Soam

Roza

Fast

Table of Contents

Summary: 8

Al-Fitra (to be paid during the month of Ramazan but before 1st Shawwal) 9

Introduction: 11

Allah-azwj Says in the Quran about Soam and Month of Ramazan (2:183-187) 11

Traditions of Masomeen-asws on Soam and Siam: 13

Allah-azwj Consoles those Who Fast during a Hot Day: 14

Sleeping of a Fasting one is Worship: 15

Trial and Rewards during Fasting: 15

Merits of the Month of Ramazan: 16

Reward for Serving Food to a Fasting Momin (Iftar): 18

Do not Call the Fasting Month 'Ramazan' but Mah-e-Ramazan' the Month of Ramazan: . 18

Greeting the Month of Ramazan: 19

Supplications when observing the Crescent of the Month of Ramazan: 20

Observing the New Moon: 21

Days in an Islamic Month: 22

Fasting on the last day of Shaban 'Yom-e-Shuuk': 23

Skipping food at Iftar and Soam-ul-Dahr: 24

Etiquettes of the Fasting: 25

Fasting Sequence and Habits: 27

Eating at Sahr: 29

Onset of Sahr: 30

End of Sahr Time: 31

Iftar Time 31

What to Recite at Iftar: 32

Eating before Iftar time by mistake: 33

Kufara (Expiation) of Breaking Fast Deliberately: 34

Kufara (Expiation) of Breaking Fast due to Illness: 35

Lustful Desires and having marital relationship while Fasting: 40

When Major Ablution is needed - or bed-wets at night or during the day 41

Touching Wife is Makru (Disliked) while Fasting: 42

One Must take Ceremonial Bath Before Start of the Fast: 43

Diving and Swimming in Fast: 44

Rinsing Mouth and Nose: 45

Vomiting during Fast: 46

Avoid Exhaustion in Fast: 48

Injecting Medicine while Fasting: 49

Use of Eye Drops/Kajal in Fast: 50

Injecting and pouring Oil 51

Oiling and use of cream during the Fast: 51

Use of Fragrance in Fast: 53

Cleaning Teeth in Fast: 54

Chewing Gum in Fast: 55

Tasting Salt during Cooking: 55

Swallowing Mucus: 56

Fasting in Old Age and those Who are Unable to Fast: 57

The Extent of Illness for Deferring Fast/Salat: 58

Unable to Fast during the Two Consecutive Months of Ramazan: 59

How to Offer Lapsed fasts:..... 59

Terminating Fast Before Iftar:..... 60

First Complete the Lapsed Fasts of Month of Ramazan: 62

Lapsed Fasts of Deceased: 63

Fasting of Children: 64

Fast of Newly Converts:..... 65

Travelling in the Month of Ramazan is Discouraged: 66

It is Forbidden to Fast in Travel:..... 67

Fasting in Travel out of Ignorance:..... 69

Those who are not Obliged to Suspend Fasting in Travel:..... 70

Non-Obligatory Fasting in Travel:..... 72

When to Break Fast in Travel: 73

Qasr and Qasr Distance: 76

Frequent Travellers: 78

Fasting in Short-Term Residency:..... 79

Matrimonial Relationship in the Month of Ramazan: 80

Female Issues Related to Fasting: 82

Offering Uninterrupted Fasts for Two Months (Including Zahr): 82

Fasting in Repentance to Breaking Vow: 83

Soam-e-Nazr (Making a Pledge to Fast) Fasting in Repentance to Breaking Vow:..... 84

Those Who Could not Offer Soam-e-Nazr:..... 85

To Defer Fasting Until Winter: 86

It is forbidden to Fast on Ashura and Arafa: 87

No Fasting on Eid and 13-15th of Each Month (Iyam-e-Tashreeq):..... 89

Recommended Fasts (on Special Days): 90

'Breaking optional fast for one's believing brother' 92

Ensuring if One Needs Permission for optional Fast: 94

Hosts to seek permission from the guest prior to Fasting: 94

The Preferred Food for Iftar: 95

Taking Bath in the Month of Ramazan: 96

Recommended Prayers during the Month of Ramazan: 97

Laila tul Qadr (The Night of Blessings and Fortune): 99

Prayers for the last Ten Nights: 101

Supplications on the Eve of Eid: 112

The Eid Day: 114

The Evidence on Moon Sighting: 115

Additional Traditions on Fasting: 116

The Fitra: 117

The Itikaaf (Long term Devotion): 119

Appendix A: 120

Supplications for each Fast starting time 120

The 1st Day - الْيَوْمَ الْأَوَّلَ 120

The 2nd Day - الْيَوْمَ الثَّانِيَ 121

The 3rd Day - الْيَوْمَ الثَّالِثَ 121

The 4th Day - الْيَوْمَ الرَّابِعَ 121

The 5th Day - الْيَوْمَ الْخَامِسَ 122

The 6th Day - الْيَوْمَ السَّادِسَ 122

The 7th Day - الْيَوْمَ السَّابِعَ 123

The 8th Day - الْيَوْمَ الثَّامِنَ **123**

9th Day - الْيَوْمَ التَّاسِعَ **123**

10th Day - الْيَوْمَ الْعَاشِرَ **124**

The 11th Day - الْيَوْمَ الْحَادِيَ عَشَرَ **124**

The 12th Day - الْيَوْمَ الثَّانِيَ عَشَرَ **124**

The 13th Day - الْيَوْمَ الثَّالِثَ عَشَرَ **125**

The 14th Day - الْيَوْمَ الرَّابِعَ عَشَرَ **125**

The 15th Day - الْيَوْمَ الْخَامِسَ عَشَرَ **125**

The 16th Day - الْيَوْمَ السَّادِسَ عَشَرَ **126**

The 17th Day - الْيَوْمَ السَّابِعَ عَشَرَ **126**

The 18th Day – الْيَوْمَ الثَّامِنَ عَشَرَ **126**

The 19th Day - الْيَوْمَ التَّاسِعَ عَشَرَ **127**

The 20th Day - الْيَوْمَ الْعِشْرِينَ **127**

The 21st Day - الْيَوْمَ الْحَادِيَ و الْعِشْرِينَ **127**

The 22nd Day - الْيَوْمَ الثَّانِيَ وَ الْعِشْرِينَ **128**

The 23rd Day - الْيَوْمَ الثَّالِثَ وَ الْعِشْرِينَ **128**

The 24th Day – الْيَوْمَ الرَّابِعَ وَ الْعِشْرِينَ **128**

The 25th Day - الْيَوْمَ الْخَامِسَ وَ الْعِشْرِينَ **129**

The 26th Day - الْيَوْمَ السَّادِسَ وَ الْعِشْرِينَ **129**

The 27th Day - الْيَوْمَ السَّابِعَ وَ الْعِشْرِينَ **129**

The 28th Day - الْيَوْمَ الثَّامِنَ وَ الْعِشْرِينَ **130**

The 29th Day - الْيَوْمَ التَّاسِعَ وَ الْعِشْرِينَ **130**

The 30th Day - الْيَوْمَ الثَّلَاثِينَ **130**

Appendix B:..... 131

Supplication for the End of Sahr Time: 131

Appendix I:..... 135

A List of Obligatory Fasts: 135

Additional supplications to be recited to greet month of Ramazan greeting are given below in Arabic text. 139

APPENDIX III:..... 143

Weight of grains for Fitra and Kufara 143

APPENDIX IV: 144

Female Issues related to Fast:..... 144

Abbreviations:

saww: - **S**al lal la ho **A**llay hay **W**a Aal lay he **W**asallam
azwj: - **A**z **Z**a **W**a **J**alla
asws: - **A**llay hay **S**alawat **W**ass **S**alam
AJFJ: Ajal Allah hey wa Fara Jaak
ra: - **Razi Allah**$^{-azwj}$
La: - **Laan Allah**$^{-azwj}$

بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِ الْعالَمِين, وَ صَلَّى اللَّهُ عَلى سَيِّدِنا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِين, وَسَلَّمَ تَسْلِيماً.
In the Name of Allah-azwj the Beneficent, the Merciful. The Praise is for Allah-azwj Lord-azwj of the Worlds, and Blessing be upon our Chief Muhammad-saww and his-saww Purified Progeny-asws, and greetings with abundant greetings.
اَللّٰهُمَّ صَلِّ عَلى مُحَمَّدٍ وَّآلِ مُحَمَّدٍ وَّعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَائَهُمْ اَجْمَعِيْنَ

‘Soam-Roza-Fast’

Summary:

Some Ahadeeth, under corresponding headings, are presented in this article in order to understand and practise one of the five pillars of Islam- the ‘*Soam’* (Fast).

(Imam) Abu Ja’far-asws says: ‘The foundation of Al-*Islām* is upon five things (pillars) – upon the *Salāt*, and the *Zakāt*, and the *Hajj*, and the *Soām* (Fasts), and the *Wilayah*’.[1]

Also, the first month of the Islamic year is the month of Ramazan, as with other distortions and plundering of the Sunnah and the Islamic Laws, after Rasool Allah-saww, Muharram was made as the first Islamic month.

وَ فِي الْعِلَلِ الَّتِي تُرْوَى عَنِ الْفَضْلِ بْنِ شَاذَانَ النَّيْسَابُورِيِّ رَضِيَ اللَّهُ عَنْهُ وَ يُذْكَرُ أَنَّهُ سَمِعَهَا مِنَ الرِّضَا عَ أَوَّلَ شُهُورِ السَّنَةِ عِنْدَ أَهْلِ الْحَقِّ شَهْرُ رَمَضَان

And (it has been narrated) from Fadl ibn Hazan Alnisabure - may Allah-azwj be Pleased with him and recalled that he had heard:

I heard from (Imam Ali) Al-Reza-asws that the first month of the year for the people of ‘Haq’ is the month of Ramazan.[2]

The number of Fast will always be 30, as Allah-azwj Says in the Holy Quran (2:185)

(Fast) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (Should be made up) from days later.... **(2:184-2:185]**

Imam Abu Abdullah-asws (6th Imam-asws) says: Ramazan will never be deficient, by Allah-azwj, ever! And the Obligation would never happen to be deficient. Allah Mighty and Majestic is Saying ***[2:185] and (He Desires) that you should complete the number***;[3] (as extract, complete Hadith in given in next section).

Some selected Ahadeeth related to ‘Moon sighting’ are included in this article due to brevity and further Ahadeeth are presented separately under the heading of ‘Moon Sighting’.

[1] الكافي (ط - الإسلامية)، ج2، ص: 18
[2] من‌لايحضره‌الفقيه 1 522
[3] Al Kafi – V 4 – The Book of Fasts Ch 7 H 2

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

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

(It has been narrated) from Abu Abdullah-asws having said: ‘The Month of Ramazan is of thirty days, not being deficient, ever![4]

For completing the 30 days of the month of Ramazan, one may Fast on the last day of Shaban, which is called ‘Yoom ul Shak’, so that one may not miss on 30 days of the month of Ramazan:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمْزَةَ بْنِ يَعْلَى عَنْ زَكَرِيَّا بْنِ آدَمَ عَنِ الْكَاهِلِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع- عَنِ الْيَوْمِ الَّذِي يُشَكُّ فِيهِ مِنْ شَعْبَانَ قَالَ لَأَنْ أَصُومَ يَوْماً مِنْ شَعْبَانَ أَحَبُّ إِلَيَّ مِنْ أَنْ أُفْطِرَ يَوْماً مِنْ شَهْرِ رَمَضَانَ.

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

‘I asked Abu Abdullah-asws about the day in which there is a doubt, it is from Shaban (or Month of Ramazan). He-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 (leave) the Fast of the Month of Ramazan’ (due to the sighting of the crescent of Shawwal).[5]

Sahr supplications to be recited before starting Fast each day are given in Appendix A and a beautiful supplication of 5th Imam-asws to be recited in the Sahr (before starting Fast) is included in Appendix B.

Al-Fitra (to be paid during the month of Ramazan but before 1st Shawwal):

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَجْرَانَ وَ عَلِيِّ بْنِ الْحَكَمِ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْفِطْرَةِ فَقَالَ عَلَى الصَّغِيرِ وَ الْكَبِيرِ وَ الْحُرِّ وَ الْعَبْدِ عَنْ كُلِّ إِنْسَانٍ صَاعٌ مِنْ حِنْطَةٍ أَوْ صَاعٌ مِنْ تَمْرٍ أَوْ صَاعٌ مِنْ زَبِيبٍ .

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

‘I asked Abu Abdullah-asws about Al-Fitra, so he-asws said: ‘Upon the young, and upon the old, and the free, and the slave, from every human being, a Sa’a (a unit of measurement approximating to 3kg.) of wheat, or a Sa’a of dates, or a Sa’a of raisins’.[6]

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

[4] Al Kafi – V 4 – The Book of Fasts Ch 7 H 1
[5] Al Kafi – V 4 – The Book of Fasts Ch 9 H 1, 81 :الكافي (ط - الإسلامية)، ج4، ص, H. 1.
[6] Al Kafi – V 4 – The Book of Fasts Ch 75 H 2

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الْمَلِكِ بْنِ عُتْبَةَ الْهَاشِمِيِّ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عليه السلام) عَنِ الشَّيْخِ الْكَبِيرِ وَ الْعَجُوزِ الْكَبِيرَةِ الَّتِي تَضْعُفُ عَنِ الصَّوْمِ فِي شَهْرِ رَمَضَانَ قَالَ تَصَدَّقُ فِي كُلِّ يَوْمٍ بِمُدٍّ حِنْطَةٍ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Malik Bin Utba Al Hashimy who said,

‘I asked Abu Al-Hassan-asws about the old man and the old woman whom are weakened from the Fasting during the Month of Ramazan. He-asws said: ‘They should give in charity every day (when not Fasting) with a handful of wheat (‘mudd’ - 750grams)’.[7]

Finally, there are a few Ahadeeth, however, which have appeared during the Major Occultation (Ghaibah e Qubra), which suggest that the Month of Ramazan can be deficient (29 days), see Appendix our article on Moon sighting. These Ahadeeth are compiled from Wasail ul Shia, and contain both types of Ahadeeth that the month of Ramazan can never be deficient and will always be of 30 days as well as it can be of 29 days. The latter can be out of strict conditions of Taqeeya during the caliphate of Bani Ummayya and Bani Abbas[8]. A Ahadeeth clarifies the confusion:

وَ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِيهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ النَّاسَ يَقُولُونَ إِنَّ رَسُولَ اللَّهِ ص صَامَ تِسْعَةً وَ عِشْرِينَ يَوْماً أَكْثَرَ مِمَّا صَامَ ثَلَاثِينَ يَوْماً

And by his chain, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammad Bin Ismail, from Muhammad Bin Yaqoub Bin Shuayb, from his father who said,

‘I said to Abu Abdullah-asws, ‘The people are saying that Rasool-Allah-saww fasted twenty-nine days more than what he-saww fasted thirty days’.

فَقَالَ كَذَبُوا مَا صَامَ رَسُولُ اللَّهِ ص إِلَّا تَامّاً وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى وَ لِتُكْمِلُوا الْعِدَّةَ- فَشَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْماً وَ شَوَّالٌ تِسْعَةٌ وَ عِشْرُونَ يَوْماً وَ ذُو الْقَعْدَةِ ثَلَاثُونَ يَوْماً لَا يَنْقُصُ أَبَداً لِأَنَّ اللَّهَ تَعَالَى يَقُولُ وَ واعَدْنا مُوسى ثَلاثِينَ لَيْلَةً- وَ ذُو الْحِجَّةِ تِسْعَةً وَ عِشْرُونَ يَوْماً ثُمَّ الشُّهُورُ عَلَى مِثْلِ ذَلِكَ شَهْرٌ تَامٌّ وَ شَهْرٌ نَاقِصٌ وَ شَعْبَانُ لَا يَتِمُّ أَبَداً.

He-asws said: ‘They are lying! Rasool-Allah-saww did not fast except complete (30), and that is the Word of Allah-azwj the Exalted: ***in order for you to complete the number [2:185]***. A month of Ramzan is of thirty days, and Shawwal of twenty-nine days, and Zul Qadah of thirty days, not being deficient, ever, because Allah-azwj Exalted is Saying: ***And We Appointed thirty nights for Musa [7:142]***, and Zul Hijja is of twenty-nine days. Then the months are upon similar to that, a complete month and a deficient month, and Shaban cannot be complete, ever!’’[9]

It is important to note that this Hadith is reported in both Al-Tahzeeb and Al-Abstesar (التهذيب و الاستبصار), the only two Ahadeeth books which also contain a few of those Ahadeeth where Month of Ramazan is reported as deficient (29 days). However, in this Hadith Imam-asws is

[7] Al Kafi – V 4 – The Book of Fasts Ch 37 H 2

[8] Since general Muslims believe that the Month of Ramazan can be of 29 days, so Shias would be exposed and killed if rulers of that time will find out about them if they had fasted for 30 days against the 29 days of Fasting declared by the rulers.

[9] التهذيب 4- 171- 483، و الاستبصار 2- 67- 216

citing the Holy Verses in the explanation of 30 Fasting days in the month of Ramazan, we will shortly review all Ahadeeth in the interpretation of Holy Verse 2:185.

It is clear from the above Hadith that some false Ahadeeth with 29 Fasts of the Month of Ramazan had been ascribed to Rasool Allah-saww, so Imam-asws has denounced those Ahadeeth and called them lies!

Introduction:

Soam is one of the five pillars of Islam.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَبْدِ اللَّهِ بْنِ الصَّلْتِ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ بُنِيَ الْإِسْلَامُ عَلَى خَمْسَةِ أَشْيَاءَ عَلَى الصَّلَاةِ وَ الزَّكَاةِ وَ الْحَجِّ وَ الصَّوْمِ وَ الْوَلَايَةِ قَالَ زُرَارَةُ فَقُلْتُ وَ أَيُّ شَيْءٍ مِنْ ذَلِكَ أَفْضَلُ فَقَالَ الْوَلَايَةُ أَفْضَلُ لِأَنَّهَا مِفْتَاحُهُنَّ وَ الْوَالِي هُوَ الدَّلِيلُ عَلَيْهِنَّ

Ali Bin Ibrahim, from his father, and Abdullah Bin Al Salt, altogether from Hammad Bin Isa, from Hareyz Bin Abdullah, from Zurara, from,

(Imam) Abu Ja'far-asws (5th Imam) has said: 'The foundation of Al-*Islām* is upon five things (pillars) – upon the *Salāt*, and the *Zakāt*, and the *Hajj*, and the *Soām* (Fasts), and the *Wilayah*'.

Zurara (the narrator) said, 'So I said, 'And which from that is superior?' So he-asws said: 'The *Wilayah* is superior because it is their key (soul), and the 'الْوَالِي' (the Guardian-asws) is 'الدَّلِيلُ' (the Proof) upon these (four)'.[10]

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

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (183) أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (184) شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ (185) وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ (186) أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ

[10] الكافي (ط - الإسلامية)، ج2، ص: 18, Al Kafi V 2 – The Book Of Belief and Disbelief CH 13 H 5,

وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآَنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آَيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

You who believe, fasting has been prescribed for you just as it was prescribed for those before you, so that you may (learn) self-restraint (guard against evil). On days which have been planned ahead. Any of you who is ill or on a journey (should choose) a number of other days. For those who can (scarcely) afford it, making up for it means feeding a poor man. It is even better for anyone who can volunteer some wealth; although it is better yet for you to fast, if you only knew. The month of Ramazan is when the Quran was sent down as guidance for mankind and explanations for guidance, and as a Standard. Let any of you who is at home during the month, fast in it; while anyone who is ill or on a journey should (set an equal) number of other days.

Allah Wants things to be easy for you and does not want any hardship for you, <u>so complete the number</u> and magnify Allah because He has guided you, so that you may act grateful. Whenever My servants ask you about Me, (it means) I am Near. I answer the appeal of the prayerful one whenever he appeals to Me. Let them respond to Me, and believe in Me so they may be directed! It is lawful for you to have union with your wives on the night of the Fast: they are garments for you while you are garments for them. Allah knows how you have been deceiving yourselves, so He has relented towards you and pardoned you. Now (feel free to) frequent them and seek what Allah has prescribed for you. Eat and drink until the white streak (of dawn) can be distinguished by you from the black thread (of night) at daybreak. Then, complete the Fast until nightfall and have no dealings with women while you are secluded at your devotions in the mosques. Such are Allah's limits, so do not attempt to cross them! Thus, Allah explains His signs to mankind so they may (learn) self restraint (guard against evil.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ الدُّنْيَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اخْتَزَلَهَا عَنْ أَيَّامِ السَّنَةِ وَ السَّنَةُ ثَلَاثُمِائَةٍ وَ أَرْبَعٌ وَ خَمْسُونَ يَوْماً شَعْبَانُ لَا يَتِمُّ أَبَداً رَمَضَانُ لَا يَنْقُصُ وَ اللَّهِ أَبَداً وَ لَا تَكُونُ فَرِيضَةٌ نَاقِصَةً

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

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

إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ لِتُكْمِلُوا الْعِدَّةَ وَ شَوَّالٌ تِسْعَةٌ وَ عِشْرُونَ يَوْماً وَ ذُو الْقَعْدَةِ ثَلَاثُونَ يَوْماً لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ واعَدْنا مُوسى ثَلاثِينَ لَيْلَةً وَ أَتْمَمْناها بِعَشْرٍ فَتَمَّ مِيقاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَ ذُو الْحِجَّةِ تِسْعَةٌ وَ عِشْرُونَ يَوْماً وَ الْمُحَرَّمُ ثَلَاثُونَ يَوْماً ثُمَّ الشُّهُورُ بَعْدَ ذَلِكَ شَهْرٌ تَامٌّ وَ شَهْرٌ نَاقِصٌ .

Allah Mighty and Majestic is Saying ***[2:185] and (He Desires) that you should complete the number***; and Shawwal is of twenty nine days; and Zilqaada is of thirty days due to the Words of Allah[-azwj] Mighty and Majestic ***[7:142] And We Appointed with Musa a time of thirty nights and Completed them with ten (more), so the Appointed time of his Lord was complete forty nights***; and Zilhijja is of twenty nine (29) days; and Al-Muharram is of thirty (30) days. Then, the months after that would be either a complete month or an incomplete month'.[11]

The thirty (30) Fasts of the month of Ramazan are obligatory, a list of obligatory Fast is given in Appendix I.

As per the above Ahadeeth, the number of days in the Islamic months will be as below:

Moharram	30
Shabaan	29 or 30 days in the leap year (after every four years)
Month of Ramadhan	30
Shawwal	29
Zilhajj	29

The other months will either be 30 or 29. Total number of days in an Islamic year, therefore are 354. The moon cycle around earth takes 354 days and few hours, therefore, one day needs to be added after every four years (in the fifth year) to the month of Shabaan (this is the reason behind the fast on the '***Yom-e-Shuuk***'.)

With this background, we present further Ahadeeth related to the Ammal of each month, starting with the first Islamic month, the month of Ramazan, see each month file, uploaded separately.

Traditions of Masomeen[-asws] on Soam and Siam:

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: بُنِيَ الْإِسْلَامُ عَلَى خَمْسَةِ أَشْيَاءَ عَلَى الصَّلَاةِ وَ الزَّكَاةِ وَ الْحَجِّ وَ الصَّوْمِ وَ الْوَلَايَةِ وَ قَالَ رَسُولُ اللَّهِ ص الصَّوْمُ جُنَّةٌ مِنَ النَّارِ.

[11] Al Kafi – V 4 – The Book of Fasts Ch 7 H 2

It is narrated from Imam Mohammed Baqir-asws that the foundation of Islam is on five pillars, Salat, Zakat, Hajj, Soam and Wilayat. Rasool Allah-saww said Soam is protection from the Hell Fire.[12]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ (عليهم السلام) أَنَّ النَّبِيَّ (صلى الله عليه وآله) قَالَ لِأَصْحَابِهِ أَ لَا أُخْبِرُكُمْ بِشَيْءٍ إِنْ أَنْتُمْ فَعَلْتُمُوهُ تَبَاعَدَ الشَّيْطَانُ مِنْكُمْ كَمَا تَبَاعَدَ الْمَشْرِقُ مِنَ الْمَغْرِبِ قَالُوا بَلَى

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

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

قَالَ الصَّوْمُ يُسَوِّدُ وَجْهَهُ وَ الصَّدَقَةُ تَكْسِرُ ظَهْرَهُ وَ الْحُبُّ فِي اللَّهِ وَ الْمُوَازَرَةُ عَلَى الْعَمَلِ الصَّالِحِ يَقْطَعُ دَابِرَهُ وَ الِاسْتِغْفَارُ يَقْطَعُ وَتِينَهُ وَ لِكُلِّ شَيْءٍ زَكَاةٌ وَ زَكَاةُ الْأَبْدَانِ الصِّيَامُ .

