ حَفَرَ فِي جُمَّةِ الْمُسْلِمِينَ وَ كَانَ ذَلِكَ فِي شَهْرِ رَمَضَانَ فَلَمَّا فَرَغَ مِنَ الْحَفْرِ وَ رَاحَ إِلَى أَهْلِهِ صَلَّى الْمَغْرِبَ وَ أُبْطِطَ عَلَيْهِ زَوْجَتُهُ بِالطَّعَامِ فَغَلَبَ عَلَيْهِ النَّوْمُ

And there was a man from companions of Rasool-Allah^{-saww} known as Mut’im (Khawwat) Bin Jubeyr, and old man. He was during the time in which the ditch was being dug (battle of Al-Khandaq). He dug among all the Muslims, and that was during a month of Ramazan. When he

⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 4

⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 5

was free from the digging and departed to his family, he prayed Al Maghrib Salat, and his wife delayed the meal to him. The sleep overcame upon him.

فَلَمَّا أَحْضَرَتْ إِلَيْهِ الطَّعَامَ أَنْبَهَتْهُ فَقَالَ لَهَا اسْتَعْمِلِيهِ أَنْتِ فَإِنِّي قَدْ نَمْتُ وَ حُرْمٌ عَلَيَّ وَ طَوَى إِلَيْهِ [لَيْلَتُهُ] وَ أَصْبَحَ صَائِمًا فَعَدَا إِلَى الْخُنْدَقِ وَ جَعَلَ يَحْفِرُ
مَعَ النَّاسِ فَعُشِيَ عَلَيْهِ فَسَأَلَهُ رَسُولُ اللَّهِ ص عَنْ خَالِهِ فَأَخْبَرَهُ

When the meal was presented to him, she alerted him. He said to her, ‘You utilise it for I have slept and it is Prohibited unto me!’, and he slept hungry his night and, in the morning, he was fasting. He went to the ditch and went on to dig along with the people. There was unconsciousness upon him. Rasool-Allah^{-saww} asked him about his state. He informed him^{-saww}.

وَ كَانَ مِنَ الْمُسْلِمِينَ شُبَّانٌ يَنْكِحُونَ نِسَاءَهُمْ بِاللَّيْلِ سِرًّا لِقَلَّةِ صَبْرِهِمْ فَسَأَلَ النَّبِيُّ ص اللَّهُ سُبْحَانَهُ فِي ذَلِكَ

And from the Muslims there were youths who were having marital relations with their wives at night secretly due to lack of their patience. The Prophet^{-saww} asked Allah^{-azwj} the Glorious regarding that.

فَأَنْزَلَ اللَّهُ عَلَيْهِ أَجَلَ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفْعُ إِلَى نِسَائِكُمْ هُنَّ لِيَابِسٌ لَكُمْ وَ أَنْتُمْ لِيَابِسٌ هُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَ عَفَا عَنْكُمْ
فَأَلَانَ بَاشِرُوهُنَّ وَ ابْتِغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَ كُلُوا وَ اشْرَبُوا حَتَّى يَبَيِّنَ لَكُمْ الْحَيْطُ الْأَبْيَضُ مِنَ الْحَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتَمُوا الصَّيَامَ إِلَى اللَّيْلِ فَتَسَحَّطَ
هَذِهِ الْآيَةُ مَا تَقَدَّمَهَا.

Allah^{-azwj} Revealed unto him^{-saww}: **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; [2:187].** Thus, this Verse Abrogated what had preceded it”.⁶

7- ب، قرب الإسناد ابن طريف عن ابن غلوان عن الصادق عن أبيه ع أن علياً ع كان لا يرى بالكحل للصائم بأساً إذا لم يجد طعمه.

(The book) ‘Qurb Al Isnaad’ – Ibn Tareyf, from Ibn Ulwan,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: ‘Ali^{-asws} had not viewed any problem with the Kohl (in the eyes) for the fasting one, when he cannot feel its taste’.⁷

8- ب، قرب الإسناد بهذا الإسناد قال: كان علي ع يستاك وهو صائم في أول النهار وآخره في شهر رمضان.

(The book) ‘Qurb Al Isnaad’ – By this chain,

‘He^{-asws} said: ‘Ali^{-asws} used to clean teeth (dry twig) while he^{-asws} was fasting, in the beginning of the day and its end, during the month of Ramazan’.⁸

⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 6

⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 7

⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 8

9- ب، قرب الإسناد بهذا الإسناد قَالَ قَالَ عَلِيٌّ ع لَا بَأْسَ بِأَنْ يَسْتَنَّاكَ الصَّائِمُ بِالسِّوَاكِ الرَّطْبِ فِي أَوَّلِ النَّهَارِ.

(The book) 'Qurb Al Isnaad' – By this chain,

He^{-asws} said: 'Ali^{-asws} said: 'There is no problem with the fasting one brushing his teeth with a wet toothbrush in the beginning of the day".⁹

وَقَالَ عَلِيٌّ ع فَإِنْ قَالَ قَائِلٌ فَإِنَّهُ لَا بُدَّ مِنَ الْمَضْمَضَةِ لِسُنَّةِ الْوُضُوءِ قَبْلَ لَهُ فَإِنَّهُ لَا بُدَّ مِنَ السِّوَاكِ لِلسُّنَّةِ الَّتِي جَاءَ بِهَا جَبْرَائِيلُ ع إِلَى رَسُولِ اللَّهِ ص.

And Ali^{-asws} said: 'If a speaker says, 'Surely there is no escape from the rinsing (the mouth) due to Sunnah of the Wud'u, it would be said to him, 'Surely, there is no escape from brushing the teeth for the Sunnah which Jibraeel^{-as} had come with to Rasool-Allah^{-saww!}'¹⁰

10- ب، قرب الإسناد عَلِيٌّ ع عَنْ أَحِبِّهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ وَالْمَرْأَةِ هَلْ يَصْلُحُ لهُمَا أَنْ يَسْتَدَخِلَا الدَّوَاءَ وَهُمَا صَائِمَانِ

(The book) 'Qurb Al Isnaad' –

'Ali, from his brother (Musa Al-Kazim^{-asws}), he said, 'I asked him^{-asws} about the man and the woman, 'Is it correct for them to insert take the medication while they are fasting?' In another Hadith, taking medicine is not allowed, i.e.,

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

A number of our companions, from Sahl Bin Ziyad,

(It has been narrated) from Ahmad Bin Muhammad who asked about the man who is injected as he happens to be with the illness during the Month of Ramazan. So he^{-asws} said: 'The Fasting one, it is not allowed for him that he injects'.¹¹ Also see, <https://hubeali.com/article/fasting-soamrevised/>

قَالَ لَا بَأْسَ-

He^{-asws} said: 'There is no problem".

وَسَأَلْتُهُ عَنِ الصَّائِمِ يَذُوقُ الطَّعَامَ وَالشَّرَابَ يَجِدُ طَعْمَهُ فِي حَلْقِهِ قَالَ لَا يَفْعَلُ

And I asked him^{-asws} about the fasting one tasting the food and the drink, finding its taste in his throat. He^{-asws} said: 'He should not do so'.

قُلْتُ فَإِنْ فَعَلَ فَمَا عَلَيْهِ قَالَ لَا شَيْءَ عَلَيْهِ وَ لَكِنْ لَا يُعُودُ-

⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 9 a

¹⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 9 b

¹¹ Al Kafi – V 4 – The Book of Fasts Ch 29 H 3

I said, 'Supposing he does it, what is upon him?' He^{-asws} said: 'There is nothing upon him, but he should not repeat'.

وَسَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يُقَبَّلَ وَ يَلْمَسَ وَ هُوَ يَقْضِي شَهْرَ رَمَضَانَ قَالَ لَا

And I asked him^{-asws} about the man, 'Is it correct for him to kiss and touch and he is fulfilling a month of Ramazan?' He^{-asws} said: 'No'.

وَسَأَلْتُهُ عَنِ الرَّجُلِ يَنْتَفُ إِبْطُهُ وَ هُوَ فِي شَهْرِ رَمَضَانَ وَ هُوَ صَائِمٌ قَالَ لَا بَأْسَ

And I asked him^{-asws} about the man plucking his armpits and it is during the month of Ramazan and he is fasting. He^{-asws} said: 'There is no problem'.

وَسَأَلْتُهُ عَنِ الرَّجُلِ يَصُبُّ مِنْ فِيهِ الْمَاءَ يَغْسِلُ بِهِ الشَّيْءَ يَكُونُ فِي ثَوْبِهِ وَ هُوَ صَائِمٌ قَالَ لَا بَأْسَ.

And I asked him^{-asws} about the man who pours the water from his mouth to wash by it something being in his clothes, and he is fasting. He^{-asws} said: 'There is no problem'.¹²

11- ل، الخصال ابن الوليد عن الصفار عن البرقي عن أبيه رفعه إلى أبي عبد الله ع قال: خمسة أشياء تُفطر الصائم الأكل والشرب والجماع والإزتماس في الماء والكذب على الله وعلى رسوله وعلى الأئمة ع.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Al Barqy, from his father raising it,

'Abu Abdullah^{-asws} said: 'Five things break (the fast of) the fasting one – the eating, and the drinking, and the marital relations, and the diving into the water, and the lying upon Allah^{-azwj} and upon His^{-azwj} Rasool^{-saww} and upon the Imams^{-asws}'.¹³

12- مع، معاني الأخبار أبي عن سعد عن البرقي عن أبيه عن ابن أبي عمير عن منصور بن يونس عن أبي بصير عن أبي عبد الله ع قال سمعته يقول الكذبة تُفطر الصائم

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Al Barqy, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Baseer,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'The lying breaks the (fast of) the fasting one!'

قَالَ قُلْتُ لَهُ هَلْ كُنَّا

He (the narrator) said, 'I said to him^{-asws}, 'We are destroyed!'

قَالَ لَا إِنَّمَا أَعْنِي الْكُذِبَ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ عَلَى رَسُولِهِ وَ عَلَى الْأئِمَّةِ ع.

¹² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 10

¹³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 11

He^{-asws} said: 'No! But rather I^{-asws} meant the lying upon Allah^{-azwj} Mighty and Majestic, and upon His^{-azwj} Rasool^{-saww}, and upon the Imams^{-asws}'.¹⁴

13- مع، معاني الأخبار القَطَّانُ عَنِ ابْنِ زَكَرِيَّا عَنِ ابْنِ حَبِيبٍ عَنِ ابْنِ بَهْلُولٍ عَنِ أَبِي مُعَاوِيَةَ عَنِ سَلِيمَانَ بْنِ مِهْرَانَ عَنِ عَبَّادَةَ بْنِ رَبِيعٍ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الصَّائِمِ يَجُوزُ لَهُ أَنْ يَخْتَجِمَ

(The book) 'Ma'any Al Akhbaar' – Al Qattan, from Ibn Zakariya, from Ibn Habeeb, from Ibn Bahloul, from Abu Muawiya, from Suleyman Bin Mihran, from Abaya Bin Rabie who said,

'I asked Ibn Abbas about the fasting one, 'It is allowed for him to get cupping done?'

قَالَ نَعَمْ مَا لَمْ يَخْشَ ضَعْفًا عَلَى نَفْسِهِ

He said, 'Yes, for as long as he does not fear weakness upon himself'.

قُلْتُ فَهَلْ تَنْقُضُ الْحِجَامَةُ صَوْمَهُ

I said, 'Does the cupping break his fast?'

فَقَالَ لَا

He said, 'No'.

قُلْتُ فَمَا مَعْنَى قَوْلِ النَّبِيِّ صَ حِينَ رَأَى مَنْ يَخْتَجِمُ فِي شَهْرِ رَمَضَانَ أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ

I said, 'So what is the meaning of words of the Prophet^{-saww} when he^{-saww} saw someone getting cupping done during the month of Ramazan, 'The cupper and the cupped have broken their fast?'

فَقَالَ إِنَّمَا أَفْطَرَ لِأَمِّهِمَا تَسَابًا وَكَذَبًا فِي سَبِّهِمَا عَلَى نَبِيِّ اللَّهِ ص لَا لِلْحِجَامَةِ.

He said, 'But rather their fasts were broken because they were reviling and lying in their reviling upon the Prophet^{-saww} of Allah^{-azwj}, not due to the cupping'.¹⁵

14- ن، عيون أخبار الرضا عليه السلام جَعْفَرُ بْنُ نُعَيْمٍ بْنِ شَادَانَ عَنْ عَمِّهِ مُحَمَّدٍ عَنِ الْفَضْلِ بْنِ شَادَانَ قَالَ سَمِعْتُ الرِّضَا عَ يُحَدِّثُ عَنْ أَبِيهِ عَنْ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ صَ اصْحَتْجَمَ وَهُوَ صَائِمٌ مُحْرَمٌ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws} – Ja'far Bin Nueym Bin Shazan, from his uncle Muhammad, from Al Fazl Bin Shazan who said,

'I heard Al-Reza^{-asws} narrating from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}: 'Rasool-Allah^{-saww} had cupping done while he^{-saww} was fasting, in Ihraam (as well)'.¹⁶

¹⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 12

¹⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 13

¹⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 14

15 ع، علل الشرائع ابنُ الْمُتَوَكَّلِ عَنِ السَّعْدِ أَبِي بَدَيْ عَنِ الْبَرْقِيِّ عَنِ دَاوُدَ بْنِ إِسْحَاقَ عَنِ مُحَمَّدِ بْنِ الْفَيْضِ عَنِ ابْنِ رِيَابٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَنْهَى عَنِ التَّرْجِسِ لِلصَّائِمِ فَقُلْتُ جُعِلْتُ فِدَاكَ فَلِمَ

(The book) 'Ilal Al Sharaie' – Ibn Al Mutawakkil, from Al Sa' dabady, from Al Barqy, from Dawood Bin Is'haq, from Muhammad Bin Al Feyz, from Ibn Riab who said,

'I heard Abu Abdullah^{-asws} forbid from the Narcissus (smelling) for the fasting one. I said, 'May I be sacrificed for you^{-asws}! Why?'

قَالَ لِأَنَّهُ رِيحَانُ الْأَعَاجِمِ.

He^{-asws} said: 'Because it is aromatic plant of the non-Arabs'.¹⁷

وَ ذَكَرَ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ بَعْضِ أَصْحَابِنَا أَنَّ الْأَعَاجِمَ كَانَتْ تَشْمُهُ إِذَا صَامُوا وَ يَقُولُونَ إِنَّهُ يَمْسِكُ مِنَ الْجُوعِ.

And Muhammad Bin Yaqoub mentioned from one of our companions,

'The non-Arabs used to smell it when they were fasting, and they said, 'It withhold from the hunger''.¹⁸

16- ع، علل الشرائع بهذا الإسناد عن البرقي عن عبد الله بن الفضل عن الحسن بن راشد قال: كان أبو عبد الله ع إذا صام لا يشم الریحان فسأله عن ذلك فقال أكره أن أخلط صومي ببلدته.

(The book) 'Ilal Al Sharaie' – By this chain, from Al Barqy, from Abdullah Bin Al Fazl, from Al Hassan Bin Rashid who said,

'Abu Abdullah^{-asws} was such, when he^{-asws} fasted, would not smell the aromatic plants. I asked him^{-asws} about that. He^{-asws} said: 'I^{-asws} dislike to mingle my^{-asws} fast with pleasure''.¹⁹

17- ع، علل الشرائع بهذا الإسناد عن البرقي عن بعض أصحابنا بلغ به حزيناً حزيناً قال: سألت أبا عبد الله ع عن المحرم يشم الریحان قال لا

(The book) 'Ilal Al Sharaie' – By this chain from Al Barqi, from one of our companions reaching by it to Hareez. Hareez said,

'I asked Abu Abdullah^{-asws} about the one in Ihraam smelling the aromatic plants. He^{-asws} said: 'No'.

قُلْتُ فَالصَّائِمِ

I said, '(What about) the fasting one?'

قَالَ لَا

¹⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 15 a

¹⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 15 b

¹⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 16

He^{-asws} said: 'No'.

قُلْتُ لَهُ يَشْمُ الصَّائِمُ الْعَالِيَةَ وَ الدُّخَانَ

I said to him^{-asws}, 'The fasting one smelling the expensive perfume and the smokes (vapours, incense etc.)?'

قَالَ نَعَمْ

He^{-asws} said: 'Yes'.

قُلْتُ كَيْفَ حَلَّ لَهُ يَشْمُ الطِّيبَ وَ لَا يَشْمُ الرَّيْحَانَ

I said, 'How can it be Permissible for him to smell the perfume and not smell the aromatic plants?'

قَالَ لِأَنَّ الطِّيبَ سُنَّةٌ وَ الرَّيْحَانَ بَدْعَةٌ لِلصَّائِمِ.

He^{-asws} said: 'Because the perfume is a Sunnah and the aromatic plant is an innovation for the fasting one''²⁰

18- ضا، فقه الرضا عليه السلام أَدَّى مَا يَمُ بِهِ فَرَضُ الصَّوْمِ الْعَرَبِيَّةُ وَ هِيَ النَّيَّةُ وَ تَرْكُ الْكُذْبِ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ ثُمَّ تَرْكُ الْأَكْلِ وَ الشُّرْبِ وَ التَّكْحِ وَ الْإِزْتِمَاسِ فِي الْمَاءِ وَ اسْتِدْعَاءِ الْقَذْفِ فَإِذَا تَمَّ هَذِهِ الشُّرُوطُ عَلَى مَا وَصَفْنَاهُ كَانَ مُؤَدِّيًّا لِفَرَضِ الصَّوْمِ مَقْبُولًا مِنْهُ بِمِنَّةِ اللَّهِ.

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws}: 'The least of what obligation of the fast can be completed is the determination, and it is the intention, and neglecting the lying upon Allah^{-azwj} and upon His^{-azwj} Rasool^{-saww}, then leaving the eating and the drinking, and the marital relations, and the diving into the water, and induced vomiting. When these conditions are complete, based upon what we have described, he would have fulfilled the obligation of the fast. It will be Accepted from him by the Conferment of Allah^{-azwj}'²¹.

19- ضا، فقه الرضا عليه السلام اجْتَنِبُوا شَمَّ الْمِسْكِ وَ الْكَافُورِ وَ الرَّعْقَرَانِ وَ لَا تُقَرِّبْ مِنَ الْأَنْفِ وَ اجْتَنِبِ الْمَسَّ وَ الْقُبْلَةَ وَ النَّظَرَ فَإِنَّهَا سَهْمٌ مِنْ سَهَامِ إِبْلِيسَ

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws}: 'Shun smelling the Musk, and the camphor, and the saffron, and do not draw it closer to the nose, and shun the touching and the kissing and the looking (at wives) for it is a portion from the portions of Iblees^{-la}.

وَ اخْتَدِرِ السِّوَاكَ الرَّطْبَ وَ إِدْخَالَ الْمَاءِ فِي فَيْكٍ لِلتَّلَذُّذِ فِي غَيْرِ وُضُوئِهِ فَإِنْ دَخَلَ مِنْهُ شَيْءٌ فِي خَلْقِكَ فَقَدْ فَطَرَكَ وَ عَلَيْكَ الْقَضَاءُ

²⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 17

²¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 18

And be careful of the wet toothbrush and entering the water in your mouth for the pleasure in other than the Wud'u. If something from it enters into your throat, it has broken your fast and upon you would be to repay (fast again).

اجْتَنِبُوا الْغِيْبَةَ غِيْبَةَ الْمُؤْمِنِ وَ اَحْدَرِ النَّمِيْمَةَ فَاِيْهَمَا يُفْطِرَانِ الصَّائِمِ وَ لَا غِيْبَةَ لِلْفَاجِرِ وَ شَارِبِ الْحَمْرِ وَ اللَّاعِبِ بِالسِّطْرُنْجِ وَ الْقَمَارِ

Shun the backbiting, backbiting the Momin, and beware of the gossiping for both of these break the (fast of) the fasting one, and there is no backbiting for the immoral one, and the drinker of wine, and the player of chess, and the gambler.

وَ لَا بَأْسَ لِلصَّائِمِ بِالْكُحْلِ وَ الْحِجَامَةِ وَ الدُّهْنِ وَ شَمِّ الرَّيْحَانِ خَلَا النَّرْجِسِ وَ اسْتِعْمَالَ الطِّيبِ مِنَ الْبُخُوْرِ وَ غَيْرِهِ مَا لَمْ يَصْعَدْ فِي أَنْفِهِ فَإِنَّهُ زَوِيٌّ أَنَّ الْبُخُوْرَ تُحْفَةُ الصَّائِمِ وَ لَا بَأْسَ لِلصَّائِمِ أَنْ يَتَذَوَّقَ الْقَدْرَ بِطَرْفِ لِسَانِهِ وَ يَرْقُ الْفَرْخَ وَ يَمَضَعُ لِلطِّفْلِ الصَّغِيْرِ

And there is no problem for the fasting one with the Kohl, and the cupping, and the oiling (massage), and smelling the aromatic plants apart from the Narcissus, and utilising the perfume from the incense and other such for as long as it does not ascend into his nose, for it has been reported that the incense is a comfort of the fasting one, and there is no problem for the fasting one to be tasting (from) the pot by an edge of his tongue and break the morsel and chew it for the young child.

فَإِذَا صُمْتَ فَعَلَيْكَ أَنْ تُظَهَرَ السَّكِيْنَةُ وَ الْوَقَارَ وَ لِيَصُمَّ سَمْعُكَ وَ بَصْرُكَ عَمَّا لَا يَحِلُّ النَّظْرُ إِلَيْهِ وَ اجْتَنِبِ الْفُحْشَ مِنَ الْكَلَامِ وَ اتَّقِ فِي صَوْمِكَ خَمْسَةَ أَشْيَاءَ تُفْطِرُكَ الْأَكْلَ وَ الشَّرْبَ وَ الْجِمَاعَ وَ الْإِرْتِمَاسَ فِي الْمَاءِ وَ الْكُذْبَ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ وَ عَلَى الْأَيْمَةِ ع وَ الْخِنَاءَ [الْحُنْأَ] مِنَ الْكَلَامِ وَ النَّظْرَ إِلَى مَا لَا يَجُوْزُ

When you fast, upon you is to manifest the calmness and the dignity, and let your hearing and your sight fast from what is not Permissible to look at, and shun the obscenity from the speech, and fear five things in your fast – the eating, and the drinking, and the marital relations, and the diving into the water, and the lying upon Allah^{-azwj} and upon His^{-azwj} Rasool^{-saww} and upon the Imams^{-asws}, and the obscenity from the speech, and the looking at what is not allowed.

وَ إِنْ نَسِيتَ فَأَكَلْتَ أَوْ شَرِبْتَ فَأَتِمَّ صَوْمَكَ وَ لَا قَضَاءَ عَلَيْكَ وَ لَا بَأْسَ أَنْ يَذُوْقَ الطَّبَّاحُ الْمَرْقَةَ وَ هُوَ صَائِمٌ بِطَرْفِ لِسَانِهِ مِنْ غَيْرِ أَنْ يَبْتَلِعَهُ وَ لَا بَأْسَ بِشَمِّ الطِّيبِ إِلَّا أَنْ يَكُوْنَ مَسْحُوْقًا فَإِنَّهُ يَصْعَدُ إِلَى الدِّمَاغِ

And if you forget so you eat or drink, complete your fast and there is no repayment upon you, and there is no problem in tasting the cooked broth while he is fasting, by the edge of his tongue from without him swallowing it, and there is no problem with smelling the perfume except if it happens to be powder for it would ascend into the brain.

وَ لَا بَأْسَ بِالسَّوَاكِ لِلصَّائِمِ وَ الْمَضْمَضَةِ وَ الْاسْتِنْشَاقِ إِذَا لَمْ يُبَلِّغْ وَ لَا يَدْخُلِ الْمَاءُ فِي حَلْقِهِ وَ لَا بَأْسَ بِالْكُحْلِ إِذَا لَمْ يَكُنْ مَسْكًا وَ قَدْ رُوِيَ رُخْصَةً الْمَسْكُ فَإِنَّهُ يَخْرُجُ عَلَى عَكْدَةِ لِسَانِهِ

And there is no problem with brushing the teeth for the fasting one, and the rinsing, and sniffing the water into the nose when it does not reach nor does the water enter into his

throat, and there is no problem with the Kohl when it does not happen to be Musk, and it has been reported the Musk is allowed for it evaporates upon the root of his tongue.

وَلَا يَجُوزُ لِلصَّائِمِ أَنْ يُفْطِرَ فِي أُذُنِهِ شَيْئاً وَ لَا يَسْغُطُ وَ لَا يَحْتَنِقَ وَ الْمَرْأَةُ لَا تَجْلِسُ فِي الْمَاءِ فَإِنَّمَا تَحْمِلُ الْمَاءَ بِقُبْلِهَا وَ لَا بَأْسَ بِالرَّجُلِ أَنْ يَسْتَنْقِعَ فِيهِ مَا لَمْ يَرْتَمِسْ فِيهِ وَ الرُّعَافُ وَ الْفُلْسُ وَ الْقَيْءُ لَا يَنْقُضُ الصَّوْمَ إِلَّا أَنْ يَتَقَيَّأَ مُتَعَدِّداً.

And it is not allowed for the fasting one to drip something into his ear, nor nasal drops, nor enema, and the woman cannot sit in the water for she might carry the water in her front, and there is no problem with the man if he were to sit in it for as long as he does not fully submerge into it; and the nose bleed, and the 'Qals' (emergence of the food from the belly to the tongue), and the vomiting do not break the fast except if he were to vomit deliberately".²²

20- سر، السرائر موسى بن بكر قال: سئل الصادق ع عن السواك فقال إني أستاذك بالماء وأنا صائم.

(The book) 'Al Saraair' – Musa Bin Bakr who said,

'Al-Sadiq^{-asws} was asked about the brushing the teeth. He^{-asws} said: 'I^{-asws} brush teeth with the water while I^{-asws} am fasting'.²³

21- مكا، مكارم الأخلاق عن طب الأئمة عن جعفر بن محمد ع قال: يحتجم الصائم في غير شهر رمضان متى شاء فأما في شهر رمضان فلا يعرّو بنفسه ولا يخرج الدم إلا أن يتبع به فأما نحن فحججنا في شهر رمضان بالليل.

(The book) 'Makarim Al Akhlaaq' –

From (the book) 'Tibb Al-Aimma^{-asws}', from Ja'far Bin Muhammad^{-asws} having said: 'The fasting one can get cupping done in other than a month of Ramazan whenever he so desires to. As for during a month of Ramazan, he should not risk himself nor extract the blood except if it is necessary for it. As for us^{-asws}, we^{-asws} get cupping done during the months of Ramazan at night'.²⁴

22- مكا، مكارم الأخلاق قال النبي ص إذا صُمْتُمْ فَاسْتَاكُوا بِالْعَدَاةِ وَ لَا تَسْتَاكُوا بِالْعَشِيَّةِ فَإِنَّهُ لَيْسَ مِنْ صَائِمٍ يَسَّ شَفْتَاهُ بِالْعَشِيَّةِ إِلَّا كَانَ نُوراً بَيْنَ عَيْنَيْهِ يَوْمَ الْقِيَامَةِ.

(The book) 'Makarim Al Akhlaaq' –

'The Prophet^{-saww} said: 'When you fast, brush the teeth in the morning and do not brush in the evening for there isn't any fasting one whose lips are dry in the evening except it would be Noor between his eyes on the Day of Qiyamah'.²⁵

وَ قَالَ أَبُو جَعْفَرٍ ع لَا بَأْسَ أَنْ يَسْتَاكَ الصَّائِمُ فِي شَهْرِ رَمَضَانَ أَيَّ النَّهَارِ شَاءَ.

²² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 19

²³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 20

²⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 21

²⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 22 a

And Abu Ja'far^{-asws} said: 'There is no problem with the fasting one brushing teeth in the month of Ramazan whichever (part of) the day he so desires to'.²⁶

23- ين، كتاب حسين بن سعيد و النوادر زُرْعَةُ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ كَذَبَ فِي رَمَضَانَ قَالَ أَفْطَرَ وَ عَلَيْهِ قَضَاؤُهُ

The book of Husayn Bin Saeed, and 'Al Nawadir' – Zur'ah, from Sama'at who said,

'I asked him^{-asws} about a man who lies during Ramazan. He^{-asws} said: 'His fast is broken and upon him is the repaying (fasting again)'.

فَقُلْتُ مَا كَذَبْتُهُ الَّذِي أَفْطَرَ

I said, 'What is his lie which breaks his fast?'

قَالَ يَكْذِبُ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ.

He^{-asws} said: 'His lying upon Allah^{-azwj} and upon His^{-azwj} Rasool^{-saww}'.²⁷

24- ين، كتاب حسين بن سعيد و النوادر النَّضْرُ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ لَا يَصُرُّ الصَّائِمَ مَا صَنَعَ إِذَا اجْتَنَّبَ ثَلَاثَ خِصَالِ الطَّعَامِ وَ الشَّرَابِ وَ الْإِزْتِمَاسَ فِي الْمَاءِ وَ النِّسَاءِ وَ النَّخْسَ مِنَ الْفِعْلِ وَ الْقَوْلِ وَ الْغَيْبَةَ يُفْطِرُ الصَّائِمَ وَ عَلَيْهِ الْقَضَاءُ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Al Nazr, from Al Qasim Bin Suleyman, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{-asws} saying: 'It does not harm the fasting one whatever he does when he shuns three characteristics – the food and the drink, and the diving into the water, and the women, and the inauspiciousness from the deed and the word, and the backbiting breaks (fast of) the fasting one and upon him is the repayment (fasting again)'.²⁸

25- ين، كتاب حسين بن سعيد و النوادر الْقَاسِمُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ كَذَبَ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ وَ هُوَ صَائِمٌ نَقَضَ صَوْمَهُ وَ وُضُوؤُهُ إِذَا تَعَمَّدَهُ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'One who lies upon Allah^{-azwj} and upon His^{-azwj} Rasool^{-saww}, and he is a fasting one breaking his fast and his Wud'u when he deliberates it'.²⁹

26- ضا، فقه الرضا عليه السلام لا بأس بالسبواك أئى وقت شاء و أرى أنه يُكْرَهُ السبواك بَعْدَ الْعَصْرِ لِلصَّائِمِ لِأَنَّ خُلُوفَ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رَائِحَةِ الْمِسْكِ.

²⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 22 b

²⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 23

²⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 24

²⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 25

(The book) 'Fiqh Al-Reza^{-asws'}, may the greeting be upon him^{-asws}: 'There is no problem with brushing the teeth whichever time he so desires to, and I view he^{-asws} disliked for the fasting one brushing the teeth after Al-Asr because the breath of the mouth of a fasting one is better in the Presence of Allah^{-azwj} than aroma of Musk".³⁰

27- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: كَانَ عَلِيٌّ ع يُكْرَهُ لِلصَّائِمِ أَنْ يَتَنَجَّمَ مَخَافَةَ أَنْ يُعْطِشَ فَيُفْطِرَ.

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} used to dislike for the fasting one that he gets cupping done fearing that he might get thirsty so he would break his fast".³¹

وَ يَحْتَدِ الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثٌ لَا يَغْرُضُ أَحَدُكُمْ نَفْسَهُ لَهُنَّ وَ هُوَ صَائِمٌ الْحِجَامَةُ وَ الْحَمَامُ وَ الْمَرْأَةُ الْحَسَنَاءُ.

And by this chain, said,

'Rasool-Allah^{-saww} said: 'Three (things), nor one of you should expose himself to these, and he is a fasting one getting cupping done, and the bathhouse, and the beautiful woman".³²

وَ يَحْتَدِ الْإِسْنَادِ قَالَ: إِنَّ النَّبِيَّ ص كَانَ يَمْضَعُ الطَّعَامَ لِلْحَسَنِ وَ الْحُسَيْنِ ع وَ يُطْعِمُهُمَا وَ هُوَ صَائِمٌ.

And by this chain, said,

'The Prophet^{-saww} used to chew the food for Al-Hassan^{-asws} and Al-Husayn^{-asws} and feed them^{-asws}, while he^{-saww} was fasting".³³

28- الْهِدَايَةُ، قَالَ أَبِي رَجَمَهُ اللَّهُ فِي رَسُولِهِ إِلَيَّ إِنَِّّي يَا بَنِي فِي صَوْمِكَ خَمْسَةٌ أَشْيَاءُ تُفْطِرُكَ الْأَكْلُ وَ الشُّرْبُ وَ الْجِمَاعُ وَ الْإِزْتِمَاسُ فِي الْمَاءِ وَ الْكَذِبُ عَلَى اللَّهِ وَ رَسُولِهِ وَ عَلَى الْأَيْمَةِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ.

(The book) 'Al Hidayah' –

'He said, 'My father, may Allah^{-azwj} Mercy him, said in his letter to me, 'Fear Allah^{-azwj}, O my son, regarding your fasting five things which will break your fast – the eating, and the drinking, and the marital relations, and the diving into the water, and the lying upon Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and upon the Imams^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}".³⁴

وَ مِنْهُ قَالَ الصَّادِقُ ع مُطْلَقٌ لِلرَّجُلِ أَنْ يَأْكُلَ وَ يَشْرَبَ حَتَّى يَسْتَيْتِبِينَ طُلُوعَ الْفَجْرِ فَإِذَا اسْتَيْتَبَنَ طُلُوعَ الْفَجْرِ حَرَّمَ الْأَكْلُ وَ الشُّرْبُ وَ وَجَبَتِ الصَّلَاةُ.

And from him,

³⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 26

³¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 27 a

³² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 27 b

³³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 27 c

³⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 28 a

'Al-Sadiq^{-asws} said: 'It is Permissible for the man to eat and drink until he is certain of the emergence of dawn. When he is certain of the emergence of dawn, the eating and the drinking is Prohibited and the Salat becomes obligatory".³⁵

29- كِتَابُ فَضَائِلِ الْأَشْهُرِ الثَّلَاثَةِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلَوْنِيهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ الْحَزَّازِ عَنْ عَمْرٍو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا غَابَ الْقُرْصُ أَفْطَرَ الصَّائِمُ وَ دَخَلَ وَقْتُ الصَّلَاةِ.

The book 'Fazaail Al Ash'har Al Salasa' – From Muhammad Bin Ali Majaylawiya, from his uncle Muhamad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah, from his father, from Ahmad Bin Al Nazr Al Khazzaz, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far Al-Baqir^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When the disc (of the sun) disappears, the fasting one should break his fast and the time of the Salat enters".³⁶

30- كِتَابُ الْعُرُوسِ، لِلشَّيْخِ جَعْفَرِ بْنِ أَحْمَدَ الْقُمِّيِّ رَحِمَهُ اللَّهُ عَنْ أَبِي مَرْيَمَ قَالَ قَالَ عَلِيُّ ع لَا يَدْخُلُ الصَّائِمُ الْحَمَّامَ وَ لَا يَحْتَجِمُ وَ لَا يَتَعَمَّدُ صَوْمَ يَوْمِ الْجُمُعَةِ إِلَّا أَنْ يَكُونَ مِنْ أَيَّامِ صِيَامِهِ.

(The book) 'Kitab Al Arous' of the sheykh Ja'far Bin Ahmad Al Qummi, may Allah^{-azwj} Mercy him, from Abu Maryam who said,

'Ali^{-asws} said: 'The fasting one should neither enter the bathhouse, nor get cupping done, nor deliberately fast the day of Friday except if it happens to be from days of his fasting".³⁷

³⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 28 b

³⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 29

³⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 32 H 30

CHAPTER 33 – ONE WHO BREAKS FAST GUESSING THE NIGHT HAS ENTERED

1- شي، تفسير العياشي عن أبي بصير قال: سألت أبا عبد الله ع عن أناس صاموا في شهر رمضان فعشيتهم سحاب أسود عند مغرب الشمس فظنوا أنه الليل فأفطروا أو أفطر بعضهم ثم إن السحاب فصل عن السماء فإذا الشمس لم تغب

Tafseer Al Ayyashi – from Abu Baseer who said,

‘I asked Abu Abdullah^{asws} about some people who fasted in a month of Ramazan and a black cloud overcame them at setting of the sun. They thought that it is the night so they broke their fasts, or one of them boke. Then the cloud cleared from the sun, and behold, the sun had not set!’

قال على الذي أفطر قضاء ذلك اليوم إن الله يقول ثم أمموا الصيام إلى الليل فمن أكل قبل أن يدخل الليل فعليه قضاؤه لأنه أكل متعمداً.

He^{asws} said: ‘Upon the one who breaks is repaying (fasting again) of that day. Allah^{azwj} Says: **then complete the Fast up to the night; [2:187]**. The one who eats before entry of the night, upon him is its repaying because he has eaten deliberately’.³⁸

2- شي، تفسير العياشي عن سماعة قال: على الذي أفطر القضاء لأن الله تعالى يقول ثم أمموا الصيام إلى الليل فمن أكل قبل أن يدخل الليل فعليه قضاؤه لأنه أكل متعمداً.

Tafseer Al Ayyashi – from Sama’at who said,

‘Upon the one who breaks is the repayment (fasting again), because Allah^{azwj} the Exalted Says: **then complete the Fast up to the night; [2:187]**. The one who eats before the night enter, upon him is its repayment (fasting again), because he has eaten deliberately’.³⁹

³⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 33 H 1

³⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 33 H 2

باب 34 ما يوجب الكفارة و أحكامها و حكم ما يلزم فيه التتابع

CHAPTER 34 – WHAT OBLIGES THE EXPIATION (PENALTY) AND ITS RULINGS, AND RULING OF WHAT NECESSITATES THE CONSECUTIVE FASTING IN IT

1- ن، عيون أخبار الرضا عليه السلام ل، الخصال المظفر العلوي عن ابن العباسي عن أبيه عن جعفر بن أحمد عن علي بن محمد بن شجاع عن محمد بن عثمان عن حميد بن محمد عن أحمد بن الحسن بن صالح عن أبيه عن الفتح بن يزيد الجرجاني أنه كتب إلى أبي الحسين [الحسين] ع يسأله عن رجل واقع امرأة في شهر رمضان من جليل أو حرام في يوم عشر مرات

(The book) 'Uyoun Akhbar Al-Reza^{asws}', may the greeting be upon him^{asws}, (and) 'Al Khisaal' – Al Muzaffar Al Alawy, from Ibn Ayyashi, from his father, from Ja'far Bin Ahmad, from Ali Bin Muhammad Bin Shuja'a, from Muhammad Bin Usman, from Humejd Bin Muhammad, from Ahmad Bin Al-Hassan Bin Salih, from his father, from Al Fat'h Bin Yazeed Al Kurjany,

'He wrote to Abu Al-Hassan^{asws} asking him^{asws} about a man who had marital relations with a woman in a month of Ramazan, whether from Permissible or Prohibited, ten times during a day.

قَالَ عَلَيْهِ عَشْرُ كَفَّارَاتٍ لِكُلِّ مَرَّةٍ كَفَّارَةٌ فَإِنْ أَكَلَ أَوْ شَرِبَ فَكَفَّارَةٌ يَوْمٍ وَاحِدٍ.

He^{asws} said: 'Regarding it there are ten expiations (penalties), and expiation of every time. If he eats or drinks, expiation is one day'.⁴⁰

2- مع، معاني الأخبار أبي عن سعد عن موسى بن الحسن بن محمد بن عبد الحميد عن ابن عميرة عن ابن حازم عن عبد المؤمن الأنصاري عن أبي جعفر ع قال: إن رجلاً أتى النبي ص فقال هلكك هلكك

(The book) 'Ma'any Al Akhbaar' – My father, from Sa'ad, from Musa Bin Al-Hassan, from Muhammad Bin Abdul Hameed, from Ibn Ameerah, from Ibn Hazim, from Abdul Momin Al Ansari,

'From Abu Ja'far^{asws} having said: 'A man came to the Prophet^{saww}. He said, 'I am destroyed! I am destroyed!'

فَقَالَ وَ مَا أَهْلَكَ

He^{saww} said: 'And what has destroyed you?'

قَالَ أَتَيْتُ امْرَأَتِي فِي شَهْرِ رَمَضَانَ وَ أَنَا صَائِمٌ

He said, 'I went to my wife in the month of Ramazan while I was fasting!'

فَقَالَ لَهُ النَّبِيُّ ص أَعْتَقَ رَقَبَةً

The Prophet^{saww} said to him: 'Liberate a neck (slave)!'

⁴⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 1

فَقَالَ لَا أَجِدُ

He said, 'I cannot find'.

قَالَ فَصُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ

He^{-saww} said: 'Fast two consecutive months!'

فَقَالَ لَا أَطِيقُ

He said, 'I cannot endure'.

فَقَالَ تَصَدَّقْ عَلَى سِتِّينَ مِسْكِينًا

He^{-saww} said: 'Give charity to sixty poor ones!'

قَالَ لَا أَجِدُ

He said, 'I cannot find'.

قَالَ فَأَتَى النَّبِيَّ ص بِعَرَقٍ أَوْ مِكَتَلٍ فِيهِ خَمْسَةَ عَشَرَ صَاعًا مِنْ تَمْرٍ فَقَالَ النَّبِيُّ ص خُذْهَا وَ تَصَدَّقْ بِهَا

He^{-asws} said, 'The Prophet^{-saww} was brought a basket or container wherein were fifteen Sa'a(s) of dates. The Prophet^{-saww} said: 'Take it and give charity with it!'

فَقَالَ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا مَا بَيْنَ لَابَتَيْهَا أَهْلٌ بَيْتِ أَحْوَجَ إِلَيْهِ مِنَّا

He said, 'By the One Who Sent you^{-saww} with the truth as a Prophet^{-saww}! Between Al Bat'ha (Al-Medina), there is no family needier to it than we are!'

فَقَالَ خُذْهُ وَ كُلْهُ أَنْتَ وَ أَهْلُكَ فَإِنَّهُ كَفَّارَةٌ لَكَ.

He^{-saww} said: 'Take it and you and your family eat it, for it is an expiation for you'.⁴¹

3- ن، عيون أخبار الرضا عليه السلام مع، معاني الأخبار ابن عبدوس عن ابن فضال عن حماد بن سليمان عن الهروي قال: قلت للرضا ع يا ابن رسول الله ص قد روي عن آبائك ع فيمن يجامع في شهر رمضان أو أفطر فيه ثلاث كفارات و روي عنهم أيضا كفارة واحدة فبأي الخبرين تأخذ

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws}, (and) 'Ma'any Al Akhbaar' – Ibn Ubdous, from Ibn Quteyba, from Hamdan Bin Suleyman, from Al Harwy who said,

'I said to Al-Reza^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! It has been reported from your^{-asws} forefathers^{-asws} regarding the one who has marital relations during a month of Ramazan, or

⁴¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 2

breaks during it, there are three expiations (penalties), and it is being reported from them^{-asws} as well, one expiation. With which of the two reports should we take?’

قَالَ بِيَمَا جَمِيعاً مَتَى جَامَعَ الرَّجُلُ حَرَاماً أَوْ أَفْطَرَ عَلَى حَرَامٍ فِي شَهْرِ رَمَضَانَ فَعَلَيْهِ ثَلَاثُ كَفَّارَاتٍ عَنَّقُ رَقَبَةً وَ صِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ وَ إِطْعَامَ سِتِّينَ مِسْكِيناً وَ قَضَاءَ ذَلِكَ الْيَوْمِ

He^{-asws} said: ‘With both of them together. When a man has Prohibited marital relations or breaks upon Prohibited during a month of Ramazan, upon him are three expiations – liberation of a neck (slave), and fasting two months consecutively, and feeding sixty poor ones, and repayment (fasting again) of that day.

وَ إِنْ كَانَ نَكَحَ حَلَالاً أَوْ أَفْطَرَ عَلَى حَلَالٍ فَعَلَيْهِ كَفَّارَةٌ وَاحِدَةٌ وَ قَضَاءُ ذَلِكَ الْيَوْمِ وَ إِنْ كَانَ نَاسِياً فَلَا شَيْءَ عَلَيْهِ.

And if he had Permissible marital relations or broke upon the Permissible, upon him is one expiation, and repayment of that day, and if he had done it out of forgetfulness, there is nothing upon him’.⁴²

4- ج، الإحتجاج قَالَ أَبُو جَعْفَرٍ بِنُ بَابُوَيْهِ فِي الْحَبْرِ الَّذِي رَوَى فِيْمَنْ أَفْطَرَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ مُتَعَمِّدًا عَلَيْهِ ثَلَاثُ كَفَّارَاتٍ فَإِنِّي بِهِ فِيْمَنْ أَفْطَرَ بِجَمَاعٍ مُحَرَّمٍ عَلَيْهِ لِيُجُودِي ذَلِكَ فِي رَوَايَاتِ أَبِي الْحَسَنِ الْأَسَدِيِّ رَضِيَ اللَّهُ عَنْهُ فِيْمَا وَرَدَ عَلَيْهِ مِنَ الشَّيْخِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَثْمَانَ الْعَمَرِيِّ رَضِيَ اللَّهُ عَنْهُ.

(The book) ‘Al Ihtijaj’ –

‘Abu Ja’far Bin Babuwayh said regarding the report which is being reported regarding one who deliberately breaks a day from a month of Ramazan, there are three expiations upon him, ‘I give fatwa with it regarding the one who breaks with Prohibited marital relations, upon him, due to my finding that in reports by Abu Al-Hassan Al-Asady, may Allah^{-azwj} be Satisfied with him, among what was referred to him from the sheykh Abu Ja’far Muhammad Bin Usman Al-Amry, may Allah^{-azwj} be Satisfied with him’.⁴³

5- ضا، فقه الرضا عليه السلام مَتَى وَجَبَ عَلَى الْإِنْسَانِ صَوْمُ شَهْرَيْنِ مُتَتَابِعَيْنِ فَصَامَ شَهْرًا وَ صَامَ مِنَ الشَّهْرِ الثَّانِي أَيَّامًا ثُمَّ أَفْطَرَ فَعَلَيْهِ أَنْ يَبْنِي عَلَيْهِ فَلَا بَأْسَ وَ إِنْ صَامَ شَهْرًا أَوْ أَقَلَّ مِنْهُ وَ لَمْ يَصُمْ مِنَ الشَّهْرِ الثَّانِي شَيْئاً عَلَيْهِ أَنْ يُعِيدَ صَوْمَهُ إِلَّا أَنْ يَكُونَ قَدْ أَفْطَرَ لِمَرَضٍ فَلَهُ أَنْ يَبْنِي عَلَى مَا صَامَ لِأَنَّ اللَّهَ حَبَسَهُ

(The book) ‘Fiqh Al-Reza^{-asws}’, may the greeting be upon him^{-asws}: ‘When it is obligated upon the person to fast two months consecutively, so he fasts a month and fasts some days from the second month, then he breaks, upon him is to build upon it, there is no problem, and if he has fast a month or less than it, and did not fast anything from the second month, upon him is to repeat his fasts except if he happened to have broken due to an illness, for him is that he builds upon what he has fasted, because Allah^{-azwj} had Withheld him.

وَ اعْلَمْ أَنَّ الْكَفَّارَاتِ عَلَى مِثْلِ الْمَوَاقِعَةِ فِي شَهْرِ رَمَضَانَ وَ الْأَكْلِ وَ الشُّرْبِ فَعَلَيْهِ لِكُلِّ يَوْمٍ عَنَّقُ رَقَبَةً أَوْ صَوْمُ شَهْرَيْنِ مُتَتَابِعَيْنِ أَوْ إِطْعَامَ سِتِّينَ مِسْكِيناً فَإِنْ عَاوَدَ لِرَمَهُ لِكُلِّ يَوْمٍ مِثْلُ الْكَفَّارَةِ الْأُولَى

⁴² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 3

⁴³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 4

And know that the expiation is based upon the like of having marital relations during a month of Ramazan, and eating, and drinking. Upon him, for each day, is either to liberate a neck, or fasting two months consecutively, or feeding sixty poor ones, and if he repeats, it would necessitate him for every day, the similar to the first expiation.

وَقَدْ رُوِيَ أَنَّ الثَّلَاثَ عَلَيْهِ وَ هَذَا الَّذِي يَخْتَارُهُ حَوَاصُّ الْفُقَهَاءِ ثُمَّ لَا يُدْرِكُ مِثْلَ ذَلِكَ الْيَوْمَ أَبَدًا.

And it has been reported that the three (expiations) are upon him, and this is which the special (Shia) jurists have chosen, he will not come across similar to that day, ever!⁴⁴

6- ضا، فقه الرضا عليه السلام من جامع في صومه فعليه عتق رقبة فإن لم يجد فإطعام ستين مسكيناً لكل مسكين نصف صاع النبي ص

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws}: 'One who has marital relations during his fasting, upon him is to liberate a neck. If he cannot find, then feeding sixty poor ones, half a Sa'a for each poor one, the Sa'a of the Prophet^{-saww}.

وَقَدْ قِيلَ رُبُعُ صَاعٍ فَإِنْ لَمْ يَغْدِرْ يَتَصَدَّقْ بِمَا يُمْكِنُهُ وَ يَفْضِي يَوْمًا مَكَانَهُ وَ مِنْ أَيْنَ لَهُ مِثْلُ ذَلِكَ الْيَوْمِ.

And it has been said, 'A quarter of a Sa'ad. If he is not able, he can give charity with what is possible for him and repay (fast again) a day in its place, and from where can it be for him, the like of that day?'⁴⁵

7- ين، كتاب حسين بن سعيد و النوادر عثمان بن عيسى عن سماعة قال: سألته عن رجل أتى أهله في شهر رمضان متعمداً قال عليه عتق رقبة و إطعام ستين مسكيناً و صيام شهرين متتابعين و قضاء ذلك اليوم و من أين له مثل ذلك اليوم.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Usman Bin Isa, from Sama'at who said,

'I asked him^{-asws} about a man who deliberately goes to his wife during a month of Ramazan. He^{-asws} said: 'Upon him is to liberate a neck, and feed sixty poor ones, and fast two months consecutively, and repayment of that day, and from where can it be for him, the likes of that day?'⁴⁶

8- ين، كتاب حسين بن سعيد و النوادر عنه قال: سألته عن رجل لصق بأهله فأنزل قال عليه إطعام ستين مسكيناً لكل مسكين مudd.

The book of Husayn Bin Saeed, and 'Al Nawadir', from him, said,

'I asked him^{-asws} about a man who clings to his wife so he ejaculates. He^{-asws} said: 'Upon him is to feed sixty poor ones, a 'Mudd' for each poor one'⁴⁷.

9- ين، كتاب حسين بن سعيد و النوادر عن جميل بن دراج عن أبي عبد الله ع أنه سئل عن رجل أظطر يوماً من شهر رمضان متعمداً فقال إن رجلاً أتى النبي ص فقال هلكت يا رسول الله

⁴⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 5

⁴⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 6

⁴⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 7

⁴⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 8

The book of Husayn Bin Saeed, and 'Al Nawadir', from Jameel Bin Darraj,

'From Abu Abdullah^{-asws}, he^{-asws} was asked about a man who deliberately breaks a day from a month of Ramazan. He^{-asws} said: 'A man came to the Prophet^{-saww}. He said, 'I am destroyed, O Rasool-Allah^{-saww}!'

فَقَالَ وَمَا لَكَ

He^{-saww} said: 'And what is the matter with you?'

فَقَالَ النَّارُ يَا رَسُولَ اللَّهِ

He said, 'The Hellfire, O Rasool-Allah^{-saww}!'

فَقَالَ وَمَا لَكَ

He^{-saww} said: 'And what is the matter with you?'

فَقَالَ إِنِّي وَقَعْتُ بِأَهْلِي فِي رَمَضَانَ

He said, 'I had marital relations with my wife during Ramazan!'

قَالَ تَصَدَّقْ وَاسْتَغْفِرِ اللَّهَ

He^{-saww} said: 'Give charity and seek Forgiveness of Allah^{-azwj}!'

فَقَالَ الرَّجُلُ فَوَ الَّذِي عَظَّمَ حَقَّكَ

The man said, 'By the One Who Magnified your^{-saww} right!'

وَ قَالَ ابْنُ أَبِي عُمَيْرٍ قَالَ فَوَ الَّذِي بَعَثَكَ بِالْحَقِّ مَا تَرَكْتُ فِي الْبَيْتِ شَيْئاً قَلِيلاً وَ لَا كَثِيراً

And Ibn Umeyr said (reported), 'By the One Who Sent you^{-saww} with the truth! I have nothing left behind in the house, neither little nor more!'

قَالَ فَدَخَلَ رَجُلٌ مِنَ النَّاسِ بِمِثْلِي تَمْرٍ فِيهِ عِشْرُونَ صَاعاً يَكُونُ عَشْرَةَ أَصْوُعٍ بِضَاعِنَا هَذَا هُنَا فَقَالَ رَسُولُ اللَّهِ ص خُذْ هَذَا التَّمْرَ فَتَصَدَّقْ

He^{-asws} said: 'A man from the people entered with a basket of dates wherein were twenty Sa'a of dates, between ten Sa'a of our (measurement) of Sa'a, this over here. Rasool-Allah^{-saww} said: 'Take these dates and give in charity!'

فَقَالَ يَا رَسُولَ اللَّهِ عَلَى مَنْ أَنْتَ صَدِّقٌ بِهِ وَ قَدْ أَخْبَرْتُكَ أَنَّهُ لَيْسَ فِي بَيْتِي قَلِيلٌ وَ لَا كَثِيرٌ

He said, 'O Rasool-Allah^{-saww}! To whom shall I give charity with it, and I have informed you that there isn't (anything) in my house, neither little nor more!'

فَقَالَ خُذْهُ وَ اطْعِمْهُ عِيَالَكَ وَ اسْتَغْفِرِ اللَّهَ.

He^{-saww} said: ‘Take it and feed it to your dependants, and seek Forgiveness of Allah^{-azwj}’.⁴⁸

نَزِي عَنْ أَبِي عَبْدِ اللَّهِ ع فِي رَجُلٍ يَلْعَبُ أَهْلَهُ أَوْ جَارِيَتَهُ وَ هُوَ فِي قَضَاءِ رَمَضَانَ فَيَسْبِقُهُ الْمَاءُ وَ يُنْزَلُ قَالَ عَلَيْهِ مِنَ الْكُفَّارَةِ مِثْلُ مَا عَلَى الَّذِي يُجَامِعُ فِي رَمَضَانَ.

We are reporting from Abu Abdullah^{-asws} regarding a man who played with his wife or his slave girl while he was in fulfilling Ramazan. The water preceded him and he ejaculated. He^{-asws} said: ‘Upon him, from the expiation, is similar to what is upon the one who has marital relations during Ramazan’.⁴⁹

10- ين، كتاب حسين بن سعيد و النوادر عن سماعة قال: سألتُه عن رجلٍ أخذ في شهرِ رمضانَ وَ قد أفطرَ ثلاثَ مرَّاتٍ قال يُدْفَعُ إِلَى الْإِمَامِ فَيُقْتَلُ فِي الثَّلَاثِ.

The book of Husayn Bin Saeed, and ‘Al Nawadir’, from Sama’at who said,

‘I asked him^{-asws} about a man who was caught during a month of Ramazan and he had broken, three times. He^{-asws} said: ‘He would be handed over to the Imam and be killed during the third’.⁵⁰

11- نوادرُ الرَّوَنْدِي، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ: أُبَيُّ عَلِيٍّ ع بِرَجُلٍ أَفْطَرَ فِي شَهْرِ رَمَضَانَ نَهَاراً مِنْ غَيْرِ عِلَّةٍ فَضَرَبَهُ تِسْعَةً وَ ثَلَاثِينَ سَوْطاً لِحَقِّ شَهْرِ رَمَضَانَ.

(The book) ‘Nawadir’ of Al Rawandy – By his chain,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘A man was brought to Ali^{-asws} who had broken during a month of Ramazan at daytime from without a reason. He^{-asws} struck him thirty-nine lashes for the right of the month of Ramazan’.⁵¹

وَ بِحَدِّ الْإِسْنَادِ قَالَ: أُبَيُّ عَلِيٍّ ع بِرَجُلٍ شَرِبَ خَمِراً فِي شَهْرِ رَمَضَانَ فَضَرَبَهُ الْحَدَّ وَ ضَرَبَهُ تِسْعَةً وَ ثَلَاثِينَ سَوْطاً لِحَقِّ شَهْرِ رَمَضَانَ.

And by this chain, said, ‘Ali^{-asws} was brought a man who had drunk wine during a month of Ramazan. He^{-asws} struck him the legal penalty and struck him thirty-nine lashes for the right of the month of Ramazan’.⁵²

12- الْهِدَايَةُ، قَالَ الصَّادِقُ ع مَنْ أَفْطَرَ يَوْماً مِنْ شَهْرِ رَمَضَانَ خَرَجَ مِنْهُ رُوحُ الْإِيمَانِ وَ مَنْ أَفْطَرَ يَوْماً مِنْ شَهْرِ رَمَضَانَ أَوْ جَامَعَ فِيهِ فَعَلَيْهِ عِنُقُ رَقَبَةٍ أَوْ صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ أَوْ إِطْعَامُ سِتِّينَ مِسْكِيناً لِكُلِّ مِسْكِينٍ مُدٌّ مِنْ طَعَامٍ وَ عَلَيْهِ قَضَاءُ ذَلِكَ الْيَوْمِ وَ أُنَى بِمِثْلِهِ وَ مَنْ فَعَلَ ذَلِكَ نَاسِياً فَلَا شَيْءَ عَلَيْهِ.

(The book) ‘Al Hidayah’ –

⁴⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 9 a

⁴⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 9 b

⁵⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 10

⁵¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 11 a

⁵² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 11 b

'Al-Sadiq^{-asws} said: 'One who breaks a day from a month of Ramazan, the spirit of Eman will exit from him, and one who breaks a day from a month of Ramazan or has marital relations in it, upon him is to either liberate a neck, or fast two months consecutively, or feed sixty poor ones, for each poor one being a 'Mudd' of food, and upon him is to repay (fast again) for that day, and where can there be the likes of it, and one who does that out of forgetfulness, there is nothing upon him'.⁵³

13- دَعَائِمُ الْإِسْلَامِ، رُوَيْنَا عَنْ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: أَتَى رَجُلٌ إِلَى رَسُولِ اللَّهِ ص فِي شَهْرِ رَمَضَانَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي قَدْ هَلَكْتُ

(The book) 'Da'aim Al Islam' –

'We are reporting from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said: 'A man came to Rasool-Allah^{-saww} during a month of Ramazan. He said, 'O Rasool-Allah^{-saww}! I have been destroyed!'

قَالَ وَمَا ذَاكَ

He^{-saww} said: 'And what is that?'

قَالَ بَاشَرْتُ أَهْلِي فَغَلَبَتْنِي شَهْوَتِي حَتَّى وَصَلْتُ

He said, 'I embraced my wife and my lustful desires overcame me until I climaxed!'

قَالَ هَلْ بَجِدُ عِتْقًا

He said, 'Can you find a liberation (of a slave)?'

قَالَ لَا وَاللَّهِ وَمَا مَلَكَتُ مُمْلُوكًا قَطُّ

He said, 'Bo, by Allah^{-azwj}, and I don't own any slave at all!'

قَالَ فَصُمْ شَهْرَيْنِ

He^{-saww} said: 'Fast two months (consecutively)'.
 قَالَ وَاللَّهِ مَا أُطِيقُ عَلَى الصَّوْمِ-

He said, 'By Allah^{-azwj}, I cannot endure upon the fasting!'

قَالَ فَأَنْطَلِقُ فَأَطْعِمُ سِتِّينَ مِسْكِينًا

He^{-saww} said: 'Go and feed sixty poor ones!'

⁵³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 12

قَالَ وَاللَّهِ مَا أَقْوَى عَلَيْهِ

He said, 'By Allah^{-azwj}, I am not (financially) strong upon that!'

قَالَ فَأَمَرَ لَهُ رَسُولُ اللَّهِ ص بِخَمْسَةِ عَشَرَ صَاعاً وَ قَالَ أَذْهَبَ فَأَطْعِمَ سِتِّينَ مِسْكِيناً لِكُلِّ مِسْكِينٍ مُدٌّ

He^{-asws} said: 'Rasool-Allah^{-sawww} ordered for him fifteen Sa'a(s) (of dates) and said: 'Go and feed sixty poor ones, a Mudd (each)!'

قَالَ يَا رَسُولَ اللَّهِ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا بَيْنَ لَابَتَيْهَا مِنْ بَيْتِ أَحْوَجَ مِنَّا

He said, 'O Rasool-Allah^{-sawww}! By the One Who Sent you^{-sawww} with the truth! There is no household at Al-Bat'ha (Medina) who is needier than we are!'

قَالَ فَاذْهَبْ فَكُلْهُ أَنْتَ وَ أَهْلُكَ.

He^{-sawww} said: 'Then go and eat it, you and your family members!'⁵⁴

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: مَنْ أَفْطَرَ فِي شَهْرِ رَمَضَانَ مُتَعَمِّداً تَحَاراً فَإِنْ اسْتَطَاعَ أَنْ يُعْتِقَ رَقَبَةً أَعْتَقَهَا وَ إِنْ لَمْ يَسْتَطِعْ صَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ فَإِنْ لَمْ يَسْتَطِعْ أَطْعَمَ سِتِّينَ مِسْكِيناً فَإِنْ لَمْ يَجِدْ فَلْيَتُوبْ إِلَى اللَّهِ وَ يَسْتَغْفِرْهُ

And from Ja'far^{-asws} Bin Muhammad^{-asws}, he^{-asws} said: 'One who deliberately breaks at daytime during a month of Ramazan, if he is able to liberate a neck he should liberate it, and if he is not able, he should fast two months consecutively. If he is not able, he should feed sixty poor ones consecutively. If he cannot find, let him repent to Allah^{-azwj} and seek His^{-azwj} Forgiveness.

فَمَنْ أَطَاعَ الْكَفَّارَةَ كَفَّرَ وَ عَلَيْهِ مَعَ الْكَفَّارَةِ قَضَاءُ يَوْمِ مَكَانِ الْيَوْمِ الَّذِي أَفْطَرَ.

When he can endure the expiation, he should expiate, and upon him, along with the expiation, is repaying (fasting again) a day in place of the day which he had broken"⁵⁵

وَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: فِي الرَّجُلِ يُعْبَثُ بِأَهْلِهِ فِي نَهَارِ شَهْرِ رَمَضَانَ حَتَّى يُمَيِّئَ إِنَّ عَلَيْهِ الْقَضَاءَ وَ الْكَفَّارَةَ.

And from Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws}, he^{-asws} said: 'Regarding the man who plays with his wife during a day of a month of Ramazan until he ejaculates, upon him is the repayment (fasting again) and the expiation"⁵⁶

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يُقْبَلُ امْرَأَتَهُ وَ هُوَ صَائِمٌ فِي شَهْرِ رَمَضَانَ أَوْ يُبَاشِرُهَا فَقَالَ إِنِّي أَخَوِّفُ عَلَيْهِ وَ أَنْ يَنْتَزِعَ عَنْ ذَلِكَ أَحَبُّ إِلَيَّ.

⁵⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 13 a

⁵⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 13 b

⁵⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 13 c

And from Ja'far^{-asws} Bin Muhammad^{-asws}, he^{-asws} was asked about the man who kisses his wife while he is fasting during a month of Ramazan, or he embraces her. He^{-asws} said: 'I^{-asws} fear upon him, and if he can stay away from that, it would be more beloved to me^{-asws}'⁵⁷

وَعَنْ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: إِذَا جَامَعَ الرَّجُلُ امْرَأَتَهُ فِي نَهَارِ شَهْرِ رَمَضَانَ وَ هِيَ نَائِمَةٌ لَا تَدْرِي أَوْ مَجْتُونَةٌ فَعَلَيْهِ الْقَضَاءُ وَ الْكَفَّارَةُ وَ لَا شَيْءَ عَلَيْهِ.

And from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said: 'When the man has marital relations with his wife during a day of a month of Ramazan, and he is sleeping, not knowing, or insane, upon him is the repayment (fasting again), and the expiation, and there is nothing upon her'⁵⁸

وَ عَنْهُ ع أَنَّهُ قَالَ: أَيُّمَا رَجُلٍ أَصْبَحَ صَائِمًا ثُمَّ نَامَ قَبْلَ الصَّلَاةِ الْأُولَى فَأَصَابَتْهُ جَنَابَةٌ فَاسْتَيْقَظَ ثُمَّ عَاوَدَ النَّوْمَ وَ لَمْ يَقْضِ الصَّلَاةَ الْأُولَى حَتَّى يَدْخُلَ وَقْتُ الصَّلَاةِ الْأُخْرَى فَعَلَيْهِ قَضَاءُ ذَلِكَ الْيَوْمِ.

And from him^{-asws}, he^{-asws} said: 'Whichever man comes to a morning fasting, then he sleeps before the first Salat, and he is hit by sexual impurity, so he wakes up, then goes back to sleep and he does not fulfil the first Salat until time for the next Salat enters, upon him is repayment (fasting again) of that day'⁵⁹

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: فِيمَنْ وَطِئَ امْرَأَتَهُ فِي لَيْلِ شَهْرِ رَمَضَانَ يَتَطَهَّرُ قَبْلَ طُلُوعِ الْفَجْرِ فَإِنْ صَبَحَ الطُّهْرَ وَ نَامَ مُتَعَمِّدًا حَتَّى يَطْلُعَ الْفَجْرُ فَلْيَغْتَسِلْ وَ لْيَسْتَعْفُزْ رَبَّهُ وَ لْيُمْ صَوْمَهُ وَ عَلَيْهِ قَضَاءُ ذَلِكَ الْيَوْمِ وَ إِنْ لَمْ يَتَعَمَّدِ النَّوْمَ وَ غَلَبَتْهُ عَيْنَاهُ حَتَّى أَصْبَحَ فَلْيَغْتَسِلْ حِينَ يَفُومُ وَ لْيُمْ صَوْمَهُ وَ لَا شَيْءَ عَلَيْهِ.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said regarding the one who has marital relations with his wife during a night of a month of Ramazan, he should purify before the emergence of dawn. If he wastes the cleansing and sleeps deliberately until the emergence of dawn, let him wash and seek Forgiveness of his Lord^{-azwj} and complete his fast, and upon him is repayment (fasting again) of that day, and if he had not slept deliberately and his eyes had been overcome until morning, let him wash when he arises and complete his fast, and there is nothing upon him'⁶⁰

وَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: فِي قَوْلِ اللَّهِ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا قَالَ اسْتُجِيبْ لَهُمْ ذَلِكَ فِي الَّذِي يَنْسَى فَيُفْطِرُ فِي شَهْرِ رَمَضَانَ

And from Ali^{-asws} having said regarding Words of Allah^{-azwj}: '**Our Lord! Do not Seize us if we forget or we make a mistake. [2:286]**. He^{-asws} said: 'That has been Answered for them regarding the one who forgets, so he breaks during a month of Ramazan.

وَ قَدْ قَالَ رَسُولُ اللَّهِ ص رَفَعَ اللَّهُ عَنْ أُمَّتِي خَطَأَهَا وَ نَسْيَانَهَا وَ مَا أُكْرِهَتْ عَلَيْهِ فَمَنْ أَكَلَ نَاسِيًا فِي شَهْرِ رَمَضَانَ فَلْيُمْضِ عَلَى صَوْمِهِ وَ لَا شَيْءَ عَلَيْهِ وَ إِنَّهُ أَطْعَمَهُ.

⁵⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 13 d

⁵⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 13 e

⁵⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 13 f

⁶⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 13 g

And Rasool-Allah^{-saww} had said: ‘Allah^{-azwj} has Raised from my^{-saww} community, their mistakes and their forgetfulness, and whatever it is coerced upon. So, the one who eats forgetfully during a month of Ramazan, let him continue upon his fast and there is nothing upon him, and He^{-azwj} has Fed him”^{.61}

وَرُوينا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: إِذَا اسْتَدْعَى الصَّائِمُ الْفَيْءَ فَتَقَيًّا مُتَعَمِّدًا فَقَدِ اسْتَحْفَ بِصَوْمِهِ وَعَلَيْهِ قَضَاءُ ذَلِكَ الْيَوْمِ وَإِنْ دَرَعَهُ الْفَيْءُ وَلَمْ يَمَلِكْ ذَلِكَ وَلَا اسْتَدْعَاهُ فَلَا شَيْءَ عَلَيْهِ.

And we are reporting from Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘When the fasting one induces the vomiting, so he vomits deliberately, he has taken lightly with his fast, and upon him is repayment (fasting again) of that day, and if the vomiting overcomes him and he cannot control that nor does he induce it, there is nothing upon him”^{.62}

وَعَنْ عَلِيِّ وَ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع أَنَّهُمْ قَالُوا فِيمَنْ أَكَلَ أَوْ شَرِبَ أَوْ جَامَعَ فِي شَهْرِ رَمَضَانَ وَ قَدْ طَلَعَ الْفَجْرُ وَ هُوَ لَا يَعْلَمُ بِطُلُوعِهِ فَإِنْ كَانَ قَدْ نَظَرَ قَبْلَ أَنْ يَأْكُلَ إِلَى مَوْضِعٍ مَطْلَعِ الْفَجْرِ فَلَمْ يَرَهُ طَلَعَ فَلَمَّا أَكَلَ نَظَرَ فَرَأَهُ قَدْ طَلَعَ فَلْيَمُضْ فِي صَوْمِهِ وَلَا شَيْءَ عَلَيْهِ وَإِنْ كَانَ أَكَلَ قَبْلَ أَنْ يَنْظُرَ ثُمَّ عَلِمَ أَنَّهُ قَدْ أَكَلَ بَعْدَ طُلُوعِ الْفَجْرِ فَلْيَمُضْ صَوْمَهُ وَ يُقْضَى يَوْمًا مَكَانَهُ.

And from Ali^{-asws}, and Abu Ja’far^{-asws}, and Abu Abdullah^{-asws}, they^{-asws} said regarding the one who eats or drinks or has marital relations during a month of Ramazan, and the dawn has emerged and he knows of its emergence, ‘If before he had eaten he looked at the place of emergence of the dawn but did not see it emerging, so when he ate he looked and saw it, let him continue in his fasting and there is nothing upon him, and if he had eaten before he looked, then came to know that he had eaten after the emergence of dawn, let him complete his fast and fulfil (fast again) a day in its place”^{.63}

قَالَ أَبُو عَبْدِ اللَّهِ ع فَإِنْ قَامَ رَجُلَانِ فَقَالَ أَحَدُهُمَا هَذَا الْفَجْرُ قَدْ طَلَعَ وَ قَالَ الْآخَرُ مَا أَرَى شَيْئًا طَلَعَ يَعْنِي وَ هُمَا مَعًا مِنْ أَهْلِ الْعِلْمِ وَ الْمَعْرِفَةِ بِطُلُوعِ الْفَجْرِ وَ صِحَّةِ الْبَصَرِ

Abu Abdullah^{-asws} said: ‘Two men stand, so one of them says, ‘This is the dawn, it has emerged’, and the other says, ‘I cannot see anything emerging’, meaning and they are both together from the people of knowledge and the recognition of the emergence of dawn, and are of healthy vision.

قَالَ فَلِلَّذِي لَمْ يَسْتَبِينَ الْفَجْرَ لَهُ أَنْ يَأْكُلَ وَ يَشْرَبَ حَتَّى يَبْيُنَّهُ وَ عَلَى الَّذِي تَبَيَّنَهُ أَنْ يُمْسِكَ عَنِ الطَّعَامِ وَ الشَّرَابِ لِأَنَّ اللَّهَ يَقُولُ وَ كُلُوا وَ اشْرَبُوا حَتَّى يَبْيُنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ

He^{-asws} said: ‘The one to whom the dawn is unclear, for him is he can eat and drink until it is clear, and upon the one it is clear to him is that he should withhold from the food and the drink before Allah^{-azwj} Says: ***eat and drink until it is clear for you, the white thread from the black thread at dawn [2:187].***

⁶¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 13 h

⁶² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 13 i

⁶³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 13 j

فَأَمَّا إِنْ كَانَ أَحَدُهُمَا أَعْلَمَ أَوْ أَحَدٌ بَصَرًا مِنَ الْآخَرِ فَعَلَى الَّذِي هُوَ دُونَهُ فِي الْعِلْمِ وَالنَّظَرِ أَنْ يُقْتَدِيَ بِهِ.

As for if one of them knew or was of sharper vision than the other, upon the one who is below him in the knowledge and the looking is that he should be led by him".⁶⁴

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: مَنْ رَأَى أَنَّ الشَّمْسَ قَدْ غَرَبَتْ فَأَفْطَرَ وَ ذَلِكَ فِي شَهْرِ رَمَضَانَ ثُمَّ تَبَيَّنَ لَهُ بَعْدَ ذَلِكَ أَنَّهَا لَمْ تَغِبْ فَلَا شَيْءَ عَلَيْهِ.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'One who views that the sun has set so he breaks, and that is during a month of Ramazan, then it becomes clear to him after that that it has not set, there is nothing upon him".⁶⁵

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ رَحَّصَ فِي الْكُحْلِ لِلصَّائِمِ إِلَّا أَنْ يَجِدَ طَعْمَهُ فِي حَلْقِهِ وَ كَذَلِكَ السِّوَاكِ الرِّطْبِ وَ لَا بَأْسَ بِالْيَابِسِ.

And from Ja'far^{-asws} Bin Muhammad^{-asws}, he^{-asws} had allowed regarding the Kohl for the fasting one except if he feels its taste in his throat, and like that is the wet toothbrush, and there is no problem with the dry one".⁶⁶

وَ عَنْهُ ع أَنَّهُ قَالَ: الصَّائِمُ يَمْضَغُ الْعُلْكَ وَ يَذُوقُ الْحَلَّ وَ الْمَرْقَةَ وَ الطَّعَامَ وَ يَمْضَعُهُ لِلطِّفْلِ وَ لَا شَيْءَ عَلَيْهِ فِي ذَلِكَ مَا لَمْ يَصِلْ فِيهِ شَيْءٌ إِلَى حَلْقِهِ

And from him^{-asws}, he^{-asws} said: 'The fasting one can chew the gum, and takes the vinegar and the food, and chew it for the child, and there is nothing upon him regarding that for as long as nothing arrives to his throat.

فَأَمَّا مَا كَانَ مِنَ الْقَيْمِ فَمَجَّهْهُ وَ تَمَضَّمْضَ اجْتِنَابًا مِنْ أَنْ يَصِلَ مِنْهُ شَيْءٌ إِلَى حَلْقِهِ فَلَا شَيْءَ عَلَيْهِ فِيهِ لِأَنَّهُ يَتَمَضَّمُضُ بِالْمَاءِ وَ إِنَّمَا يُفْطِرُ الصَّائِمُ مَا جَارَ إِلَى حَلْقِهِ.

As for what was in the mouth, he should spit it out and rinse as a precaution from something from it reaching his throat. There is nothing upon him regarding it because he rinses with the water, and rather what breaks the fast is what passes through to his throat".⁶⁷

وَ عَنْهُ ع أَنَّهُ سُئِلَ عَنِ الصَّائِمِ يَخْتَجِمُ فَعَالَ أَكْرَهُ لَهُ ذَلِكَ خِيفَةَ الْعَشْيِ أَوْ أَنْ يَثُورَ بِهِ مِرَّةٌ فَبَقِيَءٍ فَإِنْ لَمْ يَتَخَوَّفْ ذَلِكَ فَلَا شَيْءَ عَلَيْهِ وَ يَخْتَجِمُ إِنْ شَاءَ.

And from him^{-asws}, he^{-asws} was asked about the fasting one getting cupping done. He^{-asws} said: 'I^{-asws} dislike that for him fearing the fainting, or if the bile is revolting with him so he vomits. If he does not fear that, there is nothing upon him, and he can get cupping done if he so desires".⁶⁸

وَ عَنْهُ ع أَنَّهُ كَرِهَ لِلصَّائِمِ سَمَّ الطَّيِّبِ وَ الرِّجْحَانَ وَ الْإِسْتِمْسَانَ فِي الْمَاءِ.

⁶⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 13 k

⁶⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 13 l

⁶⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 13 m

⁶⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 13 n

⁶⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 13 o

And from him^{-asws}, he^{-asws} disliked for the fasting one to smell the perfume, and the aromatic plant, and the diving into the water”.⁶⁹

وَعَنْ عَلِيٍّ ع أَنَّهُ كَتَمَ الصَّائِمَ عَنِ الْخُفْنَةِ وَقَالَ إِنْ احْتَقَنَ أَفْطَرَ.

And from Ali^{-asws}, he^{-asws} prohibited the fasting one from the enema, and said: ‘If he uses enema, he breaks (his fast)”.⁷⁰

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ سُئِلَ عَنِ الصَّائِمِ يُعْطِرُ الدُّهْنَ فِي أُذُنِهِ فَقَالَ إِنْ لَمْ يَدْخُلْ حَلْقَهُ فَلَا بَأْسَ.

And from Ja’far^{-asws} Bin Muhammad^{-asws}, he^{-asws} was asked about the fasting one dropping drips of oil into his ear. He^{-asws} said: ‘If it does not enter his throat, there is no problem”.⁷¹

وَقَالَ: فِي الذُّبَابِ يَبْدُرُ فَيَدْخُلُ حَلْقَ الصَّائِمِ فَلَا يَقْدِرُ عَلَى قَذْفِهِ لَا شَيْءَ عَلَيْهِ.

And he^{-asws} said regarding the fly rushing entering the throat of a fasting one, and he is not able upon expelling it: ‘There is nothing upon him”.⁷²

وَسُئِلَ عَنِ الصَّائِمِ يَتَوَضَّأُ لِلصَّلَاةِ فَيَبْمَضُضُ فَيَسْبِقُ الْمَاءُ إِلَى حَلْقِهِ قَالَ إِنْ كَانَ وَضُوؤُهُ لِلصَّلَاةِ الْمَكْتُوبَةِ فَلَا شَيْءَ عَلَيْهِ وَإِنْ كَانَ لِغَيْرِ ذَلِكَ فَضَى ذَلِكَ الْيَوْمَ.

And he^{-asws} was asked about the fasting one performing Wud’u for the Salat, so he rinses (his mouth) and the water proceeds to his throat. He^{-asws} said: ‘If his Wud’u was for the Prescribed Salat, there is nothing upon him, and if it was for other than that, he should fulfil (fast again) of that day”.⁷³

⁶⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 13 p

⁷⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 13 q

⁷¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 13 r

⁷² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 13 s

⁷³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 34 H 13 t

باب 35 من جامع أو أفطر في الليل أو أصبح جنباً أو احتلم في اليوم

CHAPTER 35 – ONE WHO HAS MARITAL RELATION OR BREAKS DURING THE NIGHT OR COMES TO A MORNING WITH SEXUAL IMPURITY, OR BED-WETS DURING THE DAY

1- فس، تفسير القمي أبي رفاعه قال قال الصادق ع كان النكاح والأكل محرمين في شهر رمضان بالليل بعد النوم يعني كل من صلى العشاء ونام ولم يفطر ثم انتبه حرم عليه الإفطار وكان النكاح حراماً بالليل والنهار في شهر رمضان

Tafseer Al Qummi – My father raising it, said,

‘Al-Sadiq^{-asws} said: ‘The marital relations and the eating were Prohibited during a month of Ramazan at night after the sleep, meaning every one who had prayed Al-Isha and slept and had not broken his fast, then he woke up, the breaking was Prohibited unto him, and the marital relations were Prohibited at night and daytime during a month of Ramazan.

وَكَانَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ص يُقَالُ لَهُ خَوَاتُ بْنُ جُبَيْرٍ أَخُو عَبْدِ اللَّهِ بْنِ جُبَيْرٍ الَّذِي كَانَ رَسُولُ اللَّهِ وَكَلَهُ بِعَمِ الشَّعْبِ فِي يَوْمِ أُحُدٍ فِي حَمْسِينَ مَنَ الرُّمَةِ فَفَارَقَهُ أَصْحَابُهُ وَبَقِيَ فِي اثْنَيْ عَشَرَ رَجُلًا فُقْتِلَ عَلَى بَابِ الشَّعْبِ

And there was a man from companions of the Prophet^{-saww} called Khawwat Bin Jubeyr, brother of Abdullah Bin Jubeyr whom Rasool-Allah^{-saww} had allocated at the entrance of a cavern among fifty lancers. His companions separated from him and he remained among twelve men, and he fought at the entrance of the cavern.

وَكَانَ أَخُوهُ هَذَا خَوَاتُ بْنُ جُبَيْرٍ شَيْخًا ضَعِيفًا وَكَانَ صَائِمًا فَأَبْطَأَتْ عَلَيْهِ أَهْلُهُ بِالطَّعَامِ فَنَامَ قَبْلَ أَنْ يُفْطِرَ فَلَمَّا انْتَبَهَ قَالَ لِأَهْلِهِ قَدْ حُرِّمَ عَلَيَّ الْأَكْلَ فِي هَذِهِ اللَّيْلَةِ

And this brother of his, Khuwat Bin Jubeyr, was an old man, weak, and he was fasting. His wife delayed the meal to him, so he slept before he broke the fast. When he woke up, he said to his wife, ‘The eating is Prohibited unto me during this night’.

فَلَمَّا أَصْبَحَ حَضَرَ حَضَرَ الْخُنْدَقِ فَأَعْمِيَ عَلَيْهِ فَرَأَهُ رَسُولُ اللَّهِ ص فَزَقَّ لَهُ وَكَانَ قَوْمٌ مِنَ الشَّبَابِ يَنْكِحُونَ بِاللَّيْلِ سِرًّا فِي شَهْرِ رَمَضَانَ

When it was morning, he attended digging of the ditch (for the battle of Al-Khandaq). There was unconsciousness upon him. Rasool-Allah^{-saww} saw him and felt pity for him; and there was a group of youths having marital relations at night secretly during the month of Ramazan.

فَأَنْزَلَ اللَّهُ أَجَلَ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثِ إِلَى نِسَائِكُمْ هُنَّ لِيَاسَ لَكُمْ وَأَنْتُمْ لِيَاسَ هُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُمْ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُوا الصِّيَامَ إِلَى اللَّيْلِ

Allah^{-azwj} Revealed: **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; [2:187].

فَأَحَلَّ اللَّهُ تَبَارَكَ وَ تَعَالَى التَّكَاخَ بِاللَّيْلِ فِي شَهْرِ رَمَضَانَ وَ الْأَكْلَ بَعْدَ النَّوْمِ إِلَى طُلُوعِ الْفَجْرِ لِقَوْلِهِ حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ قَالَ هُوَ بَيَاضُ النَّهَارِ مِنْ سَوَادِ اللَّيْلِ.

Allah^{-azwj} Blessed and Exalted Permitted the marital relations at night during the month of Ramazan and the eating after the sleeping, up to the emergence of dawn, due to His^{-azwj} Words: **until it is clear for you, the white thread from the black thread at dawn [2:187].** He^{-asws} said: 'It is whiteness of the day from blackness of the night'.⁷⁴

2- ب، قرب الإسناد ابن رباب قال: سئل أبو عبد الله ع و أنا حاضر عن الرجل يُجْنِبُ بِاللَّيْلِ فِي شَهْرِ رَمَضَانَ فَيَنَامُ وَ لَا يَغْتَسِلُ حَتَّى يُصْبِحَ قَالَ لَا بَأْسَ يَغْتَسِلُ وَ يُصَلِّي وَ يَصُومُ.

(The book) 'Qurb Al Isnaad' – Ibn Riab who said,

'Abu Abdullah^{-asws} was asked while I was present, about the man who becomes with sexual impurity at night during a month of Ramazan, so he sleeps and does not wash until morning. He^{-asws} said: 'There is no problem. He can wash and pray Salat and fast'.⁷⁵

3- ب، قرب الإسناد مُحَمَّدُ بْنُ الْوَلِيدِ عَنِ ابْنِ بُكَيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ رَجُلٍ أَجْنَبَ فِي شَهْرِ رَمَضَانَ بِاللَّيْلِ ثُمَّ نَامَ حَتَّى أَصْبَحَ قَالَ لَا بَأْسَ

(The book) 'Qurb Al Isnaad' – Muhammad Bin Al Waleed, from Ibn Bukeyr who said,

'I asked Abu Abdullah^{-asws} about a man whom becomes with sexual impurity during a month of Ramazan at night, then he sleeps until morning. He^{-asws} said; 'There is no problem'.

قَالَ وَ سَأَلْتُهُ عَنْ رَجُلٍ أَجْنَبَ بِالنَّهَارِ فِي شَهْرِ رَمَضَانَ ثُمَّ اسْتَبَقَطَ أَيُّمُ صَوْمِهِ

He (the narrator) said, 'And I asked him^{-asws} about a man who becomes with sexual impurity at daytime during a month of Ramazan, then he wakes up. Should he complete his fast?'

قَالَ نَعَمْ.

He^{-asws} said: 'Yes'.⁷⁶

4- ب، قرب الإسناد أُبَيُّ بْنُ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ سُلَيْمَانَ بْنِ أَبِي زَيْنَبَةَ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ مُوسَى ع أَسْأَلُهُ عَنْ رَجُلٍ أَجْنَبَ فِي شَهْرِ رَمَضَانَ مِنْ أَوَّلِ اللَّيْلِ فَأَحْرَقَ الْغُسْلَ حَتَّى يَطْلُعَ الْفَجْرُ فَكَتَبَ إِلَيَّ بِحُطْأِهِ أَعْرِفُهُ مَعَ مُصَادِفِ يَغْتَسِلُ مِنْ جَنَابَتِهِ وَ يُؤِمُّ صَوْمَهُ وَ لَا شَيْءَ عَلَيْهِ.

(The book) 'Qurb Al Isnaad' – Ayoub Bin Nuh, from Safwan Bin Yahya, from Suleyman Bin Abu Zaynab who said,

'I wrote to Abu Al-Hassan Musa^{-asws} asking him^{-asws} about a man who becomes with sexual impurity during a month of Ramazan from beginning of the night. He delays the washing until

⁷⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 35 H 1

⁷⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 35 H 2

⁷⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 35 H 3

the emergence of dawn. He^{-asws} wrote to me in his^{-asws} own handwriting: 'I^{-asws} recognise him as being with haphazardness. He should wash from his sexual impurity, and complete his fast, and there is nothing upon him'.⁷⁷

5- ع، علل الشرائع علي بن حاتم عن القاسم بن محمد عن حمدان بن الحسين بن الحسين بن الوليد عن عمر بن يزيد قال: قلت لأبي عبد الله ع لأبي علة لا يفطر الإختلام والصائم والتكاح يفطر الصائم

(The book) 'Ilal Al Sharaie' – Ali Bin Hatim, from Al Qasim Bin Muhammad, from Hamdan Bin Al-Husayn, from Al-Husayn Bin Al Waleed, from Umar Bin Yazeed who said,

'I said to Abu Abdullah^{-asws}, 'For which reason the bed-wetting does not break the fasting one while the marital relations breaks the fasting one?'

قال لأن التكاح فعله و الإختلام مفعول به.

He^{-asws} said: 'Because the marital relation was his deed while the bed-wetting was done with him'.⁷⁸

6- ضا، فقه الرضا عليه السلام إن اختلمت مزاراً لم يكن عليك قضاء ذلك اليوم وإن أصابتك جنابة في أول الليل فلا بأس بأن تنام متعمداً و بي نيتك أن تقوم و تغتسل قبل الفجر

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws}: 'If you bed wet at daytime, there would not be upon you to re-fast for that day, and if sexual impurity hits you in the beginning of the night, there is no problem if you were to deliberately sleep while it is in your intention that you will be arising and washing before the dawn.

فإن غلبك النوم حتى أصبح فليس عليك شيء إلا أن تكون انتهت في بعض الليل ثم نمت و تواتبت و لم تغتسل و كسبت فعليك صوم ذلك اليوم و إعادة يوم آخر مكانه

If the sleep overcomes you until morning, there isn't anything upon you except if you happen to wake upon in part of the night, then you sleep and hesitated to wash and were lazy, so upon you is fasting of that day and repeating another day in its place.

و إن تعمدت النوم إلى أن أصبح فعليك قضاء ذلك اليوم و الكفارة و هو صوم شهرين متتابعين أو عتق رقبة أو إطعام ستين مسكيناً و من أراد أن يتسحر فله ذلك إلى أن يطلع الفجر

And you deliberately slept until morning, upon you is re-fasting of that day and the expiation, and it is fasting two months consecutively, or liberating a neck, or feeding sixty poor ones; and one who intends to have a pre-dawn meal, that is for him until the emergence of dawn.

و لو أن رجلين نظرا فقال أحدهما هذا الفجر قد طلع و قال الآخر ما طلع الفجر بعد فحل التسحر للذي لم يره أنه طلع و حرم على الذي يراه أنه طلع

⁷⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 35 H 4

⁷⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 35 H 5

And if two men look, so one of them says, ‘This is the dawn, it has emerged!’, and the other says, ‘The dawn has not emerged yet!’, the pre-dawn meal is Permissible for the one who did not see it to have emerged, and Prohibited unto the one who saw it as having emerged.

وَأَلَوْ أَنَّ قَوْمًا مُّجْتَمِعِينَ سَأَلُوا أَحَدَهُمْ أَنْ يُخْرِجَ وَ يَنْظُرَ هَلْ طَلَعَ الْفَجْرُ ثُمَّ قَالَ قَدْ طَلَعَ الْفَجْرُ وَ ظَنَّ بَعْضُهُمْ أَنَّهُ يَمْزُجُ فَأَكَلَ وَ شَرِبَ كَانَ عَلَيْهِ قَضَاءُ ذَلِكَ الْيَوْمِ.

And if a were to gather and they ask one of them to go out and look whether the dawn has emerged, then he said, ‘The dawn has emerged’, and one of them thinks that he is joking, so he eats and drinks, upon him is to re-fast that day”.⁷⁹

7- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ: سُئِلَ عَلِيٌّ ع عَنْ رَجُلٍ اخْتَلَمَ أَوْ جَامَعَ وَ نَسِيَ أَنْ يَغْتَسِلَ مِنْهُ جُمُعَةً وَ هُوَ فِي شَهْرِ رَمَضَانَ فَقَالَ ع عَلَيْهِ قَضَاءُ الصَّلَاةِ وَ لَيْسَ عَلَيْهِ قَضَاءُ صِيَامِ شَهْرِ رَمَضَانَ.

(The book) ‘Nawadir’ of Al Rawandy – By his chain,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Ali^{-asws} was asked about a man who bed-wets or has marital relations and forgets to wash from it for a week, and he is in a month of Ramazan. He^{-asws} said: ‘Upon him is re-doing the Salat and it isn’t upon him to re-fast the fasts of the month of Ramazan”’.⁸⁰

⁷⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 35 H 6

⁸⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 35 H 7

CHAPTER 36 – ETIQUETTES OF THE FASTING ONE

الآيات مريم فقولي إني نذرت للرحمن صوماً فلن أكلم اليوم إنسيًا.

The Verses – (Surah) Maryam^{as}: **then say: ‘I vowed to the Beneficent a Fast, so I will never speak today to a human’ [19:26].**

1- لي، الأماالي للصدوق الأمامي عن محمد الحميري عن أبيه عن بنان بن محمد عن أبيه عن ابن المغيرة عن السكوني عن الصادق عن أبيه ع قال قال رسول الله ص ما من عبد يصبح صائماً فيقول إني صائم سلام عليك إلا قال الرب تبارك وتعالى استجار عبدي بالصوم من عبدي أجبروه من ناري وأدخلوه جنتي.

(The book) ‘Al Amaali’ of Al Sadouq – Al Famy, from Muhammad Al Himeyri, from his father, from Bunan Bin Muhammad, from his father, from Ibn Al Mugheira, from Al Sakuni,

‘From Al-Sadiq^{asws}, from his^{asws} father^{asws} having said: ‘Rasool-Allah^{saww} said: ‘There is none from a servant who comes to a morning fasting, and he is insulted so he says, ‘I am fasting. Greeting be upon you!’, except the Lord^{azwj} Blessed and Exalted Says: ‘My^{azwj} servant is seeking shelter with the fast from My^{azwj} servant! Shelter him from My^{azwj} Hellfire and Admit him into My^{azwj} Paradise!’⁸¹

2- ل، الخصال أبي عن السعدآبادي عن البرقي عن الكوفي عن محمد بن سينان عن عبد الله بن أيوب عن عبد السلام الإشكافي عن عمير بن مأمون وكانت ابنته تحت الحسن بن الحسين بن علي ع قال: تحفة الصائم أن يدهن لحينته ويجبر ثوبه وتحفة المرأة الصائمة أن تمشط رأسها وتجبر ثوبها

(The book) ‘Al Khisaal’ – My father, from Al Sa’dabady, from Al Barqy, from Al Kufi, from Muhammad Bin Sinan, from Abdullah Bin Ayoub, from Abdul Salaam Al Iskaaf,

‘From Umeyr Bin Mamoun, and his daughter was under (wife of) Al-Hassan^{asws}, from Al-Hassan^{asws} Bin Ali^{asws} having said: ‘A gift of the fasting man is that he oils his beard and perfume his clothes with incense, and a gift of the fasting woman is that she combs her hair and perfumes her clothes with incense.

وكان أبو عبد الله الحسين بن علي ع إذا صام يتطيب بالطيب ويقول الطيب تحفة الصائم.

And it was so, whenever Abu Abdullah Al-Husayn^{asws} Bin Ali^{asws} fasted, he^{asws} would perfume with the perfume and said: ‘The perfume is a gift of the fasting one’⁸².

3- ل، الخصال العطار عن سعد بن الحنشاب عن غياث بن إبراهيم عن إسحاق بن عمارة عن أبي عبد الله ع قال قال رسول الله ص إن الله عز وجل كره لي ست خصال وكرهتهن للأوصياء من ولدي وأتباعهم من عبدي العت في الصلاة والرق في الصوم والمن بعد الصدقة وإتيان المساجد جنباً والتطلع في الدور والضحك بين القبور.

⁸¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 1

⁸² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 2

(The book) 'Al Khisaal' – Al Attar, from Sa'ad, from Al Khashab, from Giyas Bin Ibrahim, from Is'haq Bin Ammar,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Dislikes six characteristics for me^{-saww} and I^{-saww} dislike these for the successors^{-asws} from my^{-saww} sons^{-asws} from after me^{-saww} – the vanity during the Salat, and marital relations during the fasting, and the reproach (of conferment) after the charity, and going to the Masjid while being with sexual impurity, and the peeping into the houses, and the laughing between the graves''⁸³.

4- ما، الأماالي للشيخ الطوسي عن أبي هريرة قال قال رسول الله ص رُبَّ صَائِمٍ حَظُّهُ مِنْ صِيَامِهِ الْجُوعُ وَ الْعَطَشُ وَ رُبَّ قَائِمٍ حَظُّهُ مِنْ قِيَامِهِ السَّهْرُ.

(The book) 'Al Amaali' of the sheykh Al Tusi – from Abu Hureyra (well-known fabricator) who said,

'Rasool-Allah^{-saww} said: 'Sometimes a fasting one, his share from his fasting is (only) the hunger and the thirst, and sometimes a standing one (in Salat), his share from his standing is (only) the vigil (sleeplessness)''⁸⁴.

5- ع، علل الشرائع أبي عن سعد عن ابن عيسى عن الحسين بإسناد رفعة قال جاء رجل إلى أمير المؤمنين ع فقال: أقبيل و أنا صائم

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ibn Isa, from Al-Husayn, by a chain, raising it, said,

'A man came to Amir Al-Momineen^{-asws}. He said, 'Can I kiss while I am fasting?'

فَقَالَ أَعِيفٌ صَوْمَكَ فَإِنَّ بَدْوَ الْفِتَالِ الْبَطَامُ.

He^{-asws} said: 'Excuse your fast for the beginning of the fighting is the slapping''⁸⁵.

6- ع، علل الشرائع ابن الوليد عن محمد العطار عن الأشعري عن السياري عن محمد بن علي الهمداني عن حنان بن سدير قال: سألت أبا عبد الله ع عن الصائم يستنقع في الماء قال لا بأس ولكن لا ينعمس و المرأة لا تستنقع في الماء فإنها تحمل الماء بقبيلها.

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Muhammad Al Attar, from Ash'ary, from Al Sayyari, from Muhammad Bin Ali Al Hamdany, from Hanan Bin Sadeyr who said,

'I asked Abu Abdullah^{-asws} about the fasting one soaking in the water. He^{-asws} said: 'There is no problem, but he should not submerge, and the woman cannot soak in the water for she might carry the water with her front''⁸⁶.

7- مع، معاني الأخبار علي بن عبد الله المدكر عن علي بن أحمد الطبري عن الحسن بن علي العدوي عن خراش مولى أنس عن أنس قال قال رسول الله ص من تأمل خلف امرأة حتى يتبين له حجم عظامها من وراء ثيابها و هو صائم فقد أضر.

(The book) 'Ma'any Al Akhbaar' – Ali Bin Abdullah Al Muzakkir, from Ali Bin Ahmad Al Tabari, from Al-Hassan Bin Ali Al Adawy, from Kharash, a slave of Anas, from Anas (well known fabricator) who said,

⁸³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 3

⁸⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 4

⁸⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 5

⁸⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 6

‘Rasool-Allah^{-saww} said: ‘One who ponders (gazes) behind a woman until the shape of her bones are evident to him from behind her clothes, and he is fasting, so he has broken’^{.87}

8- ثوب الأعمال العطار عن أبيه عن الأشعري عن الجماوراني عن منصور بن العباس عن عمرو بن سعيد عن الحسن بن صدقة قال قال أبو الحسن الأول ع فإلوا فإن الله يطعم الصائم و يشقيه في منامه.

(The book) ‘Sawaab Al Amaal’ – Al Attar, from his father, from Al Ash’ary, from Al Jamourani, from Mansour Bin Al Abbas, from Amro Bin Saeed, from Al-Hassan Bin Sadaqa who said,

‘Abu Al-Hassan^{-asws} the 1st said: ‘Take a nap, for Allah^{-azwj} Feeds the fasting one and Quenches him during his sleep!’⁸⁸

9- ثوب الأعمال أبي و ابن الوليد معاً عن محمد العطار و أحمد بن إدريس معاً عن الأشعري عن السيارى محمد بن أحمد عن يونس بن يعقوب عن الصادق ع قال: من تطيب بطيب أول النهار و هو صائم لم يفقد عقله.

(The book) ‘Sawaab Al Amaal’ – My father and Ibn Al Waleed, both together from Muhammad Al Attar and Ahmad Bin Idrees both together, from Al Ash’ary, from Al Sayyari Muhammad Bin Ahmad, from Yunus Bin Yaqoub,

‘From Al-Sadiq^{-asws} having said: ‘One who perfumes with perfume in the beginning of the day, and he is fasting, will not lose his intellect’^{.89}

10- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصدوق عن أبيه عن سعد بن ابن عيسى عن أبيه عن دُرُوسْتِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ ع قَالَ: قَالَ لُقْمَانُ لِابْنِهِ يَا بُنَيَّ صُمْ صِيَاماً يَمْنَعُكَ مِنَ الصَّلَاةِ فَإِنَّ الصَّلَاةَ أَكْبَرُ عِنْدَ اللَّهِ مِنَ الصَّوْمِ.

(The book) ‘Qasas Al-Anbiya^{-as}’, may the greeting be upon him^{-asws} – by the chain to Al Sadouq, from his father, from Sa’ad, from Ibn Isa, from his father, from Dorost, from Ibrahim Bin Abdul Hameed,

‘From Abu Al-Hassan^{-asws} having said: ‘Luqman^{-as} said to his^{-as} son: ‘O my^{-as} son! Fast such a fast cutting your lustful desires, and do not fast a fast preventing you from the Salat, for the Salat is mightier in the Presence of Allah^{-azwj} than the fast’^{.90}

11- سن، المحاسن ابن محبوب عن عمر بن يزيد قال سمعت أبا عبد الله ع يقول إذا أحسن المؤمن عمله ضاعف الله عمله لكل حسنة سبعمائة و ذلك قول الله تبارك و تعالی و الله يضاعف لمن يشاء فأحسنوا أعمالكم التي تعملونها لتواب الله

(The book) ‘Al Mahasin’ – Ibn Mahboub, from Umar Bin Yazeed who said,

‘I heard Abu Abdullah^{-asws} saying: ‘When a Momin does an excellent good deed, Allah^{-azwj} Multiplies his deed, for every good deed a seven hundred multiple, and that is the Word of Allah^{-azwj} Blessed and Exalted: **and Allah Multiplies for the one He so desires to; [2:261].** Therefore, be excellent in your deeds which you are doing for the Rewards of Allah^{-azwj}!’

⁸⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 7

⁸⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 8

⁸⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 9

⁹⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 10

فَقُلْتُ لَهُ وَ مَا الْإِحْسَانُ

I said to him^{-asws}, 'And what is the excellence?'

قَالَ فَقَالَ إِذَا صَلَّيْتَ فَأَحْسِنِ رُكُوعَكَ وَ سُجُودَكَ وَ إِذَا صُمْتَ فَتَوَقَّ كُلَّ مَا فِيهِ فَسَادُ صَوْمِكَ وَ إِذَا حَجَّجْتَ فَتَوَقَّ مَا يَحْزُمُ عَلَيْكَ فِي حَجِّكَ وَ عُمْرَتِكَ

He (the narrator) said, 'He^{-asws} said: 'When you pray Salat, then be excellent in your Ruk'u and your Sajdah, and when you fast then save from all what in which is spoiling of your fast, and when you perform Hajj save from whatever is Prohibited unto you in your Hajj and your Umrah'.

قَالَ وَ كُلُّ عَمَلٍ تَعْمَلُهُ فَلْيَكُنْ نَقِيًّا مِنَ الدَّنَسِ.

He^{-asws} said: 'And every deed you do, let it be pure from the filth'.⁹¹

12- صح، صحيفة الرضا عليه السلام عن الرضا عن أبيه ع قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع ثَلَاثَةٌ لَا يَغْرَضَنَّ أَحَدُكُمْ نَفْسَهُ عَلَيْهِنَّ وَ هُوَ صَائِمٌ الْحِجَامَةُ وَ الْحَمَامُ وَ الْمَرْأَةُ الْحَسَنَاءُ.

(The book) 'Saheefa Al-Reza^{-asws}', may the greeting be upon him^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} Bin Abu Talib^{-asws} said: 'Three (matters), not one of you should expose himself to these, and it is a fasting one getting cupping done, and the bathhouse, and the beautiful woman".⁹²

13- ضا، فقه الرضا عليه السلام اعْلَمْ يَرْحَمَكَ اللهُ أَنَّ الصَّوْمَ حِجَابٌ صَرَبَهُ اللهُ جَلَّ وَ عَزَّ عَلَى الْأَلْسِنِ وَ الْأَسْمَاعِ وَ الْأَبْصَارِ وَ سَائِرِ الْجَوَارِحِ لِمَا لَهُ فِي عَادَةِ مَنْ سِرَّهُ وَ طَهَارَةِ تِلْكَ الْحَقِيقَةِ حَتَّى يُسْتَرَّ بِهِ مِنَ النَّارِ

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws}: 'Know, may Allah^{-azwj} Mercy you, that the fast is a veil Allah^{-azwj} Mighty and Majestic Struck upon the tongues, and the ears, and the eyes, and rest of the limbs due to what is for it in a norm from its secrets and purity of that reality until he veils by it from the Hellfire.

وَ قَدْ جَعَلَ اللهُ عَلَى كُلِّ جَارِحَةٍ حَقًّا لِلصَّيِّمِ فَمَنْ أَدَّى حَقَّهَا كَانَ صَائِمًا وَ مَنْ تَرَكَ شَيْئًا مِنْهَا نَقَصَ مِنْ فَضْلِ صَوْمِهِ بِحَسَبِ مَا تَرَكَ مِنْهَا

And Allah^{-azwj} has Made a right for the fasting one upon every limb. The one who fulfils its right would be a fasting one, and one who neglects something from these is deficient from the grace of his fast in accordance to what he has left out from it.

وَ قَدْ رُوِيَ رُحْصَةً فِي قُبْلَةِ الصَّائِمِ وَ أَفْضَلُ مِنْ ذَلِكَ أَنْ يَتَنَزَّهَ عَنْ مِثْلِ هَذَا قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَمَا يَسْتَحْيِي أَحَدُكُمْ أَنْ لَا يَصْبِرَ يَوْمًا إِلَى اللَّيْلِ إِنَّهُ كَانَ يُقَالُ إِنَّ بَدْوَ الْقِتَالِ اللَّطَامُ.

And it has been reported, that it is allowed for the fasting one to kiss, and better than that is if he were to abstain from this. Amir Al-Momineen^{-asws} said: 'Isn't one of you ashamed not to

⁹¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 11

⁹² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 12

be patient for a day up to the night? Surely it has been said that the beginning of the fighting is the slapping".⁹³

14- ضاء، فقه الرضا عليه السلام نُزِي عَنْ بَعْضِ آبَائِنَا أَنَّهُ قَالَ إِذَا صُمْتَ فَلْيَصُمْ سَمْعَكَ وَ بَصْرَكَ وَ جِلْدَكَ وَ شَعْرَكَ وَ أَنْتَقِ فِي صَوْمِكَ الْقَبْلَةَ وَ الْمُبَاشَرَةَ.

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws}: 'We^{-asws} are reporting from one of our^{-asws} forefathers^{-asws} that he^{-asws} said: 'When you fast, so let your hearing, and your sight, and your skin, and your hair fast, and fear during your fast the kissing and the hugging (the wife)".⁹⁴

15- ين، كتاب حسين بن سعيد و النوادر النَّضْرُ عَنْ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ إِذَا صُمْتَ فَلْيَصُمْ سَمْعَكَ وَ بَصْرَكَ وَ جِلْدَكَ وَ عَدَدَ أَشْيَاءَ غَيْرَ ذَلِكَ

The book of Husayn Bin Saeed, and 'Al Nawadir' – Al Nazr, from Al Qasim Bin Suleyman, from Muhammad Bin Muslim,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Whenever you fast, let your hearing, and your sight, and your skin, and your skin, and a number of things other than that, fast'.

ثُمَّ قَالَ فَلَا يَكُونُ يَوْمٌ صَوْمِكَ مِثْلَ يَوْمٍ فَطَرِكَ.

Then he^{-asws} said: 'The day of your fasting should not be like the day of your breaking".⁹⁵

16- ين، كتاب حسين بن سعيد و النوادر النَّضْرُ عَنْ الْقَاسِمِ بْنِ جَرَّاحِ الْمَدَائِنِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا أَصْبَحْتَ صَائِمًا فَلْيَصُمْ سَمْعَكَ وَ بَصْرَكَ مِنْ الْحَرَامِ وَ جَارِحَتِكَ وَ جَمِيعَ أَعْضَائِكَ مِنَ الْقَبِيحِ وَ دَعْ عَنْكَ الْهَدْيَ وَ أَدَى الْحَادِمِ وَ لِيَكُنْ عَلَيْكَ وَقَارُ الصِّيَامِ وَ الزَّمْ مَا اسْتَطَعْتَ مِنَ الصَّمْتِ وَ السُّكُوتِ إِلَّا عَنْ ذِكْرِ اللَّهِ وَ لَا تَجْعَلْ يَوْمَ صَوْمِكَ كَيَوْمِ فَطَرِكَ وَ إِيَّاكَ وَ الْمُبَاشَرَةَ وَ الْقَبْلَةَ وَ الْفَهْمَةَ بِالضَّحِكِ فَإِنَّ اللَّهَ مَقَّتَ ذَلِكَ.

From the book of Husayn Bin Saeed, and 'Al Nawadir' – Al Nazr, from Al Qasim, from Jarrah Al Madainy who said,

'Abu Abdullah^{-asws} said: 'Whenever you come to a morning fasting, let your hearing and your sight fast (abstain) from the Prohibited, and your limbs and entirety of your body parts (abstain) from the ugliness, and leave from you the idle talk, and hurting the servant, and let there be upon you dignity of the fasting, and necessitate from the silence as much as you can, and the quietness except from Zikr of Allah^{-azwj}, and do not make the day of your fasting to be like the day of your breaking, and beware of the embracing and the kissing, and the guffawing with the laughter, for Allah^{-azwj} Hates that".⁹⁶

⁹³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 13

⁹⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 14

⁹⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 15

⁹⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 16 a

وَعَنْهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الصِّيَامَ لَيْسَ مِنَ الطَّعَامِ وَالشَّرَابِ وَحَدَهُ إِيمًا لِلصَّوْمِ شَرْطٌ يُجْتَنَبُ أَنْ يُحْفَظَ حَتَّى يَتِمَّ الصَّوْمُ وَهُوَ صَمْتُ الدَّاحِلِ أَمَا تَسْمَعُ مَا قَالَتْ مَرْيَمُ بِنْتُ عِمْرَانَ ابْنِي نَدَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أَكَلِمَ الْيَوْمَ إِنْسِيًّا يَعْنِي صَمْتًا

And from him, from Abu Abdullah^{asws} having said: 'The fasting isn't from the food and the drink alone. But rather, there is a condition for the fast needed to be preserved until the fast is completed, and it is the inner silence. Have you not heard what Maryam^{as} Bint Imran^{as} had said: **'I vowed to the Beneficent a Fast, so I will never speak today to a human' [19:26]**, meaning silence.

فَإِذَا صُمْتُمْ فَاحْفَظُوا أَلْسِنَتَكُمْ عَنِ الْكُذِبِ وَ غَضُوا أَبْصَارَكُمْ وَ لَا تَنَازَعُوا وَ لَا تَحَاسَدُوا وَ لَا تَعْتَابُوا وَ لَا تَمَارَوْا وَ لَا تَكْذِبُوا وَ لَا تَبَاشَرُوا وَ لَا تَخَالَفُوا وَ لَا تَعَاذِبُوا وَ لَا تَسَابُوا وَ لَا تَشَاتَمُوا وَ لَا تَقَاتَرُوا وَ لَا تَجَادَلُوا وَ لَا تَتَّادُوا وَ لَا تَظْلِمُوا وَ لَا تَسَافَهُوا وَ لَا تَصَاحَبُوا وَ لَا تَعْفُوا عَنْ ذِكْرِ اللَّهِ وَ عَنِ الصَّلَاةِ

Whenever you fast, protect your tongues from the lying, and close your eyes (from the Prohibited), and neither dispute, nor envy, nor backbite, nor have bitter arguments, nor believe, nor embrace, nor oppose, nor be angry, nor revile, nor insult, nor curse, nor argue, nor hurt, nor be unjust, nor be foolish, nor rebuke each other, nor be heedless from Zikr of Allah^{azwj} and from the Salat!

وَ الرُّمُومِ الصَّمْتِ وَ السُّكُوتِ وَ الْحِلْمِ وَ الصَّبْرِ وَ الصِّدْقِ وَ مُجَانَبَةِ أَهْلِ الشَّرِّ وَ اجْتِنَابِ قَوْلِ الرُّورِ وَ الْكُذِبِ وَ الْفَرِيِّ وَ الْحُصُومَةِ وَ ظَنِّ السُّوءِ وَ الْغَيْبَةِ وَ التَّمِيمَةِ وَ كُونُوا مُشْرِفِينَ عَلَى الْآخِرَةِ مُنْتَظِرِينَ لِأَيَّامِكُمْ مُنْتَظِرِينَ لِمَا وَعَدَكُمْ اللَّهُ مُتَزَوِّدِينَ لِلِقَاءِ اللَّهِ

And necessitate the silence and the quietness, and the gentleness, and the patience, and the truthfulness, and shun the evil people, and shun the false word, and the lie, and the fabrication, and the disputing, and the evil thoughts, and the backbiting, and the gossiping, and be overlooking at the Hereafter awaiting your days, awaiting for what Allah^{azwj} has Promised you, awaiting to meet Allah^{azwj}!

وَ عَلَيْكُمْ السَّكِينَةُ وَ الْوَقَارُ وَ الْحُشُوعُ وَ الْخُضُوعُ وَ ذُلُّ الْعَبِيدِ الْحَتِيفِ مِنْ مَوْلَاهُ حَرِيرِينَ خَائِفِينَ رَاجِينَ مَرْغُوبِينَ مَرْهُوبِينَ رَاجِبِينَ رَاجِبِينَ قَدْ طَهَّرْتَ الْقَلْبَ مِنَ الْعُيُوبِ وَ تَقَدَّسَتْ سَرَائِرُكُمْ مِنَ الْحَبْثِ وَ نَظَّفْتَ الْجِسْمَ مِنَ الْقَادُورَاتِ وَ تَبَرَّأْتَ إِلَى اللَّهِ مِنْ عَدَاةٍ وَ وَالَيْتَ اللَّهَ فِي صَوْمِكَ بِالصَّمْتِ مِنْ جَمِيعِ الْجِهَاتِ بِمَا قَدْ حَمَاكَ اللَّهُ عَنْهُ فِي السِّرِّ وَ الْعَلَانِيَةِ

And upon you should be the calmness, and the dignity, and the fearfulness, and the humbleness, and the humility of the slave fearing from his master, goodly, fearful, hopeful. Anxious, awed, desirous, reverent, having purified the heart from the faults and sanctified your secrets from the wickedness and cleansed the body from the filths, and flying to Allah^{azwj} from His^{azwj} enemies and befriending Allah^{azwj} in your fasting with the silence from entirety of the aspects from what Allah^{azwj} has Prohibited you from, in the secrecy and the openness!

وَ خَشِيتَ اللَّهَ حَقَّ خَشْيَتِهِ فِي سِرِّكَ وَ عَلَانِيَتِكَ وَ وَهَبْتَ نَفْسَكَ لِلَّهِ فِي أَيَّامِ صَوْمِكَ وَ فَرَّغْتَ قَلْبَكَ لَهُ وَ نَصَبْتَ نَفْسَكَ لَهُ فِيمَا أَمَرَكَ وَ دَعَاكَ إِلَيْهِ

And fear Allah^{azwj} as is right of fearing Him^{azwj}, in your secrecy and your openness, and gift yourself to Allah^{azwj} during the days of your fasting and free your heart from Him^{azwj}, and install yourself for Him^{azwj} in what He^{azwj} has Commanded you and has Called you to.

فَإِذَا فَعَلْتَ ذَلِكَ كُلَّهُ فَأَنْتَ صَائِمٌ لِلَّهِ بِحَقِيقَةِ صَوْمِهِ صَانِعٌ لَهُ لِمَا أَمَرَكَ وَ كَلَّمَا نَقَصْتَ مِنْهَا شَيْئًا فِيمَا بَيَّنَّتَ لَكَ فَقَدْ نَقَصَ مِنْ صَوْمِكَ بِمِقْدَارِ ذَلِكَ

When you have done that, all of it, then you are fasting for Allah^{-azwj} with reality of His^{-azwj} fasting, making for Him^{-azwj} what He^{-azwj} has Commanded you, and every time you break something from it regarding what I^{-asws} have clarified to you, you have been deficient from your fasting by a measurement of that!

وَإِنَّ أَبِي ع قَالَ سَمِعَ رَسُولَ اللَّهِ ص افترأةً تُسَابُ جَارِيَةً لَهَا وَ هِيَ صَائِمَةٌ فَدَعَا رَسُولُ اللَّهِ ص بِطَعَامٍ

And my^{-asws} father^{-asws} said: 'Rasool-Allah^{-saww} heard a woman reviling a slave girl of her while she was fasting. Rasool-Allah^{-saww} called for a meal and said to her: 'Eat!'

فَقَالَ لَهَا كُلِّي فَقَالَتْ أَنَا صَائِمَةٌ يَا رَسُولَ اللَّهِ

She said, 'I am fasting, O Rasool-Allah^{-saww}!'

فَقَالَ كَيْفَ تَكُونِينَ صَائِمَةً وَقَدْ سَبَبْتِ جَارِيَتِكَ إِنَّ الصَّوْمَ لَيْسَ مِنَ الطَّعَامِ وَ الشَّرَابِ وَ إِنَّمَا جَعَلَ اللَّهُ ذَلِكَ حِجَاباً عَنِ سِوَاهُمَا مِنَ الفَوَاحِشِ مِنَ الفِعْلِ وَ القَوْلِ يُفْطِرُ الصَّائِمَ مَا أَقَلَّ الصَّوْمَ وَ أَكْثَرَ الجُوعِ.

He^{-saww} said: 'How can you be fasting and you have reviled your slave girl? The fast isn't (abstention) from the food and the drink (only), and rather Allah^{-azwj} has Made that as a veil from (what is) besides the two, from the immoralities of the actions and the words breaking the fasting one (of his fast). How fear are the fasting ones, and how many are the hungry ones!'⁹⁷

17- أَقُولُ قَالَ السَّيِّدُ فِي كِتَابِ سَعْدِ السُّعُودِ وَجَدْتُ فِي صُحُفِ إِدْرِيسَ إِذَا دَخَلْتُمْ فِي الصِّيَامِ فَطَهَّرُوا نُفُوسَكُمْ مِنْ كُلِّ دَنَسٍ وَ نَجَسٍ وَ صُومُوا لِلَّهِ بِقُلُوبٍ خَالِصَةٍ صَافِيَةٍ مُنْزَهَةٍ عَنِ الأَفْكَارِ السَّيِّئَةِ وَ الهَوَاجِسِ المُنْكَرَةِ فَإِنَّ اللَّهَ سَيَحْسِبُ القُلُوبَ اللُّطِيخَةَ وَ النَّيِّاتِ المَدْخُولَةَ

I am saying, 'Al Shaheed said in the book of Sa'd Bin Saoud,

'I found in the Parchment of Idrees^{-as}: 'When you enter into the fasts, purify yourselves from every dirt and uncleanness, and fast for Allah^{-azwj} with sincere hearts, clear, removed from the evil thoughts and the evil obsessions, for Allah^{-azwj} Withholds (Rejects) the corrupt hearts and the insincere intentions!

وَ مَعَ صِيَامِ أَفْوَاهِكُمْ مِنَ المَآكِلِ فَلْتَصُمْ جَوَارِحَكُمْ مِنَ المَآثِمِ فَإِنَّ اللَّهَ لَا يَرْضَى مِنْكُمْ أَنْ تَصُومُوا مِنَ المَطَاعِمِ فَقَطْ لَكِنْ مِنَ المَنَآكِرِ كُلِّهَا وَ الفَوَاحِشِ بِأَسْرِهِا.

And along with fasting (abstaining) your mouths from the foods, let your limbs fast from the sins, for Allah^{-azwj} will not be Satisfied with you if you were to fast from the meals only, but from the evils, all of these, and the immoral acts'⁹⁸.

18- خَتَصَ، الإختصاص قَالَ رَسُولُ اللَّهِ ص الصَّائِمُ فِي عِبَادَةٍ وَ إِنْ كَانَ نَائِمًا عَلَى فِرَاشِهِ مَا لَمْ يَغْتَنَبْ مُسْتَلِمًا.

⁹⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 16 b

⁹⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 17

(The book) 'Al Ikhtisaas' –

'Rasool-Allah^{-saww} said: 'The fasting one is in worship and even if he was sleeping upon his bed, for as long as he does not backbite a Muslim''.⁹⁹

19- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ عَبْدٍ يُصْبِحُ صَائِمًا فَيُسْتَمَّ فَيَقُولُ سَلَامٌ عَلَيْكُمْ إِنِّي صَائِمٌ إِلَّا قَالَ اللَّهُ سُبحَانَهُ اسْتَجَارَ عَبْدِي مِنْ عَبْدِي بِالصَّيَامِ فَأَدْخَلُوهُ الْجَنَّةَ.

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There is none from a servant who comes to a morning fasting and he is insulted, so he says, 'Greeting be upon you', I am fasting!', except Allah^{-azwj} the Glorious Says: "My^{-azwj} servant has sought shelter from My^{-azwj} servant with the fasts. Admit him into the Paradise!"'¹⁰⁰

20- دَعَوَاتُ الرَّوَّانِدِيِّ، قَالَ الصَّادِقُ ع الْإِفْطَارُ عَلَى الْمَاءِ يَغْسِلُ ذُنُوبَ الْقَلْبِ

(The book) 'Dawaat' of Al Rawandy –

'Al-Sadiq^{-asws} said: 'Breaking the fast with the water washes sins of the heart'.

وَقَالَ مَنْ تَطَيَّبَ بِطِيبٍ أَوَّلَ النَّهَارِ وَهُوَ صَائِمٌ لَمْ يَفْقِدْ عَقْلَهُ.

And he^{-asws} said: 'One who perfumes with perfume in the beginning of the day while he is fasting will not lose his intellect''.¹⁰¹

21- كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ بِإِسْنَادِهِ عَنِ ابْنِ نُبَاتَةَ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي بَعْضِ خُطْبِهِ الصَّيَامُ اجْتِنَابُ الْمَحَارِمِ كَمَا يَمْتَنِعُ الرَّجُلُ مِنَ الطَّعَامِ وَالشَّرَابِ.

(The book) 'Kitab Al Gharaat' of Ibrahim Bin Muhammad Al Saqafi, by his chain from Ibn Nubata who said,

'Amir Al-Momineen^{-asws} said in one of his sermons: 'The fasts keeps one aside from the Prohibitions just as the man prevents from the food and the drink''.¹⁰²

22- مَخِجُ الْبَلَاغَةِ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَمْ مِنْ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا الظَّمْأُ وَكَمْ مِنْ قَائِمٍ لَيْسَ لَهُ مِنْ قِيَامِهِ إِلَّا الْعَنَاءُ حَبْدًا نَوْمٌ الْأَكْيَاسُ وَ الْإِفْطَارُهُمْ.

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{-asws} said: 'How many a fasting one, there isn't anything for him in his fast except for the thirst, and how many a standing one (for Salat) there isn't anything for him in

⁹⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 18

¹⁰⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 19

¹⁰¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 20

¹⁰² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 21

his standing (for Salat) except the tiredness. The sleep of the clever (intelligent) ones and their breaking (not fasting) is better”.¹⁰³

23- مجاليس الشيخ، عن الحسين بن عبيد الله عن أحمد بن محمد بن يحيى عن أبيه عن أحمد بن محمد بن عيسى عن علي بن مهزيار عن الحسن بن سعيد عن النضر بن سويد عن القاسم بن سليمان عن جراح المدائني عن أبي عبد الله ع قال: إن الصيام ليس من الطعام والشراب وحده

(The book) ‘Majaalis’ of the sheykh – from Al-Husayn Bin Ubeydullah, from Ahmad Bin Muhammad Bin Yahya, from his father, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Mahziyar, from Al-Hassan Bin Saeed, from Al Nazr Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah Al Madainy,

‘From Abu Abdullah^{-asws} having said: ‘The fasting isn’t from the food and the drink alone!’

ثُمَّ قَالَ قَالَتْ مَرْيَمُ إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا أَمِّي صَمْتًا فَإِذَا صُمْتُمْ فَاحْفَظُوا أَلْسِنَتَكُمْ وَغُضُّوا أَبْصَارَكُمْ وَ لَا تَنَازَعُوا وَ لَا تَحْسَدُوا

Then he^{-asws} said: ‘Maryam^{-as} said: **‘I vowed to the Beneficent a Fast, [19:26]**, i.e. silence. So, when you fast, protect your tongues and close your eyes (from Prohibitions), and neither dispute nor envy each other!’

قَالَ وَ سَمِعَ رَسُولُ اللَّهِ ص امْرَأَةً تُسَابُ جَارِيَةَ لَهَا وَ هِيَ صَائِمَةٌ فَدَعَا بِطَعَامٍ وَ قَالَ لَهَا كُلِي

He^{-asws} said: ‘And Rasool-Allah^{-saww} heard a woman reviling a slave girl of her while she was fasting. He^{-saww} called for a meal and said to her: ‘Eat!’

قَالَتْ إِنِّي صَائِمَةٌ

She said, ‘I am fasting’.

فَقَالَ كَيْفَ تُكُونِينَ صَائِمَةً وَ قَدْ سَبَبْتَ جَارِيَتَكَ إِنَّ الصَّوْمَ لَيْسَ مِنَ الطَّعَامِ وَ الشَّرَابِ.

He^{-saww}: ‘How can you be fasting and you have reviled your slave girl? The fast isn’t from the food and the drink (only)!’¹⁰⁴

24- أسرار الصلاة، قَالَ رَسُولُ اللَّهِ ص كَمْ مِنْ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا الْجُوعُ وَ الْعَطَشُ.

(The book) ‘Asraar Al Salat’ –

‘Rasool-Allah^{-saww} said: ‘How many a fasting one, there isn’t anything for him from his fasts except the hunger and the thirst!’¹⁰⁵

25- دعائم الإسلام، عن جعفر بن محمد صلوات الله عليه أنه قال: صوم شهر رمضان فرض في كل عام و أدنى ما يبيح به فرض صومه العزيمة من قلب المؤمن على صومه بنية صادقة و ترك الأكل و الشراب و التكاثر في نهاره كله و أن يحفظ في صومه جميع جوارحه كلها من محارم الله ربه متقرباً بذلك كله إليه فإذا فعل ذلك كان مؤدياً لقرضه.

¹⁰³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 22

¹⁰⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 23

¹⁰⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 24

(The book) 'Da'aim Al Islam' –

'From Ja'far^{-asws} Bin Muhammad^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said: 'Fast of a month of Ramazan is obligatory during every year, and least of what an obligation of his fast can be completed with is the determination from the heart of a Momin upon his fast with truthful intent, and leaving the eating and the drinking and the marital relation during his day, all of it, and he should protect entirety of his limbs, all of these from Prohibitions of Allah^{-azwj}, his Lord^{-azwj}, drawing closer with that, all of it, to Him^{-azwj}. When he does that, he would be a fulfiller of his fast''.¹⁰⁶

وَعَنْهُ عَنِ آيَاتِهِ عَنِ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ صَ أَنَّهُمَا قَالَتَا مَا يَصْنَعُ الصَّائِمُ بِصِيَامِهِ إِذَا لَمْ يَصُنْ لِسَانَهُ وَ سَمْعَهُ وَ بَصَرَهُ وَ جَوَارِحَهُ.

And from him^{-asws}, from his^{-asws} forefathers^{-asws}, from Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}, she^{-asws} said: 'What will the fasting one do with his fast when he does not fortify his tongue, and his hearing, and his sight, and his limbs?'

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: لَا صِيَامَ لِمَنْ عَصَى الْإِمَامَ وَ لَا صِيَامَ لِعَبْدٍ آبِقٍ حَتَّى يَرْجِعَ وَ لَا صِيَامَ لِامْرَأَةٍ نَاشِئَةٍ حَتَّى تَتُوبَ وَ لَا صِيَامَ لَوْلَدٍ عَاقٍ حَتَّى يَبْرَأَ.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'There are no fasts for the one disobeying the Imam^{-asws}, nor any fasts for an absconding slave until he return, nor any fasts for the rebellious wife until she repents, nor any fasts for the disloyal son until he is righteous''.¹⁰⁷

26- الْهَدَايَةُ، قَالَ الصَّادِقُ ع إِذَا صُمْتَ فَلْيَصُمْ سَمْعَكَ وَ بَصْرَكَ وَ فَرْجَكَ وَ لِسَانَكَ وَ تَعَضُّ بِصَرَكَ عَمَّا لَا يَحِلُّ لَهُ وَ السَّمْعَ عَمَّا لَا يَحِلُّ اسْتِمَاعُهُ إِلَيْهِ وَ اللِّسَانَ مِنَ الْكُذِبِ وَ الْفُحْشِ.

(The book) 'Al Hidayah' –

'Al-Sadiq^{-asws} said: 'When you fast, let your hearing, and your sight, and your private parts, and your tongue fast, and close your eyes from what is not Permissible to look at, and the hearing from what is not Permissible to be listening to, and the tongue from the lying and the obscenities''.¹⁰⁸

وَمِنْهُ، قَالَ الصَّادِقُ ع لَا بَأْسَ أَنْ يَشَمَّ الصَّائِمُ الطِّيبَ إِلَّا الْمَسْحُوقَ مِنْهُ لِأَنَّهُ يَصْعَدُ إِلَى دِمَاقِهِ.

And from him, 'Al-Sadiq^{-asws} said: 'There is no problem if the fasting one smells the perfume except the powdered from it, because it ascends to his brain''.¹⁰⁹

وَمِنْهُ، قَالَ الصَّادِقُ ع لَا بَأْسَ أَنْ يُقَطَّرَ الصَّائِمُ فِي أُذُنِهِ الدُّهْنَ.

¹⁰⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 25 a

¹⁰⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 25 b

¹⁰⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 26 a

¹⁰⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 26 b

And from him, 'Al-Sadiq^{asws} said: 'There is no problem if the fasting one drops drips of oil in his ear''¹¹⁰

وَمِنْهُ، قَالَ الصَّادِقُ عَ عَنِ الصَّائِمِ هَلْ يَجُوزُ لَهُ أَنْ يَسْغُطَ أَوْ يَحْتَنِينَ فَقَالَ لَا.

And from him, 'Al-Sadiq^{asws} was asked about the fasting one, 'Is it allowed for him to use nasal drops or enemas?' He^{asws} said: 'No''¹¹¹

وَمِنْهُ، قَالَ الصَّادِقُ عَ الصَّائِمِ يَسْتَأْذِنُ أَيَّ النَّهَارِ شَاءَ.

And from him, 'Al-Sadiq^{asws} said: 'The fasting one can brush teeth in whichever (part of) the day he so desires to''¹¹²

وَمِنْهُ، قَالَ الصَّادِقُ عَ لَا بَأْسَ بِأَنْ يَكْتَحِلَ الصَّائِمُ بِالصَّبْرِ وَالْحُضِيِّ - وَ بِالْكُحْلِ مَا لَمْ يَكُنْ مِسْكَاً.

And from him, 'Al-Sadiq^{asws} said: 'There is no problem with the fasting one applying Kohl of the aloe and the collyrium, and with the Kohl (in general) for as long as it does not happen to be musk''¹¹³

وَمِنْهُ، قَالَ الصَّادِقُ عَ لَا بَأْسَ أَنْ يَتَمَضَّمُ الصَّائِمُ وَ يَسْتَنْشِقُ فِي شَهْرِ رَمَضَانَ وَ غَيْرِهِ فَإِنْ تَمَضَّمْ فَلَا يَبْلَعُ رِيْقَهُ حَتَّى يَبْرُقَ ثَلَاثَ مَرَّاتٍ.

And from him, 'Al-Sadiq^{asws} said: 'There is no problem if the fasting one rinses (mouth) and inhales in his nose during a month of Ramazan, and other such. If he rinses, he should not swallow his saliva until he spits it out three times''¹¹⁴

27- كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنْ سَهْلِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَ عَنْ أَبِيهِ عَنْ آبَائِهِ عَ قَالَ قَالَ رَسُولُ اللَّهِ صَ رُبَّ قَائِمٍ خَطُّهُ مِنْ قِيَامِهِ السَّهْرُ وَ رُبَّ صَائِمٍ خَطُّهُ مِنْ صِيَامِهِ الْعَطَشُ.

(The book) 'Kitab Al Imama Wa Al Tabsira' – from Sahl Bin Ahmad, from Muhammad Bin Muhammad Bin Al Ash'as,

'From Musa Bin Ismail son of Musa^{asws} Bin Ja'far^{asws}, from his father^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Sometimes a standing one (in Salat), his share from his standing is (only) the sleeplessness, and sometimes a fasting one, his share from his fasts is (only) the thirst''¹¹⁵

28- الْمَجَازَاتُ النَّبَوِيَّةُ، قَالَ عَ الصَّوْمُ جُنَّةٌ مَا لَمْ يَخْرِفْهَا.

(The book) 'Al Majazaat Al Nabuwwa' –

¹¹⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 26 c

¹¹¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 26 d

¹¹² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 26 e

¹¹³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 26 f

¹¹⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 26 g

¹¹⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 27

'He^{-asws} said: 'The fast is a shield for as long as he does not pierce it''.¹¹⁶

و هذه استعارة و ذلك أنه ع شبه الصوم الذي يجن صاحبه من لواذع العذاب و قوارع العقاب إذا أخلص له النية و أصلح فيه السريرة فجعل ع من اعتصم في صومه من الزلل و توقى جرائم القول و العمل كمن صان تلك الجنة و حفظها و جعل من اتبع نفسه هواها و أوردتها رداها كمن خرق تلك الجنة و هتكها فصارت بحيث لا تجن من جارحة و لا تعصم من جانحة و ذلك من أحسن التمثيلات و أوقع التشبيهات.

And this is a metaphor, as he^{-asws} has likened fasting, which protects its observer from the stings of torment and the blows of Punishment when he is sincere in his intention and honest in his secret thoughts. Thus, he^{-asws} made the one who safeguards his fasting from faults and avoids the consequences of words and deeds like someone who preserves and maintains that protection. He made the one who follows his desires and leads himself to ruin like someone who tears and violates that protection, rendering it unable to guard against any harm or protect from any offense. This is one of the best representations and most effective comparisons.

¹¹⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 36 H 28

باب 37 ما يثبت به الهلال و أن شهر رمضان ينقص أم لا و حكم صوم يوم الشك

CHAPTER 37 – WHAT THE CRESCENT CAN BE PROVEN WITH, AND WHETHER A MONTH OF RAMAZAN CAN BE DEFICIENT OR NOT, AND RULING OF FASTING ON THE DAY OF DOUBT

1- ب، قرب الإسناد عليّ عن أخيه ع قال: سألتُه عن الرجل يرى الهلال في شهر رمضان وخذَهُ لا يُبصرُهُ غيره أ له أن يصوم

(The book) 'Qurb Al Isnaad' –

'Ali, from his brother^{-asws}, he said, 'I asked him^{-asws} about the man who sees the crescent in a month of Ramazan, alone, no one else sees it, 'Is it for him to fast?'

قال إذا لم يشك فيه فليصم وإلا فليصم مع الناس.

He^{-asws} said: 'When he has no doubt in it, let him fast, or else let him fast with the people'.¹¹⁷

2- ل، الخصال أبي عن سعدٍ و الحِمَريِّ و مُحَمَّدِ العَطَّارِ و أَحْمَدَ بنِ إِدْرِيسَ جَمِيعاً عَنِ ابْنِ عِيسَى و ابْنِ أَبِي الحُطَّابِ مَعاً عَنِ مُحَمَّدِ بنِ سِنَانٍ عَنِ حَدِيثَةِ بنِ مَنْصُورٍ عَنِ مُعَاذِ بنِ كَثِيرٍ وَ يُقَالُ مُعَاذُ بنِ مُسْلِمِ الهَرَّاءِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْمًا لَا يَنْقُصُ وَ اللَّهُ أَبَدًا.

(The book) 'Al Khisaal' – My father, from Sa'ad and Al Himeyri and Muhammad Al Attar and Ahmad Bin Idrees, altogether from Ibn Isa and Ibn Abu Al Khattab, both together from Muhammad Bin Sinan, from Huzeyfa Bin Mansour, from Muaz Bin Kaseer, and it is said Muaz Bin Muslim Al Harra'a,

'From Abu Abdullah^{-asws} having said: 'The month of Ramazan is of thirty days, not deficient, by Allah^{-azwj}, ever!''¹¹⁸

3- ل، الخصال ماجيلويه عن عليّ عن أبيه عن ياسر الخادم قال: قلتُ للرِّضَا ع هل يكون شهر رمضان تسعة و عشرين يوماً

(The book) 'Al Khisaal' – Majaylawiya, from Ali, from his father, from Yasser Al Khadim who said,

'I said to Al-Reza^{-asws}, 'Can a month of Ramazan be of twenty-nine days?'

فَقَالَ إِنَّ شَهْرَ رَمَضَانَ لَا يَنْقُصُ عَنْ ثَلَاثِينَ يَوْمًا.

He^{-asws} said: 'A month of Ramazan cannot be deficient from thirty days'.¹¹⁹

4- ل، الخصال ابنُ المُنَوِّكِلِ عَنِ الأَسَدِيِّ عَنِ النَّحَعِيِّ عَنِ النَّوْفَلِيِّ عَنِ البَطَّائِنِيِّ عَنِ أَبِي بصيرٍ قَالَ: سَأَلْتُ أبا عَبْدِ اللَّهِ ع عَنِ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لِيُكْمَلُوا العِدَّةَ قَالَ ثَلَاثِينَ يَوْمًا.

(The book) 'Al Khisaal' – Ibn Al Mutawakkil, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Al Batainy, from Abu Baseer who said,

¹¹⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 37 H 1

¹¹⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 37 H 2

¹¹⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 37 H 3

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **for you to perfect the number, [2:185]**. He^{-asws} said: "Thirty days"¹²⁰.

5- ل، الخصال أبي و ابن الوليد معاً عن سعد بن ابن أبي الخطاب عن ابن بريع عن محمد بن يعقوب بن شعيب عن أبي عبد الله ع أنه قال في حديث طويل شهر رمضان ثلاثون يوماً لقول الله عز وجل ولتكمّلوا العدة و الكامل تام.

(The book) 'Al Khisaal' – My father and Ibn Al Waleed, both together from Sa'ad, from Ibn Abu Al Khattab, from Ibn Bazie, from Muhammad Bin Yaquob Bin Shueyb, from his father,

'From Abu Abdullah^{-asws} having said in a lengthy Hadeeth: 'The month of Ramazan is of thirty days as per Words of Allah^{-azwj} Mighty and Majestic: **for you to perfect the number, [2:185]**, and the perfection, is completion"¹²¹.

قال الصدوق مذهب خوفاً الشيعة و أهل الاستبصار منهم في شهر رمضان أنه لا ينقص عن ثلاثين يوماً أبداً و الأخبار في ذلك موافقة للكتاب و مخالفة للعامة فمن ذهب من ضعفة الشيعة إلى الأخبار التي وردت للتقية في أنه ينقص و يصيبه ما يصيب الشهور من النقصان و التمام اتقى كما يتقى العامة و لم يكلم إلا بما يكلم به العامة و لا قوة إلا بالله.

Al-Sadouq said: 'The doctrine of the elite Shias and the discerning among them regarding the month of Ramazan is that it never decreases from thirty days. The reports on this matter are in agreement with the Book and contrary to the views of the general Muslims. Whoever among the weaker Shias follows the reports given out of dissimulation, which state that it can be shorter and can experience decrease or completion like other months, has practiced dissimulation as the general Muslims do. He is not speaking except as the general Muslims speak. There is no strength except with Allah^{-azwj}'.

6- ل، الخصال القطان عن ابن زكريا عن ابن حبيب عن ابن بطلون عن أبي معاوية عن إسماعيل بن مهزيان قال سمعت جعفر بن محمد ع يقول و الله ما كلف الله العباد إلا دون ما يطيقون إنما كلفهم في اليوم و الليلة خمس صلوات و كلفهم في كل ألف درهم خمسة و عشرين درهماً و كلفهم في السنة صيام ثلاثين يوماً و كلفهم حجة واحدة و هم يطيقون أكثر من ذلك.

(The book) 'Al Khisaal' – Al Qattan, from Ibn Zakariya, from Ibn Habeeb, from Ibn Bahloul, from Abu Muawiya, from Ismail Bin Mihran who said,

'I heard Ja'far^{-asws} Bin Muhammad^{-asws} saying: 'By Allah^{-azwj}! Allah^{-azwj} has not Encumbered the servants except what is below what they can endure. But rather He^{-azwj} has Encumbered them (with praying) five Salat(s) during the day and the night, and Encumbered them (with paying Zakat of) twenty-five Dirham in every thousand Dirhams, and Encumbered them (with fasts) of thirty days during the year, and Encumbered them with one Hajj, and they can endure more than that!"¹²²

7- ل، الخصال في حبر الأعمش عن الصادق ع قال: صيام شهر رمضان فريضة بصام لرؤيته و يفطر لرؤيته.

(The book) 'Al Khisaal' – In a report by Al Amsh,

¹²⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 37 H 4

¹²¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 37 H 5

¹²² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 37 H 6

‘From Al-Sadiq^{-asws} having said: ‘Fasts of a month of Ramazan are obligatory, fasted at its (crescent’s) sighting and breaking at its sighting’’.¹²³

8- مع، معاني الأخبار أبي عن سعد بن ابن أبي الخطاب عن ابن بريع عن محمد بن يعقوب بن شعيب عن أبيه عن أبي عبد الله ع قال: قلت له إن الناس يزورون أن رسول الله ص ما صام من شهر رمضان تسعة وعشرين أكثر مما صام ثلاثين

(The book) ‘Ma’any Al Akhbaar’ – My father, from Sa’ad, from Ibn Abu Al Khattab, from Ibn Bazie, from Muhammad Bin Yaquob Bin Shueyb, from his father,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘The people are reporting that Rasool-Allah^{-saww} had fasted twenty-nine from a month of Ramazan more than what he^{-saww} had fasted thirty!’

قال كذبوا ما صام رسول الله ص إلا تاماً ولا تكون الفرائض ناقصة إن الله تبارك وتعالى خلق السنة ثلاثمائة وستين يوماً وخلق السماوات والأرض في ستة أيام فحجزها من ثلاثمائة وستين فالسنة ثلاثمائة وأربعة وخمسون يوماً

He^{-asws} said: ‘They are lying! Rasool-Allah^{-saww} had not fasted except complete (thirty), and the obligation cannot be deficient! Allah^{-azwj} Blessed and Exalted Created the year as being of three hundred and sixty days, and Created the skies and the earth in six days. So, we keep aside (subtract) the six from three hundred and sixty. Thus, the year is of three hundred and fifty-four days.

و شهر رمضان ثلاثون يوماً لقول الله عز وجل ولتكمّلوا العدة والكمال تامّ وشوال تسعة وعشرون يوماً و ذو القعدة ثلاثون يوماً لقول الله عز وجل و جعلنا رمضان موعداً موسى ثلاثين ليلة

And the month of Ramazan is of thirty days due to Words of Allah^{-azwj} Mighty and Majestic: **for you to perfect the number, [2:185]**, and the perfect is complete; and Shawwal is of twenty-nine days, and Zul Qadah is of thirty days due to Words of Allah^{-azwj} Mighty and Majestic: **And We Appointed thirty nights for Musa [7:142]**.

فالشهر هكذا ثم على هذا شهر تامّ وشهر ناقص وشهر رمضان لا ينقص أبداً وشعبان لا يتم أبداً.

The month is like this, then on this, there is a complete month based upon this are complete months and deficient months, and the month of Ramazan cannot be deficient, ever, and Shaban cannot be complete, ever!”¹²⁴

9- سن، المحاسن أبي عن محمد بن سليمان عن أبيه عن أبي عبد الله ع قال قال رسول الله ص سنة كرهها الله لي فكرهتها لأئمة من ولدي ولتكرهها الأئمة لأتباعهم

(The book) ‘Al Mahasin’ – My father, from Muhammad Bin Suleyman, from his father,

¹²³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 37 H 7

¹²⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 37 H 8

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Six (matters), Allah^{-azwj} Dislikes these for me^{-saww}, so I^{-saww} dislike these for the Imams^{-asws} from my^{-saww} sons^{-asws}, and the Imams^{-asws} dislike these for their^{-asws} followers: -

الْعَبَثُ فِي الصَّلَاةِ وَالْمَنْ فِي الصَّدَقَةِ وَالرَّقْتُ فِي الصِّيَامِ وَالصَّحْكُ بَيْنَ الْقُبُورِ وَالتَّطَلُّعُ فِي الدُّورِ وَإِثْبَانُ الْمَسَاجِدِ جُنُبًا

The vanity (playfulness) during the Salat, and the conferment (reproach) regarding the charity, and the 'Rafas' during the fasting, and the laughter between the graves, and the peeking into the houses, and going to the Masjids being with sexual impurity'.

قَالَ قُلْتُ وَمَا الرَّقْتُ فِي الصِّيَامِ

He (the narrator) said, 'I said, 'And what is 'Al-Rafas' during the fasting?'

قَالَ مَا كَرِهَ اللَّهُ لِمَرْيَمَ فِي قَوْلِهِ إِنَّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا

He^{-saww} said: 'What Allah^{-azwj} had Disliked for Maryam^{-as} in His^{-azwj} Words: **then say: 'I vowed to the Beneficent a Fast, so I will never speak today to a human' [19:26]'**.

قَالَ قُلْتُ صَمْتُ مِنْ أَيِّ شَيْءٍ

He (the narrator) said, 'I said, 'Silence from which thing?'

قَالَ مِنَ الْكَذِبِ.

He^{-saww} said: 'From the lying"¹²⁵.

10- ضًا، فقه الرضا عليه السلام شهر رمضان ثلاثون يوماً و تسعة و عشرون يوماً يُصِيْبُهُ مَا يُصِيْبُ الشُّهُورَ مِنَ التَّمَامِ وَ النُّقْصَانِ وَ الْقَرَضِ تَامٌ فِيهِ أَبَدًا لَا يَنْقُصُ كَمَا رُوِيَ وَ مَعْنَى ذَلِكَ الْقَرِيْبَةُ فِيهِ الْوَاجِبَةُ قَدْ تَمَّتْ وَ هُوَ شَهْرٌ قَدْ يَكُونُ ثَلَاثُونَ يَوْمًا وَ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws}: 'The month of Ramazan is of thirty days and twenty-nine days. It is hit by what hits the (other) months, from the completion and the deficiency, and the obligation is complete in it, forever, not deficient, just as is reported, and the meaning of that is the Imposition in it is the obligation having completed, and it is a month can happen to be thirty days and twenty-nine days.

وَ إِذَا شَكَّكَتَ فِي يَوْمٍ لَا تَعْلَمُ أَنَّهُ مِنْ شَهْرِ رَمَضَانَ أَوْ مِنْ شَعْبَانَ فَصُمْ مِنْ شَعْبَانَ فَإِنْ كَانَ مِنْهُ لَمْ يَضُرَّكَ وَ إِنْ كَانَ مِنْ شَهْرِ رَمَضَانَ جَاَزَ لَكَ فِي رَمَضَانَ وَ إِذَا فَانْظُرْ أَيَّ يَوْمٍ صُمْتَ عَامَ الْمَاضِي وَ عُدَّ مِنْهُ حَمْسَةَ أَيَّامٍ وَ صُمِ الْيَوْمَ الْخَامِسَ

And when you doubt regarding a day not knowing whether it is from a month of Ramazan or from Shaban, then fast from Shaban, so if it was from it, it will not harm you, and if it was from a month of Ramazan that would be allowed for you in Ramazan, or else look which day you had fasted the previous year and count five days from it and fast the fifth day.

¹²⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 37 H 9

وَ قَدْ رُوي إِذَا غَابَ الْهِلَالُ قَبْلَ الشَّمَقِ فَهُوَ مِنْ لَيْلَةٍ وَإِذَا غَابَ بَعْدَ الشَّمَقِ فَهُوَ لِللَّيْلَتَيْنِ وَإِذَا رَأَيْتَ ظِلَّ رَأْسِكَ فِيهِ فَهُوَ لِثَلَاثِ لَيَالٍ وَإِذَا شَكَّكَتَ فِي هِلَالِ شَوَّالٍ وَ تَغَيَّمَتِ السَّمَاءُ فَصُمْ ثَلَاثِينَ يَوْمًا وَ أَفْطِرْ.

And it is reported, when the crescent disappears before the twilight, it is of a night, and when it disappears after the twilight, it is of the two nights, and when you see the shadow of your head in it, it is of three nights; and when you doubt regarding the crescent of Shawwal and the sky is cloudy, then fast thirty days and break".¹²⁶ (P.s. – these words are from the author, not from Al-Reza^{-asws})

11- شي، تفسير العياشي عن ابن أبي عمير عن رجل عن أبي عبد الله ع قال: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَا يُتَحَدَّثُ بِهِ عِنْدَنَا أَنَّ النَّبِيَّ ص صَامَ تِسْعَةً وَ عَشْرِينَ أَكْثَرَ بِمَّا صَامَ ثَلَاثِينَ أَوْ حَقُّ هَذَا

Tafseer Al Ayyashi – from Ibn Abu Umeyr, from a man,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! What is being narrated among us is that the Prophet^{-saww} fasted twenty-nine (days) more than what he^{-saww} fasted thirty. Is this true?'

قَالَ مَا خَلَقَ اللَّهُ مِنْ هَذَا حَرْفًا مَا صَامَهُ النَّبِيُّ ص إِلَّا ثَلَاثِينَ لِأَنَّ اللَّهَ يَقُولُ وَ لَتَكْمِلُوا الْعِدَّةَ فَكَانَ رَسُولُ اللَّهِ يَنْقُصُهُ.

He^{-asws} said: 'Allah^{-azwj} has not Created a letter from this! The Prophet^{-saww} did not fast except thirty, because Allah^{-azwj} Says: **for you to perfect the number, [2:185]**. Would the Prophet^{-saww} have reduced it?'¹²⁷

12- شي، تفسير العياشي عن القاسم بن سليمان عن جرَّاح عن الصادق ع قال: قَالَ اللَّهُ تَمَّ أَمَوَا الصِّيَامِ إِلَى اللَّيْلِ يَعْنِي صِيَامَ رَمَضَانَ فَمَنْ رَأَى هِلَالَ شَوَّالٍ بِالنَّهَارِ فَلْيُتِمِّمْ صِيَامَهُ.

Tafseer Al Ayyashi – from Al Qasim Bin Suleyman, from Jarrah,

'From Al-Sadiq^{-asws} having said: **'then complete the Fast up to the night; [2:187]**, meaning fasts of Ramazan. The one who sees the crescent of Shawwal at daytime, let him complete his fast''¹²⁸

13- شي، تفسير العياشي عن زيد أبي أسامة قال: سئل أبو عبد الله ع عن الأهلة قال هي الشهور فإذا رأيت الهلال فصم و إذا رأيت فافطر

Tafseer Al Ayyashi – from Zayd Abu Usama who said,

'Abu Abdullah^{-asws} was asked about the crescents. He^{-asws} said: 'These are the months. When you see the crescent, then fast, and when you see it, then break'.

قُلْتُ أَرَأَيْتَ إِنْ كَانَ الشَّهْرُ تِسْعَةً وَ عَشْرِينَ أَوْ يُقْضَى ذَلِكَ الْيَوْمَ

¹²⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 37 H 10

¹²⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 37 H 11

¹²⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 37 H 12

I said, 'What is your view if the month was of twenty-nine days, should one fulfil that day?'

قَالَ لَا إِلَّا أَنْ يَشْهَدَ ثَلَاثَةٌ عُذُولٍ فَإِنَّهُمْ إِنْ شَهِدُوا أَحْتَمُّ رَأُوا الْهِلَالَ قَبْلَ ذَلِكَ فَإِنَّهُ يُقْضَى ذَلِكَ الْيَوْمَ.

He^{-asws} said: 'No, except if three just witnesses testify. If they testify, they have seen the crescent before that, he should fulfil that day'.¹²⁹

14- شي، تفسير العياشي عَنْ زِيَادِ بْنِ الْمُنْذِرِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ صُمْ حِينَ يَصُومُ النَّاسُ وَ أَفْطِرْ حِينَ يُفْطِرُ النَّاسُ فَإِنَّ اللَّهَ جَعَلَ الْأَهْلَةَ مَوَاقِيْتُ.