He-saww said : 'The Fast blackens his-la face, and the charity breaks his-la back, and the love for the Sake of Allah-azwj and the assistance upon the righteous deeds cuts-off his-la tail (followers), and seeking the Forgiveness cuts-off his-la vein (aorta); and for everything is a Zakat, and a Zakat of the bodies are the Fasts'.[13]

Allah-azwj Consoles those Who Fast during a Hot Day:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُنْذِرِ بْنِ يَزِيدَ عَنْ يُونُسَ بْنِ ظَبْيَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَنْ صَامَ لِلَّهِ عَزَّ وَ جَلَّ يَوْماً فِي شِدَّةِ الْحَرِّ فَأَصَابَهُ ظَمَأٌ وَكَّلَ اللَّهُ بِهِ أَلْفَ مَلَكٍ يَمْسَحُونَ وَجْهَهُ وَ يُبَشِّرُونَهُ حَتَّى إِذَا أَفْطَرَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَهُ مَا أَطْيَبَ رِيحَكَ وَ رَوْحَكَ مَلَائِكَتِي اشْهَدُوا أَنِّي قَدْ غَفَرْتُ لَهُ .

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

'Abu Abdullah-asws said: 'The one who Fasts for the Sake of Allah-azwj Mighty and Majestic for a day during intense heat, so thirst hits him, Allah-azwj Allocates a thousand (1000) Angels with him, wiping his face, and giving him glad tidings until when he breaks the Fast, Allah-azwj Mighty and Majestic Says to him: "How aromatic is your fragrance and your spirit. My Angels! Bear witness that I-azwj have Forgiven him'.[14]

[12] الكافي (ط - الإسلامية)، ج4، ص: 62 ,H. 1
[13] Al Kafi – V 4 – The Book of Fasts Ch 1 H 2
[14] Al Kafi – V 4 – The Book of Fasts Ch 1 H 8

Sleeping of a Fasting one is Worship:

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الصَّائِمُ فِي عِبَادَةٍ وَ إِنْ كَانَ عَلَى فِرَاشِهِ مَا لَمْ يَغْتَبْ مُسْلِماً .

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

(It has been narrated) from Abu Abdullah-asws having said: 'Rasool-Allah-saww said: 'The Fasting one, is in worship, and even if he was upon his bed, for as long as he does not backbite a Muslim'.[15]

وبهذا الاسناد، عن أبي عبد الله عليه السلام قال: نوم الصائم عبادة ونفسه تسبيح. وَ بِهَذَا الْإِسْنَادِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ نَوْمُ الصَّائِمِ عِبَادَةٌ وَ نَفَسُهُ تَسْبِيحٌ .

And by this chain,

(It has been narrated) from Abu Abdullah-asws having said: 'Sleep of the Fasting-one is worship, and his breathing is Glorification'.[16]

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

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

'Abu Al Hassan-asws said: 'Have a midday nap, for Allah-azwj Feeds the Fasting-one and Quenches him in his sleep'.[17]

Trial and Rewards during Fasting:

عَلِيٌّ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُوسَى (عليه السلام) مَا يَمْنَعُكَ مِنْ مُنَاجَاتِي فَقَالَ يَا رَبِّ أُجِلُّكَ عَنِ الْمُنَاجَاةِ لِخُلُوفِ فَمِ الصَّائِمِ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدِي مِنْ رِيحِ الْمِسْكِ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'Allah-azwj Might and Majestic Revealed unto Musa-as: "What prevents you-as from whispering to Me-azwj?' So he-as said: 'O Lord-azwj! I-as delayed from the whispering due to the smell of the mouth of a Fasting-one'. So

[15] Al Kafi – V 4 – The Book of Fasts Ch 1 H 9
[16] Al Kafi – V 4 – The Book of Fasts Ch 1 H 12
[17] Al Kafi – V 4 – The Book of Fasts Ch 1 H 14

Allah-azwj Mighty and Majestic Revealed unto him-as: "O Musa-as! The smell of a mouth of a Fasting one is more aromatic in My-azwj Presence than the smell of musk'.[18]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ السَّمَّانِ الْأَرْمَنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا رَأَى الصَّائِمُ قَوْماً يَأْكُلُونَ أَوْ رَجُلًا يَأْكُلُ سَجَّتْ كُلُّ شَعْرَةٍ مِنْهُ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'When the Fasting-one sees a group of people eating, or a man eating, every hair of his supplicates for him'.[19]

Merits of the Month of Ramazan:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَمْرٍو الشَّامِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنا عَشَرَ شَهْراً فِي كِتابِ اللَّهِ يَوْمَ خَلَقَ السَّماواتِ وَ الْأَرْضَ فَغُرَّةُ الشُّهُورِ شَهْرُ اللَّهِ عَزَّ ذِكْرُهُ وَ هُوَ شَهْرُ رَمَضَانَ وَ قَلْبُ شَهْرِ رَمَضَانَ لَيْلَةُ الْقَدْرِ وَ نُزِّلَ الْقُرْآنُ فِي أَوَّلِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ فَاسْتَقْبِلِ الشَّهْرَ بِالْقُرْآنِ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'The number of months in the Presence of Allah-azwj are twelve months in the Book of Allah-azwj, from the day He-azwj Created the skies and the earth. So, the commencement of the months is the Month of Allah-azwj, Mighty is His-azwj Mention, and it is the Month of Ramazan; and the heart of the Month of Ramazan is the Night of Pre-destination; and the Quran was Revealed in the first night (starting from the first and completed on the 23rd) of the Month of Ramazan. Therefore, welcome the Month with the Quran'.[20]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَمَّا حَضَرَ شَهْرُ رَمَضَانَ وَ ذَلِكَ فِي ثَلَاثٍ بَقِينَ مِنْ شَعْبَانَ قَالَ لِبِلَالٍ نَادِ فِي النَّاسِ فَجَمَعَ النَّاسَ ثُمَّ صَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ هَذَا الشَّهْرَ قَدْ خَصَّكُمُ اللَّهُ بِهِ وَ حَضَرَكُمْ وَ هُوَ سَيِّدُ الشُّهُورِ

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

(It has been narrated) from Abu Ja'far-asws having said: 'Rasool-Allah-saww said, when the Month of Ramazan presented itself, and that was when there remained three days from Sha'ban, said to Bilal: 'Call out among the people'. So, the people gathered. Then he-saww ascended the Pulpit, so he-saww Praised Allah-azwj and Extolled upon Him-azwj, then said: 'O you people! This

[18] Al Kafi – V 4 – The Book of Fasts Ch 1 H 13
[19] Al Kafi – V 4 – The Book of Fasts Ch 1 H 16
[20] Al Kafi – V 4 – The Book of Fasts Ch 2 H 1

is the Month which Allah-azwj has Chosen you all with, and it is presenting itself, and it is the chief of the months.

لَيْلَةٌ فِيهِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ تُغْلَقُ فِيهِ أَبْوَابُ النَّارِ وَ تُفَتَّحُ فِيهِ أَبْوَابُ الْجِنَانِ فَمَنْ أَدْرَكَهُ وَ لَمْ يُغْفَرْ لَهُ فَأَبْعَدَهُ اللَّهُ وَ مَنْ أَدْرَكَ وَالِدَيْهِ وَ لَمْ يُغْفَرْ لَهُ فَأَبْعَدَهُ اللَّهُ وَ مَنْ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ فَلَمْ يَغْفِرِ اللَّهُ لَهُ فَأَبْعَدَهُ اللَّهُ .

There is a night therein better than a thousand months, in which the doors of the Fire are locked, and in which the doors of the Paradise are opened up. So the one who realises it, and there is no Forgiveness for him, so Allah-azwj has Made him to be remote; and the one has his parents (so ask forgiveness for them), and there is no Forgiveness for him, so Allah-azwj has Made him to be remote; and the one in whose presence I-saww am mentioned and he does not send Blessing upon me-saww, so Allah-azwj will not Forgive him, and Allah-azwj Makes him to be remote'.[21]

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ عُلْوَانَ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يُقْبِلُ بِوَجْهِهِ إِلَى النَّاسِ فَيَقُولُ يَا مَعْشَرَ النَّاسِ إِذَا طَلَعَ هِلَالُ شَهْرِ رَمَضَانَ غُلَّتْ مَرَدَةُ الشَّيَاطِينِ وَ فُتِحَتْ أَبْوَابُ السَّمَاءِ وَ أَبْوَابُ الْجِنَانِ وَ أَبْوَابُ الرَّحْمَةِ وَ غُلِّقَتْ أَبْوَابُ النَّارِ وَ اسْتُجِيبَ الدُّعَاءُ

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

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

وَ كَانَ لِلَّهِ فِيهِ عِنْدَ كُلِّ فِطْرٍ عُتَقَاءُ يُعْتِقُهُمُ اللَّهُ مِنَ النَّارِ وَ يُنَادِي مُنَادٍ كُلَّ لَيْلَةٍ هَلْ مِنْ سَائِلٍ هَلْ مِنْ مُسْتَغْفِرٍ اللَّهُمَّ أَعْطِ كُلَّ مُنْفِقٍ خَلَفاً وَ أَعْطِ كُلَّ مُمْسِكٍ تَلَفاً حَتَّى إِذَا طَلَعَ هِلَالُ شَوَّالٍ نُودِيَ الْمُؤْمِنُونَ أَنِ اغْدُوا إِلَى جَوَائِزِكُمْ فَهُوَ يَوْمُ الْجَائِزَةِ

And in it, there is emancipation (liberation) during each Fast. Allah-azwj Emancipates (liberates) them from the Fire, and a Caller Calls out during each night: 'Is there one who would ask? Is there one who seeks Forgiveness? O Allah-azwj! Give Replacement to every spender, and Give Ruination to every hoarder', until the crescent of Shawwal emerges, he Calls out to the Believers: 'Come to your Recompenses, for it is the day of Recompense!'

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

Then Abu Ja'far-asws said: 'But, by the One-azwj in Whose Hand is my-asws soul, it is not a Recompensing with the Dinars, nor with Dirhams'.[22]

[21] Al Kafi – V 4 – The Book of Fasts Ch 2 H 5
[22] Al Kafi – V 4 – The Book of Fasts Ch 2 H 6

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

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

‘I heard Abu Abdullah-asws saying: ‘Allah-azwj Mighty and Majestic Liberates during every night of the Month of Ramazan with a Freeing, except for the one who breaks Fast upon an intoxicant. So, when it is during the last night from it, He-azwj Liberates in it the like of what He-azwj had Liberated during the whole of it’.[23]

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ أَبِي الْحَسَنِ مُوسَى (عليه السلام) قَالَ فِطْرُكَ أَخَاكَ الصَّائِمَ أَفْضَلُ مِنْ صِيَامِكَ .

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

(It has been narrated) from Abu Al-Hassan Musa-asws having said: ‘Your providing for the breaking of a Fast of your Fasting brother is superior than your own Fast’.[24]

Do not Call the Fasting Month ‘Ramazan’ but Mah-e-Ramazan’ the Month of Ramazan:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَثْعَمِيِّ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ لَا تَقُولُوا رَمَضَانَ وَ لَكِنْ قُولُوا شَهْرُ رَمَضَانَ فَإِنَّكُمْ لَا تَدْرُونَ مَا رَمَضَانُ.

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

(It has been narrated) from Abu Abdullah-asws, from his-asws father-asws having said: ‘Amir Al-Momineen-asws said: ‘Do not be saying, ‘Ramazan’, but you should be saying, ‘Month of Ramazan’, for you all are not knowing what Ramazan is’.[25]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سَعْدٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كُنَّا عِنْدَهُ ثَمَانِيَةَ رِجَالٍ فَذَكَرْنَا رَمَضَانَ فَقَالَ لَا تَقُولُوا هَذَا رَمَضَانُ وَ لَا ذَهَبَ رَمَضَانُ وَ لَا جَاءَ رَمَضَانُ فَإِنَّ رَمَضَانَ اسْمٌ مِنْ

[23] Al Kafi – V 4 – The Book of Fasts Ch 2 H 7
[24] Al Kafi – V 4 – The Book of Fasts Ch 3 H 2
[25] Al Kafi – V 4 – The Book of Fasts Ch 4 H 1

أَسْمَاءِ اللَّهِ عَزَّ وَ جَلَّ لَا يَجِيءُ وَ لَا يَذْهَبُ وَ إِنَّمَا يَجِيءُ وَ يَذْهَبُ الزَّائِلُ وَ لَكِنْ قُولُوا شَهْرُ رَمَضَانَ فَإِنَّ الشَّهْرَ مُضَافٌ إِلَى الِاسْمِ وَ الِاسْمُ اسْمُ اللَّهِ عَزَّ ذِكْرُهُ وَ هُوَ الشَّهْرُ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ جَعَلَهُ مَثَلًا وَ عِيداً .

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

(It has been narrated) from Abu Ja’far[-asws], said, ‘We were eighty men in his[-asws] presence, so we mentioned ‘Ramazan’’. So he[-asws] said: ‘Do not be saying, ‘This is Ramazan’, nor ‘Ramazan is gone’, nor ‘Ramazan has come’, for ‘Ramazan’ is a Name from the Names of Allah[-azwj] Mighty and Majestic. ‘It’ neither comes nor does ‘It’ go. But rather it is the transient (thing) which comes and goes. But, you should be saying, ‘Month of Ramazan’, for the ‘Month’ is an adverb to the Name, and the Name is a Name of Allah[-azwj], Mighty is His[-azwj] Mention, and it is the Month in which the Quran was Revealed, Made to be an example and a Festival’.[26]

Greeting the Month of Ramazan:

عيون أخبار الرضا عليه السلام لي، الأمالي للصدوق الطَّالَقَانِيُّ عَنْ أَحْمَدَ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ الْفَضَّالِ عَنْ أَبِيهِ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي خُطْبَةِ النَّبِيِّ ص فِي فَضْلِ شَهْرِ رَمَضَانَ فَقَالَ ع فَقُمْتُ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا أَفْضَلُ الْأَعْمَالِ فِي هَذَا الشَّهْرِ

فَقَالَ يَا أَبَا الْحَسَنِ أَفْضَلُ الْأَعْمَالِ فِي هَذَا الشَّهْرِ الْوَرَعُ عَنْ مَحَارِمِ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ بَكَى فَقُلْتُ يَا رَسُولَ اللَّهِ مَا يُبْكِيكَ فَقَالَ يَا عَلِيُّ أَبْكِي لِمَا يُسْتَحَلُّ مِنْكَ فِي هَذَا الشَّهْرِ كَأَنِّي بِكَ وَ أَنْتَ تُصَلِّي لِرَبِّكَ وَ قَدِ انْبَعَثَ أَشْقَى الْأَوَّلِينَ وَ الْآخِرِينَ شَقِيقُ عَاقِرِ نَاقَةِ ثَمُودَ فَضَرَبَكَ ضَرْبَةً عَلَى قَرْنِكَ فَخَضَبَ مِنْهَا لِحْيَتَكَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فَقُلْتُ يَا رَسُولَ اللَّهِ وَ ذَلِكَ فِي سَلَامَةٍ مِنْ دِينِي فَقَالَ ص فِي سَلَامَةٍ مِنْ دِينِكَ ثُمَّ قَالَ ص يَا عَلِيُّ مَنْ قَتَلَكَ فَقَدْ قَتَلَنِي وَ مَنْ أَبْغَضَكَ فَقَدْ أَبْغَضَنِي وَ مَنْ سَبَّكَ فَقَدْ سَبَّنِي لِأَنَّكَ مِنِّي كَنَفْسِي رُوحُكَ مِنْ رُوحِي وَ طِينَتُكَ مِنْ طِينَتِي إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَنِي وَ إِيَّاكَ وَ اصْطَفَانِي وَ إِيَّاكَ وَ اخْتَارَنِي لِلنُّبُوَّةِ وَ اخْتَارَكَ لِلْإِمَامَةِ فَمَنْ أَنْكَرَ إِمَامَتَكَ فَقَدْ أَنْكَرَ نُبُوَّتِي يَا عَلِيُّ أَنْتَ وَصِيِّي وَ أَبُو وُلْدِي وَ زَوْجُ ابْنَتِي وَ خَلِيفَتِي عَلَى أُمَّتِي فِي حَيَاتِي وَ بَعْدَ مَوْتِي أَمْرُكَ أَمْرِي وَ نَهْيُكَ نَهْيِي أُقْسِمُ بِالَّذِي بَعَثَنِي بِالنُّبُوَّةِ وَ جَعَلَنِي خَيْرَ الْبَرِيَّةِ إِنَّكَ لَحُجَّةُ اللَّهِ عَلَى خَلْقِهِ وَ أَمِينُهُ عَلَى سِرِّهِ وَ خَلِيفَتُهُ عَلَى عِبَادِهِ.

Amir-ul-Momineen[-asws] reports that Rasool Allah[-saww], delivered an eloquent sermon on the blessings of the month of Ramazan, After offering my[-asws] prayers, I[-asws] asked from Prophet[-saww]: O The Messenger of Allah[-saww] what should be our conduct, to reap the blessings of this month?

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

I[-asws] asked: O The Messenger of Allah[-saww] what has brought you[-saww] to this state of crying and mourning? Prophet[-saww] replied: O Ali[-asws]! I[-saww] am crying because your[-asws] guiltless blood will be shed in this sacred month, I[-saww] can foresee, you[-asws] are praying to Lord[-azwj] and

[26] Al Kafi – V 4 – The Book of Fasts Ch 4 H 2

the cruellest person, among the earlier and subsequent comes out to strike you-asws on your-asws forehead and your-asws beard is dyed red in your-asws blood.

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

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

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

I-saww say it by the One that awarded me with the Prophet-hood and made me the Best of His Creation, You are Allah's-azwj proof for His-azwj creatures, And trustee of His-azwj secrets, and guardian of His-azwj slaves. [27]

Supplications when observing the Crescent of the Month of Ramazan:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا أَهَلَّ هِلَالَ شَهْرِ رَمَضَانَ اسْتَقْبَلَ الْقِبْلَةَ وَ رَفَعَ يَدَيْهِ فَقَالَ اللَّهُمَّ أَهِلَّهُ عَلَيْنَا بِالْأَمْنِ وَ الْإِيمَانِ وَ السَّلَامَةِ وَ الْإِسْلَامِ وَ الْعَافِيَةِ الْمُجَلِّلَةِ وَ الرِّزْقِ الْوَاسِعِ وَ دَفْعِ الْأَسْقَامِ اللَّهُمَّ ارْزُقْنَا صِيَامَهُ وَ قِيَامَهُ وَ تِلَاوَةَ الْقُرْآنِ فِيهِ اللَّهُمَّ سَلِّمْهُ لَنَا وَ تَسَلَّمْهُ مِنَّا وَ سَلِّمْنَا فِيهِ .

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

(It has been narrated) from Abu Ja'far-asws having said: 'Rasool-Allah-azwj, whenever it was a crescent of a Month of Ramazan, would face the Qiblah and raise his-saww hands, so he-saww would say: 'O Allah-azwj! Welcome it upon us with the security, and the faith, and the peace, and the Islam, and the good spirited health, and the extensive sustenance, and Repel the illnesses. O Allah-azwj! Grace us with its Fasts, and its standing (for the Prayer), and recitation of the Quran therein. O Allah-azwj! Give it as a safety for us, and Receive it back in safety from us, and Keep us safe therein'.[28]

[27] بحار الأنوار (ط - بيروت)، ج42، ص: 190, Bihar Vol-42.Page-190,Rawztulwaizeen Vol-2,Page-345,Ayuon-E-Akhbar Vol-1,Page-297

[28] Al Kafi – V 4 – The Book of Fasts Ch 5 H 1

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ النَّوْفَلِيِّ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) إِذَا رَأَيْتَ الْهِلَالَ فَلَا تَبْرَحْ وَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الشَّهْرِ وَ فَتْحَهُ وَ نُورَهُ وَ نَصْرَهُ وَ بَرَكَتَهُ وَ طَهُورَهُ وَ رِزْقَهُ وَ أَسْأَلُكَ خَيْرَ مَا فِيهِ وَ خَيْرَ مَا بَعْدَهُ وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ وَ شَرِّ مَا بَعْدَهُ اللَّهُمَّ أَدْخِلْهُ عَلَيْنَا بِالْأَمْنِ وَ الْإِيمَانِ وَ السَّلَامَةِ وَ الْإِسْلَامِ وَ الْبَرَكَةِ وَ التَّوْفِيقِ لِمَا تُحِبُّ وَ تَرْضَى .

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

‘Amir Al-Momineen-asws said: ‘Whenever you see the crescent, so do not depart, (until you) say, ‘O Allah-azwj! I ask You-azwj for goodness of this month, and its commencement, and its light, and its help, and its Blessings, and its purity, and its sustenance. And, I ask You-azwj of the goodness of whatever is in it, and goodness of whatever is after it, and I seek Refuge from the evil of whatever is in it, and the evil of whatever is after it. O Allah-azwj! Let it come upon us with the security, and the faith, and the peace, and Al-Islam, and the Blessings, and the inclinations to what You-azwj Love and are Pleased with’.[29]

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

Observing the New Moon:

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

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

(It has been narrated) from Abu Abdullah-asws, said, ‘He-asws was asked about the crescent, so he-asws said: ‘It is the crescent of the month. So whenever you see the new moon, so Fast, and when you see it (again), so break the Fasting’.[30]

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

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

‘Abu Abdullah-asws said; ‘It is not upon the people of the Qiblah except for the sighting (to follow the general Muslims who bow to the Qiblah), but it is not upon the Muslims (individually to confirm) the sighting’.[31]

[29] Al Kafi – V 4 – The Book of Fasts Ch 5 H 8
[30] Al Kafi – V 4 – The Book of Fasts Ch 6 H 1
[31] Al Kafi – V 4 – The Book of Fasts Ch 6 H 5

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ خَالِدٍ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنِ الصَّلْتِ الْخَزَّازِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا غَابَ الْهِلَالُ قَبْلَ الشَّفَقِ فَهُوَ لِلَيْلَتِهِ وَ إِذَا غَابَ بَعْدَ الشَّفَقِ فَهُوَ لِلَيْلَتَيْنِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Muhammad Bin Khalid, form Sa’ad Bin Sa’ad, from Abdullah Bin Al Husayn, from Al Salt Al Khazzaz,

(It has been narrated) from Abu Abdullah-asws having said: ‘When the new moon disappears before the twilight (afterglow), so it is for its night (the first moon of the month), but if it disappears after the twilight (afterglow has gone), so it is for the second night’ (the moon of the 2nd of that month).[32]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ حَمْزَةَ أَبِي يَعْلَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ أَبِي خَالِدٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) إِذَا صَحَّ هِلَالُ شَهْرِ رَجَبٍ فَعُدَّ تِسْعَةً وَ خَمْسِينَ يَوْماً وَ صُمْ يَوْمَ السِّتِّينَ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Hamza Abu Ya’la, from Muhammad Bin Al Hassan Bin Abu Khalid, raising it,

(It has been narrated) from Abu Abdullah-asws: ‘When the new moon of the month of Rajab holds good, so count fifty-nine days and Fast on the sixtieth (day)’.[33]

Days in an Islamic Month:

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

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

(It has been narrated) from Abu Abdullah-asws having said: ‘The Month of Ramazan is of thirty days, not being deficient, ever![34]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ الدُّنْيَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اخْتَزَلَهَا عَنْ أَيَّامِ السَّنَةِ وَ السَّنَةُ ثَلَاثُمِائَةٍ وَ أَرْبَعٌ وَ خَمْسُونَ يَوْماً شَعْبَانُ لَا يَتِمُّ أَبَداً رَمَضَانُ لَا يَنْقُصُ وَ اللَّهِ أَبَداً وَ لَا تَكُونُ فَرِيضَةٌ نَاقِصَةً

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

(It has been narrated) from Abu Abdullah-asws having said: ‘Allah-azwj Blessed and High Created the world in six days, then Reduced these from the days of the year; and the year is of three

[32] Al Kafi – V 4 – The Book of Fasts Ch 6 H 7
[33] Al Kafi – V 4 – The Book of Fasts Ch 6 H 8
[34] Al Kafi – V 4 – The Book of Fasts Ch 7 H 1

hundred and fifty-four (354) days. Shaban will never be complete[35], ever; Ramazan will never be deficient, by Allah-azwj, ever! And the Obligation would never happen to be deficient.

إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ لِتُكْمِلُوا الْعِدَّةَ وَ شَوَّالٌ تِسْعَةٌ وَ عِشْرُونَ يَوْماً وَ ذُو الْقَعْدَةِ ثَلَاثُونَ يَوْماً لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ واعَدْنا مُوسى ثَلاثِينَ لَيْلَةً وَ أَتْمَمْناها بِعَشْرٍ فَتَمَّ مِيقاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَ ذُو الْحِجَّةِ تِسْعَةٌ وَ عِشْرُونَ يَوْماً وَ الْمُحَرَّمُ ثَلَاثُونَ يَوْماً ثُمَّ الشُّهُورُ بَعْدَ ذَلِكَ شَهْرٌ تَامٌّ وَ شَهْرٌ نَاقِصٌ .

Allah Mighty and Majestic is Saying ***and (He Desires) that you should complete the number [2:185]***; and Shawwal is of twenty nine days; and Zilqaada is of thirty days due to the Words of Allah-azwj Mighty and Majestic ***And We Appointed with Musa a time of thirty nights and Completed them with ten (more), so the Appointed time of his Lord was complete forty nights [7:142]***; and Zilhijja is of twenty nine days; and Al-Muharram is of thirty days. Then, the months after that would be either a complete month or an incomplete month’.[36]

وَ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِيهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ النَّاسَ يَقُولُونَ إِنَّ رَسُولَ اللَّهِ ص صَامَ تِسْعَةً وَ عِشْرِينَ يَوْماً أَكْثَرَ مِمَّا صَامَ ثَلَاثِينَ يَوْماً

And by his chain, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammad Bin Ismail, from Muhammad Bin Yaqoub Bin Shuayb, from his father who said,

‘I said to Abu Abdullah-asws, ‘The people are saying that Rasool-Allah-saww fasted twenty-nine days more than what he-saww fasted thirty days’.

فَقَالَ كَذَبُوا مَا صَامَ رَسُولُ اللَّهِ ص إِلَّا تَامّاً وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى وَ لِتُكْمِلُوا الْعِدَّةَ- فَشَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْماً وَ شَوَّالٌ تِسْعَةٌ وَ عِشْرُونَ يَوْماً وَ ذُو الْقَعْدَةِ ثَلَاثُونَ يَوْماً لَا يَنْقُصُ أَبَداً لِأَنَّ اللَّهَ تَعَالَى يَقُولُ وَ واعَدْنا مُوسى ثَلاثِينَ لَيْلَةً- وَ ذُو الْحِجَّةِ تِسْعَةً وَ عِشْرُونَ يَوْماً ثُمَّ الشُّهُورُ عَلَى مِثْلِ ذَلِكَ شَهْرٌ تَامٌّ وَ شَهْرٌ نَاقِصٌ وَ شَعْبَانُ لَا يَتِمُّ أَبَداً.

He-asws said: ‘They are lying! Rasool-Allah-saww did not fast except complete, and that is the Word of Allah-azwj the Exalted: ***in order for you to complete the number [2:185]***. A month of Ramzan is of thirty days, and Shawwal of twenty-nine days, and Zul Qadah of thirty days, not being deficient, ever, because Allah-azwj Exalted is Saying: ***And We Appointed thirty nights for Musa [7:142]***, and Zul Hijja is of twenty-nine days. Then the months are upon similar to that, a complete month and a deficient month, and Shaban cannot be complete, ever!’’[37]

Fasting on the last day of Shaban ‘Yom-e-Shuuk’:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمْزَةَ بْنِ يَعْلَى عَنْ زَكَرِيَّا بْنِ آدَمَ عَنِ الْكَاهِلِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْيَوْمِ الَّذِي يُشَكُّ فِيهِ مِنْ شَعْبَانَ قَالَ لَأَنْ أَصُومَ يَوْماً مِنْ شَعْبَانَ أَحَبُّ إِلَيَّ مِنْ أَنْ أُفْطِرَ يَوْماً مِنْ شَهْرِ رَمَضَانَ .

[35] Except for the leap year as per the Hadith in ref. 58)
[36] Al Kafi – V 4 – The Book of Fasts Ch 7 H 2
[37] التهذيب 4- 171- 483، و الاستبصار 2- 67- 216

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

'I asked Abu Abdullah-asws about the day in which there is a doubt, it is from Shaban. He-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 the Fast of the Month of Ramazan'.[38]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الْيَوْمِ الَّذِي يُشَكُّ فِيهِ مِنْ شَهْرِ رَمَضَانَ لَا يَدْرِي أَ هُوَ مِنْ شَعْبَانَ أَوْ مِنْ رَمَضَانَ فَصَامَهُ فَكَانَ مِنْ شَهْرِ رَمَضَانَ قَالَ هُوَ يَوْمٌ وُفِّقَ لَهُ وَ لَا قَضَاءَ عَلَيْهِ .

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

'I asked him-asws about the day in which there is a doubt, whether it is from the Month of Ramazan, one does not know whether it is from Shaban or from Ramazan, so one Fasts it as if it were from the Month of Ramazan. He-asws said: 'It is a 'يَوْمٌ وُفِّقَ' day commensurate for him, and there is no fulfilment (making up for it) upon it'.[39]

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي الصُّهْبَانِ عَنْ مُحَمَّدِ بْنِ بَكْرِ بْنِ جَنَاحٍ عَنْ عَلِيِّ بْنِ شَجَرَةَ عَنْ بَشِيرٍ النَّبَّالِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ صَوْمِ يَوْمِ الشَّكِّ فَقَالَ صُمْهُ فَإِنْ يَكُ مِنْ شَعْبَانَ كَانَ تَطَوُّعاً وَ إِنْ يَكُ مِنْ شَهْرِ رَمَضَانَ فَيَوْمٌ وُفِّقْتَ لَهُ.

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

(It has been narrated) from Abu Abdullah-asws, said, 'I asked him-asws about a Fast of the day of doubt. So he-asws said: 'Fast it. So, if it was from Shaban, it was a voluntary (Fast), and if it was from the Month of Ramazan, so it would be a commensurate day for it'.[40]

Skipping food at Iftar and Soam-ul-Dahr[41]:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ حَسَّانَ بْنِ مُخْتَارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) مَا الْوِصَالُ فِي الصِّيَامِ قَالَ فَقَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ لَا وِصَالَ فِي صِيَامٍ وَ لَا صَمْتَ يَوْمٍ إِلَى اللَّيْلِ وَ لَا عِتْقَ قَبْلَ مِلْكٍ .

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

'I said to Abu Abdullah-asws, 'What is the continuation regarding the Fasting?' So he-asws said: 'Rasool-Allah-saww said: 'There is neither a continuation (without breaking Fast) regarding the Fasting, nor a silence for the day up to the night, nor an emancipation before ownership'.[42]

[38] Al Kafi – V 4 – The Book of Fasts Ch 9 H 1
[39] Al Kafi – V 4 – The Book of Fasts Ch 9 H 2
[40] Al Kafi – V 4 – The Book of Fasts Ch 9 H 5
[41] Fasting for several days in non-obligatory days, without gaps
[42] Al Kafi – V 4 – The Book of Fasts Ch 16 H 1

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْوِصَالُ فِي الصِّيَامِ أَنْ يَجْعَلَ عَشَاءَهُ سَحُورَهُ.

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

(It has been narrated) from Abu Abdullah-asws having said; ‘The continuation regarding the Fasting is that he makes his dinner as his pre-dawn meal’.[43]

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

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

‘I asked him-asws about Fasting the whole time, so he-asws disliked it and said: ‘There is no problem if one were to Fast for one day, and break (not Fast) for one day’.[44]

Etiquettes of the Fasting:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا صُمْتَ فَلْيَصُمْ سَمْعُكَ وَ بَصَرُكَ وَ شَعْرُكَ وَ جِلْدُكَ وَ عَدَّدَ أَشْيَاءَ غَيْرَ هَذَا وَ قَالَ لَا يَكُونُ يَوْمُ صَوْمِكَ كَيَوْمِ فِطْرِكَ .

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

‘Abu Abdullah-asws said: ‘Whenever you Fast, so let your hearing, and your vision, and your hair, and your skin, and a number of this other than these, Fast (as well)’. And he-asws said: ‘The day of your Fast should not happen to be like the day of your breaking (not Fasting)’.[45]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ الْخَزَّازِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِجَابِرِ بْنِ عَبْدِ اللَّهِ يَا جَابِرُ هَذَا شَهْرُ رَمَضَانَ مَنْ صَامَ نَهَارَهُ وَ قَامَ وِرْداً مِنْ لَيْلِهِ وَ عَفَّ بَطْنُهُ وَ فَرْجُهُ وَ كَفَّ لِسَانَهُ خَرَجَ مِنْ ذُنُوبِهِ كَخُرُوجِهِ مِنَ الشَّهْرِ فَقَالَ جَابِرٌ يَا رَسُولَ اللَّهِ مَا أَحْسَنَ هَذَا الْحَدِيثَ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا جَابِرُ وَ مَا أَشَدَّ هَذِهِ الشُّرُوطَ .

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

(It has been narrated) from Abu Ja’far-asws having said: ‘Rasool-Allah-saww said to Jabir Bin Abdullah; ‘O Jabir! This is the Month of Ramazan. The one who Fasts during its days, and stands in response (for Prayers) during its nights, and excuses his belly and his private parts, and restrains his tongue, would come out from his sins just as he comes out from the month’.

[43] Al Kafi – V 4 – The Book of Fasts Ch 16 H 2
[44] Al Kafi – V 4 – The Book of Fasts Ch 16 H 5
[45] Al Kafi – V 4 – The Book of Fasts Ch 11 H 1

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحٍ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الصِّيَامَ لَيْسَ مِنَ الطَّعَامِ وَ الشَّرَابِ وَحْدَهُ ثُمَّ قَالَ قَالَتْ مَرْيَمُ إِنِّي نَذَرْتُ لِلرَّحْمنِ صَوْماً أَيْ صَوْماً صَمْتاً وَ فِي نُسْخَةٍ أُخْرَى أَيْ صَمْتاً فَإِذَا صُمْتُمْ فَاحْفَظُوا أَلْسِنَتَكُمْ وَ غُضُّوا أَبْصَارَكُمْ وَ لَا تَنَازَعُوا وَ لَا تَحَاسَدُوا

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

(It has been narrated) from Abu Abdullah-asws having said: ‘The Fasting is not from the food and the drink alone’. Then said: ‘Maryam-as said: ***[19:26] Surely I have vowed a fast to the Beneficent***, i.e., a Fast of silence’. (And in another copy: ‘i.e., silence). Therefore, whenever you Fast, preserve your tongues, and lower your gaze, and neither dispute nor envy.

قَالَ وَ سَمِعَ رَسُولُ اللَّهِ (صلى الله عليه وآله) امْرَأَةً تَسُبُّ جَارِيَةً لَهَا وَ هِيَ صَائِمَةٌ فَدَعَا رَسُولُ اللَّهِ (صلى الله عليه وآله) بِطَعَامٍ فَقَالَ لَهَا كُلِي فَقَالَتْ إِنِّي صَائِمَةٌ فَقَالَ كَيْفَ تَكُونِينَ صَائِمَةً وَ قَدْ سَبَبْتِ جَارِيَتَكِ إِنَّ الصَّوْمَ لَيْسَ مِنَ الطَّعَامِ وَ الشَّرَابِ

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

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا صُمْتَ فَلْيَصُمْ سَمْعُكَ وَ بَصَرُكَ مِنَ الْحَرَامِ وَ الْقَبِيحِ وَ دَعِ الْمِرَاءَ وَ أَذَى الْخَادِمِ وَ لْيَكُنْ عَلَيْكَ وَقَارُ الصِّيَامِ وَ لَا تَجْعَلْ يَوْمَ صَوْمِكَ كَيَوْمِ فِطْرِكَ .

He (the narrator) said, ‘And Abu Abdullah-asws said: ‘Whenever you Fast, so let your hearing, and your vision Fast from the Prohibition and the ugliness, and leave the disputing and hurting the servant, and let the dignity of the Fast be upon you, and do not make the day of your Fasting to be like a day of your breaking (not Fasting)’.[47]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ (عليهم السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا مِنْ عَبْدٍ صَالِحٍ يُشْتَمُ فَيَقُولُ إِنِّي صَائِمٌ سَلَامٌ عَلَيْكَ لَا أَشْتِمُكَ كَمَا شَتَمْتَنِي إِلَّا قَالَ الرَّبُّ تَبَارَكَ وَ تَعَالَى اسْتَجَارَ عَبْدِي بِالصَّوْمِ مِنْ شَرِّ عَبْدِي فَقَدْ أَجَرْتُهُ مِنَ النَّارِ .

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

(It has been narrated) from Abu Abdullah-asws, from his-asws forefathers-asws having said: ‘Rasool-Allah-saww said: ‘There is none from a righteous servant who is insulted, so he is saying, ‘I am Fasting. Peace be upon you. I shall not insult you just as you have insulted me’, except

[46] Al Kafi – V 4 – The Book of Fasts Ch 11 H 2
[47] Al Kafi – V 4 – The Book of Fasts Ch 11 H 3

that The Lord-azwj, Blessed and High Says: "My-azwj servant sought Protection with the Fast from the evil of My-azwj servant, so I-azwj have Protected from the Fire".[48]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ الْكَذِبَةُ تَنْقُضُ الْوُضُوءَ وَ تُفَطِّرُ الصَّائِمَ قَالَ قُلْتُ هَلَكْنَا قَالَ لَيْسَ حَيْثُ تَذْهَبُ إِنَّمَا ذَلِكَ الْكَذِبُ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ عَلَى رَسُولِهِ وَ عَلَى الْأَئِمَّةِ (عليهم السلام) .

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

'I heard Abu Abdullah-asws saying: 'The lie breaks the ablution, and breaks the Fast'. I said, 'We are destroyed'. He-asws said: 'It is not where you are going with it. But rather, that is the lie upon Allah-azwj Mighty and Majestic and upon His-azwj Rasool-saww, and upon the Imams-asws'.[49]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُوسَى عَنْ غِيَاثٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ اللَّهَ كَرِهَ لِي سِتَّ خِصَالٍ ثُمَّ كَرِهْتُهُنَّ لِلْأَوْصِيَاءِ مِنْ وُلْدِي وَ أَتْبَاعِهِمْ مِنْ بَعْدِي الرَّفَثَ فِي الصَّوْمِ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'Rasool-Allah-saww said; 'Allah-azwj Disliked six characteristics for me-saww, then I-saww disliked these for the successors-asws from my-saww sons-asws, and their-asws followers from after me-saww, (one of these being) obscenities during the Fasting'.[50]

Fasting Sequence and Habits:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ الصَّلْتِ عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ عَنْ سَمَاعَةَ وَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) يَصِلُ مَا بَيْنَ شَعْبَانَ وَ رَمَضَانَ وَ يَقُولُ صَوْمُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةٌ مِنَ اللَّهِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ali Bin Al Salt, from Zur'at Bin Muhammad, from Sama'at and from Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah-asws having said: 'Ali-asws used to link what is between Shaban and Ramazan, and he-asws was saying: 'Fasting two months consecutively is a (self) punishment in the way of Allah-azwj'.[51]

[48] Al Kafi – V 4 – The Book of Fasts Ch 10 H 5
[49] Al Kafi – V 4 – The Book of Fasts Ch 11 H 10
[50] Al Kafi – V 4 – The Book of Fasts Ch 11 H 11
[51] Al Kafi – V 4 – The Book of Fasts Ch 13 H 3

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ أَحْمَدَ بْنِ صَبِيحٍ عَنْ عَنْبَسَةَ الْعَابِدِ قَالَ قُبِضَ النَّبِيُّ (صلى الله عليه وآله) عَلَى صَوْمِ شَعْبَانَ وَ رَمَضَانَ وَ ثَلَاثَةِ أَيَّامٍ فِي كُلِّ شَهْرٍ أَوَّلِ خَمِيسٍ وَ أَوْسَطِ أَرْبِعَاءَ وَ آخِرِ خَمِيسٍ وَ كَانَ أَبُو جَعْفَرٍ وَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَصُومَانِ ذَلِكَ .

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

'The Prophet-saww passed away upon Fasting Shaban and Ramazan, and three days during every month – the first Thursday, and the middle Wednesday, and the last Thursday; and Abu Ja'far-asws and Abu Abdullah-asws, both were Fasting that'.[52]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عليه السلام) عَنِ الصِّيَامِ فِي الشَّهْرِ كَيْفَ هُوَ قَالَ ثَلَاثٌ فِي الشَّهْرِ فِي كُلِّ عَشْرٍ يَوْمٌ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثالِها ثَلَاثَةُ أَيَّامٍ فِي الشَّهْرِ صَوْمُ الدَّهْرِ .

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

'I asked Abu Al-Hassan-asws about the Fasts during the month, how are these (to be done)?' He-asws said: 'Three during the month, in every ten days. Allah-azwj Blessed and High is Saying ***Whoever comes with a good deed, he shall have ten like it [6:160]*** – three days during the month is (like) Fasting for the whole time'.[53]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ مُخَارِقٍ أَبِي جُنَادَةَ السَّلُولِيِّ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ صَامَ شَعْبَانَ كَانَ لَهُ طُهْراً مِنْ كُلِّ زَلَّةٍ وَ وَصْمَةٍ وَ بَادِرَةٍ قَالَ أَبُو حَمْزَةَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) مَا الْوَصْمَةُ قَالَ الْيَمِينُ فِي الْمَعْصِيَةِ وَ النَّذْرُ فِي الْمَعْصِيَةِ قُلْتُ فَمَا الْبَادِرَةُ قَالَ الْيَمِينُ عِنْدَ الْغَضَبِ وَ التَّوْبَةُ مِنْهَا النَّدَمُ .

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

(It has been narrated) from Abu Ja'far-asws, from his-asws father-asws having said: 'Rasool-Allah-saww said: 'The one who Fasts Shaban, for him would be purification from every slip, and *Wasima* and *Badira*'. Abu Hamza said, 'I said to Abu Ja'far-asws, 'What is Al-*Wasima*?' He-asws said: 'The oath regarding the disobedience and the vow regarding the disobedience'. I said, 'So what is the *Badira*?' He-asws said: 'The oath during the anger, and the repenting from it, the regret'.[54]

[52] Al Kafi – V 4 – The Book of Fasts Ch 12 H 7
[53] Al Kafi – V 4 – The Book of Fasts Ch 13 H 7
[54] Al Kafi – V 4 – The Book of Fasts Ch 13 H 8

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَارَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ أَفْضَلِ مَا جَرَتْ بِهِ السُّنَّةُ فِي التَّطَوُّعِ مِنَ الصَّوْمِ فَقَالَ ثَلَاثَةُ أَيَّامٍ فِي كُلِّ شَهْرٍ الْخَمِيسُ فِي أَوَّلِ الشَّهْرِ وَ الْأَرْبِعَاءُ فِي وَسَطِ الشَّهْرِ وَ الْخَمِيسُ فِي آخِرِ الشَّهْرِ قَالَ قُلْتُ لَهُ هَذَا جَمِيعُ مَا جَرَتْ بِهِ السُّنَّةُ فِي الصَّوْمِ فَقَالَ نَعَمْ .

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

'I asked Abu Abdullah-asws about the most meritorious of what the Sunnah flowed with regarding the voluntary from the Fasts'. So, he-asws said: 'Three days during the month – the Thursday in the beginning of the month, and the Wednesday in the middle of the month, and the Thursday at the end of the month'. I said to him-asws, 'This is the entirety of what the Sunnah has flowed with regarding the Fast?' So he-asws said: 'Yes'.[55]

Eating at Sahr[56]:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ شُعَيْبٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ السَّحُورِ لِمَنْ أَرَادَ الصَّوْمَ أَ وَاجِبٌ هُوَ عَلَيْهِ فَقَالَ لَا بَأْسَ بِأَنْ لَا يَتَسَحَّرَ إِنْ شَاءَ وَ أَمَّا فِي شَهْرِ رَمَضَانَ فَإِنَّهُ أَفْضَلُ أَنْ يَتَسَحَّرَ نُحِبُّ أَنْ لَا يُتْرَكَ فِي شَهْرِ رَمَضَانَ .

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

(It has been narrated) from Abu Abdullah-asws, said, 'I asked him-asws about the pre-dawn meal for the one who intends to Fast, is it Obligatory upon him?' So he-asws said: 'There is no problem if he does not partake the pre-dawn meal if he so desires to; and as for during the Month of Ramazan, so it is preferable that he partakes the pre-dawn meal. We-asws love it that he does not neglect it during the Month of Ramazan'.[57]

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

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

'I asked him-asws about the pre-dawn meal for the one who intends to Fasting, so he-asws said; 'As for during the Month of Ramazan, so it is preferred with regards to the pre-dawn meal, and even though it may be by drinking from the water; and as for during the voluntary Fasts, so the one who loves that he partakes the pre-dawn meal, so let him do so, and the one who does not do it, so there is no problem'.[58]

[55] Al Kafi – V 4 – The Book of Fasts Ch 13 H 9
[56] Before Fajr time and fast start time
[57] Al Kafi – V 4 – The Book of Fasts Ch 14 H 1
[58] Al Kafi – V 4 – The Book of Fasts Ch 14 H 2

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ آبَائِهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) السَّحُورُ بَرَكَةٌ قَالَ وَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا تَدَعُ أُمَّتِيَ السَّحُورَ وَ لَوْ عَلَى حَشَفَةٍ .

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

(It has been narrated) from Ja’far-asws, from his-asws forefathers-asws having said: ‘Rasool-Allah-saww said: ‘The pre-dawn meal is a Blessing’. He-asws said: ‘And Rasool-Allah-saww said: ‘My-saww community should not leave the pre-dawn meal, and even if it was upon stems (remaining after harvest)’.[59]

Onset of Sahr:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ عَطِيَّةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْفَجْرُ هُوَ الَّذِي إِذَا رَأَيْتَهُ مُعْتَرِضاً كَأَنَّهُ بَيَاضُ سُورَى .

Ali Bin Ibrahim, from his father, from Ali Bin Atiyya,

(It has been narrated) from Abu Abdullah-asws having said: ‘The dawn, it is which, when you see it unobstructed, it is as if it is a white edge’.[60]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْخَيْطِ الْأَبْيَضِ مِنَ الْخَيْطِ الْأَسْوَدِ فَقَالَ بَيَاضُ النَّهَارِ مِنْ سَوَادِ اللَّيْلِ قَالَ وَ كَانَ بِلَالٌ يُؤَذِّنُ لِلنَّبِيِّ (صلى الله عليه وآله) وَ ابْنُ أُمِّ مَكْتُومٍ وَ كَانَ أَعْمَى يُؤَذِّنُ بِلَيْلٍ وَ يُؤَذِّنُ بِلَالٌ حِينَ يَطْلُعُ الْفَجْرُ فَقَالَ النَّبِيُّ (صلى الله عليه وآله) إِذَا سَمِعْتُمْ صَوْتَ بِلَالٍ فَدَعُوا الطَّعَامَ وَ الشَّرَابَ فَقَدْ أَصْبَحْتُمْ .

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

‘I asked Abu Abdullah-asws about the (distinction of the) white thread from the black thread. So he-asws said: (It is) the whiteness of the day from the blackness of the night’. He-asws said: ‘Bilal used to call the Azan for the Prophet-saww, and Ibn Am Maktoum, and he was blind, would call the Azan at night, and Bilal would call the Azan when the dawn emerged. So, the Prophet-saww said: ‘When you hear Bilal, so leave the food and the drink, for it would have become a morning’.[61]

[59] Al Kafi – V 4 – The Book of Fasts Ch 14 H 3
[60] Al Kafi – V 4 – The Book of Fasts Ch 18 H 2
[61] Al Kafi – V 4 – The Book of Fasts Ch 18 H 3

End of Sahr Time:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَذَّنَ ابْنُ أُمِّ مَكْتُومٍ لِصَلَاةِ الْغَدَاةِ وَ مَرَّ رَجُلٌ بِرَسُولِ اللَّهِ (صلى الله عليه وآله) وَ هُوَ يَتَسَحَّرُ فَدَعَاهُ أَنْ يَأْكُلَ مَعَهُ فَقَالَ يَا رَسُولَ اللَّهِ قَدْ أَذَّنَ الْمُؤَذِّنُ لِلْفَجْرِ فَقَالَ إِنَّ هَذَا ابْنُ أُمِّ مَكْتُومٍ وَ هُوَ يُؤَذِّنُ بِلَيْلٍ فَإِذَا أَذَّنَ بِلَالٌ فَعِنْدَ ذَلِكَ فَأَمْسِكْ .