Tafseer Al Ayyashi – from Ziyad Bin Al Munzir who said,

'I heard Abu Ja'far^{-asws} saying: 'Fast when the people fast and break when the people break, for Allah^{-azwj} has made timings for the crescents'.¹³⁰

15- شي، تفسير العياشي عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ وَ وَاَعْدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَ أَمْتَمْنَاهَا بِعَشْرِ قَالَ بِعَشْرِ ذِي الْحِجَّةِ نَاقِصَةٌ حَتَّى أَنْتَهَى إِلَى شَعْبَانَ فَقَالَ نَاقِصٌ لَا يَتِمُّ.

Tafseer Al Ayyashi – from Muhammad Al Halby,

'From Abu Abdullah^{-asws} regarding His^{-azwj} Words: **And We Appointed thirty nights for Musa and Completed it with ten (more), [7:142]**. He^{-asws} said: 'With ten of Zulhijjah, deficient' – until he^{-asws} ended to Shaban. He^{-asws} said: 'Deficient, not complete'.¹³¹

16- شي، تفسير العياشي عَنْ أَبِي خَالِدِ الْوَاسِطِيِّ قَالَ: أَتَيْتُ أَبَا جَعْفَرٍ ع يَوْمَ شُكِّ فِيهِ مِنْ رَمَضَانَ فَإِذَا مَائِدَةٌ مَوْضُوعَةٌ وَ هُوَ يَأْكُلُ وَ نَحْنُ نُرِيدُ أَنْ نَسْأَلَهُ فَقَالَ اذْنُوا الْغَدَاةَ [الْغَدَاةَ] إِذَا كَانَ مِثْلُ هَذَا الْيَوْمِ لَمْ يَحْكَمْ فِيهِ سَبَبٌ يَرُونَهُ فَلَا تَصُومُوا.

Tafseer Al Ayyashi – from Abu Khalid Al Waasity who said,

'I came to Abu Ja'far^{-asws} on a day of doubt from Ramazan, and there was a table meal placed and he^{-asws} was eating and we wanted to ask him^{-asws}. He^{-asws} said: 'Approach the lunch! Whenever it was like this day, and not cause is observed for it, do not fast'.¹³²

4 ثُمَّ قَالَ حَدَّثَنِي أَبِي عَلِيُّ بْنُ الْحُسَيْنِ عَنْ أَمِيرِ الْمُؤْمِنِينَ أَنَّ رَسُولَ اللَّهِ ص لَمَّا تَقَلَّ فِي مَرَضِهِ قَالَ أَيُّهَا النَّاسُ إِنَّ السَّنَةَ اثْنَا عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةٌ حُرْمٌ

Then he^{-asws} said: 'It is narrated to me^{-asws} my^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws}, from Amir Al-Momineen^{-asws}: 'When Rasool-Allah^{-saww} felt heavy during his^{-saww} illness, he^{-saww} said: 'O you people! The year is of twelve month, from these four are sacred!'

ثُمَّ قَالَ بِيَدِهِ رَجَبٌ مُفْرَدٌ وَ ذُو الْقَعْدَةِ وَ ذُو الْحِجَّةِ وَ الْمُحَرَّمُ ثَلَاثٌ مَمْتَوَالِيَاتٌ

¹²⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 37 H 13

¹³⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 37 H 14

¹³¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 37 H 15

¹³² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 37 H 16 a

Then he^{-saww} said with his^{-saww} hand (gestures): ‘Rajab is individual, while Zul Qadah, and Zul Hijjah, and Al-Muharram are three consecutive.

أَلَا وَ هَذَا الشَّهْرُ الْمَفْرُوضُ رَمَضَانُ فَصُومُوا لِرُؤْيَيْهِ وَ أَفْطِرُوا لِرُؤْيَيْهِ فَإِذَا خَفِيَ الشَّهْرُ فَأَمُّوا الْعِدَّةَ شَعْبَانَ ثَلَاثِينَ وَ صُومُوا الْوَاحِدَ وَ الثَّلَاثِينَ

Indeed, and this month, Ramazan, is the obligatory, therefore fast at its sighting (the crescent) and break at its sighting. When the month is hidden, then complete the number in Shaban of thirty and fast the thirty-one’.

وَ قَالَ بِيَدِهِ الْوَاحِدَ وَ الْاِثْنَيْنِ [الْاِثْنَانِ] وَ الثَّلَاثَةَ ثُمَّ نَتَى إِبْهَامَهُ ثُمَّ قَالَ أَيُّهَا النَّاسُ شَهْرٌ كَذَا وَ شَهْرٌ كَذَا.

And he^{-saww} said with his^{-saww} hand (gestures): ‘The one, and the two, and the three’, then he^{-saww} folded his^{-saww} thumb, then said: ‘O you people! A month is such, and a month is such’.¹³³

وَ قَالَ عَلِيٌّ ع صُمْنَا مَعَ رَسُولِ اللَّهِ ص تِسْعَةً وَ عِشْرِينَ وَ لَمْ نَقْضِهِ وَ رَأَهُ تَمَامًا.

And Ali^{-asws} said: ‘We fasted with Rasool-Allah^{-saww} twenty-nine, and we did not fulfil it, and he^{-saww} saw it as complete’.¹³⁴

17- دَعَائِمُ الْإِسْلَامِ، عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: لَا تُصَامُ الْفَرِيضَةُ إِلَّا بِإِعْتِقَادٍ وَ نِيَّةٍ وَ مَنْ صَامَ عَلَى شَكٍّ فَقَدْ عَصَى.

(The book) ‘Da’aim Al Islam’ –

‘From Rasool-Allah^{-saww} said: ‘The obligatory cannot be fasted except with belief and intention, and one who fasts upon doubt, he has disobeyed!’¹³⁵

وَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: لِأَنَّ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ أَحَبُّ إِلَيَّ مِنْ أَنْ أَصُومَ يَوْمًا مِنْ شَعْبَانَ أَزِيدُهُ فِي رَمَضَانَ.

From Abu Ja’far Muhammad^{-asws} Bin Ali^{-asws}, he^{-asws} said: ‘If I^{-asws} were to break one day from Ramazan, it would be more beloved to me^{-asws} than if I^{-asws} were to fast one day of Shaban, increasing it in Ramazan’.¹³⁶

18- الْهِدَايَةُ، قَالَ الصَّادِقُ ع الصَّوْمُ لِلرُّؤْيِيَةِ وَ الْفِطْرُ لِلرُّؤْيِيَةِ وَ لَيْسَ بِالرَّأْيِ وَ لَا التَّظَنِّي وَ لَيْسَ الرُّؤْيِيَةُ أَنْ يَرَاهُ وَاحِدًا وَ لَا اِثْنَانٍ وَ لَا خَمْسُونَ.

(The book) ‘Al Hidayah’ –

‘Al-Sadiq^{-asws} said: ‘The fast is at the sighting and the break is at the sighting, and it isn’t by opining nor the guesswork, and the sighting isn’t that one (person) sees, or two, nor fifty’.¹³⁷

¹³³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 37 H 16 b

¹³⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 37 H 16 c

¹³⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 37 H 17 a

¹³⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 37 H 17 b

¹³⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 37 H 18 a

وَقَالَ: لَيْسَ عَلَى أَهْلِ الْقِبْلَةِ إِلَّا الرُّؤْيَةُ لَيْسَ عَلَى الْمُسْلِمِينَ إِلَّا الرُّؤْيَةُ.

And he^{-asws} said: 'It isn't upon the people of Qiblah except the sighting! It isn't upon the Muslims except the sighting!'¹³⁸

وَقَالَ الصَّادِقُ ع إِذَا صَحَّ هِلَالُ رَجَبٍ فَعَدَّ تِسْعَةً وَخَمْسِينَ يَوْمًا وَ صُمَّ يَوْمَ السَّبْتَيْنِ.

And Al-Sadiq^{-asws} said: 'When the crescent of Rajab is correct, count fifty-nine days and fast the sixtieth day'.¹³⁹

وَرُوي أَنَّهُ إِذَا غَابَ الْهِلَالُ قَبْلَ الشَّمَقِ فَهُوَ لِلَّيْلَةِ وَإِذَا غَابَ بَعْدَ الشَّمَقِ فَهُوَ لِللَّيْلَتَيْنِ وَإِذَا رَأَيْتَ ظِلَّ رَأْسِكَ فِيهِ فَهُوَ لثَلَاثِ لَيَالٍ.

And it is reported that when the crescent disappears before the twilight, it is of a night, and when it disappears after the twilight it is of two nights, and when you can see the shadow of your head in it, it is of three nights".¹⁴⁰

وَرُوي عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: إِذَا شَكَّكَتْ فِي صَوْمِ شَهْرِ رَمَضَانَ فَانظُرْ أَيَّ يَوْمٍ صُمْتَ عَامَ الْمَاضِي وَ عَدَّ مِنْهُ خَمْسَةَ أَيَّامٍ وَ صُمَّ يَوْمَ الْخَامِسِ.

And it is reported from Al-Sadiq^{-asws} having said: 'When you doubt regarding a fast of a month of Ramazan, then look which day you had fasted the previous year and count five days from it and fast the fifth day'.¹⁴¹

وَقَالَ الصَّادِقُ ع لَا يُقْبَلُ فِي رُؤْيَةِ الْهِلَالِ إِلَّا شَهَادَةُ خَمْسِينَ رَجُلًا عَدَدَ الْقِسَامَةِ إِذَا كَانُوا فِي الْمِصْرِ أَوْ شَهَادَةُ عَدْلَيْنِ إِذَا كَانَ خَارِجَ الْمِصْرِ وَ لَا يُقْبَلُ شَهَادَةُ النِّسَاءِ فِي الطَّلَاقِ وَ لَا فِي رُؤْيَةِ الْهِلَالِ.

And Al-Sadiq^{-asws} said: 'It will not be accepted regarding sighting of the crescent except testimony of fifty men, the number of the oath when they were in the city, or testimony of two just witnesses when they were outside the city, and testimony of the women is not accepted regarding the divorce nor regarding sighting the crescent'.¹⁴²

19- كِتَابُ فَضَائِلِ الْأَشْهُرِ الثَّلَاثَةِ عَنْ عَلِيِّ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ هَارُونَ الصُّوفِيِّ عَنْ أَبِي نُزَابٍ عُبَيْدِ اللَّهِ بْنِ مُوسَى الرَّوَابِيِّ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحُسَيْنِيِّ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ سَمِعْتُ الرِّضَا عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ يَقُولُ الصَّوْمُ لِلرُّؤْيَةِ وَ الْفِطْرُ لِلرُّؤْيَةِ وَ لَيْسَ مِنَّا مَنْ صَامَ قَبْلَ الرُّؤْيَةِ لِلرُّؤْيَةِ وَ أَفْطَرَ قَبْلَ الرُّؤْيَةِ لِلرُّؤْيَةِ

The book 'Fazaail Al Ash'har Al Salasa' – from Ali Bin Ahmad, from Muhammad Bin Haroun Al Sowfy, from Abu Turab Ubeydullah Bin Musa Al Rowbany, from Abdul Azeem Bin Abdullah Al Hasany, from Sahl Bin Sa'ad who said,

¹³⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 37 H 18 b

¹³⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 37 H 18 c

¹⁴⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 37 H 18 d

¹⁴¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 37 H 18 e

¹⁴² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 37 H 18 f

'I heard Al-Reza^{-asws}, may the Salawaat and the greeting be upon him^{-asws}, saying: 'The fast is at the sighting and the break is at the sighting, and he isn't from us^{-asws}, one who fasts before the sighting of the crescent and breaks after sighting of the crescent!'

قَالَ فَعُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ فَمَا تَرَى فِي صَوْمِ يَوْمِ الشُّكِّ

He (the narrator) said, 'I said, 'O son^{-asws} of Rasool-Allah^{-saww}! What is your^{-asws} view regarding fasting on the day of doubt?'

فَقَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ آبَائِهِ عَلَيْهِمُ الصَّلَاةُ [و] السَّلَامُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ لِأَنَّ أَصْوَمَ يَوْمًا مِنْ شَعْبَانَ أَحَبُّ إِلَيَّ مِنْ أَنْ أَفْطِرَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ.

He^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws} from my^{-asws} grandfather^{-asws}, from his^{-asws} forefathers^{-asws}, may the Salawaat and the greeting be upon them^{-asws}, said: 'Amir Al-Momineen^{-asws}, may the Salawaat and the greeting be upon him^{-asws}, said: 'If I^{-asws} were to fast a day from Shaban it would be more beloved to me^{-asws} than if I^{-asws} were to break a day from the month of Ramazan''.¹⁴³

كان الراوي سهيا: أراد أن يقول: لأن أفطر يوما من شهر رمضان أحب إلى من أن اصوم يوما من شعبان يعني يزيده في رمضان، كما في سائر الأحاديث

Notes – *Majlisi says, 'The narrator made a mistake: he intended to say, 'To break the fast for one day in the month of Ramazan is more beloved to me than to fast one day in Shaban', meaning to add it to Ramazan, as mentioned in other Ahadeeth.*

قال مصنف هذا الكتاب هذا حديث غريب لا أعرفه إلا بهذا الإسناد و لم أسمع إلا من علي بن أحمد.

The author of this books says, 'This Hadeeth is strange. I don't know this except by this chain, and I have not heard it except Ali Bin Ahmad'.

و مِنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ يَحْيَى الْعَطَّارِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ أَبِي الْجَوْزَاءِ الْمُتَّبِعِيِّ بْنِ عَبْدِ اللَّهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ ثَابِتٍ بْنِ هُرَيْرِ بْنِ الْحَدَّادِ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ يَا أَيُّهَا النَّاسُ زَمَانٌ يَرْتَفِعُ فِيهِ الْفَاحِشَةُ وَ لَتَصْنَعُ وَ يُنْتَهَكُ فِيهِ الْمَحَارِمُ وَ يُعْلَنُ فِيهِ الرِّبَا وَ يُسْتَحْلَى فِيهِ أَمْوَالُ الْيَتَامَى وَ يُؤْكَلُ فِيهِ الرِّبَا وَ يُطْفَفُ فِي الْمَكَايِيلِ وَ الْمَوَازِينِ وَ يُسْتَحْلَى الْحُمْرُ بِالْبَيْدِ وَ الرِّشْوَةُ بِالْهَدْيَةِ وَ الْحَيَانَةُ بِالْأَمَانَةِ وَ يَتَشَبَّهُ الرِّجَالُ بِالنِّسَاءِ وَ النِّسَاءُ بِالرِّجَالِ وَ يُسْتَحْفَفُ بِحُدُودِ الصَّلَاةِ وَ يُحْجَى فِيهِ لِعَبْرِ اللَّهِ

And from him, from Ahmad Bin Muhammad Bin Yahya Al Attar, from Sa'ad Bin Abdullah, from Abu Al Jowza Al Munabbih Bin Abdullah, from Al-Husayn Bin Ulwan, from Amro Bin Sabit Bin Hurmuz Al Haddad, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubata who said,

'Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat and the greeting be upon him^{-asws}, said: 'There shall come upon the people a time the immoralities would be widespread and openly practiced, and the sanctities will be violated in it, and the adultery would be open in it, and wealth of the orphans will be legalised in it, and the usury will be consumed in it, and there will be fraud in the scales and the measures, and the wine will be legalised as 'Al-Nabeez', and the bribery as a gift, and the betrayal as the entrustment, and

¹⁴³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 37 H 19

the men will resemble the women and the women as the men, and the limits of Salat will be taken lightly, and Hajj will be performed for other than Allah^{-azwj}!

فَإِذَا كَانَ ذَلِكَ الزَّمَانُ انْتَفَخَتِ الْأَهْلَةُ تَارَةً حَتَّى يُرَى هَيْلَالٌ لَيْلَتَيْنِ وَ خَفِيَتْ تَارَةً حَتَّى يُفْطَرَ شَهْرُ رَمَضَانَ فِي أَوَّلِهِ وَ يُصَامُ الْعِيدُ فِي آخِرِهِ

When it would be that time, the crescents would be swollen at times until it would be seen as a crescent of two nights, and at times it would be obscured until the month of Ramazan is broken in its beginning and the Eid will be fasted in its end.

فَالْحَذَرُ الْحَذَرَ جِينِدٍ مِنْ أَخَذِ اللَّهِ عَلَى غَفْلَةٍ فَإِنَّ مِنْ وَرَاءِ ذَلِكَ مَوْتٌ ذَرِيعٌ يَحْتَضِبُ النَّاسَ اخْتِطَافاً حَتَّى إِنَّ الرَّجُلَ لَيُصْبِحُ سَالِماً وَ يُمْسِي دَفِيناً وَ يُمْسِي حَيّاً وَ يُصْبِحُ مَيِّتاً

So, the caution! The caution on that day from Allah^{-azwj} Seizing upon the heedlessness, for from behind that is death snatching people suddenly to the extent that a man would wake up in the morning safely and buried in the evening, and in the evening, he would be alive and in the morning dead.

فَإِذَا كَانَ ذَلِكَ الزَّمَانُ وَجِبَ التَّقَدُّمُ فِي الْوَصِيَّةِ قَبْلَ نُزُولِ الْبَلِيَّةِ وَ وَجِبَ تَقْدِيمُ الصَّلَاةِ فِي أَوَّلِ وَفِيهَا حَشِيَّةٌ قَوْحَا فِي آخِرِ وَفِيهَا

When it would be that time, it would be obligated to precede in the bequest before descent of the calamity, and obligated to perform the Salat in the beginning of its time fearing missing it in the end of its timing.

فَمَنْ بَلَغَ مِنْكُمْ ذَلِكَ الزَّمَانَ فَلَا يَبْتَغِ نَيْلَهُ إِلَّا عَلَى طَهْرٍ وَ إِنْ قَدَرَ أَنْ لَا يَكُونَ فِي جَمِيعِ أَحْوَالِهِ إِلَّا طَاهِراً فَلْيُفْعَلْ فَإِنَّهُ عَلَى وَجْهِ لَا يَدْرِي مَتَى يَأْتِيهِ رَسُولُ اللَّهِ لِقَبْضِ رُوحِهِ

The one from you who reaches that time, he should not spend a night except being upon cleanliness, and if he is unable to be in entirety of his situation except clean, let him do so, for he would be upon trepidation (anxiety), not knowing when the messenger of Allah^{-azwj} might come to him to capture his soul.

وَ قَدْ حَدَّثَكُمْ إِنْ حَدَرْتُمْ وَ عَرَفْتُمْ إِنْ عَرَفْتُمْ وَ وَعَظْتُمْ إِنْ اتَّعَظْتُمْ فَاتَّقُوا اللَّهَ فِي سَرَائِرِكُمْ وَ عَلَانِيَتِكُمْ وَ لَا تُمَوِّنَنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ وَ مَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِيناً فَلَنْ يُقْبَلَ مِنْهُ وَ هُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ.

And I^{-asws} have cautioned you all, if you take heed, and have let you know if you want to know, and have preached to you if you take preaching, therefore fear Allah^{-azwj} in your secrecy and your openness, and **therefore do not be dying unless while you are submitting [2:132] And the one who seeks other than Islam as a Religion, it will never be Accepted from him, and in the Hereafter he would be from the losers [3:85]**.¹⁴⁴

وَ مِنْهُ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ حَمْرَةَ بْنِ يَعْلَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي خَالِدٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا صَحَّ هَيْلَالٌ رَجَبٍ فَعُدَّ تِسْعَةً وَ حَمْسِينَ يَوْماً وَ صُمَّ يَوْمَ السَّبْتَيْنِ.

¹⁴⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 37 H 20 a

And from him, from his father, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad, from Ibrahim Bin Hashim, from Hamza Bin Ya'la, from Muhammad Bin Al-Husayn Bin Abu Khalid raising it,

'Abu Abdullah^{-asws} said: 'When the crescent of Rajab is correct, count fifty-nine days and fast on the sixtieth''.¹⁴⁵

¹⁴⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 37 H 20 b

CHAPTER 38 – SUPPLICATION OF THE IFTAAR (BREAK OF FAST), AND THE PRE-DAWN MEAL AND THEIR ETIQUETTES

جم، جمال الأسبوع بإسنادي إلى جدِّي السَّعيد أبي جعفر الطوسي قال: وَ يُسْتَحَبُّ لِمَنْ صَامَ أَنْ يَدْعُو بِهَذَا الدُّعَاءِ قَبْلَ إِفْطَارِهِ سَبْعَ مَرَّاتٍ.

(The book) 'Jamaal Al Usbou' – By my chain to my grandfather Al Saeed Abu Ja'far Al Tusi who said,

'And it is recommended for the one who fasts to supplication with this supplication before his breaking fast, seven times'.¹⁴⁶ (Not a Hadeeth)

أَقُولُ وَ رَأَيْتُ فِي كُتُبِ الدَّعَوَاتِ مَا مِنْ صَائِمٍ يَدْعُو بِهَذِهِ الدَّعَوَاتِ قَبْلَ إِفْطَارِهِ سَبْعَ مَرَّاتٍ إِلَّا عَفَرَ اللَّهُ لَهُ ذَنْبَهُ وَ فَرَّجَ بِهِ هَمَّهُ وَ نَفَسَ كَرْبَهُ وَ قَضَى حَاجَتَهُ وَ أَنْجَحَ طَلِبَتَهُ وَ رَفَعَ عَمَلَهُ مَعَ أَعْمَالِ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ جَاءَ يَوْمَ الْقِيَامَةِ وَ وَجْهُهُ أَضْوَأُ مِنْ الْقَمَرِ لَيْلَةَ الْبَدْرِ

I am saying, 'And I saw in the books of supplication, 'There is none from a fasting one supplicating with these supplications before his breaking, seven times, except Allah^{-azwj} will Forgive his sins for him and Relieve his worries by it and Remove his stress, and Fulfil his needs, and Cause his seeking to be successful, and Raise his deeds with deeds of the Prophets^{-as} and the truthful, and he will come on the Day of Qiyamah and his face will be more illuminating than the moon on the night of the full moon: -

اللَّهُمَّ رَبَّ الثُّورِ الْعَظِيمِ وَ رَبَّ الْكُرْسِيِّ الرَّفِيعِ وَ رَبَّ الْعَرْشِ الْعَظِيمِ وَ رَبَّ الْبَحْرِ الْمَسْجُورِ وَ رَبَّ الشَّمْعِ وَ الْوَتْرِ وَ رَبَّ التَّوْرَةِ وَ الْإِنْجِيلِ وَ رَبَّ الظُّلُمَاتِ وَ الثُّورِ وَ رَبَّ الظِّلِّ وَ الْحَرُورِ وَ رَبَّ الْقُرْآنِ الْعَظِيمِ

O Allah^{-azwj}, Lord^{-azwj} of the Mighty Noor, and Lord^{-azwj} of the Lofty Chair, and Lord^{-azwj} of the Magnificent Throne, and Lord^{-azwj} of the swelling sea, and Lord^{-azwj} of the dual and the singular, and Lord^{-azwj} of the Torah and the Evangel, and Lord^{-azwj} of the darkness(es) and the Light, and Lord^{-azwj} of the shade and the heat, and Lord^{-azwj} of the Magnificent Quran!

أَنْتَ إِلَهٌ مَنْ فِي السَّمَاوَاتِ وَ إِلَهٌ مَنْ فِي الْأَرْضِ لَا إِلَهَ فِيهِمَا غَيْرُكَ وَ أَنْتَ جَبَّارٌ مَنْ فِي السَّمَاوَاتِ وَ جَبَّارٌ مَنْ فِي الْأَرْضِ لَا جَبَّارَ فِيهِمَا غَيْرُكَ وَ أَنْتَ خَالِقُ مَنْ فِي السَّمَاوَاتِ وَ خَالِقُ مَنْ فِي الْأَرْضِ لَا خَالِقَ فِيهِمَا غَيْرُكَ وَ أَنْتَ مَلِكٌ مَنْ فِي السَّمَاءِ وَ مَلِكٌ مَنْ فِي الْأَرْضِ لَا مَلِكَ فِيهِمَا غَيْرُكَ

You^{-azwj} are God of the ones in the skies and God of the ones in the earth, there is no god in these apart from You^{-azwj}! and You^{-azwj} are Subduer of the ones in the skies, and Subduer of the ones in the earth, there is no subduer in these apart from You^{-azwj}! And You^{-azwj} are Creator of the ones in the skies and Creator of the ones in the earth, there is no creator in these apart from You^{-azwj}, and You^{-azwj} are King of the ones in the sky and King of ones in the earth, there is no king in these apart from You^{-azwj}!

أَسْأَلُكَ بِاسْمِكَ الْكَبِيرِ وَ نُورِ وَجْهِكَ الْمُنِيرِ وَ مَلِكِكَ الْقَدِيمِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ بِاسْمِكَ الَّذِي أَشْرَقَتْ لَهُ نُورُ حُجُبِكَ وَ بِاسْمِكَ الَّذِي صَلَّحَ بِهِ الْأَوَّلُونَ وَ بِهِ يَصْلُحُ الْآخِرُونَ

¹⁴⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 38 H 1 a

I ask You^{-azwj} by Your^{-azwj} Great Name, and Noor of Your^{-azwj} Radiant Face, and Your^{-azwj} Ancient Kingdom, You^{-azwj} are Able upon all things, and by Your^{-azwj} Name for which shines the light of Your^{-azwj} veils, and by Your^{-azwj} Name by which the former ones were corrected with and the latter will be corrected with!

يَا حَيُّ قَبْلَ كُلِّ حَيٍّ يَا حَيُّ بَعْدَ كُلِّ حَيٍّ يَا حَيُّ مُجِيبِي الْمُؤْتَى يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاعْفِرْ لَنَا ذُنُوبَنَا وَافْضِلْ لَنَا حَوَائِجَنَا
وَاحْفَظْنَا مَا أَهَمَّنَا مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ

O Living before all living being! O living after all living being, and O Living, Reviver of the death, O Living, there is no god except You^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Forgive our sins for us, and Fulfil our needs for us, and Suffice for us of what worries us from matters of our world and the Hereafter!

وَاجْعَلْ لَنَا مِنْ أَمْرِنَا يُسْرًا وَنَيْسِنَا عَلَى هُدَى مُحَمَّدٍ وَاجْعَلْ لَنَا مِنْ كُلِّ غَمٍّ وَهَمٍّ وَضَيْقٍ فَرْجًا وَخُرْجًا وَاجْعَلْ دُعَاءَنَا عِنْدَكَ فِي الْمَرْفُوعِ الْمُتَقَبَّلِ
الْمَرْحُومِ وَهَبْ لَنَا مَا وَهَبْتَ لِأَهْلِ طَاعَتِكَ مِنْ خَلْقِكَ فَإِنَّا مُؤْمِنُونَ بِكَ مُنِيبُونَ إِلَيْكَ مُتَوَكِّلُونَ عَلَيْكَ وَاصْبِرْنَا إِلَيْكَ

And Make ease for us from our affairs, and Affirm us upon guidance of Muhammad^{-saww}, and Make relief and outlet for us from every sadness and worry and constriction, and Make our supplication to be among the ones raised in Your^{-azwj} Presence, the Accepted, the Mercied, and Gift to us what You^{-azwj} have Gifted to obedient people from Your^{-azwj} creatures, for we are believers in You^{-azwj}, penitent to You^{-azwj} reliant upon You^{-azwj}, and our destination is to You^{-azwj}!

اللَّهُمَّ اجْمَعْ لَنَا الْخَيْرَ كُلَّهُ وَاصْرِفْ عَنَّا الشَّرَّ كُلَّهُ إِنَّكَ أَنْتَ الْحَنَّانُ الْمَنَّانُ بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ تُعْطِي الْخَيْرَ مَنْ تَشَاءُ وَتَصْرِفُهُ عَمَّنْ تَشَاءُ

O Allah^{-azwj}! Gather the goodness for us, all of it, and Turn the evil away from us, all of it, surely You^{-azwj} are the Affectionate, the Conferrer, Initiator of the skies and the earth! You^{-azwj} Give the good to one You^{-azwj} so Desire to and Turn the evil away from the one You^{-azwj} Desire to!

اللَّهُمَّ أَعْطِنَا مِنْهُ وَامْنُنْ عَلَيْنَا بِهِ يَا أَرْحَمَ الرَّاحِمِينَ يَا اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا اللَّهُ أَنْتَ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ يَا أَجْوَدَ مَنْ سُئِلَ يَا أَكْرَمَ مَنْ أُعْطِيَ يَا أَرْحَمَ مَنْ اسْتُرْجِمَ

O Allah^{-azwj}! Give us from it and Confer upon us with it, O most Merciful of the merciful ones! O Allah^{-azwj}, O Beneficent, O Merciful, O with the Majesty and the Benevolence! O Allah^{-azwj}, You^{-azwj} are the One who, there isn't anything like Him^{-azwj}! O most Generous of the ones asked! O most Benevolent of the ones Who Give! O most Merciful of the ones sought mercy with!

اللَّهُمَّ أَعْطِنَا مِنْهُ وَامْنُنْ عَلَيْنَا بِهِ يَا أَرْحَمَ الرَّاحِمِينَ يَا اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا اللَّهُ أَنْتَ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ يَا أَجْوَدَ مَنْ سُئِلَ يَا أَكْرَمَ مَنْ أُعْطِيَ يَا أَرْحَمَ مَنْ اسْتُرْجِمَ

Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Mercy my weakness and my lack of means! You^{-azwj} are my Trust, and my Hope, and Confer upon me with the Paradise

and Pardon me from the Hellfire by Your^{-azwj} Mercy, O the Most Merciful of those who are asked for mercy!”¹⁴⁷

2- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص السَّحُورُ بَرَكَةٌ.

(The book) ‘Nawadir’ of Al Rawandy – by his chain,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘The pre-dawn meals are Blessings!’¹⁴⁸

3- بِجَالِسِ الشَّيْخِ، عَنْ هِلَالِ بْنِ مُحَمَّدٍ الْحَفَّارِ عَنْ إِسْمَاعِيلَ بْنِ عَلِيٍّ الدِّعْبَلِيِّ عَنْ أَبِيهِ عَنِ الرَّضَا عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ مِنْ أَفْضَلِ سَحُورِ الصَّائِمِ السَّوِيْقِ بِالتَّمْرِ.

(The book) ‘Majaalis’ of the sheykh – from Hilal Bin Muhammad Al Haffar, from Ismail Bin Ali Al Deobaly, from his father,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘From the best pre-dawn meals of the fasting ones is ‘Al-Saweyq’ (barley or shredded wheat) with the dates”¹⁴⁹.

4- دَعَائِمُ الْإِسْلَامِ، عَنْ عَلِيِّ ع عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: تَسَحَّرُوا وَ لَوْ عَلَى شَرْبَةِ مَاءٍ وَ أَفْطَرُوا وَ لَوْ عَلَى شِقِّ تَمْرَةٍ بَعْضِي إِذَا حَلَّ الْفِطْرُ

(The book) ‘Da’aim Al Islam’ –

‘From Ali^{-asws}, from Rasool-Allah^{-sawww} having said: ‘Have a pre-dawn meal and if it was upon a drink of water, and break (fast) and even if it was upon a part of a date, meaning the breaking is Permissible’.

وَ قَالَ السَّحُورُ بَرَكَةٌ وَ لِلَّهِ مَلَائِكَةٌ يُصَلُّونَ عَلَى الْمُسْتَغْفِرِينَ بِالْأَسْحَارِ وَ عَلَى الْمُسْتَغْفِرِينَ وَ أَكَلَةُ السَّحُورِ فَرْقٌ مَا بَيْنَنَا وَ بَيْنَ أَهْلِ الْمِلَّةِ.

And he^{-asws} said: ‘The pre-dawn meal is a Blessing, and for Allah^{-azwj} there are Angels who are sending Salawaat upon **the seekers of Forgiveness at pre-dawn [3:17]**, and upon the ones having pre-dawn meal, and eating the pre-dawn meal is the difference what is between us^{-asws} and people of the nation”¹⁵⁰.

وَ عَنْهُ ع أَنَّهُ قَالَ: لَمَّا أَنْزَلَ اللَّهُ وَ كَلَّمَا وَ اشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ جَعَلَ النَّاسُ يَأْخُذُونَ خَيْطَيْنِ أَبْيَضَ وَ أَسْوَدَ فَيَنْظُرُونَ إِلَيْهِمَا وَ لَا يَزَالُونَ يَأْكُلُونَ وَ يَشْرَبُونَ حَتَّى يَتَبَيَّنَ لَهُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ فَبَيَّنَ اللَّهُ مَا أَرَادَ بِذَلِكَ فَقَالَ مِنَ الْفَجْرِ.

And from him^{-asws} having said: ‘When Allah^{-azwj} Revealed: **until it is clear for you, the white thread from the black thread at dawn, [2:187]**, the people went on to take the two threads, the white and the black, and they were looking at these two, and they were not stopping eating and drinking until it was clear to them, the white thread from the black thread. So,

¹⁴⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 38 H 1 b

¹⁴⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 38 H 2

¹⁴⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 38 H 3

¹⁵⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 38 H 4 a

Allah^{-azwj} Clarified to them What He^{-azwj} Intended with that, so He^{-azwj} Said: **at dawn [2:187]**¹⁵¹.

وَعَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: الْفَجْرُ هُوَ الْبَيَاضُ الْمُعْتَرِضُ يَعْنِي الَّذِي يَكُونُ عِنْدَ الْفَجْرِ فِي أَفْقِ الْمَشْرِقِ - وَ الْفَجْرُ فَجْرَانِ فَالْفَجْرُ الْأَوَّلُ مِنْهُمَا ذَنْبُ السَّرْحَانِ وَ هُوَ ضَوْءٌ يَسِيرٌ دَقِيقٌ صَاعِدٌ مِنْ أَفْقِ الْمَشْرِقِ كَضَوْءِ الْمِصْبَاحِ فِي غَيْرِ اعْتِرَاضٍ

And from Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws}, he^{-asws} said: 'The dawn, it is the horizontal whiteness, meaning which happens at dawn in the eastern horizon, and the dawn, are two dawns. The first of these is 'Tail of the wolf', and it is a thin illumination ascending from the eastern horizon like illumination of the lamp without width (horizontal spread).

فَذَلِكَ لَا يُحْرِمُ شَيْئاً حَتَّى يَعْتَرِضَ ذَلِكَ الضَّوُّ فِي الأفقِ مَيْناً وَ شَمَالاً فَذَلِكَ هُوَ الْفَجْرُ الصَّادِقُ الْمُعْتَرِضُ وَ بِهِ يُحْرَمُ الطَّعَامُ وَ مَا يُحْرَمُ عَلَى الصَّائِمِ.

That does not Prohibit anything until that illumination spreads width-wise (horizontally) in the horizon, right and left. That, it is the true dawn, the horizontal, and by it the food is Prohibited, and whatever is Prohibited unto the fasting one"¹⁵².

5- الْهَيْدَايَةُ، قَالَ الصَّادِقُ ع إِذَا غَابَتِ الشَّمْسُ فَقَدْ وَجَبَتِ الصَّلَاةُ وَ حَلَّ الْإِفْطَارُ.

(The book) 'Al Hidayah' –

'Al-Sadiq^{-asws} said: 'When the sun disappears (sets), the Salat is Obligated and the breaking of the fast is Permissible"¹⁵³.

وَ مِنْهُ قَالَ الصَّادِقُ ع إِذَا أَفْطَرْتَ كُلَّ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي أَعَانَنَا فَصُمْنَا وَ رَزَقَنَا فَأَفْطَرْنَا اللَّهُمَّ تَقَبَّلْ مِنَّا وَ أَعِنَّا عَلَيْهِ وَ سَلِّمْ فِيهِ وَ سَلِّمْهُ مِنَّا فِي يُسْرِ مِنكَ وَ عَافِيَةِ الْحَمْدُ لِلَّهِ الَّذِي قَضَى عَنَّا يَوْماً مِنْ شَهْرِ رَمَضَانَ.

And from, Al-Sadiq^{-asws} said: 'When you break every night of a month of Ramazan, say, 'The Praise is for Allah^{-azwj} Who Assisted us so we fasted, and Graced us for we broke! O Allah^{-azwj}! Accept it from us and Assist us upon it, and Keep us safe in it, and Keep us safe in ease from You^{-azwj} and well-being! The Praise is for Allah^{-azwj} Who Made us fulfil a day from the month of Ramazan"¹⁵⁴.

قَالَ الصَّادِقُ ع تَقُولُ فِي كُلِّ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ اللَّهُمَّ رَبِّ شَهْرِ رَمَضَانَ الَّذِي أَنْزَلْتَ فِيهِ الْقُرْآنَ وَ افْتَرَضْتَ عَلَى عِبَادِكَ فِيهِ الصِّيَامَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارْزُقْنِي حَجَّ بَيْتِكَ الْحَرَامِ فِي عَامِي هَذَا وَ فِي كُلِّ عَامٍ وَ اغْفِرْ لِي تِلْكَ الدُّنُوبَ الْعِظَامَ فَإِنَّهُ لَا يَغْفِرُهَا غَيْرُكَ يَا رَحْمَانُ فَإِنَّهُ مَنْ قَالَ ذَلِكَ غُفِرَتْ لَهُ ذُنُوبُ أَرْبَعِينَ سَنَةً.

Al-Sadiq^{-asws} said: 'You should say during every night of a month of Ramazan, 'O Allah^{-azwj}, Lord^{-azwj} of the month of Ramazan in which You^{-azwj} Revealed the Quran and Obligated the fasts upon Your^{-azwj} servants in it! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Grace me (to perform) Hajj of Your^{-azwj} Sacred House in this year of mine,

¹⁵¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 38 H 4 b

¹⁵² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 38 H 4 c

¹⁵³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 38 H 5 a

¹⁵⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 38 H 5 b

and during every year, and Forgive for me the mighty sins for no one can Forgive these apart from You^{-azwj}, O Beneficent!’ – for the one who says that, sins of forty years would be Forgiven for him!’¹⁵⁵

وَمِنْهُ قَالَ الصَّادِقُ ع لَوْ أَنَّ النَّاسَ تَسَخَّرُوا نَوْمَهُمْ لَمْ يُفْطِرُوا إِلَّا عَلَى الْمَاءِ لَقَدَرُوا عَلَى أَنْ يَصُومُوا الدَّهْرَ.

And from him, Al-Sadiq^{-asws} said: ‘If the people were to have a pre-dawn meal, then they don’t break except upon the water, they would be able upon fasting every day’.¹⁵⁶

وَقَالَ: تَسَخَّرُوا وَ لَوْ بِشَرْبَةِ مِنْ مَاءٍ وَ أَفْضَلُ السَّخُورِ السَّوْبِقُ وَ التَّمْرُ.

And he^{-asws} said: ‘Have pre-dawn meal, and even with a drink of water, and the best pre-dawn meal is ‘Al-Saweyq’ (barley flour) and dates’.¹⁵⁷

وَقَالَ: إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى الْمُتَسَحِّرِينَ وَ الْمُسْتَغْفِرِينَ بِالْأَسْحَارِ.

And he^{-asws} said: ‘Allah^{-azwj} and His^{-azwj} Angels are sending Salawaat upon the ones having pre-dawn meals and the ones seeking Forgiveness at the pre-dawn!’¹⁵⁸

6- كِتَابُ فَضَائِلِ الْأَشْهُرِ الثَّلَاثَةِ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكَّلِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى بْنِ عِمْرَانَ الْأَشْعَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص تَعَاوَنُوا بِأَكْلِ السَّخْرِ عَلَى صِيَامِ النَّهَارِ وَ بِالنُّؤْمِ عَلَى الصَّلَاةِ فِي اللَّيْلِ.

(The book) ‘Fazaail Al Ash’har Al Salasa’ – from Muhammad Bin Musa Bin Al Mutawakkil, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Bin Yahya Bin Imran Al ashary, from Abu Abdullah Al Razy, from Al-Hassan Bin Ali Bin Abu Hamza, from Rifa’at,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Be assisted by eating at pre-dawn upon fasting the day, and with the sleep upon (praying) the Salat in the night!’¹⁵⁹

وَمِنْهُ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَمْدَانِ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنْ أَبِي الْحُسَيْنِ عَلِيِّ بْنِ مُوسَى الرِّضَا ع مَنْ قَالَ عِنْدَ إِفْطَارِهِ اللَّهُمَّ لَكَ صُمْنَا بِتَوْفِيقِكَ وَ عَلَى رِزْقِكَ أَفْطَرْنَا بِأَمْرِكَ فَتَقَبَّلْهُ مِنَّا وَ اغْفِرْ لَنَا إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ غَفَرَ اللَّهُ مَا أَدْخَلَ عَلَى صَوْمِهِ مِنَ النَّقْصَانِ بِدُنُوبِهِ.

And from him, from Muhammad Bin Ibrahim Bin Is’haq, from Ahmad Bin Muhammad Al Hamdany, from Ali Bin Al-Hassan Bin Ali Bin Fazzal, from his father,

‘From Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws}: ‘One who say at his breaking the fast, ‘O Allah^{-azwj}! We have fasted for You^{-azwj} by Your^{-azwj} Inclination, and we break our fasts upon Your^{-azwj} sustenance by Your^{-azwj} Command, so Accept it from us and Forgive (sins) for us,

¹⁵⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 38 H 5 c

¹⁵⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 38 H 5 d

¹⁵⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 38 H 5 e

¹⁵⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 38 H 5 f

¹⁵⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 38 H 6 a

surely You^{-azwj} are the Forgiver, the Merciful!’ – Allah^{-azwj} will Forgive whatever deficiencies had entered upon his fast due to his sins”.¹⁶⁰

7- كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنْ أَحْمَدَ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص السَّحُورُ بَرَكَةٌ.

The book ‘Imama Wa Al Tabsira’ – from Ahmad Bin Ali, from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al Saffar, from Ibrahim Bin Hashim, from Al Nowfaly, from Al Sakuni,

‘From Ja’far^{-asws} Bin Muhammad, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The pre-dawn meal is a Blessing’”.¹⁶¹

عَنِ الْقَاسِمِ بْنِ عَلِيٍّ الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الطَّاعِمُ الشَّاكِرُ لَهُ مِنَ الْأَجْرِ كَأَجْرِ الصَّائِمِ الْمُتَسَحِّرِ

From Al Qasim Bin Ali Al Alawy, from Muhammad Bin Abu Abdullah, from Sahl Bin Ziyad, from Al Nowfaly, from Al Sakuni,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The thankful eater, for him is the Recompense like the Recompense of a fasting one having a pre-dawn meal’”.¹⁶²

8- يد، التوحيد مع، معاني الأخبار لي، الأمالي للصدوق ابن المتوكل عني السعدآبادي عني البرقي عني أبيه عن محمد بن زياد الأزدي عني أبان و غيره عن الصادق جعفر بن محمد ع قال: من حتم صيامه بقول صالح و عمل صالح تقبل الله منه صيامه

(The books) ‘Al Tawheed’, (and) ‘Ma’any Al Akhbaar’, (and), ‘Al Amaali’ of Al Sadouq – Ibn Al Mutawakkil, from Al Sa’adabady, from Al Barqy, from his father, from Muhammad Bin Ziyad Al Azdy, from Aban and others,

‘From Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘One who ends his fasts with the righteous word and righteous action, Allah^{-azwj} will Accept his fast from him’.

فَقِيلَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ مَا الْقَوْلُ الصَّالِحُ

It was said to him^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! What is the righteous word?’

قَالَ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ الْعَمَلُ الصَّالِحُ إِخْرَاجُ الْفِطْرَةِ.

He^{-saww} said: ‘Testimony that there is no god except Allah^{-azwj}, and the righteous action is extracting the ‘Fitra (Obligatory charity given on Eid day)’”.¹⁶³

¹⁶⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 38 H 6 b

¹⁶¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 38 H 7 a

¹⁶² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 38 H 7 b

¹⁶³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 38 H 8

9- ب، قرب الإسناد مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ الْمَيْمَنِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْقُرَيْشِيِّ [الْعَرَنْدَسِيُّ] قَالَ: رَأَيْتُ أَبَا الْحُسَيْنِ مُوسَى ع فِي الْمَسْجِدِ الْحَرَامِ فِي شَهْرِ رَمَضَانَ وَ قَدْ أَتَاهُ عَلَامٌ لَهُ أَسْوَدٌ بَيْنَ نُؤْيَيْنِ أَبِيضَيْنِ وَ مَعَهُ فُلَّةٌ وَ فَدَحٌ فَحِينَ قَالَ الْمُؤَدِّدُ اللَّهُ أَكْبَرُ صَبَّ لَهُ فَنَاقَلَهُ وَ شَرِبَ.

(The book) 'Qurb Al Isnaad' – Muhammad Bin Al-Husayn, from Ahmad Bin Al Meesam, from Al-Husayn Bin Abu Al Qarandas who said,

'I saw Abu Al-Hassan Musa^{-asws} in the Sacred Masjid during a month of Ramazan, and a black slave had come to him^{-asws} between two white clothes, and with him was a pitcher and a cup. When the Muezzin said, 'Allah^{-azwj} is Greatest!', he poured for him^{-asws}. He^{-asws} took it and drank'.¹⁶⁴

10- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن الحسين بن أحمد بن عبد الله عن البطحاني عن ابن البطائني عن رفاعه عن الصادق عن آتائه ع قال قال رسول الله ص تعاوتوا بأكلة السحر على صيام النهار و بالقاءة على قيام الليل.

(The book) 'Al Amaali' of the sheykh Al Tusi – Jama'at, from Abu Al Mufazzak, from Al-Husayn Bin Ahmad Bin Abdullah, from Al Yaqteeny, from Ibn Al Batainy, from Rifa'at,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Be assisted by eating the pre-dawn meal upon fasting the day, and by the nap upon standing at night (for Salat)!'¹⁶⁵

11- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن الحسين بن علي العاقولي عن محمد بن معاذ بن ثابت عن أبيه عن عمرو بن جميع عن الصادق عن آتائه ع قال قال رسول الله ص إن الله و ملائكته يصلون على المستغفرين المسحورين بالأسحار فتسحرؤوا و لو بجرع الماء.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Al-Hassan Bin Ali Al Aqouly, from Muhammad Bin Muaz Bin Sabit, from his father, from Amro Bin Jumie,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww}: 'Allah^{-azwj} and His^{-azwj} Angels are sending Salawaat upon the ones seeking Forgiveness, the ones having pre-dawn meal, therefore have a pre-dawn meal and even if with a gulp of water!'¹⁶⁶

12- ن، عيون أخبار الرضا عليه السلام تميم القرشي عن أبيه عن الأنصاري عن رجاء بن أبي الضحاك قال: كان الرضا ع في طريق خراسان إذا أقام في بلدة عشرة أيام صائماً لا يفطر فإذا جن الليل بدأ بالصلاة قبل الإفطار.

(The book) 'Uyoun Akhbaar Al-Reza^{-asws}', may the greeting be upon him^{-asws} – Tameem Al Qureyshi, from his father, from Al Ansari, from Raja'a Bin Abu Al Zahhak who said,

'Al-Reza^{-asws} was in a road of Khurasan when he^{-asws} stayed in a city for ten days fasting, not breaking. When the night came he^{-asws} began with the Salat before breaking the fast'.¹⁶⁷

¹⁶⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 38 H 9

¹⁶⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 38 H 10

¹⁶⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 38 H 11

¹⁶⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 38 H 12

13- ثواب الأعمال أبي عن محمد العطار عن الأشعري عن أحمد بن محمد عن صالح بن السندي عن ابن سنان عن رجل عن أبي عبد الله ع قال: الإفطار على الماء يغسل ذنوب القلب.

(The book) 'Sawaab Al Amaal' – My father, from Muhammad Al Attar, from Al Ash'ary, from Ahmad Bin Muhammad, from Salih Bin Al Sindy, from Ibn Sinan, from a man,

'From Abu Abdullah^{-asws} having said: 'Breaking the fast upon water washes sins of the heart''.¹⁶⁸

14- ضا، فقه الرضا عليه السلام أول أوقات الصيام وقت الفجر و آخره هو الليل طلوع ثلاث كواكب لا ترى مع الشمس و ذهاب الحمرة من المشرق و في وجود سواد المحاجن

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws}: 'The beginning of timing of the fasts is the time of dawn, and its end, it is the night, emergence of three stars cannot be seen with the sun, and the redness going away from the east, and in finding blackness of the bird beaks.

و يستحب أن يتسحر في شهر رمضان و لو بشربة من ماء و أفضل السحور السويق و التمر و مطلق لك الطعام و الشراب إلى أن تستيقن طلوع الفجر و أحل لك الإفطار إذا بدت ثلاثة نجوم و هي تطلع مع غروب الشمس.

And it is recommended that one should have pre-dawn meal during a month of Ramazan and even if by a drink of water, and the best pre-dawn meal is 'Al-Suweyq' and the dates (date balls), and the food and drinks are Permissible for you until you are certain of the emergence of dawn, and breaking the fast is Permissible for you when three stars appear, and these emerge with setting of the sun''.¹⁶⁹

15- سن، المحاسن جعفر بن محمد الأشعري عن ابن القداح عن أبي عبد الله ع قال: كان رسول الله ص أول ما يفطر عليه في زمن الرطب الرطب و في زمن التمر التمر.

(The book) 'Al Mahasin' – Ja'far Bin Muhammad Al Ash'ary, from Ibn Al Qaddah,

'From Abu Abdullah^{-asws} having said: 'The first of what Rasool-Allah^{-saww} used to break fast upon in the time (season) of the fresh dates, was the fresh dates, and in the time (season) of the dried dates, the dried dates''.¹⁷⁰

16- سر، السرائر السيارى عن محمد بن سنان عن رجل سمأه عن أبي عبد الله ع في قوله تعالى ثم أمموا الصيام إلى الليل قال سقوط الشفق.

(The book) 'Al Saraair' – Al Sayyari, from Muhammad Bin Sinan, from a man whom he named,

'From Abu Abdullah^{-asws} regarding Words of the Exalted: **then complete the Fast up to the night; [2:187]**. He^{-asws} said: 'Falling of the twilight''.¹⁷¹

¹⁶⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 38 H 13

¹⁶⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 38 H 14

¹⁷⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 38 H 15

¹⁷¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 38 H 16

17- مَكَارِمُ الْأَخْلَاقِ مِنْ مَجْمُوعِ أَبِي عَنِ الصَّادِقِ عَنِ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص كَانَ إِذَا أَفْطَرَ قَالَ اللَّهُمَّ لَكَ صُمْنًا وَ عَلَيَّ رِزْقًا أَفْطَرْنَا فَتَقَبَّلْهُ مِنَّا ذَهَبَ الطَّمَأُ وَ ابْتَلَّتِ الْعُرُوقُ وَ بَقِيَ الْأَجْرُ

(The book) 'Makarim Al Akhlaaq' – from a collection of my father,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}: 'It was so, whenever Rasool-Allah^{-saww} broke fast, he^{-saww} said: 'O Allah^{-azwj}! We have fasted for You^{-azwj} and we are breaking upon Your^{-azwj} sustenance, so Accept it from us! The thirst is gone, and the veils are moistened, and the Recompense remains!'

قَالَ وَ كَانَ رَسُولُ اللَّهِ ص إِذَا أَكَلَ عِنْدَ قَوْمٍ قَالَ أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ وَ أَكَلَ طَعَامَكُمْ الْأَبْرَارُ.

He^{-asws} said: 'And it was so, whenever Rasool-Allah^{-saww} ate in the presence of a group, said: 'May the fasting ones break their fasts with you all, and may the righteous ones eat your food!''¹⁷²

وَ قَالَ: دَعْوَةُ الصَّائِمِ تُسْتَجَابُ عِنْدَ إِفْطَارِهِ.

And he^{-saww} said: 'Supplication of the fasting one is recommended at his breaking the fast''¹⁷³

فَقَدْ جَاءَتْ الرِّوَايَةُ أَنَّ النَّبِيَّ ص كَانَ يُفْطِرُ عَلَى التَّمْرِ وَ كَانَ إِذَا وَجَدَ السُّكَّرَ أَفْطَرَ عَلَيْهِ.

The report has come that the Prophet^{-saww} was breaking fast upon the dates, and whenever he^{-saww} found the sugar, he^{-saww} broke upon it''¹⁷⁴

14 عَنِ الصَّادِقِ ع أَنَّ النَّبِيَّ ص كَانَ يُفْطِرُ عَلَى الْحُلُوِّ فَإِذَا لَمْ يَجِدْ يُفْطِرُ عَلَى الْمَاءِ الْفَاتِرِ وَ كَانَ يَقُولُ إِنَّهُ يُنْقِي الْكَبِدَ وَ الْمَعِدَةَ وَ يُطَيِّبُ النَّكْهَةَ وَ الْفَمَ وَ يُقَوِّي الْأَضْرَاسَ وَ الْحَدَقَ وَ يُحَدِّدُ النَّاطِرَ وَ يَغْسِلُ الدُّنُوبَ غَسْلًا وَ يُسَكِّنُ الْعُرُوقَ الْمَائِجَةَ وَ الْمِرَّةَ الْعَالِيَةَ وَ يَقْطَعُ الْبَلْعَمَ وَ يُطْفِئُ الْحَرَارَةَ عَنِ الْمَعِدَةِ وَ يَذْهَبُ بِالصُّدَاعِ

From Al-Sadiq^{-asws}: 'The Prophet^{-saww} used to break fast upon the sweet. When he^{-saww} could not find, he^{-saww} would break upon the lukewarm water, and he^{-saww} would say: 'It purifies the liver and the stomach and betters (freshens) the breath and the mouth, and strengthens the molars and the gaze, and sharpens the vision, and washes the sins with a washing, and calms the agitated veins and the excessive bile, and cuts the phlegm, and extinguishes the heat from the stomach, and does away the headache!'

وَ كَانَ ص إِذَا كَانَ صَائِمًا يُفْطِرُ عَلَى الرُّطْبِ فِي زَمَانِهِ.

And he^{-saww} was such, whenever he^{-saww} fasted, he^{-saww} would break upon the fresh dates in its time (season)''¹⁷⁵

¹⁷² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 38 H 17

¹⁷³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 38 H 18

¹⁷⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 38 H 19

¹⁷⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 38 H 20 a

أَنَسُ بْنُ مَالِكٍ كَانَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَرْبَةٌ يُعْطِرُ عَلَيْهَا وَ شَرْبَةٌ لِلْسَّحْرِ وَ رُبَّمَا كَانَتْ وَاحِدَةً وَ رُبَّمَا كَانَتْ لَبَنًا وَ رُبَّمَا كَانَتْ الشَّرْبَةَ حُبْرًا يُمَاتُ.

Anas Bin Malik (a well-known fabricator), 'For Rasool-Allah^{-saww} there was a drink he^{-saww} used to break his^{-saww} fast upon, and a drink for the pre-dawn meal, and sometimes it was the one drink, and sometimes it was milk, and sometimes the drink (with) soaked bread''.¹⁷⁶

¹⁷⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 38 H 20 b

CHAPTER 39 – REWARDS OF ONE BREAKS THE FAST (GIVING A MEAL) TO A MOMIN, OR GIVE CHARITY DURING A MONTH OF RAMAZAN

1- ثواب الأعمال ابنُ الْمُتَوَكَّلِ عَنِ السَّعْدِ الْأَبَادِيِّ عَنِ الْبَرْقِيِّ عَنِ ابْنِ مَجْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّمَا مُؤْمِنٌ أَطْعَمَ مُؤْمِنًا لَيْلَةً مِنْ شَهْرِ رَمَضَانَ كَتَبَ اللَّهُ لَهُ بِذَلِكَ مِثْلَ أَجْرِ مَنْ أَغْتَقَ ثَلَاثِينَ نَسَمَةً مُؤْمِنَةً وَكَانَ لَهُ بِذَلِكَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ دَعْوَةٌ مُسْتَجَابَةٌ.

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Al Asad'abady, from Al Barqy, from Ibn Mahboub, from Hisham Bin Salim, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Whichever Momin feeds a Momin in a night of a month of Ramazan, Allah^{-azwj} will Write for him due to that Recompense similar to the one liberating thirty Momin persons, and due to that there would be for him in the Presence of Allah^{-azwj} Mighty and Majestic, and Answered supplication'.¹⁷⁷

2- ثواب الأعمال أَبِي عَنْ سَعْدِ بْنِ الْيَقُطِيبِيِّ عَنْ عُمَرَ بْنِ إِبْرَاهِيمَ عَنْ خَلْفِ بْنِ حَمَّادٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ تَصَدَّقَ فِي شَهْرِ رَمَضَانَ بِصَدَقَةٍ صَرَفَ اللَّهُ عَنْهُ سَبْعِينَ نَوْعًا مِنَ الْبَلَاءِ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad Bin Al Yaqteeny, from Umar Bin Ibrahim, from Khalaf Bin Hammad, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'One who gives charity during a month of Ramazan, Allah^{-azwj} will Turn away from him seventy types of afflictions'.¹⁷⁸

3- سنن، المحاسن ابنُ فَضَّالٍ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ أَيُّوبَ بْنِ الْحُرِّ عَنِ السَّمِيدِيِّ عَنْ مَالِكِ بْنِ أَعْيَنَ الْجُهَنِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لِأَنَّ أَفْطَرَ رَجُلًا مُؤْمِنًا فِي بَيْتِي أَحَبُّ إِلَيَّ مِنْ عِتْقِ كَذَا وَكَذَا نَسَمَةً مِنْ وُلْدِ إِسْمَاعِيلَ.

(The book) 'Al Mahasin' – Ibn Al Fazzal, from Haroun Bin Muslim, from Ayoub Bin Al Hurr, from Al Sameydi, from Malik Bin Ayn Al Juhnny,

'From Abu Ja'far^{-asws} having said: 'If I were to break the fast of a Momin (with a meal) in my^{-asws} house, it would be more beloved to me^{-asws} than liberating such and such persons from the sons of Ismail^{-as}'.¹⁷⁹

4- سنن، المحاسن ابنُ مَجْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ فَطَرَ مُؤْمِنًا فِي شَهْرِ رَمَضَانَ كَانَ لَهُ بِذَلِكَ عِتْقُ رَقَبَةٍ وَ مَغْفِرَةٌ لِذُنُوبِهِ فِيمَا مَضَى فَإِنْ لَمْ يَقْدِرْ إِلَّا عَلَى مَدَقَةٍ لَبَنٍ فَفَطَرَ بِهَا صَائِمًا أَوْ شَرِبَهُ مِنْ مَاءٍ عَذْبٍ وَ تَمَرَ لَا يَقْدِرُ عَلَى أَكْثَرِ مِنْ ذَلِكَ أَعْطَاهُ اللَّهُ هَذَا الثَّوَابَ.

(The book) 'Al Mahasin' – Ibn Mahboub, from Abu Ayoub,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who breaks the fast of a Momin (with a meal) during a month of Ramazan, there would be for him, due to that, Recompense of liberating a neck, and Forgives of his sins of the past. If he is not able except upon making

¹⁷⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 39 H 1

¹⁷⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 39 H 2

¹⁷⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 39 H 3

him taste (a sip of) milk so a fasting one breaks with it, or a drink of fresh water and dates, not being able upon more than that, Allah^{-azwj} will Give him this Reward”^{.180}

5- سن، المحاسن أبي عن سعدان عن موسى بن بكر عن أبي الحسن موسى ع قال: فطرك أخاك الصائم أفضل من صيامك.

(The book) ‘Al Mahasin’ – My father, from Sa’dan, from Musa Bin Bakr,

‘From Abu Al-Hassan Musa^{-asws} having said: ‘Breaking the fast of your fasting brother (with a meal) is better than you fasting”^{.181}

6- سن، المحاسن محمد بن علي بن علي بن أسباط عن سيابة بن ضريس عن حمزة بن حمران عن أبي عبد الله ع قال: كان علي بن الحسين ع إذا كان اليوم الذي يصوم فيه يأمر بشاة فتدبح وتقطع أعضاؤه وتطبخ وإذا كان عند المساء أكب على القدور حتى يحد ريح المرق وهو صائم ثم يقول هات القصاع اغرفوا لال فلان و اغرفوا لال فلان حتى يأتي على آخر القدور ثم يؤتى بخبز و تمر فيكون ذلك عشاءه.

(The book) ‘Al Mahasin’ – Muhammad Bin Ali, from Ali Bin Asbaat, from Sayaba Bin Zureys, from Hamza Bin Humran,

‘From Abu Abdullah^{-asws} having said: ‘Ali Bin Al-Husayn^{-asws} was such, whenever it was the day in which he^{-asws} instructed with a sheep so it was slaughtered and its limbs were cut and cooked, and when it was at evening time, he^{-asws} would devote upon the pot until he^{-asws} found the aroma of the broth while he^{-asws} was fasting, then he^{-asws} said: ‘Bring the bowls! Scoop for the family of so and so, and scoop for the family of so and so!’ until he^{-asws} would to end of the pot, then he^{-asws} would come with bread and dates, and that would be his^{-asws} dinner”^{.182}

7- ضا، فقه الرضا عليه السلام أحسنوا في شهر رمضان إلى عيالكم و وسعوا عليهم فقد أروي عن العالم ع أنه قال إن الله لا يجيب الصائم على ما أنفق في مطعم ولا مشرب وإنه لا إسراف في ذلك.

(The book) ‘Fiqh Al-Reza^{-asws}’, may the greeting be upon him^{-asws} - ‘During the month of Ramazan be excellent to your dependants and be capacious upon them, so it has been reported from the Scholar^{-asws} that he^{-asws} said: ‘The fasting one will not be Reckoned upon what he spends, neither regarding food nor drink, and there is no extravagance in that!”¹⁸³

8- مكا، مكارم الأخلاق عن الرضا ع قال: تفتيرك أخاك الصائم أفضل من صيامك.

(The book) ‘Makarim Al Akhlaaq’ –

‘From Al-Reza^{-asws} having said: ‘Your breaking the fast of your fasting brother (with a meal) is better than your fasting”^{.184}

¹⁸⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 39 H 4

¹⁸¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 39 H 5

¹⁸² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 39 H 6

¹⁸³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 39 H 7

¹⁸⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 39 H 8

9- الْعُيُونُ، بِإِسْنَادٍ سَيِّئٍ عَنِ الرِّضَا ع قَالَ: قَالَ رَسُولُ اللَّهِ ص فِي حُطْبَتِهِ فِي فَضْلِ شَهْرِ رَمَضَانَ أَيُّهَا النَّاسُ مَنْ فَطَّرَ مِنْكُمْ صَائِمًا مُؤْمِنًا فِي هَذَا الشَّهْرِ كَانَ لَهُ بِذَلِكَ عِنْدَ اللَّهِ عِتْقُ رَقَبَةٍ وَ مَغْفِرَةٌ لِمَا مَضَى مِنْ ذُنُوبِهِ

(The book) 'Al Uyoun' – By a chain I shall be coming with,

'From Al-Reza^{-asws} having said: 'Rasool-Allah^{-saww} said in his^{-saww} sermon regarding merits of the month of Ramazan: 'O you people! One from you who breaks a fasting Momin (with a meal) in this month, there would be for him in the Presence of Allah^{-azwj} due to that, Recompense of liberating a neck, and Forgiveness of what has passed from his sins!'

قِيلَ يَا رَسُولَ اللَّهِ ص وَ لَيْسَ كُلُّنَا يَقْدِرُ عَلَى ذَلِكَ

It was said, 'O Rasool-Allah^{-saww}, and all of us aren't able upon that!'

فَقَالَ ص اتَّقُوا النَّارَ وَ لَوْ بِبَيْتِ تَمْرَةٍ اتَّقُوا النَّارَ وَ لَوْ بِشَرْبَةِ مِنْ مَاءٍ.

He^{-saww} said: 'Fear the Hellfire, and even if by part of a date, and even with a drink of water (given for helping to break the fast of a Momin)'.¹⁸⁵

10- كِتَابُ فَضَائِلِ الْأَشْهُرِ الثَّلَاثَةِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنْ أَبِي الْحُسَيْنِ عَلِيِّ بْنِ مُوسَى الرِّضَا ع قَالَ: مَنْ تَصَدَّقَ وَقْتِ إِفْطَارِهِ عَلَى مِسْكِينٍ بِرَغِيفٍ غَفَرَ اللَّهُ ذَنْبَهُ وَ كَتَبَ لَهُ ثَوَابَ عِتْقِ رَقَبَةٍ مِنَ النَّارِ [كِنْدًا] مِنْ وُلْدِ إِسْمَاعِيلَ.

The book 'Fazaal Al Ash'har Al Salasa' – from Muhammad Bin Ibrahim Bin Is'haq, from Ahmad Bin Muhammad Al Hamdany, from Ali Bin Al-Hassan Bin Ali Bin Fazzal, from his father,

'From Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws} having said: 'One who gives charity to a poor one at the time of breaking the fast with a loaf of bread, Allah^{-azwj} will Forgive his sins and Write for him Rewards of liberating a neck from the sons of Ismail^{-as} from the Hellfire''.¹⁸⁶

¹⁸⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 39 H 9

¹⁸⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 39 H 10

CHAPTER 40 – TIME WHAT THE CHILD CAN BE COMPELLED UPON THE FASTING

1- ل، الخصال ابن المغيرة عن جده عن جده عن العباس بن عامر عن ذكره عن أبي عبد الله ع قال: يُؤدَّب الصبي على الصوم ما بين خمس عشرة سنة إلى ست عشرة سنة.

(The book) 'Al Khisaal' – Ibn Al Mugheira, from his grandfather, from his grandfather, from Al Abbas Bin Aamir, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'The child should be educated (disciplined) upon the fasting in what is between fifteen to sixteen years''.¹⁸⁷

2- ضا، فقه الرضا عليه السلام اعلم أن العلام يُؤخذ بالصيام إذا بلغ تسع سنين على قدر ما يُطيقه فإن أطاق إلى الظهر أو بعده صام إلى ذلك الوقت فإذا غلب عليه الجوع والعطش أفطر وإذا صام ثلاثة أيام ولا تأخذه بصيام الشهر كله.

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting upon him^{-asws}: 'The boy should be seized for the fasting when he reaching nine years, in accordance to whatever he can endure. If he can endure up to the noon or after it, he should fast up to that time. When the hunger and the thirst overcome upon him, he should break, and when he fasts, he should fast for three days and not seized for fasting the whole month''.¹⁸⁸

3- نواذير الراوندي، بإسناده عن موسى بن جعفر عن أبيه ع قال قال علي ع بحب الصلاة على الصبي إذا عقل و الصوم إذا أطاق.

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} said: 'The Salat is obligated upon the child when he has understanding, and the fasting when he can endure''.¹⁸⁹

¹⁸⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 40 H 1

¹⁸⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 40 H 2

¹⁸⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 40 H 3

CHAPTER 41 – THE PREGNANT AND THE BREASTFEEDING WOMAN, AND WITHI THE THIRST, AND THE OLD MAN AND THE OLD WOMAN

1- ب، قرب الإسناد ابن طريف عن ابن غلوان عن الصادق عن أبيه ع أنه كانت له أم ولدت فأصابها عطاش في شهر رمضان و هي حامل فسئل ابن عمر عن ذلك فقال مروهها فأنفطر و تصدق مكان كل يوم بمُدٍّ من طعام.

(The book) 'Qurb Al Isnaad' – Ibn Tareyf, from Ibn Ulwan,

'From Al-Sadiq^{asws}, from his^{asws} father^{asws}, there was a mother of a child of his and the thirst afflicted her during a month of Ramazan while she was pregnant. He^{asws} was asked by Ibn Umar about that. He^{asws} said, 'Instruct her to break and give in charity in place of every day, a 'Mudd' of food''.¹⁹⁰

2- ضا، فقه الرضا عليه السلام إذا لم يتتهيأ للشيخ أو الشاب المغلول أو المرأة الحامل أن يصوم من العطش و الجوع أو خافت أن يضرب بولدها فعليهم جميعاً الإفطار و يتصدق عن كل واحد لكل يوم بمُدَّين من طعام و ليس عليه القضاء.

(The book) 'Fiqh Al-Reza^{asws}', may the greeting be upon him^{asws} – 'If it is not achievable for the old man, or the sick youth, or the pregnant woman that they fast, due to the hunger and thirst, or she fears that her child might be harmed, upon them all is the breaking and giving charity, for each one, for every day two 'Mudd(s)' of food, and there is no repayment (re-fasting) upon them''.¹⁹¹

3- شي، تفسير العياشي عن محمد بن مسلم عن أبي جعفر ع في قوله و على الذين يطعمونه فدية طعام مسكين قال الشيخ الكبير و الذي يأخذه العطاش.

Tafseer Al Ayyashi – from Muhammad Bin Muslim,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **and upon those who can endure it (but with difficulty) is an expiation of feeding the poor (for missed Fasts); [2:184]**. He^{asws} said: 'The old man and the one seized by the thirst''.¹⁹²

4- شي، تفسير العياشي عن سماعة عن أبي بصير قال: سألته عن قول الله و على الذين يطعمونه فدية طعام مسكين قال هو الشيخ الكبير الذي لا يستطبع و المريض.

Tafseer Al Ayyashi – From Sama'at, from Abu Baseer who said,

'I asked him^{asws} about Words of Allah^{azwj}: **and upon those who can endure it (but with difficulty) is an expiation of feeding the poor (for missed Fasts); [2:184]**. He^{asws} said: 'He is the old man who is not capable (of fasting), and the sick one''.¹⁹³

¹⁹⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 41 H 1

¹⁹¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 41 H 2

¹⁹² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 41 H 3

¹⁹³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 41 H 4

5- شي، تفسير العياشي عن الأعمش عن محمد بن أبي جعفر ع قال: سألته عن قول الله و على الذين يطعمونه فدية طعام مسكين قال الشيخ الكبير و الذي يأخذ العطاش.

Tafseer Al Ayyashi – from Al A’ala, from Muhammad,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about Words of Allah^{-azwj}: **and upon those who can endure it (but with difficulty) is an expiation of feeding the poor (for missed Fasts); [2:184]**. He^{-asws} said: ‘The old man and the one whom the thirst seizes’¹⁹⁴.

6- شي، تفسير العياشي عن رفاعه عن أبي عبد الله ع في قوله و على الذين يطعمونه فدية طعام مسكين قال المرأة تخاف على ولديها و الشيخ الكبير.

Tafseer Al Ayyashi – From Rifa’at,

‘From Abu Abdullah^{-asws} regarding His^{-azwj} Words: **and upon those who can endure it (but with difficulty) is an expiation of feeding the poor (for missed Fasts); [2:184]**. He^{-asws} said: ‘The woman fearing upon her child, and the aged old man’¹⁹⁵.

7- شي، تفسير العياشي عن محمد بن مسلم قال سمعت أبا جعفر ع يقول الشيخ الكبير و الذي به العطاش لا حرج عليهما أن يفترا في رمضان و تصدق كل واحد منهما في كل يوم بمدين [من] طعام و لا قضاء عليهما و إن لم يقدرا فلا شيء عليهما.

Tafseer Al Ayyashi – From Muhammad Bin Muslim who said,

‘I heard Abu Ja’far^{-asws} saying: ‘The aged old man and the one having thirst with him, there is no problem upon them to be breaking during Ramazan and giving charity, each one of them, during every day two ‘Mudd(s)’ of food, and there is no repayment (re-fasting) upon them, and if they are not able (to give charity), there is nothing upon them’¹⁹⁶.

8- سر، السرائر من كتاب المسائل عن علي بن مهزيار قال: كتبت إلى أبي الحسن ع أسأله عن امرأة ترضع ولدها أو غيره ولديها في شهر رمضان فتشتد عليهما الصوم و هي ترضع حتى يغشى عليهما و لا تقدر على الصيام أ ترضع و تفترا و ترضع صيامها إذا أمكنها أو تدع الرضاع فإن كانت بما لا يمكنها اتخاذ من ترضع فكيف تصنع

(The book) ‘Al Saraair’, from ‘Kitab Al Masaa’i’ – From Ali Bin Mahziyar who said,

‘I wrote to Abu Al-Hassan^{-asws} asking him^{-asws} about a woman who breastfeeds her child or other than her child, during a month of Ramazan, so the fast becomes severe upon her while she is breastfeeding until there is unconsciousness upon her and she is not able upon the fasting. ‘Should she breast feed and break her fasts when she can or leave the breastfeeding, when she was from what is not possible for her to take someone to breastfeed. So how should she deal with it?’

فكتب إن كانت يمكنها اتخاذ طئر استرضعت لولده [لولديها] و أتمت صيامها و إن كان ذلك لا يمكنها أفترت و أرضعت ولديها و قضت صيامها متى أمكنها.

¹⁹⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 41 H 5

¹⁹⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 41 H 6

¹⁹⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 41 H 7

He^{-asws} wrote: 'If it was possible she should take a wet-nurse to breastfeed her child and complete her fasts, and if that was not possible for her, she should break and breastfeed her child, and make up her fasts whenever she can'.¹⁹⁷

9- ين، كتاب حسين بن سعيد و النوادر ابن أبي عمير عن حماد عن الحلبي عن أبي عبد الله ع قال: سألتُهُ عن رجلٍ كبيرٍ يضعفُ عن صومِ شهرِ رمضانَ قالَ يتصدقُ بما يُجزيُّ عنه طعامَ لِكُلِّ يَوْمٍ لِلْمَساكِينِ.

From the book of Husayn Bin Saeed and 'Al Nawadir' – Ibn Abu Umeyr, from Hammad Bin Al Halby,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about an old man, too weak from fasting the month of Ramazan. He^{-asws} said: 'He should give charity with what would suffice on his behalf, food to the poor for every day''.¹⁹⁸

10- ين، كتاب حسين بن سعيد و النوادر الفاسم بن محمد عن علي عن أبي بصير قال قال أبو عبد الله ع أنما رجلٌ كانَ كبيراً لا يستطيعُ الصيامَ أو مرضَ من رمضانَ إلى رمضانَ ثم صحَّ فإتاهُ عليه لِكُلِّ يَوْمٍ أَفطَرَ فِدْيَةً طَعَامًا وَ هُوَ مُدٌّ لِكُلِّ مِسْكِينٍ.

The book of Husayn Bin Saeed and 'Al Nawadir' – Al Qasim Bin Muhammad, from Ali, from Abu Baseer who said,

'Abu Abdullah^{-asws} said: 'Whichever an was old, not capable of fasting, or sick from a month of Ramazan to a month of Ramazan, then he becomes healthy, so rather upon him, for every day that he broke, is an expiation of food, and it is a 'Mudd' each for a poor one''.¹⁹⁹

11- ين، كتاب حسين بن سعيد و النوادر فضالة عن داود بن فرقد عن أخيه قال: كُتِبَ إِلَيَّ حَفْصُ الْأَعْوَرِ سَلَّ أبا عبد الله ع عن ثلاثِ مسائلٍ

The book of Husayn Bin Saeed and 'Al Nawadir' – Fazalat, from Dawood Bin Farqad, from his brother who said,

'Hafs Al-Awr wrote to me, 'Ask Abu Abdullah^{-asws} about three issues'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَا هِيَ

Abu Abdullah^{-asws} said: 'What are these?'

فَقَالَ مِنْ بَدَلِ الصَّيَامِ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ

He said, 'From replacement of the fasts of three days from each month'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع مِنْ مَرَضٍ أَوْ كِبَرٍ أَوْ عَطَشٍ

Abu Abdullah^{-asws} said: 'From sickness, or old age or thirst'.

فَقَالَ مَا سَمِّيَ شَيْءٌ

¹⁹⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 41 H 8

¹⁹⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 41 H 9

¹⁹⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 41 H 10

He said, 'Nothing has been specified!'

فَقَالَ إِنْ كَانَ مِنْ مَرَضٍ فَإِذَا بَرَأَ فَلْيُصُمْهُ وَ إِنْ كَانَ فِي كَثِيرٍ أَوْ عَطَشٍ فَبَدِّلْ كُلَّ يَوْمٍ مُدًّا.

He^{asws} said: 'If it was from sickness, then when he recovers let him fast it, and if it was from old age or thirst, so instead of every day, a Mudd (of food given in charity)'.²⁰⁰ (not recorded correctly)

²⁰⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 41 H 11

CHAPTER 42 RULING OF THE FAST DURING THE JOURNEY, AND THE SICKNESS, AND RULING OF THE JOURNEY DURING A MONTH OF RAMAZAN

1- ب، قرب الإسناد ابن عيسى عن محمد بن عيسى عن محمد بن سهل بن اليسع عن أبيه قال: سألت أبا الحسن الأول ع عن رجل أتى أهله في شهر رمضان و هو مسافر قال لا بأس به.

(The book) 'Qurb Al Isnaad' – Ibn Isa, from Muhammad Bin Isa, from Muhammad Bin Sahl Bin Al Yas'a, from his father who said,

'I asked Abu Al-Hassan^{-asws} the 1st about a man who goes to his wife during a month of Ramazan and he is travelling. He^{-asws} said: 'There is no problem with it''²⁰¹

2- ل، الخصال في خبر الأعمش عن الصادق ع التفسير في ثمانية فرائح و هو بريدان و إذا قصرت أفطرت.

(The book) 'Al Khisaal' – In a report by Al Amsh,

'From Al-Sadiq^{-asws}: 'The shortening (of Salat) is in eight Farsakh(s), and it is two 'Bareyd(s)', and when you shorten, you break (do not fast)''²⁰²

3- ل، الخصال الأربعة مائة قال قال أمير المؤمنين ع ليس للعبد أن يخرج في سفر إذا حضر شهر رمضان لقول الله عز و جل فمن شهد منكم الشهر فليصمه.

(The book) 'Al Khisaal' – The Four hundred (Ahadeeth), he said,

'Amir Al-Momineen^{-asws} said: 'It isn't for the servant that he goes out in a journey when a month of Ramazan presents, due to Words of Allah^{-azwj} Mighty and Majestic: **therefore whoever of you is present in the Month, so let him Fast it, [2:185]**'²⁰³

4- ن، عيون أخبار الرضا عليه السلام تميم القرشي عن أبيه عن الأنصاري عن رجاء بن أبي الضحاك قال كان الرضا ع لا يصوم في السفر شيئاً.

(The book) 'Uyoun Akhbaar Al-Reza^{-asws}', may the greeting be upon him^{-asws} – Tameem Al Qureyshi, from his father, from Al Ansari, from Raja'a Bin Abu Al Zahhak who said,

'Al-Reza^{-asws} did not fast anything during a journey''²⁰⁴

5- ب، قرب الإسناد علي عن أخيه ع قال: سألت عن الرجل يترك شهر رمضان في السفر فيقيم الأيام في المكان هل عليه صوم

(The book) 'Qurb Al Isnaad' –

²⁰¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 1

²⁰² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 2

²⁰³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 3

²⁰⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 4

'Ali, from his brother (Musa Al-Kazim^{-asws}), he said, 'I asked him^{-asws} about the man who neglects a month of Ramazan during the journey so he stays (spends) the days in the place, 'Is fasting upon him?'

قَالَ لَا حَتَّى يُجْمَعَ عَلَى مُقَامِ عَشْرَةِ أَيَّامٍ فَإِذَا أُجْمِعَ عَلَى مُقَامِ عَشْرَةِ أَيَّامٍ صَامَ وَ أَتَمَّ الصَّلَاةَ

He^{-asws} said: 'No, until he gathers ten days upon staying (in one place). When the total stay is of ten days he should fast and pray the complete Salat'.

وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ عَلَيْهِ الْأَيَّامُ مِنْ شَهْرِ رَمَضَانَ وَ هُوَ مُسَافِرٌ هَلْ يَقْضِي إِذَا أَقَامَ الْأَيَّامَ فِي الْمَكَانِ

And I asked him about a man, the days of a month of Ramazan come upon him and he is a traveller, 'Would he make up the days in the place?'

قَالَ لَا حَتَّى يُجْمَعَ عَلَى مُقَامِ عَشْرَةِ أَيَّامٍ.

He^{-asws} said: 'No, until he stays in a place for ten days'²⁰⁵.

6- ل، الخصال أَبِي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السُّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَهْدَى إِلَيَّ وَ إِلَى أُمَّتِي هَدِيَّةً لَمْ يُهْدِهَا إِلَى أَحَدٍ مِنَ الْأُمَمِ كِرَامَةً مِنَ اللَّهِ لَنَا

(The book) 'Al Khisaal' – My father, from Ali, from his father, from Al Nowfaly, from Al Sakuni,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Blessed and Exalted has Gifted to me^{-saww} and to my^{-saww} community, a gift He^{-azwj} did not Gift it to anyone from the communities as a prestige from Allah^{-azwj} for us!'

قَالُوا وَ مَا ذَلِكَ يَا رَسُولَ اللَّهِ

They said, 'And what is that, O Rasool-Allah^{-saww}!'

قَالَ الْإِفْطَارُ فِي السَّفَرِ وَ التَّقْصِيرُ فِي الصَّلَاةِ فَمَنْ لَمْ يَفْعَلْ ذَلِكَ فَقَدْ رَدَّ عَلَى اللَّهِ عِزًّا وَ جَلَّ هَدْيَتَهُ.

He^{-saww} said: 'The breaking of fast in the journey and the shortening in the Salat, the one who does not do that, Allah^{-azwj} Mighty and Majestic will Return His^{-azwj} gift'²⁰⁶.

7- ع، علل الشرائع ابْنُ الْوَلِيدِ عَنِ ابْنِ أَبِي عَابَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ سُلَيْمَانَ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اسْتَكْتَحْتُ أُمَّ سَلَمَةَ عَيْنَهَا فِي شَهْرِ رَمَضَانَ فَأَمَرَهَا رَسُولُ اللَّهِ ص أَنْ تُفْطِرَ وَ قَالَ عَشَاءُ اللَّبْلِ لِعَيْنِكَ رَدِي.

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Ibn Aban, from Al-Husayn Bin Saeed, from Suleyman Bin Umar,

²⁰⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 5

²⁰⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 6

'From Abu Abdullah^{-asws} having said: 'Umm Salama^{-ra} complained of her^{-ra} eye during a month of Ramazan, so Rasool-Allah^{-saww} instructed her to break, and said: 'The night dinner is bad for your^{-ra} eyes''.²⁰⁷

8- ع، علل الشرائع الحسين بن أحمد عن أبيه عن ابن عيسى عن علي بن الحكم عن عبد الملك بن عتبة عن إسحاق بن عمار عن يحيى بن أبي العلاء عن أبي عبد الله ع قال: إن رجلاً أتى رسول الله ص فقال يا رسول الله أصوم شهر رمضان في السفر

(The book) 'Ilal Al Sharaie' – Al-Husayn Bin Ahmad, from his father, from Ibn Isa, from Ali Bin Al Hakam, from Abdul Malik Bin Utba, from Is'haq Bin Ammar, from Yahya Bin Abu Al A'ala,

'From Abu Abdullah^{-asws} having said: 'A man came to Rasool-Allah^{-saww}. He said, 'O Rasool-Allah^{-saww}! Shall I fast the month of Ramazan in the journey?'

فَقَالَ لَا

He^{-saww} said: 'No'.

قَالَ يَا رَسُولَ اللَّهِ إِنَّهُ عَلَيَّ يَسِيرٌ

He said, 'O Rasool-Allah^{-saww}, it is easy upon me!'

فَقَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ عَزَّ وَجَلَّ تَصَدَّقَ عَلَيَّ مَرْضَى أُمَّتِي وَ مُسَافِرِيهَا بِالْإِفْطَارِ فِي شَهْرِ رَمَضَانَ أَعْجَبُ أَحَدِكُمْ إِذَا تَصَدَّقَ بِصَدَقَةٍ أَنْ تُرَدَّ عَلَيْهِ صَدَقَتُهُ.

Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and majestic has been Charitable upon the sick ones of my^{-saww} community and their travellers with breaking of the fast during month of Ramazan. Would one of you find it strange when he gives charity and his charity is rejected back to him?'²⁰⁸

9- ين، كتاب حسين بن سعيد و النوادر علاء عن محمد أبي جعفر ع قال: سألتُهُ عن رجلٍ جعلَ على نفسه أن يصومَ إلى أن يفومَ قائمكم قال شيءٌ عليه أو جعله لله

The book of Husayn Bin Saeed, and 'Al Nawadir' – A'laa, from Muhammad,

'Abu Ja'far^{-asws}, he said, 'I asked him^{-asws} about a man who makes upon himself that he will fast until your^{-asws} Qaim^{-ajfj} rises. He^{-asws} said: 'Is there something upon him (a vow), or he has made it for the Sake of Allah^{-azwj}?'

قُلْتُ بَلْ جَعَلَهُ لِلَّهِ

I said, 'But he has made it for the Sake of Allah^{-azwj}'.

²⁰⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 7

²⁰⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 8

قَالَ كَانَ عَارِفًا أَوْ غَيْرَ عَارِفٍ

He^{-asws} said: 'Is he a knower or not a knower?'

فُلْتُ بَلَّ عَارِفٌ

I said, 'But he is a knower'.

قَالَ إِنَّ كَانَ عَارِفًا أَتَمَّ الصَّوْمَ وَ لَا يَصُومُ فِي السَّفَرِ وَ الْمَرَضِ وَ أَيَّامِ التَّشْرِيقِ.

He^{-asws} said: 'If he was a knower, he should complete the fast and he should not fast during the journey and the sickness and the days of Al-Tashreeq (11th to 13th Zulhijjah)'.²⁰⁹

10- ع، علل الشرائع أبي عن سعد بن ابن أبي الخطاب عن محمد بن عبد الله بن هلال بن العلاء عن محمد بن أبي عبد الله ع قال: إذا سافر الرجل في شهر رمضان فلا يقرب النساء بالنهار فإن ذلك محرم عليه.

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ibn Abu Al Khattab, from Muhammad Bin Abdullah Bin Hilal, from Al A'ala, from Muhammad,

'From Abu Abdullah^{-asws} having said: 'When the man is travelling during a month of Ramazan, he should not go near the women at daytime for that is Prohibited unto him''.²¹⁰

11- ثو، ثواب الأعمال ابن الوليد عن أحمد بن إدريس عن الأشعري عن أحمد بن هلال عن عيسى بن عبد الله عن أبيه عن جدّه عن علي بن أبي طالب ع قال قال رسول الله ص خباياكم الذين إذا سافروا قصرُوا و أفطروا.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Ahmad Bin Idrees, from Al Ash'ary, from Ahmad Bin Hilal, from Isa Bin Abdullah, from his father, from his grandfather,

'From Ali^{-asws} Bin Abu Talib^{-asws} said: 'Rasool-Allah^{-saww} said: 'Your best ones are those when they travel, they shorten (the Salat) and they break (don't fast)'.²¹¹

12- ضا، فقه الرضا عليه السلام روي أنّ من صام في مرضه أو سفره أو أتم الصلاة فعليه القضاء إلا أن يكون جاهلاً فيه فليس عليه شيء.

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} – 'It is reported that the one who fasts during his illness or his journey, or pays the complete Salat, upon him is the making up (redoing) except if he happens to be ignorant regarding it, then there isn't anything upon him''.²¹²

13- ضا، فقه الرضا عليه السلام لا يجوز للمريض و المسافر الصيام فإن صاماً كانا عاصيين و عليهما القضاء و يصوم العليل إذا وجد من نفسه حفة و علم أنه قادر على الصوم و هو أبصر بنفسه و لا يجوز للمسافر على حال من الأحوال إلا عادياً أو باغياً و العادي اللص و الباغي الذي ينبغي الصيد

²⁰⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 9

²¹⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 10

²¹¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 11

²¹² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 12

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} – 'The fasting is not allowed for the sick and the traveller. If they fast, they would be disobedient, and upon them would be to make up (redo), and the sick one would fast when he finds lightness for himself and knows that he is able upon the fasting, and he is more insightful with himself, and it is not allowed for the traveller, upon any situation from the situations except a hostile or rebel, and the hostile is the thief and the rebel is the one who seeks the prey (hunting).

فَإِذَا قَدِمْتَ مِنَ السَّفَرِ وَعَلَيْكَ بَقِيَّةُ يَوْمٍ فَأَمْسِكْ مِنَ الطَّعَامِ وَالشَّرَابِ إِلَى اللَّيْلِ فَإِنْ خَرَجْتَ فِي سَفَرٍ وَعَلَيْكَ بَقِيَّةُ يَوْمٍ فَأَفْطِرْ

When you arrive from the journey and upon you are remainder of a day, then withhold from the food and the drink up to the night. If you go out in a journey and upon you is remainder of a day, then break and eat.

وَ كُلُّ مَنْ وَجِبَ عَلَيْهِ التَّقْصِيرُ فِي السَّفَرِ فَعَلَيْهِ الْإِفْطَارُ وَ كُلُّ مَنْ وَجِبَ عَلَيْهِ التَّمَامُ فِي الصَّلَاةِ فَعَلَيْهِ الصِّيَامُ مَتَى مَا أَمَّ صَامَ وَ مَتَى مَا قَصَرَ أَفْطَرَ

And every one the shortening (of the Salat) is obligated upon in the journey, upon him is the breaking (not fasting), and every one the completion is obligated regarding the Salat, upon him are the fasts. Whenever he prays complete salat, he fasts, and whenever he shortens, he breaks.

وَ الَّذِي يَلْزُمُهُ التَّمَامُ لِلصَّلَاةِ وَ الصَّوْمِ فِي السَّفَرِ الْمُكَارِي وَ الْبَرِيدُ وَ الرَّاعِي وَ الْمَلَّاحُ وَ الرَّائِحُ لِأَنَّهُ عَمَلُهُمْ وَ صَاحِبُ الصَّيْدِ إِذَا كَانَ صَيْدُهُ بَطْرًا فَعَلَيْهِ التَّمَامُ فِي الصَّلَاةِ وَ الصَّوْمِ وَ إِنْ كَانَ صَيْدُهُ لِلتَّجَارَةِ فَعَلَيْهِ التَّمَامُ فِي الصَّوْمِ وَ الصَّلَاةِ

And the one for whom necessitates completion of the Salat and the fasting during the journey is the cameleer, and the courier (postman), and the shepherd, and the sailor, and 'Al-Raaih' (one who travels as a job), because it is their work, and the hunter when his hunt was for sport, upon him is the completion in the Salat and the fasting, and if is hunting was for the trading, upon him is the completion in the fasting and the Salat'.

وَ رُوِيَ أَنَّهُ عَلَيْهِ الْإِفْطَارُ فِي الصَّوْمِ وَ إِذَا كَانَ صَيْدُهُ مِمَّا يَعُودُ عَلَى عِيَالِهِ فَعَلَيْهِ التَّقْصِيرُ فِي الصَّلَاةِ وَ الصَّوْمِ لِقَوْلِ النَّبِيِّ ص الْكَأْدُ عَلَى عِيَالِهِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ

And it is reported that upon him is the breaking regarding the fast, and when his hunting was from what he provides for his dependants, upon him is the shortening in the Salat and the fast due to Words of the Prophet^{-saww}: 'The one toiling for his dependants is like the warrior in the way of Allah^{-azwj}'.

وَ إِنْ أَصَابَكَ رَمَدٌ فَلَا بَأْسَ أَنْ تُفْطِرَ تُعَالِجَ عَيْنَيْكَ وَ لَا تَصُومُ فِي السَّفَرِ شَيْئاً مِنْ صَوْمِ الْقُرْصِ وَ لَا السُّنَّةِ وَ لَا التَّطَوُّعِ إِلَّا صَوْمَ كَهْفَةَ صَيْدِ الْحَرَمِ وَ صَوْمَ كَهْفَةَ الْإِحْلَالِ فِي الْإِحْرَامِ

And if sore eyes afflict you, there is no problem if you break to treat your eyes, and do not fast anything during the journey from the obligatory fasts nor the Sunna nor the voluntary except fasting as an expiation of hunting in the Sanctuary and fasting as an expiation of the deconsecrating in the Ihraam (consecration).

إِنْ كَانَ بِهِ أَدَى مِنْ رَأْسِهِ وَ صَوْمٌ ثَلَاثَةَ أَيَّامٍ لَطَلَبَ حَاجَةً عِنْدَ قَبْرِ النَّبِيِّ ص وَ هُوَ يَوْمُ الْأَرْبَعَاءِ وَ الْحَمِيسِ وَ الْجُمُعَةِ وَ صَوْمَ الْإِعْتِكَافِ فِي الْمَسْجِدِ الْحَرَامِ وَ مَسْجِدِ رَسُولِ اللَّهِ ص وَ مَسْجِدِ الْكُوفَةِ وَ مَسْجِدِ الْمَدَائِنِ.

If there was a harm from his head and he should fast three days to seek a need by the grave of the Prophet^{-saww}, and it is the day of Wednesday and the Thursday and the Friday, and fasting the 'Itikaaf' (seclusion) in the Sacred Masjid, and Masjid of the Rasool^{-saww}, and Masjid of Al-Kufa, and Masjid of Madaain".²¹³

14- شي، تفسير العياشي عَنِ الصَّبَّاحِ بْنِ سَيَابَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ ابْنَ أَبِي يَعْفُورٍ أَمَرَنِي أَنْ أَسْأَلَكَ عَنْ مَسَائِلَ

Tafseer Al Ayyashi – from Al Sabbah Bin Sayaba who said,

'I said to Abu Abdullah^{-asws}, 'Ibn Abu Yafour has instructed me to ask you about an issue'.

فَقَالَ وَ مَا هِيَ

He^{-asws} said: 'And what is it?'

قَالَ يَقُولُ لَكَ إِذَا دَخَلَ شَهْرُ رَمَضَانَ وَ أَنَا فِي مَنْزِلِي إِلَى أَنْ أُسَافِرَ

He said, 'He says to you^{-asws}, 'When a month of Ramazan enters and I am in my house, until when can I travel?''

قَالَ إِنَّ اللَّهَ يَقُولُ فَمَنْ شَهِدَ مِنْكُمْ الشَّهْرَ فَلْيَصُمْهُ فَمَنْ دَخَلَ عَلَيْهِ شَهْرُ رَمَضَانَ وَ هُوَ فِي أَهْلِهِ فَلَيْسَ لَهُ أَنْ يُسَافِرَ إِلَّا لِحَجٍّ أَوْ عُمْرَةٍ أَوْ فِي طَلَبِ مَالٍ يَخَافُ تَلَفَهُ.

He^{-asws} said: 'Allah^{-azwj} Says: **therefore, whoever of you is present in the Month, so let him Fast it, [2:185]**. So, the one, a month of Ramazan enters upon him and he is among his family members, it isn't for him that he travels except for Hajj, or Umrah, or in seeking wealth he fears it's damage".²¹⁴

15- شي، تفسير العياشي عَنِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ فَمَنْ شَهِدَ مِنْكُمْ الشَّهْرَ فَلْيَصُمْهُ قَالَ فَقَالَ مَا أَبَيَّنَهَا لِمَنْ عَقَلَهَا

Tafseer Al Ayyashi – From Zurara,

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **therefore whoever of you is present in the Month, so let him Fast it, [2:185]**. He (the narrator) said, 'He^{-asws} said: 'How clear it is for the one who understand it!'

قَالَ مَنْ شَهِدَ رَمَضَانَ فَلْيَصُمْهُ وَ مَنْ سَافَرَ فِيهِ فَلْيُفِطِرْ.

²¹³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 13

²¹⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 14

He^{-asws} said: ‘One who is present in a month of Ramazan, let him fast it, and one who travels during it, let him break’.²¹⁵

وَقَالَ أَبُو عَبْدِ اللَّهِ عَ فَلْيَصُمْهُ قَالَ الصَّوْمُ فُوهُ لَا يَتَكَلَّمُ إِلَّا بِالْحَيْثُورِ.

And Abu Abdullah^{-asws} said: (Re) **so let him Fast it, [2:185]**. He^{-asws} said: ‘Fasting of his mouth is he should not speak except with the good’.²¹⁶

16- شي، تفسير العياشي عَنْ أَبِي بصيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ حَدِّ الْمَرَضِ الَّذِي يَجِبُ عَلَى صَاحِبِهِ فِيهِ الْإِفْطَارُ كَمَا يَجِبُ عَلَيْهِ فِي السَّفَرِ فِي قَوْلِهِ وَ مَنْ كَانَ مَرِيضاً أَوْ عَلَى سَفَرٍ

Tafseer Al Ayyashi – from Abu Baseer who said,

‘I asked Abu Abdullah^{-asws} about a limit of the sickness which obligates upon its sufferer the breaking in it just as it obligates upon him during the journey regarding His^{-azwj} Words: **therefore, whoever of you is present in the Month, so let him Fast it, [2:185]**.

قَالَ هُوَ مُؤَمَّنٌ عَلَيْهِ مَفُوضٌ إِلَيْهِ فَإِنْ وَجَدَ ضَعْفًا فَلْيُفْطِرْ وَ إِنْ وَجَدَ قُوَّةً فَلْيَصُمْ كَانَ الْمَرِيضُ عَلَى مَا كَانَ.

He^{-asws} said: ‘He is trusted upon it and it has been delegated to him. If he feels weak let him break and if he feels strong let him fast. The sick person would be upon what he would be’.²¹⁷

17- شي، تفسير العياشي عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ صَ يَصُومُ فِي السَّفَرِ تَطَوُّعاً وَ لَا فَرِيضَةً يَكْذِبُونَ عَلَى رَسُولِ اللَّهِ صَ نَزَلَتْ هَذِهِ الْآيَةُ وَ رَسُولُ اللَّهِ صَ يَكْرَاعُ الْعَمِيمِ عِنْدَ صَلَاةِ الْفَجْرِ فَدَعَا رَسُولُ اللَّهِ صَ بِإِنَاءٍ فَشَرِبَ وَ أَمَرَ النَّاسَ أَنْ يُفْطِرُوا

Tafseer Al Ayyashi – from Muhammad Bin Muslim,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} did not happen to fast during a journey, neither voluntarily nor obligatorily. They are lying upon Rasool-Allah^{-saww}! This Verse was Revealed while Rasool-Allah^{-saww} was at Kura’a Al-Gameem at Al-Fajr Salat. Rasool-Allah^{-saww} called for a utensil. He^{-saww} drank (water) and instructed the people to be breaking.

فَقَالَ قَوْمٌ قَدْ تَوَجَّهَ النَّهَارُ وَ لَوْ صُمْنَا يَوْمَنَا هَذَا

A group said, ‘The day has come and if we could have fasted this day of ours!’

فَسَمَّاهُمْ رَسُولُ اللَّهِ صَ الْعَصَاةَ فَلَمْ يَزَالُوا يُسَمَّوْنَ بِذَلِكَ الْإِسْمِ حَتَّى قُبِضَ رَسُولُ اللَّهِ صَ.

Rasool-Allah^{-saww} named them as ‘The disobedient ones’. They were not ceased to be named with that name until Rasool-Allah^{-saww} passed away’.²¹⁸

²¹⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 15 a

²¹⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 15 b

²¹⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 16

²¹⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 17

18- شي، تفسير العياشي الزُّهْرِيُّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: صَوْمُ السَّفَرِ وَ الْمَرَضِ إِنَّ الْعَامَّةَ اخْتَلَفَتْ فِي ذَلِكَ فَقَالَ قَوْمٌ يَصُومُوا وَ قَالَ قَوْمٌ لَا يَصُومُوا وَ قَالَ قَوْمٌ إِنَّ شَاءَ صَامَ وَ إِنَّ شَاءَ أَفْطَرَ

Tafseer Al Ayyashi – Al Zuhry,

‘From Ali^{-asws} Bin Al-Husayn^{-asws} having said: ‘(As for) fast of the journey and the sickness the general Muslims (non-Shias) are differing regarding that. A group says, ‘He should fast’, and a group says, ‘He should not fast’, and a group says, ‘If he likes he fasts, and if he likes he can break’.

وَ أَمَّا نَحْنُ فَنَقُولُ يُفْطَرُ فِي الْحَالَيْنِ جَمِيعاً فَإِنْ صَامَ فِي السَّفَرِ أَوْ حَالَ الْمَرَضِ فَعَلَيْهِ الْقَضَاءُ ذَلِكَ بِأَنَّ اللَّهَ يَقُولُ فَمَنْ كَانَ مِنْكُمْ مَرِيضاً أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ إِلَى قَوْلِهِ يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَ لَا يُرِيدُ بِكُمْ الْعُسْرَ.

And as for us^{-asws}, we^{-asws} say he should break in both the two situations. If he fasts during the journey or a state of sickness, upon him is the making up (redoing) of that, because Allah^{-azwj} Says: **‘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, [2:185]’**.²¹⁹

19- سر، السرائر في كتاب المسائل عن داود الصرمي قال: سألته عن زيارة الحسين و زيارة آتائه ع في شهر رمضان نسافر و نزوره

(The book) ‘Al Saraair’, in ‘Kitab Al Masaail’ – From Dawood Al Sarmy who said,

‘I asked him^{-asws} about visiting (grave of) Al-Husayn^{-asws} and visiting his^{-asws} forefathers^{-asws} during a month of Ramazan, ‘Can we travel and visit him^{-asws}?’

فَقَالَ لِرَمَضَانَ مِنَ الْقَضَلِ وَ عِظَمِ الْأَجْرِ مَا لَيْسَ لِعَبْرِهِ مِنَ الشُّهُورِ فَإِذَا دَخَلَ فَهُوَ الْمَأْتُورُ وَ الصَّيْبَانُ فِيهِ أَفْضَلُ مِنْ قَضَائِهِ وَ إِذَا حَضَرَ رَمَضَانَ فَهُوَ مَأْتُورٌ يَنْبَغِي أَنْ يَكُونَ مَأْتُورًا.

He^{-asws} said: ‘For Ramazan is the merit and the mighty Recompense what isn’t for the other months. When it enters, it is the preferred and the fasting in it is better than making up (redoing it in other months), and when Ramazan presents, it is the preferred. It is befitting that it be preferred!’²²⁰

20- كِتَابُ الصَّيْفَيْنِ، لَبَصْرُ بْنُ مُزَاحِمٍ عَنْ عَمْرٍو بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ ع قَالَ: حَرَجَ عَلِيٌّ ع وَ هُوَ يُرِيدُ صَيْفَيْنِ حَتَّى إِذَا قَطَعَ النَّهْرَ أَمَرَ مُنَادِيَهُ فَنَادَى بِالصَّلَاةِ

(The book) ‘Kitab Al Siffeen’ of Nasr Bin Muhazim, from Amro Bin Khalid,

‘From Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), from his^{-asws} forefathers^{-asws} having said: ‘Ali^{-asws} went out and he^{-asws} intended Siffeen, until when he cut across the river, he^{-asws} ordered his^{-asws} caller. He called for the Salat’.

²¹⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 18

²²⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 19

قَالَ فَتَقَدَّمَ فَصَلَّى رُكْعَتَيْنِ حَتَّى إِذَا قَضَى الصَّلَاةَ أَقْبَلَ عَلَيْنَا فَقَالَ يَا أَيُّهَا النَّاسُ أَلَا مَنْ كَانَ مُشْبِعاً أَوْ مُقِيماً فَلْيَتِمَّ فَإِنَّا قَوْمٌ عَلَى سَفَرٍ وَ مَنْ صَحِبْنَا فَلَا يَصُومُ الْمَفْرُوضُ وَ الصَّلَاةُ رُكْعَتَانِ.

He (the narrator) said, 'He^{-asws} proceeded and prayed two units Salat until when he^{-asws} had fulfilled the Salat, he^{-asws} turned towards us. He^{-asws} said: 'O you people! Indeed, the one who was walking or staying, let him (pray) complete, for we are a people upon a journey, and the one who accompanying us, he should not fast the obligatory and the Salat is of two units''^{.221}

21- جَمْعُ الْبَيَانِ، رَوَى الْعَبَّاشِيُّ بِإِسْنَادِهِ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ مَا حَدُّ الْمَرَضِ الَّذِي يُفْطِرُ صَاحِبَهُ

Muhammad Al Bayaan – It is reported by Al Ayyashi, by his chain from Zurara who said,

'I asked Abu Abdullah^{-asws}, 'What is a limit of the sickness which its sufferer would break?'

قَالَ بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ هُوَ أَعْلَمُ بِمَا يُطِيقُ.

He^{-asws} said: '**But! The human being is a witness against himself [75:14].** He is more knowing of what he can endure''^{.222}

وَ فِي رِوَايَةٍ أُخْرَى هُوَ أَعْلَمُ بِنَفْسِهِ ذَلِكَ إِلَيْهِ.

And in another report: 'He is more knowing with himself. That is up to him''^{.223}

22- كِتَابُ فَضَائِلِ الْأَشْهُرِ الثَّلَاثَةِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ عَبْدِ الْمَلِكِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ يَحْيَى بْنِ الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: الصَّائِمُ فِي شَهْرِ رَمَضَانَ فِي السَّقَرِ كَالْمُفْطِرِ فِيهِ فِي الْحَضَرِ.

(The book) 'Fazaail Al Ash'har Al Salasa' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Abdul Malik, from Is'haq Bin Ammar, from Yahya Bin Al A'ala,

'From Abu Abdullah^{-asws} having said: 'The one fasting during the journey is like the one breaking in it during the staying''^{.224}

23- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَ قَالَ: حَدُّ الْمَرَضِ الَّذِي يَجِبُ عَلَى صَاحِبِهِ فِيهِ عِدَّةٌ مِنْ أَيَّامٍ أُخَرَ كَمَا يَجِبُ فِي السَّقَرِ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَمَنْ كَانَ مِنْكُمْ مَرِيضاً أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

(The book) 'Da'aim Al Islam' –

'From Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'The limit of sickness which obligates upon its sufferer regarding it a number of other days, is just as what obligates during the journey, due to Words of Allah^{-azwj} Mighty and Majestic: **So the one from you who was sick, or upon a journey, so (he should Fast) from other days; [2:184].**

²²¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 20

²²² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 21 a

²²³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 21 b

²²⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 22

أَنْ يَكُونَ الْعَلِيلُ لَا يَسْتَطِيعُ أَنْ يَصُومَ أَوْ يَكُونَ إِنْ اسْتَطَاعَ الصَّوْمَ زَادَ فِي عِلَّتِهِ وَ خَافَ عَلَى نَفْسِهِ وَ هُوَ مُؤْتَمِّنٌ عَلَى ذَلِكَ مُفَوَّضٌ إِلَيْهِ فِيهِ فَإِنْ أَحْسَرَ ضَعْفًا فَلْيُفِطِرْ وَ إِنْ وَجَدَ قُوَّةً عَلَى الصَّوْمِ فَلْيَصُمْ كَانَ الْمَرَضُ مَا كَانَ.

If the sick one is not capable of fasting or being capable of fasting (fearing) an increase in his illness and he fears upon himself, and he is trusted upon that. It has been delegated to him regarding it. If he feels weakness, let him break, and if he finds strength upon the fasting, let him fast. Whatever the sickness it may be'.²²⁵

فَإِنْ كَانَتْ عِلَّتُهُ عِلَّةً مُرْمَنَةً لَا يُرَجَى إِفَاقَةٌ أَوْ تَمَادَتْ بِهِ إِلَى أَنْ أَهْلَ عَلَيْهِ شَهْرُ رَمَضَانَ آخَرَ فَلْيُطْعِمَ عَنْ كُلِّ يَوْمٍ مَضَى لَهُ مِنْ شَهْرِ رَمَضَانَ- وَ هُوَ مَرِيضٌ مِسْكِينًا وَاحِدًا نِصْفَ صَاعٍ مِنْ طَعَامٍ كَذَلِكَ رَوَيْنَاهُ عَنْ عَلِيِّ ع.

If his illness was a chronic illness, recovery not hoped for or it persists with him up to the crescent of another Ramazan, let him feed for every day having passed for him from a month of Ramazan and he was sick, one poor person half a Sa'a (two Mudds) of food. Like that we^{asws} are reporting from Ali^{asws}'.²²⁶

وَ عَنْ عَلِيِّ ع أَنَّهُ قَالَ: لَمَّا أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فَرِيضَةَ شَهْرِ رَمَضَانَ وَ أَنْزَلَ وَ عَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةَ طَعَامٍ مِسْكِينٍ أَتَى إِلَى رَسُولِ اللَّهِ ص شَيْخٌ كَبِيرٌ يَتَوَكَّأُ بَيْنَ رَجُلَيْنِ فَقَالَ يَا رَسُولَ اللَّهِ هَذَا شَهْرٌ مَفْرُوضٌ وَ لَا أُطِيقُ الصِّيَامَ

And from Ali^{asws} having said: 'When Allah^{azwj} Mighty and Majestic Revealed obligation of the month of Ramazan, and Revealed: **and upon those who can endure it (but with difficulty) is an expiation of feeding the poor (for missed Fasts); [2:184]**, an old man came to Rasool-Allah^{saww} leaning between (upon) two men. He said, 'O Rasool-Allah^{saww}! This is an obligatory month and I cannot endure the fasts!'

قَالَ اذْهَبْ فَكُلْ وَ أَطْعِمَ عَنْ كُلِّ يَوْمٍ نِصْفَ صَاعٍ وَ إِنْ قَدَرْتَ أَنْ تَصُومَ الْيَوْمَ وَ الْيَوْمَيْنِ وَ مَا قَدَرْتَ فَصُمْ

He^{saww} said: 'Go, eat and feed for every day, half a Sa'a (of food), and if you are able to fast a day, and the two days, and whatever you are able, then fast!'

وَ أَنَّتَهُ امْرَأَةٌ فَقَالَتْ يَا رَسُولَ اللَّهِ ص إِنِّي امْرَأَةٌ حُبْلَى وَ هَذَا شَهْرُ رَمَضَانَ مَفْرُوضٌ وَ أَنَا أَخَافُ عَلَى مَا فِي بَطْنِي إِنْ صُمْتُ

And his wife came to him^{saww}. She said, 'O Rasool-Allah^{saww}! I am a pregnant woman and this is an Obligatory month of Ramazan, and I am fearing upon what is in my belly if I were to fast'.

فَقَالَ لَهَا انْطَلِقِي فَأَطْرِي وَ إِنْ أَطَقْتِ فَصُومِي

He^{saww} said to her: 'Go and break, and if you can endure, then fast'.

وَ أَنَّتَهُ امْرَأَةٌ تُرَضِعُ فَقَالَتْ يَا رَسُولَ اللَّهِ ص هَذَا شَهْرٌ مَفْرُوضٌ صِيَامُهُ وَ إِنْ صُمْتُ خِفْتُ أَنْ يَنْقَطِعَ لَبَنِي فَيَهْلِكَ وَلَدِي

²²⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 23 a

²²⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 23 b

And a breast-feeding woman came to him^{-saww}. She said, ‘O Rasool-Allah^{-saww}! This is a month of Ramazan. It’s fasts are obligatory, and if I fast I fear that my milk might be cut off and my child may die!’

فَقَالَ انْطَلِقِي فَأُطْعِمِي فَإِذَا أَطَقْتِ فَصُومِي

He^{-saww} said: ‘Go and break. When you can endure, then fast’.

وَ أَنَا صَاحِبُ عَطَشٍ فَقَالَ يَا رَسُولَ اللَّهِ هَذَا شَهْرٌ مَفْرُوضٌ وَ لَا أَصْبِرُ عَنِ الْمَاءِ سَاعَةً إِلَّا تَخَوَّفْتُ الْهَلَاكَ

And a person of thirst came to him^{-saww}. He said, ‘O Rasool-Allah^{-saww}! This is an obligatory month and I cannot be patient upon the water for an hour except I fear the destruction!’

قَالَ انْطَلِقِي فَأُطْعِمِي فَإِذَا أَطَقْتِ فَصُومِي.

He^{-saww} said: ‘Go and break. When you can endure, then fast’²²⁷.

وَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: مَنْ مَرَضَ فِي شَهْرِ رَمَضَانَ فَلَمْ يَصِحَّ حَتَّى مَاتَ فَقَدْ حَبَلَ بَيْنَهُ وَ بَيْنَ الْقَضَاءِ وَ مَنْ مَرَضَ ثُمَّ صَحَّ فَلَمْ يَقْضِ حَتَّى مَاتَ فَيَسْتَحِبُّ لَوْلِيهِ أَنْ يَقْضِيَ عَنْهُ مَا مَرَضَ فِيهِ وَ لَا تَقْضِي امْرَأَةٌ عَنْ رَجُلٍ.

And from Ali^{-asws} having said: ‘One who is sick during a month of Ramazan and he does not become healthy until he dies, it is a barrier between him and the making up (redoing), and one who is sick then becomes healthy, but he does not make up until he dies, it is recommended for his guardian to make up on his behalf what he had been sick in, and a woman cannot make up on behalf of a man’²²⁸.

وَ عَنْهُ ع أَنَّهُ قَالَ: يَقْضِي شَهْرَ رَمَضَانَ مَنْ كَانَ فِيهِ عَلِيلاً أَوْ مُسَافِراً عِدَّةَ مَا اغْتَلَّ وَ سَافَرَ فِيهِ إِنْ شَاءَ مُتَّصِلاً وَ إِنْ شَاءَ مُتَفَرِّقاً إِنَّمَا قَالَ اللَّهُ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَ إِذَا أَتَى بِالْعِدَّةِ فَقَدْ أَتَى بِمَا يَجِبُ عَلَيْهِ.

And from him^{-asws} having said: ‘He will make up for a month of Ramazan, the one who was sick in it or travelling, the number (of days) what he had been sick and travelled in. If he likes, consecutively and if he like separately. But rather, Allah^{-azwj} Said: **so (he should Fast) from other days; [2:184]**, and when he has come with the number, so he has come with what has been Obligated upon him’²²⁹.

وَ عَنْهُ ع أَنَّهُ كَرِهَ أَنْ يَقْضَى شَهْرَ رَمَضَانَ فِي ذِي الْحِجَّةِ وَ قَالَ إِنَّهُ شَهْرٌ نُسِكَ.

And from him^{-asws}, he^{-asws} disliked making up a month of Ramazan in Zil Hijjah, and he^{-asws} said; ‘It is a month of rituals’²³⁰.

²²⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 23 c

²²⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 23 d

²²⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 23 e

²³⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 23 f

24- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص سَافَرَ فِي شَهْرِ رَمَضَانَ فَأَفْطَرَ وَ أَمَرَ مَنْ مَعَهُ أَنْ يُفْطِرُوا فَتَوَقَّفَ بَعْضُهُمْ عَنِ الْفِطْرِ فَسَمَّاهُمُ الْغَضَاءَ وَ ذَلِكَ لِأَنَّهُ أَمَرَهُمْ ص فَلَمْ يَأْمُرُوا لِأَمْرِهِ

(The book) 'Da'aim Al Islam' –

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}: 'Rasool-Allah^{-saww} travelled during a month of Ramazan, so he^{-saww} broke and ordered the ones with him^{-saww} to be breaking. Some of them paused from the breaking so he^{-saww} named them as 'The disobedient ones', and that is because he^{-saww} had ordered them and they did not implement his^{-saww} order.

وَ فِي ذَلِكَ خِلَافٌ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ وَ إِنَّمَا أَمَرَهُمْ بِالْفِطْرِ وَ أَفْطَرَ لِيَعْلَمُوا وَجْهَ الْأَمْرِ فِي ذَلِكَ وَ أَنَّ صَوْمَهُمْ فِي السَّفَرِ غَيْرُ مُجْزٍ عَنْهُمْ عَلَى ظَاهِرِ كِتَابِ اللَّهِ

And in that is opposition to Allah^{-azwj} and to His^{-azwj} Rasool^{-saww}, and rather he^{-saww} had ordered them with the breaking, and he^{-saww} broke for them to know the aspect of the matter regarding that, and their fasting during the journey is not allowed from them, based upon the apparent of the Book of Allah^{-azwj}.

فَأَمَّا إِنْ صَامَ الْمَسَافِرُ فِي شَهْرِ رَمَضَانَ غَيْرَ مُعْتَدِّ بِذَلِكَ الصَّوْمِ أَنَّهُ يُجْزِيهِ فَلَا شَيْءَ عَلَيْهِ إِذَا قَضَاهُ فِي الْحَضَرِ وَ هُوَ كَمَنْ أَمْسَكَ عَنِ الطَّعَامِ وَ الشَّرَابِ وَ لَيْسَ بِصَائِمٍ فِي حَقِيقَةِ الْأَمْرِ.

As for if the traveller were to fast during a month of Ramazan, not counting with that fast that it would suffice him, there is nothing upon him, when he makes it up during the staying, and he is like the one withholding from the food and the drink, and he isn't a fasting one in reality of the matter".²³¹

وَ قَدْ رَوَيْنَا عَنْ عَلِيِّ صَلَوَاتِ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: صَامَ رَسُولُ اللَّهِ ص فِي السَّفَرِ فِي شَهْرِ رَمَضَانَ وَ أَفْطَرَ فِي السَّفَرِ فِيهِ وَ أَنَّهُ قَالَ ص مَنْ صَامَ فِي السَّفَرِ يَعْنِي فِي شَهْرِ رَمَضَانَ فَلْيُعِدَّ صَوْمًا آخَرَ فِي الْحَضَرِ إِنْ اللَّهُ يَقُولُ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ.

And we are reporting from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said: 'Rasool-Allah^{-saww} fasted during a month of Ramazan and broke in the journey during it, and he^{-saww} said: 'One who fasts during the journey, meaning in a month of Ramazan, let him repeat another day during the staying. Allah^{-azwj} Says: **so (he should Fast) from other days; [2:184]**'.²³²

وَ رَوَيْنَا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ كَرِهَ لِمَنْ أَهَلَ فِي شَهْرِ رَمَضَانَ وَ هُوَ حَاضِرٌ أَنْ يُسَافِرَ فِيهِ إِلَّا لِمَا لَا بُدَّ مِنْهُ وَ لَا بَأْسَ أَنْ يَرْجِعَ إِلَى بَيْتِهِ مِنْ كَانَ مُسَافِرًا فِيهِ.

And we are reporting from Ja'far^{-asws} Bin Muhammad^{-asws}, he^{-asws} disliked for the one coming to a month of Ramazan while he is present (living at home), that he should travel in it except

²³¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 24 a

²³² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 24 b

for what there is no escape from it, and there is no problem if he were to return to his house, one who was travelling in it”²³³.

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: أَذَى السَّفَرِ الَّذِي يَقْصُرُ فِيهِ الصَّلَاةُ وَ يُفْطِرُ فِيهِ الصَّائِمُ بَرِيدَانِ وَ الْبَرِيدُ اثْنَا عَشَرَ مَيْلًا وَ مَنْ خَرَجَ إِلَى مَسَافَةٍ بَرِيدٍ وَاحِدٍ يُرِيدُ الدَّهَابَ وَ الرُّجُوعَ قَصَرَ وَ أَفْطَرَ.

And from Ja'far^{asws} Bin Muhammad^{asws} having said: 'Least of the journey which one should shorten the Salat in and the fasting one breaks in is of two 'Bareed(s)', and the 'Bareed' is of twelve miles, and one who goes out travelling one 'Bareed', the going and the returning, he should shorten (Salat) and break (fast)'.²³⁴

وَ عَنْهُ ع أَنَّهُ قَالَ: مَنْ خَرَجَ مُسَافِرًا فِي شَهْرِ رَمَضَانَ قَبْلَ الزَّوَالِ أَفْطَرَ ذَلِكَ الْيَوْمَ وَ إِنْ خَرَجَ بَعْدَ الزَّوَالِ أَمَّ صَوْمَهُ وَ لَا قَضَاءَ عَلَيْهِ

And from him^{asws} having said: 'One who goes out travelling during a month of Ramazan before the midday, should break that day, and if he goes out after the midday, he should complete his fast and there is no making up upon him.

وَ إِنْ قَدِمَ مِنْ سَفَرِهِ فَوَصَلَ إِلَى أَهْلِهِ قَبْلَ الزَّوَالِ وَ لَمْ يَكُنْ أَفْطَرَ ذَلِكَ الْيَوْمَ وَ بَيَّتَ صِيَامَهُ وَ نَوَاهُ اعْتَدَّ بِهِ وَ لَمْ يَقْضِهِ وَ إِنْ لَمْ يَنْوِهِ أَوْ دَخَلَ بَعْدَ الزَّوَالِ قَضَاهُ.

And if he arrives from his journey, so he arrives to his family before the midday and he had not broken that day and has not broken his fast, and he had intended to count with it, and he should not make up for it, and if he had not intended it or entered after the midday, he should make up for it”²³⁵.

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: إِذَا دَخَلَ الْمُسَافِرُ أَرْضًا يَنْوِي فِيهَا الْمَقَامَ فِي شَهْرِ رَمَضَانَ قَبْلَ طُلُوعِ الْفَجْرِ فَعَلَيْهِ صِيَامُ ذَلِكَ الْيَوْمِ.

And from Ja'far^{asws} Bin Muhammad^{asws} having said: 'When the traveller enters a land during a month of Ramazan before the emergence of dawn, intending to stay in it, upon him is to fast that day’²³⁶.

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: حَدُّ الْإِقَامَةِ فِي السَّفَرِ عَشْرَةَ أَيَّامٍ فَمَنْ نَزَلَ مَنْزِلًا فِي سَفَرِهِ فِي شَهْرِ رَمَضَانَ يَنْوِي فِيهِ مَقَامَ عَشْرَةِ أَيَّامٍ صَامَ وَ صَلَّى

And from Ja'far^{asws} Bin Muhammad^{asws}, he^{asws} said: 'Limit of the staying during the journey is of ten days. The one who descends a station during his journey in a month of Ramazan intending to stay in it for ten days, should fast and pray Salat (complete).

وَ إِنْ لَمْ يَنْوِي فِي ذَلِكَ وَ نَزَلَ وَ هُوَ يَقُولُ أَخْرَجَ الْيَوْمَ أَخْرَجَ عَدَاً لَمْ يَعْتَدَ بِالصَّوْمِ مَا بَيْنَهُ وَ بَيْنَ شَهْرٍ وَ عَلَيْهِ أَنْ يَقْضِيَ مَا كَانَ مُقِيمًا فِي ذَلِكَ صَامَهُ أَوْ أَفْطَرَهُ لِأَنَّهُ فِي حَالِ الْمَسَافِرِ وَ إِنَّمَا يَكُونُ ذَلِكَ إِذَا كَانَ مُجِدًّا فِي السَّفَرِ وَ كَانَ نُزُولُهُ فِي مَنْهَلٍ لِأَهْلِ لَهُ فِيهِ

²³³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 24 c

²³⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 24 d

²³⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 24 e

²³⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 24 f

And if he does not intend regarding that and he descends and he say, 'I shall go out today', 'I shall go out tomorrow morning', he should not count with the fast what is between him and the month, and upon him is to make up what he had stayed during that, whether he had fasted it or broken, before he as in the state of a traveller, and rather that would be when he was striving in the journey and his descent was in a place there being no family for him in it.

فَأَمَّا إِنْ نَزَلَ عَلَى أَهْلٍ لَهُ حَيْثُ كَانُوا فَهُوَ بِمَنْزِلَةِ الْمُقِيمِ يَصُومُ وَلَا قَضَاءَ عَلَيْهِ مَا قَامَ فِيهِمْ حَتَّى يَرْجُلَ.

As for his descending to a family of his wherever they may be, it is at the status of the resident. He should fast and there is no making up upon him, for as long as he stays among them until he departs".²³⁷

²³⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 42 H 24 g

CHAPTER 43 – RULINGS OF THE MAKING UP FOR HIMSELF AND FOR OTHERS, AND RULING OF THE (WOMAN) MENSTRUATING, AND THE ONE OF IRREGULAR BLEEDING, AND THE ONE OF POST-CHILDBIRTH BLEEDING

1- ن، عيون أخبار الرضا عليه السلام، علل الشرائع في علل الفضل عن الرضا ع قال: فَإِنْ قَالَ فَلِمَ إِذَا حَاضَتِ الْمَرْأَةُ لَا تُصَلِّي وَ لَا تَصُومُ

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws}, (and) 'Ilal Al Sharaie' in 'Ilal' of Al Fazl,

'From Al-Reza^{-asws} having said: 'If he says, 'Why, when the woman menstruates she neither prays nor fasts?'

قِيلَ لِأَنَّهَا فِي حَدِّ النَّجَاسَةِ فَأُحِبُّ أَنْ لَا تَعْبُدَ إِلَّا طَاهِرًا وَ لِأَنَّهُ لَا صَوْمَ لِمَنْ لَا صَلَاةَ لَهُ

It will be said, 'Because she is in a limit of uncleanness, so it is loved that she does not worship except when clean, and because there is no fast for the one there is no Salat for him'.

فَإِنْ قَالَ فَلِمَ صَارَتْ تُقْضِي الصَّيَّامَ وَ لَا تُقْضِي الصَّلَاةَ

If he said, 'Why has she become making up the (missed) Salat and not making up the (missed) Salat?'

قِيلَ لِإِلْغَالِ شَيْءٍ فَمِنْهَا أَنَّ الصَّيَّامَ لَا يَمْنَعُهَا مِنْ خِدْمَةِ نَفْسِهَا وَ خِدْمَةِ زَوْجِهَا وَ إِصْلَاحِ بَيْتِهَا وَ الْقِيَامِ بِأُمُورِهَا وَ الْإِسْتِغَالِ بِرَمَّةٍ مَعِيشَتِهَا وَ الصَّلَاةَ تَمْنَعُهَا مِنْ ذَلِكَ كُلِّهِ لِأَنَّ الصَّلَاةَ تَكُونُ فِي الْيَوْمِ وَ اللَّيْلَةِ مَرَارًا فَلَا تَقْوَى عَلَى ذَلِكَ وَ الصَّوْمُ لَيْسَ كَذَلِكَ

It is said, 'For various reason. From these is that the fasts do not prevent her from serving herself and serving her husband, and correcting (looking after) her home, and the standing with its matters, and the pre-occupation with better her life, while the Salat prevents her from that, all of it, because the Salat happens during the day and the night repeatedly. She is not strong upon that, while the fast isn't like that.

وَ مِنْهَا أَنَّ الصَّلَاةَ فِيهَا عَنَاءٌ وَ تَعَبٌ وَ اسْتِغَالُ الْأَرْكَانِ وَ لَيْسَ فِي الصَّوْمِ شَيْءٌ مِنْ ذَلِكَ وَ إِنَّمَا هُوَ الْإِمْسَاكُ عَنِ الطَّعَامِ وَ الشَّرَابِ وَ لَيْسَ فِيهِ اسْتِغَالُ الْأَرْكَانِ

And from these is that the Salat, in it is the hardship, and the fatigue, and pre-occupation of the limbs, and in the fast there is nothing from that, and rather it is the withholding from the food and the drink and there isn't in it pre-occupation of the limbs.

وَ مِنْهَا أَنَّهُ لَيْسَ مِنْ وَقْتِ يَجِيءُ إِلَّا يُجِبُّ عَلَيْهَا فِيهِ صَلَاةٌ جَدِيدَةٌ فِي يَوْمِهَا وَ لَيْلَتِهَا وَ لَيْسَ الصَّوْمُ كَذَلِكَ لِأَنَّهُ لَيْسَ كُلَّمَا حَدَثَ يَوْمٌ وَجِبَ عَلَيْهَا الصَّوْمُ وَ كُلَّمَا حَدَثَ وَقْتُ الصَّلَاةِ وَجِبَ عَلَيْهَا الصَّلَاةُ

And from these, there isn't from any time coming except a new Salat is Obligated upon her in it during her day and her night, while the fast isn't like that, because it isn't so that every time

a day occurs the fasting would be obligated upon her, while every time the time of Salat occurs, the Salat is obligated upon her.

فَإِنْ قَالَ فَلِمَ إِذَا مَرَضَ الرَّجُلُ أَوْ سَافَرَ فِي شَهْرِ رَمَضَانَ فَلَمْ يَخْرُجْ مِنْ سَفَرِهِ أَوْ لَمْ يُفِيقْ مِنْ مَرَضِهِ حَتَّى يَدْخُلَ عَلَيْهِ شَهْرُ رَمَضَانَ آخِرٌ وَجَبَ عَلَيْهِ الْفِدَاءُ لِلأَوَّلِ وَ سَقَطَ الْقَضَاءُ إِذَا أَفَاقَ بَيْنَهُمَا أَوْ أَقَامَ وَ لَمْ يَقْضِهِ وَجَبَ عَلَيْهِ الْقَضَاءُ وَ الْفِدَاءُ

If he says, why when the man gets sick or travels during a month of Ramazan, he does not exit from his journey or does not recover from his sickness until among month of Ramazan enters unto him, the expiation is obligated upon him for the former and the making up is dropped. When he recovers between the two, or recovers and does not make up, the making up is obligated upon him and so is the expiation?'

قِيلَ لِأَنَّ ذَلِكَ الصَّوْمَ إِذَا وَجَبَ عَلَيْهِ فِي تِلْكَ السَّنَةِ فِي ذَلِكَ الشَّهْرِ فَأَمَّا الَّذِي لَمْ يُفِيقْ فَإِنَّهُ لَمَّا أَنْ مَرَّ عَلَيْهِ السَّنَةُ كُلُّهَا وَ قَدْ غَلَبَ اللَّهُ عَلَيْهِ فَلَمْ يَجْعَلْ لَهُ السَّبِيلَ إِلَى أَدَائِهِ سَقَطَ عَنْهُ وَ كَذَلِكَ كُلَّمَا غَلَبَ اللَّهُ تَعَالَى عَلَيْهِ مِثْلَ الْمُغْمَى عَلَيْهِ الَّذِي يُغْمَى عَلَيْهِ يَوْمًا وَ لَيْلَةً فَلَا يَجِبُ عَلَيْهِ قَضَاءُ الصَّلَاةِ

It will be said, 'Because that fast is rather obligated upon him in that year in that month. As for the one who does not recover, so when the year passes upon him, the whole of it, and Allah^{-azwj} had Overcome upon him and did not Make a way for him to fulfil it, it is dropped from him, and like that every time Allah^{-azwj} the Exalted had Overcome upon him, like the unconsciousness upon him, the one who has unconsciousness upon him day and night, it is not obligated upon him to make up the Salat.

كَمَا قَالَ الصَّادِقُ ع كُلَّمَا غَلَبَ اللَّهُ عَلَيْهِ الْعَبْدُ فَهُوَ أَعْدَرُ لَهُ لِأَنَّهُ دَخَلَ الشَّهْرَ وَ هُوَ مَرِيضٌ فَلَمْ يَجِبْ عَلَيْهِ الصَّوْمُ فِي شَهْرِهِ وَ لَا سَنَتِهِ لِلْمَرَضِ الَّذِي كَانَ فِيهِ وَ وَجَبَ عَلَيْهِ الْفِدَاءُ لِأَنَّهُ يَمْتَرِلُهُ مَنْ وَجَبَ عَلَيْهِ صَوْمٌ فَلَمْ يَسْتَطِعْ أَدَاءَهُ

(This is) like what Al-Sadiq^{-asws} had said. Every time Allah^{-azwj} Overcomes upon the servant, there is an excuse for him because the month had entered while he was sick, so the fast is not obligated upon him, neither during his month nor his year for the sickness which he was in, and the expiation is obligated upon him because he is at the status of the one a fast is obligated upon, but he was not capable of fulfilling it.

وَجَبَ عَلَيْهِ الْفِدَاءُ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ ... فَمَنْ لَمْ يَسْتَطِعْ فَاطْعَامُ سِتِّينَ مِسْكِينًا وَ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَأَقَامَ الصَّدَقَةَ فَمَقَامَ الصِّيَامِ إِذَا عَسَرَ عَلَيْهِ

The expiation is obligated upon him just as Allah^{-azwj} Mighty and Majestic Said: **then Fast two months consecutively . . . And one who is not capable, so he should feed sixty needy ones. [58:4];** and just as Allah^{-azwj} Mighty and Majestic Said: **so an expiation from Fasting of either charity or an offering [2:196].** He^{-azwj} Established the charity in place of the fasts when it is difficult upon him'.

فَإِنْ قَالَ فَإِنْ لَمْ يَسْتَطِعْ إِذْ ذَاكَ فَهُوَ الآنَ يَسْتَطِيعُ

If he says, 'Supposing he is not capable when it was that, but he is capable now?'

قِيلَ لِأَنَّهُ لَمَّا أَنْ دَخَلَ عَلَيْهِ شَهْرُ رَمَضَانَ آخِرُ وَجِبَ عَلَيْهِ الْفِدَاءُ لِلْمَاضِي لِأَنَّهُ كَانَ بِمَنْزِلَةِ مَنْ وَجِبَ عَلَيْهِ صَوْمٌ فِي كَفَّارَةٍ فَلَمْ يَسْتَطِعْهُ فَوَجِبَ عَلَيْهِ الْفِدَاءُ
وَإِذَا وَجِبَ الْفِدَاءُ سَقَطَ الصَّوْمُ وَالصَّوْمُ سَاقِطٌ وَ الْفِدَاءُ لَازِمٌ

It will be said, 'Because when another month of Ramazan enters upon him, the expiation for the previous (Ramazan) is obligated, because he would be at the status of the one fasting is obligated upon him in expiation but he is not capable, so the ransom is obligated upon him, and when the ransom is obligated, the fast drops, and the fast dropping and the ransom are necessary.

فَإِنْ أَفَاقَ فِيمَا بَيْنَهُمَا وَ لَمْ يَصُمْهُ وَجِبَ عَلَيْهِ الْفِدَاءُ لِتَضْيِيعِهِ وَ الصَّوْمُ لِاسْتِطَاعَتِهِ.

If he recovers in what is between the two and did not fast it, the ransom is obligated upon him due to his having wasted it, and the fast is based upon his capability".²³⁸

2- ب، قرب الإسناد عليّ عن أخيه ع قال: سألتُهُ عَمَّنْ كَانَ عَلَيْهِ يَوْمَانِ مِنْ شَهْرِ رَمَضَانَ كَيْفَ يَقْضِيهِمَا

(The book) 'Qurb Al Isnaad' –

'Ali, from his brother (Musa Al-Kazim^{asws}), he said, 'I asked him^{asws} about the one upon him are two days (missed out) from a month of Ramazan. How would he make up for these?'

قَالَ يَفْصِلُ بَيْنَهُمَا بِيَوْمٍ فَإِنْ كَانَ أَكْثَرَ مِنْ ذَلِكَ فَلْيَقْضِهَا مُتَوَالِيَةً-

He^{asws} said: 'He should distance between the two with a day. If it was more than that, let him fast it consecutively'.

وَ سَأَلْتُهُ عَنْ رَجُلٍ تَتَابَعَ عَلَيْهِ رَمَضَانَانِ لَمْ يَصِحَّ فِيهِمَا ثُمَّ صَحَّ بَعْدَ ذَلِكَ كَيْفَ يَصْنَعُ

And I asked him^{asws} about a man two months of Ramazan are upon him (missed out), he was not healthy in these. Then he became healthy after that. 'How would he deal with it?'

قَالَ يَصُومُ الْأَخِيرَ وَ يَتَصَدَّقُ عَنِ الْأَوَّلِ بِصَدَقَةٍ كُلِّ يَوْمٍ مِدَّةٍ مِنْ طَعَامٍ لِكُلِّ مَسْكِينٍ

He^{asws} said: 'He should fast (for) the latter one and give in charity for the former one with a charity of a 'Mudd' of food for every day for each poor one'.

وَ سَأَلْتُهُ عَنْ رَجُلٍ مَرَضَ فِي شَهْرِ رَمَضَانَ فَلَمْ يَزَلْ مَرِيضاً حَتَّى أَدْرَكَهُ شَهْرُ رَمَضَانَ آخِرٌ فَيَبْرَأُ فِيهِ كَيْفَ يَصْنَعُ

And I asked him^{asws} about a man who falls sick during a month of Ramazan. He does not cease to be sick until he comes across another month of Ramazan, then he recovers in it. 'How would he deal with it?'

قَالَ يَصُومُ الَّذِي بَرَأَ فِيهِ وَ يَتَصَدَّقُ عَنِ الْأَوَّلِ كُلَّ يَوْمٍ مِدَّةً مِنْ طَعَامٍ.

He^{-asws} said: ‘He should that which he had recovered in and give in charity for the former, a ‘Mudd’ of food for each day’.²³⁹

3- ل، الخصال فِي حَبْرِ الْأَعْمَشِ عَنِ الصَّادِقِ ع قَالَ: الْحَائِضُ تَتْرُكُ الصَّلَاةَ وَ لَا تَقْضِي وَ تَتْرُكُ الصَّوْمَ وَ تَقْضِي.

(The book) ‘Al Khisaal’ – In a report by Al Amsh,

‘From Al-Sadiq^{-asws} having said: ‘The menstruating woman will leave the Salat and not make up, and she would leave the fasting but has to make up (for it later)’.²⁴⁰

4- ع، علل الشرائع ابْنُ إِدْرِيسَ عَنْ أَبِيهِ عَنِ ابْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ امْرَأَةٍ مَرَضَتْ فِي شَهْرِ رَمَضَانَ وَ مَاتَتْ فِي شَوَّالٍ فَأَوْصَتْنِي أَنْ أَقْضِيَ عَنْهَا

(The book) ‘Ilal Al Sharaie’ – Ibn Idrees, from his father, from Ibn Isa, from Ali Bin Al Hakam, from Muhammad Bin Yahya, from Abu Baseer,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about a woman becoming sick during a month of Ramazan and she dies in Shawwal, so she bequeaths to me to make up on her behalf.

قَالَ هَلْ بَرَأَتْ مِنْ مَرَضِهَا

He^{-asws} said: ‘Did she recover from her illness?’

قُلْتُ لَا مَاتَتْ فِيهِ

I said, ‘No, she died in it’.

قَالَ فَلَا تَقْضِ عَنْهَا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَجْعَلْهُ عَلَيْهَا

He^{-asws} said: ‘Do not make up on her behalf, for Allah^{-azwj} Mighty and Majestic did not Make it to be upon her’.

قُلْتُ فَإِنِّي أَشْتَهِي أَنْ أَقْضِيَهُ

I said, ‘Supposing I desire to make up for these?’

قَالَ فَإِنِ اشْتَهَيْتَ أَنْ تَصُومَ لِنَفْسِكَ فَصُمْ.

He^{-asws} said: ‘If you desire to fast for yourself, then fast’.²⁴¹

²³⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 43 H 2

²⁴⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 43 H 3

²⁴¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 43 H 4

5- ضا، فقه الرضا عليه السلام إِذَا طَهَّرَت الْمَرْأَةُ مِنْ حَيْضِهَا وَ قَدْ بَقِيَ عَلَيْهَا بَقِيَّةُ يَوْمٍ صَامَتْ ذَلِكَ الْيَوْمَ تَأْذِيماً وَ عَلَيْهَا فَضَاءُ ذَلِكَ الْيَوْمِ وَ إِنْ حَاضَتْ وَ قَدْ بَقِيَ عَلَيْهَا بَقِيَّةُ يَوْمٍ أَفْطَرَتْ وَ عَلَيْهَا الْقَضَاءُ

(The book) 'Fiqh Al-Reza^{asws}', may the greeting be upon him^{asws}: 'When the woman has purified from her menstruation and there remains upon her remainder of a day, she should fast that day to fulfil, and upon her would be making up of that day (later), and if she menstruates and remainder of a day remains upon her, she should break, and upon her is the making up.

وَ إِذَا مَرَضَ الرَّجُلُ وَ فَاتَهُ صَوْمُ شَهْرِ رَمَضَانَ كُلِّهِ وَ لَمْ يَصُمْهُ إِلَى أَنْ يَدْخُلَ عَلَيْهِ شَهْرُ رَمَضَانَ مِنْ قَابِلٍ فَعَلَيْهِ أَنْ يَصُومَ هَذَا الَّذِي قَدْ دَخَلَ عَلَيْهِ وَ يَتَصَدَّقَ عَنِ الْأَوَّلِ لِكُلِّ يَوْمٍ بِمُدِّ طَعَامٍ وَ لَيْسَ عَلَيْهِ الْقَضَاءُ إِلَّا أَنْ يَكُونَ قَدْ صَحَّ فِيمَا بَيْنَ شَهْرَيْنِ رَمَضَانَيْنِ

And when the man falls sick and he misses fasts of a month of Ramazan, the whole of it, and does not fasts it unto a month of Ramazan enters upon him the following years, upon him is to fast this, which had entered upon him, and he should give in charity for the former, a 'Mudd' of food for each day, and it isn't upon him to make up, except if he happened to be healthy in what is between the two months of two Ramazan.

فَإِذَا سَاحَنَ كَذَلِكَ وَ لَمْ يَصُمْ فَعَلَيْهِ أَنْ يَتَصَدَّقَ عَنِ الْأَوَّلِ لِكُلِّ يَوْمٍ مَدّاً مِنْ طَعَامٍ وَ يَصُومَ الثَّانِي فَإِذَا صَامَ الثَّانِي قَضَى الْأَوَّلَ بَعْدَهُ

When it would be like that and he does not fast, upon him is to give charity for the former one, a 'Mudd' of food for each day, and he should fast for the second. When he has fasted the second, he can fulfil the former after it.

فَإِنْ فَاتَهُ شَهْرَانِ رَمَضَانَانَ حَتَّى دَخَلَ الشَّهْرُ الثَّلَاثُ وَ هُوَ مَرِيضٌ فَعَلَيْهِ أَنْ يَصُومَ الَّذِي دَخَلَهُ وَ يَتَصَدَّقَ عَنِ الْأَوَّلِ لِكُلِّ يَوْمٍ بِمُدِّ مِنْ طَعَامٍ وَ يُقْضَى الثَّانِي

If two months of two Ramazan(s) are missed until the third month enters and he is stick, upon him is to fast that which has entered and give charity for the first with a 'Mudd' of food for each day, and he should make up the second.

فَإِنْ أَرَدْتَ سَفْراً وَ أَرَدْتَ أَنْ تُقَدِّمَ مِنْ صَوْمِ السَّنَةِ شَيْئاً قَضَيْتَ ثَلَاثَةَ أَيَّامٍ لِلشَّهْرِ الَّذِي تُرِيدُ الخُرُوجَ فِيهِ وَ إِنْ أَرَدْتَ فَضَاءَ شَهْرِ رَمَضَانَ فَانْتِ بِالْخِيَارِ إِنْ شِئْتَ قَضَيْتَهَا مُتَّابِعاً وَ إِنْ شِئْتَ مُتَفَرِّقاً

If you intend a journey and want to advance something from fast of the year, then fast three days of the month which you want to go out in, and if you intend make up a month of Ramazan then you are with the choice. If you like you can make up consecutively and if you like you can separate these.

وَ قَدْ رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ يَصُومُ ثَلَاثَةَ أَيَّامٍ ثُمَّ يُفْطِرُ وَ إِذَا مَاتَ الرَّجُلُ وَ عَلَيْهِ مِنْ صَوْمِ شَهْرِ رَمَضَانَ فَعَلَى وَلِيِّهِ أَنْ يَقْضِيَ عَنْهُ وَ كَذَلِكَ إِذَا فَاتَهُ فِي السَّفَرِ إِلَّا أَنْ يَكُونَ مَاتَ فِي مَرَضِهِ مِنْ قَبْلِ أَنْ يَصِحَّ فَلَا فَضَاءَ عَلَيْهِ

And it has been reported from Abu Abdullah^{asws} having said: 'He should fast three days, then he should break; and when the man dies and upon him are from fasts of a month of Ramazan (to make up), it is upon his guardian to make up on his behalf, and like what when he misses

it during the journey, except if he happens to have died during his illness from before he becomes healthy, so there is no making up upon him.

وَ إِذَا كَانَ لِلْمَيِّتِ وَوَلِيِّهِ أَوْ لِمَنْ فِي رَجَالِهِ أَنْ يَقْضِيَ عَنْهُ فَإِنْ لَمْ يَكُنْ لَهُ وَلِيٌّ مِنْ الرِّجَالِ فَضَى عَنْهُ وَوَلِيُّهُ مِنَ النِّسَاءِ.

And if there happen to be two guardians for the deceased, upon their elder from the men is to make up on his behalf. If there does not happen to be any guardian for him from other than me, his guardian from the women should make up on his behalf".²⁴²

6- ضا، فقه الرضا عليه السلام إِذَا قَضَيْتَ صَوْمَ شَهْرٍ أَوْ النَّدْرَ كُنْتَ بِالْخِيَارِ فِي الْإِفْطَارِ إِلَى زَوَالِ الشَّمْسِ فَإِنْ أَفْطَرْتَ بَعْدَ الزَّوَالِ فَعَلَيْكَ كَفَّارَةٌ مِثْلُ مَنْ أَفْطَرَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ

(The book) 'Fiqh Al-Reza^{asws}', the greeting be upon him^{asws} – 'When you are making up a fast of a month (of Ramazan) or a vow, you would be with the choice regarding the breaking up to decline of the sun (midday). If you break after the midday upon you is an expiation like the one who breaks a day from a month of Ramazan.

وَ قَدْ رُوِيَ أَنَّ عَلَيْهِ إِذَا أَفْطَرَ بَعْدَ الزَّوَالِ إِطْعَامَ عَشْرَةِ مَسَاكِينَ لِكُلِّ مِسْكِينٍ مُدًّا مِنْ طَعَامٍ فَإِنْ لَمْ يَقْدِرْ عَلَيْهِ صَامَ يَوْمًا بَدَلَ يَوْمٍ وَ صَامَ ثَلَاثَةَ أَيَّامٍ كَفَّارَةً لِمَا فَعَلَ.

And it has been reported that when he breaks after the midday, upon him it for feed ten poor ones, a 'Mudd' of food for each poor one. If he is not able upon it, he should fast a day in place of a day, and he should fast three days as an expiation of what he had done".²⁴³

7- شي، تفسير العياشي عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ مَرَضَ مِنْ رَمَضَانَ إِلَى رَمَضَانَ قَابِلٍ وَ لَمْ يَصِحَّ بَيْنَهُمَا وَ لَمْ يُطِقِ الصَّوْمَ

Tafseer Al Ayyashi – from Abu Baseer who said,

'I asked him about a man who is sick from a Ramazan to a Ramazan the following year and he was not healthy between the two and he could not endure the fasting.

قَالَ تَصَدَّقْ مَكَانَ كُلِّ يَوْمٍ أَفْطَرَ عَلَى مِسْكِينٍ مُدًّا مِنْ طَعَامٍ وَ إِنْ لَمْ يَكُنْ حِنْطَةً فَمُدًّا مِنْ تَمْرٍ وَ هُوَ قَوْلُ اللَّهِ فِدْيَةٌ طَعَامَ مِسْكِينٍ

He^{asws} said: 'In place of each day he had broken he should give in charity to a poor one, a 'Mudd' of food, and if it cannot be wheat, then a 'Mudd' of dates, and it is the Word of Allah^{azwj}: **an expiation of feeding the poor (for missed Fasts); [2:184].**

فَإِنْ اسْتَطَاعَ أَنْ يَصُومَ الرَّمَضَانَ الَّذِي يَسْتَقْبِلُ وَ إِلَّا فَلْيَتَرَبَّصْ إِلَى رَمَضَانَ قَابِلٍ فَيَقْضِيهِ فَإِنْ لَمْ يَصِحَّ حَتَّى جَاءَ رَمَضَانَ قَابِلًا فَلْيَتَصَدَّقْ كَمَا تَصَدَّقَ مَكَانَ كُلِّ يَوْمٍ أَفْطَرَ مُدًّا مُدًّا وَ إِنْ صَحَّ فِيمَا بَيْنَ الرَّمَضَانَيْنِ فَتَوَاتَى أَنْ يَقْضِيَهُ حَتَّى جَاءَ الرَّمَضَانَ الْآخِرَ فَإِنْ عَلَيْهِ الصَّوْمَ وَ الصَّدَقَةَ جَمِيعًا يَقْضِي الصَّوْمَ وَ يَتَصَدَّقُ مِنْ أَجْلِ أَنَّهُ صَيَّعَ ذَلِكَ الصِّيَامَ.

If he is capable of fasting the Ramazan which is coming, or else let him wait up to the following Ramazan and make up. If he is not healthy until the following Ramazan comes up, let him give

²⁴² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 43 H 5

²⁴³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 43 H 6

charity like what is give in place of breaking each day a ‘Mudd’, a ‘Mudd’ (of food), and if he is healthy in what is between the two Ramazan(s), but he hesitates to make up until the other Ramazan comes, upon him is the fasting and the charity, altogether. He should make up the fast and give charity for the reason that he had wasted those fasts”.²⁴⁴

8- ين، كتاب حسين بن سعيد و النوادر القاسم بن مُحَمَّدٍ عَنْ عَلِيٍّ عَنْ أَبِي بصيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ أَنَّمَا رَجُلٌ كَانَ كَبِيرًا لَا يَسْتَطِيعُ الصِّيَامَ أَوْ مَرَضٌ مِنْ رَمَضَانَ إِلَى رَمَضَانَ ثُمَّ صَحَّ فَإِنَّمَا عَلَيْهِ لِكُلِّ يَوْمٍ أَفْطَرَ فِدْيَةً طَعَامًا وَ هُوَ مُدٌّ لِكُلِّ مِسْكِينٍ.

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – Al Qasim Bin Muhammad, from, from Abu Baseer who said,

‘Whichever man was old, not capable of the fasting or sick from a Ramazan to a Ramazan, then he becomes healthy, so rather upon him, for each day he broke, is ransom of food, and it is a ‘Mudd’ for each poor one’.²⁴⁵

9- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ عَ قَالَ قَالَ عَلِيُّ عَ بِجُوزِ قَضَاءِ شَهْرِ رَمَضَانَ مُتَّفَرِّقًا وَ رَوَاهُ عَنْ رَسُولِ اللَّهِ صَ.

(The book) ‘Nawadir’ of Al Rawandy – By his chain,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Ali^{-asws} said: ‘It is allowed to make up for a month of Ramazan (fasting) separately’, and it is reported from Rasool-Allah^{-saww}’.²⁴⁶

10- دَعَائِمُ الْإِسْلَامِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: لَا يُقْبَلُ مِمَّنْ كَانَ عَلَيْهِ صِيَامُ الْفَرِيضَةِ صِيَامُ النَّافِلَةِ حَتَّى يَمْضِيَ الْفَرِيضَةَ

(The book) ‘Da’aim Al Islam’ –

‘From Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said: ‘The optional fasts are not Accepted from the one who has obligatory fasts (outstanding) upon him until he has made up the obligatory ones’.

وَ سُئِلَ جَعْفَرُ بْنُ مُحَمَّدٍ عَ عَنْ رَجُلٍ عَلَيْهِ مِنْ شَهْرِ رَمَضَانَ طَائِفَةٌ أَيْ تَطَوُّعُ بِالصَّوْمِ

And Ja’far^{-asws} Bin Muhammad^{-asws} was asked about a man, upon him are some (outstanding fasts) from a month of Ramazan, ‘Can he fast voluntarily?’