Muhammad Bin yahya, from Muhammad Bin Al Husayn, from Al A'ala Bin Razeyn, from Musa Bin Bakr, from Zurara,

(It has been narrated) from Abu Abdullah-asws having said: 'Ibn Am Maktoum recited the Azan for the morning Prayer, and a man passed by Rasool-Allah-saww, and he-saww was partaking a pre-dawn meal. So, he-saww invited him that he eats with him, but he said, 'O Rasool-Allah-saww! The Muezzin has called the Azan for the dawn'. So, he-saww said: 'This is Ibn Am Maktoum, and he is reciting Azan at night. However, when Bilal recites Azan, so during that, you refrain' (stop eating and start the Fast).[62]

Iftar[63] Time

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ وَقْتُ سُقُوطِ الْقُرْصِ وَ وُجُوبِ الْإِفْطَارِ مِنَ الصِّيَامِ أَنْ يَقُومَ بِحِذَاءِ الْقِبْلَةِ وَ يَتَفَقَّدَ الْحُمْرَةَ الَّتِي تَرْتَفِعُ مِنَ الْمَشْرِقِ فَإِذَا جَازَتْ قِمَّةَ الرَّأْسِ إِلَى نَاحِيَةِ الْمَغْرِبِ فَقَدْ وَجَبَ الْإِفْطَارُ وَ سَقَطَ الْقُرْصُ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Isa Bin Ubeyd, from Ibn Abu Umeyr, from the one who mentioned it,

(It has been narrated) from Abu Abdullah-asws having said: 'The time of the fall of the disc (sun) and the Obligation of breaking from the Fasts is that, one stands facing the Qiblah and inspects the redness which rises from the east. So when it passes overhead towards the direction of the west, so the breaking of the Fast is Obligated, and the disc falls (sun sets)'.[64]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْقَاسِمِ ابْنِ عُرْوَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ إِذَا غَابَتِ الْحُمْرَةُ مِنْ هَذَا الْجَانِبِ يَعْنِي نَاحِيَةَ الْمَشْرِقِ فَقَدْ غَابَتِ الشَّمْسُ فِي شَرْقِ الْأَرْضِ وَ غَرْبِهَا .

Ali Bin Ibrahim, from his father, and a number of our companions, from Ahmad Bi Muhammad, altogether from Ibn Abu Umeyr, from Al Qasim Ibn Urwat, from Bureyd Bin MUawiya who said,

'I heard Abu Ja'far-asws saying: 'When the redness disappears from this side, meaning the direction of the east, so the sun has disappeared in the east of the earth and its west'.[65]

[62] Al Kafi – V 4 – The Book of Fasts Ch 18 H 1
[63] Fast ending time.
[64] Al Kafi – V 4 – The Book of Fasts Ch 20 H 1
[65] Al Kafi – V 4 – The Book of Fasts Ch 20 H 2

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سُئِلَ عَنِ الْإِفْطَارِ قَبْلَ الصَّلَاةِ أَوْ بَعْدَهَا قَالَ إِنْ كَانَ مَعَهُ قَوْمٌ يَخْشَى أَنْ يَحْبِسَهُمْ عَنْ عَشَائِهِمْ فَلْيُفْطِرْ مَعَهُمْ وَ إِنْ كَانَ غَيْرُ ذَلِكَ فَلْيُصَلِّ وَ لْيُفْطِرْ .

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

(It has been narrated) from Abu Abdullah-asws, said, ‘He-asws was asked about the breaking of the Fast before the Prayer or after it. He-asws said: ‘If it was such that with him are a group of people, he is fearing withholding them from their dinner, so let him break Fast along with them, but if it was other than that, so let him Pray, and let him break the Fast (after offering Salaat)’.[66]

What to Recite at Iftar[67]:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي جَعْفَرٍ عَنْ آبَائِهِ (عليهم السلام) أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ إِذَا أَفْطَرَ قَالَ

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

(It has been narrated) from Abu Ja’far-asws, from his-asws forefathers-asws that Rasool-Allah-saww, whenever he-saww used to break Fast, said:

اللَّهُمَّ لَكَ صُمْنَا وَ عَلَى رِزْقِكَ أَفْطَرْنَا فَتَقَبَّلْهُ مِنَّا ذَهَبَ الظَّمَأُ وَ ابْتَلَّتِ الْعُرُوقُ وَ بَقِيَ الْأَجْرُ

‘O Allah-azwj! For You-azwj, we Fast, and upon Your-azwj sustenance we break, therefore Accept it from us. The thirst is gone, and the veins are wet, and the Recompense remains (outstanding)’.[68]

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ تَقُولُ فِي كُلِّ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ عِنْدَ الْإِفْطَارِ إِلَى آخِرِهِ.

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

(It has been narrated) from Abu Abdullah-asws having said: ‘One should be saying during every night from the Month of Ramazan, during the breaking of the Fast up to its end,

الْحَمْدُ لِلَّهِ الَّذِي أَعَانَنَا فَصُمْنَا وَ رَزَقَنَا فَأَفْطَرْنَا اللَّهُمَّ تَقَبَّلْ مِنَّا وَ أَعِنَّا عَلَيْهِ وَ سَلِّمْنَا فِيهِ وَ تَسَلَّمْهُ مِنَّا فِي يُسْرٍ مِنْكَ وَ عَافِيَةٍ الْحَمْدُ لِلَّهِ الَّذِي قَضَى عَنَّا يَوْماً مِنْ شَهْرِ رَمَضَانَ

[66] Al Kafi – V 4 – The Book of Fasts Ch 20 H 3
[67] Fast ending time.
[68] Al Kafi – V 4 – The Book of Fasts Ch 15 H 1

‘The Praise is for Allah-azwj, Who Aided us, so we Fasted, and Graced us, so we broke. O Allah-azwj! Accept from us, and Aid us upon it, and Secure us in it, and Receive is from us in ease from You-azwj and good health. The Praise is for Allah-azwj, Who Accomplished for us one day from the Month of Ramazan’.[69]

وَ مِنْ ذَلِكَ مَا رُوِيَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ عَلِيٌّ صَلَوَاتُ اللَّهِ عَلَيْهِ إِذَا أَفْطَرَ جَثَى عَلَى رُكْبَتَيْهِ حَتَّى يُوضَعَ الْخِوَانُ وَ يَقُولُ اللَّهُمَّ لَكَ صُمْنَا وَ عَلَى رِزْقِكَ أَفْطَرْنَا فَتَقَبَّلْهُ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ.

And from that is what is reported from Abu Ja’far-asws having said: ‘Whenever Ali-asws, may the Salawaat of Allah-azwj be upon him-asws, broke Fast, he-asws knelt upon his-asws knees until the meal was placed, and he-asws said:

اللَّهُمَّ لَكَ صُمْنَا وَ عَلَى رِزْقِكَ أَفْطَرْنَا فَتَقَبَّلْهُ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ.

‘O Allah-azwj! For You-azwj we have Fasted, and upon Your-azwj sustenance we are breaking, so Accept it from us, surely, You-azwj are the All-Hearing, the All-Knowing!’’[70]

Eating before Iftar time by mistake:

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

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

‘I asked him-asws about the people who are Fasting the Month of Ramazan, so the black cloud overcomes them during the setting of the sun. So they think that it is night, so they break Fast. Then the clouds move away, so the sun is (still) there’.

So, Imam-asws said: ‘It is upon those that break the Fast, the (making up for) the Fast of that day. Allah-azwj Mighty and Majestic is Saying ***[2:187] complete the Fast till night***. So the one who eats before the entry of the night, so upon him is its making up, because he ate deliberately’.[71]

[69] Al Kafi – V 4 – The Book of Fasts Ch 15 H 2
[70] Bihar Al-Anwaar V 95 – The Book of Fasts – Ch 71 H 26
[71] Al Kafi – V 4 – The Book of Fasts Ch 19 H 1

Kufara (Expiation) of Breaking Fast Deliberately:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي رَجُلٍ أَفْطَرَ مِنْ شَهْرِ رَمَضَانَ مُتَعَمِّداً يَوْماً وَاحِداً مِنْ غَيْرِ عُذْرٍ قَالَ يُعْتِقُ نَسَمَةً أَوْ يَصُومُ شَهْرَيْنِ مُتَتَابِعَيْنِ أَوْ يُطْعِمُ سِتِّينَ مِسْكِيناً فَإِنْ لَمْ يَقْدِرْ تَصَدَّقَ بِمَا يُطِيقُ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah-asws regarding a man who breaks a Fast from the Month of Ramazan deliberately for one day, without an excuse. He-asws said: ‘He should either emancipate a person, or Fasts two months consecutively, or feed sixty poor ones. So if he is not able, he should give in charity with whatever he can afford to’.[72]

حميد بن زياد، عن الحسن بن محمد بن سماعة، عن غير واحد، عن أبان بن عثمان، عن عبد الرحمن بن أبي عبد الله قال: سألته عن رجل أفطر يوما من شهر رمضان متعمدا، قال: يتصدق بعشرين صاعا ويقضي مكانه.

I asked from Imam-asws what is on that person who would not fast, on purpose, during the month of Ramazan. Imam-asws replied, he should give away ‘Sadqa’ 20 sa’ (64 kg) but also needs to fast for the lapsed days.[73]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ سُئِلَ عَنْ رَجُلٍ أَفْطَرَ يَوْماً مِنْ شَهْرِ رَمَضَانَ مُتَعَمِّداً فَقَالَ إِنَّ رَجُلًا أَتَى النَّبِيَّ (صلى الله عليه وآله) فَقَالَ هَلَكْتُ يَا رَسُولَ اللَّهِ فَقَالَ مَا لَكَ فَقَالَ النَّارَ يَا رَسُولَ اللَّهِ قَالَ وَ مَا لَكَ قَالَ وَقَعْتُ عَلَى أَهْلِي قَالَ تَصَدَّقْ وَ اسْتَغْفِرْ فَقَالَ الرَّجُلُ فَوَ الَّذِي عَظَّمَ حَقَّكَ مَا تَرَكْتُ فِي الْبَيْتِ شَيْئاً لَا قَلِيلًا وَ لَا كَثِيراً

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

(It has been narrated) from Abu Abdullah-asws having been asked about a man who breaks a Fast for a day from the Month of Ramazan, deliberately. So he-asws said: ‘A man came over to the Prophet-saww, so he said, ‘I am destroyed, O Rasool-Allah-saww!’ So, he-saww said: ‘What is the matter?’ So he said, ‘The Fire, O Rasool-Allah-saww!’ He-saww said: ‘And what is the matter?’ He said, ‘I fell upon my wife’. He-saww said: ‘Give in charity and seek Forgiveness’. So the man said, ‘By the One-azwj Who Magnified your-saww rights, nothing is left in the house, neither less nor more’.

[72] Al Kafi – V 4 – The Book of Fasts Ch 22 H 1
[73] Faroo-e-Kafi, tradition 1, vol. 3, pp. 261.

قَالَ فَدَخَلَ رَجُلٌ مِنَ النَّاسِ بِمِكْتَلٍ مِنْ تَمْرٍ فِيهِ عِشْرُونَ صَاعاً يَكُونُ عَشَرَةَ أَصْوُعٍ بِصَاعِنَا فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) خُذْ هَذَا التَّمْرَ فَتَصَدَّقْ بِهِ فَقَالَ يَا رَسُولَ اللَّهِ عَلَى مَنْ أَتَصَدَّقُ بِهِ وَ قَدْ أَخْبَرْتُكَ أَنَّهُ لَيْسَ فِي بَيْتِي قَلِيلٌ وَ لَا كَثِيرٌ قَالَ فَخُذْهُ وَ أَطْعِمْهُ عِيَالَكَ وَ اسْتَغْفِرِ اللَّهَ

He-asws said: ‘A man from the people came over with a sack of dates in which were twenty Sa’as (a unit of measurement), which happens to be ten Sa’as by (the measurement) of our Sa’as’. So Rasool-Allah-saww said to him: ‘Take these dates and give in charity with it’. So he said, ‘O Rasool-Allah-saww! Whom shall I give it in charity with it, and I have informed you-saww that there is neither in my house anything less nor more?’ He-saww said: ‘So take it and feed it to your dependents and seek Forgiveness of Allah-azwj’.

قَالَ فَلَمَّا خَرَجْنَا قَالَ أَصْحَابُنَا إِنَّهُ بَدَأَ بِالْعِتْقِ فَقَالَ أَعْتِقْ أَوْ صُمْ أَوْ تَصَدَّقْ .

He (the narrator) said, ‘So when we came out, our companions said, ‘It has to be begun with the emancipation’. So, he-asws said: ‘Emancipate, or Fast, or charity’.[74]

Kufara (Expiation) of Breaking Fast due to Illness:

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

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

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

فَقَالَ يَا زُهْرِيُّ لَيْسَ كَمَا قُلْتُمُ الصَّوْمُ عَلَى أَرْبَعِينَ وَجْهاً فَعَشَرَةٌ أَوْجُهٍ مِنْهَا وَاجِبَةٌ كَوُجُوبِ شَهْرِ رَمَضَانَ وَ عَشَرَةُ أَوْجُهٍ مِنْهَا صِيَامُهُنَّ حَرَامٌ وَ أَرْبَعَةَ عَشَرَ مِنْهَا صَاحِبُهَا بِالْخِيَارِ إِنْ شَاءَ صَامَ وَ إِنْ شَاءَ أَفْطَرَ وَ صَوْمُ الْإِذْنِ عَلَى ثَلَاثَةِ أَوْجُهٍ وَ صَوْمُ التَّأْدِيبِ وَ صَوْمُ الْإِبَاحَةِ وَ صَوْمُ السَّفَرِ وَ الْمَرَضِ قُلْتُ جُعِلْتُ فِدَاكَ فَسِّرْهُنَّ لِي

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

[74] Al Kafi – V 4 – The Book of Fasts Ch 22 H 2

قَالَ أَمَّا الْوَاجِبَةُ فَصِيَامُ شَهْرِ رَمَضَانَ وَ صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ فِي كَفَّارَةِ الظِّهَارِ لِقَوْلِ اللَّهِ تَعَالَى الَّذِينَ يُظاهِرُونَ مِنْ نِسائِهِمْ ثُمَّ يَعُودُونَ لِما قالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَّا إِلَى قَوْلِهِ فَمَنْ لَمْ يَجِدْ فَصِيامُ شَهْرَيْنِ مُتَتابِعَيْنِ

The Imam-asws said: ‘As for the Obligations, so these are the Fasts of the Month of Ramazan, and Fast of the two consecutive months regarding a expiation for the *Zihaar* due to the Words of Allah-azwj the Exalted ***[58:3] And (as for) those who put away their wives by likening their backs to the backs of their mothers then withdraw what they said, should free a captive before they touch them*** – up to His-azwj Words ***But whoever has not the means, let him fast for two months successively [58:4]***;

وَ صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ فِيمَنْ أَفْطَرَ يَوْماً مِنْ شَهْرِ رَمَضَانَ وَ صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ فِي قَتْلِ الْخَطَإِ لِمَنْ لَمْ يَجِدِ الْعِتْقَ وَاجِبٌ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ قَتَلَ مُؤْمِناً خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَ دِيَةٌ مُسَلَّمَةٌ إِلى أَهْلِهِ إِلَى قَوْلِهِ عَزَّ وَ جَلَّ فَمَنْ لَمْ يَجِدْ فَصِيامُ شَهْرَيْنِ مُتَتابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَ كانَ اللَّهُ عَلِيماً حَكِيماً

And the Fasting of the two consecutive months for the one who breaks a day’s Fast from the Month of Ramazan; and the Fasting of two consecutive months regarding the killing in error for the one who cannot find the emancipation (freeing of a slave), and Obligation due to the Words of Allah-azwj Mighty and Majestic ***And it does not befit a Believer to kill a Believer except by mistake, and whoever kills a Believer by mistake, he should free a believing slave, and blood-money should be paid to his people*** – up to the Words of the Mighty and Majestic - ***but he who cannot find (a slave) should fast for two months successively: a penance from (apology) Allah, and Allah is Knowing, Wise [4:92]*** ;

وَ صَوْمُ ثَلَاثَةِ أَيَّامٍ فِي كَفَّارَةِ الْيَمِينِ وَاجِبٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَصِيامُ ثَلاثَةِ أَيَّامٍ ذلِكَ كَفَّارَةُ أَيْمانِكُمْ إِذا حَلَفْتُمْ هَذَا لِمَنْ لَا يَجِدُ الْإِطْعَامَ كُلُّ ذَلِكَ مُتَتَابِعٌ وَ لَيْسَ بِمُتَفَرِّقٍ

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

وَ صِيَامُ أَذَى حَلْقِ الرَّأْسِ وَاجِبٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَمَنْ كانَ مِنْكُمْ مَرِيضاً أَوْ بِهِ أَذىً مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَصَاحِبُهَا فِيهَا بِالْخِيَارِ فَإِنْ صَامَ صَامَ ثَلَاثَةَ أَيَّامٍ

And the Fast of (abstaining from) from shaving of the head (during Hajj) due to harm, is Obligatory. Allah-azwj Mighty and Majestic Says ***[2:196] but whoever among you is sick or has an ailment of the head, he (should affect) a compensation by Fasting or alms or sacrificing***. So, it’s doer therein is with the choice. So, if he wants to Fast, he Fasts for three days;

وَ صَوْمُ الْمُتْعَةِ وَاجِبٌ لِمَنْ لَمْ يَجِدِ الْهَدْيَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيامُ ثَلاثَةِ أَيَّامٍ فِي الْحَجِّ وَ سَبْعَةٍ إِذا رَجَعْتُمْ تِلْكَ عَشَرَةٌ كامِلَةٌ

And the Fast for the Mut'a (of Hajj) is Obligatory for the one who cannot find the sacrifice. Allah-azwj Mighty and Majestic Says ***then when you are secure, whoever benefits by combining the Umrah with the Hajj (should take) what offering is easy to obtain; but he who cannot find (any offering) should Fast for three days during the Hajj and for seven days when he returns; these (make) ten (days) complete [2:196]***;

وَ صَوْمُ جَزَاءِ الصَّيْدِ وَاجِبٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّداً فَجَزاءٌ مِثْلُ ما قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوا عَدْلٍ مِنْكُمْ هَدْياً بالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعامُ مَساكِينَ أَوْ عَدْلُ ذلِكَ صِياماً أَ

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

وَ تَدْرِي كَيْفَ يَكُونُ عَدْلُ ذَلِكَ صِيَاماً يَا زُهْرِيُّ قَالَ قُلْتُ لَا أَدْرِي قَالَ يُقَوَّمُ الصَّيْدُ قِيمَةَ قِيمَةَ عَدْلٍ ثُمَّ تُفَضُّ تِلْكَ الْقِيمَةُ عَلَى الْبُرِّ ثُمَّ يُكَالُ ذَلِكَ الْبُرُّ أَصْوَاعاً فَيَصُومُ لِكُلِّ نِصْفِ صَاعٍ يَوْماً

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

وَ صَوْمُ النَّذْرِ وَاجِبٌ وَ صَوْمُ الِاعْتِكَافِ وَاجِبٌ

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

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

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

وَ صَوْمُ يَوْمِ الشَّكِّ أُمِرْنَا بِهِ وَ نُهِينَا عَنْهُ أُمِرْنَا بِهِ أَنْ نَصُومَهُ مَعَ صِيَامِ شَعْبَانَ وَ نُهِينَا عَنْهُ أَنْ يَنْفَرِدَ الرَّجُلُ بِصِيَامِهِ فِي الْيَوْمِ الَّذِي يَشُكُّ فِيهِ النَّاسُ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَإِنْ لَمْ يَكُنْ صَامَ مِنْ شَعْبَانَ شَيْئاً كَيْفَ يَصْنَعُ قَالَ يَنْوِي لَيْلَةَ الشَّكِّ أَنَّهُ صَائِمٌ مِنْ شَعْبَانَ فَإِنْ كَانَ مِنْ شَهْرِ رَمَضَانَ أَجْزَأَ عَنْهُ وَ إِنْ كَانَ مِنْ شَعْبَانَ لَمْ يَضُرَّهُ

And the Fast of the day of doubt. We have been Commanded with it and we have been Prohibited from it. We have been Commanded with it that we should Fast it along with the Fasts of Shaban, and we are Forbidden from it that the man should be solitary with its Fasting during the day in which the people have doubts therein'. So, I said to him-asws, 'May I be sacrificed for you-asws! Supposing it does not happen to be a Fast from Shaban, anything, how would one deal with it?' He-asws said: 'He should intend on the night of the doubt that he is

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

فَقُلْتُ وَ كَيْفَ يُجْزِئُ صَوْمُ تَطَوُّعٍ عَنْ فَرِيضَةٍ فَقَالَ لَوْ أَنَّ رَجُلًا صَامَ يَوْماً مِنْ شَهْرِ رَمَضَانَ تَطَوُّعاً وَ هُوَ لَا يَعْلَمُ أَنَّهُ مِنْ شَهْرِ رَمَضَانَ ثُمَّ عَلِمَ بَعْدُ بِذَلِكَ لَأَجْزَأَ عَنْهُ لِأَنَّ الْفَرْضَ إِنَّمَا وَقَعَ عَلَى الْيَوْمِ بِعَيْنِهِ

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

وَ صَوْمُ الْوِصَالِ حَرَامٌ وَ صَوْمُ الصَّمْتِ حَرَامٌ وَ صَوْمُ نَذْرِ الْمَعْصِيَةِ حَرَامٌ وَ صَوْمُ الدَّهْرِ حَرَامٌ

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

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

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

وَ أَمَّا صَوْمُ الْإِذْنِ فَالْمَرْأَةُ لَا تَصُومُ تَطَوُّعاً إِلَّا بِإِذْنِ زَوْجِهَا وَ الْعَبْدُ لَا يَصُومُ تَطَوُّعاً إِلَّا بِإِذْنِ مَوْلَاهُ وَ الضَّيْفُ لَا يَصُومُ تَطَوُّعاً إِلَّا بِإِذْنِ صَاحِبِهِ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ نَزَلَ عَلَى قَوْمٍ فَلَا يَصُومُ تَطَوُّعاً إِلَّا بِإِذْنِهِمْ

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

وَ أَمَّا صَوْمُ التَّأْدِيبِ فَأَنْ يُؤْخَذَ الصَّبِيُّ إِذَا رَاهَقَ بِالصَّوْمِ تَأْدِيباً وَ لَيْسَ بِفَرْضٍ وَ كَذَلِكَ الْمُسَافِرُ إِذَا أَكَلَ مِنْ أَوَّلِ النَّهَارِ ثُمَّ قَدِمَ أَهْلَهُ أُمِرَ بِالْإِمْسَاكِ بَقِيَّةَ يَوْمِهِ وَ لَيْسَ بِفَرْضٍ

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

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

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

وَ أَمَّا صَوْمُ السَّفَرِ وَ الْمَرَضِ فَإِنَّ الْعَامَّةَ قَدِ اخْتَلَفَتْ فِي ذَلِكَ فَقَالَ قَوْمٌ يَصُومُ وَ قَالَ آخَرُونَ لَا يَصُومُ وَ قَالَ قَوْمٌ إِنْ شَاءَ صَامَ وَ إِنْ شَاءَ أَفْطَرَ وَ أَمَّا نَحْنُ فَنَقُولُ يُفْطِرُ فِي الْحَالَيْنِ جَمِيعاً فَإِنْ صَامَ فِي السَّفَرِ أَوْ فِي حَالِ الْمَرَضِ فَعَلَيْهِ الْقَضَاءُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَمَنْ كانَ مِنْكُمْ مَرِيضاً أَوْ عَلى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

And as for the Fast of the journey and the illness, so the general Muslims have differed with regards to that. So a group said, ‘He should Fast’, and the others said, ‘He should not Fast’, and a group said, ‘He can Fast if he so desires to, and breaks if he so desires to’. And as for us-asws, so we-asws are saying that he should break during both the states together. So if he were to Fast during the journey, or during a state of illness, so upon him would be its fulfilment (making up), for Allah-azwj Mighty and Majestic is Saying ***but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days’ [2:184]*** .

فَهَذَا تَفْسِيرُ الصِّيَامِ .