قَالَ لَا حَتَّى يَمْضِيَ مَا عَلَيْهِ ثُمَّ يَصُومُ إِنْ شَاءَ مَا بَدَأَ لَهُ تَطَوُّعًا.

He^{-asws} said: ‘No, until he has made up whatever is (outstanding) upon him, then he can fast if he so desires to, whatever comes to him, voluntarily’.²⁴⁷

²⁴⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 43 H 7

²⁴⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 43 H 8

²⁴⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 43 H 9

²⁴⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 43 H 10

CHAPTER 44 – THE TRAVELLER ARRIVING AND THE MENSTRUATING WOMAN PURIFYING

1- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيُّ ع إِذَا قَدِمَ مُسَافِرٌ مُفْطِرًا بَلَدَهُ نَهَارًا يَكْفُفُ عَنِ الطَّعَامِ أَحَبُّ إِلَيَّ وَ كَذَلِكَ قَالَ فِي الْحَائِضِ إِذَا طَهَّرَتْ نَهَارًا.

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} said: 'When a non-fasting traveller arrives at his city at daytime, his refraining from the food is more beloved to me', and like that he^{-asws} said regarding the menstruating woman when she purifies at daytime'.²⁴⁸

CHAPTER 45 – RULINGS OF FAST OF THE EXPIATIONS AND THE VOWS

1- ب، قرب الإسناد علي عن أخيه ع قال: سألتُه عن رجلٍ صام من الظَّهَارِ ثُمَّ أَفْطَرَ وَ قَدْ بَقِيَ عَلَيْهِ يَوْمَانِ أَوْ ثَلَاثَةٌ مِنْ صَوْمِهِ

(The book) 'Qurb Al Isnaad' –

'Ali, from his brother (Musa Al-Kazim^{-asws}), he said, 'I asked him^{-asws} about a man who fasts from having done 'Zihaar' (disavowed from the wife), then he breaks, and two days remain upon him or three, from his fasts.

قَالَ إِذَا صَامَ شَهْرًا ثُمَّ دَخَلَ فِي الثَّانِي أَجْزَاءَ الصَّوْمِ فَلَيْتَمَّ صَوْمُهُ وَ لَا عِتْقَ عَلَيْهِ

He^{-asws} said: 'When he has fasted a month then he enters into the second, the fasting would suffice him, so let him complete his fast and there is no liberation (of a slave) upon him'.

وَ سَأَلْتُهُ عَنْ رَجُلٍ قَتَلَ مَمْلُوكًا مَا عَلَيْهِ

And I asked him^{-asws} about a man who kills a slave, 'What is upon him?'

قَالَ يُعْتَقُ رَقَبَةً وَ يَصُومُ شَهْرَيْنِ مُتَتَابِعَيْنِ وَ يُطْعِمُ سِتِّينَ مَسْكِينًا

He^{-asws} said: 'He should free a neck (slave) and he should fast two months consecutively and feed sixty poor ones'.

وَ سَأَلْتُهُ عَنْ رَجُلٍ جَعَلَ عَلَى نَفْسِهِ أَنْ يَصُومَ بِالْكُوفَةِ أَوْ بِالْمَدِينَةِ أَوْ بِمَكَّةَ شَهْرًا فَصَامَ أَرْبَعَةَ عَشَرَ يَوْمًا بِمَكَّةَ لَهُ أَنْ يَرْجِعَ إِلَى أَهْلِهِ فَيَصُومَ مَا عَلَيْهِ بِالْكُوفَةِ

And I asked him^{-asws} about a man who makes upon himself that he would fast at Al-Kufa or at Al-Medina or at Makkah for a month. He fasts fourteen days at Makkah. Is it for him to return to his family and fast whatever is upon him at Al-Kufa?’

قَالَ نَعَمْ.

He said: ‘Yes’.²⁴⁹

2- ب، قرب الإسناد البُطَيْبِيُّ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع أَبِي جَعَلْتُ عَلَيَّ صِيَامَ شَهْرِ بَمَكَّةَ وَ شَهْرٍ بِالْمَدِينَةِ وَ شَهْرٍ بِالْكُوفَةِ فَصُمْتُ ثَمَانِيَةَ عَشَرَ يَوْمًا بِالْمَدِينَةِ وَ بَقِيَ عَلَيَّ شَهْرٌ بِمَكَّةَ وَ شَهْرٌ بِالْكُوفَةِ وَ تَمَامَ شَهْرٍ بِالْمَدِينَةِ

(The book) ‘Qurb Al Isnaad’ – Al Yaqteeny, from Sa’dan Bin Muslim who said,

‘I wrote to Abu Al-Hassan Musa^{-asws} Bin Ja’far^{-asws}, ‘I made it upon me to fast a month at Makkah, and a month at Al-Medina, and a month at Al-Kufa. I fasted eighteen days at Al-Medina, and there still remains upon me a month at Makkah and a month at Al-Kufa, and to complete a month at Al-Medina’.

فَكَتَبْتُ لَيْسَ عَلَيْكَ شَيْءٌ صُمْ فِي بِلَادِكَ حَتَّى تُتِمَّهُ.

He^{-asws} wrote: ‘There isn’t anything upon you! Fast in your city until you complete it’.²⁵⁰

3- ن، عيون أخبار الرضا عليه السلام ع، علل الشرائع في علل الفضل عن الرضا ع فَإِنْ قَالَ قَلِمَ وَجِبَ فِي الْكَفَّارَةِ عَلَى مَنْ لَمْ يَجِدْ تَحْرِيرَ رَقَبَةٍ الصِّيَامَ دُونَ الْحَجِّ وَ الصَّلَاةِ وَ غَيْرِهِمَا

(The books) ‘Uyoun Akhbaar Al-Reza^{-asws}’, may the greeting be upon him^{-asws}, (and) ‘Ilal Al Sharaie’ in ‘Ilal’ Al Fazl,

‘From Al-Reza^{-asws}: ‘If he says, ‘Why is it obligated regarding the expiation, upon the one who cannot find freeing of a neck, the fasting rather than the Hajj and the Salat, and other such?’

قِيلَ لِأَنَّ الصَّلَاةَ وَ الْحَجَّ وَ سَائِرَ الْفَرَائِضِ مَانِعَةٌ لِلْإِنْسَانِ مِنَ التَّقَلُّبِ فِي أَمْرِ دُنْيَاهُ وَ مَصْلَحَةٌ مَعِيشَتِهِ مَعَ تِلْكَ الْعِلَلِ الَّتِي ذَكَرْنَاهَا فِي الْحَائِضِ الَّتِي تَقْضِي الصِّيَامَ وَ لَا تَقْضِي الصَّلَاةَ

It will be said, ‘Because the Salat and the Hajj and rest of the obligations are preventative for the human being from turning regarding matters of his world and bettering his livelihood, along with that reason which we^{-asws} have mentioned regarding the menstruating woman who has to make up the fasts and not make up the Salat’.

فَإِنْ قَالَ قَلِمَ وَجِبَ عَلَيْهِ صَوْمُ شَهْرَيْنِ مُتَتَابِعَيْنِ دُونَ أَنْ يَجِبَ عَلَيْهِ شَهْرٌ وَاحِدٌ أَوْ ثَلَاثَةُ أَشْهُرٍ

If he said, ‘Why is it obligated upon him to fast two months consecutively rather than it be obligated upon him one month, or three months?’

²⁴⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 45 H 1

²⁵⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 45 H 2

قِيلَ لِأَنَّ الْفَرَضَ الَّذِي فَرَضَهُ اللَّهُ عَزَّ وَ جَلَّ عَلَى الْخَلْقِ هُوَ شَهْرٌ وَاحِدٌ فَضُوْعِفَ هَذَا الشَّهْرُ فِي الْكَفَّارَةِ تَوْكِيداً وَ تَغْلِيظاً عَلَيْهِ

It will be said, 'Because the obligation which Allah^{-azwj} Mighty and Majestic has Imposed upon the creatures, it is one month. He^{-azwj} Doubled this month regarding the expiation as an emphasis and being stringent upon him'.

فَإِنْ قَالَ فَلِمَ جُعِلَتْ مُتَّابِعِينَ

If he said, 'Why has it been made consecutive?'

قِيلَ لِأَنَّ يَهُونَ عَلَيْهِ الْأَدَاءُ فَيَسْتَنْخِفُ بِهِ لِأَنَّهُ إِذَا فَصَّاهُ مُتَّفَرِّقاً هَانَ عَلَيْهِ الْقَضَاءُ.

It will be said, 'Lest its fulfilment is easy upon him so he would take lightly with it, because when he fasts separately, the making up would be easier upon him'.²⁵¹

4- ع، علل الشرائع أبي عن سعد عن ابن هاشم عن النوفلي عن السكوني عن جعفر بن محمد عن أبيه ع أن علياً ع قال: رجل نذر أن يصوم زمناً قال الزمان خمسة أشهر والحين ستة أشهر فإن الله عز وجل يقول توفني أكلها كل حين بإذن ربها.

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ibn Hashim, from Al Nowfaly,

'From Ja'far Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}: 'Ali^{-asws} said when a man vowed to fast for a time. He^{-asws} said: 'The 'time' is of five months, and the season is six months. Allah^{-azwj} Mighty and majestic Says: **Yielding its fruit in every season by the permission of its Lord [14:25]**'.²⁵²

5- ضاء، فقه الرضا عليه السلام متى وجب على الإنسان صوم شهرين متتابعين فصام شهراً وصام من الشهر الثاني أياماً ثم أفطر فعليه أن يبني عليه فلا بأس وإن صام شهراً أو أقل منه ولم يصم من الشهر الثاني شيئاً عليه أن يعيد صومه إلا أن يكون قد أفطر لمرض فله أن يبني على ما صام لأن الله حبسه

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} – 'When it is obligated upon the human being (person) fasting of two months consecutively, so he fasts a month and fasts some days from the second month, then he breaks, upon him is to build upon it, there is no problem. If he has fasted a month or less than it and did not fast anything from the second month, upon him is to repeat his fasts, except if he happened to have broken due to an illness, for him is to build upon whatever he had fasted, because Allah^{-azwj} had Withheld him.

وَ إِذَا قَضَيْتَ صَوْمَ شَهْرٍ أَوْ النَّذْرَ كُنْتَ بِالْخِيَارِ فِي الْإِفْطَارِ إِلَى زَوَالِ الشَّمْسِ فَإِنْ أَفْطَرْتَ بَعْدَ الزَّوَالِ فَعَلَيْكَ كَفَّارَةٌ مِثْلُ مَنْ أَفْطَرَ يَوْماً مِنْ شَهْرِ رَمَضَانَ

And when you have made up fasts of a month or the vow, you would be with the choice regarding the breaking up to decline of the sun (midday). If you break after the midday, upon you is an expiation similar to the one who breaks a day from a month of Ramazan.

²⁵¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 45 H 3

²⁵² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 45 H 4

وَقَدْ رُوِيَ أَنَّ عَلَيْهِ إِذَا أَفْطَرَ بَعْدَ الزَّوَالِ إِطْعَامَ عَشْرَةِ مَسَاكِينَ لِكُلِّ مَسْكِينٍ مُدٌّ مِنْ طَعَامٍ فَإِنْ لَمْ يَقْدِرْ عَلَيْهِ صَامَ يَوْمًا بَدَلَ يَوْمٍ وَ صَامَ ثَلَاثَةَ أَيَّامٍ كَفَّارَةً لِمَا فَعَلَ.

And it has been reported that when he breaks after the midday, upon him is to feed ten poor ones, for each poor one a 'Mudd' of food. If he is not able upon it, he should fast a day in replacement of a day, and he should fast three days as expiation of what he had done".²⁵³

6- شي، تفسير العياشي عن حريز عمّن رواه عن أبي عبد الله ع قال: كُلُّ شَيْءٍ فِي الْقُرْآنِ أَوْ فَصَاحِبُهُ بِالْخِيَارِ يَخْتَارُ مَا شَاءَ وَ كُلُّ شَيْءٍ فِي الْقُرْآنِ فَإِنْ لَمْ يَجِدْ فَعَلَيْهِ ذَلِكَ.

Tafseer Al Ayyashi – From Hareez, from the one who reported it,

'From Abu Abdullah^{-asws} having said: 'All things in the Quran, its performer is with the choice. He can choose whatever he desires, and all things are in the Quran. If he cannot find, upon him is that''.²⁵⁴ (needs to be taken in context)

7- ين، كتاب حسين بن سعيد و النوادر عن رفاعه قال: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ رَجُلٍ عَلَيْهِ صَوْمٌ شَهْرَيْنِ مُتَتَابِعَيْنِ فَيَصُومُ ثُمَّ يَمْرُضُ هَلْ يَعْتَدُ بِهِ

The book of Husayn Bin Saeed, and 'Al Nawadir', from Rifa'at who said,

'I asked Abu Abdullah^{-asws} about a man upon whom are (outstanding) fasts of two months consecutive, so he fasts. Then he falls sick. Can he count with it?'

قَالَ نَعَمْ أَمَرَ اللَّهُ حَبْسَهُ

He^{-asws} said: 'Yes, the Command of Allah^{-azwj} had Withheld him'.

قُلْتُ امْرَأَةٌ نَذَرَتْ صَوْمَ شَهْرَيْنِ مُتَتَابِعَيْنِ

I said, 'A woman had vowed to fast two months consecutively'.

قَالَ تَصُومُهُ وَ تَسْتَأْنِفُ أَيَّامَهَا الَّتِي قَعَدَتْ حَتَّى تَسْتَيْمَ الشَّهْرَيْنِ

He^{-asws} said: 'She should fast it and resume her days which she had sat back until the two months are completed'.

قُلْتُ أَرَأَيْتَ إِنْ هِيَ بَيَّسَتْ مِنَ الْمَحِيضِ هَلْ تَقْضِيهِ

I said, 'What is your^{-asws} view if she had despaired from the menstruating, should she make up?'

قَالَ لَا يُجْزِيهَا الْأَوَّلُ.

²⁵³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 45 H 5

²⁵⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 45 H 6

He^{-asws} said: ‘No! The first would suffice her’’.²⁵⁵

8- ين، كتاب حسين بن سعيد و النوادر مُحَمَّدُ بْنُ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنِ امْرَأَةٍ جَعَلَتْ عَلَيْهَا صَوْمَ شَهْرَيْنِ مُتَتَابِعَيْنِ فَتَحِيضُ قَالَ تَصُومُ مَا حَاضَتْ فَهِيَ يُجْزِيهَا.

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – Muhammad Bin Muslim who said,

‘I asked Abu Ja’far^{-asws} about a woman who made it upon her to fast two months consecutively, and she menstruated. He^{-asws} said: ‘She should fast (later on) what she had menstruated. It would suffice her’’.²⁵⁶

9- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَ قَالَ قَالَ عَلِيُّ عَ مِنْ نَدَرَ الصَّوْمَ زَمَانًا فَالزَّيْمَانُ خَمْسَةُ أَشْهُرٍ.

(The book) ‘Nawadir’ of Al Rawandy – By his chain,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Ali^{-asws} said: ‘One who vows to fast for a time, so the ‘time’ is of five months’’.²⁵⁷

وَ سُئِلَ عَ عَنْ رَجُلٍ حَلَفَ فَقَالَ امْرَأَتُهُ طَالِقٌ ثَلَاثًا إِنْ لَمْ يَطَّأَهَا فِي صَوْمِ شَهْرِ رَمَضَانَ نَهَارًا فَقَالَ يُسَافِرُ بِهَا ثُمَّ يُجَامِعُهَا نَهَارًا.

And he^{-asws} was asked about a man who swore an oath and he says his wife is divorced thrice if he does not sleep with her during a fast of a month of Ramazan, at daytime. He^{-asws} said: ‘He should travel with her, the sleep with her at daytime’’.²⁵⁸

²⁵⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 45 H 7

²⁵⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 45 H 8

²⁵⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 45 H 9 a

²⁵⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 45 H 9 b

[أبواب صوم شهر رمضان و ما يتعلق بذلك و يناسبه](#)

CHAPTERS ON FASTS OF A MONTH OF RAMAZAN AND WHAT IS RELATED WITH THAT AND APPROPRIATE TO IT

أقول: قد مضى كثير من أخبار هذه الأبواب في كتاب الدعاء فلا تغفل و سيجيء في أبواب عمل السنة أيضاً أكثر الروايات المناسبة لهذه الأبواب فانتظره.

I (Majlisi) am saying, 'A lot of Ahadeeth of these chapters have passed in 'Kitab Al-Dua' so do not be heedless, and there will come in chapters on 'Deeds of the year' as well, more reports appropriate to these chapter, so look at it'.

[باب 46 وجوب صوم شهر رمضان و فضله](#)

CHAPTER 46 – OBLIGATION OF FASTS OF A MONTH OF RAMAZAN AND ITS MERIT

الآيات البقرة يا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

The Verses – (Surah) Al Baqarah: ***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]***

أَيَّاماً مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضاً أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْراً فَهُوَ خَيْرٌ لَهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

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]

شَهْرَ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَ بَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْقُرْآنِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَ مَن كَانَ مَرِيضاً أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَ لَا يُرِيدُ بِكُمُ الْعُسْرَ وَ لِيُكْمِلُوا الْعِدَّةَ وَ لِيُنكِرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَ لَعَلَّكُمْ تَشْكُرُونَ.

he 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].

1- جاء المجالس للمفيد الحسين بن محمد التمار عن جعفر بن أحمد عن أحمد بن محمد بن أبي مسلم عن أحمد بن حنبل عن القاسم بن الحكم عن هشام بن الوليد عن حماد بن سليمان عن علي بن محمد السبزي عن الضحاك بن مزاحم عن عبد الله بن عباس بن عبد المطلب أنه سمع النبي ص يقول إن الجنة لتتجدد وتزيّن من الحول إلى الحول لدخول شهر رمضان

(The book) 'Al Majaalis' of Al Mufeed – Al Husayn Bin Muhammad Al Tammar, from Ja'far Bin Ahmad, from Ahmad Bin Muhammad Bin Abu Muslim, from Ahmad Bin Huleys, from Al Qasim Bin Al Hakam, from Hisham Bin Al Waleed, from Hammad Bin Suleyman, from Ali Bin Muhammad Al Sayrany, from Al Zahhak Bin Muzahim, from Abdullah Bin Al-Abbas Bin Abdul Muttalib^{as},

'He heard the Prophet^{-saww} saying: 'The Paradise is decorated and adorned from the year to the year at the entry of a month of Ramazan.

فإذا كان أول ليلة منه هبت ريح من تحت العرش يقال لها المثيرة تصفيق ورق أشجار الجنان وخلق المصارع فيسمع لذلك طنين لم يسمع السامعون أحسن منه ويزرّن الحور العين حتى يقفن بين شرف الجنة فينادين هل من خاطب إلى الله فيزوجهُ

Whenever it would be the first night from it, a wind called 'Al-Museyra' blows from beneath the Throne rustling leaves of the trees of the Gardens and knockers of the doors. Such a sound for that is heard, the listening ones have not heard any more excellent than it, and the Maiden Houries emerge until they pause between the balconies of Paradise. They call out, 'Is there any proposer to Allah^{-azwj} (for us) so He^{-azwj} would get him married?'

ثم يقفن يا رضوان ما هذه الليلة

Then they say: 'O Rizwaan (Gatekeeper of Paradise)! What is this night?'

فيجيبهن بالتلبية ثم يقول يا خيرات حسنا هذه أول ليلة من شهر رمضان قد فتحت أبواب الجنان للصائمين من أمة محمد ص

He answers them with the 'Talbiyya' ('At your service'). Then he says: '**O good and beautiful females [55:70]!** This is the first night from a month of Ramazan. The doors of Paradise have been opened for the fasting ones from the community of Muhammad^{-saww}!'

و يقول له عز وجل يا رضوان افتح أبواب الجنان يا مالِك أغلق أبواب جهنم عن الصائمين من أمة محمد ص يا جبرئيل اهبط إلى الأرض فصعد مرّة الشياطين وغلهم بالأغلال ثم ائذف بهم في لجج البحار حتى لا يفسدوا على أمة حبيبي صيامهم

And the Mighty and Majestic Says to him: "O Rizwaan! Open the doors of the Gardens! O Maalik (Gatekeeper of Hell)! Close the doors of Hell from the fasting ones from the community of Muhammad^{-saww}! O Jibraeel^{-as}! Descend to the earth and chain the rebellious Satans^{-la} and bind them with the shackles, then throw them into depths of the oceans until they cannot spoil upon the community of My^{-azwj} Beloved of their fasts!"

قال و يقول الله تبارك و تعالى في كل ليلة من شهر رمضان ثلاث مرات هل من سائل فأعطيه سؤاله هل من تائب فأثوب عليه هل من مستغفر فأغفر له من يمرض المليء عبر المخدم الوفي عبر الظالم

He^{-saww} said: 'And Allah^{-azwj} Blessed and Exalted Says during every night from a month of Ramazan three times: "Is there any requester so I^{-azwj} can Grant him his request? Is there any

repentant so I^{azwj} can Turn to him? Is there any seeker of Forgiveness so I^{azwj} can Forgive (his sins) for him? Who will lend to the wealthy and not the destitute, the faithful not the unjust?"

قَالَ وَ إِنَّ اللَّهَ تَعَالَى فِي آخِرِ كُلِّ يَوْمٍ مِنْ شَهْرِ رَمَضَانَ عِنْدَ الْإِفْطَارِ أَلْفَ أَلْفِ عَتِيقٍ مِنَ النَّارِ فَإِذَا كَانَتْ لَيْلَةُ الْجُمُعَةِ وَ يَوْمُ الْجُمُعَةِ أَعْتَقَ فِي كُلِّ سَاعَةٍ مِنْهَا أَلْفَ أَلْفِ عَتِيقٍ مِنَ النَّارِ وَ كُلُّهُمْ قَدْ اسْتَوْجَبَ الْعَذَابَ

He^{saww} said: 'And for Allah^{azwj} the Exalted, in the end of every day of a month of Ramazan at the breaking of the fasts, there are a million liberations from the Hellfire. When it was the night of Friday and the day of Friday, every hour from it, there are a million liberations from the Hellfire, and (although) all of them are deserving the Punishment.

فَإِذَا كَانَ فِي آخِرِ شَهْرِ رَمَضَانَ أَعْتَقَ اللَّهُ فِي ذَلِكَ الْيَوْمِ بَعْدَ مَا أَعْتَقَ مِنْ أَوَّلِ الشَّهْرِ إِلَى آخِرِهِ

When it was in the end of a month of Ramazan, in that day Allah^{azwj} Liberates the number what He^{azwj} had Liberated from beginning of the month up to its end.

فَإِذَا كَانَتْ لَيْلَةُ الْقَدْرِ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ جِبْرَائِيلَ فَهَبَطَ فِي كَنِيبَةٍ مِنَ الْمَلَائِكَةِ إِلَى الْأَرْضِ وَ مَعَهُ لَوَاءٌ أَخْضَرُ فَيُرَكِّزُ اللِّوَاءَ عَلَى ظَهْرِ الْكَعْبَةِ

When it was the Night of Pre-determination (Laylat Al Qadr), Allah^{azwj} Mighty and Majestic Commands Jibrael^{as}, so he^{as} descends to the earth among a battalion of Angels, and with him^{as} is a green flag. He^{as} installs the flag upon the back of the Kaaba.

وَ لَهُ سِتْمَائَةٌ جَنَاحٍ مِنْهَا جَنَاحَانِ لَا يَنْشُرُهُمَا إِلَّا فِي لَيْلَةِ الْقَدْرِ فَيَنْشُرُهُمَا تِلْكَ اللَّيْلَةَ فَيُجَاوِزَانِ الْمَشْرِقَ وَ الْمَغْرِبَ وَ يَبُتُّ جِبْرَائِيلُ الْمَلَائِكَةَ فِي هَذِهِ اللَّيْلَةِ فَيَسْأَلُونَ عَلَى كُلِّ قَائِمٍ وَ قَاعِدٍ مُصَلٍِّ وَ ذَاكِرٍ وَ يُصَافِحُوهُمْ وَ يُؤْمِنُونَ عَلَى دُعَائِهِمْ حَتَّى يَطْلُعَ الْفَجْرُ

For him^{as} there are six hundred wings. From these there are two wings he^{as} does not spread these except during Laylat Al Qadr, so he^{as} spreads these in that night and these exceed the east and the west, and Jibrael^{as} dispatches the Angels during this night, so they greet upon every stand and sitting praying one, and one doing Zikr, and they are shaking their hands, and they are saying, 'Ameen', upon their supplication until the emergence of days.

فَإِذَا طَلَعَ الْفَجْرُ نَادَى جِبْرَائِيلُ يَا مَعْشَرَ الْمَلَائِكَةِ الرَّحِيلِ الرَّحِيلِ

When the dawn emerges, Jibrael^{as} calls out: 'O community of Angels! The departure! The departure!'

فَيَقُولُونَ يَا جِبْرَائِيلُ فَمَا صَنَعَ اللَّهُ تَعَالَى فِي حَوَاجِ الْمُؤْمِنِينَ مِنْ أُمَّةٍ مُحَمَّدٍ ص

They say, 'O Jibrael^{as}! What has Allah^{azwj} the Exalted Done regarding the needs of Momineen from the community of Muhammad^{saww}?'

فَيَقُولُ إِنَّ اللَّهَ تَعَالَى نَظَرَ إِلَيْهِمْ فِي هَذِهِ اللَّيْلَةِ فَعَفَا عَنْهُمْ وَ عَفَرَ هُمْ إِلَّا أَرْبَعَةً

He^{as} says: 'Allah^{azwj} the Exalted Looked at them during this night, so He^{azwj} Pardoned them and has Forgiven (their sins) for them, except four!'

قَالَ فَقَالَ رَسُولُ اللَّهِ ص وَ هُوَ لَاءِ الْأَرْبَعَةَ مَدْمِنْ الْحُمْرِ وَ الْعَاقُ لِوَالِدَيْهِ وَ الْفَاطِعِ الرَّجْمِ وَ الْمُسَاحِرِ

He (Ibn Al-Abbas) said, 'Rasool-Allah^{-saww} said: 'And these four are – the habitual of wine, and the one disloyal to his parent, and the severer of the kinship, and the hating one.

فَإِذَا كَانَتْ لَيْلَةُ الْفِطْرِ وَ هِيَ تُسَمَّى لَيْلَةَ الْجَوَائِزِ أَعْطَى اللَّهُ تَعَالَى الْعَامِلِينَ أَجْرَهُمْ بِعَبْرٍ حَسَابٍ فَإِذَا كَانَتْ عَدَاهُ يَوْمَ الْفِطْرِ بَعَثَ اللَّهُ الْمَلَائِكَةَ فِي كُلِّ الْبِلَادِ فَيَهَيِّطُونَ إِلَى الْأَرْضِ وَ يَقْتُمُونَ عَلَى أَفْوَاهِ السِّبْكَ فَيَقُولُونَ يَا أُمَّةَ مُحَمَّدٍ ص اخْرُجُوا إِلَى رَبِّ كَرِيمٍ يُعْطِي الْجَزِيلَ وَ يَغْفِرُ الْعَظِيمَ

When it will be the night of (Eid) Al Fitr, and it is names as 'The night of awards', Allah^{-azwj} the Exalted Grants the workers their Recompense without a (limited) measure. When it was the morning of the day of (Eid) Al Fitr, Allah^{-azwj} Dispatches the Angels in every city, so they descend to the earth and they pause at the entrances of the streets. They say, 'O community of Muhammad^{-saww}! Come out to a Benevolent Lord^{-azwj}! He^{-azwj} Gives the plenty and Forgives the mighty (sins)!

فَإِذَا بَرَزُوا إِلَى مُصَلَّاهُمْ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِلْمَلَائِكَةِ مَلَائِكَتِي مَا جَزَاءُ الْأَجِيرِ إِذَا عَمِلَ عَمَلَهُ

When they come out to their prayer mats, Allah^{-azwj} Mighty and Majestic Says to the Angels: "My^{-azwj} Angels! What is the recompense of the worker when he does his work?"

قَالَ فَيَقُولُ الْمَلَائِكَةُ إِنْهَا وَ سَيَدَنَا جَزَاءَهُ أَنْ تُؤْتِيَ أَجْرَهُ

He^{-saww} said: 'The Angels says: 'O our God and our Master! His^{-azwj} recompense is that You^{-azwj} should Fulfil his recompense!'

قَالَ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ فَإِنِّي أَشْهَدُكُمْ مَلَائِكَتِي أَنِّي قَدْ جَعَلْتُ ثَوَابَهُمْ مِنْ صِيَامِ شَهْرِ رَمَضَانَ وَ قِيَامِهِمْ فِيهِ رِضَايَ وَ مَغْفِرَتِي

He^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Says: "I^{-azwj} Keep you as witnesses, My^{-azwj} Angels, I^{-azwj} have Made their Rewards of fasts of a month of Ramazan and their standings (in the Salat), in it is My^{-azwj} Satisfaction and My^{-azwj} Forgiveness!"

وَ يَقُولُ يَا عِبَادِي سَلُونِي فَوَ عَزَّتِي وَ جَلَالِي لَا تَسْأَلُونِي الْيَوْمَ فِي جَمْعِكُمْ لِأَخْرَجْتِكُمْ وَ دُنْيَاكُمْ إِلَّا أَعْطَيْتُكُمْ

And He^{-azwj} Says: "O My^{-azwj} servants! Ask Me^{-azwj}, for by My^{-azwj} Might and My^{-azwj} Majesty! You will not ask me^{-azwj} today in your gathering for your Hereafter and your world except I^{-azwj} shall Give you!

وَ عَزَّتِي لِأَسْتُرَّ عَلَيْكُمْ عَوْرَاتِكُمْ مَا رَاقَبْتُمُونِي

By My^{-azwj} Might! I^{-azwj} will Conceal your defects for as long as you watch out for Me^{-azwj}!

وَ عَزَّتِي لِأَجِيرْتِكُمْ وَ لَا أَفْضَحُكُمْ بَيْنَ يَدَيِّ أَصْحَابِ الْحُدُودِ انْصَرِفُوا مَغْفُورًا لَكُمْ قَدْ أَرْضَيْتُمُونِي وَ رَضِيتُ عَنْكُمْ

By My^{-azwj} Might! I^{-azwj} will Shelter you and not Expose you in front of the ones for the legal punishment! Leave having been Forgiven for you all! You have Satisfied Me^{-azwj} and I^{-azwj} am Satisfied with you!"

قَالَ فَتَفَرَّحَ الْمَلَائِكَةُ وَ تَسْتَبَشِّرُ وَ يُهْنِي بَعْضُهَا بَعْضًا بِمَا يُعْطِي هَذِهِ الْأُمَّةَ إِذَا أَفْطَرُوا.

He^{-saww} said: 'The Angels rejoice and simile and congratulate each other due to what this community is Given when they break their fasts!'²⁵⁹

2- كشف، كشف الغمة روى الحافظ عبد العزيز عن رجاله قال القاضي أبو عبد الله الحسين بن علي بن هارون الضبي إماماً قال وجدت في كتاب والدي حدثنا جعفر بن محمد بن حمزة العلوي قال: كتبت إلى أبي محمد الحسن بن علي بن محمد بن الرضا ع أسأله لم فرض الله الصوم

(The book) 'Kashf Al Ghumma' – It is reported by Al Hafiz Abdul Aziz, from his men, 'Al Qazi Abu Abdullah Al Husayn Bin Ali Bin Haroun Al Saby dictating, said, 'I found in the book of my father, 'It is narrated to us by Ja'far Bin Muhammad Bin Hamza Al Alawy who said,

'I wrote to Abu Muhammad Al-Hassan^{-asws} Bin Ali^{-asws} Bin Muhammad^{-asws} Bin Al-Reza^{-asws} asking him^{-asws}, 'Why did Allah^{-azwj} Impose the fasting?'

فكتب إلي فرض الله تعالى الصوم ليجد العبي مس الجوع ليحسوا على الفقير.

He^{-asws} wrote to me: 'Allah^{-azwj} the Exalted Imposed the fasting so the rich would feel the touch of hunger so they would be affectionate to the poor'.²⁶⁰

3- مجالس الشيخ، أخبرنا الحسين بن عبيد الله عن أحمد بن محمد بن يحيى عن أبيه عن أحمد بن محمد بن عيسى عن الحسين بن سعيد عن ابن أبي عمير عن محمد بن الحكم أخي هشام عن عمر بن يزيد عن أبي عبد الله ع قال: إن لله في كل ليلة من شهر رمضان عتقاء من النار إلا من أظفر على مسكر أو مشاحن [مشاحناً] أو صاحب شاهين

(The book) 'Majaalis' of the sheykh – We are informed by Al Husayn Bin Ubeydullah, from Ahmad Bin Muhammad Bin Yahya, from his father, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Abu Umeyr, from Muhammad Bin Al Hakam brother of Hisham, from Umar Bin Yazeed,

'From Abu Abdullah^{-asws} having said: 'For Allah^{-azwj} during every night of a month of Ramazan there are liberations from the Hellfire except the one who breaks upon wine or hating one, or a companion of Shaheen'.

قَالَ قُلْتُ وَ أَيُّ شَيْءٍ صَاحِبُ شَاهِينَ

He (the narrator) said, 'I said, 'And which thing is an owner (player) of Shaheen?'

قَالَ الشَّيْطَانُ.

He^{-asws} said: 'The chess'.²⁶¹

4- دعوات الرائد، عن كعب أن الله تعالى اختار من الليالي ليلة القدر و من الشهور شهر رمضان فشهر رمضان يكفر ما بينه و بين شهر رمضان الحبر.

²⁵⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 1

²⁶⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 2

²⁶¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 3

(The book) 'Dawaat' of Al Rawandy – From Ka'ab,

'Allah^{-azwj} the Exalted Chose from the nights, Laylat Al Qadr, and from the months the month of Ramazan. Thus, a month of Ramazan expiates what is between it and a month of Ramazan' – the Hadeeth".²⁶²

5- كِتَابُ فَضَائِلِ الْأَشْهُرِ الثَّلَاثَةِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ بَيْحِي بْنِ عِمْرَانَ الْأَشْعَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ مُوسَى بْنِ عِمْرَانَ الْهَمْدَانِيِّ عَنْ يُوسُفَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ يُوسُفَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ أَفْطَرَ يَوْمًا مِنْ شَهْرِ رَمَضَانَ خَرَجَ الْإِيمَانُ مِنْهُ.

The book 'Fazaail Al Ash'har Al Salisa' – from Muhammad Bin Al-Hassan, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Bin Yahya Bin Imran Al Ash'ary, from Ibrahim Bin Hashim, from Musa Bin Imran Al Hamdany, from Yunus Bin Abdul Rahman, from Yunus Bin Ammar who said,

'I heard Abu Abdullah^{-asws} saying: 'One who breaks a day from a month of Ramazan, the Eman exits from him".²⁶³

وَمِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَا جِيلُوهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص شَهْرُ رَمَضَانَ شَهْرُ اللَّهِ عَزَّ وَجَلَّ وَهُوَ شَهْرٌ يُضَاعَفُ اللَّهُ فِيهِ الْحَسَنَاتِ وَ يَمْحُو فِيهِ السَّيِّئَاتِ وَ هُوَ شَهْرُ الْبَرَكَةِ وَ هُوَ شَهْرُ الْإِنَابَةِ وَ هُوَ شَهْرُ التَّوْبَةِ وَ هُوَ شَهْرُ الْمَغْفِرَةِ وَ هُوَ شَهْرُ الْعِنَقِ مِنَ النَّارِ وَ الْقَوْزِ بِالْجَنَّةِ

And from it, from Muhammad Bin Ali Majaylawiya, from Ali Bin Ibrahim Bin Hashim, from his father, from Muhammad Bin Abu Umeyr, from someone else,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The month of Ramazan is a month of Allah^{-azwj} Mighty and Majestic, and it is a month Allah^{-azwj} Doubles the good deeds in it and Deletes the evil deeds in it, and it is a month of Blessings, and it is a month penitence, and it is a month of repentance, and it is a month of Forgiveness, and it is a month of Liberation from the Hellfire and the success with the Paradise.

أَلَا فَاجْتَنِبُوا فِيهِ كُلَّ حَرَامٍ وَ أَكْثِرُوا فِيهِ مِنْ تِلَاوَةِ الْقُرْآنِ وَ سَلُّوا فِيهِ حَوَائِجَكُمْ وَ اسْتَعْلَمُوا فِيهِ بِذِكْرِ رَبِّكُمْ وَ لَا يَكُونَنَّ شَهْرُ رَمَضَانَ عِنْدَكُمْ كَعَمَلِهِ مِنَ الشُّهُورِ فَإِنَّ لَهُ عِنْدَ اللَّهِ حُرْمَةً وَ فَضْلًا عَلَى سَائِرِ الشُّهُورِ وَ لَا يَكُونَنَّ شَهْرُ رَمَضَانَ يَوْمٌ صَوْمُكُمْ كَيَوْمِ فِطْرِكُمْ.

Indeed! Shun during it every Prohibition, and frequent in it from recitation of the Quran, and lowed in it your wings (be humble), and be pre-occupied in it with Zikr of your Lord^{-azwj}, and do not let a month of Ramazan in your view be like others from the months for there is Sanctity for it in the Presence of Allah^{-azwj} and merit upon rest of the months, and do not let a month of Ramazan, a day of your fast be like your day of breaking".²⁶⁴

وَمِنْهُ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنْ أَبِي الْحُسَيْنِ عَلِيِّ بْنِ مُوسَى الرِّضَاعِ قَالَ: الْحَسَنَاتُ فِي شَهْرِ رَمَضَانَ مَقْبُولَةٌ وَ السَّيِّئَاتُ فِيهِ مَغْفُورَةٌ

²⁶² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 4

²⁶³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 5 a

²⁶⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 5 b

And from him, from Muhammad Bin Ibrahim Bin Is'haq, from Ahmad Bin Muhammad Al Hamdany, from Ali Bin Al-Hassan Bin Ali Bin Fazal, from his father,

'From Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws} having said: 'The good deeds during a month of Ramazan are Accepted and the evil deeds in it are Forgiven!

مَنْ قَرَأَ فِي شَهْرِ رَمَضَانَ آيَةً مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ كَانَ كَمَنْ خَتَمَ الْقُرْآنَ فِي غَيْرِهِ مِنَ الشُّهُورِ وَ مَنْ ضَحِكَ فِيهِ فِي وَجْهِ أَخِيهِ الْمُؤْمِنِ لَمْ يَلْقَهُ يَوْمَ الْقِيَامَةِ إِلَّا ضَحِكًا فِي وَجْهِهِ وَ بَشْرُهُ بِالْجَنَّةِ

During a month of Ramazan, one who recites a Verse from the Book of Allah^{-azwj} Mighty and Majestic would be like the one who completed the Quran in others from the months; and one who laughs during it in the face of his Momin brother will not meet him on the Day of Qiyamah except he will laugh (back) in his face and will having been glad tidings with (going) to the Paradise!

وَ مَنْ أَعَانَ فِيهِ مُؤْمِنًا أَعَانَهُ اللَّهُ تَعَالَى عَلَى الْجَوَازِ عَلَى الصِّرَاطِ يَوْمَ تَرُلُ فِيهِ الْأَقْدَامُ وَ مَنْ كَفَّ فِيهِ غَضَبَهُ كَفَّ اللَّهُ عَنْهُ غَضَبَهُ يَوْمَ الْقِيَامَةِ

And one who assist a Momin during it, Allah^{-azwj} the Exalted will Assist him upon the crossing over the Bridge on the day the feet will be slipping in; and one who restrains his anger during it, Allah^{-azwj} will Restrain His^{-azwj} Anger from him on the Day of Qiyamah!

وَ مَنْ أَعَانَ فِيهِ مُلْهُوْفًا أَمَنَهُ اللَّهُ مِنَ الْفَرْجِ الْأَكْبَرِ يَوْمَ الْقِيَامَةِ وَ مَنْ نَصَرَ فِيهِ مَظْلُومًا نَصَرَهُ اللَّهُ عَلَى كُلِّ مَنْ عَادَاهُ فِي الدُّنْيَا وَ نَصَرَهُ يَوْمَ الْقِيَامَةِ عِنْدَ الْحِسَابِ وَ الْمِيزَانِ

And one who helps a distressed one during it, Allah^{-azwj} will Secure him from the great panic on the Day of Qiyamah; and one who helps an oppressed during it, Allah^{-azwj} will Help him against every one being inimical to his in the world and Help him on the Day of Qiyamah at the Reckoning and the Scale!

شَهْرُ رَمَضَانَ شَهْرُ الْبَرَكَةِ وَ شَهْرُ الرَّحْمَةِ وَ شَهْرُ الْمَغْفِرَةِ وَ شَهْرُ التَّوْبَةِ وَ شَهْرُ الْإِنَابَةِ مَنْ لَمْ يُعْفَرْ لَهُ فِي شَهْرِ رَمَضَانَ فَفِي أَيِّ شَهْرٍ يُعْفَرْ لَهُ

Month of Ramazan is the month of Blessings, and the month of Mercy, and the month of Forgiveness, and the month of repentance, and the month of penitence! One who is not Forgiven for (his sins) during a month of Ramazan, then in which month would he be Forgiven for (his sins)?

فَسَلُّوا اللَّهَ أَنْ يَتَقَبَّلَ مِنْكُمْ فِيهِ الصِّيَامَ وَ لَا يَجْعَلَهُ آخِرَ الْعَهْدِ مِنْكُمْ وَ أَنْ يُؤَفِّقَكُمْ فِيهِ لِطَاعَتِهِ وَ يَعْصِمَكُمْ مِنْ مَعْصِيَتِهِ إِنَّهُ خَيْرٌ مَسْتَوِلٍ.

Therefore, ask Allah^{-azwj} to Accept from you the fasts during it and do not make it the last of the pacts from you, and to Harmonise you in it to obey Him^{-azwj} and Fortify you from disobeying Him^{-azwj}, He^{-azwj} is Best of the ones asked!"²⁶⁵

وَمِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع صِيَامُ شَهْرِ الصَّبْرِ وَ صِيَامُ ثَلَاثَةِ أَيَّامٍ فِي كُلِّ شَهْرٍ يُذْهِبُ بِلَايِلِ الصَّدْرِ.

And from him, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from Hammad Bin Usman, from Al Halby,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Fasts of a month is the patience, and fasts of three days during every month does away disturbances of the chest’’.²⁶⁶

وَرُوي صِيَامُ ثَلَاثَةِ أَيَّامٍ فِي كُلِّ شَهْرٍ صِيَامُ الدَّهْرِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثْمَالِهَا.

And it is reported: ‘Fasting three days during every month (equates to) fasting the whole time (life). Allah^{-azwj} Mighty and Majestic Says: **One who comes with the good deed, then for him would be ten the likes of it, [6:160]**’.²⁶⁷

6- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ كَانَ يَقُولُ لِيَبْنِيهِ إِذَا دَخَلَ شَهْرُ رَمَضَانَ فَأَجْهَدُوا أَنْفُسَكُمْ فِيهِ فَإِنَّ فِيهِ تَنْفُسَ الْأَرْزَاقِ وَ نُوقَتْ الْأَجَالُ وَ يُكْتَبُ وَفَدَّ اللَّهُ الَّذِينَ يَفْعَلُونَ عَلَيْهِ وَ فِيهِ لَيْلَةُ الْقَدْرِ الَّتِي الْعَمَلُ فِيهَا خَيْرٌ مِنَ الْعَمَلِ فِي أَلْفِ شَهْرٍ.

Da’aim Al Islam –

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, he^{-asws} had said to his^{-asws} son: ‘Whenever a month of Ramazan enters, exert yourselves in it, for the sustenance is distributed in it, and the terms (death) are saved from, and delegates of Allah^{-azwj} (for Hajj) are Written, those will be delegating to Him^{-azwj}, and in it is Laylat Al Qadr which, the work during it is better than the work in a thousand months’’.²⁶⁸

وَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ حَظَبَ النَّاسَ آخِرَ يَوْمٍ مِنْ شَعْبَانَ فَقَالَ أَيُّهَا النَّاسُ قَدْ أَظَلَّكُمْ شَهْرٌ عَظِيمٌ شَهْرٌ مُبَارَكٌ شَهْرٌ فِيهِ لَيْلَةُ الْعَمَلِ فِيهَا خَيْرٌ مِنَ الْعَمَلِ فِي أَلْفِ شَهْرٍ

And from Rasool-Allah^{-saww}, he^{-saww} addressed the people in the last day of Shaban. He^{-saww} said: ‘O you people! A mighty month is shading you, a Blessed month! A month there is a night in it, the deed in it is better than the deed in a thousand months.

مَنْ تَقَرَّبَ فِيهِ بِحُضْرَةٍ مِنْ خِصَالِ الْحَيْرِ كَانَ كَمَنْ أَدَّى فَرِيضَةً فِيهَا سِوَاهُ وَ مَنْ أَدَّى فَرِيضَةً فِيهِ كَانَ كَمَنْ أَدَّى سَبْعِينَ فَرِيضَةً فِيهَا سِوَاهُ

One who draws closer (to Allah^{-azwj} with a quality from the qualities of good would be like the one who has fulfilled an obligatory (act) in what is besides it, and the one who fulfil an obligatory (act) in it would be like the one who fulfils seventy obligations in what is besides it!

وَ هُوَ شَهْرُ الصَّبْرِ وَ الصَّبْرُ نَوَابِهُ الْجَنَّةُ وَ شَهْرُ الْمُوَأَسَاةِ شَهْرٌ يُزَادُ فِيهِ فِي رِزْقِ الْمُؤْمِنِ مَنْ فَطَّرَ فِيهِ صَائِمًا كَانَ لَهُ مَعْفِرَةٌ لِدُنُوبِهِ وَ عِتْقٌ رَقَبَةٍ مِنَ النَّارِ وَ كَانَ لَهُ مِثْلُ أَجْرِهِ مِنْ غَيْرِ أَنْ يُنْقَصَ مِنْ أَجْرِهِ شَيْءٌ

²⁶⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 5 d

²⁶⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 5 e

²⁶⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 6 a

And it is the month of patience, and the patience, its Reward is the Paradise, and the month of consoling. A month in which sustenance of the Momin is increased. One who breaks during it a fasting one (by providing a meal) there would be for him Forgiveness for his sins, and liberation of a neck from the Hellfire, and for him would be Recompense similar to his from without there being a reduction from his own Recompense by anything!

فَقَالَ بَعْضُ الْقَوْمِ يَا رَسُولَ اللَّهِ ص لَيْسَ كُنُنَا يَجِدُ مَا يُفْطِرُ الصَّائِمَ

One of the groups said, 'O Rasool-Allah^{-saww}! All of us cannot find (a meal) what we can get a fasting one to break!'

فَقَالَ ص يُعْطِي اللَّهُ هَذَا الثَّوَابَ مَنْ فَطَرَ صَائِمًا عَلَى مَذْقَةٍ لَبَنٍ أَوْ تَمْرٍ أَوْ شَرْبَةِ مَاءٍ وَ مَنْ أَشْبَعَ صَائِمًا سَقَاهُ اللَّهُ مِنْ حَوْضِي شَرْبَةً لَا يَطْمَأُ بَعْدَهَا

He^{-saww} said: 'Allah^{-azwj} Gives this Reward to the one who breaks a fasting one upon making his taste a sip of milk, or a date, or a drink of water, and one who satiates a fasting one, Allah^{-azwj} will Quench him from my^{-saww} fountain such a drink, he will not be thirsty after it!

وَ هُوَ شَهْرٌ أَوَّلُهُ رَحْمَةٌ وَ أَوْسَطُهُ مَغْفِرَةٌ وَ آخِرُهُ عِتْقٌ مِنَ النَّارِ وَ مَنْ خَفَّفَ عَنْ مَمْلُوكِهِ فِيهِ عَفَرَ اللَّهُ لَهُ وَ أَعْتَقَهُ مِنَ النَّارِ

And it is a month, its beginning is Mercy and its middle is Forgiveness and its end is liberation from the Hellfire; and one who lightens (the work) from his slaves during it, Allah^{-azwj} will Forgive (his sins) for him, and Liberate him from the Hellfire!

وَ اسْتَكْبَرُوا فِيهِ مِنْ أَرْبَعِ خِصَالٍ خِصَالِ خِصَلَتَانِ تُرْضُونَ بِهِمَا رَبَّكُمْ وَ خِصَلَتَانِ لَا غِنَى بِكُمْ عَنْهُمَا فَأَمَّا الْخِصَلَتَانِ اللَّتَانِ تُرْضُونَ بِهِمَا رَبَّكُمْ فَشَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ تَسْتَعْفِرُونَهُ وَ أَمَّا اللَّتَانِ لَا غِنَى بِكُمْ عَنْهُمَا فَتَسْأَلُونَ اللَّهَ الْجَنَّةَ وَ تَعُوذُونَ بِهِ مِنَ النَّارِ.

And frequent in it from four characteristics – two practices pleasing your Lord^{-azwj} with it and two practices you cannot do without. As for the two practices, those which you please your Lord^{-azwj} with these – testimony that there is no god except Allah^{-azwj}, and your seeking His^{-azwj} Forgiveness; and as for those which you cannot do without – asking Allah^{-azwj} for the Paradise and seeking Refuge with Him^{-azwj} from the Hellfire!"²⁶⁹

وَ عَنْهُ ص أَنَّهُ صَعِدَ الْمِنْبَرَ فَقَالَ آمِينَ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ جِبْرَيْلَ اسْتَقْبَلَنِي فَقَالَ يَا مُحَمَّدُ مَنْ أَدْرَكَ شَهْرَ رَمَضَانَ فَلَمْ يُعْفَرْ لَهُ فِيهِ فَمَاتَ فَأَبْعَدَهُ اللَّهُ فَلِئَامِينَ فُقُلْتُ آمِينَ.

And from him^{-saww}, he^{-saww} ascended the pulpit. He^{-saww} said: 'Ameen!', then said: 'O you people! Jibraeel^{-as} is facing me^{-saww}. He^{-as} says: 'O Muhammad^{-saww}! One who comes across a month of Ramazan and (his sins) are not Forgiven for him in it, and he dies, Allah^{-azwj} will Distance him. Say Ameen!' So, I^{-saww} said: 'Ameen!'"²⁷⁰

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: مَنْ لَمْ يُعْفَرْ لَهُ فِي شَهْرِ رَمَضَانَ لَمْ يُعْفَرْ لَهُ إِلَى مِثْلِهِ مِنْ قَابِلٍ إِلَّا أَنْ يَشْهَدَ عَرَفَةَ.

²⁶⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 6 b

²⁷⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 6 c

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'One whom (sins) are not Forgiven for during a month of Ramazan, will not be Forgiven for up to its similar the following year, except if he attends Arafaat!'²⁷¹

وَعَنْ عَلِيٍّ ع أَنَّهُ قَالَ: صَوْمُ شَهْرِ رَمَضَانَ جُنَّةٌ مِنَ النَّارِ.

And from Ali^{-asws} having said: 'Fast of a month of Ramazan is a shield from the Hellfire'.²⁷²

7- كِتَابُ النَّوَادِرِ، لِفَضْلِ اللَّهِ بْنِ عَلِيٍّ الْحُسَيْنِيِّ الرَّاؤِنْدِيِّ قَالَ أَحْبَبْتِي أَبُو الْفَتْحِ رُسْتَمُ بْنُ مَسْعُودٍ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ الْمَعْرُوفِ بِالْأَخْبَارِيِّ عَنْ عَلِيٍّ بْنِ أَبِي خَلْفٍ الطَّبْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَافِظِ عَنْ مُحَمَّدِ بْنِ الْعَبَّاسِ الْأَخْبَارِيِّ وَ إِبْرَاهِيمَ بْنِ عَيْسَى الْمُفْرِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ الرَّوَابِيِّ عَنِ الْحُسَيْنِ بْنِ الْبَرَاءِ الْبَغْدَادِيِّ عَنْ عَبْدِ الْمُنْعِمِ بْنِ إِدْرِيسَ عَنْ وَهْبِ بْنِ مُنْبِهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص قَالَ: إِذَا كَانَ أَوَّلُ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ أَمَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى سَبْعَةً مِنَ الْمَلَائِكَةِ جِبْرِيئِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ كوكبائيلَ وَ شَمْسَائِيلَ وَ إِسْمَاعِيلَ وَ دَرْدَائِيلَ ع

The book 'Al Nawadir' of Al Fazlullah Bin Ali Al Husayni Al Rawandy who said, 'Abu Al Fat'h Rustam Bin Mas'oud informed me from Ahmad Bin Ibrahim well knows as 'The Akhbari', from Ali Bin Abu Khalaf Al Tabari, from Abdullah Bin Ja'far Al Hafiz, from Muhammad Bin Al Abbas Al Akhbari, and Ibrahim Bin Isa Al Muqry, from Al-Hassan Bin Muhammad Al Rowbany, from Al-Hassan Bin Al Bazzaz, from Abdul Mun'im Bin Idrees, from Wahb Bin Munabbih, from Abdullah Bin Abbas,

'From the Prophet^{-saww} having said: 'Whenever it was the first night of a month of Ramazan Allah^{-azwj} Blessed and Exalted Commands seven of the Angels – Jibraeel^{-as}, and Mikaeel^{-as}, and Israfeel^{-as}, and Kowkiyaeel^{-as}, and Shamsaeel^{-as}, and Ismaeel^{-as}, and Dardiyaeeel^{-as}.

مَعَ كُلِّ مَلَكٍ مِنْهُمْ لَوَاءٌ مِنْ نُورٍ وَ سَبْعُونَ أَلْفًا مِنَ الْمَلَائِكَةِ مَعَ جِبْرِيئِيلَ لَوَاءٌ مِنْ نُورٍ يُضْرَبُ فِي السَّمَاءِ السَّابِعَةِ مَكْتُوبٌ عَلَى ذَلِكَ الْلَوَاءِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ص طُوبَى لِأُمَّةٍ مُحَمَّدٍ يُنَادُونَ بِأَلْسِنِهِمْ بِالْبُكَاءِ وَ التَّضَرُّعِ أُولَئِكَ هُمُ الْآمِنُونَ يَوْمَ الْقِيَامَةِ-

With every Angel from them there is a flag of light, and there are seventy thousand Angels. With Jibraeel^{-as} there is a flag of light struck in the seventh sky. Written upon that flag is: 'There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-saww}! Beatitude is for the community of Muhammad^{-saww} who are calling out at pre-dawn with the crying and the beseeching. These ones, they are the secured ones on the Day of Qiyamah!'

وَ فِي يَدِ كوكبائيلَ لَوَاءٌ مِنْ نُورٍ يُضْرَبُ فِي السَّمَاءِ الرَّابِعَةِ مَكْتُوبٌ عَلَيْهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ طُوبَى لِأُمَّةٍ مُحَمَّدٍ ص يَتَضَرَّعُونَ بِالنَّهَارِ وَ يَقُومُونَ فِي اللَّيْلِ بِالدُّعَاءِ وَ الْإِسْتِغْفَارِ يَنْظُرُ اللَّهُ إِلَيْهِمْ وَ يَرْضَى عَنْهُمْ

And in the hand of Kowkiyaeel^{-as} there is a flag of light struck in the fourth sky. Written upon it is: 'There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}! Beatitude is for the community of Muhammad^{-saww} who are giving charity at daytime and are standing during the night with the supplication and seeking the Forgiveness. Allah^{-azwj} will Look at them and be Pleased with them!'

وَ فِي يَدِ شَمْسَائِيلَ لَوَاءٌ مِنْ نُورٍ يُضْرَبُ فِي السَّمَاءِ الثَّالِثَةِ مَكْتُوبٌ عَلَيْهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ طُوبَى لِأُمَّةٍ مُحَمَّدٍ رَسُولِ اللَّهِ ص صِيَامُهُمْ جُنَّةٌ مِنَ النَّارِ

²⁷¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 6 d

²⁷² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 6 e

And in the hand of Shamshaeel there is a flag of light struck in the third sky. Written upon it is: 'There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}! Beatitude is for the community of Muhammad^{-saww}, Rasool^{-saww} of Allah^{-azwj}! Their fasts are a shield from the Hellfire!'

وَ فِي يَدِ إِسْمَاعِيلَ لَوَاءٌ مِنْ نُورٍ يُضْرَبُ فِي السَّمَاءِ الثَّانِيَةِ مَكْتُوبٌ عَلَيْهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ يُجُوزُونَ الصِّرَاطَ يَوْمَ الْقِيَامَةِ كَالْبَرْقِ الْخَاطِفِ

And in the hand of Ismaeel^{-as} is a flag of light struck in the second sky. Written upon it is: 'There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}! They will be crossing the Bridge on the Day of Qiyamah like the bolt of lightning!'

وَ فِي يَدِ دَرْدَائِيلَ لَوَاءٌ مِنْ نُورٍ يُضْرَبُ فِي السَّمَاءِ الدُّنْيَا مَكْتُوبٌ عَلَيْهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ السَّلَامُ عَلَيْكُمْ يَا أُمَّةَ مُحَمَّدٍ أَبَشِرُوا بِالنَّعِيمِ الدَّائِمِ وَ جَوَارِ الرَّحْمَنِ وَ جَوَارِ مُحَمَّدٍ ع وَ جَوَارِ الْمَلَائِكَةِ.

And in the hand of Dardaeel^{-as} is a flag of light struck in the sky of the world. Written upon it is: 'There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}! The greeting be upon you all, O community of Muhammad^{-saww}! Receive glad tidings of the permanent bounties, and vicinity of the Beneficent, and neighbourhood of Muhammad^{-saww}, and neighbourhood of the Angels''.²⁷³

8- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ أَبِي خَلْفٍ الطَّبْرِيِّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْمَرْزُوقِيِّ عَنْ إِسْحَاقَ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ شُعَيْبِ النَّازِيِّ عَنْ مُحَمَّدِ بْنِ جَمَشَيْدٍ عَنْ جَرِيرِ بْنِ أَبِي لَيْثٍ عَنْ أَبِي سَلِيمٍ عَنْ مُجَاهِدٍ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَبْوَابَ السَّمَاءِ تُفْتَحُ فِي أَوَّلِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ وَ لَا تُغْلَقُ إِلَى آخِرِ لَيْلَةٍ مِنْهُ

And from him, from Ali Bin Abu Khalaf Al Tabari, from Muhammad Bin Is'haq Al Marouzy, from Is'haq Bin Muhammad, from Muhammad Bin Shueyb Al Nazy, from Muhammad Bin Jamsheyd, from Jareer, from Lays Bin Abu Suleym, from Muhammad, from Abu Saeed Al Khudri who said,

'Rasool-Allah^{-saww} said: 'Doors of the sky are opened in the first night of Ramazan and not closed until the last night from it!

فَلَيْسَ مِنْ عَبْدٍ يُصَلِّي فِي لَيْلَةٍ مِنْهُ إِلَّا كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ بِكُلِّ سَجْدَةٍ أَلْفَ وَ مِئْتَمِائَةٍ حَسَنَةٍ وَ بَنَى لَهُ بَيْتًا فِي الْجَنَّةِ مِنْ يَأْفُوتَةِ حَمْرَاءَ لَهَا سَبْعُونَ أَلْفَ بَابٍ لِكُلِّ بَابٍ مِنْهَا قَصْرٌ مِنْ ذَهَبٍ مُوشَّحٌ بِيَأْفُوتَةِ حَمْرَاءَ وَ كَانَ لَهُ بِكُلِّ سَجْدَةٍ سَجْدَةً مِنْ لَبْلٍ أَوْ حَمَارٍ شَجَرَةٌ يَسِيرُ الرَّكِيبُ فِيهَا مِائَةَ عَامٍ

There isn't any servant who prays Salat in the first night from it except Allah Mighty and Majestic Writes for him, with every Sajdah, one thousand and five hundred good deeds, and Builds for him a house in the Paradise of red rubies, having seventy thousand doors for it. For each door from it is a castle of gold decorated with red ruby, and there would be for him, with every Salat he prostrates, from a night or a day, a tree, the rider could travel in it for one hundred years.

فَإِذَا صَامَ أَوَّلَ يَوْمٍ مِنْ شَهْرِ رَمَضَانَ عَفَرَ لَهُ كُلُّ ذَنْبٍ تَقَدَّمَ إِلَى ذَلِكَ الْيَوْمِ مِنْ شَهْرِ رَمَضَانَ وَ كَانَ كَفَّارَةً إِلَى مِثْلِهَا مِنَ الْحَوْلِ وَ كَانَ لَهُ بِكُلِّ يَوْمٍ يَصُومُهُ مِنْ شَهْرِ رَمَضَانَ قَصْرٌ لَهُ أَلْفُ بَابٍ مِنْ ذَهَبٍ وَ اسْتَعْفَرَ لَهُ سَبْعُونَ أَلْفَ أَلْفِ مَلِكٍ تَأْتِي عُذْوَةً إِلَى أَنْ تُوَارِيَ بِالْحِجَابِ.

²⁷³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 7

When he fasts in the beginning of a day of a month of Ramazan, every sin is Forgiven for him which he sent ahead up to that day of a month of Ramazan, and it would be an expiation up to its like from the (next) year, and there would be for him, with every day he fasts from a month of Ramazan, a castle having a thousand doors of gold for it, and seventy million Angels will seek Forgiveness for him, coming until he is covered by the veils” .²⁷⁴

9- وَ مِنْهُ، عَنْ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَافِظِ عَنْ عُمَرَ بْنِ أَحْمَدَ عَنْ أَبِي مُحَمَّدٍ سَعِيدٍ عَنْ أَحْمَدَ بْنِ مُوسَى عَنْ حَمَّادِ بْنِ عَمْرٍو عَنْ يَزِيدَ بْنِ زَيْدِ بْنِ رَفِيعٍ عَنْ أَبِي عَلِيَّةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ صَامَ رَمَضَانَ ثُمَّ حَدَّثَ نَفْسَهُ أَنْ يَصُومَ إِنْ عَاشَرَ فَإِنَّ مَاتَ بَيْنَ ذَلِكَ دَخَلَ الْجَنَّةَ وَ مَا نَقَّطَهُ إِلَّا وَ يُسْأَلُ الْعَبْدُ عَنْهَا إِلَّا التَّقَطُّ فِي شَهْرِ رَمَضَانَ صِلَةً لِلْعِبَادِ وَ كَانَ كَهَيِّئَةِ لَدُنُوهُمْ

And from him, from Ali, from Abdullah Bin Ja'far Al Hafiz, from Imran Bin Ahmad, from Abu Muhammad Saeed, from Ahmad Bin Musa, from Hammad Bin Amro, from Yazeed Bin Rafie, from Abu Aaliya, from Abdullah Bin Masoud who said,

‘I heard Rasool-Allah^{-saww} saying: ‘One who fasts Ramazan then discusses with himself that he will fast if he lives but he dies between that, will enter the Paradise; and there is no spending except and the servant will be questioned about it except the spending during a month of Ramazan for connecting (helping) servants, and it would be an expiation for their sins.

وَ مَنْ تَصَدَّقَ فِي شَهْرِ رَمَضَانَ بِصَدَقَةٍ مِثْقَالِ ذَرَّةٍ فَمَا فَوْقَهَا إِذَا كَانَ أَنْثَقَلَ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ مِنْ جِبَالِ الْأَرْضِ ذَهَبًا تَصَدَّقَ بِهَا فِي غَيْرِ رَمَضَانَ وَ مَنْ قَرَأَ آيَةً فِي رَمَضَانَ أَوْ سَبَّحَ كَانَ لَهُ مِنَ الْفَضْلِ عَلَى غَيْرِهِ كَفَضْلِي عَلَى أُمَّتِي فَطُوبَى لِمَنْ أَدْرَكَ رَمَضَانَ ثُمَّ طُوبَى لَهُ

And one who give charity during a month of Ramazan the weight of a particle and what is above it, it would become heavier in the Presence of Allah^{-azwj} Mighty and Majestic than a mountain of the earth in gold donated with in other than Ramazan; and the one who reads a Verse in Ramazan or glorifies, there would be for him the merit over others like my^{-saww} merit over my^{-saww} community. Therefore, Tooba is for one who comes across Ramazan! Then, Tooba will be for him!’

فَقَالُوا يَا رَسُولَ اللَّهِ ص وَ مَا طُوبَى

They said, ‘O Rasool-Allah^{-saww}, and what is Tooba?’

قَالَ ع أَخْبَرَنِي جَبْرِئِيلُ ع أَنَّهَا شَجَرَةٌ عَرَسَهَا اللَّهُ بِيَدِهِ تَحْمِلُ كُلَّ نَعِيمٍ خَلَقَهَا اللَّهُ عَزَّ وَ جَلَّ لِأَهْلِ الْجَنَّةِ وَ إِنَّ عَلَيْهَا ثَمَارًا بَعْدَ الثُّجُومِ كُلِّ ثَمَرَةٍ مِثْلُ ثَدْيِ الْبِسَاءِ تَخْرُجُ فِي كُلِّ ثَمَرَةٍ مِنْهَا أَرْبَعَةُ أَهَارٍ مَاءٌ وَ حَمْرٌ وَ عَسَلٌ وَ لَبَنٌ وَ سَعَةُ كُلِّ نَهْرٍ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ وَ عَرْضُهُ مَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ

He^{-saww} said: ‘Jibraeel^{-as} informed me^{-saww} it is a tree Allah^{-azwj} Planted it with His^{-azwj} Hand. It bears every bounty Allah^{-azwj} Mighty and Majestic has Created for the people of Paradise, and upon it there are fruits the number of stars. Every fruit is like the breast of a woman. Four rivers flow from each fruit – of water, and wine, and honey, and milk, and the expanse of every river is what is between the east and the west, and its width is what is between the sky to the earth.

²⁷⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 8

وَمَنْ صَلَّى رَكْعَتَيْنِ فِي رَمَضَانَ يُحْسَبُ لَهُ ذَلِكَ بِسَبْعِ مِائَةِ أَلْفِ رَكْعَةٍ فِي غَيْرِ رَمَضَانَ فَإِنَّ الْعَمَلَ يُضَاعَفُ فِي شَهْرِ رَمَضَانَ

And one who prays two units of Salat in Ramazan, that will be calculated for him with seven hundred thousand units in other than Ramazan, for the deed is multiplies during a month of Ramazan!

فَقِيلَ يَا رَسُولَ اللَّهِ ص كَمْ يُضَاعَفُ

It was said, 'O Rasool-Allah^{-saww}! How many multiple?'

قَالَ أَخْبَرَنِي جِبْرَائِيلُ ع قَالَ تُضَاعَفُ الْحَسَنَاتُ بِالْأَلْفِ كُلِّ حَسَنَةٍ مِنْهَا أَفْضَلُ مِنْ جَبَلِ أُحُدٍ وَ هُوَ قَوْلُهُ تَعَالَى وَ اللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ.

He^{-saww} said: 'Jibraeel^{-as} informed me^{-saww}, he^{-as} said: 'The good deeds are multiplied by a million. Each good deed from it is better than mount Ohad, and it is Word of the Exalted: **and Allah Multiplies for the one He so desires to; [2:261]**'.²⁷⁵

قَالَ الرَّوَانْدِيُّ قَوْلُهُ ص فِي هَذَا الْحَدِيثِ إِنَّهَا شَجَرَةٌ عَرَسَهَا اللَّهُ بِيَدِهِ. أَرَادَ بِهِ وَ اللَّهُ أَعْلَمُ أَحَدَثَهَا بِقُوَّتِهِ كَمَا قَالَ اللَّهُ تَعَالَى وَ السَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ أَيْ أَحَدَثْنَاهَا بِقُوَّةٍ وَ الْقُوَّةُ هِيَ الْقُدْرَةُ.

*Al-Rawandy said, 'His^{-saww} words in this Hadeeth, 'It is a tree Allah^{-azwj} Planted by His^{-azwj} Hand', he^{-saww} intended by it, and Allah^{-azwj} is more Knowing, He^{-azwj} had Brought it into being, just as Allah^{-azwj} the Exalted Said: **And the sky, We Built it by Hand, [51:47]** – i.e. We^{-azwj} Brought it into being by Strength, and the strength, it is the Power'.*

10- وَ مِنْهُ، عَنْ عَبْدِ الرَّحِيمِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَنْ إِسْحَاقَ بْنِ وَهْبٍ عَنْ عَبْدِ الْمَلِكِ بْنِ زَيْدٍ عَنْ أَبِي إِسْمَاعِيلَ بْنِ خَالِدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مِنْ صَامَ شَهْرَ رَمَضَانَ فَاجْتَنَبَ فِيهِ الْحَرَامَ وَ الْبُهْتَانَ رَضِيَ اللَّهُ عَنْهُ وَ أُوجِبَ لَهُ الْجَنَانُ.

And from it, from Abdul Raheem Bin Muhammad, from Muhammad Bin Ali, from Abu Al Qasim Bin Muhammad, from Abu Abdul Rahman, from Is'haq Bin Wahab, from Abdul Malik Bin Yazeed, from Abu Ismail Bin Khalid,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who fasts a month of Ramazan, shunning during it the Prohibitions and the slander, Allah^{-azwj} will be Satisfied with him and Obligate the Paradise for him''.²⁷⁶

11- وَ مِنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ [كَذَا] عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي بَكْرٍ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ مَدْعُوْرَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ص قَالَ: مَنْ صَلَّى فِي شَهْرِ رَمَضَانَ فِي كُلِّ لَيْلَةٍ رَكْعَتَيْنِ يَفْرَأُ فِي كُلِّ رَكْعَةٍ بِفَاتِحَةِ الْكِتَابِ مَرَّةً وَ قُلْ هُوَ اللَّهُ أَحَدٌ ثَلَاثَ مَرَّاتٍ إِنْ شَاءَ صَلَّاهُ فِي أَوَّلِ لَيْلٍ وَ إِنْ شَاءَ فِي آخِرِ لَيْلٍ وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَبْعَثُ بِكُلِّ رَكْعَةٍ مِائَةَ أَلْفِ مَلَكٍ يَكْتُبُونَ لَهُ الْحَسَنَاتِ وَ يَمْحُونَ عَنْهُ السَّيِّئَاتِ وَ يَرْفَعُونَ لَهُ الدَّرَجَاتِ وَ أَعْطَاهُ ثَوَابَ مَنْ أَعْتَقَ سَبْعِينَ رَقَبَةً.

²⁷⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 9 a

²⁷⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 10

And from him, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad, from Muhammad Bin Abdul Rahman, from Abu Bakr Muhammad, from Muhammad Bin Amro Bin Maoura, from Abu Hureyra (well-known fabricator),

‘From Rasool-Allah^{-saww} having said: ‘One who prays Salat during a month of Ramazan, two units in every night, reading in the first unit with Surah Al Fatiha once and Surah Al Tawheed three times, if he desires, he can pray these in the beginning of a night, and if he desires in the end of a night, by the One Who Send me^{-saww} with the truth as a Prophet^{-azwj}! Allah^{-azwj} Mighty and Majestic will Dispatch, each unit, one hundred thousand Angels writing the good deeds for him and deleting the evil deeds from him, and raising the ranks for him, and He^{-azwj} will Give him Rewards of the one who liberated seventy necks!’²⁷⁷

12- وَ مِنْهُ، عَنْ أَبِي الْحُسَيْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ جَعْفَرٍ عَنِ الْحُسَيْنِ بْنِ إِسْمَاعِيلَ عَنْ يُونُسَ بْنِ سَعْدٍ عَنْ زَائِدِ الْقُمَيْيِّ عَنْ مُرَّةِ الْهَمْدَانِيِّ عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ وَ قَدْ دَنَا رَمَضَانُ لَوْ يَعْلَمُ الْعَبْدُ مَا فِي رَمَضَانَ لَوَدَّ أَنْ يَكُونَ رَمَضَانُ السَّنَةَ

And from him, from Abu Al-Hassan Ali, from Abdullah Bin Ja'far, from Ahmad Bin Muhammad, from Ahmad Bin Ja'far, from Al Husayn Bin Ismail, from Yusuf Bin Sa'ad, from Zaid Al Qummi, from Murrah Al Hamdani, from Abu Masoud Al Ansari,

‘From the Prophet^{-saww}, he^{-saww} said: ‘And Ramazan is approaching, if only the servant knew what is in Ramazan, he would have loved it if Ramazan would be for the year!’

فَقَالَ رَجُلٌ مِنْ خُرَاعَةَ يَا رَسُولَ اللَّهِ وَ مَا فِيهِ

A man from Khuza'a said, ‘O Rasool-Allah^{-saww}, and what is in it?’

فَقَالَ ص إِنَّ الْجَنَّةَ لَتُرْتَّبُ لِرَمَضَانَ مِنَ الْحَوْلِ إِلَى الْحَوْلِ فَإِذَا كَانَ أَوَّلَ لَيْلَةٍ مِنْ رَمَضَانَ هَبَّتِ الرِّيحُ مِنْ تَحْتِ الْعَرْشِ فَصَفَقَتْ وَرَقَ الْجَنَّةِ فَتَنْظُرُ حُورُ الْعَيْنِ إِلَى ذَلِكَ فَيَقُولْنَ يَا رَبِّ اجْعَلْ لَنَا مِنْ عِبَادِكَ فِي هَذَا الشَّهْرِ أَرْوَاجًا تَقْرَأُ بِهِنَّ أَعْيُنُنَا وَ تَقْرَأُ أَعْيُنُهُمْ بِنَا

He^{-saww} said: ‘The Paradise is adorned for Ramazan, from the year to the year. Whenever it was the first night of Ramazan, the wind blows from beneath the Throne and rustles the leaves of the Paradise, so the Maiden Houries look out to that. They said, ‘O Lord^{-azwj}, Make a pair for us from Your^{-azwj} servants in this month, our eyes can be delighted with them and their eyes can be delighted with us!’

فَمَا مِنْ عَبْدٍ صَامَ رَمَضَانَ إِلَّا رَزَجَهُ اللَّهُ تَعَالَى مِنْ حُورِ الْعَيْنِ فِي خَيْمَةٍ مِنْ دُرَّةٍ مُجَوَّفَةٍ كَمَا نَعَتَ اللَّهُ سُبحَانَهُ فِي كِتَابِهِ حُورٍ مَقْصُورَاتٍ فِي الْحِيَامِ عَلَى كُلِّ وَاحِدَةٍ مِنْهُنَّ سَبْعُونَ أَلْفَ حُلَّةٍ لَيْسَتْ وَاحِدَةٌ مِنْهَا عَلَى لَوْنٍ الْأُخْرَى وَ يُعْطَى سَبْعِينَ أَلْفًا مِنَ الطِّيبِ لَيْسَ مِنْهَا طِيبٌ عَلَى لَوْنٍ آخَرَ

There is none from a servant who fasts Ramazan except Allah^{-azwj} the Exalted will get him married to the Maiden Houries in a pavilion hollowed out of gems, just as Allah^{-azwj} the Glorious has Described in His^{-azwj} Book: **Houries restrained in the pavilions [55:72]**. Upon each one of them are seventy thousand garments. There isn't one of these being upon a type of the other one, and he would be given seventy thousand from the perfumes, there isn't one of these perfumes upon a type of the others.

²⁷⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 11

وَ كُلُّ امْرَأَةٍ مِنْهُنَّ عَلَى سَرِيرٍ مِنْ ياقوتَةٍ حمراءَ مُتَوَشَّحَةٍ مِنْ دُرٍّ عَلَيْهَا سَبْعُونَ فِرَاشاً بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَ فَوْقَ سَبْعِينَ سَبْعُونَ أَرِيكََةً لِكُلِّ امْرَأَةٍ مِنْهُنَّ سَبْعُونَ أَلْفَ وَصِيفَةٍ بِيَدِ كُلِّ وَصِيفَةٍ مِنْهُنَّ صَفْحَةٌ مِنْ ذَهَبٍ فِيهَا لَوْنٌ مِنْ طَعَامٍ

And each woman from them would be upon a throne of red sapphire intertwined from gems. Upon these are seventy beds, their interior is from brocade, and above seventy are seventy pillows. For each woman from them are seventy thousand butlers. In the hand of each butler of there is a tray of gold wherein a variety of food.

هَذَا لِكُلِّ يَوْمٍ صَامَهُ مِنْ رَمَضَانَ سِوَى مَا عَمِلَ مِنْ حَسَنَاتٍ.

This is for each day he fasts from a month of Ramazan, besides what he has done from the good deeds”.²⁷⁸

13- وَ مِنْهُ، عَنْ عَبْدِ الْجَبَّارِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ الرَّوْبَانِيِّ عَنْ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدِ بْنِ سَلَامٍ عَنْ إِسْمَاعِيلِ بْنِ الرَّاهِدِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُسْلِمِ بْنِ إِبرَاهِيمَ عَنْ عَمْرٍو بْنِ حَمَزَةَ عَنْ أَبِي الرَّبِيعِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا حَضَرَ شَهْرُ رَمَضَانَ قَالَ النَّبِيُّ ص سُبْحَانَ اللَّهِ مَا دَا تَسْتَقْبِلُونَ وَ مَا دَا يَسْتَقْبِلُكُمْ فَالَهَا ثَلَاثَ مَرَّاتٍ

And from him, from Abdul Jabbar Bin Ahmad Bin Muhammad Al Rowbany, from Abdul Wahid Bin Muhammad Bin Sallam, from Ismail Bin Al Zahid, from Muhammad Bin Ahmad, from Ahmad Bin Muhammad Bin Isa, from Muslim Bin Ibrahim, from Amro Bin Hamza, from Abu Al Rabie, from Anas Bin Malik (well known fabricator) who said,

‘When a month of Ramazan presented, the Prophet^{-saww} said: ‘Glory be to Allah^{-azwj}! What are you facing, and what is facing you all?’ – saying it three times.

فَقَالَ عُمَرُ وَحِيٍّ نَزَلَ أَوْ عَدُوٌّ حَضَرَ

Umar said, ‘Either a Revelation has descended or an enemy is presenting?’

قَالَ لَا وَ لَكِنَّ اللَّهَ تَعَالَى يَغْفِرُ فِي أَوَّلِ رَمَضَانَ لِكُلِّ أَهْلِ هَذِهِ الْقِبْلَةِ

He^{-saww} said: ‘No, but Allah^{-azwj} the Exalted Forgives in the beginning of Ramazan for every people of this Qiblah!’

قَالَ وَ رَجُلٌ فِي نَاحِيَةِ الْقَوْمِ يَهْتُرُ رَأْسَهُ وَ يَقُولُ بَحْ بَحْ

He (the narrator) said, ‘And a man in a corner of the group shook his head and said, ‘Congratulations! Congratulations!’

فَقَالَ النَّبِيُّ ص كَأَنَّكَ صَاقَ صَدْرُكَ بِمَا سَمِعْتَ

The Prophet^{-saww} said: ‘It is as if your chest is constricted from what you heard!’

فَقَالَ لَا وَاللَّهِ يَا رَسُولَ اللَّهِ صَ وَ لَكِنْ ذَكَرْتُ الْمُنَافِقِينَ

He said, 'No, by Allah^{-azwj}, O Rasool-Allah^{-saww}! but I remembered the hypocrites'.

فَقَالَ النَّبِيُّ صَ الْمُنَافِقُ كَافِرٌ وَ لَيْسَ لِكَافِرٍ فِي ذَا شَيْءٍ.

The Prophet^{-saww} said: 'The hypocrite is a Kafir, and there isn't anything for a Kafir in that!'²⁷⁹

وَ بَعْدَ الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ إِسْمَاعِيلَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْلَمَةَ عَنْ سَلَمَةَ بْنِ وَرْدَانَ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ ارْتَفَى رَسُولُ اللَّهِ صَ عَلَى الْمِنْبَرِ دَرَجَةً فَقَالَ آمِينَ ثُمَّ ارْتَفَى الثَّالِثَةَ فَقَالَ آمِينَ ثُمَّ اسْتَوَى فَجَلَسَ

And by this chain, from Muhammad Bin Ahmad, from Ismail Bin Is'haq, from Abdullah Bin Maslama, from Salama Bin Wardan who said, 'I heard Anas Bin Malik (well-known fabricator) saying,

'Rasool-Allah^{-saww} climbed a step upon the pulpit. He^{-saww} said: 'Ameen!' Then he^{-saww} climbed the second. He^{-saww} said: 'Ameen!' Then he^{-saww} climbed the third. He^{-saww} said: 'Ameen!' Then he^{-saww} sat evenly.

فَقَالَ أَصْحَابُهُ عَلَى مَا أَتَيْتُ

His^{-saww} companions said, 'Upon what did you^{-saww} say: 'Ameen'?'

فَقَالَ أَنَابِي جَبْرَيْلُ فَقَالَ رَغِمَ أَنْفُ امْرِئٍ ذُكِرَتْ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيْكَ فَقُلْتُ آمِينَ

He^{-saww} said: 'Jibraeel^{-as} came to me^{-saww}. He^{-as} said: 'May the nose (pride) be rubbed of a person you^{-saww} are mentioned in his presence but he does not send Salawaat upon you^{-saww}!', so I^{-saww} said: 'Ameen!'

فَقَالَ رَغِمَ أَنْفُ امْرِئٍ أَدْرَكَ أَبَوَيْهِ فَلَمْ يَدْخُلِ الْجَنَّةَ فَقُلْتُ آمِينَ

He^{-as} said: 'May the nose be rubbed of a person who had come across his parents but does not enter the Paradise!', so I^{-saww} said: 'Ameen!'

فَقَالَ رَغِمَ أَنْفُ امْرِئٍ أَدْرَكَ رَمَضَانَ فَلَمْ يُعْفَرْ لَهُ فَقُلْتُ آمِينَ.

He^{-as} said: 'May the nose be rubbed of a person whom comes across Ramazan but (his sins) are not Forgiven for him!', so I^{-saww} said: 'Ameen!'²⁸⁰

14- وَ مِنْهُ، عَنْ عَبْدِ الْجَبَّارِ بْنِ أَحْمَدَ عَنِ الْحَاكِمِ أَبِي الْفَضْلِ التِّرْمِذِيِّ عَنْ عَبْدِ اللَّهِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ إِسْمَاعِيلَ بْنِ إِسْحَاقَ عَنْ إِبْرَاهِيمَ بْنِ حَمَّزَةَ عَنْ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ مَالِكٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَ إِذَا اسْتَهَلَّ رَمَضَانَ غُلِقَتْ أَبْوَابُ النَّارِ وَ فُتِحَتْ أَبْوَابُ الْجَنَّةِ وَ صُقِدَتِ السَّبَابِيُّ.

²⁷⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 13 a

²⁸⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 13 b

And from him, from Abdul Jabbar Bin Ahmad, from Al Hakim Abu Al Fazl Al Tirmizi, from Abdullah Bin Salih, from Muhammad Bin Ahmad, from Ismail Bin Is'haq, from Ibrahim Bin Hamza, from Abdul Aziz Bin Muhammad Bin Suheyl Bin Malik, from his father, from Abu Hureyra (well-known fabricator) who said,

'Rasool-Allah^{-sawww} said: 'When Ramazan starts, doors of the Hellfire are closed and doors of the Gardens are opened, and the Satans^{-la} are bound''^{.281}

15- وَ مِنْهُ، عَنْ عَبْدِ الْوَاحِدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ عِمْرَانَ بْنِ مُوسَى عَنْ أَحْمَدَ بْنِ هِشَامٍ عَنْ مُحَمَّدِ بْنِ نَصْرِ عَنْ عَلِيِّ بْنِ أَهْبَتَمَ عَنْ عَمْرِو بْنِ الْأَزْهَرِ عَنْ أَبَانَ بْنِ أَبِي عَبَّاسٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ أَوَّلُ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ نَادَى الْجَلِيلُ تَبَارَكَ وَ تَعَالَى رِضْوَانٌ حَارِزٌ الْجَنَّةَ فَيَقُولُ يَا رِضْوَانُ

And from him, from Abdul Wahid Bin Ali Bin Al Husayn, from Abdul Wahid Bin Muhammad, from Al Husayn Bin Muhammad, from Ahmad Bin Imran Bin Musa, from Ahmad Bin Hisham, from Muhammad Bin Nasr, from Ali Bin Al Haysam, from Amro Bin Al Azhar, from Aban Bin Abu Ayyash, from Anas Bin Malik (well-known fabricator) who said,

'Rasool-Allah^{-sawww} said: 'Whenever it was the first night of a month of Ramazan, the Majestic Blessed and Exalted Calls out to Rizwaan, the keeper of Paradise. He^{-azwj} Says: "O Rizwaan!"

فَيَقُولُ لَيْتِيكَ رَبِّي وَ سَعْدَيْكَ

He said, 'At Your^{-azwj} service and Your^{-azwj} assistance!'

فَيَقُولُ نَجِدْ جَنَّتِي وَ زَيْنَهَا لِلصَّائِمِينَ مِنْ أُمَّةِ مُحَمَّدٍ ص وَ لَا تُغْلِقْهَا عَنْهُمْ حَتَّى يَنْقُضِي شَهْرَهُمْ

He^{-azwj} Says: "Prepare My^{-azwj} Paradise and adorn it for the fasting ones from the community of Muhammad^{-sawww} and do not close it from them until they fulfil their month!"

قَالَ ثُمَّ يَقُولُ يَا مَالِكُ

He^{-sawww} said, 'Then He^{-azwj} Says: "O Maalik!"

فَيَقُولُ لَيْتِيكَ رَبِّي وَ سَعْدَيْكَ

He said, 'At Your^{-azwj} service and Your^{-azwj} assistance!'

فَيَقُولُ أَغْلِقِ الْجَحِيمَ عَنِ الصَّائِمِينَ مِنْ أُمَّةِ مُحَمَّدٍ ص وَ لَا تَفْتَحْهَا عَلَيْهِمْ حَتَّى يَنْقُضِي شَهْرَهُمْ

He^{-azwj} Says: "Close the boiling water from the fasting ones from the community of Muhammad and do not open it to them until they fulfil their month!"

ثُمَّ يَقُولُ لَجِبْرَائِيلَ يَا جِبْرَائِيلُ

Then He^{-azwj} Says to Jibraeel^{-as}: "O Jibraeel^{-as}!"

²⁸¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 14

فَيَقُولُ لَتَيْبِكَ رَبِّي وَ سَعْدَيْكَ

He^{-as} says: 'At Your^{-azwj} service and Your^{-azwj} assistance!'

فَيَقُولُ انزِلْ عَلَى الْأَرْضِ فَعَلَّ فِيهَا مَرَدَّةَ الشَّيَاطِينِ حَتَّى لَا يُفْسِدُوا عَلَى عِبَادِي صَوْمَهُمْ

He^{-azwj} Says: "Descend to the earth and lock up in it the renegade Satans^{-la} until they do not spoil upon My^{-azwj} servants, their fasts!"

وَاللَّهُ تَعَالَى مَلَكٌ فِي السَّمَاءِ الدُّنْيَا يُقَالُ لَهُ دَرْدِيَا [درديايل] فَرَأَيْتُمْ تَحْتَ الْعَرْشِ وَ لَهُ جَنَاحَانِ جَنَاحٌ مُكَلَّلٌ بِالْيَاقُوتِ وَ الْآخَرُ بِالذَّرِّ قَدْ جَاوَزَ الْمَشْرِقَ وَ الْمَغْرِبَ يُنَادِي الشَّهْرَ كُلَّهُ يَا بَاغِي الْخَيْرِ هَلُمَّ وَ يَا بَاغِي الشَّرِّ أَقْصِرْ هَلْ مِنْ سَائِلٍ فَيُعْطَى سُؤْلَهُ وَ هَلْ مِنْ دَاعٍ فَيُسْتَجَابُ دَعْوَتُهُ هَلْ مِنْ تَائِبٍ فَيُنَابَ عَلَيْهِ

And from Allah^{-azwj} the Exalted there is an Angel in the sky of the world called Dardayaeel. His limbs are beneath the Throne, and there are two wings for him, a wing embedded with the sapphire and the other with the gems, spanning the east and the west. He^{-as} calls out the whole month: 'O seeker of good, come!' and 'O seeker of ever, cut short! Is there any requester so he can be Granted his request? And is there any supplicater so his supplication can be Answered? Is there any repentant so He^{-azwj} can Turn to him?'

وَاللَّهُ تَعَالَى يَقُولُ الشَّهْرَ كُلَّهُ هَلْ مِنْ تَائِبٍ فَيُنَابَ عَلَيْهِ هَلْ مِنْ مُسْتَغْفِرٍ فَيُغْفَرُ لَهُ وَ يَقُولُ جَلَّ وَ عَزَّ عِبَادِي اصْبِرُوا وَ أَبْشِرُوا فَنُوشِكُوا أَنْ نَنْقَلِبُوا إِلَى رَحْمَتِي وَ كَرَامَتِي

And Allah^{-azwj} the Exalted Says in the whole month, is there any repentant so He^{-azwj} can Turn to him, and is there any seeker of Forgiveness so He^{-azwj} can Forgive for him, and He^{-azwj}, Majestic and Mighty, Says: "My^{-azwj} servant! Be patient and receive glad tidings, for soon you will be transferring to My^{-azwj} Mercy and My^{-azwj} Prestige!"

قَالَ فَلِلَّهِ عَزَّ وَ جَلَّ عَتَمَاءُ عِنْدَ كُلِّ فِطْرِ رَجَالٍ وَ نِسَاءٍ.

He^{-saww} said: 'For Allah^{-azwj} Mighty and Majestic there are liberations (from the Hellfire) at every breaking of the fast, of men and women'.²⁸²

وَ بَعَثَ الْإِسْنَادَ عَنْ أَحْمَدَ بْنِ عِمْرَانَ بْنِ مُوسَى عَنْ أَحْمَدَ بْنِ هَاشِمٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَصْرِ عَنْ يَزِيدَ بْنِ هَارُونَ عَنْ هِشَامِ بْنِ أَبِي هِشَامٍ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص أُعْطِيَتْ أُمَّتِي فِي شَهْرِ رَمَضَانَ حَمْسَ خِصَالٍ لَمْ يُعْطَهَا أَحَدٌ قَبْلَهُنَّ خُلُوفٌ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ وَ تَسْتَغْفِرُ لَهُ الْمَلَائِكَةُ حَتَّى يُفْطِرَ وَ تُصَفَّدُ فِيهِ مَرَدَّةُ الشَّيَاطِينِ فَلَا يَصِلُونَ فِيهِ إِلَى مَا كَانُوا يَصِلُونَ فِي غَيْرِهِ

And by this chain, from Ahmad Bin Imran Bin Musa, from Ahmad Bin Hashim, from Ahmad Bin Abdullah Bin Abu Nasr, from Yazeed Bin Haroun, from Hisham Bin Abu Hisham, from Muhammad Bin Muhammad, from Abu Salama, from Abu Hureyra (well known fabricator) who said,

'Rasool-Allah^{-saww} said: 'My^{-saww} community is Given five characteristics during a month of Ramazan, no one before it has been Given: - Breath of the mouth of a fasting one is more aromatic in the Presence of Allah^{-azwj} aroma of the musk, and the Angels seek Forgiveness for

²⁸² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 15 a

him until he breaks, and the renegade Satans^{-la} are bound during it so they^{-la} are not arriving during it to what they had been arriving to in other (months).

وَيُرْتَبِّئُ اللَّهُ عَزَّ وَجَلَّ فِيهِ كُلَّ يَوْمٍ جَنَّتَهُ وَ يَقُولُ يُوشِكُ عِبَادِي الصَّالِحُونَ أَنْ يُلْقُوا عَنْهُمْ الْمُؤَنَّةَ وَالْأَذَى وَ يَصْبِرُوا إِلَيْكَ وَ يَغْفِرُ لَكُمْ فِي آخِرِ لَيْلَةٍ مِنْهُ

And during it, Allah^{-azwj} Mighty and Majestic Adorns His^{-azwj} Paradise and Says: “Soon My^{-azwj} righteous servants will be casting away from them the hardship and the harm and they will be coming to you!”, and He^{-azwj} Forgives (sins) for them in the last night from it’.

قِيلَ يَا رَسُولَ اللَّهِ أَي [أ هِيَ] لَيْلَةُ الْقَدْرِ

It was said, ‘O Rasool-Allah^{-saww}! Is it Laylat Al-Qadr?’

قَالَ لَا وَ لَكِنَّ الْعَامِلَ إِنَّمَا يُوفَّى أَجْرَهُ إِذَا انْقَضَى عَمَلُهُ.

He^{-saww} said: ‘No, but the worker rather is Given his full Recompense when he completes his work’.²⁸³

16- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ [كَذَا] عَنْ أَحْمَدَ بْنِ يُونُسَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ أَبِي عُمَرَ عَنْ عَبْدِ الرَّحِيمِ بْنِ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ أَبِي عَيَّاشٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَدْرَكَ شَهْرَ رَمَضَانَ بِمَكَّةَ مِنْ أَوْلَاهِ إِلَى آخِرِهِ صِيَامَهُ وَ قِيَامَهُ كَتَبَ اللَّهُ لَهُ مِائَةَ أَلْفِ شَهْرٍ رَمَضَانَ فِي غَيْرِ مَكَّةَ وَ كَانَ لَهُ بِكُلِّ يَوْمٍ مَغْفِرَةٌ وَ شَفَاعَةٌ وَ بِكُلِّ لَيْلَةٍ مَغْفِرَةٌ وَ شَفَاعَةٌ وَ كُلِّ يَوْمٍ حُمْلَانُ فَرَسٍ فِي سَبِيلِ اللَّهِ وَ بِكُلِّ يَوْمٍ دَعْوَةٌ مُسْتَجَابَةٌ

And from him, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad, from Ahmad Bin Yunus, from Abu Abdullah, from Ja'far Bin Muhammad, from Muhammad Bin Yahya Bin Abu Umar, from Abdul Raheem Bin Zayd Bin Aslam, from his father, from Saeed Bin Jubeyr, from Abu Ayyash who said,

‘Rasool-Allah^{-saww} said: ‘One who comes across a month of Ramazan at Makkah, from its beginning to its end, its fasts and its standing (in Salat), Allah^{-azwj} will Write for him one hundred thousand months of Ramazan in other than Makkah, and there will be Forgiveness and intercession for him with every day, and with every night Forgiveness and intercession, and every day a loading of a horse in the way of Allah^{-azwj}, and with every day an Answered supplication.

وَ كَتَبَ لَهُ بِكُلِّ يَوْمٍ عِتْقَ رَقَبَةٍ وَ كُلِّ لَيْلَةٍ عِتْقَ رَقَبَةٍ وَ كُلِّ يَوْمٍ حَسَنَةً وَ كُلِّ لَيْلٍ حَسَنَةً وَ كُلِّ يَوْمٍ دَرَجَةٌ وَ كُلِّ لَيْلَةٍ دَرَجَةٌ.

And He^{-azwj} will Write for him liberation of a neck with every day, and a liberation of a neck every night, and a good deed every day and a good deed every night, and rank every day and a rank every night’.²⁸⁴

17- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْوَرَّاقِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ أَبِي نُعَيْمٍ وَ أَبِي إِسْحَاقَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ الْفَضْلِ بْنِ حَاتِمٍ عَنْ إِسْحَاقَ بْنِ زَاهَوِيهِ عَنْ النَّضْرِ بْنِ شَيْبَانَ [شَيْبَانَ] عَنْ أَبِي سَلَمَةَ عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ

²⁸³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 15 b

²⁸⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 16

اللَّهُ صَ وَ ذَكَرَ رَمَضَانَ فَفَضَّلَهُ بِمَا فَضَّلَ اللَّهُ عَزَّ وَ جَلَّ عَلَى سَائِرِ الشُّهُورِ قَالَ شَهْرٌ فَرَضَ اللَّهُ عَزَّ وَ جَلَّ صِيَامَهُ وَ سَنَّ قِيَامَهُ فَمَنْ صَامَهُ وَ قَامَهُ إِيمَانًا وَ اخْتِسَابًا خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ.

And from him, from Ali Bin Al Husayn Al Warraq, from Abdullah Bin Ja'far, from Muhammad Bin Abu Nueym Bin Ali, and Abu Is'haw Bin Isa, from Muhammad Bin Al Fazl Bin Hatim, from Is'haq Bin Rhawiya, from Al Nazr Bin Shumeyl, from Al Qasim Bin Al Fazl, from Al Nazr Bin Shayba, from Abu Salama, from Abdul Rahama, from his father who said,

'Rasool-Allah^{-saww} said, and he^{-saww} mentioned Ramazan and merited it with what Allah^{-azwj} Mighty and Majestic had Merited it over rest of the months. He^{-saww} said: 'A month Allah^{-azwj} Mighty and Majestic has Obligated its fasts, and Enacted its standing (for Salat). So, the one who fasts it and establishes it (the Salat), believing and in anticipation, he will come out from his sins to be like the day his mother had given him birth''²⁸⁵

18- وَ مِنْهُ، عَنْ أَبِي الْقَاسِمِ الْوَرَّاقِ عَنْ أَبِي مُحَمَّدٍ عَنْ عُمَرَ بْنِ أَحْمَدَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ هَدِيَّةَ عَنْ هَمَّامِ بْنِ يَحْيَى عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ عَنْ سَعِيدِ بْنِ مُسَيْبٍ عَنْ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ص فِي آخِرِ يَوْمٍ مِنْ شَعْبَانَ فَقَالَ قَدْ أَطْلَقَكُمْ شَهْرُ رَمَضَانَ شَهْرٌ مُبَارَكٌ شَهْرٌ فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ جَعَلَ اللَّهُ تَعَالَى صِيَامَهُ فَرِيضَةً وَ قِيَامَهُ لِلَّهِ عَزَّ وَ جَلَّ طَوْعًا

And from him, from Abu Al Qasim Al Warraq, from Abu Muhammad, from Umar Bin Ahmad, from his father, from Muhammad Bin Saeed, from Hadiya, from Hammam Bin Yahya, from Ali Bin Zayd Bin Juz'an, from Saeed Bin Musayyib,

'From Salman^{-ra}, may Allah^{-azwj} be Satisfied with him^{-ra}, said: 'Rasool-Allah^{-saww} addressed us during the last day of Shaban. He^{-saww} said: 'A month of Ramazan is shading you all, a Blessed month, and month in it there is a night better than a thousand months, a month Allah^{-azwj} the Exalted has Made its fasts as an obligation, and its standing (for Salat) for the Sake of Allah^{-azwj} Mighty and Majestic voluntarily!

مَنْ تَقَرَّبَ فِيهِ بِخُصْلَةٍ مِنْ خَيْرٍ كَانَ كَمَنْ أَدَّى فَرِيضَةً فِيهَا سِوَاهُ وَ مَنْ أَدَّى فِيهِ فَرِيضَةً كَانَ كَمَنْ أَدَّى سَبْعِينَ فَرِيضَةً فِيهَا سِوَاهُ وَ هُوَ شَهْرُ الصَّبْرِ وَ الصَّبْرِ ثَوَابُهُ الْجَنَّةُ وَ شَهْرُ الْمُوَاسَاةِ شَهْرٌ أَوَّلُهُ رَحْمَةٌ وَ أَوْسَطُهُ مَغْفِرَةٌ وَ آخِرُهُ عِتْقٌ مِنَ النَّارِ.

One who draws closer in it with a characteristic of goodness would be like the one having fulfilled an obligation in what (months are) besides it, and one who fulfils an obligation in it would be like the on having fulfilled seventy obligation in what (months are) besides it, and it is the month of patience, and the patience, its Reward is the Paradise, and (it is) a month of consolation, a months its beginning is Mercy and its middle is Forgiveness and its end is liberation from the Hellfire!"²⁸⁶

وَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ أَوَّلُ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ نَادَى الْجَلِيلُ جَلَّ جَلَالُهُ رِضْوَانَ حَارِزِ الْجَنَّةِ فَيَقُولُ لَيْتَكَ وَ سَعْدَيْكَ

And Rasool-Allah^{-saww} said: 'Whenever it was the first night of a month of Ramazan, the Sublime, Majestic is His^{-azwj} Majesty, Calls out to Rizwaan, the keeper of Paradise. He says, 'At Your^{-azwj} service and assistance!'

²⁸⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 17

²⁸⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 18 a

فَيَقُولُ نَجِدْ جَنَّتِي وَ زَيِّنْهَا لِلصَّائِمِينَ مِنْ أُمَّةٍ مُحَمَّدٍ ص وَ لَا تُغْلِقْهَا عَلَيْهِمْ حَتَّى يَنْقَضِيَ شَهْرُهُمْ

He^{-azwj} Says: “Prepare My^{-azwj} Paradise and Adorn it for the fasting ones from the community of Muhammad^{-saww} and do not close it to them until they have fulfilled their month!”

ثُمَّ يُنَادِي مَالِكًا حَازِنَ النَّارِ يَا مَالِكُ

Then He^{-azwj} Calls out to Maalik, keeper of the Hellfire: “O Maalik!”

فَيَقُولُ لَتَيْبِكَ وَ سَعْدَتِكَ

He says, ‘At Your^{-azwj} service and assistance!’

فَيَقُولُ أَعْلِقْ أَبْوَابَ جَهَنَّمَ عَنِ الصَّائِمِينَ مِنْ أُمَّةٍ مُحَمَّدٍ ص ثُمَّ لَا تَفْتَحْهَا حَتَّى يَنْقَضِيَ شَهْرُهُمْ

He^{-azwj} Says: “Close the doors of Hell from the fasting ones from the community of Muhammad^{-saww}, then do not open these until they have fulfilled their month!”

ثُمَّ يُنَادِي يَا جِبْرَائِيلُ

Then He^{-azwj} Calls out: “O Jibraeel^{-as!}!”

فَيَقُولُ لَتَيْبِكَ وَ سَعْدَتِكَ

He^{-as} says, ‘At Your^{-azwj} service and assistance!’

فَيَقُولُ انزِلْ عَلَى الْأَرْضِ فَعَلَّ مَرَدَّةَ الشَّيَاطِينِ عَنْ أُمَّةٍ مُحَمَّدٍ ص لَا يُفْسِدُوا عَلَيْهِمْ صِيَامَهُمْ وَ إِيمَانَهُمْ.

He^{-azwj} Says: “Descend to the earth and shackle the renegade Satans^{-la} from the community of Muhammad^{-azwj} (so) they will not be spoiling upon them their fasts and the Eman!”²⁸⁷

19- وَ مِنْهُ، عَنِ الْوَرَّاقِ عَنْ أَبِي مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ [عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ كَذَا] عَنْ إِسْمَاعِيلَ بْنِ سَعِيدٍ عَنْ يَزِيدَ بْنِ هَارُونَ عَنِ الْمَسْعُودِيِّ يَقُولُ مَنْ قَرَأَ أَوَّلَ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا حُفِظَ إِلَى مِثْلِهَا مِنْ قَابِلٍ.

And from him, from Al Warraq, from Abu Muhammad, from Is’haq Bin Isa, from Al Husayn Bin Ali, from Ismail Bin Saeed, from Yazeed Bin Haroun,

‘From Al-Masoudy, he said, ‘One who reads in the first night of a month of Ramazan Surah Al Fat’h will be protected up to its similar of the following year’.²⁸⁸ (not a Hadeeth)

²⁸⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 18 b

²⁸⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 19

20- وَ مِنْهُ، عَنِ الْوَرَّاقِ عَنْ أَبِي مُحَمَّدٍ عَنْ عِمَادِ بْنِ أَحْمَدَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْعَلَاءِ عَنْ أَبِي بَكْرٍ بْنِ عِيَّاشٍ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ص قَالَ: إِذَا كَانَ أَوَّلُ لَيْلَةٍ مِنْ رَمَضَانَ صُفِّدَتِ الشَّيَاطِينُ وَ مَرَدَةُ الْحَيِّ وَ غُلِّقَتِ أَبْوَابُ النَّارِ فَلَمْ يُفْتَحْ مِنْهَا بَابٌ وَ فُتِحَتْ أَبْوَابُ السَّمَاءِ فَلَمْ يُغْلَقْ مِنْهَا بَابٌ وَ يُنَادِي مُنَادٍ يَا بَاغِيَ الْخَيْرِ أَقْبِلْ وَ يَا بَاغِيَ الشَّرِّ أَقْصِرْ وَ لِلَّهِ عَزَّ وَ جَلَّ عِتْقَاءُ مِنَ النَّارِ وَ ذَلِكَ كُلُّ لَيْلَةٍ.

And from him, from Al Warraq, from Abu Muhammad, from Imad Bin Ahmad, from Al Husayn Bin Ali, from Muhammad Bin Al A'ala, from Abu Bakr Bin Ayyash, from Al Amsh, from Abu Salih, from Abu Hueyra (well known fabricator),

'From the Prophet^{-saww} having said: 'Whenever it was the first night of Ramazan, the Satans^{-la} and the renegade Jinn are bound, and the doors of Hellfire are locked. No door from it is opened, while doors of the sky are opened and no door from it is locked, and a caller calls out: 'O the seeker of good, come!', and 'O the seeker of evil, cut short!', and for Allah^{-azwj} Mighty and Majestic there are liberations from the Hellfire, and that is every night''²⁸⁹

21- وَ مِنْهُ، عَنِ الْوَرَّاقِ عَنْ أَبِي مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي بَكْرٍ عَنِ السَّرِيِّ السَّقَطِيِّ يَقُولُ السَّنَةُ شَجَرَةٌ وَ الشُّهُورُ فُرُوعُهَا وَ الْأَيَّامُ أَغْصَانُهَا وَ السَّاعَاتُ أُورَاقُهَا وَ أَنْفَاسُ الْعِبَادِ ثَمَرُهَا فَشَعْبَانُ أَيَّامٌ تَمْرُهَا وَ رَمَضَانُ أَيَّامٌ قَطَافُهَا وَ الْمُؤْمِنُونَ قَطَافُهَا.

And from him, from Al Warraq, from Abu Muhammad, from Ahmad Bin Muhammad, from Muhammad Bin Abdullah, from Abu Bakr, from Al Sary Al Saqaty who said,

'The year is a tree, and the months are its branches, and the days are its twigs, and the hours are its leaves, and breaking of the servants are its fruits. Shaban, days are its fruits, and Ramazan days are its harvest, and the Momineen are its harvesters''²⁹⁰

22- وَ مِنْهُ، عَنِ عَلِيِّ بْنِ أَبِي مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ عَنْ أَبِي عَلِيٍّ بْنِ بَشَّارٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ هَارُونَ عَنْ أَبِي الْقَاسِمِ بْنِ الْحَكَمِ عَنْ هَاشِمِ بْنِ الْوَلِيدِ عَنْ حَمَّادِ بْنِ سُلَيْمَانَ عَنْ شَيْخِ بُكَيْرِ بْنِ أَبِي الْحُسَيْنِ عَنِ الضَّحَّاكِ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَتْ لَيْلَةُ الْقَدْرِ يَأْتُرُ اللَّهُ جَبْرَائِيلَ فَيَهْبِطُ إِلَى الْأَرْضِ فِي كِتَابَةٍ مِنَ الْمَلَائِكَةِ وَ مَعَهُ لَوَاءُ الْحَمْدِ أَحْضَرَ فَيَرْتُقُّ اللَّوَاءَ عَلَى ظَهْرِ الْكَعْبَةِ

And from him, from Ali, from Abu Muhammad Bin Abdullah, from Abu Ali Bin Bashir, from Ali Bin Muhammad, from Haroun, from Abu Al Qasim Bin Al Hakam, from Hashim Bin Al Waleed, from Hammad Bin Suleyman, from Sheykh teknonymed as Abu Al Husayn, from Al Zahhak, from Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'Whenever it was Laylat Al-Qadr, Allah^{-azwj} Commands Jibrael^{-as} so he^{-as} descends to the earth among a battalion of Angels and with him^{-as} is the 'Flag of Praise', green. He^{-as} installs the flag upon the back of the Kabah.

وَ لَهُ سِتُّمِائَةِ جَنَاحٍ مِنْهَا جَنَاحَانِ لَا يَنْشُرُهُمَا إِلَّا فِي لَيْلَةِ الْقَدْرِ فَيَنْشُرُهُمَا تِلْكَ اللَّيْلَةَ فَيُجَاوِرَانِ الْمَشْرِقَ وَ الْمَغْرِبَ وَ يَبِئْتُ جَبْرَائِيلُ الْمَلَائِكَةَ فِي هَذِهِ اللَّيْلَةِ فَيَسْلِمُونَ عَلَى كُلِّ قَاعِدٍ وَ قَائِمٍ وَ ذَاكِرٍ وَ مُصَلٍّ وَ يُصَافِحُونَهُمْ وَ يُؤْمِنُونَ عَلَى دُعَائِهِمْ حَتَّى يَطَّلِعَ الْفَجْرُ.

And for him^{-as} there are six hundred wings. From these there are two wings he^{-as} does not spread except during Laylat Al-Qadr. So, he^{-as} spreads these during that night and they exceed the east and the west, and Jibrael^{-as} dispatches the Angels during this night, so they greet

²⁸⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 20

²⁹⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 21

upon every sitting one and standing one, and one doing Zikr, and a praying one, and they shake their hands and say, 'Ameen' upon their supplication until the emergence of dawn".²⁹¹

23- ثَوَابُ الْأَعْمَالِ لِي، الْأَمَالِي لِلصَّدُوقِ مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْمُعَاذِيِّ عَنْ أَحْمَدَ بْنِ حَيَّوَيْهِ الْجُرْجَانِيِّ عَنْ إِبْرَاهِيمَ بْنِ بِلَالٍ عَنْ أَبِي مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ كَرَامٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ مُعَاوِيَةَ بْنِ أَبِي إِسْحَاقَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ مَا لِمَنْ صَامَ شَهْرَ رَمَضَانَ وَعَرَفَ حَقَّهُ

(The books) 'Sawaab Al Amaal', (and) 'Al Amaali' of Al Sadouq – Muhammad Bin Ibrahim Al Muazy, from Ahmad Bin Hayaway Al Jurjany, from Ibrahim Bin Bilal, from Abu Muhammad, from Muhammad Bin Karram, from Ahmad Bin Abdullah, from Sufyan Bin Uyayna, from Muawiya Bin Abu Is'haq, from Saeed Bin Jubeyr who said,

'I asked Ibn Abbas, 'What is for one who fasts a month of Ramazan and recognises its right?'

قَالَ هَيَّا يَا ابْنَ جُبَيْرٍ حَتَّىٰ أَحَدْتِكَ بِمَا لَمْ تَسْمَعْ أَدْنَاكَ وَ لَمْ يَمُرَّ عَلَىٰ قَلْبِكَ وَ فَرَعَ نَفْسَكَ لِمَا سَأَلْتَنِي عَنْهُ فَمَا أَرَدْتَهُ فَهُوَ عِلْمُ الْأَوَّلِينَ وَ الْآخِرِينَ

He said, 'Get ready O Ibn Jubeyr until I narrate to you with what your ears have not heard and it has not passed upon your heart, and free yourself for what you have asked me about, for what you want is knowledge of the former ones and the latter ones!'

قَالَ سَعِيدُ بْنُ جُبَيْرٍ فَخَرَجْتُ مِنْ عِنْدِهِ فَتَهَيَّأْتُ لَهُ مِنَ الْعَدِّ فَبَكَّرْتُ إِلَيْهِ مَعَ طُلُوعِ الْفَجْرِ فَصَلَّيْتُ الْفَجْرَ ثُمَّ ذَكَرْتُ الْحَدِيثَ

Saeed Bin Jubeyr said, 'I went out from his presence and prepared for it from the next morning. I went to him early morning at the emergence of dawn. I prayed Al Fajr Salat, then I mentioned the Hadeeth.

فَحَوَّلَ وَجْهَهُ إِلَيَّ فَقَالَ اسْمِعْ مِنِّي مَا أَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَوْ عَلِمْتُمْ مَا لَكُمْ فِي رَمَضَانَ لَرَدْتُمْ لِلَّهِ تَبَارَكَ وَ تَعَالَىٰ شُكْرًا

He turned his face towards me. He said, 'Listen from me what I am saying! I heard Rasool-Allah^{-saww} saying: 'If you had known what is for you all in Ramazan, you would have increased thanking to Allah^{-azwj} Blessed and Exalted.

إِذَا كَانَ أَوَّلَ لَيْلَةٍ مِنْهُ عَفَرَ اللَّهُ عَرَّ وَ جَلَّ لِأُمَّتِي الدُّنُوبَ كُلَّهَا سِرًّا وَ عَلَانِيَةً وَ رَفَعَ لَكُمْ أَلْفَ دَرَجَةٍ وَ بَنَىٰ لَكُمْ خَمْسِينَ مَدِينَةً

Whenever it was the first night from it, Allah^{-azwj} Mighty and Majestic Forgives sins for my^{-saww} community, all of them, their secretive and their openly (committed), and Raises for you a million ranks, and Builds for you fifty cities!

وَ كَتَبَ اللَّهُ عَرَّ وَ جَلَّ لَكُمْ يَوْمَ النَّانِي بِكُلِّ حُطُوءَةٍ تَخْطُوهَا فِي ذَلِكَ الْيَوْمِ عِبَادَةَ سَنَةٍ وَ ثَوَابَ نَبِيِّ وَ كَتَبَ لَكُمْ صَوْمَ سَنَةٍ

And Allah^{-azwj} Mighty and Majestic Writes for you on the second day, with every step you take during that day, worship of a year, and Rewards of a Prophet^{-as}, and Writes for you fasts of a year!

²⁹¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 22

وَ أَعْطَاكُمْ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ الثَّلَاثِ بِكُلِّ شَعْرَةٍ عَلَى أَبْدَانِكُمْ قُبَّةً فِي الْفِرْدَوْسِ مِنْ دُرَّةٍ بَيْضَاءَ فِي أَعْلَاهَا اثْنَا عَشَرَ أَلْفَ بَيْتٍ مِنَ النُّورِ وَ فِي أَسْفَلِهَا اثْنَا عَشَرَ أَلْفَ بَيْتٍ فِي كُلِّ بَيْتٍ أَلْفَ سَرِيرٍ عَلَى كُلِّ سَرِيرٍ حُورَاءٌ يَدْخُلْنَ عَلَيْكُمْ كُلَّ يَوْمٍ أَلْفَ مَلَكٍ مَع كُلِّ مَلَكٍ هَدِيَّةٌ

And on the third days Allah^{-azwj} Mighty and Majestic Grants you, for every hair on your bodies, a dome of white gems in Al Firdows, in its top place twelve thousand houses of light, and its bottom part twelve thousand houses. In each house there are a thousand beds, upon each bed there is a Hourie. A thousand Angels will enter to see you every day, with every Angel would be a gift.

وَ أَعْطَاكُمْ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ الرَّابِعِ فِي جَنَّةِ الْخُلْدِ سَبْعِينَ أَلْفَ قَصْرِ فِي كُلِّ قَصْرٍ سَبْعُونَ أَلْفَ بَيْتٍ فِي كُلِّ بَيْتٍ سَبْعُونَ أَلْفَ سَرِيرٍ عَلَى كُلِّ سَرِيرٍ حُورَاءٌ بَيْنَ يَدَيْ كُلِّ حُورَاءٍ أَلْفُ وَصِيْفَةٍ جَمَارٍ إِحْدَاهُنَّ خَيْرٌ مِنَ الدُّنْيَا وَ مَا فِيهَا

And on the day fourth day Allah^{-azwj} Mighty and Majestic Grants you in the eternal Garden seventy thousand castles, in each castle being seventy thousand houses, in each house fifty thousand beds, upon each bed there is a Hourie, in front of each Hourie are a thousand maids. A scarf of one of them is better than the world and whatever is in it.

وَ أَعْطَاكُمْ اللَّهُ يَوْمَ الْخَامِسِ فِي جَنَّةِ الْمَأْوَى أَلْفَ أَلْفِ مَدِينَةٍ فِي كُلِّ مَدِينَةٍ سَبْعُونَ أَلْفَ بَيْتٍ وَ فِي كُلِّ بَيْتٍ سَبْعُونَ أَلْفَ مَائِدَةٍ عَلَى كُلِّ مَائِدَةٍ سَبْعُونَ أَلْفَ قَصْعَةٍ فِي كُلِّ قَصْعَةٍ سِتُّونَ أَلْفَ لَوْنٍ مِنَ الطَّعَامِ لَا يُشْبِهُ بَعْضُهَا بَعْضًا

And on the fifth day Allah^{-azwj} Grants you in the Garden of Al Mawa a million cities, in each city there are seventy thousand houses, and in every house there are seventy thousand tables, upon every table there are seventy thousand baskets, in each basket there are sixty thousand types of foods not resembling each other.

وَ أَعْطَاكُمْ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ السَّادِسِ فِي دَارِ السَّلَامِ مِائَةَ أَلْفِ مَدِينَةٍ فِي كُلِّ مَدِينَةٍ مِائَةُ أَلْفِ دَارٍ فِي كُلِّ دَارٍ مِائَةُ أَلْفِ بَيْتٍ فِي كُلِّ بَيْتٍ مِائَةُ أَلْفِ سَرِيرٍ مِنْ ذَهَبٍ طُولُ كُلِّ سَرِيرٍ أَلْفُ ذِرَاعٍ عَلَى كُلِّ سَرِيرٍ زَوْجَةٌ مِنَ الْحُورِ الْعِينِ عَلَيْهَا ثَلَاثُونَ أَلْفَ ذُوَابَةٍ مَنْسُوجَةٍ بِالذُّرِّ وَ الْبِاقُوتِ تَحْمَلُ كُلُّ ذُوَابَةٍ مِائَةَ جَارِيَةٍ

And on the sixth day Allah^{-azwj} Mighty and Majestic Grants you in the House of Peace one hundred thousand cities, in each city being a hundred thousand houses, in every house there are a one hundred thousand rooms, in each room there are a hundred thousand beds of gold, the length of each bed is of a thousand cubits, upon each bed is a wife from the Maiden Houries, upon her are thirty thousand braids interlocked with the gems and sapphire. Each braid is carried by one hundred maids.

وَ أَعْطَاكُمْ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ السَّابِعِ فِي جَنَّةِ النَّعِيمِ ثَوَابَ أَرْبَعِينَ أَلْفَ شَهِيدٍ وَ أَرْبَعِينَ أَلْفَ صِدِّيقٍ

And on the seventh day Allah^{-azwj} Grants you in the Garden of bounties, Rewards of forty thousand martyrs and forty thousand truthful ones.

وَ أَعْطَاكُمْ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ الثَّمَانِينَ عَمَلَ سِتِّينَ أَلْفَ عَابِدٍ وَ سِتِّينَ أَلْفَ زَاهِدٍ

And on the eighth day Allah^{-azwj} Mighty and Majestic Grants you the deeds of sixty thousand worshippers and sixty thousand ascetics.

وَأَعْطَاكُمْ اللَّهُ عَزَّ وَجَلَّ يَوْمَ التَّاسِعِ مَا يُعْطِي أَلْفَ عَالِمٍ وَ أَلْفَ مُعْتَكِفٍ وَ أَلْفَ مُرَابِطٍ

And on the ninth day, Allah^{-azwj} Mighty and Majestic Grants you what He^{-azwj} Gives a scholar and a thousand secluding ones (doing Itikaaf), and a thousand defenders of the faith.

وَأَعْطَاكُمْ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْعَاشِرِ قَضَاءَ سَبْعِينَ أَلْفَ حَاجَةٍ وَ يَسْتَعْفِرُ لَكُمْ الشَّمْسُ وَ الْقَمَرُ وَ النُّجُومُ وَ الدَّوَابُّ وَ الطَّيْرُ وَ السَّبَائِغُ وَ كُلُّ حَجَرٍ وَ مَدْرٍ وَ كُلُّ رَطْبٍ وَ يَابِسٍ وَ الْحَيْتَانُ فِي الْبِحَارِ وَ الْأُورَاقُ فِي الْأَشْجَارِ

And Allah^{-azwj} Mighty and Majestic Grants you fulfilment of seventy thousand needs and they seek Forgiveness for you, the sun, and the moon, and the stars, and the animals and the birds, and the predators, and every stone and mud, and every wet and dry, and the fishes in the sea, and the leaves in the trees.

وَ كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَكُمْ يَوْمَ أَحَدِ عَشَرَ نَوَابِ أَرْبَعِ حَجَّاتٍ وَ عُمْرَاتٍ كُلُّ حَجَّةٍ مَعَ نَبِيٍّ مِنَ الْأَنْبِيَاءِ وَ كُلُّ عُمْرَةٍ مَعَ صِدِّيقٍ أَوْ شَهِيدٍ

And on the eleventh day Allah^{-azwj} Mighty and Majestic Writes for you Rewards of four Hajj and Umrah, each Hajj being with a Prophet^{-as} from the Prophets^{-as}, and every Umrah with a truthful or a martyr.

وَ جَعَلَ اللَّهُ عَزَّ وَجَلَّ لَكُمْ يَوْمَ اثْنَيْ عَشَرَ أَنْ يُبَدِّلَ اللَّهُ سَيِّئَاتِكُمْ حَسَنَاتٍ وَ يَجْعَلَ حَسَنَاتِكُمْ أَضْعَافاً وَ يَكْتُبُ لَكُمْ بِكُلِّ حَسَنَةٍ أَلْفَ حَسَنَةٍ

And on the twelfth day Allah^{-azwj} Mighty and Majestic Makes for you that Allah^{-azwj} will Replace your evil deeds into good deeds and He^{-azwj} will Make your good deeds to be multiplied, and He^{-azwj} will Write for you a million good deeds for every good deed.

وَ كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَكُمْ يَوْمَ ثَلَاثَةِ عَشَرَ مِثْلَ عِبَادَةِ أَهْلِ مَكَّةَ وَ الْمَدِينَةَ وَ أَعْطَاكُمْ اللَّهُ بِكُلِّ حَجَرٍ وَ مَدْرٍ مَا بَيْنَ مَكَّةَ وَ الْمَدِينَةَ شَفَاعَةً

And on the thirteenth day Allah^{-azwj} Mighty and Majestic will Write for you worship of the people of Makkah and Al Medina, and Allah^{-azwj} will Give you, with every stone and mud what is between Makkah and Al Medina, intercession.

وَ يَوْمَ أَرْبَعَةَ عَشَرَ فَكَأَنَّمَا لَقِيتُمْ آدَمَ وَ نُوحاً وَ بَعْدَهُمَا إِبْرَاهِيمَ وَ مُوسَى وَ بَعْدَهُ دَاوُدَ وَ سُلَيْمَانَ وَ كَأَنَّمَا عَبْدْتُمْ اللَّهَ عَزَّ وَجَلَّ مَعَ كُلِّ نَبِيٍّ مِائَتِي سَنَةٍ

And on the fourteenth day, it is as if you have met Adam^{-as}, and Noah^{-as}, and after them^{-as} Ibrahim^{-as} and Musa^{-as}, and after him^{-as} Dawood^{-as} and Suleyman^{-as}, and it is as if you have worshipped Allah^{-azwj} Mighty and Majestic, two hundred years with every Prophet^{-as}.

وَ قَضَى لَكُمْ عَزَّ وَجَلَّ يَوْمَ خَمْسَةَ عَشَرَ حَوَائِجَ مِنْ حَوَائِجِ الدُّنْيَا وَ الْآخِرَةِ وَ أَعْطَاكُمْ اللَّهُ مَا يُعْطِي أَيُّوبَ وَ اسْتَعْفَرَ لَكُمْ حَمَلَةَ الْعَرْشِ وَ أَعْطَاكُمْ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ أَرْبَعِينَ نُوراً عَشْرَةَ عَنْ يَمِينِكُمْ وَ عَشْرَةَ عَنْ يَسَارِكُمْ وَ عَشْرَةَ أَمَامَكُمْ وَ عَشْرَةَ خَلْفَكُمْ

And on the fifteenth day the Mighty and Majestic will Fulfil needs from needs of the world and the Hereafter, and Allah^{-azwj} will Grant you what He^{-azwj} Gave Ayoub^{-as}, and they will seek Forgiveness for you, bearers of the Throne, and Allah^{-azwj} Mighty and Majestic will Give you fourteen lights on the Day of Qiyamah – ten on your right, and ten on your left, and ten in front of you, and ten behind you.

وَأَعْطَاكُمْ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ سِتَّةَ عَشَرَ إِذَا خَرَجْتُمْ مِنَ الْقَبْرِ سِتِّينَ حُلَّةً تَلْبَسُونَهَا وَ نَافَاةً تَكْبُوْهَا وَ بَعَثَ اللَّهُ إِلَيْكُمْ عَمَامَةً تُظِلُّكُمْ مِنْ حَرِّ ذَلِكَ الْيَوْمِ

And on the sixteenth day Allah^{-azwj} Mighty and Majestic will Give you, when you exit from the grave, sixty garments you will be wearing, and a ride you will be riding, and Allah^{-azwj} will Dispatch a cloud to you shading you from heat of that Day.

وَ يَوْمَ سَبْعَةَ عَشَرَ يُفَوِّضُ اللَّهُ عَزَّ وَ جَلَّ إِلَيْنِي قَدْ عَفَرْتُ لَهُمْ وَ لِآبَائِهِمْ وَ رَفَعْتُ عَنْهُمْ شِدَائِدَ يَوْمِ الْقِيَامَةِ

And on the seventeenth day Allah^{-azwj} Mighty and Majestic Says: "I^{-azwj} have hereby Forgiven (sins) for them and for their fathers, and Raised the adversities away from them on the Day of Qiyamah!"

وَ إِذَا كَانَ يَوْمَ ثَمَانِيَةَ عَشَرَ أَمَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى جِبْرَائِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ حَمَلَةَ الْعَرْشِ وَ الْكُرُوبِيِّينَ أَنْ يَسْتَعْفِفُوا لِأُمَّةٍ مُحَمَّدٍ ص إِلَى السَّنَةِ الْقَابِلَةِ وَ أَعْطَاكُمْ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ ثَوَابَ الْبَدْرِيِّينَ

And when it was the eighteenth day, Allah^{-azwj} Blessed and Exalted Commands Jibraeel^{-as}, and Mikaeel^{-as}, and Israfeel^{-as}, and bearers of the Throne, and the Cherubim to seek Forgiveness for the community up to the next year, and Allah^{-azwj} Mighty and Majestic will Grant you on the Day of Qiyamah, Rewards of the two houses (world and the Hereafter).

فَإِذَا كَانَ يَوْمَ التَّاسِعِ عَشَرَ لَمْ يَبْقَ مَلَكٌ فِي السَّمَاوَاتِ وَ الْأَرْضِ إِلَّا اسْتَأْذَنُوا رَبَّهُمْ فِي زِيَارَةِ قُبُورِهِمْ كُلَّ يَوْمٍ وَ مَعَ كُلِّ مَلَكٍ هَدِيَّةٌ وَ شَرَابٌ

When it was the nineteenth day there does not remain any Angels in the skies and the earth, except they will seek Permission of their Lord^{-azwj} in visiting their graves every day, and with each Angel there is a gift and a drink.

فَإِذَا تَمَّ لَكُمْ عِشْرُونَ يَوْمًا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْكُمْ سَبْعِينَ أَلْفَ مَلَكٍ يَحْفَظُونَكُمْ مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ وَ كَتَبَ اللَّهُ لَكُمْ بِكُلِّ يَوْمٍ صُومَ صَوْمِ مِائَةِ سَنَةٍ وَ جَعَلَ بَيْنَكُمْ وَ بَيْنَ النَّارِ حُنْدَقًا وَ أَعْطَاكُمْ ثَوَابَ مَنْ قَرَأَ التَّوْرَةَ وَ الْإِنْجِيلَ وَ الزَّبُورَ وَ الْقُرْآنَ وَ كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَكُمْ بِكُلِّ رِيَشَةٍ عَلَى جَبْرَائِيلَ عِبَادَةَ سَنَةٍ وَ أَعْطَاكُمْ ثَوَابَ تَسْبِيحِ الْعَرْشِ وَ الْكُرْسِيِّ وَ زَوْجِكُمْ بِكُلِّ آيَةٍ فِي الْقُرْآنِ أَلْفَ حَوْرَاءَ

When twenty days complete for you, Allah^{-azwj} Mighty and Majestic Dispatches seventy thousand Angels to you protecting you from every Pelted Satan^{-la}, and Allah^{-azwj} will Write for you, for every day you fast, fasting of a hundred years, and Make a ditch to be between you and the Hellfire, and He^{-azwj} will Grant you Rewards of the ones who read the Torah, and the Evangel, and the Psalms, and the Furqan, and Allah^{-azwj} Mighty and Majestic will Write for every feather upon Jibraeel^{-as}, worship of a year, and Give you Rewards of glorification of the Throne and the Chair, and get you married to a thousand Houries for every Verse in the Quran.

وَ يَوْمَ أَحَدٍ وَ عِشْرِينَ يُوسِعُ اللَّهُ عَلَيْكُمْ الْقَبْرَ أَلْفَ فَرَسَخٍ وَ يَرْفَعُ عَنْكُمْ الظُّلْمَةَ وَ الْوَحْشَةَ وَ يَجْعَلُ قُبُورَكُمْ كَقُبُورِ الشُّهَدَاءِ وَ يَجْعَلُ وُجُوهَكُمْ كَوَجْهِ يُوسُفَ بْنِ يَعْقُوبَ ع

And on the twenty-first day Allah^{-azwj} will Expand the graves upon you to a thousand Farsakh, and Raise the darkness and the loneliness away from you, and Make your graves like graves of the martyrs, and Make your faces like the face of Yusuf Bin Yaquob^{-as}.

وَيَوْمَ اثْنَيْ عَشَرَ يَبْعَثُ اللَّهُ عَزَّ وَجَلَّ إِلَيْكُمْ مَلَكَ الْمَوْتِ كَمَا يَبْعَثُ إِلَى الْأَنْبِيَاءِ ع وَ يَدْفَعُ عَنْكُمْ هَوَلَ مُنْكَرٍ وَ نَكِيرٍ وَ يَدْفَعُ عَنْكُمْ هَمَّ الدُّنْيَا وَ عَذَابَ الْآخِرَةِ

And on the twenty-second day Allah^{-azwj} Mighty and Majestic Dispatches to you the Angel of death just as He^{-azwj} has Dispatched to the Prophets^{-as}, and Repel from you the horrors of Munkar and Nakeer, and Repel from you worries of the world and Punishment of the Hereafter.

وَيَوْمَ ثَلَاثَةَ عَشَرَ تَمُرُّونَ عَلَى الصِّرَاطِ مَعَ النَّبِيِّينَ وَ الصَّادِقِينَ وَ الشُّهَدَاءِ وَ كَأَنَّمَا أَشْبَعْتُمْ كُلَّ يَتِيمٍ مِنْ أُمَّتِي وَ كَسَوْتُمْ كُلَّ غُرْبَانٍ مِنْ أُمَّتِي

And on the twenty-third day, you will be passing upon the Bridge along with the Prophets^{-as}, and the truthful, and the martyrs, and it is as if you have satiated every orphan from my^{-saww} community and had clothed every bare one from my^{-saww} community.

وَيَوْمَ أَرْبَعَةَ عَشَرَ لَا تَخْرُجُونَ مِنَ الدُّنْيَا حَتَّى يَرَى كُلُّ وَاحِدٍ مِنْكُمْ مَكَانَهُ مِنَ الْجَنَّةِ وَ يُعْطَى كُلُّ وَاحِدٍ ثَوَابَ أَلْفِ مَرِيضٍ وَ أَلْفِ غَرِيبٍ خَرَجُوا فِي طَاعَةِ اللَّهِ عَزَّ وَجَلَّ وَ أَعْطَاكُمْ ثَوَابَ عَتَقِ أَلْفِ رَقَبَةٍ مِنْ وُلْدِ إِسْمَاعِيلَ

And on the twenty-fourth day, you will not be exiting from the world until each one of you sees his place from the Paradise, and each one is Given Rewards of a thousand sick ones and a thousand estranged ones having gone out in obedience to Allah^{-azwj} Mighty and Majestic, and He^{-azwj} will Give you Rewards of having liberated a thousand necks from the sons of Ismail^{-as}.

وَيَوْمَ خَمْسَةَ عَشَرَ بَنَى اللَّهُ عَزَّ وَجَلَّ لَكُمْ تَحْتَ الْعَرْشِ أَلْفَ قُبَّةٍ خَضْرَاءَ عَلَى رَأْسِ كُلِّ قُبَّةٍ خَيْمَةٌ مِنْ نُورٍ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا أُمَّةَ أَحْمَدَ أَنَا رَبُّكُمْ وَ أَنْتُمْ عِبِيدِي وَ إِمَائِي اسْتَظَلُّوا بِظِلِّ عَرْشِي فِي هَذِهِ الْقُبَابِ وَ كُلُّوا وَ اشْرَبُوا هَنِيئًا فَ لَا خَوْفٌ عَلَيْكُمْ وَ لَا أَنْتُمْ تَحْزَنُونَ

And on the twenty-fifth day, Allah^{-azwj} Mighty and Majestic Builds for you beneath the Throne, a thousand green domes, and at the top of each dome is a tent (pavilion) of light. Allah^{-azwj} the Blessed and Exalted Says: "O community of Ahmad^{-azwj}! I^{-azwj} am your Lord^{-azwj} and you are My^{-azwj} servants and My^{-azwj} maids! Take shade with the shade of My^{-azwj} Throne in these domes, and eat and drink pleasantly for there is neither fear upon you nor will you be grieving!

يَا أُمَّةَ مُحَمَّدٍ وَ عَزَّتِي وَ جَلَالِي لِأَبْعَثَنَّكُمْ إِلَى الْجَنَّةِ يَتَعَجَّبُ مِنْكُمْ الْأَوْلُونَ وَ الْآخِرُونَ وَ لِأَتَوَجَّحَنَّ كُلُّ وَاحِدٍ بِأَلْفِ نَاحٍ مِنْ نُورٍ وَ لِأُرْزَقَنَّ كُلُّ وَاحِدٍ مِنْكُمْ عَلَى نَاقَةٍ خُلِقَتْ مِنْ نُورٍ زَمَامُهَا مِنْ نُورٍ وَ فِي ذَلِكَ الزَّمَامِ أَلْفُ خَلْفَةٍ مِنْ ذَهَبٍ فِي كُلِّ خَلْفَةٍ مَلَكٌ قَائِمٌ عَلَيْهَا مِنَ الْمَلَائِكَةِ يَبِيدُ كُلُّ مَلِكٍ عَمُودًا مِنْ نُورٍ حَتَّى يَدْخُلَ الْجَنَّةَ بِغَيْرِ حِسَابٍ

O community of Muhammad^{-saww}! By My^{-azwj} Mighty and My^{-azwj} Majesty! I^{-azwj} will be Sending you all to the Paradise. The former ones and the latter ones will be marvelling at you. Each one will have a thousand crowns of light, and each one of you will ride upon a she-camel Created from light. Its bridles are of light, and in that bridle are a thousand are a thousand circles of Angels established upon it from the Angels. In the hand of every Angel is a pillar of light, until he enters the Paradise without Reckoning!"

وَ إِذَا كَانَ يَوْمَ سِتَّةَ عَشَرَ يَنْظُرُ اللَّهُ إِلَيْكُمْ بِالرَّحْمَةِ فَيَغْفِرُ اللَّهُ لَكُمْ الذُّنُوبَ كُلَّهَا إِلَّا الدِّمَاءَ وَ الْأَمْوَالَ وَ قَدَسَ بَيْنَكُمْ كُلَّ يَوْمٍ سَبْعِينَ مَرَّةً مِنَ الْغَيْبَةِ وَ الْكُذِبِ وَ الْبُهْتَانِ

And when it was the twenty-sixth day, Allah^{-azwj} Looks are you with the Mercy, so Allah^{-azwj} Forgives the sins for you, all of them, except the blood (murder) and the wealth (theft), and Sanctifies your houses seventy times every day from the backbiting, and the lies, and the slander.

وَيَوْمَ سَبْعَةِ وَعِشْرِينَ فَكَأَمَّا نَصَرْتُمْ كُلَّ مُمِئِنٍ وَ مُمِئِنَةٍ وَ كَسَوْتُمْ سَبْعِينَ أَلْفَ عَارٍ وَ خَدَمْتُمْ أَلْفَ مُرَابِطٍ وَ كَأَمَّا قُرَأْتُمْ كُلَّ كِتَابٍ أَنْزَلَهُ اللَّهُ عَزَّ وَ جَلَّ عَلَى أَنْبِيَائِهِ

And on the twenty-seventh day, it is as if you have helped every believing man and believing woman, and have clothed seventy thousand bare ones, and served a thousand garrisons, and it is as if you had read every Book^{-azwj} Allah^{-azwj} Mighty and Majestic had Revealed unto His^{-azwj} Prophets^{-as}.

وَ يَوْمَ ثَمَانِيَةِ وَعِشْرِينَ جَعَلَ اللَّهُ لَكُمْ فِي جَنَّةِ الْحُلْدِ مِائَةَ أَلْفِ مَدِينَةٍ مِنْ نُورٍ وَ أَعْطَاكُمْ اللَّهُ عَزَّ وَ جَلَّ فِي جَنَّةِ الْمَأْوَى مِائَةَ أَلْفِ قَصْرٍ مِنْ فَضَّةٍ وَ أَعْطَاكُمْ اللَّهُ عَزَّ وَ جَلَّ فِي جَنَّةِ الْفُرْدُوسِ مِائَةَ أَلْفِ مَدِينَةٍ فِي كُلِّ مَدِينَةٍ أَلْفُ حُجْرَةٍ وَ أَعْطَاكُمْ اللَّهُ عَزَّ وَ جَلَّ فِي جَنَّةِ الْجَلالِ مِائَةَ أَلْفِ مَنبَرٍ مِنْ مِسْكِ فِي جَوْفِ كُلِّ مَنبَرٍ أَلْفُ بَيْتٍ مِنْ زَعْفَرَانٍ فِي كُلِّ بَيْتٍ أَلْفُ سَرِيرٍ مِنْ دُرٍّ وَ يَأْفُوتِ عَلَى كُلِّ سَرِيرٍ نَوْجَةٌ مِنَ الْحُورِ الْعِينِ

And on the twenty-eighth day, Allah^{-azwj} Makes for you in the eternal Garden, a hundred thousand cities if light, and Allah^{-azwj} Mighty and Majestic Gives you in Al-Ma'wa Garden one hundred thousand castles of silver, and Allah^{-azwj} Mighty and Majestic Give you in Al Firdows Garden one hundred thousand cities, in each city being a thousand chambers, and Allah^{-azwj} mighty and Majestic Gives you in the Majestic Garden, one hundred thousand pulpits of musk, in the interior of every pulpit are a thousand rooms of Saffron. In every room are a thousand beds of gems and sapphire, upon each bed there is a wife from the Maiden Houries.

فَإِذَا كَانَ يَوْمَ تِسْعَةِ وَعِشْرِينَ أَعْطَاكُمْ اللَّهُ عَزَّ وَ جَلَّ أَلْفَ أَلْفِ مَحَلَّةٍ فِي جَوْفِ كُلِّ مَحَلَّةٍ قُبَّةٌ بَيْضَاءُ فِي كُلِّ قُبَّةٍ سَرِيرٌ مِنْ كَأْفُورٍ أَبْيَضَ عَلَى ذَلِكَ السَّرِيرِ أَلْفُ فِرَاشٍ مِنَ السُّنْدُسِ الْأَخْضَرِ فَوْقَ كُلِّ فِرَاشٍ حُورَاءٌ عَلَيْهَا سَبْعُونَ أَلْفَ حَلَّةٍ وَ عَلَى رَأْسِهَا تَمَانُونَ أَلْفَ دُؤَابَةٍ كُلُّ دُؤَابَةٍ مُكَلَّلَةٌ بِالذَّرِّ وَ الْيَافُوتِ

When it was the twenty-ninth day, Allah^{-azwj} Mighty and Majestic Gives you a million neighbourhoods (areas), in the inside of every neighbourhood is a white dome, in each dome is a throne of white camphor, upon that throne are a thousand beds of green brocade, above each bed there is a Hourie, upon her a seventy thousand garments, and upon her head are eighty thousand braids. Each braid is embedded with the gems and sapphire.

فَإِذَا تَمَّ ثَلَاثُونَ يَوْمًا كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَكُمْ بِكُلِّ يَوْمٍ مَرَّةً عَلَيْكُمْ ثَوَابَ أَلْفِ شَهِيدٍ وَ أَلْفِ صِدِّيقٍ وَ كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَكُمْ عِبَادَةَ خَمْسِينَ سَنَةً وَ كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَكُمْ بِكُلِّ يَوْمٍ صَوْمَ أَلْفِي يَوْمٍ وَ رَفَعَ لَكُمْ بَعْدَ مَا أَنْبَتَ النَّيْلُ دَرَجَاتٍ

When the thirtieth day is completed, Allah^{-azwj} Mighty and Majestic Writes for you, for every day having passed upon you, Rewards of a thousand martyrs, and a thousand truthful, and Allah^{-azwj} Mighty and Majestic Writes for you worship of fifty years, and Allah^{-azwj} Mighty and Majestic Writes for you, with every day fasted, a thousand days, and Raises ranks for you with the number of what the (river) Nile grows.

وَ كَتَبَ عَزَّ وَ جَلَّ لَكُمْ بَرَاءَةً مِنَ النَّارِ وَ جَوَازاً عَلَى الصَّبْرِ وَ أَمَاناً مِنَ الْعَذَابِ وَ لِلْجَنَّةِ بَابٌ يُعَالُ لَهُ الرَّيَّانُ لَا يُفْتَحُ ذَلِكَ إِلَّا يَوْمَ الْقِيَامَةِ ثُمَّ يُفْتَحُ لِلصَّائِمِينَ وَ الصَّائِمَاتِ مِنْ أُمَّةٍ مُحَمَّدٍ ص

And the Mighty and Majestic Writes for you a freedom-pass from the Hellfire and a permit to cross the Bridge, and an amnesty from the Punishment, and a door for the Paradise called Al Rayyan. That is not opened up to the Day of Qiyamah, then it is opened for the fasting ones, and the fasting ones from the community of Muhammad^{-saww}.

ثُمَّ يُنَادِي رِضْوَانُ خَازِنُ الْجَنَّةِ يَا أُمَّةَ مُحَمَّدٍ هَلُّمُوا إِلَى الرَّيَّانِ

Then Rizwaan, keeper of the Paradise, calls out: ‘O community of Muhammad^{-saww}! Come to Al Rayyan!’

فَيَدْخُلُ أُمَّتِي فِي ذَلِكَ الْبَابِ إِلَى الْجَنَّةِ فَمَنْ لَمْ يُعْقِرْ لَهُ فِي رَمَضَانَ فَنِي أَبِي شَهْرٍ يُعْقِرُ لَهُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ.

So, my^{-saww} community will enter into the door to go to the Paradise. Then one who (his sins) are not Forgiven for during Ramazan, then in which month will these be Forgiven for him? And there is neither might nor strength except with Allah^{-azwj}! Allah^{-azwj} Suffices us and is the best Protector”.²⁹²

24- لي، الأماالي للصدوق أبي عن محمد بن أبي القاسم عن محمد بن علي الكوفي عن نصر بن مزاحم عن أبي عبد الرحمن المشعوي عن العلاء بن يزيد القرشي قال قال الصادق جعفر بن محمد ع حدثني أبي عن أبيه عن جدّه قال قال رسول الله ص شعبان شهري و شهر رمضان شهر الله عز و جل

(The book) ‘Al Amaali’ of Al Sadouq – My father, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufi, from Nasr Bin Muzahim, from Abu Abdul Rahman Al Masoudi, from Al A’ala Bin Yazeed Al Qureyshi who said,

‘Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws} said: ‘It is narrated to me^{-asws} by my^{-asws} father^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Shaban is my^{-saww} month, and month of Ramazan is a month of Allah^{-azwj} Mighty and Majestic.

فَمَنْ صَامَ يَوْمًا مِنْ شَهْرِي كُنْتُ شَفِيعَهُ يَوْمَ الْقِيَامَةِ وَ مَنْ صَامَ يَوْمَيْنِ مِنْ شَهْرِي عُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَنْ صَامَ ثَلَاثَةَ أَيَّامٍ مِنْ شَهْرِي قَبِلَ لَهُ اسْتَأْنِيفَ الْعَمَلِ

Therefore, the one who fasts one day from my^{-saww} month, I^{-saww} would be his intercessor on the Day of Qiyamah, and one who fasts two days from my^{-saww} month, he will be Forgiven for his sins whatever he had sent ahead, and one who fasts three days from my^{-saww} month, it will be said to him: ‘Resume the deeds!’

وَ مَنْ صَامَ شَهْرَ رَمَضَانَ فَحَفِظَ فَرْجَهُ وَ لِسَانَهُ وَ كَفَّ أَذَاهُ عَنِ النَّاسِ عُفِرَ اللَّهُ لَهُ ذُنُوبُهُ مَا تَقَدَّمَ مِنْهَا وَ مَا تَأَخَّرَ وَ أَعْتَقَهُ مِنَ النَّارِ وَ أَحَلَّهُ دَارَ الْقَرَارِ وَ قَبِلَ شَفَاعَتَهُ فِي عَدَدِ رَمَلِ عَالِجٍ مِنْ مُدْنِي أَهْلِ التَّوْحِيدِ.

And one who fasts a month of Ramazan so he protects his private parts, and his tongue, and refrains his harming the people, Allah^{-azwj} will Forgive his sins for him, whatever he had sent ahead from these and whatever he has delayed (not yet committed), and Liberate him from

²⁹² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 23

the Fire, and Permit him in the House of settlement, and Accept his intercession regarding the number of grains of sand of a desert, from the sinners of the people of Al-Tawheed” .²⁹³

25- ن، عيون أخبار الرضا عليه السلام النقااش و القطان و المعادي و الطالقاني جميعاً عن أحمد الهمداني عن علي بن الحسن بن فضال عن أبيه عن أبي الحسن الرضا عن أبيه عن آتائه عن أمير المؤمنين ع قال: إن رسول الله ص خطبنا ذات يوم فقال أيها الناس إن الله قد أقبل إليكم شهره بالبركة و الرحمة و المغفرة

(The book) ‘Uyoun Akhbar Al-Reza^{asws}, may the greeting be upon him^{asws} – Al Naqqash, and Al Qatta, and Al Muazy, and Al Talaqany, altogether from Ahmad Al Hamdany, from Ali Bin Al-Hassan Bin Fazzal, from his father,

‘From Abu Al-Hassan Al-Reza^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws}, from Amir Al-Momineen^{asws} having said: ‘Rasool-Allah^{saww} addressed us one day. He^{saww} said: ‘O you people! A month of Ramazan is coming to you, being a month of Allah^{azwj} with the Blessings and the Mercy and the Forgiveness.

شهره هو عند الله أفضل الشهور و أيامه أفضل الأيام و لياليه أفضل الليالي و ساعاته أفضل الساعات هو شهر دعيت فيه إلى ضيافة الله و جعلت فيه من أهل كرامة الله أنفاسكم فيه تسبيح و تؤمكم فيه عبادة و عملكم فيه مقبول و دعاؤكم فيه مستجاب

It is a month which is best of the months in the Presence of Allah^{azwj}, and its days are best of the days, and its nights are best of the nights, and its hours are best of the hours. It is a month in which you are called to the hospitality of Allah^{azwj} and you are made in it from prestigious people of Allah^{azwj}. Your breaths in it are glorification (Tasbeeh), and your sleeping in it is (an act of) worship, and your deeds in it are Acceptable, and your supplications in it are Answered.

فَسَلُوا اللَّهَ رَبَّكُمْ بِنِيَّاتٍ صَادِقَةٍ وَ قُلُوبٍ طَاهِرَةٍ أَنْ يُؤَقِّفَكُمْ لِصِيَامِهِ وَ تِلَاوَةِ كِتَابِهِ فَإِنَّ الشَّقِيَّ مَنْ حَرَّمَ غُفْرَانَ اللَّهِ فِي هَذَا الشَّهْرِ الْعَظِيمِ وَ اذْكُرُوا بِجُوعِكُمْ وَ عَطَشِكُمْ فِيهِ جُوعَ يَوْمِ الْقِيَامَةِ وَ عَطَشَهُ وَ تَصَدَّقُوا عَلَى فُقَرَائِكُمْ وَ مَسَاكِينِكُمْ

Thus, ask Allah^{azwj} your Lord^{azwj} with sincere intentions and clean hearts for Him^{azwj} to Harmonise you to its fasts and reciting His^{azwj} Book, for the wretched is the one deprived of Forgiveness of Allah^{azwj} in this mighty month. Your hunger and your thirst, it reminds you of hunger on the Day of Qiyamah and its thirst, and give charity to your poor ones and their needy ones.

وَ وَقَرُّوا كِبَارَكُمْ وَ ارْحَمُوا صِعَارَكُمْ وَ صَلُّوا أَرْحَامَكُمْ وَ احْفَظُوا أَلْسِنَتَكُمْ وَ غُضُّوا عَمَّا لَا يَحِلُّ النَّظْرُ إِلَيْهِ أَبْصَارَكُمْ وَ عَمَّا لَا يَحِلُّ السَّمْعُ إِلَيْهِ أَسْمَاعَكُمْ وَ تَحَنَّنُوا عَلَى أَيْتَامِ النَّاسِ يُتَحَنَّنْ عَلَى أَيْتَامِكُمْ

And dignify your elders, and mercy your young ones, and connect your kinships, and protect your tongues, and closer your eye from what your eyes are not Permitted to be looking at and from what is not your ears are not Permitted to be listening to, and be compassionate upon orphans of the people they will be compassionate upon your orphans.

وَ تَوَبُّوا إِلَى اللَّهِ مِنْ ذُنُوبِكُمْ وَ ارْفَعُوا إِلَيْهِ أَيْدِيَكُمْ بِالْدُّعَاءِ فِي أَوْقَاتِ صَلَوَاتِكُمْ فَإِنَّهَا أَفْضَلُ السَّاعَاتِ يَنْظُرُ اللَّهُ عَزَّ وَ جَلَّ فِيهَا بِالرَّحْمَةِ إِلَى عِبَادِهِ يُجِيبُهُمْ إِذَا نَاجَوْهُ وَ يُلَبِّيهِمْ إِذَا نَادَوْهُ وَ يَسْتَجِيبُ لَهُمْ إِذَا دَعَوْهُ

²⁹³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 24

And repent to Allah^{-azwj} from your sins and raise your hands to Him^{-azwj} with the supplication in timings of your Salat(s) for these are best of the timings. During these Allah^{-azwj} Mighty and Majestic Looks at His^{-azwj} Servants with the Mercy, Answering them when they whisper to Him^{-azwj} and Responding to them when they call on Him^{-azwj}, and He^{-azwj} Answers the, when they supplicate!