Thus, this is the interpretation of the Fasts’.[75]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عُذَافِرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أَصُومُ هَذِهِ الثَّلَاثَةَ الْأَيَّامِ فِي الشَّهْرِ فَرُبَّمَا سَافَرْتُ وَ رُبَّمَا أَصَابَتْنِي عِلَّةٌ فَيَجِبُ عَلَيَّ قَضَاؤُهَا قَالَ فَقَالَ لِي إِنَّمَا يَجِبُ الْفَرْضُ فَأَمَّا غَيْرُ الْفَرْضِ فَأَنْتَ فِيهِ بِالْخِيَارِ قُلْتُ بِالْخِيَارِ فِي السَّفَرِ وَ الْمَرَضِ قَالَ فَقَالَ الْمَرَضُ قَدْ وَضَعَهُ اللَّهُ عَزَّ وَ جَلَّ عَنْكَ وَ السَّفَرُ إِنْ شِئْتَ فَاقْضِهِ وَ إِنْ لَمْ تَقْضِهِ فَلَا جُنَاحَ عَلَيْكَ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Hilal, from Amro Bin Usman, from Uzafir who said,

‘I said to Abu Abdullah-asws, ‘I tend to Fast these three days during the month. So, sometimes I travel, and sometimes an illness hits me. Does it Obligate the making up for it upon me?’ So, he-asws said to me: ‘But rather, the Obligatory (Fasts) necessitate it. But, as for the other than the Obligatory (Fasts), so you are with the choice in it’. I said, ‘With the choice during the journey and the illness?’ So, he-asws said: ‘The illness, so Allah-azwj has Exempted it from you, and the journey, if you so desire to, so make up for it, and if you don’t make up for it, so there is no blame upon you’.[76]

[75] Al Kafi – V 4 – The Book of Fasts Ch 10 H 1
[76] Al Kafi – V 4 – The Book of Fasts Ch 51 H 2

Lustful Desires and having marital relationship while Fasting:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي رَجُلٍ وَقَعَ عَلَى أَهْلِهِ فِي شَهْرِ رَمَضَانَ فَلَمْ يَجِدْ مَا يَتَصَدَّقُ بِهِ عَلَى سِتِّينَ مِسْكِيناً قَالَ يَتَصَدَّقُ بِقَدْرِ مَا يُطِيقُ .

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

(It has been narrated) from Abu Abdullah-asws regarding a man who falls upon his wife during the (day of) Month of Ramazan, so he cannot find what he can give in charity with, to sixty poor ones. He-asws said: ‘He should give in charity with whatever he can afford to’.[77]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يَعْبَثُ بِأَهْلِهِ فِي شَهْرِ رَمَضَانَ حَتَّى يُمْنِيَ قَالَ عَلَيْهِ مِنَ الْكَفَّارَةِ مِثْلُ مَا عَلَى الَّذِي يُجَامِعُ .

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

‘I asked Abu Abdullah-asws about the man who played with his wife during the Month of Ramazan until he discharged. He-asws said: ‘Upon him is the expiation similar to what is upon the one who has union’.[78]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ سُوقَةَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الرَّجُلِ يُلَاعِبُ أَهْلَهُ أَوْ جَارِيَتَهُ وَ هُوَ فِي قَضَاءِ شَهْرِ رَمَضَانَ فَيَسْبِقُهُ الْمَاءُ فَيُنْزِلُ قَالَ عَلَيْهِ مِنَ الْكَفَّارَةِ مِثْلُ مَا عَلَى الَّذِي يُجَامِعُ فِي شَهْرِ رَمَضَانَ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Sowqat, from the one who mentioned it,

(It has been narrated) from Abu Abdullah-asws regarding the man who played with his wife, or his slave girl, and it was during the making up of a Fast of the Month of Ramazan, so his water descended. He-asws said: ‘Upon him would be the expiation similar to what is upon the one who has union during the Month of Ramazan’.[79]

عَلِيُّ بْنُ مُحَمَّدِ بْنِ بُنْدَارَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي رَجُلٍ أَتَى امْرَأَتَهُ وَ هُوَ صَائِمٌ وَ هِيَ صَائِمَةٌ فَقَالَ إِنْ كَانَ اسْتَكْرَهَهَا فَعَلَيْهِ كَفَّارَتَانِ وَ إِنْ كَانَتْ طَاوَعَتْهُ فَعَلَيْهِ كَفَّارَةٌ وَ عَلَيْهَا كَفَّارَةٌ وَ إِنْ كَانَ أَكْرَهَهَا فَعَلَيْهِ ضَرْبُ خَمْسِينَ سَوْطاً نِصْفِ الْحَدِّ وَ إِنْ كَانَتْ طَاوَعَتْهُ ضُرِبَ خَمْسَةً وَ عِشْرِينَ سَوْطاً وَ ضُرِبَتْ خَمْسَةً وَ عِشْرِينَ سَوْطاً .

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

(It has been narrated) from Abu Abdullah-asws regarding a man who went to his wife and he was Fasting and she was Fasting. So he-asws said: ‘If it was such that she had disliked it, so upon

[77] Al Kafi – V 4 – The Book of Fasts Ch 22 H 3
[78] Al Kafi – V 4 – The Book of Fasts Ch 22 H 4
[79] Al Kafi – V 4 – The Book of Fasts Ch 22 H 7

him would be two expiations; and if it was such that she was willing, so upon him would be an expiation and upon her would be an expiation; and if it was such that he had coerced her, so upon him would be the whipping of fifty lashes, being half the Legal Penalty (*Hadd*); and if it was that she was willing, he would be whipped twenty five lashes, and she would be whipped twenty five lashes’.[80]

When Major Ablution is needed - or bed-wets at night or during the day

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ فِي رَجُلٍ احْتَلَمَ أَوَّلَ اللَّيْلِ أَوْ أَصَابَ مِنْ أَهْلِهِ ثُمَّ نَامَ مُتَعَمِّداً فِي شَهْرِ رَمَضَانَ حَتَّى أَصْبَحَ قَالَ يُتِمُّ صَوْمَهُ ذَلِكَ ثُمَّ يَقْضِيهِ إِذَا أَفْطَرَ مِنْ شَهْرِ رَمَضَانَ وَ يَسْتَغْفِرُ رَبَّهُ .

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

(It has been narrated) from Abu Abdllah[-asws] having said regarding a man who bed-wets at the beginning of the night, or attains from his wife, then he sleeps deliberately during the Month of Ramazan, until the morning. He[-asws] said: ‘He should complete that Fast of his, then he should make up for it (as a lapsed Fast), when he broke a Fast from the Month of Ramazan, and he should seek Forgiveness of his Lord[-azwj]’.[81]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُصِيبُ الْجَارِيَةَ فِي شَهْرِ رَمَضَانَ ثُمَّ يَنَامُ قَبْلَ أَنْ يَغْتَسِلَ قَالَ يُتِمُّ صَوْمَهُ وَ يَقْضِي ذَلِكَ الْيَوْمَ إِلَّا أَنْ يَسْتَيْقِظَ قَبْلَ أَنْ يَطْلُعَ الْفَجْرُ فَإِنِ انْتَظَرَ مَاءً يُسَخَّنُ أَوْ يَسْتَقِي فَطَلَعَ الْفَجْرُ فَلَا يَقْضِي يَوْمَهُ .

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

(It has been narrated) from one of the two (5th or 6th Imam[-asws]), said, ‘I asked him[-asws] about the man who touches the slave girl during the Month of Ramazan, then he sleeps before he washes. He[-asws] said: ‘He should complete his Fast and he should make up for the Fast of that day, except if he wakes up before the emergence of the dawn. So, if he waits for the water to warm up, or to be drawn, so the dawn emerges, then there is no making up for (the Fast of) his day’.[82]

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنِ ابْنِ سِنَانٍ قَالَ كَتَبَ أَبِي إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ كَانَ يَقْضِي شَهْرَ رَمَضَانَ وَ قَالَ إِنِّي أَصْبَحْتُ بِالْغُسْلِ وَ أَصَابَتْنِي جَنَابَةٌ فَلَمْ أَغْتَسِلْ حَتَّى طَلَعَ الْفَجْرُ فَأَجَابَهُ (عليه السلام) لَا تَصُمْ هَذَا الْيَوْمَ وَ صُمْ غَداً .

Ahmad Bin Muhammad, from Al Hajjal, from Ibn Sinan who said,

‘My father wrote to Abu Abdullah[-asws], and he was making up for the (Fast of the) Month of Ramazan (the lapsed Fast), and said, ‘I woke up in the morning with the washing, the sexual

[80] Al Kafi – V 4 – The Book of Fasts Ch 22 H 9
[81] Al Kafi – V 4 – The Book of Fasts Ch 24 H 1
[82] Al Kafi – V 4 – The Book of Fasts Ch 24 H 2

impurity hit me, so I did not wash until the emergence of the dawn'. So, he-asws answered him: 'Do not Fast this day, and Fast the next day'.[83]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يُجْنِبُ بِاللَّيْلِ فِي شَهْرِ رَمَضَانَ فَنَسِيَ أَنْ يَغْتَسِلَ حَتَّى يَمْضِيَ بِذَلِكَ جُمُعَةٌ أَوْ يَخْرُجَ شَهْرُ رَمَضَانَ قَالَ عَلَيْهِ قَضَاءُ الصَّلَاةِ وَ الصَّوْمِ .

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Ibrahim, Bin Maymoun who said,

'I asked Abu Abdullah-asws about the man who came to be with sexual impurity at night during the Month of Ramazan, so he forgot that he should be washing until that week was past, or he came out from the Month of Ramazan. He-asws said: 'Upon him is the making up for the Prayer and the Fast'.[84]

Touching Wife is Makru (Disliked) while Fasting:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ سُئِلَ عَنْ رَجُلٍ يَمَسُّ مِنَ الْمَرْأَةِ شَيْئاً أَ يُفْسِدُ ذَلِكَ صَوْمَهُ أَوْ يَنْقُضُهُ فَقَالَ إِنَّ ذَلِكَ يُكْرَهُ لِلرَّجُلِ الشَّابِّ مَخَافَةَ أَنْ يَسْبِقَهُ الْمَنِيُّ .

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

(It has been narrated) from Abu Abdullah-asws having been asked about a man who touches something from the woman, would it spoil his Fast or break it?' So he-asws said: 'That is disliked for the young man for fear that he may discharge'.[85]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَا تَنْقُضُ الْقُبْلَةُ الصَّوْمَ .

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

(It has been narrated) from Abu Ja'far-asws having said: 'The kissing does not break the Fast'.[86]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ بْنِ النُّعْمَانِ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) مَا تَقُولُ فِي الصَّائِمِ يُقَبِّلُ الْجَارِيَةَ وَ الْمَرْأَةَ فَقَالَ أَمَّا الشَّيْخُ الْكَبِيرُ مِثْلِي وَ مِثْلُكَ فَلَا بَأْسَ وَ أَمَّا الشَّابُّ الشَّبِقُ فَلَا لِأَنَّهُ لَا يُؤْمَنُ وَ الْقُبْلَةُ إِحْدَى الشَّهْوَتَيْنِ قُلْتُ فَمَا تَرَى فِي مِثْلِي تَكُونُ لَهُ الْجَارِيَةُ فَيُلَاعِبُهَا فَقَالَ لِي إِنَّكَ لَشَبِقٌ يَا أَبَا حَازِمٍ كَيْفَ طُعْمُكَ

[83] Al Kafi – V 4 – The Book of Fasts Ch 24 H 4
[84] Al Kafi – V 4 – The Book of Fasts Ch 24 H 5
[85] Al Kafi – V 4 – The Book of Fasts Ch 23 H 1
[86] Al Kafi – V 4 – The Book of Fasts Ch 23 H 2

قُلْتُ إِنْ شَبِعْتُ أَضَرَّنِي وَ إِنْ جُعْتُ أَضْعَفَنِي قَالَ كَذَلِكَ أَنَا فَكَيْفَ أَنْتَ وَ النِّسَاءَ قُلْتُ وَ لَا شَيْءَ قَالَ وَ لَكِنِّي يَا أَبَا حَازِمٍ مَا أَشَاءُ شَيْئاً أَنْ يَكُونَ ذَلِكَ مِنِّي إِلَّا فَعَلْتُ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Dawood Bin Al No’man, from Mansour Bin Hazim who said,

‘I said to Abu Abdullah-asws, ‘What are you-asws saying regarding the Fasting one who kisses the slave girl and the wife?’ So he-asws said: ‘As for the old man like me-asws and like you, so there is no problem, and as for the young man, so no, because he would not be safe, and the kissing is one of the two lustful desires’. I said, ‘So what is your-asws view regarding the likes of me who happens to have the slave girl for him, so he plays with her?’ So he-asws said to me: ‘Do you need it, O Abu Hazim? How is your food intake?’ I said, ‘If I am satiated, it harms me, and if I am hungry, it weakens me’. He-asws said: ‘I-asws am like that. So, how are you and the women?’ I said, ‘And there is nothing’. He-asws said: ‘But I-asws, O Abu Hazim, whatever I-asws so desire to, that happens from me-asws, until I-asws do it’.[87]

One Must take Ceremonial Bath Before Start of the Fast:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ فِي رَجُلٍ احْتَلَمَ أَوَّلَ اللَّيْلِ أَوْ أَصَابَ مِنْ أَهْلِهِ ثُمَّ نَامَ مُتَعَمِّداً فِي شَهْرِ رَمَضَانَ حَتَّى أَصْبَحَ قَالَ يُتِمُّ صَوْمَهُ ذَلِكَ ثُمَّ يَقْضِيهِ إِذَا أَفْطَرَ مِنْ شَهْرِ رَمَضَانَ وَ يَسْتَغْفِرُ رَبَّهُ .

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

(It has been narrated) from Abu Abdullah-asws having said regarding a man who bed-wets at the beginning of the night, or attains from his wife, then he sleeps deliberately during the Month of Ramazan, until the morning. He-asws said: ‘He should complete that Fast of his, then he should make up for it, when he broke a Fast from the Month of Ramazan, and he should seek Forgiveness of his Lord-azwj’.[88]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُصِيبُ الْجَارِيَةَ فِي شَهْرِ رَمَضَانَ ثُمَّ يَنَامُ قَبْلَ أَنْ يَغْتَسِلَ قَالَ يُتِمُّ صَوْمَهُ وَ يَقْضِي ذَلِكَ الْيَوْمَ إِلَّا أَنْ يَسْتَيْقِظَ قَبْلَ أَنْ يَطْلُعَ الْفَجْرُ فَإِنِ انْتَظَرَ مَاءً يُسَخَّنُ أَوْ يَسْتَقِي فَطَلَعَ الْفَجْرُ فَلَا يَقْضِي يَوْمَهُ .

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

(It has been narrated) from one of the two (5th or 6th Imam-asws), said, ‘I asked him-asws about the man who touches the slave girl during the Month of Ramazan, then he sleeps before he washes. He-asws said: ‘He should complete his Fast and he should make up for the Fast of that day, except if he wakes up before the emergence of the dawn. So, if he waits for the water to

[87] Al Kafi – V 4 – The Book of Fasts Ch 23 H 3
[88] Al Kafi – V 4 – The Book of Fasts Ch 24 H 1

warm up, or to be drawn, so the dawn emerges, then there is no making up for (the Fast of) his day'.[89]

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنِ ابْنِ سِنَانٍ قَالَ كَتَبَ أَبِي إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ كَانَ يَقْضِي شَهْرَ رَمَضَانَ وَ قَالَ إِنِّي أَصْبَحْتُ بِالْغُسْلِ وَ أَصَابَتْنِي جَنَابَةٌ فَلَمْ أَغْتَسِلْ حَتَّى طَلَعَ الْفَجْرُ فَأَجَابَهُ (عليه السلام) لَا تَصُمْ هَذَا الْيَوْمَ وَ صُمْ غَداً .

Ahmad Bin Muhammad, from Al Hajjal, from Ibn Sinan who said,

'My father wrote to Abu Abdullah-asws, and he was making up for the (Fast of the) Month of Ramazan, and said, 'I woke up in the morning with the washing, the sexual impurity hit me, so I did not wash until the emergence of the dawn'. So, he-asws answered him: 'Do not Fast this day, and Fast the next day'.[90]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يُجْنِبُ بِاللَّيْلِ فِي شَهْرِ رَمَضَانَ فَنَسِيَ أَنْ يَغْتَسِلَ حَتَّى يَمْضِيَ بِذَلِكَ جُمُعَةٌ أَوْ يَخْرُجَ شَهْرُ رَمَضَانَ قَالَ عَلَيْهِ قَضَاءُ الصَّلَاةِ وَ الصَّوْمِ .

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Ibrahim, Bin Maymoun who said,

'I asked Abu Abdullah-asws about the man who came to be with sexual impurity at night during the Month of Ramazan, so he forgot that he should be washing until that week was past, or he came out from the Month of Ramazan. He-asws said: 'Upon him is the making up for the (lapse/qaza)[91] Prayer and the Fast'.[92]

Diving and Swimming in Fast:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الصَّائِمُ يَسْتَنْقِعُ فِي الْمَاءِ وَ لَا يَرْتَمِسُ رَأْسُهُ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'The Fasting-one can stay still in the water, and (but) he cannot immerse his head into the water'.[93]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ لَا يَرْتَمِسُ الصَّائِمُ وَ لَا الْمُحْرِمُ رَأْسُهُ فِي الْمَاءِ.

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

[89] Al Kafi – V 4 – The Book of Fasts Ch 24 H 2
[90] Al Kafi – V 4 – The Book of Fasts Ch 24 H 4
[91] As all of the prayers and Fast were invalid due to impurity.
[92] Al Kafi – V 4 – The Book of Fasts Ch 24 H 5
[93] Al Kafi – V 4 – The Book of Fasts Ch 25 H 1

(It has been narrated) from Abu Abdullah-asws having said: 'Neither can the Fasting one nor one in Ehraam can immerse his head into the water'.[94]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ الصَّائِمُ يَسْتَنْقِعُ فِي الْمَاءِ وَ يَصُبُّ عَلَى رَأْسِهِ وَ يَتَبَرَّدُ بِالثَّوْبِ وَ يَنْضَحُ بِالْمِرْوَحَةِ وَ يَنْضَحُ الْبُورِيَاءَ تَحْتَهُ وَ لَا يَغْمِسُ رَأْسَهُ فِي الْمَاءِ .

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

(It has been narrated) from Abu Ja'far-asws having said: 'The Fasting one can stay still in the water and he can pour water upon his head, and he can cool himself with the (wet) clothes, and he can sprinkle (cool himself) with the ventilator, and he can sprinkle (cool himself) with the blower beneath him, but he cannot immerse his head into the water (to cool himself)'.[95]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْهَيْثَمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ لَا تُلْزِقْ ثَوْبَكَ إِلَى جَسَدِكَ وَ هُوَ رَطْبٌ وَ أَنْتَ صَائِمٌ حَتَّى تَعْصِرَهُ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Haysam, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah-asws saying: 'Do not attach clothes upon your body while they are wet, and you are Fasting, until your wring them (first)'.[96]

مُحَمَّدُ بْنُ يَحْيَى وَ غَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْهَمَذَانِيِّ عَنْ حَنَانِ بْنِ سَدِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الصَّائِمِ يَسْتَنْقِعُ فِي الْمَاءِ قَالَ لَا بَأْسَ وَ لَكِنْ لَا يَنْغَمِسُ فِيهِ وَ الْمَرْأَةُ لَا تَسْتَنْقِعُ فِي الْمَاءِ لِأَنَّهَا تَحْمِلُ الْمَاءَ بِفَرْجِهَا .

Muhammad Bin Yahya, and someone else from Muhammad Bin Ahmad, from Al Sayyari, from Muhammad Bin Ali Al Hamdany, from Hanan Bin Sadeyr who said,

'I asked Abu Abdullah-asws about the Fasting one staying still in the water. He-asws said: 'There is no problem, but he should not immerse himself into it; and the woman should neither stay still in the water because she would carry the water with her private part'.[97]

Rinsing Mouth and Nose:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الصَّائِمِ يَتَوَضَّأُ لِلصَّلَاةِ فَيَدْخُلُ الْمَاءُ حَلْقَهُ فَقَالَ إِنْ كَانَ وُضُوؤُهُ لِصَلَاةِ فَرِيضَةٍ فَلَيْسَ عَلَيْهِ شَيْءٌ وَ إِنْ كَانَ وُضُوؤُهُ لِصَلَاةِ نَافِلَةٍ فَعَلَيْهِ الْقَضَاءُ .

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

[94] Al Kafi – V 4 – The Book of Fasts Ch 25 H 2
[95] Al Kafi – V 4 – The Book of Fasts Ch 25 H 3
[96] Al Kafi – V 4 – The Book of Fasts Ch 25 H 4
[97] Al Kafi – V 4 – The Book of Fasts Ch 25 H 5

(It has been narrated) from Abu Abdullah-asws regarding the Fasting one performing ablution for the Prayer, so the water enters into his throat. So, he-asws said: 'If his ablution was for the Obligatory Prayer, so there is nothing upon him, but if his ablution was for an optional Prayer, so upon him is the making up for it'.[98]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ أَبِي جَمِيلَةَ عَنْ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الصَّائِمِ يَتَمَضْمَضُ قَالَ لَا يَبْلَعْ رِيقَهُ حَتَّى يَبْزُقَ ثَلَاثَ مَرَّاتٍ .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Abu Jameela, from Zayd,

(It has been narrated) from Abdullah-asws regarding the Fasting one rinsing his mouth. He-asws said: 'He should not swallow his saliva until he spits it out three times'.[99]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي الصَّائِمِ يَتَمَضْمَضُ وَ يَسْتَنْشِقُ قَالَ نَعَمْ وَ لَكِنْ لَا يُبَالِغْ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from the one who mentioned it,

(It has been narrated) from Abu Abdullah-asws regarding the Fasting one rinsing his mouth and inhaling. He-asws said: 'Yes, but he should not swallow'.[100]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ عَنْ يُونُسَ قَالَ الصَّائِمُ فِي شَهْرِ رَمَضَانَ يَسْتَاكُ مَتَى شَاءَ وَ إِنْ تَمَضْمَضَ فِي وَقْتِ فَرِيضَتِهِ فَدَخَلَ الْمَاءُ حَلْقَهُ فَلَيْسَ عَلَيْهِ شَيْءٌ وَ قَدْ تَمَّ صَوْمُهُ وَ إِنْ تَمَضْمَضَ فِي غَيْرِ وَقْتِ فَرِيضَةٍ فَدَخَلَ الْمَاءُ حَلْقَهُ فَعَلَيْهِ الْإِعَادَةُ وَ الْأَفْضَلُ لِلصَّائِمِ أَنْ لَا يَتَمَضْمَضَ .

A number of our companions, from Sahl Bin Ziyad, from Al Rayyan Bin Al Salt, from Yunus who said,

'The Fasting one can brush his teeth whenever he so desires to, and if he rinses his mouth during a time of Obligatory Prayers, and the water enters into his throat, so there is nothing upon him, and he can complete his Fast; and if he were to rinse his mouth during a time other than that of an Obligatory Prayer, and the water enters into his throat, so upon him would be the repeating, and it is better for the Fasting one if he does not rinse his mouth'.[101]

Vomiting during Fast:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ أَبِي أُسَامَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْقَيْءِ هَلْ يَنْقُضُ الْوُضُوءَ قَالَ لَا .

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

[98] Al Kafi – V 4 – The Book of Fasts Ch 26 H 1
[99] Al Kafi – V 4 – The Book of Fasts Ch 26 H 2
[100] Al Kafi – V 4 – The Book of Fasts Ch 26 H 3
[101] Al Kafi – V 4 – The Book of Fasts Ch 26 H 4

'I asked Abu Abdullah-asws about the vomit (natural way), 'Would it break the Ablution *(Wudhu)*?' So he-asws said: 'No'.[102]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ أَبُو دَاوُدَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبَانٍ عَنْ عُبَيْدِ بْنِ زُرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا قَاءَ الرَّجُلُ وَ هُوَ عَلَى طُهْرٍ فَلْيَتَمَضْمَضْ .

A number of our companions, from Ahmad Bin Muhammad, and Abu Dawood, from Al Husayn Bin Saeed, from Fazalat, from Aban, from Ubeyd Bin Zurara,

(It has been narrated) from Abu Abdullah-asws having said: 'When the man vomits and he is upon purity, so let him rinse his mouth'.[103]

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا تَقَيَّأَ الصَّائِمُ فَعَلَيْهِ قَضَاءُ ذَلِكَ الْيَوْمِ وَ إِنْ ذَرَعَهُ مِنْ غَيْرِ أَنْ يَتَقَيَّأَ فَلْيُتِمَّ صَوْمَهُ.

Muhammad Bin Ismail, from Al Fazl Bin ShAzan and Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, altogether from Safwan Bin Yahya, from Ibn Muskam, from Al Halby,

(It has been narrated) from Abu Abdullah-asws having said: 'When the Fasting one (caused himself to) vomit, so upon him would be the making up for that day, and if he nauseates from without vomiting, so let him complete his Fast'.[104]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا تَقَيَّأَ الصَّائِمُ فَقَدْ أَفْطَرَ وَ إِنْ ذَرَعَهُ مِنْ غَيْرِ أَنْ يَتَقَيَّأَ فَلْيُتِمَّ صَوْمَهُ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'When the Fasting-one vomits (deliberately), so he has broken his Fast, and if he nauseates from without vomiting, so let him complete his Fast'.[105]

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

(In a lengthy Hadith, Ali-asws Bin Al-Husayn-asws says): And as for the Permissible Fast, it is for the one who eats or drinks out of forgetfulness, or vomits from other than deliberately, so Allah-azwj has Permitted that for him, and his Fast would suffice for him.

فَهَذَا تَفْسِيرُ الصِّيَامِ .