أَيُّهَا النَّاسُ إِنَّ أَنْفُسَكُمْ مَرْهُونَةٌ بِأَعْمَالِكُمْ فَكُفُّوهَا بِاسْتِعْفَائِكُمْ وَظُهُورِكُمْ ثَقِيلَةٌ مِنْ أَوْزَارِكُمْ فَخَفِّقُوا عَنْهَا بِطُولِ سُجُودِكُمْ وَاعْلَمُوا أَنَّ اللَّهَ تَعَالَى ذِكْرُهُ أَقْسَمَ بِعِزَّتِهِ أَنْ لَا يُعَذِّبَ الْمُصَلِّينَ وَ السَّاجِدِينَ وَ أَنْ لَا يُرْوَعَهُمُ النَّارُ يَوْمَ يُعْطَى النَّاسُ لِرَبِّ الْعَالَمِينَ

O you people! Your souls are pledged with your deeds so free these with your seeking Forgiveness, and your backs are heavy from your burdens (of sins), so lighten from these by prolonging your Sajdah(s)! And know that Allah^{-azwj}, Exalted is His^{-azwj} Mention, Swear by His^{-azwj} Might that He^{-azwj} will not Punish the praying ones and the ones doing Sajdah and that He^{-azwj} will not Frighten them with the Hellfire on a Day the people shall stand to Lord^{-azwj} of the worlds!

أَيُّهَا النَّاسُ مَنْ فَطَّرَ مِنْكُمْ صَائِمًا مُؤْمِنًا فِي هَذَا الشَّهْرِ كَانَ لَهُ بِذَلِكَ عِنْدَ اللَّهِ عِتْقُ رَقَبَةٍ وَ مَغْفِرَةٌ لِمَا مَضَى مِنْ ذُنُوبِهِ

O you people! One from you who breaks (by providing a meal to) a Momin fasting one in this month, there would be for him due to that in the Presence of Allah^{-azwj}, liberation of a neck and Forgiveness for what had passed from his sins!

قِيلَ يَا رَسُولَ اللَّهِ وَ لَيْسَ كُنَّا نَقْدِرُ عَلَى ذَلِكَ

It was said, 'O Rasool-Allah^{-saww}, and all of us aren't able upon that!'

فَقَالَ عِ اتَّقُوا النَّارَ وَ لَوْ بِشِقِّ تَمْرَةٍ اتَّقُوا النَّارَ وَ لَوْ بِشَرْبَةِ مِنْ مَاءٍ

He^{-saww} said: 'Save yourselves from the Hellfire even if with part of a date! Save yourselves from the Hellfire and even if with a drink of water!

أَيُّهَا النَّاسُ مَنْ حَسَّنَ مِنْكُمْ فِي هَذَا الشَّهْرِ حُلُقُهُ كَانَ لَهُ جَوَازٌ عَلَى الصِّرَاطِ يَوْمَ تَرُلُ فِيهِ الْأَقْدَامُ وَ مَنْ خَفَّفَ فِي هَذَا الشَّهْرِ عَمَّا مَلَكَتْ يَمِينُهُ خَفَّفَ اللَّهُ عَلَيْهِ حِسَابَهُ وَ مَنْ كَفَّ فِيهِ شَرُّهُ كَفَّ اللَّهُ عَنْهُ غَضَبَهُ يَوْمَ يَلْقَاهُ

O you people! One who improves his manners in this month there would be for him crossing over the Bridge on a Day the feet will be slipping in, and in this month one who lightens (work) from what his right hand possesses Allah^{-azwj} will Lighten his Reckoning upon him, and one who restrains his evil in it, Allah^{-azwj} will Restrain His^{-azwj} Wrath from him on the day he meets Him^{-azwj}!

وَ مَنْ أَكْرَمَ فِيهِ تَيْبِمًا أَكْرَمَهُ اللَّهُ يَوْمَ يَلْقَاهُ وَ مَنْ وَصَلَ فِيهِ رَحْمَهُ وَصَلَهُ اللَّهُ بِرَحْمَتِهِ يَوْمَ يَلْقَاهُ وَ مَنْ قَطَعَ فِيهِ رَحْمَهُ قَطَعَ اللَّهُ عَنْهُ رَحْمَتَهُ يَوْمَ يَلْقَاهُ

And one who honours an orphan during it, Allah^{-azwj} will Honour him on the Day he meets Him^{-azwj}; and one who connects his kinship during it, Allah^{-azwj} will Connect him with His^{-azwj} Mercy on the Day he meets Him^{-azwj}; and one who cuts his kinship in it, Allah^{-azwj} will Cut off His^{-azwj} Mercy from him on the day he meets Him^{-azwj}!

وَمَنْ تَطَوَّعَ فِيهِ بِصَلَاةٍ كَتَبَ اللَّهُ لَهُ بَرَاءَةً مِنَ النَّارِ وَمَنْ أَدَّى فِيهِ فَرَضًا كَانَ لَهُ ثَوَابٌ مِثْلُ مَنْ أَدَّى سَبْعِينَ فَرِيضَةً فِيمَا سِوَاهُ مِنَ الشُّهُورِ وَمَنْ أَكْثَرَ فِيهِ مِنَ الصَّلَاةِ عَلَيَّ تَقَلَّ اللَّهُ مِيزَانَهُ يَوْمَ تَحْفُ الْمَوَازِينُ وَمَنْ تَلَا فِيهِ آيَةً مِنَ الْقُرْآنِ كَانَ لَهُ مِثْلُ أَجْرِ مَنْ خَتَمَ الْقُرْآنَ فِي غَيْرِهِ مِنَ الشُّهُورِ

And one who volunteers with a Salat in it, Allah^{-azwj} will Write for him a freedom pass from the Hellfire; and one who fulfil an obligation in it there would be for him Rewards of the one who fulfils seventy obligations in the months what are besides it; and one who frequents in it from the Salawaat upon me^{-as}, Allah^{-azwj} will Make his scale to be heavy on a Day the scales will be light; and during it, one who recites a Verse from the Quran, there will be for him similar Recompense to the one who completes the Quran in others from the months!

أَيُّهَا النَّاسُ إِنَّ أَبْوَابَ الْجَنَانِ فِي هَذَا الشَّهْرِ مُفْتَحَةٌ فَسَلُّوا رَبَّكُمْ أَنْ لَا يُعَلِّقَهَا عَلَيْكُمْ وَأَبْوَابَ النَّارِ مَغْلَقَةٌ فَسَلُّوا رَبَّكُمْ أَنْ لَا يُفْتَحَهَا عَلَيْكُمْ وَالشَّيَاطِينَ مَغْلُولَةٌ فَسَلُّوا رَبَّكُمْ أَنْ لَا يُسَلِّطَهَا عَلَيْكُمْ

O you people! Doors of the Gardens are open during this month, so ask your Lord^{-azwj} not to close these upon you, and the doors of Hellfire are locked, so ask your Lord^{-azwj} not to Open these upon you, and the Satans^{-la} are shackled, so ask your Lord^{-azwj} not to let them prevail upon you!

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فُئِمْتُ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا أَفْضَلُ الْأَعْمَالِ فِي هَذَا الشَّهْرِ

Amir Al-Momineen^{-asws} said: 'I^{-asws} stood up. I^{-asws} said: 'O Rasool-Allah^{-saww}! What is best of the deeds in this month?'

فَقَالَ يَا أَبَا الْحَسَنِ أَفْضَلُ الْأَعْمَالِ فِي هَذَا الشَّهْرِ الْوَرَعُ عَنِ مَحَارِمِ اللَّهِ عَزَّ وَجَلَّ ثُمَّ بَكَى

He^{-saww} said: 'O Abu Al-Hassan^{-asws}! Best of the deeds in this month is the devoutness (abstention) from Prohibitions of Allah^{-azwj} Mighty and Majestic'. Then he^{-saww} wept.

فَقُلْتُ يَا رَسُولَ اللَّهِ مَا يُبْكِيكَ

I^{-asws} said: 'O Rasool-Allah^{-saww}! What makes you^{-saww} cry?'

فَقَالَ يَا عَلِيُّ أَبْكِي لِمَا يُسْتَحَلُّ مِنْكَ فِي هَذَا الشَّهْرِ كَأَيِّ بَكٍ وَأَنْتَ تُصَلِّي لِرَبِّكَ وَقَدْ انْبَعَثَ أَشَقَى الْأَوْلِيَيْنِ شَقِيقُ عَاقِرٍ نَاقَةٌ تُمُودٌ فَضْرَبَكَ ضَرْبَةً عَلَى قَوْلِكَ فَخَضَبَ مِنْهَا لِحْيَتَكَ

He^{-saww} said: 'O Ali^{-asws}! I^{-saww} am crying for what will be released to you^{-asws} in this month. It is as if I^{-saww} am with you^{-asws} while you^{-asws} are praying Salat to your^{-asws} Lord^{-azwj}, and he^{-la} has been sent, who is more wretched than the wretched of the former ones, slayer of she-camel of Samoud. He^{-la} strikes you^{-asws} with a strike upon your^{-asws} head and your^{-asws} beard is dyed from it (with blood)'.
 قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فُئِمْتُ يَا رَسُولَ اللَّهِ وَ ذَلِكَ فِي سَلَامَةٍ مِنْ دِينِي

Amir Al-Momineen^{-asws} said: 'I^{-asws} said: 'O Rasool-Allah^{-saww}, and would that be in safety from my^{-asws} religion?'

فَقَالَ ع فِي سَلَامَةٍ مِنْ دِينِكَ

He^{-saww} said: 'In safety from your^{-asws} religion'.

ثُمَّ قَالَ يَا عَلِيُّ مَنْ قَتَلَكَ فَقَدْ قَتَلَنِي وَ مَنْ أَبْغَضَكَ فَقَدْ أَبْغَضَنِي وَ مَنْ سَبَّكَ فَقَدْ سَبَّنِي لِأَنَّكَ مِنِّي كُنْفَسِي رُوحَكَ مِنْ رُوحِي وَ طِينَتَكَ مِنْ طِينَتِي

Then he^{-saww} said: 'O Ali^{-asws}! One who kills you^{-asws}, has killed me^{-saww}, and one who hates you^{-asws} has hated me^{-saww}, and one who reviles you^{-asws} has reviled me^{-saww}, because you^{-asws} are from me^{-saww} like my^{-saww} self, your^{-asws} soul is from my^{-saww} soul, and your^{-asws} essence is from my^{-saww} essence!

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَنِي وَ إِيَّاكَ وَ اصْطَفَانِي وَ إِيَّاكَ وَ اخْتَارَنِي لِلنَّبُوَّةِ وَ اخْتَارَكَ لِلْإِمَامَةِ وَ مَنْ أَنْكَرَ إِمَامَتَكَ فَقَدْ أَنْكَرَ نُبُوَّتِي

Allah^{-azwj} Blessed and Exalted Created me^{-saww} and you^{-asws}, and Chose me^{-saww} and you^{-asws}, and Selected me^{-saww} for the Prophet-hood and Selected you^{-asws} for the Imamate, and one who denies your^{-asws} Imamate has denied my^{-saww} Prophet-hood!

يَا عَلِيُّ أَنْتَ وَصِيِّي وَ أَبُو وُلْدِي وَ رُوحُ ابْنَتِي وَ خَلِيفَتِي عَلَى أُمَّتِي فِي حَيَاتِي وَ بَعْدَ مَوْتِي أَفْرِكَ أَمْرِي وَ كُفَيْتَ حَيْبِي

O Ali^{-asws}! You^{-asws} are my^{-saww} successor^{-asws}, and father^{-asws} of my^{-saww} (grand) sons^{-asws}, and husband of my^{-saww} daughter^{-asws}, and my^{-saww} caliph upon my^{-saww} community during my^{-saww} lifetime and after my^{-saww} passing away. Your^{-asws} orders are my^{-saww} orders and your^{-asws} prohibitions are my^{-saww} prohibitions!

أَفْسِمُ بِاللَّيْلِ بَعْنِي بِالنَّبُوَّةِ وَ جَعَلَنِي خَيْرَ النَّبِيِّ إِثْنًا لِحُجَّةِ اللَّهِ عَلَى خَلْفِهِ وَ أَمِينُهُ عَلَى سِرِّهِ وَ خَلِيفَتُهُ عَلَى عِبَادِهِ.

I^{-saww} swear by the One Who Sent me^{-saww} with the Prophet-hood and Made me^{-saww} best of the Created beings! You^{-asws} are a Divine Authority of Allah^{-azwj} upon His^{-azwj} creatures, and His^{-azwj} Trustee upon His^{-azwj} secrets, and His^{-azwj} caliph upon His^{-azwj} servants!''²⁹⁴

كِتَابُ فَضَائِلِ الْأَشْهُرِ الثَّلَاثَةِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْأَمْدَانِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنْ أَبِي الْحُسَيْنِ عَلِيِّ بْنِ مُوسَى الرَّضَا عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ الْبَاقِرِ عَنْ أَبِيهِ زَيْنِ الْعَابِدِينَ عَنْ أَبِيهِ سَيِّدِ الشُّهَدَاءِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ سَيِّدِ الْوَصِيِّينَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص حَطَبْنَا ذَاتَ يَوْمٍ وَ ذَكَرَ نَحْوَهُ.

The book 'Fazaail Al Ash'har Al Salasa' – from Muhammad Bin Ibrahim Bin Is'haq, from Ahmad Bin Muhammad Al Hamdani, from Ali Bin Al-Hassan Bin Ali Bin Fazzal, from his father,

'From Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws}, from his^{-asws} father^{-asws} Musa Bin Ja'far^{-asws}, from his^{-asws} father^{-asws} Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} Al-Baqir^{-asws}, from his^{-asws} father^{-asws} Zayn Al-Abideen^{-asws}, from his^{-asws} father^{-asws} Chief of the martyrs Al-Husayn^{-asws} Bin Ali^{-asws}, from his^{-asws} father^{-asws} chief of the successors^{-asws} Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Rasool-Allah^{-saww} addressed us one day' – and he^{-asws} mentioned approximate to it''²⁹⁵.

²⁹⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 25 a

²⁹⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 25 b

26- لي، الأماالي للصدوق أبي عن مُحَمَّدِ الْعَطَّارِ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ مَجْبُوبٍ عَنِ أَبِي أَيُّوبَ عَنِ أَبِي الْوُرْدِ عَنِ أَبِي جَعْفَرٍ ع قَالَ: حَظَبَ رَسُولُ اللَّهِ ص النَّاسَ فِي آخِرِ جُمُعَةٍ مِنْ شَعْبَانَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّهُ قَدْ أَطْلَقَكُمْ شَهْرًا فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ وَ هُوَ شَهْرُ رَمَضَانَ

(The book) 'Al Amaali' of Al Sadouq – My father, from Muhammad Al Attar, from Ibn Isa, from Ibn Mahboub, from Abu Ayoub, from Abu Al Warad,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} addressed the people in the last Friday of Shaban. He^{-saww} praised Allah^{-azwj} and extolled upon Him^{-azwj}, then said: 'O you people! A month is shading you, in it is a night better than a thousand months, and it is a month of Ramazan!

فَرَضَ اللَّهُ صِيَامَهُ وَ جَعَلَ قِيَامَ لَيْلَةٍ فِيهِ بِتَطَوُّعِ صَلَاةٍ كَمَنْ تَطَوَّعَ بِصَلَاةٍ سَبْعِينَ لَيْلَةً فِيمَا سِوَاهُ مِنَ الشُّهُورِ وَ جَعَلَ لِمَنْ تَطَوَّعَ فِيهِ بِحُضَلَةٍ مِنْ خِصَالِ الْحَيْرِ وَ الْبِرِّ كَأَجْرِ مَنْ أَدَّى فَرِيضَةً مِنْ فَرَائِضِ اللَّهِ وَ مَنْ أَدَّى فِيهِ فَرِيضَةً مِنْ فَرَائِضِ اللَّهِ كَأَنَّ كَمَنْ أَدَّى سَبْعِينَ فَرِيضَةً فِيمَا سِوَاهُ مِنَ الشُّهُورِ

Allah^{-azwj} has Obligated its fasts and Made standing at night in it volunteering with a Salat like the one who volunteers with a Salat for seventy night in the months what are besides it, and has Made for the one who volunteers in it with a characteristic from the qualities of goodness and the righteousness similar Recompense to the one who fulfils an obligation from the obligations of Allah^{-azwj}, and the one who fulfils in it an obligation from obligations of Allah^{-azwj} would be like the one who fulfils seventy obligations in what months are besides it!

وَ هُوَ شَهْرُ الصَّبْرِ وَ إِنَّ الصَّبْرَ ثَوَابُهُ الْجَنَّةُ وَ هُوَ شَهْرُ الْمُوَسَاةِ وَ هُوَ شَهْرٌ يَزِيدُ اللَّهُ فِيهِ فِي رِزْقِ الْمُؤْمِنِ وَ مَنْ فَطَرَ فِيهِ مُؤْمِنًا صَائِمًا كَانَ لَهُ بِدَلِّكَ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ عِتْقٌ رَقَبَةٍ وَ مَغْفِرَةٌ لِدُنُوبِهِ فِيمَا مَضَى

And it is the month of patience, and the patience, its Reward is the Paradise; and it is the month of consolation, and it is a month Allah^{-azwj} Increases sustenance of the Momin in it, and one who breaks a fast of a fasting Momin (by providing a meal) there would be for him due to that, in the Presence of Allah^{-azwj} Mighty and Majestic, liberation of a neck, and Forgiveness of his sin in what has passed!

فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ لَيْسَ كُلُّنَا يُقْدِرُ عَلَى أَنْ يُفْطَرَ صَائِمًا

It was said to him^{-saww}, 'O Rasool-Allah^{-saww}! All of us aren't able upon breaking fast of a fasting one (by providing a meal)!

فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى كَرِيمٌ يُعْطِي هَذَا الثَّوَابَ مِنْكُمْ مَنْ لَمْ يَقْدِرْ إِلَّا عَلَى مَذْقَةٍ مِنْ لَبَنِ فَقَطَرَ بِهَا صَائِمًا أَوْ شَرِبَ مِنْ مَاءٍ عَذْبٍ أَوْ تُمْرَاتٍ لَا يَقْدِرُ عَلَى أَكْثَرِ مِنْ ذَلِكَ

He^{-saww} said: 'Allah^{-azwj} Blessed and Exalted is Benevolent! He^{-azwj} Gives this Reward to the one from you who is not able except upon a sip of milk a fasting one breaks with it, or a drink of fresh water, or dates he is not able upon more than that!

وَ مَنْ حَقَّفَ فِيهِ عَنْ مَمْلُوكِهِ حَقَّفَ اللَّهُ عَنْهُ حِسَابَهُ وَ هُوَ شَهْرٌ أَوَّلُهُ رَحْمَةٌ وَ أَوْسَطُهُ مَغْفِرَةٌ وَ آخِرُهُ إِجَابَةٌ وَ الْعِتْقُ مِنَ النَّارِ

And during it one who lightens (work) from his slaves, Allah^{-azwj} will Lighten his Reckoning from him, and it is a month it's beginning is Mercy and its middle is Forgiveness and its end is Answer and the liberation from the Hellfire!

وَلَا غَيْبَ بِكُمْ فِيهِ عَنْ أَرْبَعِ خِصَالٍ خِصَلْتَيْنِ تُرْضُونَ اللَّهَ بِمَا وَ خِصَلْتَيْنِ لَا غَيْبَ بِكُمْ عَنْهُمَا أَمَّا اللَّتَانِ تُرْضُونَ اللَّهَ بِمَا فَشَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَبِي رَسُولُ اللَّهِ وَ أَمَّا اللَّتَانِ لَا غَيْبَ بِكُمْ عَنْهُمَا فَتَسْأَلُونَ اللَّهَ حَوَائِجَكُمْ وَ تَسْأَلُونَ اللَّهَ فِيهِ الْعَافِيَةَ وَ تَتَعَوَّذُونَ بِهِ مِنَ النَّارِ.

And during it, you cannot do without four characteristics – two characteristics you please Allah^{-azwj} with, and two characteristics you cannot do without these. As for those who please Allah^{-azwj} with is the testimony that there is no god except Allah^{-azwj} and I^{-sawww} am Rasool^{-sawww} of Allah^{-sawww}, and as for those which you cannot do without is your asking Allah^{-azwj} for your needs and your asking Allah^{-azwj} in it for the well-being and your seeking Refuge with Him^{-azwj} from the Hellfire!²⁹⁶

27- ثَوَابُ الْأَعْمَالِ لِي، الْأَمَلِيُّ لِلصَّدُوقِ ابْنِ الْوَلِيدِ عَنِ ابْنِ أَبِي أَنَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ عَلُوَانَ عَنِ عَمْرِو بْنِ شَيْخٍ عَنِ جَابِرٍ عَنِ أَبِي جَعْفَرٍ الْبَاقِرِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا نَظَرَ إِلَى هِلَالِ شَهْرِ رَمَضَانَ اسْتَقْبَلَ الْقِبْلَةَ بِوَجْهِهِ ثُمَّ قَالَ اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَ الْإِيمَانِ وَ السَّلَامَةِ وَ الْإِسْلَامِ وَ الْعَافِيَةِ الْمُجَلَّلَةِ وَ الرِّزْقِ الْوَاسِعِ وَ دَفْعِ الْأَسْقَامِ وَ تِلَاوَةِ الْقُرْآنِ وَ الْعَوْنِ عَلَى الصَّلَاةِ وَ الصِّيَامِ

(The books) 'Sawaab Al Amaal', (and) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Ibn Aban, from Al-Husayn Bin Saeed, from Al-Husayn Bin Ulwan, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far Al-Baqir^{-asws} having said: 'It was so, whenever Rasool-Allah^{-sawww} looked at the crescent of a month of Ramazan, faced the Qiblah with his^{-sawww} face, then said: 'O Allah^{-azwj}! Let the crescent appear upon us with the security, and the Eman, and the safety, and the Islam, and the encompassing well-being, and the capacious sustenance, and repelling the illnesses, and recitation of the Quran, and the assistance upon the Salat and the fasts!

اللَّهُمَّ سَلِّمْنَا لِشَهْرِ رَمَضَانَ وَ سَلِّمَهُ لَنَا وَ تَسَلِّمَهُ مِنَّا حَتَّى يَنْقُضِيَ شَهْرُ رَمَضَانَ وَ قَدْ غَفَرْتَ لَنَا

O Allah^{-azwj}! Keep us safe for the month of Ramazan and Keep it safe for us, and Accept it from us until the month of Ramazan expires and You^{-azwj} have Forgiven for us!

ثُمَّ يُقْبَلُ بِوَجْهِهِ عَلَى النَّاسِ فَيَقُولُ يَا مَعْشَرَ الْمُسْلِمِينَ إِذَا طَلَعَ هِلَالُ شَهْرِ رَمَضَانَ غُلَّتْ مَرَدَةُ الشَّيَاطِينِ وَ قُتِحَتْ أَبْوَابُ السَّمَاءِ وَ أَبْوَابُ الْجَنَّةِ وَ أَبْوَابُ الرَّحْمَةِ وَ غُلِّقَتْ أَبْوَابُ النَّارِ وَ اسْتُجِيبَ الدُّعَاءُ

Then he^{-sawww} turned with his^{-sawww} face towards the people. He^{-sawww} said: 'O community of Muslims! Whenever the crescent of a month of Ramazan emerges, the renegade Satans^{-la} are locked up, and doors of the sky are opened and doors of the Gardens and the doors of Mercy, and doors of the Hellfire are closed, and the supplication is Answered!

وَ كَانَ لِلَّهِ عَزَّ وَ جَلَّ عِنْدَ كُلِّ فِطْرٍ عَتَمَاءُ يُعْتَفُهُمْ مِنَ النَّارِ وَ نَادَى مُنَادٍ كُلَّ لَيْلَةٍ هَلْ مِنْ سَائِلٍ هَلْ مِنْ مُسْتَعْفِرٍ اللَّهُمَّ أَعْطِ كُلَّ مُنْفِقٍ خَلْفًا وَ أَعْطِ كُلَّ مُمْسِكٍ تَلْفًا

And for Allah^{-azwj} Mighty and Majestic, at every breaking of the fast, there are liberations He^{-azwj} Liberates from the Hellfire, and a caller calls out every night: ‘Is there anyone asking? Is there anyone seeking Forgiveness?’ O Allah^{-azwj}! Give every spender replacements, and Give every withholder a spoilage!’

حَتَّىٰ إِذَا طَلَعَ هَلَالٌ شَوَّالٍ نُودِيَ الْمُؤْمِنُونَ أَنْ اغْدُوا إِلَىٰ جَوَائِزِكُمْ فَهُوَ يَوْمُ الْجَائِزَةِ

Until when crescent of Shawwal emerges, the Momineen are called out at: ‘Go to your awards for it is a day of the awarding!’

ثُمَّ قَالَ أَبُو جَعْفَرٍ عَ أَمَا وَالَّذِي نَفْسِي بِيَدِهِ مَا هِيَ بِجَائِزَةِ الدَّنَانِيرِ وَالدَّرَاهِمِ.

Then Abu Ja’far^{-asws} said: ‘But, by the One in Whose Hand is my^{-asws} soul! These awards are not of the Dinars and the Dirhams!’²⁹⁷

مَجَالِسُ الشَّيْخِ، عَنِ الْعُضَائِرِيِّ عَنِ الْبَزْزَوْرِيِّ عَنِ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ عَلْوَانَ عَنِ ابْنِ بَشِيرٍ عَنِ جَابِرٍ عَنِ أَبِي جَعْفَرٍ عَ قَالَ: كَانَ رَسُولُ اللَّهِ ص يُقْبَلُ بِوَجْهِهِ إِلَى النَّاسِ إِلَى آخِرِ الْحَيْرِ.

(The book) ‘Majaalis’ of the sheykh – from Al Gazairi, from Al Bazufari, from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibn Ulwan, from Ibn Shimr, from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} had turn by his^{-saww} face towards the people’ – up to end of the Hadeeth’’²⁹⁸

28- لي، الأمايلي للصدوق أبي عن سعد بن أحمد بن الحسين بن محمد بن جمهور عن محمد بن زياد عمّن سَمِعَ مُحَمَّدَ بْنَ مُسْلِمِ الثَّقَفِيِّ يَقُولُ سَمِعْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيِّ النَّبَاقِرِ ع يَقُولُ إِنَّ لِلَّهِ تَبَارَكَ وَتَعَالَىٰ مَلَائِكَةً مُوَكَّلِينَ بِالصَّائِمِينَ يَسْتَغْفِرُونَ لَهُمْ فِي كُلِّ يَوْمٍ مِنْ شَهْرِ رَمَضَانَ إِلَى آخِرِهِ وَ يُنَادُونَ الصَّائِمِينَ كُلَّ لَيْلَةٍ عِنْدَ إِفْطَارِهِمْ أَبَشِرُوا عِبَادَ اللَّهِ فَقَدْ جُعْتُمْ قَلِيلًا وَ سَتَسْبَعُونَ كَثِيرًا بُورِكْتُمْ وَ بُورِكَ فِيكُمْ

(The book) ‘Al Amaali’ of Al Sadouq – My father, from Sa’ad, from Ahmad Bin Al-Husayn, from Muhammad Bin Jamhour, from Muhammad Bin Ziyad, from the one who heard Muhammad Bin Muslim Al Saqafi saying,

‘I heard Abu Ja’far Muhammad^{-asws} Bin Ali Al-Baqir^{-asws} saying: ‘For Allah^{-azwj} Blessed and Exalted there are Angels Allocated with the fasting ones seeking Forgiveness for them during every day of a month of Ramazan up to its end, and they are calling out to the fasting ones every night at their breaking of their fasts: ‘Receive glad tidings servants of Allah^{-azwj} for your hunger is little and your seeking Forgiveness is a lot! May you be Blessed and Blessing be among you all!’

حَتَّىٰ إِذَا كَانَ آخِرُ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ نَادَوْهُمْ أَبَشِرُوا عِبَادَ اللَّهِ فَقَدْ غَفَرَ اللَّهُ لَكُمْ دُؤُوبَكُمْ وَ قَبِلَ تَوْبَتَكُمْ فَانظُرُوا كَيْفَ تَكُونُونَ فِيمَا تَسْتَأْنِفُونَ.

²⁹⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 27 a

²⁹⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 27 b

Until when it was end of a night of a month of Ramazan, they call out to them: ‘Receive glad tidings, servants of Allah^{-azwj}! Allah^{-azwj} has Forgiven your sins for you and has Accepted your repentance, therefore look how you will be regarding what you are resuming!’²⁹⁹

29- لي، الأماالي للصدوق الطالقاني عن أحمد الهمداني عن علي بن الحسن بن فضال عن أبيه عن الرضا عن آباءه ع قال قال رسول الله ص إن شهر رمضان شهر عظيم يُضاعف الله فيه الحسنات و يمحو فيه السيئات و يرفع فيه الدرجات

(The book) ‘Al Amaali’ of Aal Sadouq – Al Talaqany, from Al Hamdani, from Ali Bin Al-Hassan Bin Fazzal, from his father,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘A month of Ramazan is a mighty month. Allah^{-azwj} Multiplies the good deeds in it and Deletes the evils deeds in it, and Raised the ranks in it!’

من تصدق في هذا الشهر بصدقة عقر الله له و من أحسن فيه إلى ما ملكت يمينه عقر الله له و من حسن فيه خلطه عقر الله له و من كظم فيه غيظته عقر الله له و من وصل فيه رحمه عقر الله له

One who gives charity during this month Allah^{-azwj} will Forgive (his sins) for him, and one who is excellent in it to what right hands possess (slaves) Allah^{-azwj} will Forgive (his sins) for him, and one who is excellent during it of his manners, Allah^{-azwj} will Forgive (his sins) for him, and one who swallows his anger during it, Allah^{-azwj} will Forgive (his sins) for him, and one who connects his kinship during it Allah^{-azwj} will Forgive (his sins) for him!’

ثم قال ع إن شهركم هذا ليس كالشهور إنه إذا أقبل إليكم أقبل بالبركة و الرحمة و إذا أدبر عنكم أدبر بعقوبات الذنوب هذا شهر الحسنات فيه مضاعفة و أعمال الخير فيه مقبولة من صلى منكم في هذا الشهر لله عز و جل رعتين يتطوع بهما عقر الله له

Then he^{-asws} said: ‘This month of yours isn’t like the (other) months! Whenever it comes to you, it comes with the Blessings and the Mercy, and when it turns around, it turns around with the sins having been Forgiven! This month, the good deeds a multiplied in it, and the good deeds are Accepted in it. One from you who voluntarily prays two units Salat in this month for the Sake of Allah^{-azwj} Mighty and Majestic, Allah^{-azwj} will Forgive (his sins) for him!’

ثم قال ع إن الشقي حقى الشقي من خرج عنه هذا الشهر و لم يعقر ذنوبه فحينئذ يحسر حين يفوز المحسنون بجوائز الرب الكريم.

Then he^{-saww} said: ‘The wretched as is a right of being wretched is the one, this month goes out from him and his sins have not been Forgiven, so on that day he will have incurred loos when the good doers will have succeeded with awards of the Benevolent Lord^{-azwj}!’³⁰⁰

30- لي، الأماالي للصدوق ابن الوليد عن ابن أبان عن الحسين بن سعيد عن ابن أبي عمير عن جميل بن صالح عن محمد بن مروان قال سمعت الصادق جعفر بن محمد ع يقول إن لله تبارك و تعالى في كل ليلة من شهر رمضان عتقاء و طلقاء من النار إلا من أظطر على مسكر فإذا كان آخر ليلة منه عتق [أعتق] فيها مثل ما أعتق في جميعه.

²⁹⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 28

³⁰⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 29

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Ibn Aban, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from hameel Bin Salih, from Muhammad Bin Marwan who said,

'I head Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} saying: 'For Allah^{-azwj} Blessed and Exalted during every night of a month of Ramazan, there are liberated ones and freed ones from the Hellfire, except the one who breaks fast upon wine. When it was last night from it, He^{-azwj} Liberates in it similar to what He^{-azwj} had Liberated in its entire (month)'.³⁰¹

31- ثو، ثواب الأعمال لي، الأماالي للصدوق أبي عن سعد عن ابن عيسى عن الحسين بن سعيد عن فضالة عن سيف بن عميرة عن عبيد الله بن عبد الله عن سمع أبا جعفر الباقر ع يقول قال رسول الله ص لما حضر شهر رمضان و ذلك لثلاث بقرين من شعبان قال ليلاي ناد في الناس

(The books) 'Sawaab Al Amaal', (and) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Ibn Isa, from Al-Husayn Bin Saeed, from Fazala, from Sayf Bin Ameyra, from Ubeydullah Bin Abdullah,

'From the one who heard Abu Ja'far Al-Baqir^{-asws} saying: 'Rasool-Allah^{-saww}, when a month of Ramazan presented and three (days) remained from Shaban, said to Bilal^{-ra}: 'Call out among the people!'

فجمع الناس ثم صعد المنبر فحمد الله و أتى عليه ثم قال أيها الناس إن هذا الشهر قد حضركم - و هو سيد الشهور فيه ليلة خير من ألف شهر تعلق فيه أبواب الجنان و تفتح فيه أبواب الجنان

The people gathered, then he^{-saww} ascended the pulpit. He^{-saww} praised Allah^{-azwj} and extolled upon Him^{-azwj}, then said: 'O you people! This month is presenting to you, and it is chief of the months! In it there is a night better than a thousand months. During it doors of the Hellfire are locked and doors of the Gardens are opened.

فمن أدركه فلم يغفر له فأبعده الله و من أدركه والديه فلم يغفر له فأبعده الله و من أدركه فلم يغفر له فأبعده الله.

The one who comes across it but (sins) are not Forgiven for him, Allah^{-azwj} has Distance him, and one who comes across his parent but (sins) are not Forgiven for him, Allah^{-azwj} has Distanced him, and one I^{-saww} am mentioned in his presence but he does not send Salawaat upon me^{-as}, (his sins) have not been Forgiven for him and Allah^{-azwj} has Distanced him!³⁰²

32- ثو، ثواب الأعمال لي، الأماالي للصدوق محمد بن إبراهيم عن علي بن سعيد العسكري عن الحسين بن علي بن الأسود العجلي عن عبد الحميد بن يحيى الحماني عن أبي بكر الهذلي عن الزهري عن عبيد الله بن عبد الله عن ابن عباس قال: كان رسول الله ص إذا دخل شهر رمضان أطلق كل أسير و أعطى كل سائل.

(The books) 'Sawaab Al Amaal', (and) 'Al Amaali' of Al Sadouq – Muhammad Bin Ibrahim, from Ali Bin Saeed Al Askari, from Al-Husayn Bin Ali Bin Al Aswad Al Ijly, from Abdul Hameed Bin Yahya Al Himmani, from Abu Bakr Al Huzaly, from Al Zuhry, from Ubeydullah Bin Abdullah, from Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'Whenever a month of Ramazan enters, every captive is released and every asking one is Given'.³⁰³

³⁰¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 30

³⁰² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 31

³⁰³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 32

33- لي، الأماالي للصدوق الدقاق عن الأُسدي عن سهل عن عبد العظيم الحسيني عن أبي الحسن العسكري ع قال: لَمَّا كَلَّمَ اللهُ عَزَّ وَجَلَّ مُوسَى بْنَ عِمْرَانَ ع قَالَ مُوسَى إِلَهِي مَا جَزَاءُ مَنْ صَامَ شَهْرَ رَمَضَانَ لَكَ مُحْتَسِبًا

(The book) 'Al Amaali' of Al Sadouq – Al Daqqaq, from Al Asady, from Sahl, from Abdul Azeem Al Hasany,

'From Abu Al-Hassan Al Askari^{-asws} having said: 'When Allah^{-azwj} Mighty and Majestic Spoke to Musa^{-as} Bin Imran^{-as}, Musa^{-as} said: 'My^{-as} God^{-azwj}! What is a Recompense of the one who fasts a month of Ramazan for You^{-azwj} in anticipation?'

قَالَ يَا مُوسَى أَقِيمُهُ يَوْمَ الْقِيَامَةِ مَقَامًا لَا يَخَافُ فِيهِ

He^{-azwj} Said: 'O Musa^{-as}! I^{-azwj} shall Make him stand on the Day of Qiyamah in a place he will not be fearing in it!'

قَالَ إِلَهِي فَمَا جَزَاءُ مَنْ صَامَ شَهْرَ رَمَضَانَ يُرِيدُ بِهِ النَّاسَ

He^{-as} said: 'My^{-as} God^{-azwj}! What is a Recompense of the one who fasts a month of Ramazan intending the people with it?'

قَالَ يَا مُوسَى ثَوَابُهُ كَثُوبٍ مَنْ لَمْ يَصُومْهُ الْحَبِيرَ.

He^{-azwj} Said: 'O Musa^{-as}! His Rewards would be like Rewards of the one who did not fast!' – the Hadeeth".³⁰⁴

34- كِتَابُ فَضَائِلِ الْأَشْهُرِ الثَّلَاثَةِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلَوِيِّهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْفَرَشِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ زِيَادِ بْنِ مُنْدِرٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع قَالَ: لَمَّا كَلَّمَ اللهُ مُوسَى بْنَ عِمْرَانَ وَ ذَكَرَ نَحْوَهُ وَ زَادَ فِي آخِرِهِ قَالَ إِلَهِي فَمَا جَزَاءُ مَنْ صَامَ فِي بَيَاضِ النَّهَارِ يَلْتَمِسُ بِذَلِكَ رِضَاكَ

The book 'Fazaail Al Ash'har Al Salasa' – From Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah Al Barqy, from Muhammad Bin Ali Al Qureyshi, from Muhammad Bin Sinan, from Ziyad Bin Munziq,

'From Abu Ja'far Muhammad^{-asws} Bin Ali Al-Baqir^{-asws} having said: 'When Allah^{-azwj} Spoke Musa^{-as} Bin Imran^{-as}' – and mentioned approximate to it, and there is an increase in its end, He^{-as} said: 'My^{-as} God^{-azwj}! What is a Recompense of the one who fasts in brightness of the day seeking Your^{-azwj} Satisfaction with it?'

قَالَ يَا مُوسَى لَهُ جَنَّتِي وَ لَهُ الْأَمَانُ مِنْ كُلِّ هَوَلٍ يَوْمَ الْقِيَامَةِ وَ الْعِثْقُ مِنَ النَّارِ.

He^{-azwj} Said: "O Musa^{-as}! For him is My^{-azwj} Paradise, and for him is the security from every horror of the Day of Qiyamah, and the liberation from the Hellfire!"³⁰⁵

³⁰⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 33

³⁰⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 34

35- لي، الأماالي للصدوق الطالقاني عن أحمد الهمداني عن علي بن الحسن بن فضال عن أبيه عن مزوان بن مسلم عن الصادق عن آبائه ع قال قال رسول الله ص شعبان شهري ورمضان شهري الله عز وجل فمن صام من شهري يوماً كنت شفيعه يوم القيامة و من صام شهر رمضان أعتق من النار.

(The book) 'Al Amaali' of Al Sadouq – Ahmad Al Hamdani, from Ali Bin Al-Hassan Bin Fazzal, from his father, from Marwan Bin Muslim,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Shaban is my^{-saww} month and Ramazan is a month of Allah^{-azwj} Mighty and Majestic. The one who fasts a day from my^{-saww} month I^{-saww} would be his intercessor on the Day of Qiyamah, and one who fasts a month of Ramazan will be Liberated from the Hellfire!'"³⁰⁶

36- ل، الخصال محمد بن عمرو البصري عن أحمد بن محمد بن محمد بن الحسين بن عبد الله الأزدي وكان ثقة عن الحسن بن عبد الوهاب عن الهيثم بن الجويري عن زيد العمري عن أبي نصر عن جابر بن عبد الله عن النبي ص قال: أعطيت أمي في شهر رمضان حسناً لم يعطهن أمه نبي قبلي

(The book) 'Al Khisaal' – Muhammad Bin Aamro Al Basry, from Ahmad Bin Muhammad Bin Hamdoun Al Nasaie, from Muhammad Bin Abdullah Al Azdy, and he was trustworthy, from Al-Hassan Bin Abdul Wahab, from Al Haysam Bin Al Juweyri, from Zayd Al Ammy, from Abu Nusra,

'From Jabir Bin Abdullah^{-ra}, from the Prophet^{-saww} having said: 'My^{-saww} community has been Given five (matters) during a month of Ramazan no community of any Prophet^{-as} before me^{-saww} has been Given these!

أما واحدة فإذا كان أول ليلة من شهر رمضان نظر الله عز وجل إليهم و من نظر الله إليه لم يعذبه أبداً

As for one, whenever it was the first night of a month of Ramazan, Allah^{-azwj} Mighty and Majestic Looks at them, and the one Allah^{-azwj} Looks at, He^{-azwj} will not Punish him, ever!

و أما الثانية فإن خلوف أفواههم حين يمسون عند الله عز وجل أطيب من ریح المسك

And as for the second, breaths of their mouths when it is evening, are more aromatic in the Presence of Allah^{-azwj} than the aroma of musk!

و أما الثالثة فإن الملائكة يستغفرون لهم في ليالهم و نهارهم

And as for the third, the Angels are seeking Forgiveness for them during their nights and their days!

و أما الرابعة فإن الله عز وجل يأمر جنه أن استغفر لي عباده فيوشك أن يذهب بهم نصب الدنيا و أذاها و يصيروا إلى جنني و كرامتي

And as for the fourth, Allah^{-azwj} Mighty and Majestic Commands His^{-azwj} Paradise: "Seek Forgiveness and adorn yourself for My^{-azwj} servants, for soon toil of the world and its harms will be gone from them and they will be coming to My^{-azwj} Paradise and My^{-azwj} Honours!"

و أما الخامسة فإذا كان آخر ليلة عقرهم جميعاً

And as for the fifth, whenever it was the last night, He^{-azwj} Forgives for them all!’

فَقَالَ رَجُلٌ فِي لَيْلَةِ الْقَدْرِ يَا رَسُولَ اللَّهِ ص

A man said, ‘During Laylat Al-Qadr, O Rasool-Allah^{-sawww}!’

فَقَالَ أَمْ تَرَى إِلَى الْعُمَّالِ إِذَا فَرَعُوا مِنْ أَعْمَالِهِمْ وَفُؤُوا.

He^{-sawww} said: ‘Don’t you see that when the workers are free from their work, (then) they are fulfilled (their wages)?’³⁰⁷

37- كِتَابُ فَضَائِلِ الْأَشْهُرِ الثَّلَاثَةِ، عَنْ أَحْمَدَ بْنِ زِيَادِ بْنِ جَعْفَرِ الْهَمْدَانِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ جَابِرِ بْنِ بَرِيدِ الْجُعْفِيِّ عَنْ أَبِي حَمَزَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص أُعْطِيتُ أُمَّتِي حَمْسَ خِصَالٍ الْحَبْرَ وَ فِي آخِرِهِ هَكَذَا فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ هِيَ لَيْلَةُ الْقَدْرِ قَالَ لَا أَمَا تَرَوْنَ الْعُمَّالَ إِذَا عَمِلُوا كَيْفَ يُؤْتَوْنَ أَجُورَهُمْ.

The book ‘Fazaail Al Ash’har Al Salala’ – from Ahmad Bin Ziyad Bin Ja’far Al Hamdany, may Allah^{-azwj} be Satisfied with him, from Ali Bin Ibrahim Bin Hashim, from his father, from Muhammad Bin Abu Umeyr, from Al Mufazzal Bin Umar, from Jabir Bin Yazeed Al Jufy, from Abu Hamza,

‘From Jabir Bin Abdullah Al-Ansari^{-ra} having said: ‘Rasool-Allah^{-sawww} said: ‘My^{-sawww} community has been Given five characteristics’ – the Hadeeth, and in its end it is like this, ‘A man said, ‘O Rasool-Allah^{-sawww}! Is it Laylat Al-Qadr?’ He^{-sawww} said: ‘No! Are you not seeing that the workers, when they have worked how they are given their wages?’³⁰⁸

38- ل، الخصال أبي عن مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ سَهْلِ بْنِ سَهْلٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْمُفَضَّلِ عَنِ ابْنِ طَبَّيَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الْمُحَمَّدِيَّةُ السَّمْحَةُ إِقَامُ الصَّلَاةِ وَ إِنَاءُ الزَّكَاةِ وَ صِيَامُ شَهْرِ رَمَضَانَ وَ حُجُّ الْبَيْتِ وَ الطَّاعَةُ لِلْإِمَامِ وَ آدَاءُ حُقُوقِ الْمُؤْمِنِ الْمُتَبَرِّ.

(The book) ‘Al Khisaal’ – My father, from Muhammad Al Attar, from Al Ash’ary, from Sahl, from Muhammad Bin Sinan, from Al Mufazzal, from Ibn Zabyan who said,

‘Abu Abdullah^{-asws} said: ‘The Mohammedanism (Al-Islam), the tolerant is establishing the Salat, and giving the Zakat, and fasts of the month of Ramazan, and Hajj of the House, and the obedience to the Imam^{-asws}, and fulfilling rights of the Momin’ – the Hadeeth’.³⁰⁹

39- ل، الخصال أبو الحسن علي بن الحسين بن أبي الفرج المؤدب عن مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْكَرْخِيِّ قَالَ: سَمِعْتُ الْحَسَنَ بْنَ عَلِيٍّ ع يَقُولُ لِرَجُلٍ فِي دَارِهِ يَا أَبَا هَارُونَ مَنْ صَامَ عَشْرَةَ أَشْهُرٍ رَمَضَانَ مُتَوَالِيَاتٍ دَخَلَ الْجَنَّةَ.

(The book) ‘Al Khisaal’ – Abu Al-Hassan Ali Bin Al-Hassan Bin Abu Al Faraj the Muezzin, from Muhammad Bin Al-Hassan Al Karkhy who said,

‘I heard Al-Hassan^{-asws} Bin Ali^{-asws} saying to a man in his house: ‘O Abu Haroun! One who fasts ten months of Ramazan consecutively will enter that Paradise!’³¹⁰

³⁰⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 36

³⁰⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 37

³⁰⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 38

³¹⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 39

40- ن، عيون أخبار الرضا عليه السلام بالإسناد إلى داريم عن الرضا عن آتائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص رَجَبٌ شَهْرُ اللَّهِ الْأَصْمُ يُصَبُّ اللَّهُ فِيهِ الرَّحْمَةَ عَلَى عِبَادِهِ وَ شَهْرُ شَعْبَانَ تُشَعَّبُ فِيهِ الْخَيْرَاتُ

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws}, by the chain to Darim, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Rajab is the silent month of Allah^{-azwj}. During it Allah^{-azwj} Pours the Mercy upon His^{-azwj} servants, and month of Shaban, the good deeds are branched out in it!

وَ فِي أَوَّلِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ يُغْلَى الْمَرَدَّةُ مِنَ الشَّيَاطِينِ وَ يُعْفَرُ فِي كُلِّ لَيْلَةٍ سَبْعِينَ أَلْفًا فَإِذَا كَانَ فِي لَيْلَةِ الْقَدْرِ عَفَرَ اللَّهُ لَهُ بِمِثْلِ مَا عَفَرَ فِي رَجَبٍ وَ شَعْبَانَ وَ شَهْرِ رَمَضَانَ إِلَى ذَلِكَ الْيَوْمِ إِلَّا رَجُلًا بَيْنَهُ وَ بَيْنَ أَخِيهِ شَحْنَاءٌ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ انظُرُوا هَؤُلَاءِ حَتَّى يَصْطَلِحُوا.

And during the first night of a month of Ramazan, the renegades from the Satans^{-la} are locked up, and He^{-azwj} Forgives seventy thousand in every night. When it was Laylat Al-Qadr, Allah^{-azwj} Forgive for him what He^{-azwj} had Forgiven during Rajab and Shaban, and the month of Ramazan up to that day, except a man having hatred between him and his brother, so Allah^{-azwj} Mighty and Majestic Says: "Look at them until they reconcile!"³¹¹

41- جا، المجالس للمفيد ما، الأمالي للشيخ الطوسي المفيد عن الجعابي عن محمد بن يحيى بن سليمان المروزي عن عبيد الله بن محمد العنبري عن حماد بن سلمة عن أيوب عن أبي قلابة عن أبي هريرة قال قال رسول الله ص هذا شهر رمضان شهر مبارك افترض الله صيامه تفتح فيه أبواب الجنان و تصفد فيه الشياطين و فيه ليلة خير من ألف شهر فمن حرمها حرم يرد ذلك ص ثلاث مرات.

(The books) 'Al Majaalis' of Al Mufeed, (and) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Muhammad Bin Yahya Al Suleyman Al Marouzy, from Ubeydullah Bin Muhammad Al Absy, from Hammad Bin Salama, from Ayoub, from Abu Qilabah, from Abu Hureyra (well known fabricator) who said,

'Rasool-Allah^{-saww} said: 'This month of Ramazan is a Blessed month. Allah^{-azwj} has Obligated its fasts. Doors of the Gardens are opened in it and the Satans^{-la} are bound in it, and in it there is a night better than a thousand months. The one who is deprived of it is (indeed) deprived!' – He^{-saww} repeated that three times"³¹².

42- ما، الأمالي للشيخ الطوسي بالإسناد المتقدم إلى حماد بن سلمة عن محمد بن عمر عن أبي سلمة عن أبي هريرة قال قال رسول الله ص من صام شهر رمضان إيماناً و احتساباً عفر الله له ما تقدم من ذنبيه و من صلى ليلة القدر إيماناً و احتساباً عفر الله ما تقدم من ذنبيه.

(The book) 'Al Amaali' of the Sheykh Al Tusi – By the previous chain to Hammad Bin Salama, from Muhammad Bin Umar, from Abu Salama, from Abu Hureyra (well known fabricator) who said,

'Rasool-Allah^{-saww} said: 'One who fasts a month of Ramazan believing and in anticipation, Allah^{-azwj} will Forgive for him what he had sent ahead from his sins, and one who prays Salat on Laylat Al-Qadr believing and in anticipation, Allah^{-azwj} will Forgive whatever he had sent ahead from his sins!"³¹³

³¹¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 40

³¹² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 41

³¹³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 42

He^{-saww} said: ‘One who says, ‘Glory be to Allah^{-azwj}, and the Praise be to Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest!’ Do you^{-asws} know what is ‘constantly fasting’?’

قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ

I^{-asws} said: ‘Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing!’

قَالَ مَنْ صَامَ شَهْرَ الصَّبْرِ شَهْرَ رَمَضَانَ وَ لَمْ يُفْطِرْ مِنْهُ يَوْمًا أَ تَدْرِي مَا إِطْعَامُ الطَّعَامِ

He^{-saww} said: ‘One who fasts the month of patience, month of Ramazan, and does not break a day from it. Do you^{-asws} know what is ‘feeding the food’?’

قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ

I^{-asws} said: ‘Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing!’

قَالَ مَنْ طَلَبَ لِعِيَالِهِ مَا يَكْفِي بِهِ وَجُوهَهُمْ عَنِ النَّاسِ أَ تَدْرِي مَا التَّهَجُّدُ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ

He^{-saww} said: ‘One who seeks for his dependants what he can restrain their faces with from (begging) the people. Do you^{-asws} know what is ‘holding the vigil at night while the people are sleeping’?’

قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ

I^{-asws} said: ‘Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing!’

قَالَ مَنْ لَمْ يَنَمْ حَتَّى يُصَلِّيَ الْعِشَاءَ الْآخِرَةَ وَالنَّاسُ مِنَ الْيَهُودِ وَالنَّصَارَى وَ غَيْرِهِمْ مِنَ الْمُشْرِكِينَ نِيَامٌ بَيْنَهُمَا.

He^{-saww} said: ‘One who does not sleep until he has prayed Al-Isha the last (Salat) while the people, from the Jews and the Christians and others from the Polytheists are sleeping between them’³¹⁵.

45- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن علي بن أحمد بن سيابة عن عمر بن عبد الجبار بن عمر عن أبيه عن علي بن جعفر بن محمد بن علي ع عن أبيه عن جده عن جابر بن عبد الله قال قال رسول الله ص أعطيت أمي في شهر رمضان حساً لم تعطها أمه نبي قبلي

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ali Bin Ahmad Bin Sayaba, from Umar Bin Abdul Jabbar Bin Umar, from his father,

‘From Ali son of Ja’far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws}, from his father^{-asws}, from his grandfather^{-asws}, from Jabir Bin Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘My^{-saww} community has been Given five (matters) during the month of Ramazan, nor given to the community of any Prophet^{-saww} before me^{-saww}!’

³¹⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 44

إِذَا كَانَ أَوَّلَ يَوْمٍ مِنْهُ نَظَرَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِمْ فَإِذَا نَظَرَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِمْ لَمْ يُعَذِّبْهُمْ بَعْدَهَا وَ خُلُوفُ أَفْوَاهِهِمْ حِينَ يُسْتَوْنَ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ وَ تَسْتَغْفِرُ لَهُمُ الْمَلَائِكَةُ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ مِنْهُ

When it was the first day from it, Allah^{-azwj} Mighty and Majestic Looks at them. When Allah^{-azwj} Mighty and Majestic Looks at them, He^{-azwj} does not Punish them after it; and breaths of their mouths, when it is evening, are better in the Presence of Allah^{-azwj} than the aroma of musk; and the Angels seek Forgiveness for them during every day and night from it!

وَ يَأْمُرُ اللَّهُ عَزَّ وَ جَلَّ جَنَّتَهُ فَيَقْبُولُ تَزْيِينِ لِعِبَادِي الْمُؤْمِنِينَ يُوشِكُ أَنْ يَسْتَرِيحُوا مِنْ نَصَبِ الدُّنْيَا وَ أَذَاهَا إِلَى جَنَّتِي وَ كَرَامَتِي

And Allah^{-azwj} Mighty and Majestic Commands His^{-azwj} Paradise. He^{-azwj} Says: “Adorn for My^{-azwj} servants, the Momineen! Soon they will be resting from toil of the world and its harm, to My^{-azwj} Paradise and My^{-azwj} Honours!”

فَإِذَا كَانَ آخِرُ لَيْلَةٍ مِنْهُ غَفَرَ اللَّهُ عَزَّ وَ جَلَّ لَهُمْ جَمِيعاً.

When it was the last night from it, Allah^{-azwj} Mighty and Majestic Forgive for them all!”³¹⁶

46- ما، الأماالي للشيخ الطوسي بإسناد المَجَاشِعِيِّ عَنْ عَلِيِّ ع قَالَ: عَلَيْكُمْ بِصِيَامِ شَهْرِ رَمَضَانَ فَإِنَّ صِيَامَهُ جُنَّةٌ حَصِينَةٌ مِنَ النَّارِ الْحَرِّ.

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – By a chain of Al Mujashie,

‘From Ali^{-asws} having said: ‘Upon you all is with fasting the month of Ramazan, for its fasts are a shield fortifying from the Hellfire!’ – the Hadeeth”³¹⁷.

47- ج، الإحتجاج ع، علل الشرائع فِي حُطْبَةِ فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهَا فِي أَمْرِ فَدَاكَ فَرَضَ اللَّهُ الصِّيَامَ تَثْبِيثاً لِلْإِخْلَاصِ.

(The books) ‘Al Ihtijaj’ (and) ‘Ilal Al Sharaie’ –

‘In a sermon by (Syeda) Fatima^{-asws}, may the Salawaat of Allah^{-azwj} be upon her^{-asws}, regarding the matter of Fadak: ‘Allah^{-azwj} has Obligated the fasts to Affirm the sincerity!’”³¹⁸

48- ع، علل الشرائع عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص جَاءَنِي جِبْرَائِيلُ فَقَالَ لِي الْإِسْلَامُ عَشْرَةٌ أَشْهُمٍ إِلَى أَنْ قَالَ الرَّابِعَةُ الصَّوْمُ وَ هِيَ الْجُنَّةُ.

(The book) ‘Ilal Al Sharaie’ – from Anas (well known fabricator) who said,

‘Rasool-Allah^{-saww} said: ‘Jibraeel^{-as} came to me^{-saww}. He^{-as} said to me^{-saww}: ‘Al-Islam is of ten segments’ – up to he^{-as} said: ‘The fourth is the fast, and it is the shield’”³¹⁹.

³¹⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 45

³¹⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 46

³¹⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 47

³¹⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 48

49- ل، الخصال لي، الأماالي للصدوق ع، علل الشرائع ماجيلويه عن عمه عن البرقي عن علي بن الحسين البرقي عن عبد الله بن جبلة عن معاوية بن عمارة عن الحسن بن عبد الله عن أبيه عن جدّه الحسن بن علي بن أبي طالب ع قال: جاء نفر من اليهود إلى رسول الله ص فسأله أعلمهم عن مسائل فكان فيما سأله أن قال لأبي شيء فرض الله عز وجل الصوم على أمتك بالثلاثين يوماً و فرض على الأمم السالفة أكثر من ذلك

(The books) 'Al Khisaal', (and) 'Al Amaali' of Al Sadouq, (and) 'Ilal Al Sharaie' -Majaylawiya, from his uncle, from Al Barqy, from Ali Bin Al-Husayn Al Barqy, from Abdullah Bin Jabala, from Muawiya Bin Ammar, from Al-Hassan Bin Abdullah, from his forefathers,

'From his grandfather Al-Hassan^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} having said: 'A number of Jews came to Rasool-Allah^{-saww}. Their most knowledgeable one asked him^{-saww} about issues. It was among what he asked him^{-saww}. He said, 'For which thing (reason) did Allah^{-azwj} Mighty and Majestic Obligate the fasting upon your^{-saww} community at daytime for thirty days, and had Obligated upon the past community more than that?'

فقال النبي ص إن آدم لما أكل من الشجرة بقي في بطنه ثلاثين يوماً ففرض الله على ذريته ثلاثين يوماً الجوع والعطش والذي يأكلونه تفصل من الله عز وجل عليهم وكذلك كان على آدم ففرض الله ذلك على أمتي

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

ثم تلا رسول الله ص هذه الآية كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ أَيَّاماً مَعْدُودَاتٍ

Then Rasool-Allah^{-saww} recited this Verse: ***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; [2:184].***

قال اليهودي صدقت يا محمد فما جزاء من صامها

The Jew said, 'You^{-saww} speak the truth, O Muhammad^{-saww}! What is a Recompense of the ones who fasts it?'

فقال النبي ص ما من مؤمن يصوم شهر رمضان احتساباً إلا أوجب الله له سبع خصال أولها يدوب الحرام من جسده والثانية يقرب من رحمة الله والثالثة يكون قد كفر خطيئة أبيه آدم والرابعة يهون الله عليه سكرات الموت

The Prophet^{-saww} said: 'There is none from a Momin fasting a month of Ramazan in anticipation except Allah^{-azwj} Obligates seven characteristics for him. Their first is, the Prohibited (food and drink) melt away from his body; and the second, he draws closer to the Mercy of Allah^{-azwj}; and the third; he would be expiating a mistake of his father^{-as} Adam^{-as}; and the fourth, Allah^{-azwj} will Ease upon him the pangs of death!

والخامسة أمان من الجوع والعطش يوم القيامة والسادسة يُعطيهِ الله براءة من النار والسابعة يُطعمهُ الله من طيبات الجنة

And the fifth, security from the hunger and the thirst on the Day of Qiyamah; and the sixth, Allah^{-azwj} will Give him a freedom pass from the Hellfire; and the seventh, Allah^{-azwj} will Feed him from the good foods of the Paradise!

قَالَ صَدَقْتَ يَا مُحَمَّدُ.

He said, 'You^{-saww} speak the truth, O Muhammad^{-saww}!'³²⁰

50- لي، الأماالي للصدوق ابن المتوكل عن الأسدي عن إسحاق بن محمد عن حمزة بن محمد قال: كتبت إلى أبي محمد العسكري ع لم فرض الله عز و
جل الصوم

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Al Asady, from Is'haq Bin Muhammad, from Hamza Bin Muhammad who said,

'I wrote to Abu Muhammad Al-Askari^{-asws}, 'Why did Allah^{-azwj} Mighty and Majestic Obligate the fasting?'

فورد في الجواب ليجد العبي مس الجوع فيم على الفقير.

It arrived in the answer: 'For the rich to feel the touch of hunger so they would confer upon the poor'³²¹.

51 ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام في علي الفضل بن شاذان عن الرضا ع فإن قال فلم أمرُوا بالصوم

(The books) 'Ilal Sharaie', (and) 'Uyoun Akhbaar Al-Reza^{-asws}', may the greeting be upon him^{-asws}, in 'Ilal' of Al Mufazzal Bin Shazan,

'From Al-Reza^{-asws}: 'If he says, 'Why have they been Commanded with the fasting?'

قيل لكي يعرفوا ألم الجوع و العطش فيستدلوا على فقر الآخرة و ليكون الصائم خاشعاً ذليلاً مستكيناً مأجوراً محتسباً عارفاً صابراً لما أصابه من الجوع و
العطش

It will be said, 'So that they would recognise the pain of hunger and thirst and be evidenced upon the poverty of the Hereafter, and for the fasting one to be fearful, humble, meek, Rewarded, anticipating, recogniser, patient at what hits him from the hunger and the thirst.

فيسوجب الثواب مع ما فيه من الإنكسار عن الشهوات و ليكون ذلك واعظاً لهم في العاجل و راضياً لهم على أداء ما كلفهم و ذليلاً في الآجل و
ليعرفوا شدة مبلغ ذلك على أهل الفقر و المسكنة في الدنيا فيؤدوا إليهم ما افترض الله تعالى لهم في أموالهم

Thus, he would be obligated the Rewards along with what is in it from the breakage of the lustful desires, and for that to be a preaching for them in the current life, and a training for them upon fulfilling whatever they have been encumbered with, and evidence regarding the future (Hereafter), and for them to recognise severity reaching to the people of poverty and

³²⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 49

³²¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 50

the neediness in the world, so they would fulfil to them what Allah^{-azwj} the Exalted has Imposed for them in their wealth’.

فَإِنْ قَالَ فَلِمَ جُعِلَ الصَّوْمُ فِي شَهْرِ رَمَضَانَ خَاصَّةً دُونَ سَائِرِ الشُّهُورِ

If he says, ‘Why has the fasting made to be in month of Ramazan in particular besides rest of the months?’

قِيلَ لِأَنَّ شَهْرَ رَمَضَانَ هُوَ الشُّهُرُ الَّذِي أَنْزَلَ اللَّهُ تَعَالَى فِيهِ الْقُرْآنَ وَ فِيهِ فَرَّقَ بَيْنَ الْحَقِّ وَ الْبَاطِلِ كَمَا قَالَ اللَّهُ تَعَالَى شَهْرُ رَمَضَانَ الَّذِي أَنْزَلَ فِيهِ الْقُرْآنَ هُدًى لِلنَّاسِ وَ بَيِّنَاتٍ مِنَ الْهُدَى وَ الْفُرْقَانِ

It will be said: ‘Because month of Ramazan, it is the month in which Allah^{-azwj} the Exalted Revealed the Quran, and in it He^{-azwj} Differentiated between the truth and the falsehood just as the Exalted Said: **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 (criterion) [2:185].**

وَ فِيهِ نُبِيَ مُحَمَّدٌ ص وَ فِيهِ لَيْلَةُ الْقَدْرِ الَّتِي هِيَ خَيْرٌ مِنْ أَلْفِ شَهْرٍ وَ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ وَ هِيَ رَأْسُ السَّنَةِ يُعَدُّ فِيهَا مَا يَكُونُ فِي السَّنَةِ مِنْ خَيْرٍ أَوْ شَرٍّ أَوْ مَضْرَةٍ أَوْ مَنَفَعَةٍ أَوْ رِزْقٍ أَوْ أَجَلٍ وَ لِذَلِكَ سُمِّيَتْ لَيْلَةُ الْقَدْرِ

And in it, Muhammad^{-saww} was Sent as Prophet^{-saww}, and in it is Laylat Al-Qadr which **is better than a thousand months [97:3] During it, every wise matter is made distinct [44:4]**, and it is head of the year. In is what would happen during the year, from good or evil, or harm or benefit, or sustenance, or death, and that has been named as ‘Laylat Al-Qadr’.

فَإِنْ قَالَ فَلِمَ أُمِرُوا بِصَوْمِ شَهْرِ رَمَضَانَ لَا أَقَلَّ مِنْ ذَلِكَ وَ لَا أَكْثَرَ

If he says, ‘Why have they been Commanded with fasting a month, neither less than that nor more?’

قِيلَ لِأَنَّهُ قُوَّةُ الْعِبَادِ الَّذِي يُعْمُ فِيهِ الْقَوِيُّ وَ الضَّعِيفُ وَ إِذَا أُوجِبَ اللَّهُ تَعَالَى الْفَرَائِضَ عَلَى أَغْلَبِ الْأَشْيَاءِ وَ أَعَمِّ الْقَوَى ثُمَّ رَخَّصَ لِأَهْلِ الضَّعْفِ وَ رَغَّبَ أَهْلَ الْقُوَّةِ فِي الْفَضْلِ وَ لَوْ كَانُوا يُصَلِّحُونَ عَلَى أَقَلِّ مِنْ ذَلِكَ لَتَقَصَّصَهُمْ وَ لَوْ احْتَأَجُّوا إِلَى أَكْثَرَ مِنْ ذَلِكَ لَزَادَهُمْ.

It will be said, ‘Because strength of the servants which, the strong and the weak have been generalised in it, and rather Allah^{-azwj} the Exalted Obligated the obligation upon the most generally available of the things, and He^{-azwj} Generalised the strengths. The He^{-azwj} Allowed for the people of weakness (to break) and Encourage the people of strength regarding the merits, and if they had been better upon less than that He^{-azwj} would have Reduced it for them, and if they had been needy to more than that, He^{-azwj} would have Increased for them’.³²²

³²² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 51

52 ع، علل الشرائع في علي ابن سنان عن الرضا ع علة الصوم لعرفان مس الجوع و العطش ليكون العبد ذليلاً مستكيناً مأجوراً محتسباً صابراً فيكون ذلك ذليلاً على شدايد الآخرة مع ما فيه من الإنكسار له عن الشهوات واعظاً له في العاجل ذليلاً على الأجل ليعلم شدة مبلغ ذلك من أهل الفقر و المسكنة في الدنيا و الآخرة.

(The book) 'Ilal Al Sharaie', in 'Ilal' of Ibn Sinan –

'From Al-Reza^{-asws}: 'Reason for the fasting is recognition of the touch of hunger and the thirst, for the servant to be humble, meek, Rewarded, anticipating, patient. That would be evidence upon the hardships of the Hereafter along with what is in is from the breakage for him from the lustful desires, being a preaching for him in the current life evidencing upon the future, for him to know severity that reaches the people of poverty and the neediness, in the world and the Hereafter''.³²³

53 ع، علل الشرائع علي بن أحمد عن الأسدي عن البرمكي عن علي بن العباس عن عمر بن عبد العزيز عن هشام بن الحكم قال: سألت أبا عبد الله ع عن علة الصيام قال أما العلة في الصيام ليستوي به العني و الفقير و ذلك لأن العني لم يكن ليجد مس الجوع فيرحم الفقير لأن العني كلما أراد شيئاً قدر عليه فأراد الله عز و جل أن يسوي بين خلقه و أن يذيق العني مس الجوع و الألم ليرق على الضعيف و يرحم الجائع.

(The book) 'Ilal Al Sharaie' – Ali Bin Ahmad, from Al Asady, from Al Barmakky, from Ali Bin Al Abbas, from Umar Bin Abdul Aziz, from Hisham Bin Al Hakam who said,

'I asked Abu Abdullah^{-asws} about the reason for fasting. He^{-asws} said: 'As for the reason regarding the fasts, is for equalising between the rich and the poor, because the rich does not happen to feel the touch of hunger, so he would mercy the poor, because every time the rich one wants something, he is able upon it. So, Allah^{-azwj} Mighty and Majestic Wanted to Equalise between His^{-azwj} creatures, and that the rich should feel the touch of hunger and the pain for him, so to be kind upon the weak, and mercy the hungry one''.³²⁴

54 ثو، ثواب الأعمال أبي عن سعد عن أحمد بن محمد عن الأهوازي عن ابن أبي عمير عن أحمد بن النضر عن عمرو بن شمر عن جابر عن أبي جعفر ع قال قال: يا جابر من دخل عليه شهر رمضان فصام تهاؤه و قام ورداً من ليلته و حفظ فرجه و لسانه و غص بصره و كف أذاه خرج من الذنوب كيوم ولدته أمه

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Al Ahwazy, from Ibn Abu Umeyr, from Ahmad Bin Al Nazr, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'O Jabir! On upon whom a month of Ramazan enters, so he fasts its days and stands along in his night (for Salat), and protects his private parts and his tongue, and closes his eyes (from Prohibitions), and restrains his harm, will emerge from his sins like his mother had given him birth'.

قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَا أَحْسَنَ هَذَا مِنْ حَدِيثٍ

He (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! How excellent this Hadeeth is!'

³²³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 52

³²⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 53

قَالَ مَا أَشَدَّ هَذَا مِنْ شَرْطٍ.

He^{-asws} said: 'How severe these conditions are!'³²⁵

55 مجالس الشيخ، عن المفيد عن ابن قولويه عن الكليني عن علي بن إبراهيم عن أبيه عن أحمد بن النضر عن عمرو بن شمر عن جابر عن أبي جعفر ع قال: قال رسول الله ص لجابر بن عبد الله يا جابر هذا شهر رمضان من صام نهاره و قام و رداً من ليله و عفت بطنه و فرجه و كفت لسانه خرج من ذنوبه كخروج من الشهر

(The book) 'Majaalis' of the Sheykh – from Al Mufeed, from Ibn Qawlawayi, from Al Kulayni, from Ali Bin Ibrahim, from his father, from Ahmad Bin Al Nazr, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said to Jabir Bin Abdullah^{-ra}: 'O Jabir^{-ra}! This is a month of Ramazan. One who fasts its days and stand along in his night (for Salat), and keeps his belly and his private parts chaste, and restrains his tongue will emerge from his sins like emergence from the month (the belly of his mother)!

فَقَالَ جَابِرٌ يَا رَسُولَ اللَّهِ مَا أَحْسَنَ هَذَا الْحَدِيثَ

Jabir^{-ra} said, 'O Rasool-Allah^{-saww}! How excellent this Hadeeth is!'

فَقَالَ رَسُولُ اللَّهِ ص يَا جَابِرُ وَ مَا أَشَدَّ هَذِهِ الشُّرُوطَ.

Rasool-Allah^{-saww} said: 'O Jabir, and how severe these conditions are!'³²⁶

56 ثواب الأعمال أبي عن سعد بن ابن عيسى عن الأهوازي عن ابن علوان عن عمرو بن خالد عن زيد بن علي عن أبيه عن جدّه عن علي ع قال: لما حضر شهر رمضان قام رسول الله ص فحمد الله و أتنى عليه ثم قال أيها الناس كماكم الله عدوكم من الجن و قال ادعوني أستجب لكم و وعدكم الإجابة

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ibn Isa, from Al Ahwazy, from Ibn Ulwan, from Amro Bin Khalid,

'From Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), from his father^{-asws}, from his grandfather^{-asws}, from Ali^{-asws} having said: 'When a month of Ramazan presented, Rasool-Allah^{-saww} stood up. He^{-saww} praised Allah^{-azwj} and extolled upon Him^{-azwj}, then said: 'O you people! Allah^{-azwj} Suffices you from your enemies from the Jinn, and He^{-azwj} Said: **"Supplicate to Me, I will Answer you. [40:60]**, and has Promised you the Answer.

أَلَا وَ قَدْ وَكَّلَ اللَّهُ بِكُلِّ شَيْطَانٍ مَرِيدٍ سَبْعَةً مِنَ الْمَلَائِكَةِ فَلَيْسَ بِمَحْلُولٍ حَتَّى يَنْفِضِي شَهْرَكُمْ هَذَا أَلَا وَ أَبْوَابُ السَّمَاءِ مُفْتَحَةٌ مِنْ أَوَّلِ لَيْلَةٍ مِنْهُ أَلَا وَ الدُّعَاءُ فِيهِ مَقْبُولٌ.

³²⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 54

³²⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 55

Indeed, and Allah^{-azwj} has Allocated with every renegade Satan^{-la}, seven from the Angels! They will not be respited until this month of yours has expired. Indeed, and doors of the sky are opened from the first night from it! Indeed, and the supplication during it is Accepted!”³²⁷

57، ثواب الأعمال أبي عن سعد بن إبراهيم بن مهزيار عن أخيه علي بن الأهوازي عن القاسم بن محمد بن علي بن أبي حمزة عن أبي عبد الله ع في حديث طويل يقول في آخره إن أبواب السماء تفتح في شهر رمضان وتصفد الشياطين وتقبل أعمال المؤمنين نعم الشهر شهر رمضان كان يسمى على عهد رسول الله ص المرزوق.

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Ibrahim Bin Mahziyar, from his brother Ali, from Al Ahwazy, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza,

‘From Abu Abdullah^{-asws} in a lengthy Hadeeth saying in its end: ‘Doors of the sky are opened during a month of Ramazan, and the Satans^{-la} are bound, and the deeds of the Momineen are Accepted! Best of the months is a month of Ramazan! In the era of Rasool-Allah^{-saww} it was named as ‘Al-Marzouq’.³²⁸

58، ثواب الأعمال أبي عن سعد بن ابن عيسى عن الأهوازي عن ابن أبي عمير عن محمد بن الحكم أخي هشام عن عمر بن يزيد عن أبي عبد الله ع قال: إن لله في كل ليلة من شهر رمضان عتقاء من النار إلا من أفطر على مسكر أو مشاحن [مشاحن] أو صاحب شاهين

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Ibn Isa, from Al Ahwazy, from Ibn Abu Umeyr, from Muhammad Bin Al Hakam, brother of Hisham, from Umar Bin Yazeed,

‘From Abu Abdullah^{-asws} having said: ‘For Allah^{-azwj}, during every night of a month of Ramazan, there are liberations from the Hellfire, except one who breaks fast upon an intoxicant, or a hating one, or a companion of ‘Shaheen’!’

قَالَ قُلْتُ وَ أَيُّ شَيْءٍ صَاحِبُ الشَّاهِنِ

He (the narrator) said, ‘I said, ‘And which thing is ‘A companion of ‘Shaheen’?’

قَالَ الشَّيْطَانُ.

He^{-asws} said: ‘The chess (player)’.³²⁹

59، ثواب الأعمال أبي عن محمد بن عطاء بن الأشعري عن ابن هاشم عن يحيى بن أبي عمير عن الهمداني عن يونس عن حماد الرازي قال سمعت أبا عبد الله ع يقول من أفطر يوماً من شهر رمضان خرج روح الإيمان منه.

(The book) ‘Sawaab Al Amaal’ – My father, from Muhammad Al Attar, from Al Ash’ary, from Ibn Hashim, from Yahya Bin Abu Imran Al Hamdany, from Yunus, from Hammad Al Razy who said,

³²⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 56

³²⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 57

³²⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 58

'I heard Abu Abdullah^{-asws} saying: 'One who breaks a day from a month of Ramazan, the spirit of Eman will come out from him''.³³⁰

60 ضاء، فقه الرضا عليه السلام أُرْوِي عَنِ الْعَالِمِ ع أَنَّهُ قَالَ إِنَّ اللَّهَ جَلَّ وَ عَزَّ يُعْتَقُ فِي أَوَّلِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ سِتِّمِائَةَ أَلْفٍ عِتِيقٍ مِنَ النَّارِ فَإِذَا كَانَ الْعَشْرُ الْأَوَّلُ عَتَقَ [أَعْتَقَ] كُلَّ لَيْلَةٍ مِنْهُ مِثْلَ مَا عَتَقَ [أَعْتَقَ] فِي الْعِشْرِينَ الْمَاضِيَةِ فَإِذَا كَانَ لَيْلَةُ الْفِطْرِ أَعْتَقَ مِنَ النَّارِ مِثْلَ مَا أَعْتَقَ فِي سَائِرِ الشُّهُورِ.