[102] Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 9
[103] Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 10
[104] Al Kafi – V 4 – The Book of Fasts Ch 27 H 1
[105] Al Kafi – V 4 – The Book of Fasts Ch 27 H 2

Thus, this is the interpretation of the Fasts'. (an extract)[106]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَخْرُجُ مِنْ جَوْفِهِ الْقَلْسُ حَتَّى يَبْلُغَ الْحَلْقَ ثُمَّ يَرْجِعُ إِلَى جَوْفِهِ وَ هُوَ صَائِمٌ قَالَ لَيْسَ بِشَيْءٍ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Bin Musa,

(It has been narrated) from Abu Abdullah-asws, said, 'I asked him-asws about the man who regurgitates from inside him until it reaches his throat, then he returns it back into his inside, and he is Fasting. He-asws said: 'It is not with anything'.[107]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سُئِلَ أَبُو جَعْفَرٍ (عليه السلام) عَنِ الْقَلْسِ يُفَطِّرُ الصَّائِمَ قَالَ لَا .

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

'Abu Ja'far-asws was asked about the regurgitation, would the Fasting one break his Fast?' He-asws said: 'No'.[108]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الْقَلْسِ وَ هِيَ الْجُشْأَةُ يَرْتَفِعُ الطَّعَامُ مِنْ جَوْفِ الرَّجُلِ مِنْ غَيْرِ أَنْ يَكُونَ تَقَيَّأَ وَ هُوَ قَائِمٌ فِي الصَّلَاةِ قَالَ لَا يَنْقُضُ ذَلِكَ وُضُوءَهُ وَ لَا يَقْطَعُ صَلَاتَهُ وَ لَا يُفَطِّرُ صِيَامَهُ.

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

'I asked him-asws about the regurgitation, and it is the belching which raises the food from inside the man, from without it becoming a vomit, and he is standing during the Prayer. He-asws said: 'That would not break his ablution, nor would it cut off his Prayer, nor would it break his Fast'.[109]

Avoid Exhaustion in Fast:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الصَّائِمِ أَ يَحْتَجِمُ فَقَالَ إِنِّي أَتَخَوَّفُ عَلَيْهِ أَ مَا يَتَخَوَّفُ عَلَى نَفْسِهِ قُلْتُ مَا ذَا يَتَخَوَّفُ عَلَيْهِ قَالَ الْغَشَيَانَ أَوْ تَثُورَ بِهِ مِرَّةٌ قُلْتُ أَ رَأَيْتَ إِنْ قَوِيَ عَلَى ذَلِكَ وَ لَمْ يَخْشَ شَيْئاً قَالَ نَعَمْ إِنْ شَاءَ .

[106] Al Kafi – V 4 – The Book of Fasts Ch 10 H 1
[107] Al Kafi – V 4 – The Book of Fasts Ch 27 H 4
[108] Al Kafi – V 4 – The Book of Fasts Ch 27 H 5
[109] Al Kafi – V 4 – The Book of Fasts Ch 27 H 6

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

(It has been narrated) from Abu Abdullah-asws, said, 'I asked him-asws about the Fasting-one, can he get cupping done?' So he-asws said: 'I-asws fear upon him. Does he not fear upon himself?' I said, 'What is that which he should be fearing upon?' He-asws said: 'The fainting, or by it the bile would be stirred'. I said, 'What is your-asws view if he is strong upon that and he does not fear anything?' He-asws said: 'Yes, if he so desires to'.[110]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْحِجَامَةِ لِلصَّائِمِ قَالَ نَعَمْ إِذَا لَمْ يَخَفْ ضَعْفاً .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala who said,

'I asked Abu Abdullah-asws about the cupping for the Fasting one. He-asws said: 'Yes, when he does not fear weakness'.[111]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يَدْخُلُ الْحَمَّامَ وَ هُوَ صَائِمٌ فَقَالَ لَا بَأْسَ مَا لَمْ يَخْشَ ضَعْفاً .

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

(It has been narrated) from Abu Ja'far-asws having been asked about the man who enters the bathhouse and he is Fasting. So, he-asws said: 'There is no problem for as long as he does not fear weakness'.[112]

Injecting Medicine while Fasting:

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

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'.[113]

[110] Al Kafi – V 4 – The Book of Fasts Ch 28 H 1
[111] Al Kafi – V 4 – The Book of Fasts Ch 28 H 2
[112] Al Kafi – V 4 – The Book of Fasts Ch 28 H 3
[113] Al Kafi – V 4 – The Book of Fasts Ch 29 H 3

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ رِبَاطٍ عَنِ ابْنِ مُسْكَانَ عَنْ لَيْثٍ الْمُرَادِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الصَّائِمِ يَحْتَجِمُ وَ يَصُبُّ فِي أُذُنِهِ الدُّهْنَ قَالَ لَا بَأْسَ إِلَّا السُّعُوطَ فَإِنَّهُ يُكْرَهُ .

Ahmad Bin Muhammad, from Ali Bin Al Husayn, from Ahmad Bin Al Hassan, from his father, from Ali Bin Rabaat, from Ibn Muskan, from Lays Al Murady who said,

‘I asked Abu Abdullah-asws about the Fasting one who gets cupping done, and he pours the oil into his ears. He-asws said: ‘There is no problem except for the snuff, for it is disliked’.[114]

مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعَمْرَكِيِّ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ وَ الْمَرْأَةِ هَلْ يَصْلُحُ لَهُمَا أَنْ يَسْتَدْخِلَا الدَّوَاءَ وَ هُمَا صَائِمَانِ قَالَ لَا بَأْسَ .

Muhammad Bin Yahya, from Al Amraky Bin Ali,

(It has been narrated) from Ali son of Ja’far-asws, from his brother-asws Musa-asws Bin Ja’far-asws, said, ‘I asked him-asws about the man and the woman, is it correct for them that the medication is inserted into them and they are both Fasting?’ He-asws said; ‘There is no problem’.[115]

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ (عليه السلام) مَا تَقُولُ فِي التَّلَطُّفِ يَسْتَدْخِلُهُ الْإِنْسَانُ وَ هُوَ صَائِمٌ فَكَتَبَ لَا بَأْسَ بِالْجَامِدِ .

Ahmad Bin Muhammad, from Ali Bin Al Husayn, from Muhammad Bin Al Husayn, from his father who said,

‘I wrote to Abu Al-Hassan-asws, ‘What are you-asws saying regarding the enema which the human being has inserted and he is Fasting’. So he-asws wrote: ‘There is no problem with the solids’.[116]

Use of Eye Drops/Kajal in Fast:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سُلَيْمَانَ الْفَرَّاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي الصَّائِمِ يَكْتَحِلُ قَالَ لَا بَأْسَ بِهِ لَيْسَ بِطَعَامٍ وَ لَا شَرَابٍ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Suleyman Al Fara’a, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’far-asws regarding the Fasting-one who applies Kohl (in the eyes). He-asws said: ‘There is no problem with it. It is neither a food nor a drink’.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سُلَيْمَانَ الْفَرَّاءِ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) مِثْلَهُ .

[114] Al Kafi – V 4 – The Book of Fasts Ch 29 H 4
[115] Al Kafi – V 4 – The Book of Fasts Ch 29 H 5
[116] Al Kafi – V 4 – The Book of Fasts Ch 29 H 6

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Suleyman Al Fara'a, from someone else, (It has been narrated) from Abu Ja'far-asws – similar to it.[117]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ سَعْدِ بْنِ سَعْدٍ الْأَشْعَرِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا (عليه السلام) قَالَ سَأَلْتُهُ عَمَّنْ يُصِيبُهُ الرَّمَدُ فِي شَهْرِ رَمَضَانَ هَلْ يَذُرُّ عَيْنَهُ بِالنَّهَارِ وَ هُوَ صَائِمٌ قَالَ يَذُرُّهَا إِذَا أَفْطَرَ وَ لَا يَذُرُّهَا وَ هُوَ صَائِمٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Sa'ad Bin Saeed Al Ashary,

(It has been narrated) from Abu Al-Hassan Al-Reza-asws, said, 'I asked him-asws about the one who is hit by conjunctivitis during the Month of Ramazan, can he sprinkle his eyes by the day and he is Fasting?' He-asws said: 'He can sprinkle when he breaks Fast but he cannot sprinkle it and he is Fasting'.[118]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ سَأَلْتُهُ عَنِ الْكُحْلِ لِلصَّائِمِ فَقَالَ إِذَا كَانَ كُحْلًا لَيْسَ فِيهِ مِسْكٌ وَ لَيْسَ لَهُ طَعْمٌ فِي الْحَلْقِ فَلَا بَأْسَ بِهِ .

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

'I asked him-asws about the Kohl for the Fasting one. So he-asws said: 'When the Kohl was such that there is Musk in it, and there is no food to be in his throat, so there is no problem with it'.[119]

Injecting and pouring Oil

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

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'.[120]

Oiling and use of cream during the Fast:

Excessive oiling (use of creams) to smooth the skin is discouraged in general, as per some Ahadeeth below, however one may use oil in the ears while Fasting if one is in pain. For chipped skin and lips one may apply cream/balm after breaking the fast.

[117] Al Kafi – V 4 – The Book of Fasts Ch 30 H 1
[118] Al Kafi – V 4 – The Book of Fasts Ch 30 H 2
[119] Al Kafi – V 4 – The Book of Fasts Ch 30 H 3
[120] Al Kafi – V 4 – The Book of Fasts Ch 29 H 3

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أُخَالِطُ أَهْلَ الْمُرُوءَةِ مِنَ النَّاسِ وَ قَدْ أَكْتَفِي مِنَ الدُّهْنِ بِالْيَسِيرِ فَأَتَمَسَّحُ بِهِ كُلَّ يَوْمٍ فَقَالَ مَا أُحِبُّ لَكَ ذَلِكَ فَقُلْتُ يَوْمٌ وَ يَوْمٌ لَا فَقَالَ وَ مَا أُحِبُّ لَكَ ذَلِكَ قُلْتُ يَوْمٌ وَ يَوْمَيْنِ لَا فَقَالَ الْجُمُعَةُ إِلَى الْجُمُعَةِ يَوْمٌ وَ يَوْمَيْنِ .

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

‘I said to Abu Abdullah-asws, ‘I intermingle with the many from the people and I have sufficed from the oil by the little bit, so I wipe with it every day’. So he-asws said: ‘I-asws do not like that for you’. So I said, ‘A day and not a day (alternatively)?’ So he-asws said: ‘I-asws do not like that for you’. I said, ‘One day, and not for two days?’ So he-asws said: ‘The Friday to the Friday, one day or two days’.[121]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِسْحَاقَ بْنِ جَرِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) فِي كَمْ أَدَّهِنُ قَالَ فِي كُلِّ سَنَةٍ مَرَّةً فَقُلْتُ إِذَنْ يَرَى النَّاسُ بِي خَصَاصَةً فَلَمْ أَزَلْ أُمَاكِسُهُ فَقَالَ فَفِي كُلِّ شَهْرٍ مَرَّةً لَمْ يَزِدْنِي عَلَيْهَا .

A number of our companions, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Is’haq Bin Jareer who said,

‘I said to Abu Abdullah-asws, ‘How much shall I oil (massage)?’ He-asws said: ‘Once during every year’. So I said, ‘Then the people would look at me as a destitute’. So I did not cease bargaining with him-asws, so he-asws said: ‘So in every month, once’, and he-asws did not increase over it’.[122]

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الصَّائِمِ يَشْتَكِي أُذُنَهُ يَصُبُّ فِيهَا الدَّوَاءَ قَالَ لَا بَأْسَ بِهِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Hammad Bin Usman,

(It has been narrated) from Abu Abdullah-asws, said, ‘I asked him-asws about the Fasting-one complaining about his ears (aching), so he pours the medicine in them. He-asws There is no problem with it’.[123]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الصَّائِمِ يَصُبُّ فِي أُذُنِهِ الدُّهْنَ قَالَ لَا بَأْسَ بِهِ .

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

‘I asked Abu Abdullah-asws about the Fasting one who pours the oil into his ears. He-asws said; ‘There is no problem with it’.[124]

[121] Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 57 H 2
[122] Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 57 H 3
[123] Al Kafi – V 4 – The Book of Fasts Ch 29 H 1
[124] Al Kafi – V 4 – The Book of Fasts Ch 29 H 2

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ رِبَاطٍ عَنِ ابْنِ مُسْكَانَ عَنْ لَيْثٍ الْمُرَادِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الصَّائِمِ يَحْتَجِمُ وَ يَصُبُّ فِي أُذُنِهِ الدُّهْنَ قَالَ لَا بَأْسَ إِلَّا السُّعُوطَ فَإِنَّهُ يُكْرَهُ .

Ahmad Bin Muhammad, from Ali Bin Al Husayn, from Ahmad Bin Al Hassan, from his father, from Ali Bin Rabaat, from Ibn Muskan, from Lays Al Murady who said,

‘I asked Abu Abdullah-asws about the Fasting one who gets cupping done, and he pours the oil into his ears. He-asws said: ‘There is no problem except for the snuff, for it is disliked’.[125]

Use of Fragrance in Fast:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ (عليه السلام) أَنَّ عَلِيّاً صَلَوَاتُ اللَّهِ عَلَيْهِ كَرِهَ الْمِسْكَ أَنْ يَتَطَيَّبَ بِهِ الصَّائِمُ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Giyas Bin Ibrahim,

(It has been narrated) from Ja’far-asws, from his-asws father-asws that Ali-asws disliked that the Musk be applied with by the Fasting one’.[126]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ النَّوْفَلِيِّ عَنِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ كَانَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا صَامَ تَطَيَّبَ بِالطِّيبِ وَ يَقُولُ الطِّيبُ تُحْفَةُ الصَّائِمِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Al Fazl Al Nowfaly, from Al Hassan Bin Rashid who said,

‘Abu Abdullah-asws, whenever he-asws Fasted, applied the perfume, and he-asws was saying: ‘The perfume is a gift of the Fasting one’.[127]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) الْحَائِضُ تَقْضِي الصَّلَاةَ قَالَ لَا قُلْتُ تَقْضِي الصَّوْمَ قَالَ نَعَمْ قُلْتُ مِنْ أَيْنَ جَاءَ ذَا قَالَ إِنَّ أَوَّلَ مَنْ قَاسَ إِبْلِيسُ قُلْتُ وَ الصَّائِمُ يَسْتَنْقِعُ فِي الْمَاءِ قَالَ نَعَمْ قُلْتُ فَيَبُلُّ ثَوْباً عَلَى جَسَدِهِ قَالَ لَا قُلْتُ مِنْ أَيْنَ جَاءَ ذَا قَالَ مِنْ ذَاكَ قُلْتُ الصَّائِمُ يَشَمُّ الرَّيْحَانَ قَالَ لَا لِأَنَّهُ لَذَّةٌ وَ يُكْرَهُ لَهُ أَنْ يَتَلَذَّذَ .

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

‘I said to Abu Abdullah-asws, ‘The menstruating woman has to make up the (missed) Prayer?’ He-asws said: ‘No’. I said, ‘She has to make up the Fast?’ He-asws said: ‘Yes’. I said, ‘From where has that come about?’ He-asws said: ‘The first one who analogised was Iblees-la’. I said, ‘And the Fasting one can stay still in the water?’ He-asws said: ‘Yes’. I said, ‘So, can he wear wet clothes upon his body?’ He-asws said: ‘No’. I said, ‘From where has that come about?’ He-asws said: ‘From

[125] Al Kafi – V 4 – The Book of Fasts Ch 29 H 4
[126] Al Kafi – V 4 – The Book of Fasts Ch 32 H 1
[127] Al Kafi – V 4 – The Book of Fasts Ch 32 H 3

that'. I said, 'The Fasting one can smell the aromas?' He-asws said: 'No, because he would derive pleasure, and he-asws disliked it for himself-asws that he derives pleasure'.[128]

Cleaning Teeth in Fast:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ السِّوَاكِ لِلصَّائِمِ فَقَالَ نَعَمْ يَسْتَاكُ أَيَّ النَّهَارِ شَاءَ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala who said,

'I asked Abu Abdullah-asws about the tooth-brushing. So he-asws said: 'Yes, he can brush teeth whichever time of the day he so desires to'.[129]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الصَّائِمِ يَسْتَاكُ بِالْمَاءِ قَالَ لَا بَأْسَ بِهِ وَ قَالَ لَا يَسْتَاكُ بِسِوَاكٍ رَطْبٍ .

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

(It has been narrated) from Abu Abdullah-asws, said, 'I asked him-asws about the Fasting-one who brushes the teeth with the water. He-asws said: 'There is no problem with it'. And he-asws said: 'He should not brush with the wet toothstick'.[130]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ كَرِهَ لِلصَّائِمِ أَنْ يَسْتَاكَ بِسِوَاكٍ رَطْبٍ وَ قَالَ لَا يَضُرُّ أَنْ يَبُلَّ سِوَاكَهُ بِالْمَاءِ ثُمَّ يَنْفُضَهُ حَتَّى لَا يَبْقَى فِيهِ شَيْءٌ .

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

(It has been narrated) from Abu Abdullah-asws having disliked for the Fasting that he brushes with the wet tooth-stick, and said: 'There is no harm if he dampens his tooth-stick with the water, then he shakes is until there does not remain anything in it'.[131]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الصَّائِمِ يَنْزِعُ ضِرْسَهُ قَالَ لَا وَ لَا يُدْمِي فَاهُ وَ لَا يَسْتَاكُ بِعُودٍ رَطْبٍ .

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

[128] Al Kafi – V 4 – The Book of Fasts Ch 32 H 5
[129] Al Kafi – V 4 – The Book of Fasts Ch 31 H 1
[130] Al Kafi – V 4 – The Book of Fasts Ch 31 H 2
[131] Al Kafi – V 4 – The Book of Fasts Ch 31 H 3

(It has been narrated) from Abu Abdullah-asws regarding the Fasting-one who gets his tooth extracted. He-asws said: 'No, nor should he bleed his mouth, nor should he brush with wet stick'.[132]

Chewing Gum in Fast:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ الصَّائِمُ يَمْضَغُ الْعِلْكَ قَالَ لَا .

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

(It has been narrated) from Abu Abdullah-asws, said, 'I said, 'The Fasting-one, can he chew the gum?' He-asws said: 'No'.[133]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الرَّجُلِ يَعْطَشُ فِي شَهْرِ رَمَضَانَ قَالَ لَا بَأْسَ بِأَنْ يَمُصَّ الْخَاتَمَ .

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

(It has been narrated) from Abu Abdullah-asws regarding the man who gets thirsty in the Month of Ramazan. He-asws said: 'There is no problem if he were to suck the ring'.[134]

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ مُحَسِّنِ بْنِ أَحْمَدَ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ الْخَاتَمُ فِي فَمِ الصَّائِمِ لَيْسَ بِهِ بَأْسٌ فَأَمَّا النَّوَاةُ فَلَا .

Ahmad Bin Muhammad, from Ali Bin Al Hassan, from Muhassan Bin Ahmad, from Yunus Bin Yaqoub who said,

'I heard Abu Abdullah-asws saying: 'The ring in the mouth of the Fasting one, is not with a problem. But, as for the date-stone, so no'.[135]

Tasting Salt during Cooking:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ سُئِلَ عَنِ الْمَرْأَةِ الصَّائِمَةِ تَطْبُخُ الْقِدْرَ فَتَذُوقُ الْمَرَقَةَ تَنْظُرُ إِلَيْهِ فَقَالَ لَا بَأْسَ قَالَ وَ سُئِلَ عَنِ الْمَرْأَةِ يَكُونُ لَهَا الصَّبِيُّ وَ هِيَ صَائِمَةٌ فَتَمْضَغُ الْخُبْزَ وَ تُطْعِمُهُ فَقَالَ لَا بَأْسَ وَ الطَّيْرَ إِنْ كَانَ لَهَا .

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

[132] Al Kafi – V 4 – The Book of Fasts Ch 31 H 4
[133] Al Kafi – V 4 – The Book of Fasts Ch 33 H 1
[134] Al Kafi – V 4 – The Book of Fasts Ch 36 H 1
[135] Al Kafi – V 4 – The Book of Fasts Ch 36 H 2

(It has been narrated) from Abu Abdullah-asws having been asked about the Fasting woman cooking in the pot, so she tastes the stock awaiting over it. So he-asws said: 'There is no problem'. He (the narrator) said, 'And he-asws was asked about the woman who happens to have the child for her, and she is Fasting, so she chews the bread and feeds it to him. So he-asws said: 'There is no problem, and the bird (too), if there was one for her' (to taste it on her behalf who is not fasting).[136]

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنِ الْحُسَيْنِ بْنِ زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا بَأْسَ لِلطَّبَّاخِ وَ الطَّبَّاخَةِ أَنْ يَذُوقَ الْمَرَقَ وَ هُوَ صَائِمٌ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Aban Bin Usman, from Al Husayn Bin Ziyad,

(It has been narrated) from Abu Abdullah-asws having said: 'There is no problem for the male cook and the female cook if they taste the broth, and he is (they are) Fasting'.[137]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ سَعِيدٍ الْأَعْرَجِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الصَّائِمِ يَذُوقُ الشَّيْءَ وَ لَا يَبْلَعُهُ قَالَ لَا .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ali Bin No'man, from Saeed Al A'araj who said,

'I asked Abu Abdullah-asws about the Fasting-one who tastes the thing, and does not swallow it'. He-asws said: 'No'.[138]

Swallowing Mucus:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا بَأْسَ بِأَنْ يَزْدَرِدَ الصَّائِمُ نُخَامَتَهُ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'There is no problem with the Fasting one swallowing his own mucus'.[139]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ (عليهم السلام) أَنَّ عَلِيّاً صَلَوَاتُ اللَّهِ عَلَيْهِ سُئِلَ عَنِ الذُّبَابِ يَدْخُلُ حَلْقَ الصَّائِمِ قَالَ لَيْسَ عَلَيْهِ قَضَاءٌ لِأَنَّهُ لَيْسَ بِطَعَامٍ .

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

[136] Al Kafi – V 4 – The Book of Fasts Ch 34 H 1
[137] Al Kafi – V 4 – The Book of Fasts Ch 34 H 2
[138] Al Kafi – V 4 – The Book of Fasts Ch 34 H 4
[139] Al Kafi – V 4 – The Book of Fasts Ch 35 H 1

(It has been narrated) from Abu Abdullah-asws, from his-asws forefathers-asws that Ali-asws was asked about the fly entering throat of the Fasting one. He-asws said: 'There is no making up for it upon him, because it is not food'.[140]

Fasting in Old Age and those Who are Unable to Fast:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ عَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ قَالَ الشَّيْخُ الْكَبِيرُ وَ الَّذِي يَأْخُذُهُ الْعُطَاشُ وَ عَنْ قَوْلِهِ عَزَّ وَ جَلَّ فَمَنْ لَمْ يَسْتَطِعْ فَإِطْعامُ سِتِّينَ مِسْكِيناً قَالَ مِنْ مَرَضٍ أَوْ عُطَاشٍ .

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

(It has been narrated) from Abu Ja'far-asws regarding the Words of Allah-azwj Mighty and Majestic ***[2:184] and those who are not able to do it may effect a redemption by feeding a poor person***, said: 'The old man, and the those seized by the thirst'. And about the Words of the Mighty and Majestic ***[58:4] then as for him who is not able, let him feed sixty needy ones***, he-asws said: 'Out of sickness or thirst'.[141]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الْمَلِكِ بْنِ عُتْبَةَ الْهَاشِمِيِّ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عليه السلام) عَنِ الشَّيْخِ الْكَبِيرِ وَ الْعَجُوزِ الْكَبِيرَةِ الَّتِي تَضْعُفُ عَنِ الصَّوْمِ فِي شَهْرِ رَمَضَانَ قَالَ تَصَدَّقُ فِي كُلِّ يَوْمٍ بِمُدٍّ حِنْطَةٍ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Malik Bin Utba Al Hashimy who said,

'I asked Abu Al-Hassan-asws about the old man and the old woman who are weakened from the Fasting during the Month of Ramazan. He-asws said: 'They should give in charity every day with a handful of wheat'.[142]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ الْحَامِلُ الْمُقْرِبُ وَ الْمُرْضِعُ الْقَلِيلَةُ اللَّبَنِ لَا حَرَجَ عَلَيْهِمَا أَنْ يُفْطِرَا فِي شَهْرِ رَمَضَانَ لِأَنَّهُمَا لَا تُطِيقَانِ الصَّوْمَ وَ عَلَيْهِمَا أَنْ يَتَصَدَّقَ كُلُّ وَاحِدٍ مِنْهُمَا فِي كُلِّ يَوْمٍ يُفْطِرُ فِيهِ بِمُدٍّ مِنْ طَعَامٍ وَ عَلَيْهِمَا قَضَاءُ كُلِّ يَوْمٍ أَفْطَرَتَا فِيهِ تَقْضِيَانِهِ بَعْدُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far-asws saying: 'The pregnant one, close (to giving birth), and the breast-feeder of little milk, there is no blame upon them if they break (not Fast) during the Month of Ramazan, because they are not able to tolerate the Fast, and upon them is that they should give in charity, each one of them, during each day they don't Fast therein, with a handful of

[140] Al Kafi – V 4 – The Book of Fasts Ch 35 H 2
[141] Al Kafi – V 4 – The Book of Fasts Ch 37 H 1
[142] Al Kafi – V 4 – The Book of Fasts Ch 37 H 2

food, and upon them both is the making up for each day they don't Fast therein, which they can make up afterwards'.