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} – 'It is reported from the Scholar^{-asws} having said: 'Allah^{-azwj} Majestic and Exalted Liberated in the first night of a month of Ramazan, seven hundred thousand servants from the Hellfire. When it was the last ten (days), He^{-azwj} liberates during every night from it similar to what He^{-azwj} had Liberated in the past twenty (days). When it was the night of (Eid) Al-Fitr, He^{-azwj} Liberates from the Hellfire similar to what He^{-azwj} had Liberated in rest of the months''.³³¹

61 م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ص إِنَّ لِلَّهِ خِيَارًا مِنْ كُلِّ مَا خَلَقَهُ فَلَهُ مِنَ الْبِقَاعِ خِيَارٌ وَ لَهُ مِنَ اللَّيَالِي وَ الْأَيَّامِ خِيَارٌ وَ لَهُ مِنَ الشُّهُورِ خِيَارٌ وَ لَهُ مِنْ عِبَادِهِ خِيَارٌ وَ لَهُ مِنْ خِيَارِهِمْ خِيَارٌ

Tafseer of the Imam (Hassan Al-Askari^{-asws}, may the greeting be upon him^{-asws} – 'Rasool-Allah^{-saww} said: 'For Allah^{-azwj} Mighty and Majestic there are choices from everything what He^{-azwj} Created. For Him^{-azwj} from spots there is a Choice, and for Him^{-azwj} there is a choice from the nights and the days, and for Him^{-azwj} there is a choice from the months, and for Him^{-azwj} there is a choice from the servants, and for Him^{-azwj} there is a choice from their Chosen ones.

فَأَمَّا خِيَارُهُ مِنَ الْبِقَاعِ فَمَكَّةُ وَ الْمَدِينَةُ وَ بَيْتُ الْمَقْدِسِ وَ أَمَّا خِيَارُهُ مِنَ اللَّيَالِي فَلَيْلَةُ الْجُمُعِ وَ لَيْلَةُ التَّصْفِيفِ مِنْ شَعْبَانَ وَ لَيْلَةُ الْقَدْرِ وَ لَيْلَةُ الْعِيدَيْنِ

As for His^{-azwj} choice from the lands - Makkah, and Al Medina, and Bayt Al-Maqdis, and as for His^{-azwj} choice from the nights - the nights of Fridays, and the night in the middle of Shaban, and the Night of Predetermination (Laylat Al-Qadr), and two nights of the Eid's.

وَ أَمَّا خِيَارُهُ مِنَ الْأَيَّامِ فَأَيَّامُ الْجُمُعِ وَ الْأَعْيَادِ وَ أَمَّا خِيَارُهُ مِنَ الشُّهُورِ فَرَجَبٌ وَ شَعْبَانُ وَ شَهْرُ رَمَضَانَ وَ أَمَّا خِيَارُهُ مِنْ عِبَادِهِ فَوُلْدُ آدَمَ وَ خِيَارُهُ مِنْ وُلْدِ آدَمَ مِنْ اخْتَارَهُمْ عَلَى عِلْمٍ بِهِمْ

And as for His^{-azwj} choice from the days – the days of Fridays, and the Eid(s); and as for His^{-azwj} choice from the months – Rajab, and Shaban and the month of Ramazan; and as for His^{-azwj} choice from His^{-azwj} servants, it is the children of Adam^{-as}, and His^{-azwj} choice from the children of Adam^{-as} is one He^{-azwj} Choice based upon knowledge being with them.

فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا اخْتَارَ خَلْقَهُ اخْتَارَ وُلْدَ آدَمَ ثُمَّ اخْتَارَ مِنْ وُلْدِ آدَمَ الْعَرَبَ ثُمَّ اخْتَارَ مِنَ الْعَرَبِ مُضَرَ ثُمَّ اخْتَارَ مِنْ مُضَرَ قُرَيْشًا ثُمَّ اخْتَارَ مِنْ قُرَيْشٍ هَاشِمًا ثُمَّ اخْتَارَ مِنْ هَاشِمٍ أَنَا وَ أَهْلُ بَيْتِي

When Allah^{-azwj} Mighty and Majestic Chose His^{-azwj} creatures, Chose the children of Adam^{-as}, then from the children of Adam^{-as} He^{-azwj} Chose the Arabs, then from the Arabs He^{-azwj} Chose (the tribe of) Muzar, then from (the tribe of) Muzar He^{-azwj} Chose Quraysh, then from Quraysh

³³⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 59

³³¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 60

He^{-azwj} Chose Hashim^{-as}, then from Hashim^{-as} He^{-azwj} Chose me^{-saww} and People^{-asws} of my^{-saww} Household.

كَذَلِكَ فَمَنْ أَحَبَّ الْعَرَبَ فَحَبَّبِي أَحَبَّهُمْ وَ مَنْ أَبْغَضَ الْعَرَبَ فَبِغْضِي أَبْغَضَهُمْ

Like that, the one who loves the Arabs, he loves them due to his loving me^{-saww}, and one who hates the Arabs, he hates them due to his hatred of me^{-saww}!

وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ اخْتَارَ مِنَ الشُّهُورِ شَهْرَ رَجَبٍ وَ شَعْبَانَ وَ شَهْرَ رَمَضَانَ فَشَعْبَانَ أَفْضَلَ الشُّهُورِ إِلَّا بِمَا كَانَ مِنْ شَهْرِ رَمَضَانَ فَإِنَّهُ أَفْضَلُ مِنْهُ

And Allah^{-azwj} Mighty and Majestic Chose from the months, the months of Rajab, and Shaban and the month of Ramazan. Thus, Shaban is a superior month except from what was from a month of Ramazan, for it is superior than it.

وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُنَزِّلُ فِي شَهْرِ رَمَضَانَ مِنَ الرَّحْمَةِ أَلْفَ ضِعْفٍ مَا يُنَزِّلُ فِي سَائِرِ الشُّهُورِ وَ يُخَشِّرُ شَهْرَ رَمَضَانَ فِي أَحْسَنِ صُورَةٍ فَيَقِيمُهُ عَلَى تَلَعَةٍ لَا يَخْفَى وَ هُوَ عَلَيْهَا عَلَى أَحَدٍ مِمَّنْ ضَمَّهُ ذَلِكَ الْمَخَشِّرُ

And Allah^{-azwj} Mighty and Majestic Sends down from the Mercy during a month of Ramazan double of what He^{-azwj} Sends down in rest of the months, and He^{-azwj} will Resurrect the month of Ramazan in an excellent image Making it stand upon a hill (grand elevation). While it is upon it, it will not be hidden from anyone from ones included in that plain.

ثُمَّ يَأْمُرُ وَ يَخْلَعُ عَلَيْهِ مِنْ كِسْوَةِ الْجَنَّةِ وَ خَلَعَهَا وَ أَنْوَعَ سُندُسَهَا وَ ثِيَابَهَا حَتَّى يَصِيرَ فِي الْعِظَمِ بِحَيْثُ لَا يَنْفَعُهُ بَصَرٌ وَ لَا يَغْنِي [بِعِي] عِلْمٌ مِقْدَارُهُ أَدْنُ وَ لَا يَفْهَمُ كُنْهَهُ قَلْبٌ

Then He^{-azwj} will Command and garments of Paradise would be clothed upon it and its ornaments, and a variety of its brocades and its clothing until it comes to be in the magnificence whereby neither will a sight tolerate it, nor will knowledge of its worth be availed by an ear nor understanding of its essence by a heart.

ثُمَّ يُقَالُ لِمُنَادٍ مِنْ بَطْنَانِ الْعَرْشِ نَادِ فَيُنَادِي يَا مَعْشَرَ الْخَلَائِقِ أَمَا تَعْرِفُونَ هَذَا

Then He^{-azwj} will Say to a caller from interior of the Throne: "Call out!" He will call out: 'O community of creatures! Do you recognise this?'

فَيَجِيبُ الْخَلَائِقُ يَقُولُونَ بَلَى لَبَّيْكَ دَاعِي رَبَّنَا وَ سَعَدَيْكَ أَمَا إِنَّا لَا نَعْرِفُهُ

The creatures will be astounded. They will say, 'Yes, at your service, O caller of our Lord^{-azwj}, and your assistance! But we do not recognise him!'

يَقُولُ مُنَادِي رَبَّنَا هَذَا شَهْرُ رَمَضَانَ مَا أَكْثَرَ مَنْ سَعِدَ بِهِ وَ مَا أَكْثَرَ مَنْ شَقِيَ بِهِ أَلَا فَلَبَّيْتَهُ كُلُّ مُؤْمِنٍ لَهُ مُعَظَّمٌ بِطَاعَةِ اللَّهِ فِيهِ فَلْيَأْخُذْ حِظَّهُ مِنْ هَذِهِ الْخَلِيعِ

The caller of our Lord^{-azwj} will say: 'This is a month of Ramazan! How numerous are the ones been fortunate with it, and how numerous are the ones been wretched with it! Indeed! Let every Momin having respect for it with obedience of Allah^{-azwj} during it, let him take his share from these garments!'

فَتَقَاسَمُوهَا بَيْنَكُمْ عَلَى قَدْرِ طَاعَتِكُمْ لِلَّهِ وَ حِدِكُمْ

So, these will be apportioned between you based upon a measurement of your obedience to Allah^{-azwj} and your efforts’.

قَالَ فَيَأْتِيهِ الْمُؤْمِنُونَ الَّذِينَ كَانُوا لِلَّهِ فِيهِ مُطِيعِينَ فَيَأْخُذُونَ مِنْ تِلْكَ الْخَلْعِ عَلَى مَقَادِيرِ طَاعَتِهِمْ كَانَتْ فِي الدُّنْيَا فَمِنْهُمْ مَنْ يَأْخُذُ أَلْفَ جِلْعَةٍ وَ مِنْهُمْ مَنْ يَأْخُذُ عَشْرَةَ آلَافٍ وَ مِنْهُمْ مَنْ يَأْخُذُ أَكْثَرَ مِنْ ذَلِكَ وَ أَقَلَّ فَيُسْرِفُهُمُ اللَّهُ بِكَرَامَاتِهِ

He^{-asws} said: ‘The Momineen will come to it, those who were obedient to Allah^{-azwj} during it, and they will be taking from those garments based upon a measurement of their obedience in the world. From them is one who will take a thousand garment, and from them is one who will take ten thousand, and from them is one who will take more than that and less. Thus, Allah^{-azwj} Ennoble them with His^{-azwj} Honours.

أَلَا وَ إِنَّ أَقْوَاماً يَتَعَاطَوْنَ تَنَاوُلَ تِلْكَ الْخَلْعِ يَقُولُونَ فِي أَنْفُسِهِمْ لَقَدْ كُنَّا بِاللَّهِ مُؤْمِنِينَ وَ لَهُ مُؤَجِدِينَ وَ يَفْضُلُ هَذَا الشَّهْرَ مُعْتَرِفِينَ

Indeed, and there will be a people coming to take those garments, saying within themselves, ‘We (also) were believers in Allah^{-azwj} and professing Oneness for Him^{-azwj}, and acknowledging the merit of this month!’

فَيَأْخُذُونَهَا وَ يَلْبَسُونَهَا فَتَتَقَلَّبُ عَلَى أَيْدَائِهِمْ مُقَطَّعَاتِ نِيرَانٍ وَ سَرَابِيلِ قَطْرَانٍ يُخْرُجُ عَلَى كُلِّ وَاحِدٍ مِنْهُمْ بَعْدَ كُلِّ سِلْكَةٍ مِنْ تِلْكَ الثِّيَابِ أَفْعَى وَ عَقْرَبٌ وَ قَدْ تَنَاوَلُوا مِنْ تِلْكَ الثِّيَابِ أَعْدَاداً مُخْتَلِفَةً عَلَى قَدْرِ أَجْرَامِهِمْ كُلِّ مَنْ كَانَ جُزْمُهُ أَعْظَمَ فَعَدَدُ ثِيَابِهِ أَكْثَرَ

So, they will take these and wear them, but they will transform upon their bodies into pieces of fire and trouser of tar. A serpent will emerge upon each one of them, the number of every thread from those clothes, and a scorpion, and they would have taken from those clothes in different numbers based upon a measure of their crimes. Each one whose crime was mightier; the number of his clothes would be more.

فَمِنْهُمْ الْأَخِذُ أَلْفَ نَوْبٍ وَ مِنْهُمْ الْأَخِذُ عَشْرَةَ آلَافِ نَوْبٍ وَ مِنْهُمْ مَنْ يَأْخُذُ أَكْثَرَ مِنْ ذَلِكَ وَ إِذَا لَأْتَقَلُّ عَلَى أَيْدَائِهِمُ مِنَ الْجِبَالِ الرَّوَاسِي عَلَى الضَّعِيفِ مِنَ الرِّجَالِ وَ لَوْ لَا مَا حَكَمَ اللَّهُ تَعَالَى بِأَهْمِهِمْ لَا يَمُوتُونَ لَمَاتُوا مِنْ أَقَلِّ قَلِيلِ ذَلِكَ الثِّقَلِ وَ الْعَدَابِ

From them is the taken of a thousand clothes, and from them is the taken of ten thousand clothes, and from the is one taking more than that, and rather these would be heavier upon their bodies that the lofty mountains upon the weak ones from the men, and had Allah^{-azwj} the Exalted not Judged that they will not be dying, they would have dies from the least of least of that weight and the Punishment.

ثُمَّ يُخْرَجُ عَلَيْهِمْ بَعْدَ كُلِّ سِلْكَةٍ فِي تِلْكَ السَّرَابِيلِ مِنَ الْقَطْرَانِ وَ مُقَطَّعَاتِ النَّارِ أَفْعَى وَ حَيَّةٌ وَ عَقْرَبٌ وَ أَسَدٌ وَ بَمْرٌ وَ كَلْبٌ مِنْ سِبَاعِ النَّارِ فَهَذِهِ تَنْهَشُهُ وَ هَذِهِ تَلْدَعُهُ وَ هَذَا يَفْرَسُهُ وَ هَذَا يَمْرُقُهُ وَ هَذَا يَقْطَعُهُ

Then there shall emerge to them, with the number of threads in those trousers of tar and pieces of fire, serpents and snakes and scorpions, and lions and tigers and dogs from predators of the Hellfire. This one will gnaw him, and this one will sting him, and this one will prick him, and this one will tear him, and this one will cut him.

يَقُولُونَ يَا وَلِيِّنَا مَا لَنَا نَحْوَلَتْ عَلَيْنَا هَذِهِ الثِّيَابُ وَقَدْ كَانَتْ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ وَأَنْوَاعٍ خَيْرِ أَنْوَاجِ الْجَنَّةِ نَحْوَلَتْ عَلَيْنَا مُقَطَّعَاتِ النَّيِّرَانِ وَ سَرَابِيلَ قَطْرَانٍ وَ هِيَ عَلَى هَؤُلَاءِ ثِيَابٌ فَاجِرَةٌ مُلَدَّدَةٌ مُنَعَمَةٌ

They will say, 'O woe be unto us! What is the matter these clothes have transformed upon us, and they were from silk and brocade and a variety of the clothes of Paradise? They have transformed upon us as pieces of fire and trousers of tar, while upon them they are pride-worthy clothes, pleasurable, soft?'

فَيَقَالُ لَهُمْ ذَلِكَ بِمَا كَانُوا يُطِيعُونَ فِي شَهْرِ رَمَضَانَ وَ كُنْتُمْ تَعْصُونَ وَ كَانُوا يَعْتُونَ وَ كُنْتُمْ تَزْنُونَ وَ كَانُوا يَحْشَوْنَ رَبَّهُمْ وَ كُنْتُمْ تَجْتَرِءُونَ وَ كَانُوا يَتَّقُونَ السَّرِقَ وَ كُنْتُمْ تَسْرِقُونَ وَ كَانُوا يَتَّقُونَ ظُلْمَ عِبَادِ اللَّهِ وَ كُنْتُمْ تَظْلِمُونَ

It will be said to them, 'Due to their being obedient during a month of Ramazan while you were disobedience, and they were chaste while you were committing adultery, and they were fearful of their Lord^{-azwj} while you are audacious, and they were fearing the theft while you were stealing, and they were fearing being unjust to servants of Allah^{-azwj} while you were being unjust!

فَبَلِّغْ نَتَائِجِ أَعْمَالِهِمُ الْحَسَنَةِ وَ هَذِهِ نَتَائِجِ أَعْمَالِكُمُ الْفَاسِقَةِ فَهُمْ فِي الْجَنَّةِ خَالِدُونَ لَا يَنْشَبُونَ فِيهَا وَ لَا يَهْرَمُونَ وَ لَا يُجُولُونَ عَنْهَا وَ لَا يَخْرُجُونَ وَ لَا يَفْلُتُونَ فِيهَا وَ لَا يَغْتَمُونَ بَلْ هُمْ فِيهَا سَائِرُونَ مِنْ خَوْفٍ مُبْتَهَجُونَ آمِنُونَ مُطْمَئِنُونَ وَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ

Therefore, that is a result of their good deeds and this is a result of your ugly deeds! Thereafter, they will be in the Paradise eternally. Neither will they be growing older in it nor infirm, nor be transferred away from it, nor expelled, nor be worrying in it nor sad, but they would be cheerful in it, free from fear, joyful, secure, contented. There will neither be fear upon them nor will they be grieving.

وَ أَنْتُمْ فِي النَّارِ خَالِدُونَ تُعَذَّبُونَ فِيهَا وَ تُهَانُونَ وَ مِنْ نِيرَانِهَا إِلَى زَمْهَرِيرِهَا تَنْقَلِبُونَ وَ فِي حَمِيمِهَا تَغْتَسِلُونَ وَ مِنْ زَقُومِهَا تُطْعَمُونَ وَ لِمَقَامِهَا [بِقَامِهَا] تُفْتَمَعُونَ وَ بِضُرُوبِ عَذَابِهَا تُعَاقَبُونَ أَحْيَاءٌ أَنْتُمْ فِيهَا وَ لَا تَمُوتُونَ أَبَدَ الْأَبْدِينَ إِلَّا مَنْ لَحِقْتَهُ مِنْكُمْ رَحْمَةٌ رَبِّ الْعَالَمِينَ فَخَرَجَ مِنْهَا بِشَفَاعَةِ مُحَمَّدٍ أَفْضَلِ النَّبِيِّينَ بَعْدَ الْعَذَابِ الْأَلِيمِ وَ النَّكَالِ الشَّدِيدِ.

And you will be in the Hellfire eternally being tormented in it and being abased, and be transferred from its fires to its extreme cold, and bathing in its boiling waters, and eating from its bitter fruits, and being struck by its iron rods, and being punished by a variety of its punishment. You will be alive therein and not dying, forever and ever, except for the one from you whom Mercy of Lord^{-azwj} of the worlds comes to, he will exit from it by intercession of Muhammad^{-saww}, most superior of the Prophets^{-as}, after the painful Punishment and the severe torment!³³²

62 قب، المناقب لابن شهر آشوب سئل الحسن ع لم افترض الله عز وجل على عبده الصوم

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'Al-Husayn^{-asws} was asked, 'Why did Allah^{-azwj} Mighty and Majestic Impose the fasting upon His^{-azwj} servants?'

فَقَالَ ع لِيَجِدَ الْغَيْثُ مَسَّ الْجُوعِ فَيَعُودَ بِالْفَضْلِ عَلَى الْمَسَاكِينِ.

He^{-asws} said: 'For the rich to feel the touch of hunger so he will repeat with the grace upon the needy ones'.³³³

63 مجالس الشيخ، ابن عبدون عن ابن الزبير عن ابن فضال عن محمد بن عبيد عن عبيد الله بن موسى عن نصر بن علي عن النضر بن سنان عن أبي سلمة بن عبد الرحمن بن عوف عن أبيه قال قال رسول الله ص شهر رمضان شهر فرض الله عليكم صيامه فمن صامه إيماناً و احتساباً خرج من ذنوبه كيوم ولدته أمه.

(The book) 'Majaalis' of the sheykh – Ibn Ubdous, from Ibn Al Zubeyr, from Ibn Fazzal, from Muhammad Bin Ubeyd, from Ubeydullah Bin Musa, from Nasr Bin Ali, from Al Nazr Bin Sinan, from Abu Salama Bin Abdul Rahman Bin Awf, from his father who said,

'Rasool-Allah^{-saww} said: 'Month of Ramazan is a month Allah^{-azwj} has Obligated its fasts upon you. The one who fasts it believing and in anticipation will emerge from his sins like the day his mother gave him birth'.³³⁴

و منه، عن العضائري عن جماعة عن الكليني عن أحمد بن إدريس عن محمد بن عبد الجبار عن صفوان عن إسحاق بن عمار عن المسمعي أنه سمع أبا عبد الله ع يوصي ولده إذا دخل شهر رمضان فأجهلوا أنفسكم فإن فيه نفسم الأرزاق و تكتب الأجال و فيه يكتب وقد الله الذين يقدون إليه و فيه ليلة العمل فيها خير من العمل في ألف شهر.

And from him, from Al Gazaair, from a group, from Al Kulayni, from Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan, from Is'haq Bin Ammar, from Al Mismaie,

'I heard Abu Abdullah^{-asws} bequeath to his^{-asws} son: 'When a month of Ramazan enters then exert yourselves for the sustenance is distributed during it, and the deaths (life terms) are Written, and in it delegations of Allah^{-azwj} are Written, those who will be delegating to Him^{-azwj} (for Hajj), and there is a night, the deed in it is better than the deed in a thousand years'.³³⁵

و منه، عن العضائري عن الثلجيري عن الكليني عن محمد بن إسماعيل عن الفضل بن شاذان عن ابن أبي عمير عن هشام بن الحكم عن أبي عبد الله ع قال: من لم يغفر له في شهر رمضان ما يغفر له إلى قابل إلا أن يشهد عرفه.

And from him, from Al Gazaairi, from Al Tal'akburi, from Al Kulayni, from Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

'From Abu Abdullah^{-asws} having said: 'One who is not Forgiven for during a month of Ramazan will not be Forgiven for up to the following year except if he attends Arafaat'.³³⁶

³³³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 62

³³⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 63 a

³³⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 63 b

³³⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 63 c

64 كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، لِعَلِيِّ بْنِ بَابُوَيْهِ عَنْ سَهْلِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص رَغِمَ أَنْفُ رَجُلٍ دُرِّثُ عَنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ

The book 'Al Imama Wa Al Tabsira' of Ali Bin Babuwayh – from Sahl Bin Ahmad, from Muhammad Bin Muhammad Bin Al Ash'as,

'From Musa Bin Ismail son of Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'May the nose be rubbed of a man I^{-saww} am mentioned in his presence but he does not send Salawaat upon me^{-saww}!

رَغِمَ أَنْفُ رَجُلٍ أَدْرَكَ أَبَوَيْهِ عِنْدَ الْكِبَرِ فَلَمْ يُدْخِلْهُ الْجَنَّةَ رَغِمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ شَهْرُ رَمَضَانَ ثُمَّ انْسَلَخَ قَبْلَ أَنْ يُغْفَرَ لَهُ.

May the nose be rubbed of a man come comes across his parents at (their) old age but they do not enter him into the Paradise! May the nose be rubbed of a man a month of Ramazan enters upon him, then it slips by before (his sins) are Forgiven for him!"³³⁷

[باب 47 فضل جُمع شهر رمضان](#)

CHAPTER 47 – MERIT OF A FRIDAY OF A MONTH OF RAMAZAN

1- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ سَعْدِ بْنِ الرَّبِيعِ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ بَشِيرٍ عَنْ جَابِرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ جُمُعَ شَهْرِ رَمَضَانَ لَفَضْلًا عَلَى جُمُعِ سَائِرِ الشُّهُورِ كَفَضْلِ رَسُولِ اللَّهِ ع عَلَى سَائِرِ الرُّسُلِ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Al Barqy, from his father, from Ahmad Bin Al Nazr, from Amro Bin Shimr, from Jabir who said,

'Abu Ja'far^{-asws} said: 'The Friday of a month of Ramazan has merit over Friday of rest of the months like merit of Rasool-Allah^{-azwj} over rest of the Rasool(s)^{-as'}.³³⁸

[باب 48 أنه لم سمي هذا الشهر برمضان](#)

CHAPTER 48 – WHY THIS MONTH HAS BEEN NAMED AS 'RAMAZAN'

1- مع، معاني الأخبار أبي عن سعد بن الربيع عن أبي عيسى عن البرنظري عن هشام بن سالم عن سعد بن أبي جعفر ع قال: كُنَّا عِنْدَهُ ثَمَانِيَةَ رَجَالٍ فَذَكَرْنَا رَمَضَانَ فَقَالَ لَا تَقُولُوا هَذَا رَمَضَانُ وَلَا ذَهَبَ رَمَضَانُ وَلَا جَاءَ رَمَضَانُ فَإِنَّ رَمَضَانَ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ عَزَّ وَ جَلَّ لَا يَجِيءُ وَلَا يَذْهَبُ

(The book) 'Ma'any Al Akhbaar' – My father, from Sa'ad, from Ibn Isa, from Al Bazanty, from Hisham Bin Salim, from Sa'ad,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'We were in his^{-asws} presence, eight men. We mentioned Ramazan. He^{-asws} said: 'Do not be saying, 'This is Ramazan', nor 'Ramazan has gone', nor 'Ramazan has come', for Ramazan is a Name from the Names of Allah^{-azwj} Mighty and Majestic. It neither comes not goes!

³³⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 46 H 64

³³⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 47 H 1

وَأَيُّهَا يَجِيءُ وَيَذْهَبُ الرَّائِلُ وَ لَكِنْ قُولُوا شَهْرَ رَمَضَانَ فَالشَّهْرُ الْمُضَافُ إِلَى الْإِسْمِ وَ الْإِسْمُ اسْمُ اللَّهِ وَ هُوَ الشَّهْرُ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ جَعَلَهُ اللَّهُ تَعَالَى مَثَلًا وَ عِيدًا.

And rather the declining (thing) comes and goes, but say, ‘Month of Ramazan’. The ‘month’ is additional to the Name, and the Name is a Name of Allah^{-azwj}, and it is the month in which the Quran is Revealed. Allah^{-azwj} the Exalted has Made it an example and an Eid”.³³⁹

2- مع، معاني الأخبار أَبِي عَنْ مُحَمَّدِ الْعَطَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخُتَمِيِّ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ عَلِيُّ صَلَوَاتُ اللَّهِ [عَلَيْهِ] لَا تَقُولُوا رَمَضَانَ وَ لَكِنْ قُولُوا شَهْرَ رَمَضَانَ فَإِنَّكُمْ لَا تَدْرُونَ مَا رَمَضَانُ.

(The book) ‘Ma’any Al Akhbaar’ – My father, from Muhammad Al Attar, from Ahmad Bin Muhammad, and Muhammad Bin Al-Husayn, from Muhammad Bin Yahya Al Khash’amy, from Giyas Bin Ibrahim,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}: ‘Do not be saying, ‘Ramazan’, but say, ‘Month of Ramazan’, for you do not know what ‘Ramazan’ is!’³⁴⁰

3- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيُّ ع لَا تَقُولُوا رَمَضَانَ فَإِنَّكُمْ لَا تَدْرُونَ مَا رَمَضَانُ فَمَنْ قَالَه فَلْيَتَصَدَّقْ وَ لِيَصُمْ كَفَّارَةً لِقَوْلِهِ وَ لَكِنْ قُولُوا كَمَا قَالَ اللَّهُ تَعَالَى شَهْرَ رَمَضَانَ.

(The book) ‘Nawadir’ of Al Rawandy – By his chain,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Ali^{-asws} said: ‘Do not be saying, ‘Ramazan’, for you don’t know what ‘Ramazan’ is! The one who does say it, let him give charity and let him fast as an expiation for his words. But say just as Allah^{-azwj} the Exalted has Said: **The Month of Ramazan [2:185]**’.³⁴¹

4- كِتَابُ فَضَائِلِ الْأَشْهُرِ الثَّلَاثَةِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْحَزَّازِ عَنْ طَلْحَةَ بْنِ زَيْدِ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدِ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ: لَا تَقُولُوا رَمَضَانَ وَ لَا جَاءَ رَمَضَانُ وَ لَكِنْ قُولُوا شَهْرَ رَمَضَانَ فَإِنَّكُمْ لَا تَدْرُونَ مَا رَمَضَانُ.

The book ‘Fazaail Al Ash’har Al Salasa’ – from his father, from Sa’ad Bin Abdullah, from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Muhammad Bin Yahya Al Khazzaz, from Talha Bin Zayd,

‘From Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Do not be saying, ‘Ramazan’, nor ‘Ramazan has come’, but say, ‘Month of Ramazan’, for you don’t know what ‘Ramazan’ is!’³⁴²

[باب 49 الدعاء عند رؤية هلال شهر رمضان وما يقرأ في لياليه و أيامه و ما ينبغي أن يراعى فيه من الآداب](#)

³³⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 48 H 1

³⁴⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 48 H 2

³⁴¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 48 H 3

³⁴² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 48 H 4

CHAPTER 49 – THE SUPPLICATION AT SIGHTING THE CRESENT OF A MONTH OF RAMAZAN, AND WHAT IS READ DURING ITS NIGHT AND ITS DAYS, AND WHAT ETIQUETTES ARE BEFITTING TO BE OBSERVED DURING IT

1- ثو، ثواب الأعمال لي، الأماي للصدوق ابن الوليد عن ابن أبنان عن الحسين بن سعيد عن ابن علوان عن عمرو بن شمر عن جابر عن أبي جعفر الباقر ع قال: كَانَ رَسُولُ اللَّهِ ص إِذَا نَظَرَ إِلَى هِلَالِ شَهْرِ رَمَضَانَ اسْتَقْبَلَ الْقِبْلَةَ بِوَجْهِهِ ثُمَّ قَالَ اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ وَالْعَافِيَةِ الْمُجَلَّلَةِ وَالرِّزْقِ الْوَاسِعِ وَدَفْعِ الْأَسْقَامِ وَتِلَاوَةِ الْقُرْآنِ وَالْعَوْنِ عَلَى الصَّلَاةِ وَالصِّيَامِ

(The books) 'Sawaab Al Amaal', (and) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Ibn Aban, from Al-Husayn Bin Saeed, from Ibn Ulwan, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far Al-Baqir^{-asws} having said: 'It was so, whenever Rasool-Allah^{-saww} looked at the crescent of a month of Ramazan, faced the Qiblah with his^{-saww} face, then said: 'O Allah^{-azwj}! Let it appear to us with the security, and the Eman, and the safety, and Al-Islam, and the comprehensive well-being, and the vast sustenance, and repelling of the illnesses, and recitation of the Quran, and the assistance upon the Salat and the fasting!

اللَّهُمَّ سَلِّمْنا لَشَهْرِ رَمَضَانَ وَ سَلِّمْهُ لَنَا وَ تَسَلِّمْهُ مِنَّا حَتَّى يَنْقَضِيَ شَهْرُ رَمَضَانَ وَ قَدْ غَفَرْتَ لَنَا.

O Allah^{-azwj}! Keeps us safe for the month of Ramazan and Keep it safe for us, and Accept is from us until the month of Ramazan expires and You^{-azwj} have Forgiven for us!"³⁴³

2- لي، الأماي للصدوق أبي عن علي بن موسى عن ابن عيسى عن علي بن الحسين عن محمد بن عبيد عن عبيد بن هارون عن أبي يزيد عن حسين عن الصادق عن آباءه ع قال قال أمير المؤمنين ع عليكم في شهر رمضان بكثرة الاستغفار والدعاء فأما الدعاء فيدفع عنكم به البلاء وأما الاستغفار فتمحى به ذنوبكم.

(The book) 'Al Amaali' of Al Sadouq – From Ali Bin Musa, from Ibn Isa, from Ali Bin Al-Hassan, from Muhammad Bin Ubeyd, from Ubeyd Bin Haroun, from Abu Yazeed, from Huseyn,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'During a month of Ramazan, upon you is with frequently seeking the Forgiveness and the supplication. As for the supplication, the afflictions are repelled from you due to it, and as for seeking the Forgiveness, your sins are deleted due to it"³⁴⁴.

3- لي، الأماي للصدوق عن الصادق ع قال: إِذَا أَتَى شَهْرُ رَمَضَانَ فَافْرَأْ كُلَّ لَيْلَةٍ إِنَّا أَنْزَلْنَاهُ أَلْفَ مَرَّةٍ فَإِذَا أَتَتْ لَيْلَةُ ثَلَاثَةِ وَعِشْرِينَ فَاشْدُدْ قَلْبَكَ وَ افْتَحْ أُذُنَيْكَ لِسَمَاعِ الْعَجَائِبِ بِمَا تَرَى

(The book) 'Al Amaali' of Al Sadouq,

'From Al-Sadiq^{-asws} having said: 'When a month of Ramazan comes, read every night Surah Al-Qadr a thousand times. When the night of twenty-third comes, then strengthen your heart and open your ears to listen to the wonders from what you see!'

³⁴³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 49 H 1

³⁴⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 49 H 2

قَالَ وَ قَالَ رَجُلٌ لِأَبِي جَعْفَرٍ ع يَا ابْنَ رَسُولِ اللَّهِ كَيْفَ أَعْرِفُ أَنَّ لَيْلَةَ الْقَدْرِ تَكُونُ فِي كُلِّ سَنَةٍ

He^{-asws} said, 'And a man said to Abu Ja'far^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! How can I recognise Laylat Al-Qadr happening during every year?'

قَالَ إِذَا أَتَى شَهْرُ رَمَضَانَ فَاقْرَأْ سُورَةَ الدُّخَانِ فِي كُلِّ لَيْلَةٍ مَرَّةً وَ إِذَا أَتَتْ لَيْلَةُ ثَلَاثَةِ وَ عَشْرِينَ فَإِنَّكَ نَاطِلٌ إِلَى تَصْدِيقِ الَّذِي عَنْهُ سَأَلْتَ.

He^{-asws} said: 'When a month of Ramazan comes, read Surah Al Dukhan once during every night, and what the night of the twenty-third comes, you will look at verification of that which you had asked for!''³⁴⁵

4- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن أحمد بن محمد بن الحسين بن إسحاق بن جعفر عن أخيه موسى بن جعفر عن أبيه جعفر بن محمد عن أبيه محمد بن علي ع قال: بينما أنا مع علي بن الحسين ع في طريق أو مسير إذ نظر إلى هلال شهر رمضان

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ahmad Bin Muhammad Bin Al-Husayn Bin Is'haq Bin Ja'far, from his grandfather Al-Husayn,

'From his father Is'haq son of Ja'far^{-asws}, from his brother Musa^{-asws} Bin Ja'far^{-asws}, from his father Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} Muhammad Bin Ali^{-asws} having said: 'While I^{-asws} was with Ali^{-asws} Bin Al-Husayn^{-asws} in a road or travel, when he^{-asws} looked at the crescent of a month of Ramazan.

فَوَقَفَ ثُمَّ قَالَ أَيُّهَا الْخَلْقُ الْمُطِيعُ الدَّائِبُ السَّرِيعُ الْمَرْتَدُّ فِي مَنَازِلِ التَّقْدِيرِ الْمُتَصَرِّفُ فِي فَلِكِ التَّدْبِيرِ آمَنْتُ بِمَنْ نَوَّرَ بِكَ الظُّلْمَ وَ أَوْضَحَ بِكَ الْبُهْمَ وَ جَعَلَكَ آيَةً مِنْ آيَاتِ مُلْكِهِ وَ عَلَامَةً مِنْ عَلَامَاتِ سُلْطَانِهِ

He^{-asws} paused, then said: 'O you obedient creature, the constant, the swift, fluctuating in the stages of Pre-determination, navigating in the managed orbits! I^{-asws} have believed in the One Who Irradiated the darkness by you, and Clarified the ambiguities by you, and Made you a sign from the signs of His^{-azwj} Kingdom, and a mark from the markings of His^{-azwj} Authority!

فَحَدَّ بِكَ الزَّمَانَ وَ امْتَنَهَكَ بِالْكَمَالَ وَ التُّضَانَ وَ الطُّلُوعَ وَ الْأُفُولَ وَ الْإِنَارَةَ وَ الْكُسُوفَ فِي كُلِّ ذَلِكَ أَنْتَ لَهُ مُطِيعٌ وَ إِلَى إِرَادَتِهِ سَرِيعٌ

He^{-azwj} has Defined the times through you and has Tested you with the Perfection and the deficiency, and the emerging and the setting, and the Irradiating and the eclipsing. In all that you are obedient to Him^{-azwj} and swift to His^{-azwj} Will!

سُبْحَانَهُ مَا أَعْجَبَ مَا دَبَّرَ أَمْرَكَ وَ أَلْطَفَ مَا صَنَعَ فِي شَأْنِكَ جَعَلَكَ مِفْتَاحَ شَهْرِ لِحَادِثِ أَمْرِ جَعَلَكَ اللَّهُ هِلَالَ بَرَكَةٍ لَا تَمُحُّهَا الْأَيَّامُ وَ طَهَارَةَ لَا تُدْبِسُهَا الْأَنَامُ

Glory be to Him^{-azwj}! How marvellously He^{-azwj} has Arranged your affair, and how subtly He^{-azwj} has Crafted your occupation! He^{-azwj} Made you a key to opening (beginning) of a month for a

³⁴⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 49 H 3

new matter. Allah-^{azwj} has Made you a crescent, a Blessing the days cannot erase and a purity the sins cannot dirty!

هِلَالٌ أَمْنَةٍ مِنَ الْأَقَاتِ وَ سَلَامَةٍ مِنَ السَّيِّئَاتِ هِلَالٌ سَعِدٍ لَا نَحْسَ فِيهِ وَ يُبْنَى لَا نَكَدَ فِيهِ وَ يُسْرٌ لَا يُمَارِجُهُ عُسْرٌ وَ خَيْرٌ لَا يَشُوْبُهُ شَرٌّ هِلَالٌ أَمْنٍ وَ إِيْمَانٍ وَ نِعْمَةٍ وَ إِحْسَانٍ

A crescent of security from the calamities and a safety from the evil deeds! A fortunate crescent having not inauspiciousness in it, and prosperity without adversity, and ease not mingled with difficulty, and good not tainted by evil! A crescent of security and Eman and bounties and Favours!

اللَّهُمَّ اجْعَلْنَا مِنْ أَرْضَى مَنْ طَلَعَ عَلَيْهِ وَ أَزْكَى مَنْ نَظَرَ إِلَيْهِ وَ أَسْعَدَ مَنْ تَعَبَّدَ لَكَ فِيهِ وَ وَفَّقْنَا اللَّهُمَّ فِيهِ لِلطَّاعَةِ وَ التَّوْبَةِ وَ اعْصَمْنَا مِنَ الْأَثَامِ وَ الْحَوِيَةِ وَ أَوْزَعْنَا شُكْرَ التَّعَمَّةِ وَ اجْعَلْ لَنَا فِيهِ عَوْنًا مِنْكَ عَلَى مَا تَدْتَبِينَا إِلَيْهِ مِنْ مُفْتَرَضِ طَاعَتِكَ وَ ثَقَلَيْهَا إِنَّكَ الْأَكْرَمُ مِنْ كُلِّ كَرِيمٍ وَ الْأَرْحَمُ مِنْ كُلِّ رَحِيمٍ آمِينَ آمِينَ رَبِّ الْعَالَمِينَ.

O Allah-^{azwj}! Make us from the ones most satisfied of the ones it emerges upon, and purest of the ones looking at it, and most fortunate of the ones worshipping to You-^{azwj} in it! And O Allah-^{azwj}, Harmonise us in it for the obedience, and the repentance, and Fortify us from the sins and the transgressions, and Inspire us to thank for the bounties, and Make for us in it an Assistance from You-^{azwj} upon what we can make it a religion of fulfilling obedience to You-^{azwj}, obligatory and optional, surely, You-^{azwj} are more Benevolent than every benevolent one, and more Merciful than every merciful! Ameen! Ameen, Lord-^{azwj} of the worlds!"³⁴⁶

5- ضاء، فقه الرضا عليه السلام اعلم بِرَحْمَتِكَ اللَّهُ أَنْ لِيْشَهْرٍ رَمَضَانَ حُرْمَةً لَيْسَتْ كَحُرْمَةِ سَائِرِ الشُّهُورِ لِمَا حَصَّه اللَّهُ بِهِ وَ فَضَّلَهُ وَ جَعَلَ فِيهِ لَيْلَةَ الْقَدْرِ الْعَمَلُ فِيهَا خَيْرٌ مِنَ الْعَمَلِ فِي أَلْفِ شَهْرٍ لَيْسَ فِيهَا لَيْلَةُ الْقَدْرِ

(The book) 'Fiqh Al-Reza-^{asws}', may the greeting be upon him-^{asws} – 'May Allah-^{azwj} Mercy you! Know that a month of Ramazan has sanctity until sanctity of rest of the months due to what Allah-^{azwj} has Specialised with it, and Preferred it, and Made Laylat Al-Qadr to be in it. The deed during it is better than the deed in a thousand months not having Laylat Al-Qadr in it!

فَعَلَيْكُمْ بِغَضِّ الطَّرْفِ وَ كَفِّ الْجَوَارِحِ عَمَّا هَيَّ اللَّهُ عَنْهُ وَ تِلَاوَةِ الْقُرْآنِ وَ التَّسْبِيحِ وَ التَّهْلِيلِ وَ الْإِكْتَارِ مِنْ ذِكْرِ اللَّهِ وَ الصَّلَاةِ عَلَى رَسُولِ اللَّهِ ص فِي اللَّيْلِ وَ النَّهَارِ مَا اسْتَطَعْتُمْ وَ لَا تَجْعَلُوا يَوْمَ صَوْمِكُمْ كَيَوْمِ فَطْرِكُمْ وَ إِنَّ الصَّوْمَ حُنَّةٌ مِنَ النَّارِ.

Upon you all is with closing the eyes and restraining the limbs from what Allah-^{azwj} has Prohibited, and reciting the Quran, and the glorifying, and extolling the Oneness, and frequenting from doing Zikr of Allah-^{azwj}, and the Salawaat upon Rasool-Allah-^{saww} during night and day, whatever you can, and do not make a day of your fasting to be like a day of your breaking, and the fast is a shield from the Hellfire!"³⁴⁷

³⁴⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 49 H 4

³⁴⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 49 H 5 a

وَقَدْ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: مَنْ دَخَلَ عَلَيْهِ شَهْرُ رَمَضَانَ فَصَامَ نَهَارَهُ وَأَقَامَ لَيْلَهُ فِي لَيْلَتِهِ وَحَفِظَ فَرْجَهُ وَلِسَانَهُ وَعَصَّ بَصَرَهُ وَكَفَّ أَذَاهُ خَرَجَ مِنْ دُنُوبِهِ كَهَيْئَةِ يَوْمٍ وَلَدَتْهُ أُمُّهُ

And it has been reported from the Prophet^{-sawww}, he^{-sawww} said: ‘One upon whom a month of Ramazan enters, so he fasts its days and stand along during its night (for Salat), and protects his private parts and his tongue, and closes his eyes (from Prohibitions), and restrains his harm will come out from his sins like the day his mother had given him birth’.

فَقِيلَ لَهُ مَا أَحْسَنَ هَذَا مِنْ حَدِيثٍ

It was said to him^{-asws}, ‘How excellent this Hadeeth is!’

فَقَالَ مَا أَصْعَبَ هَذَا مِنْ شَرْطٍ.

He^{-asws} said: ‘How difficult these conditions are!’³⁴⁸

وَرُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: نَوْمُ الصَّائِمِ عِبَادَةٌ وَنَفْسُهُ تَسْبِيحٌ.

And it is reported from the Prophet^{-sawww}, he^{-sawww} said: ‘Sleep of the fasting one is worship and his breathing is glorification (Tasbeeh)’³⁴⁹.

وَقِيلَ لِلصَّائِمِ فَرَحَتَانِ فَرَحَةٌ عِنْدَ إِفْطَارِهِ وَفَرَحَةٌ عِنْدَ لِقَاءِ رَبِّهِ.

And it is said: ‘For the fasting one there are two joys – at his breaking the fast and his happiness at meeting his Lord^{-azwj}.’

اتَّبِعُوا سُنَّةَ الصَّالِحِينَ فِيمَا أَمَرُوا بِهِ وَهَوَّأَ عَنْهُ وَإِذَا رَأَيْتَ هِلَالَ شَهْرِ رَمَضَانَ فَلَا تُشِيرْ إِلَيْهِ وَ لَكِنْ اسْتَقْبِلِ الْقِبْلَةَ وَ ارْزُقْ يَدَيْكَ إِلَى اللَّهِ وَ حَاطِبِ الْهَيْلَالَ وَ كَبِّرْ فِي وَجْهِهِ

Follow the practices of the righteous ones in what they have been Commanded with and Prohibited from, and when you see the crescent of a month of Ramazan, do not gesture to it, but face the Qiblah and raise your hands towards Allah^{-azwj} and address the crescent, and exclaim Takbeer in its face.

تُمْ تَقُولُ رَبِّي وَ رَبُّكَ اللَّهُ رَبُّ الْعَالَمِينَ اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَ الْأَمَانَةِ وَ الْإِيمَانِ وَ السَّلَامَةِ وَ الْإِسْلَامِ وَ الْمُسَارَعَةِ فِيمَا نُحِبُّ وَ تَرْضَى اللَّهُمَّ بَارِكْ لَنَا فِي شَهْرِنَا هَذَا وَ ارْزُقْنَا عَوْنَهُ وَ خَيْرَهُ وَ اصْرِفْ عَنَّا شَرَّهُ وَ ضَرَّهُ وَ بَلَاءَهُ وَ فِتْنَتَهُ

Then say, ‘My Lord^{-azwj} and your Lord^{-azwj} is Allah^{-azwj}, Lord^{-azwj} of the worlds! O Allah^{-azwj}! Make it appear upon us with the security, and the entrustment, and the Eman, and the safety, and Al-Islam, and the quickness in what You^{-azwj} Love and are Satisfied with! O Allah^{-azwj}! Bless for us in this month of ours, and Grace us its assistance and its goodness, and Turn away from us its evil and its harm, and its afflictions at its discord!’

³⁴⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 49 H 5 b

³⁴⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 49 H 5 c

وَأَكْثَرُ فِي هَذَا الشَّهْرِ الْمُبَارَكِ مِنْ قِرَاءَةِ الْقُرْآنِ وَ الصَّلَاةِ عَلَى رَسُولِ اللَّهِ ص وَ كَثْرَةِ الصَّدَقَةِ وَ ذِكْرِ اللَّهِ فِي آتَاءِ اللَّيْلِ وَ النَّهَارِ وَ بِرِّ الْإِخْوَانِ وَ إِفْطَارِهِمْ مَعَكَ بِمَا يُمْكِنُكَ فَإِنَّ فِي ذَلِكَ ثَوَاباً عَظِيماً وَ أَجْراً كَبِيراً.

And frequent from this Blessed month from reading the Quran and the Salawaat upon Rasool-Allah^{-sawww}, and a lot of charity, and Zikr of Allah^{-azwj} in hours of the night and the day, and righteousness to the brothers and their breaking the fast with you with whatever is possible for you, for there is mighty Reward in that and a great Recompense!”³⁵⁰

6- ين، كتاب حسين بن سعيد و النواذر فضالة عن إسماعيل بن أبي زياد عن أبي عبد الله ع قال قال رسول الله ص رمضان شهر الله تبارك و تعالى استكثروا فيه من التهليل و التكبير و التخميد و التمجيد و التسبيح و هو ربيع الفقراء و إنما جعل فيه الأضحى لتشبع المساكين من اللحم

The book of Haseen Bin Saeed, and ‘Al Nawadir’ – Fazalat, from Ismail, from Abu Ziyad,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-sawww} said: ‘Ramazan is a month of Allah^{-azwj} Blessed and Exalted. Frequent in it from extolling the Oneness, and exclaiming the Greatness, and the Laudation, and the Praising, and the Glorifying, and it is a nourisher of the poor, and rather the sacrifice has been Made in it to satiate the needy ones, from the (sacrificial) meat.

فأطهروا من فضل ما أنعم الله به عليكم على عيالاتكم و جيرانكم و أحسنوا جوار نعيم الله عليكم و تواصلوا إخوانكم و أطعموا الفقراء و المساكين من إخوانكم فإنه من فطر صائماً فله مثل أجره من غير أن ينقص من أجره شيئاً

Manifest from the Grace what Allah^{-azwj} has Favoured with upon you, upon your dependants, and your neighbours, and be excellent neighbours, Allah^{-azwj} will Favour upon you, and connect (help) your brethren, and feed the poor and the needy from your brethren, for the one who breaks a fast (by providing a meal) to a fasting one, for him would be Recompense similar to his Recompense from without there being reduction from his Recompense by anything!

و سُمِّيَ شَهْرُ رَمَضَانَ شَهْرَ الْعَتَقِ لِأَنَّ لِلَّهِ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ سِتْمِائَةَ عَتَقٍ وَ فِي آخِرِهِ مِثْلُ مَا أَعْتَقَ فِيهَا مَضَى.

And month of Ramazan has been named as ‘a month of liberation’, because for Allah^{-azwj}, during every day and night, there are six hundred liberations, and in its end is similar to what He^{-azwj} had Liberated in what has passed”³⁵¹.

6- ضا، فقه الرضا عليه السلام اعلم أن شهر رمضان شهر له حرمة و فضل عند الله جل و عز فعليك ما استطعت فيه بحفظ الجوارح كلها و اجتناب ما حاك عنه في السر و العلانية فإن الصوم فيه سر بينه و بين العبد

(The book) ‘Fiqh Al-Reza^{-asws}’, may the greeting be upon him^{-asws} – ‘Know that a month of Ramazan is a month having sanctity for it and merit in the Presence of Allah^{-azwj}, Majestic and Mighty. Upon you in it, as much as you can, is to protect your limbs, all of them, and shun whatever you have been Prohibited from, in the secret and the open, for the fast, in it is a secret between Him^{-azwj} and the servant.

³⁵⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 49 H 5 d

³⁵¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 49 H 6 a

فَمَنْ رَدَّهَا عَلَى مَا أَمَرَهُ اللَّهُ فَقَدْ عَظُمَ أَجْرُهُ وَ تَوَابَهُ وَ مَنْ تَهَاوَنَ فِيهِ فَقَدْ وَجِبَ السَّخَطُ مِنْهُ وَ اتَّقَوْهُ حَقَّ تَقَاتِهِ فَ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَ الَّذِينَ هُمْ مُحْسِنُونَ.

The one who fulfils it based upon what Allah^{-azwj} has Commanded him, his Recompense and his Rewards would be magnified, and one who is careless in it, will be obligated the Wrath from Him^{-azwj}; and fear Him^{-azwj} as is a right of fearing Him^{-azwj}, for Allah^{-azwj} is with those who fear and these one, they are the good doers”³⁵².

7- أَغْلَامُ الدِّينِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ فِي رَجَبٍ وَ شَعْبَانَ وَ شَهْرِ رَمَضَانَ كُلَّ يَوْمٍ وَ لَيْلَةٍ فَاتِحَةَ الْكِتَابِ وَ آيَةَ الْكُرْسِيِّ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ قُلْ أَعُوذُ بِرَبِّ النَّاسِ وَ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ثَلَاثَ مَرَّاتٍ

(The book) ‘A’lam Al Deen’ –

‘From Amir Al-Momineen^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who reads during Rajab, and Shaban and month of Ramazan, every day and night, Surah Al Fatiha, and Ayat Al Kursi, and Surah Al Kafiroun, and Surah Al Tawheed, and Surah Al Naasf, and Surah Al Falaq three times;

وَ يَقُولُ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ثَلَاثَ مَرَّاتٍ ثُمَّ يُصَلِّي عَلَى النَّبِيِّ وَ آلِهِ ثَلَاثَ مَرَّاتٍ وَ يَقُولُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَلَى كُلِّ مَلَكٍ وَ نَبِيٍّ ثَلَاثَ مَرَّاتٍ-

And he says, ‘Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent, three times, then sends Salawaat unto the Prophet^{-saww} and his^{-saww} Progeny^{-asws} three times, and he says, ‘O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and upon every Angel and Prophet^{-as}, three times;

ثُمَّ يَقُولُ اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ ثَلَاثَ مَرَّاتٍ ثُمَّ يَقُولُ أَسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ أَرْبَعِمِائَةَ مَرَّةٍ

Then he says, ‘O Allah^{-azwj}! Forgive for the believing men and the believing women’, three times, then he says, ‘I seek Forgiveness of Allah^{-azwj} and I repent to Him^{-azwj}, four hundred times’.

ثُمَّ قَالَ النَّبِيُّ ص وَ الَّذِي نَفْسِي بِيَدِهِ مَنْ قَرَأَ هَذِهِ السُّورَةَ وَ فَعَلَ ذَلِكَ كُلَّهُ فِي الشُّهُورِ الثَّلَاثَةِ وَ لَيْالِهَا لَا يَقُوتهُ شَيْءٌ لَوْ كَانَتْ ذُنُوبُهُ عَدَدَ قَطْرِ الْمَطَرِ وَ وَرَقِ الشَّجَرِ وَ زَبَدِ الْبَحْرِ غَفَرَهَا اللَّهُ لَهُ

Then the Prophet^{-saww} said: ‘By the One in Whose Hand is my^{-saww} soul! One who reads these chapters and does that, all of it during the three months and their nights, he will not miss out anything, even if his sins were the number of drops of rain, and leaves of the tree, and foam of the sea, Allah^{-azwj} will Forgive these for him!

وَ إِنَّهُ يُنَادِي مُنَادٍ يَوْمَ الْفِطْرِ يَقُولُ يَا عَبْدِي أَنْتَ وَلِيِّي حَقًّا حَقًّا وَ لَكَ عِنْدِي بِكُلِّ حَرْفٍ قَرَأْتَهُ شَفَاعَةٌ فِي الْإِخْوَانِ وَ الْأَخْوَاتِ بِكَرَامَتِكَ عَلَيَّ

³⁵² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 49 H 6 b

And a caller will call out on the day of Al-Fitr saying: “O My^{-azwj} servants! You are My^{-azwj} friend, truly, truly, and for you, in My^{-azwj} Presence, with every letter you have read is intercession regarding the brothers and the sisters due to your prestige unto Me^{-azwj!}”

ثُمَّ قَالَ رَسُولُ اللَّهِ ص وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّ مَنْ قَرَأَ هَذِهِ السُّورَةَ وَفَعَلَ ذَلِكَ فِي هَذِهِ الشُّهُورِ الثَّلَاثَةِ وَلَيْالِيهَا وَ لَوْ فِي عُمْرِهِ مَرَّةً وَاحِدَةً أَعْطَاهُ اللَّهُ بِكُلِّ حَرْفٍ سَبْعِينَ أَلْفَ حَسَنَةٍ كُلُّ حَسَنَةٍ أَثْقَلُ عِنْدَ اللَّهِ مِنْ جِبَالِ الدُّنْيَا

Then Rasool-Allah^{-saww} said: ‘By the One Who Sent me^{-saww} with the truth as a Prophet^{-saww}! One who reads these chapters and does that in these three months and their nights, and even if one time during his lifetime, Allah^{-azwj} will Give him, with every letter, seventy thousand good deeds, each good deed being heavier in the Presence of Allah^{-azwj} than a mountain of the world!

وَيُفْضِي اللَّهُ لَهُ سَبْعِمِائَةَ حَاجَةٍ عِنْدَ نَزْعِهِ وَ سَبْعِمِائَةَ حَاجَةٍ فِي الْقَبْرِ وَ سَبْعِمِائَةَ عِنْدَ خُرُوجِهِ مِنْ قَبْرِهِ وَ مِثْلَ ذَلِكَ عِنْدَ تَطَايُرِ الصُّحُفِ وَ مِثْلَهُ عِنْدَ الْمِيزَانِ وَ مِثْلَهُ عِنْدَ الصِّرَاطِ وَ يُظِلُّهُ اللَّهُ تَعَالَى تَحْتَ ظِلِّ عَرْشِهِ وَ يُحَاسِبُهُ حِسَاباً يَسِيراً وَ يُشَيِّعُهُ سَبْعُونَ أَلْفَ مَلَكٍ إِلَى الْجَنَّةِ

And Allah^{-azwj} will Fulfil for him seven hundred needs at his pangs of death, and seven hundred needs in the grave, and seven hundred at his exit from his grave, and similar to that at publicising of the books, and similar to it at the Scale, and similar to it at the Bridge, and Allah^{-azwj} the Exalted will Shade him beneath the shade of His^{-azwj} Throne and Reckon him with an easy Reckoning, and seventy thousand Angels will escort him to the Paradise.

وَ يَقُولُ اللَّهُ تَعَالَى لِحُدُودِكَ فِي هَذِهِ الْأَشْهُرِ وَ يَذْهَبُ بِهِ إِلَى الْجَنَّةِ وَ قَدْ أَعَدَّ لَهُ مَا لَا عَيْنٌ رَأَتْ وَ لَا أُذُنٌ سَمِعَتْ.

And Allah^{-azwj} the Exalted will Say: “Take it for you, regarding these months!”, and they will go with him to the Paradise, and there would have been prepared for him what neither an eye has seen nor an ear had heard of”.³⁵³

8- دَعَائِمُ الْإِسْلَامِ، رُوَيْنَا عَنْ عَلِيِّ ع أَنَّهُ كَانَ إِذَا رَأَى الْهِلَالَ قَالَ اللَّهُ أَكْبَرَ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الشَّهْرِ وَ فَتْحَهُ وَ نُصْرَهُ وَ نُورَهُ وَ رِزْقَهُ وَ أَعُوذُ بِكَ مِنْ شَرِّهِ وَ شَرِّ مَا بَعْدَهُ.

(The book) ‘Da’aim Al-Islam’ –

‘We are reporting from Ali^{-asws}, whenever he^{-asws} saw the crescent (of a month of Ramazan), said: ‘Allah^{-azwj} is Greatest! O Allah^{-azwj}! I^{-asws} ask You^{-azwj} good of this month, and its victory, and its help, and its light, and its sustenance, and I seek Refuge with You^{-azwj} from its evil and evil of what is after it!’³⁵⁴

9- الْهِدَايَةُ، قَالَ الصَّادِقُ ع إِذَا رَأَيْتَ هِلَالَ شَهْرِ رَمَضَانَ فَلَا تُشِرْ إِلَيْهِ بِالْأَصَابِعِ وَ لَكِنْ اسْتَقْبِلِ الْقِبْلَةَ وَ ازْنَعْ يَدَيْكَ إِلَى السَّمَاءِ وَ حَاطِبِ الْهِلَالَ تَقُولُ رَبِّي وَ رَبُّكَ اللَّهُ رَبُّ الْعَالَمِينَ

(The book) ‘Al Hidayah’ –

³⁵³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 49 H 7

³⁵⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 49 H 8

'Al-Sadiq^{-asws} said: 'When you see the crescent of a month of Ramazan, do not gesture to it with the fingers, but face the Qiblah and raise your hands towards the sky and address the crescent saying, 'My Lord^{-azwj} and your Lord^{-azwj} is Allah^{-azwj}, Lord^{-azwj} of the worlds!

اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ وَالْمُسَارَعَةِ إِلَى مَا تُحِبُّ وَتَرْضَى اللَّهُمَّ بَارِكْ لَنَا فِي شَهْرِنَا هَذَا وَارْزُقْنَا عَوْنَهُ وَخَيْرَهُ وَاصْرِفْ عَنَّا ضَرَّهُ وَشَرَّهُ وَبَلَاءَهُ وَفِتْنَتَهُ.

O Allah^{-azwj}! Make it appear to us with the security, and the Eman, and the safety, and Al-Islam, and the swiftness to what You^{-azwj} Love and are Satisfied with! O Allah^{-azwj}! Bless for us in this month of ours, and Grace us its assistance, and its goodness, and Turn away from us its harm and its evil and its afflictions and its discord!"³⁵⁵

باب 50 الدعاء في مفتح هذا الشهر و في أول ليلة منه

CHAPTER 50 – THE SUPPLICATION IN THE START OF THIS MONTH AND IN THE FIRST NIGHT FROM IT

1- شي، تفسير العياشي عن الحارث النَّضْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ فِي آخِرِ شَعْبَانَ إِنَّ هَذَا الشَّهْرَ الْمُبَارَكَ الَّذِي أَنْزَلْتَ فِيهِ الْقُرْآنَ وَجَعَلْتَهُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْقُرْآنَ قَدْ حَضَرَ سَلْمَنَا فِيهِ وَ سَلِمْنَا لَهُ وَ سَلِمْنَا مِنْهُ فِي يُسْرِ مِنْكَ وَ عَافِيَةٍ.

Tafseer Al Ayyashi – from Al Haris Al Nazry,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} said in the end of Shaban: 'This month is the Blessed which the Quran has been Revealed in, and it has been Made **a Guidance for the people, and clear evidence from the Guidance and the Furqan; [2:185]**, is presenting (approaching). Keep us safe us in it, and Keep us safe for it, and Accept it from us in ease from You^{-azwj} and well-being"³⁵⁶.

2- شي، تفسير العياشي عن عُبدُوسِ الْعَطَّارِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا حَضَرَ شَهْرُ رَمَضَانَ فَقُلِ اللَّهُمَّ قَدْ حَضَرَ شَهْرُ رَمَضَانَ وَ قَدْ أَفْتَرَضْتَ عَلَيْنَا صِيَامَهُ وَ أَنْزَلْتَ فِيهِ الْقُرْآنَ هُدًى لِلنَّاسِ وَ بَيِّنَاتٍ مِنَ الْهُدَى وَالْقُرْآنَ

Tafseer Al Ayyashi – From Ubdous Al Attar, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'When a month of Ramazan presents, say, 'O Allah^{-azwj}! The month of Ramazan is presenting and You^{-azwj} have Obligates its fasts upon us and have Revealed the Quran in it as **a Guidance for the people, and clear evidence from the Guidance and the Furqan; [2:185]**!

اللَّهُمَّ أَعِنَّا عَلَى صِيَامِهِ وَ تَقَبَّلْهُ مِنَّا وَ سَلِمْنَا فِيهِ وَ سَلِمْنَا مِنْهُ وَ سَلِمْنَا لَهُ فِي يُسْرِ مِنْكَ وَ عَافِيَةٍ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ يَا أَرْحَمَ الرَّاحِمِينَ.

³⁵⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 49 H 9

³⁵⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 50 1

O Allah-^{azwj}! Assist us upon its fasts and Accept it from us, and Keep us safe in it, and Accept it from us, and Keep us safe for it in ease from You-^{azwj} and well-being, You-^{azwj} are Able upon all things, O most Merciful of the merciful ones!”³⁵⁷

باب 51 نوافل شهر رمضان

CHAPTER 51 – OPTIONALS OF A MONTH OF RAMAZAN

1- كذا، الكافي علي عن أبيه عن حماد بن عيسى عن إبراهيم بن عمر عن ابن أبي عتياب عن سليم بن قيس الهلالي قال قال أمير المؤمنين ع قد عملت الؤلة قبلي أعمالاً خالفوا فيها رسول الله ص متعديين خلافه ولو حملت الناس على تركها لتفرقوا عني

(The book) ‘Al Kafi’ – Ali, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar, from Ibn Abu Ayyash, from Suleym Bin Qays Al Hilali who said,

‘Amir Al-Momineen-^{asws} said: ‘The rulers before me-^{asws} had worked opposing Rasool-Allah-^{saww} in it, deliberating for his-^{saww} caliphate, and if I-^{asws} were to carry the people upon leaving these, they will disperse from me-^{asws}!’

و ساق الخطبة الطويلة إلى أن قال و الله لقد أمرت الناس أن لا يجتمعوا في شهر رمضان إلا في فريضة و أعلمتهم أن اجتماعهم في النوافل بدعة فتنادى بعض أهل عسكري ممن يُقاتل معي يا أهل الإسلام عيرت سنة عمر ينهانا عن الصلاة في شهر رمضان تطوعاً

And he-^{asws} continued the long sermon up to he-^{asws} said: ‘By Allah-^{azwj}! I-^{asws} had ordered the people not to be gathering during a month of Ramazan except regarding obligatory (Salat) and I-^{asws} let them know that their gathering regarding the optional (Salat) is an innovation, so one of the people of the army, from the ones who had fought alongside me-^{asws}, called out, ‘O people of Al-Islam! He-^{asws} has changed the sunnah of Umar! He-^{asws} is forbidding us from the Salat during a month of Ramazan voluntarily!’

و لقد خفت أن يتوروا في ناحية جانب عسكري ما لقيت من هذه الأمة من الفرقة و طاعة أئمة الضلال و الدعاة إلى النار الخبر.

And I-^{asws} have feared a revolt in a section of a side of my-^{asws} army. Oh what I-^{asws} have faced from this community, from the divisions and obedience to the leaders of straying, and the callers to the Hellfire!’ – the Hadeeth”³⁵⁸

2- ب، قرب الإسناد ابن عيسى عن البرزطي عن الرضا ع قال: كان أبي ع يزيد في العشر الأواخر من شهر رمضان في كل ليلة عشرين ركعة.

(The book) ‘Qurb Al Isnaad’ – Ibn Isa, from Al Bazanty,

‘From Al-Reza-^{asws} having said: ‘My-^{asws} father-^{asws}, during the last ten days of a month of Ramazan, increased twenty units of Salat during each night!”³⁵⁹

3- ضا، فقه الرضا عليه السلام قال العالم ع قيام شهر رمضان بدعة و صيامه مفروض

³⁵⁷ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 50 2

³⁵⁸ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 51 1

³⁵⁹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 51 2

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} – 'The Scholar^{-asws} said: 'Standing (at night for Salat) in a month of Ramazan is an innovation, and its fasts are obligatory'.

فَقُلْتُ كَيْفَ أَصَلِّي فِي شَهْرِ رَمَضَانَ

I said, 'How do I pray Salat in a month of Ramazan?'

فَقَالَ عَشْرُ رَكَعَاتٍ وَ الْوُتْرُ وَ الرَّكْعَتَانِ قَبْلَ الْفَجْرِ كَذَلِكَ كَانَ يُصَلِّي رَسُولُ اللَّهِ ص وَ لَوْ كَانَ خَيْرًا لَمْ يَبْرُكْهُ

He^{-asws} said: 'Ten units, and the single, and the two units before Al-Fajar. Like that Rasool-Allah^{-saww} had prayed, and had it been good, he^{-saww} would not have left it'.

وَ أَرَوِي عَنْهُ أَنَّ النَّبِيَّ ص كَانَ يَخْرُجُ فَيُصَلِّي وَحْدَهُ فِي شَهْرِ رَمَضَانَ فَإِذَا كَثُرَ النَّاسُ حَلَفَهُ دَخَلَ الْبَيْتَ.

And it is reported from him^{-asws} that the Prophet^{-saww} had gone out and prayed Salat alone during a month of Ramazan. When the people were a lot behind him^{-saww}, he^{-saww} entered the house".³⁶⁰

4- ضا، فقه الرضا عليه السلام اتَّبَعُوا سُنَّةَ الصَّالِحِينَ فِيمَا أَمُرُوا بِهِ وَ نَهَوْا عَنْهُ وَ صَلُّوا فِي شَهْرِ رَمَضَانَ أَوَّلَ لَيْلَةٍ مِنْهُ إِلَى عِشْرِينَ يَمْضِي مِنْهُ مِنَ الزِّيَادَةِ عَلَى نَوَافِلِكُمْ فِي غَيْرِهِ فِي كُلِّ لَيْلَةٍ عِشْرِينَ رَكَعَةً ثَمَانِيَةً مِنْهَا بَعْدَ صَلَاةِ الْمَغْرِبِ وَ اثْنِي عَشَرَ بَعْدَ الْعِشَاءِ الْآخِرَةِ وَ فِي الْعِشْرِ الْأَوَّلِ فِي كُلِّ لَيْلَةٍ ثَلَاثُونَ رَكَعَةً اثْنَانِ وَ عِشْرُونَ بَعْدَ الْعِشَاءِ الْآخِرَةِ.

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} – Follow the sunnah (practices) of the righteous ones in what they have been Commanded with and Prohibited from, and pray Salat during a month of Ramazan, in the first night from it up to twenty passing from it, additional upon your optional (Salats) in other, in every night, twenty units – eight from these after Al-Maghrib Salat, and twelve after Al-Isha the last, and in the last ten days, in every night, thirty units, twenty-two after Al-Isha the last".³⁶¹

وَ رُوِيَ أَنَّ الثَّمَانَ مُنَّبِتٌ بَعْدَ الْمَغْرِبِ لَا يَزْدَادُ وَ اثْنِي [اثْنَيْنِ] وَ عِشْرِينَ بَعْدَ الْعِشَاءِ الْآخِرَةِ

And it is reported that the eight (units) are affirmed after Al-Maghrib, not increased, and twenty-two after Al-Isha the last.

وَ قِيلَ ائْتَنِي عَشْرَةَ رَكَعَةً مِنْهَا بَعْدَ الْمَغْرِبِ وَ ثَمَانَ عَشْرَةَ رَكَعَةً بَعْدَ الْعِشَاءِ الْآخِرَةِ وَ صَلُّوا فِي لَيْلَةٍ إِحْدَى وَ عِشْرِينَ وَ ثَلَاثٍ وَ عِشْرِينَ مِائَةَ رَكَعَةٍ يَقْرءُونَ [تَقْرءُونَ] فِي كُلِّ رَكَعَةٍ فَاتِحَةَ الْكِتَابِ مَرَّةً وَاحِدَةً وَ قُلْ هُوَ اللَّهُ أَحَدٌ عَشْرَ مَرَّاتٍ وَ احْسُبُوا الثَّلَاثِينَ الرَّكَعَةَ مِنَ الْمِائَةِ

And it is said, 'Twelve units from these are after Al-Maghrib, and eighteen units after Al-Isha the last; and pray during the twenty-first night, and the twenty-third night one hundred units, reading in each unit Surah Al Fatiha one time and Surah Al Tawheed ten times, and calculate thirty units from the one hundred.

³⁶⁰ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 51 3

³⁶¹ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 51 4 a

فَإِنْ لَمْ تُطِيقْ ذَلِكَ مِنْ قِيَامٍ صَلَّيْتَ وَ أَنْتَ جَالِسٌ وَ إِنْ شِئْتَ قَرَأْتَ فِي كُلِّ رَكْعَةٍ مَرَّةً مَرَّةً فَلَنْ هُوَ اللَّهُ أَحَدٌ وَ إِنْ اسْتَطَعْتَ أَنْ تُحْيِيَ هَاتَيْنِ اللَّيْلَتَيْنِ إِلَى الصُّبْحِ فَافْعَلْ.

If you cannot endure that from standing, pray while you are seated, and if you like read in every unit once, once Surah Al Tawheed, and if you are capable to revive these two nights up to the morning, do so!³⁶²

5- شي، تفسير العياشي عن حريز عن بعض أصحابنا عن أحدهما ع قال: لَمَّا كَانَ أَمِيرُ الْمُؤْمِنِينَ ع فِي الْكُوفَةِ أَتَاهُ النَّاسُ فَقَالُوا اجْعَلْ لَنَا إِمَامًا مِنَّا فِي رَمَضَانَ

Tafseer Al Ayyashi – from Hareez, from one of our companions,

‘From one of the two (5th or 6th Imam^{-asws}) having said: ‘When Amir Al-Momineen^{-asws} was in Al-Kufa, the people came to him^{-asws}. They said, ‘Make from us an imam (prayer leader) for us during Ramazan!’

فَقَالَ لَا

He^{-asws} said: ‘No!’

وَ تَهَاوَمُوا أَنْ يَجْتَمِعُوا فِيهِ فَلَمَّا أَمْسَوْا جَعَلُوا يَقُولُونَ ابْكُوا فِي رَمَضَانَ وَ رَمَضَانَ

And he^{-asws} prohibited them from gathering during it. When it was evening, they went on to say crying in Ramazan, ‘Wah Ramazan!’

فَأَتَاهُ الْحَارِثُ الْأَعْوَزُ فِي أَنَاسٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ ضَجَّ النَّاسُ وَ كَرِهُوا قَوْلَكَ

Al-Haris Al-Awr came to him^{-asws} among some people. He said, ‘O Amir Al-Momineen^{-asws}, the people are clamouring and they are disliking your^{-asws} word!’

فَقَالَ عِنْدَ ذَلِكَ دَعُوهُمْ وَ مَا يُرِيدُونَ لِيُصَلِّيَ بِهِمْ مَنْ شَاءُوا

He^{-asws} said at that: ‘Leave them and what they are wanting! Let pray (leading) them one they so desire to (choose)!’

ثُمَّ قَالَ فَمَنْ يَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُؤَلِّهِ مَا تَوَلَّى وَ نُصَلِّهِ جَهَنَّمَ وَ سَاءَتْ مَصِيرًا.

Then he^{-asws} said: ‘The one who **follows other than the way of the Momineen, We will Turn him to what he had turned towards and he will arrive to Hell; and it is an evil fate [4:115]**’.³⁶³

³⁶² Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 51 4 b

³⁶³ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 51 4 c

CHAPTER 52 – MERIT OF READING THE QURAN DURING IT

1- مع، معاني الأخبار لي، الأماي للصدوق ابن المتوكل عن السعدآبادي عن البرقي عن محمد بن سالم عن أحمد بن النضر عن عمرو بن شمر عن جابر عن أبي جعفر ع أنه قال: لكل شيء ربيع وربيع القرآن شهر رمضان.

(The book) 'Ma'any Al Akhbaar', (and) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Al Sa'dabady, from Al Barqy, from Muhammad Bin Salim, from Ahmad Bin Al Nazr, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{asws} having said: 'For all things there is a spring, and spring of the Quran is a month of Ramazan''³⁶⁴

2- ثو، ثواب الأعمال أبي عن السعدآبادي مثله.

(The book) 'Sawaab Al Amaal' – My father, from Al Sa'dabady, Similar to it.³⁶⁵

3- مجالس الشيخ، عن العضايري عن التلعكبري عن الكليني عن علي بن إبراهيم عن أبيه عن عبد الله بن المغيرة عن عمرو الشامي عن أبي عبد الله ع قال: إن الشهر عند الله اثنا عشر شهراً في كتاب الله يوم خلق السماوات والأرض فمرة الشهر شهر الله شهر رمضان و قلب شهر رمضان ليلة القدر و نزل القرآن في أول ليلة من شهر رمضان فاستقبل الشهر بالقرآن.

(The book) 'Majaalis' of the sheykh, from Al Azaairy, from Al Tal'ukbary, from Al Kulayni, from Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Amro Al Shamy,

'From Abu Abdullah^{asws} having said: 'The **months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth [9:36]**. The commencement of the months is the month of Allah^{azwj}, month of Ramazan, and heart of a month of Ramazan is Laylat Al-Qadr, and the Quran was Revealed in the first night of a month of Ramazan therefore receive the month with the Quran!''³⁶⁶

³⁶⁴ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 52 1

³⁶⁵ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 52 2

³⁶⁶ Bihar Al-Anwaar V 93 – The Book of Fasts – Ch 52 3