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ هِلَالٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) مِثْلَهُ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Hilal, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim, from Abu Ja'far[-asws] – similar to it.[143]

The Extent of Illness for Deferring Fast/Salat:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ قَالَ حُمِمْتُ بِالْمَدِينَةِ يَوْماً فِي شَهْرِ رَمَضَانَ فَبَعَثَ إِلَيَّ أَبُو عَبْدِ اللَّهِ (عليه السلام) بِقَصْعَةٍ فِيهَا خَلٌّ وَ زَيْتٌ وَ قَالَ أَفْطِرْ وَ صَلِّ وَ أَنْتَ قَاعِدٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Al Waleed Bin Sabeeh who said,

'I had fever in Al-Medina one day during the Month of Ramazan. So, Abu Abdullah[-asws] sent to me a basket wherein was vinegar and oil, and said: 'Break Fast, and Pray while you are seated'.[144]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ قَالَ كَتَبْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) أَسْأَلُهُ مَا حَدُّ الْمَرَضِ الَّذِي يُفْطِرُ فِيهِ صَاحِبُهُ وَ الْمَرَضِ الَّذِي يَدَعُ صَاحِبُهُ الصَّلَاةَ قَائِماً قَالَ بَلِ الْإِنْسانُ عَلى نَفْسِهِ بَصِيرَةٌ وَ قَالَ ذَاكَ إِلَيْهِ هُوَ أَعْلَمُ بِنَفْسِهِ .

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

'I wrote to Abu Abdullah[-asws] asking him[-asws] what the limit of the illness was in which one does not have to Fast therein, and the illness which one can leave the Prayer (whilst) standing'. He[-asws] said: 'But, the human being is an over-looker (best observer) upon himself'. And he[-asws] said: 'That is up to him. He is more knowing of himself'.[145]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ مَا حَدُّ الْمَرَضِ الَّذِي يَجِبُ عَلَى صَاحِبِهِ فِيهِ الْإِفْطَارُ كَمَا يَجِبُ عَلَيْهِ فِي السَّفَرِ مَنْ كَانَ مَرِيضاً أَوْ عَلَى سَفَرٍ قَالَ هُوَ مُؤْتَمَنٌ عَلَيْهِ مُفَوَّضٌ إِلَيْهِ فَإِنْ وَجَدَ ضَعْفاً فَلْيُفْطِرْ وَ إِنْ وَجَدَ قُوَّةً فَلْيَصُمْهُ كَانَ الْمَرَضُ مَا كَانَ .

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

'I asked him[-asws], 'What is the limit of the illness which obligates the breaking (not Fasting) upon its bearer, just as it Obligates upon him during the journey ***[2:184] but whoever among you is sick or on a journey***'. He[-asws] said: 'He is entrusted upon it, having been delegated to

[143] Al Kafi – V 4 – The Book of Fasts Ch 38 H 1
[144] Al Kafi – V 4 – The Book of Fasts Ch 39 H 1
[145] Al Kafi – V 4 – The Book of Fasts Ch 39 H 2

him. So, if he were to find weakness, so let him break Fast, and if he finds strength, so let him Fast it, whatever the illness it may be'.[146]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ شُعَيْبٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) مَا حَدُّ الْمَرِيضِ إِذَا نَقَهَ فِي الصِّيَامِ قَالَ ذَلِكَ إِلَيْهِ هُوَ أَعْلَمُ بِنَفْسِهِ إِذَا قَوِيَ فَلْيَصُمْ .

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

'I said to Abu Abdullah-asws, 'What is the limit of the patient when he is convalescing during the Fasting?' He-asws said: 'That is up to him. He is more knowing of himself. When he is strong, so let him Fast'.[147]

Unable to Fast during the Two Consecutive Months of Ramazan:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا قَالَ سَأَلْتُهُمَا عَنْ رَجُلٍ مَرِضَ فَلَمْ يَصُمْ حَتَّى أَدْرَكَهُ رَمَضَانٌ آخَرُ فَقَالَا إِنْ كَانَ بَرَأَ ثُمَّ تَوَانَى قَبْلَ أَنْ يُدْرِكَهُ رَمَضَانُ الْآخَرِ صَامَ الَّذِي أَدْرَكَهُ وَ تَصَدَّقَ عَنْ كُلِّ يَوْمٍ بِمُدٍّ مِنْ طَعَامٍ عَلَى مِسْكِينٍ وَ عَلَيْهِ قَضَاؤُهُ وَ إِنْ كَانَ لَمْ يَزَلْ مَرِيضاً حَتَّى أَدْرَكَهُ رَمَضَانٌ آخَرُ صَامَ الَّذِي أَدْرَكَهُ وَ تَصَدَّقَ عَنِ الْأَوَّلِ لِكُلِّ يَوْمٍ مُدّاً عَلَى مِسْكِينٍ وَ لَيْسَ عَلَيْهِ قَضَاؤُهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far-asws and Abu Abdullah-asws, said, 'I asked both of them-asws about a sick man who does not Fast until he sees another Ramazan. So they-asws both said: 'If he was cured, then lingered before he saw another Ramazan, he should Fast that which he has seen, and he should give in charity for each day (missed out from previous Month of Ramazan), by a handful of food to a poor, and upon him would be his making up for it; and if he did not cease to be sick until he saw another Ramazan, he should Fast that which he saw, and give in charity from the first (Month of Ramazan) for each day, a handful (of food) to a poor one, and there is no making up for it'.[148]

How to Offer Lapsed fasts:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ أَفْطَرَ شَيْئاً مِنْ شَهْرِ رَمَضَانَ فِي عُذْرٍ فَإِنْ قَضَاهُ مُتَتَابِعاً أَفْضَلُ وَ إِنْ قَضَاهُ مُتَفَرِّقاً فَحَسَنٌ لَا بَأْسَ .

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

[146] Al Kafi – V 4 – The Book of Fasts Ch 39 H 3
[147] Al Kafi – V 4 – The Book of Fasts Ch 39 H 8
[148] Al Kafi – V 4 – The Book of Fasts Ch 40 H 1

(It has been narrated) from Abu Abdullah-asws having said: ‘The one who does not Fast something from a Month of Ramazan having an excuse, so it’s making up consecutively is superior, and if he were to make up for it separately, so it is good, there is no problem’.[149]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا كَانَ عَلَى الرَّجُلِ شَيْءٌ مِنْ صَوْمِ شَهْرِ رَمَضَانَ فَلْيَقْضِهِ فِي أَيِّ شَهْرٍ شَاءَ أَيَّاماً مُتَتَابِعَةً فَإِنْ لَمْ يَسْتَطِعْ فَلْيَقْضِهِ كَيْفَ شَاءَ وَ لْيُمَحِّصِ الْأَيَّامَ فَإِنْ فَرَّقَ فَحَسَنٌ وَ إِنْ تَابَعَ فَحَسَنٌ .

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

(It has been narrated) from Abu Abdullah-asws having said: ‘When there was something from the Fasts of a Month of Ramazan upon the man, so let him make up for it during whichever month he so desires to, consecutive days. So if he is not able, so let him make up for it howsoever he so desires to and let him count the days. So, if he separates, so good, but if he does it consecutively, so good’.[150]

Terminating Fast Before Iftar:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُصْبِحُ وَ هُوَ يُرِيدُ الصِّيَامَ ثُمَّ يَبْدُو لَهُ فَيُفْطِرُ قَالَ هُوَ بِالْخِيَارِ مَا بَيْنَهُ وَ بَيْنَ نِصْفِ النَّهَارِ قُلْتُ هَلْ يَقْضِيهِ إِذَا أَفْطَرَ قَالَ نَعَمْ لِأَنَّهَا حَسَنَةٌ أَرَادَ أَنْ يَعْمَلَهَا فَلْيُتِمَّهَا قُلْتُ فَإِنَّ رَجُلًا أَرَادَ أَنْ يَصُومَ ارْتِفَاعَ النَّهَارِ أَ يَصُومُ قَالَ نَعَمْ .

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

(It has been narrated) from Abu Abdullah-asws, said, ‘I asked him-asws about the man who wakes up in the morning and he intends the Fasting. Then he changes his minds for it, so he breaks. He-asws said: ‘He is with the choice what is between him and half the day’. I said, ‘Does he have to make up for it when he breaks?’ He-asws said: ‘Yes, because it is a good deed which he intended to do, so let him complete it’. I said, ‘Supposing a man intends that he Fasts at the rising of the day, can he Fast?’ He-asws said: ‘Yes’.[151]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الصَّائِمِ الْمُتَطَوِّعِ تَعْرِضُ لَهُ الْحَاجَةُ قَالَ هُوَ بِالْخِيَارِ مَا بَيْنَهُ وَ بَيْنَ الْعَصْرِ وَ إِنْ مَكَثَ حَتَّى الْعَصْرِ ثُمَّ بَدَا لَهُ أَنْ يَصُومَ فَإِنْ لَمْ يَكُنْ نَوَى ذَلِكَ فَلَهُ أَنْ يَصُومَ ذَلِكَ الْيَوْمَ إِنْ شَاءَ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Husayn Bin Usman, from Sama’at Bin Mihran, from Abu Baseer who said,

‘I asked Abu Abdullah-asws about the voluntary Fasts, a need presents itself to him. He-asws said: ‘He is with the choice what is between him and Al-Asr; and if he were to remain until Al-Asr,

[149] Al Kafi – V 4 – The Book of Fasts Ch 41 H 3
[150] Al Kafi – V 4 – The Book of Fasts Ch 41 H 4
[151] Al Kafi – V 4 – The Book of Fasts Ch 42 H 1

then he changes his mind, for him would be that he Fasts. So, if he does not happen to have that intention, so for him is that he Fasts that day, if he so desires to’.[152]

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ الصَّائِمُ بِالْخِيَارِ إِلَى زَوَالِ الشَّمْسِ قَالَ ذَلِكَ فِي الْفَرِيضَةِ فَأَمَّا النَّافِلَةُ فَلَهُ أَنْ يُفْطِرَ أَيَّ سَاعَةٍ شَاءَ إِلَى غُرُوبِ الشَّمْسِ .

Ahmad Bin Muhammad, from Al Abbas Bin Marouf, from Safwan Bin Yahya, from Ibn Sinan, from Ammar Bin Marwan, from Sama’at Bin Mihran,

(It has been narrated) from Abu Abdullah[-asws] regarding his[-asws] words: ‘The Fasting-one is with the choice up to the (start of the) decline of the sun (midday)’, he[-asws] said: ‘That is regarding the Obligatory. But, as for the optional, so for him would be that he breaks whichever time he so desires to, up to the setting of the sun’.[153]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي الْحَسَنِ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي الرَّجُلِ يَبْدُو لَهُ بَعْدَ مَا يُصْبِحُ وَ يَرْتَفِعُ النَّهَارُ فِي صَوْمِ ذَلِكَ الْيَوْمِ لِيَقْضِيَهُ مِنْ شَهْرِ رَمَضَانَ وَ لَمْ يَكُنْ نَوَى ذَلِكَ مِنَ اللَّيْلِ قَالَ نَعَمْ لِيَصُمْهُ وَ لْيَعْتَدَّ بِهِ إِذَا لَمْ يَكُنْ أَحْدَثَ شَيْئاً .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Muhammad Bin Ismail, from Al Fazl Bin ShAzan, altogether from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Al-Hassan[-asws], regarding the man who changes his mind after he wakes up and the day has risen, in a Fast of that day, in order to make up for it from a Month of Ramazan, and he did not happen to have that intention from the night (before). He[-asws] said: ‘Yes, let him Fast it, and let him rely with it when nothing new happens’.[154]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْحَارِثِ بْنِ مُحَمَّدٍ عَنْ بُرَيْدٍ الْعِجْلِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي رَجُلٍ أَتَى أَهْلَهُ فِي يَوْمٍ يَقْضِيهِ مِنْ شَهْرِ رَمَضَانَ قَالَ إِنْ كَانَ أَتَى أَهْلَهُ قَبْلَ زَوَالِ الشَّمْسِ فَلَا شَيْءَ عَلَيْهِ إِلَّا يَوْمٌ مَكَانَ يَوْمٍ وَ إِنْ كَانَ أَتَى أَهْلَهُ بَعْدَ زَوَالِ الشَّمْسِ فَإِنَّ عَلَيْهِ أَنْ يَتَصَدَّقَ عَلَى عَشَرَةِ مَسَاكِينَ فَإِنْ لَمْ يَقْدِرْ صَامَ يَوْماً مَكَانَ يَوْمٍ وَ صَامَ ثَلَاثَةَ أَيَّامٍ كَفَّارَةً لِمَا صَنَعَ .

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Al Haris Bin Muhammad, from Bureyd Al Ijaly,

(It has been narrated) from Abu Ja’far[-asws] regarding a man who went to his wife during a day he was making up for a Fast from a Month of Ramazan. He[-asws] said: ‘If he has gone to his wife before the (start of the) decline of the sun, so there is nothing upon him except for a day in place for a day; but if it was such that he went to his wife after the (start of the) decline of the sun, so upon him would be that he gives in charity to the poor ones. So, if he is not able, he

[152] Al Kafi – V 4 – The Book of Fasts Ch 42 H 2
[153] Al Kafi – V 4 – The Book of Fasts Ch 42 H 3
[154] Al Kafi – V 4 – The Book of Fasts Ch 42 H 4

should Fast a day in place of a day, and Fast three days as an expiation for what he has done'.[155]

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْمَرْأَةِ تَقْضِي شَهْرَ رَمَضَانَ فَيُكْرِهُهَا زَوْجُهَا عَلَى الْإِفْطَارِ فَقَالَ لَا يَنْبَغِي لَهُ أَنْ يُكْرِهَهَا بَعْدَ الزَّوَالِ .

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Sama'at, from Abu Baseer who said,

'I asked Abu Abdullah-asws about the woman who makes up for a Month of Ramazan, but her husband coerces her upon the breaking. So, he-asws said: 'It is not befitting for him that he coerces her after the (start of the) decline of the sun'.[156]

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ صَالِحِ بْنِ عَبْدِ اللَّهِ الْخَثْعَمِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يَنْوِي الصَّوْمَ فَيَلْقَاهُ أَخُوهُ الَّذِي هُوَ عَلَى أَمْرِهِ أَ يُفْطِرُ قَالَ إِنْ كَانَ تَطَوُّعاً أَجْزَأَهُ وَ حُسِبَ لَهُ وَ إِنْ كَانَ قَضَاءَ فَرِيضَةٍ قَضَاهُ .

Ahmad Bin Muhammad, from Ibn Fazzal, from Salih Bin Abdullah Al Khash'amy who said,

'I asked Abu Abdullah-asws about the man who intends the Fasting, so he meets his brother who is upon this matter (Al-Wilayah), can he break it?' He-asws said: 'If it was a voluntary Fast, it would suffice him, and would be counted for him, and if it was making up for an Obligatory Fast, so he should make up for it'.[157]

First Complete the Lapsed Fasts of Month of Ramazan:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ رَجُلٍ عَلَيْهِ مِنْ شَهْرِ رَمَضَانَ أَيَّامٌ أَ يَتَطَوَّعُ فَقَالَ لَا حَتَّى يَقْضِيَ مَا عَلَيْهِ مِنْ شَهْرِ رَمَضَانَ .

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

'I asked Abu Abdullah-asws about a man upon whom are Fasts from a Month of Ramazan (to make up for), can he Fast optional ones?' So he-asws said: 'No, until he makes up for what is upon him from a Month of Ramazan'.[158]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ عَلَيْهِ مِنْ شَهْرِ رَمَضَانَ طَائِفَةٌ أَ يَتَطَوَّعُ فَقَالَ لَا حَتَّى يَقْضِيَ مَا عَلَيْهِ مِنْ شَهْرِ رَمَضَانَ .

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

[155] Al Kafi – V 4 – The Book of Fasts Ch 42 H 5
[156] Al Kafi – V 4 – The Book of Fasts Ch 42 H 6
[157] Al Kafi – V 4 – The Book of Fasts Ch 42 H 7
[158] Al Kafi – V 4 – The Book of Fasts Ch 43 H 1

'I asked Abu Abdullah-asws about the man upon whom are a number of Fasts from a Month of Ramazan, can he Fast optional ones?' So, he-asws said: 'No, until he makes up for what is upon him from a Month of Ramazan'.[159]

Lapsed Fasts of Deceased:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الرَّجُلِ يَمُوتُ وَ عَلَيْهِ صَلَاةٌ أَوْ صِيَامٌ قَالَ يَقْضِي عَنْهُ أَوْلَى النَّاسِ بِمِيرَاثِهِ قُلْتُ فَإِنْ كَانَ أَوْلَى النَّاسِ بِهِ امْرَأَةً فَقَالَ لَا إِلَّا الرِّجَالُ

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

(It has been narrated) from Abu Abdullah-asws regarding the man who dies and upon him are Prayers or Fasts (to make up for). He-asws said: 'It should be made up for, on his behalf by the one closest to him from the people by his inheritance'. I said, 'Supposing the one closest to him is a woman?' So, he-asws said: 'No, except for the men'.[160]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ أَدْرَكَهُ شَهْرُ رَمَضَانَ وَ هُوَ مَرِيضٌ فَتُوُفِّيَ قَبْلَ أَنْ يَبْرَأَ قَالَ لَيْسَ عَلَيْهِ شَيْءٌ وَ لَكِنْ يَقْضِي عَنِ الَّذِي يَبْرَأُ ثُمَّ يَمُوتُ قَبْلَ أَنْ يَقْضِيَ

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

(It has been narrated) from one of the two (5th or 6th Imam-asws), said, 'I asked him-asws about a man who sees a Month of Ramazan and he is sick. So, he dies before he gets cured. He-asws said: 'There is nothing upon him, but it should be made up for, on behalf of the one who gets cured, then dies before he (himself) makes up for it'.[161]

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِي مَرْيَمَ الْأَنْصَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا صَامَ الرَّجُلُ شَيْئاً مِنْ شَهْرِ رَمَضَانَ ثُمَّ لَمْ يَزَلْ مَرِيضاً حَتَّى مَاتَ فَلَيْسَ عَلَيْهِ شَيْءٌ وَ إِنْ صَحَّ ثُمَّ مَرِضَ ثُمَّ مَاتَ وَ كَانَ لَهُ مَالٌ تُصُدِّقَ عَنْهُ مَكَانَ كُلِّ يَوْمٍ بِمُدٍّ وَ إِنْ لَمْ يَكُنْ لَهُ مَالٌ صَامَ عَنْهُ وَلِيُّهُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Aban Bin Usman, from Abu Maryam Al Ansary,

(It has been narrated) from Abu Abdullah-asws having said: 'When the man Fasts something from a Month of Ramazan, then he does not cease to be sick until he dies, so there is nothing upon him. And if he gets well, then gets sick, then dies, and there was wealth for him, he

[159] Al Kafi – V 4 – The Book of Fasts Ch 43 H 2
[160] Al Kafi – V 4 – The Book of Fasts Ch 44 H 1
[161] Al Kafi – V 4 – The Book of Fasts Ch 44 H 2

should not give in charity from it in place of each day, a handful (of food); and if there was not wealth for him, his guardian has to Fast on his behalf'.[162]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدٍ قَالَ كَتَبْتُ إِلَى الْأَخِيرِ (عليه السلام) رَجُلٌ مَاتَ وَ عَلَيْهِ قَضَاءٌ مِنْ شَهْرِ رَمَضَانَ عَشَرَةُ أَيَّامٍ وَ لَهُ وَلِيَّانِ هَلْ يَجُوزُ لَهُمَا أَنْ يَقْضِيَا عَنْهُ جَمِيعاً خَمْسَةَ أَيَّامٍ أَحَدُ الْوَلِيَّيْنِ وَ خَمْسَةَ أَيَّامٍ الْآخَرُ فَوَقَّعَ (عليه السلام) يَقْضِي عَنْهُ أَكْبَرُ وَلِيِّهِ عَشَرَةَ أَيَّامٍ وِلَاءً إِنْ شَاءَ اللَّهُ .

Muhammad Bin Yahya, from Muhammad who said,

'I wrote to Al-Akheir-asws (11th Imam-asws), 'A man died and upon him were Fasts to make up for from a Month of Ramazan of ten days, and for him are two guardians. Is it allowed for both of them that they both make up for it together, five days by one guardian and five days by the other?' So he-asws signed: 'The elder of his guardians should make up for it on his behalf, ten days, as a guardian, Allah-azwj Willing'.[163]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبِي الْحَسَنِ الرِّضَا (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ إِذَا مَاتَ رَجُلٌ وَ عَلَيْهِ صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ عِلَّةٍ فَعَلَيْهِ أَنْ يَتَصَدَّقَ عَنِ الشَّهْرِ الْأَوَّلِ وَ يَقْضِيَ الشَّهْرَ الثَّانِيَ .

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Ali Al Washa,

(It has been narrated) from Abu Al-Hassan Al-Reza-asws, said, 'I heard him-asws saying: 'When a man dies and upon him are Fasts of two consecutive months (to make up for) from an illness, so upon him is that he should give in charity for the first month, and make up the second month'.[164]

Fasting of Children:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّا نَأْمُرُ صِبْيَانَنَا بِالصِّيَامِ إِذَا كَانُوا بَنِي سَبْعِ سِنِينَ بِمَا أَطَاقُوا مِنْ صِيَامِ الْيَوْمِ فَإِنْ كَانَ إِلَى نِصْفِ النَّهَارِ وَ أَكْثَرَ مِنْ ذَلِكَ أَوْ أَقَلَّ فَإِذَا غَلَبَهُمُ الْعَطَشُ وَ الْغَرَثُ أَفْطَرُوا حَتَّى يَتَعَوَّدُوا الصَّوْمَ وَ يُطِيقُوهُ فَمُرُوا صِبْيَانَكُمْ إِذَا كَانُوا أَبْنَاءَ تِسْعِ سِنِينَ بِمَا أَطَاقُوا مِنْ صِيَامٍ فَإِذَا غَلَبَهُمُ الْعَطَشُ أَفْطَرُوا .

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

(It has been narrated) from Abu Abdullah-asws having said: 'We-asws order our-asws children with the Fasting when a boy is of seven years with whatever they can endure from a Fast of the day. So, if it was half the day and more than that, or less, and upon them is thirst and the hunger, they break, so they get used to the Fasting and they can endure it. So, instruct your children, when they were sons of nine years, with whatever they can endure from the Fasting. So, if the thirst was to overcome them, they break'.[165]

[162] Al Kafi – V 4 – The Book of Fasts Ch 44 H 3
[163] Al Kafi – V 4 – The Book of Fasts Ch 44 H 5
[164] Al Kafi – V 4 – The Book of Fasts Ch 44 H 6
[165] Al Kafi – V 4 – The Book of Fasts Ch 45 H 1

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) فِي كَمْ يُؤْخَذُ الصَّبِيُّ بِالصِّيَامِ قَالَ مَا بَيْنَهُ وَ بَيْنَ خَمْسَ عَشْرَةَ سَنَةً وَ أَرْبَعَ عَشْرَةَ سَنَةً فَإِنْ هُوَ صَامَ قَبْلَ ذَلِكَ فَدَعْهُ وَ لَقَدْ صَامَ ابْنِي فُلَانٌ قَبْلَ ذَلِكَ فَتَرَكْتُهُ .

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

'I asked Abu Abdullah-asws regarding at what age the children can be asked with the Fasts. He-asws said: 'What is between him and fifteen years, and fourteen years of age. So if he was to Fast before that, so let him. My-asws so and so son Fasted before that, so I let him do it'.[166]

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الصَّبِيِّ مَتَى يَصُومُ قَالَ إِذَا قَوِيَ عَلَى الصِّيَامِ .

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

'I asked him-asws about the child, when can he Fast?' He-asws said: 'When he is strong upon the Fasting'.[167]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا أَطَاقَ الْغُلَامُ صِيَامَ ثَلَاثَةِ أَيَّامٍ مُتَتَابِعَةٍ فَقَدْ وَجَبَ عَلَيْهِ صِيَامُ شَهْرِ رَمَضَانَ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'When the boy is able to endure the Fasts of three days consecutively, so the Fasts of the Month of Ramazan are Obligated upon him'.[168]

Fast of Newly Converts:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ سُئِلَ عَنْ رَجُلٍ أَسْلَمَ فِي النِّصْفِ مِنْ شَهْرِ رَمَضَانَ مَا عَلَيْهِ مِنْ صِيَامِهِ قَالَ لَيْسَ عَلَيْهِ إِلَّا مَا أَسْلَمَ فِيهِ .

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

(It has been narrated) from Abu Abdullah-asws having been asked about a man who became a Muslim during the middle of a Month of Ramazan, what would be upon him, from his Fasts?' He-asws said: 'There is nothing upon him except for what he had become a Muslim in'.[169]

[166] Al Kafi – V 4 – The Book of Fasts Ch 45 H 2
[167] Al Kafi – V 4 – The Book of Fasts Ch 45 H 3
[168] Al Kafi – V 4 – The Book of Fasts Ch 45 H 4
[169] Al Kafi – V 4 – The Book of Fasts Ch 46 H 1

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ (عليهم السلام) أَنَّ عَلِيّاً صَلَوَاتُ اللَّهِ عَلَيْهِ كَانَ يَقُولُ فِي رَجُلٍ أَسْلَمَ فِي نِصْفِ شَهْرِ رَمَضَانَ إِنَّهُ لَيْسَ عَلَيْهِ إِلَّا مَا يَسْتَقْبِلُ .

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

(It has been narrated) from Abu Abdullah-asws, from his-asws forefathers-asws that Ali-asws was saying regarding a man who became a Muslim during half of the Month of Ramazan that there is nothing upon him except for what he faces coming'.[170]

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عِيصِ بْنِ الْقَاسِمِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْمٍ أَسْلَمُوا فِي شَهْرِ رَمَضَانَ وَ قَدْ مَضَى مِنْهُ أَيَّامٌ هَلْ عَلَيْهِمْ أَنْ يَصُومُوا مَا مَضَى مِنْهُ أَوْ يَوْمَهُمُ الَّذِي أَسْلَمُوا فِيهِ فَقَالَ لَيْسَ عَلَيْهِمْ قَضَاءٌ وَ لَا يَوْمُهُمُ الَّذِي أَسْلَمُوا فِيهِ إِلَّا أَنْ يَكُونُوا أَسْلَمُوا قَبْلَ طُلُوعِ الْفَجْرِ .

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

'I asked Abu Abdullah-asws about a group who became Muslim during a Month of Ramazan, and days had passed from it. Is it upon them that they should be Fasting for what had passed from it, or the day in which they had become Muslim in?' So, he-asws said: 'There is no making up for upon them, nor for their day in which they became Muslim, except if they had become Muslims before the emergence of the sun'.[171]

Travelling in the Month of Ramazan is Discouraged:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْخُرُوجِ إِذَا دَخَلَ شَهْرُ رَمَضَانَ قَالَ لَا إِلَّا فِيمَا أُخْبِرُكَ بِهِ خُرُوجٌ إِلَى مَكَّةَ أَوْ غَزْوٌ فِي سَبِيلِ اللَّهِ أَوْ مَالٌ تَخَافُ هَلَاكَهُ أَوْ أَخٌ تُرِيدُ وَدَاعَهُ وَ إِنَّهُ لَيْسَ أَخاً مِنَ الْأَبِ وَ الْأُمِّ .

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

'I asked Abu Abdullah-asws about the going out when a Month of Ramazan enters. He-asws said: 'No, except regarding what I-asws am informing you with – going out to Makkah, or a military expedition in the Way of Allah-azwj, or wealth you fear upon its destruction, or a brother you intend to bid farewell to and (even if) he is not a brother from the father and the mother'.[172]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَدْخُلُ شَهْرُ رَمَضَانَ وَ هُوَ مُقِيمٌ لَا يُرِيدُ بَرَاحاً ثُمَّ يَبْدُو لَهُ بَعْدَ مَا يَدْخُلُ شَهْرُ رَمَضَانَ أَنْ يُسَافِرَ فَسَكَتَ فَسَأَلْتُهُ غَيْرَ مَرَّةٍ فَقَالَ يُقِيمُ أَفْضَلُ إِلَّا أَنْ يَكُونَ لَهُ حَاجَةٌ لَا بُدَّ مِنَ الْخُرُوجِ فِيهَا أَوْ يَتَخَوَّفَ عَلَى مَالِهِ .

[170] Al Kafi – V 4 – The Book of Fasts Ch 46 H 2
[171] Al Kafi – V 4 – The Book of Fasts Ch 46 H 3
[172] Al Kafi – V 4 – The Book of Fasts Ch 47 H 1

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

(It has been narrated) from Abu Abdullah-asws, said, 'I asked him-asws about the man who enters into a Month of Ramazan and he is staying, not intending going out. Then he changes his mind after the entry of a Month of Ramazan that he should travel'. So he-asws remained silent, and I asked him-asws another time. So, he-asws said: 'Staying is superior except if there happens to be for him a need which makes it inevitable for him for the going out in it, or he is fearing upon his wealth'.[173]

It is Forbidden to Fast in Travel:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ عُبَيْدِ بْنِ زُرَارَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ قَالَ مَا أَبْيَنَهَا مَنْ شَهِدَ فَلْيَصُمْهُ وَ مَنْ سَافَرَ فَلَا يَصُمْهُ .

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

'I said to Abu Abdullah-asws, '(What about) the Words of Allah-azwj Mighty and Majestic ***[2:185] therefore whoever of you is present in the Month, he shall Fast therein***?' He-asws said: 'What can be clearer than it! The one who is present, so let him Fast it, and the one who travels, so he should not Fast it'.[174]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ اللَّهَ عَزَّ وَ جَلَّ تَصَدَّقَ عَلَى مَرْضَى أُمَّتِي وَ مُسَافِرِيهَا بِالتَّقْصِيرِ وَ الْإِفْطَارِ أَ يَسُرُّ أَحَدَكُمْ إِذَا تَصَدَّقَ بِصَدَقَةٍ أَنْ تُرَدَّ عَلَيْهِ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullah-asws, said, 'I heard him-asws saying: 'Rasool-Allah-saww said: 'Allah-azwj Mighty and Majestic Gave charity upon the sick ones of my-saww community and its travellers with the shortening (of the Prayer), and the breaking (of the Fast). Would it make one of you happy when he is given a charity that he should return it upon him?'[175]

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الْمَلِكِ بْنِ عُتْبَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ يَحْيَى بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الصَّائِمُ فِي السَّفَرِ فِي شَهْرِ رَمَضَانَ كَالْمُفْطِرِ فِيهِ فِي الْحَضَرِ

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Malik Bin Utba, from Is'haq Bin Ammar, from Yahya Bin Abu Al A'ala,

(It has been narrated) from Abu Abdullah-asws having said: 'The Fasting one during the journey in a Month of Ramazan is like one not Fasting in it during the presence (at home)'.

[173] Al Kafi – V 4 – The Book of Fasts Ch 47 H 2
[174] Al Kafi – V 4 – The Book of Fasts Ch 48 H 1
[175] Al Kafi – V 4 – The Book of Fasts Ch 48 H 2

ثُمَّ قَالَ إِنَّ رَجُلًا أَتَى النَّبِيَّ (صلى الله عليه وآله) فَقَالَ يَا رَسُولَ اللَّهِ أَصُومُ شَهْرَ رَمَضَانَ فِي السَّفَرِ فَقَالَ لَا فَقَالَ يَا رَسُولَ اللَّهِ إِنَّهُ عَلَيَّ يَسِيرٌ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ اللَّهَ عَزَّ وَ جَلَّ تَصَدَّقَ عَلَى مَرْضَى أُمَّتِي وَ مُسَافِرِيهَا بِالْإِفْطَارِ فِي شَهْرِ رَمَضَانَ أَ يُعْجِبُ أَحَدَكُمْ لَوْ تَصَدَّقَ بِصَدَقَةٍ أَنْ تُرَدَّ عَلَيْهِ .

Then he-asws said: ‘A man came over to the Prophet-saww, so he said, ‘O Rasool-Allah-saww! Can I Fast a Month of Ramazan during the journey?’ So he-saww said: ‘No’. So he said, ‘O Rasool-Allah-saww! It is easy upon me’. So Rasool-Allah-saww said: ‘Allah-azwj Mighty and Majestic Gave charity upon the sick ones of my-saww community and its travellers with the breaking (of the Fast) during a Month of Ramazan. Does it not astound one of you if he were to be given a charity that he would like to return it?’[176]

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ سَعِيدٍ عَنْ أَبَانِ بْنِ تَغْلِبَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) خِيَارُ أُمَّتِي الَّذِينَ إِذَا سَافَرُوا أَفْطَرُوا وَ قَصَّرُوا وَ إِذَا أَحْسَنُوا اسْتَبْشَرُوا وَ إِذَا أَسَاءُوا اسْتَغْفَرُوا وَ شِرَارُ أُمَّتِي الَّذِينَ وُلِدُوا فِي النِّعَمِ وَ غُذُّوا بِهِ يَأْكُلُونَ طَيِّبَ الطَّعَامِ وَ يَلْبَسُونَ لَيِّنَ الثِّيَابِ وَ إِذَا تَكَلَّمُوا لَمْ يَصْدُقُوا .

Ahmad Bin Muhammad, from Salih Bin Saeed, from Aban Bin Taghlub,

(It has been narrated) from Abu Ja’far-asws having said: ‘Rasool-Allah-saww said: ‘The best of my-saww community is those, when they are travelling, they are not Fasting, and they are shortening (the Prayer); and when they are done a favour, they welcome it as a glad tiding, and when they are sinning, they seek Forgiveness. And, the evillest ones of my-saww community are those who are born among the Bounties, and they are fed with it, consuming the best of the foods, and they are wearing soft clothes, and when they are speaking, they are not truthful’.[177]

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عِيصِ بْنِ الْقَاسِمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا خَرَجَ الرَّجُلُ فِي شَهْرِ رَمَضَانَ مُسَافِراً أَفْطَرَ وَ قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) خَرَجَ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فِي شَهْرِ رَمَضَانَ وَ مَعَهُ النَّاسُ وَ فِيهِمُ الْمُشَاةُ فَلَمَّا انْتَهَى إِلَى كُرَاعِ الْغَمِيمِ دَعَا بِقَدَحٍ مِنْ مَاءٍ فِيمَا بَيْنَ الظُّهْرِ وَ الْعَصْرِ فَشَرِبَ وَ أَفْطَرَ ثُمَّ أَفْطَرَ النَّاسُ مَعَهُ وَ ثَمَّ أُنَاسٌ عَلَى صَوْمِهِمْ فَسَمَّاهُمُ الْعُصَاةَ وَ إِنَّمَا يُؤْخَذُ بِآخِرِ أَمْرِ رَسُولِ اللَّهِ (صلى الله عليه وآله) .

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

(It has been narrated) from Abu Abdullah-asws having said: ‘When the man goes out during a Month of Ramazan travelling, he should break (nor Fast)’. And he-asws said: ‘Rasool-Allah-saww went out from Al-Medina to Makkah during a Month of Ramazan, and with him-saww were the people, and among them were the pedestrians. So, when he-saww ended up to Kura’a Al-Ghameem, he-saww called for a cup of water during what is between Al-Zohar and Al-Asr. So he-saww drank and broke (did not Fast). Then the people broke along with him-saww; and a group

[176] Al Kafi – V 4 – The Book of Fasts Ch 48 H 3
[177] Al Kafi – V 4 – The Book of Fasts Ch 48 H 4

of people were upon their Fasts, so he-saww referred to them as the disobedient ones, and rather, they were seized by the last of the orders of Rasool-Allah-saww’.[178]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَمَّى رَسُولُ اللَّهِ (صلى الله عليه وآله) قَوْماً صَامُوا حِينَ أَفْطَرَ وَ قَصَّرَ عُصَاةً وَ قَالَ هُمُ الْعُصَاةُ إِلَى يَوْمِ الْقِيَامَةِ وَ إِنَّا لَنَعْرِفُ أَبْنَاءَهُمْ وَ أَبْنَاءَ أَبْنَائِهِمْ إِلَى يَوْمِنَا هَذَا .

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

(It has been narrated) from Abu Ja’far-asws having said: ‘Rasool-Allah-saww named a group of people who were Fasting when he-saww broke (the Fast), and shortened (the Prayer), as ‘disobedient ones’, and said: ‘They would be the disobedient ones up to the Day of Judgement, and we-saww recognise their sons, and the sons of their sons up to this day of ours’.[179]

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ لَوْ أَنَّ رَجُلًا مَاتَ صَائِماً فِي السَّفَرِ مَا صَلَّيْتُ عَلَيْهِ .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Suleyman Bin Sama’at, from Ali Bin Ismail, from Muhammad Bin Hakeym who said,

‘I heard Abu Abdullah-asws saying: ‘If a man were to die whilst Fasting during the journey, I-asws would not Pray over him’.[180]

Fasting in Travel out of Ignorance:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ رَجُلٌ صَامَ فِي السَّفَرِ فَقَالَ إِنْ كَانَ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) نَهَى عَنْ ذَلِكَ فَعَلَيْهِ الْقَضَاءُ وَ إِنْ لَمْ يَكُنْ بَلَغَهُ فَلَا شَيْءَ عَلَيْهِ .

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

(It has been narrated) from Abu Abdullah-asws, said, ‘I said to him-asws, ‘A man Fasts during the journey’. So, he-asws said: ‘If it had reached him that Rasool-Allah-saww forbade from that, so upon him is the making up for it; and if it did not happen to reach him, so there is nothing upon him’.[181]

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عِيصِ بْنِ الْقَاسِمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ صَامَ فِي السَّفَرِ بِجَهَالَةٍ لَمْ يَقْضِهِ .

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

[178] Al Kafi – V 4 – The Book of Fasts Ch 48 H 5
[179] Al Kafi – V 4 – The Book of Fasts Ch 48 H 6
[180] Al Kafi – V 4 – The Book of Fasts Ch 48 H 7
[181] Al Kafi – V 4 – The Book of Fasts Ch 49 H 1

(It has been narrated) from Abu Abdullah-asws having said: 'The one who Fasts during the journey out of ignorance, would not make up for it'.[182]

صَفْوَانُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ لَيْثٍ الْمُرَادِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا سَافَرَ الرَّجُلُ فِي شَهْرِ رَمَضَانَ أَفْطَرَ وَ إِنْ صَامَهُ بِجَهَالَةٍ لَمْ يَقْضِهِ .

Safwan Bin Yahya, from Abdullah Bin Muskan, from Lays Al Murady,

(It has been narrated) from Abu Abdullah-asws having said: 'When the man travels during a Month of Ramazan, he should break (not Fast); and if he were to Fast it out of ignorance, he would not make up for it'.[183]

Those who are not Obliged to Suspend Fasting in Travel:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْمُكَارِي وَ الْجَمَّالُ الَّذِي يَخْتَلِفُ وَ لَيْسَ لَهُ مُقَامٌ يُتِمُّ الصَّلَاةَ وَ يَصُومُ شَهْرَ رَمَضَانَ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'The hirer of camels and the cameleer who interchanges (his residence) and there is no (specific) place for him, should complete the Prayer, and he should be Fasting a Month of Ramazan'.[184]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ لَا يُفْطِرُ الرَّجُلُ فِي شَهْرِ رَمَضَانَ إِلَّا فِي سَبِيلِ حَقٍّ .

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

'The man would not break (the Fast) during a Month of Ramazan except in a way of Truth'.[185]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ مَنْ سَافَرَ قَصَّرَ وَ أَفْطَرَ إِلَّا أَنْ يَكُونَ رَجُلًا سَفَرُهُ إِلَى صَيْدٍ أَوْ فِي مَعْصِيَةِ اللَّهِ أَوْ رَسُولًا لِمَنْ يَعْصِي اللَّهَ أَوْ فِي طَلَبِ شَحْنَاءَ أَوْ سِعَايَةِ ضَرَرٍ عَلَى قَوْمٍ مُسْلِمِينَ .

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

(It has been narrated) from Abu Abdullah-asws, said, 'I heard him-asws saying: 'The one who travels should shorten (the Prayer) and break (the Fast), except if there happens to be a man whom he travels for (the aim of) hunting, or regarding a disobedience to Allah-azwj, or is a

[182] Al Kafi – V 4 – The Book of Fasts Ch 49 H 2
[183] Al Kafi – V 4 – The Book of Fasts Ch 49 H 3
[184] Al Kafi – V 4 – The Book of Fasts Ch 50 H 1
[185] Al Kafi – V 4 – The Book of Fasts Ch 50 H 2

messenger for the one who disobeys Allah-azwj, or regarding seeking of malice, or slanderous harm upon a group of Muslims'.[186]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ حَفْصٍ عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يُشَيِّعُ أَخَاهُ فِي شَهْرِ رَمَضَانَ فَيَبْلُغُ مَسِيرَةَ يَوْمٍ أَوْ مَعَ رَجُلٍ مِنْ إِخْوَانِهِ أَ يُفْطِرُ أَوْ يَصُومُ قَالَ يُفْطِرُ.

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Umar Bin Hafs, from Saeed Bin Yasaar who said,

'I asked Abu Abdullah-asws about the man who escorts his brother during a Month of Ramazan, so it reaches a journey of a day, or with a man from his brethren, can he break, or should he Fast?' He-asws said: 'He should break'.[187]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عليهما السلام) فِي الرَّجُلِ يُشَيِّعُ أَخَاهُ مَسِيرَةَ يَوْمٍ أَوْ يَوْمَيْنِ أَوْ ثَلَاثَةٍ قَالَ إِنْ كَانَ فِي شَهْرِ رَمَضَانَ فَلْيُفْطِرْ قُلْتُ أَيُّهُمَا أَفْضَلُ يَصُومُ أَوْ يُشَيِّعُهُ قَالَ يُشَيِّعُهُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ وَضَعَهُ عَنْهُ .

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

(It has been narrated) from one of the two (5th or 6th Imam-asws) regarding the man who escorts his brother of a journey of a day, or two days, or three. He-asws said: 'If it was during a Month of Ramazan, so let him break (not Fast)'. I said, 'Which of these two is superior, fasting or escorting him?' He-asws said: 'Escorting him. Allah-azwj Mighty and Majestic has Exempted it from him'.[188]

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) رَجُلٌ مِنْ أَصْحَابِي قَدْ جَاءَنِي خَبَرُهُ مِنَ الْأَعْوَصِ وَ ذَلِكَ فِي شَهْرِ رَمَضَانَ أَتَلَقَّاهُ وَ أُفْطِرُ قَالَ نَعَمْ قُلْتُ أَتَلَقَّاهُ وَ أُفْطِرُ أَوْ أُقِيمُ وَ أَصُومُ قَالَ تَلَقَّاهُ وَ أَفْطِرْ .

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

'I said to Abu Abdullah-asws, 'There came to me news of my companions from Al-Awas, and that was during a Month of Ramazan. Shall I meet him and break (the Fast)?' He-asws said: 'Yes'. I said, 'Shall I meet him and break, or shall I stay and Fast?' He-asws said: 'Meet him, and break (the fast)'.[189]

[186] Al Kafi – V 4 – The Book of Fasts Ch 50 H 3
[187] Al Kafi – V 4 – The Book of Fasts Ch 50 H 4
[188] Al Kafi – V 4 – The Book of Fasts Ch 50 H 5
[189] Al Kafi – V 4 – The Book of Fasts Ch 50 H 6

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ عِدَّةٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ الرَّجُلُ يُشَيِّعُ أَخَاهُ فِي شَهْرِ رَمَضَانَ الْيَوْمَ وَ الْيَوْمَيْنِ قَالَ يُفْطِرُ وَ يَقْضِي قِيلَ لَهُ فَذَلِكَ أَفْضَلُ أَوْ يُقِيمُ وَ لَا يُشَيِّعُهُ قَالَ يُشَيِّعُهُ وَ يُفْطِرُ فَإِنَّ ذَلِكَ حَقٌّ عَلَيْهِ .

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

(It has been narrated) from Abu Ja’far-asws, said, ‘I said, ‘The man escorts his brother during a Month of Ramazan for the day, and the two days’. He-asws said: ‘He should break (the Fast) and make up for it’. It was said to him-asws, ‘So that is superior, or staying and not escorting him?’ He-asws said: ‘Escorting him and breaking, for that is a right upon him’.[190]

Non-Obligatory Fasting in Travel:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ وَاسِعٍ عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ خَرَجَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مِنَ الْمَدِينَةِ فِي أَيَّامٍ بَقِينَ مِنْ شَعْبَانَ فَكَانَ يَصُومُ ثُمَّ دَخَلَ عَلَيْهِ شَهْرُ رَمَضَانَ وَ هُوَ فِي السَّفَرِ فَأَفْطَرَ فَقِيلَ لَهُ تَصُومُ شَعْبَانَ وَ تُفْطِرُ شَهْرَ رَمَضَانَ فَقَالَ نَعَمْ شَعْبَانُ إِلَيَّ إِنْ شِئْتُ صُمْتُ وَ إِنْ شِئْتُ لَا وَ شَهْرُ رَمَضَانَ عَزْمٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ عَلَيَّ الْإِفْطَارُ .

A number of our companions, from Sahl Bin Ziyad, from Mansour Bin Al Abbas, from Muhammad Bin Abdullah Bin Wasi’a, from Ismail Bin Sahl, from a man,

(It has been narrated) from Abu Abdullah-asws having said: ‘Abu Abdullah-asws went out from Al-Medina during a few remaining days from Shaban, so he-asws was Fasting. Then the Month of Ramazan entered upon him-asws and he-asws was on a journey. So, it was said to him-asws, ‘You-asws are Fasting Shaban and are breaking (not Fasting) the Month of Ramazan?’ So, he-asws said: ‘Yes. Shabaan to me-asws, if I-asws so desire to I-asws Fast, and if I-asws so desire to I-asws don’t; and the Month of Ramazan is a fixed Determination from Allah-azwj Mighty and Majestic upon me-asws for the breaking (during a journey)’.[191]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ سَعْدِ بْنِ سَعْدٍ الْأَشْعَرِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا (عليه السلام) قَالَ سَأَلْتُهُ عَنْ صَوْمِ ثَلَاثَةِ أَيَّامٍ فِي الشَّهْرِ هَلْ فِيهِ قَضَاءٌ عَلَى الْمُسَافِرِ قَالَ لَا .

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

(It has been narrated) from Abu Al-Hassan Al-Reza-asws, said, ‘I asked him-asws about Fasting the three days during the month, is there a making up for it upon the traveller?’ He-asws said: ‘No’.[192]

[190] Al Kafi – V 4 – The Book of Fasts Ch 50 H 7
[191] Al Kafi – V 4 – The Book of Fasts Ch 51 H 1
[192] Al Kafi – V 4 – The Book of Fasts Ch 51 H 3

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْمَرْزُبَانِ بْنِ عِمْرَانَ قَالَ قُلْتُ لِلرِّضَا (عليه السلام) أُرِيدُ السَّفَرَ فَأَصُومُ لِشَهْرِيَ الَّذِي أُسَافِرُ فِيهِ قَالَ لَا قُلْتُ فَإِذَا قَدِمْتُ أَقْضِيهِ قَالَ لَا كَمَا لَا تَصُومُ كَذَلِكَ لَا تَقْضِي .

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

‘I said to Al-Reza-asws, ‘I intend the travel, so can I Fast in my month in which I travel?’ He-asws said: ‘No’. I said, ‘So when I return, do I have to make up for it?’ He-asws said: ‘No, just as you did not Fast, similar to that, you do not make up for it’.[193]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ بِلَالٍ عَنِ الْحَسَنِ بْنِ بَسَّامٍ الْجَمَّالِ عَنْ رَجُلٍ قَالَ كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِيمَا بَيْنَ مَكَّةَ وَ الْمَدِينَةِ فِي شَعْبَانَ وَ هُوَ صَائِمٌ ثُمَّ رَأَيْنَا هِلَالَ شَهْرِ رَمَضَانَ فَأَفْطَرَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَمْسِ كَانَ عَنْ شَعْبَانَ وَ أَنْتَ صَائِمٌ وَ الْيَوْمُ مِنْ شَهْرِ رَمَضَانَ وَ أَنْتَ مُفْطِرٌ فَقَالَ إِنَّ ذَاكَ تَطَوُّعٌ وَ لَنَا أَنْ نَفْعَلَ مَا شِئْنَا وَ هَذَا فَرْضٌ فَلَيْسَ لَنَا أَنْ نَفْعَلَ إِلَّا مَا أُمِرْنَا .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Bilal, from Al Hassan Bin Bassam Al Jammal, from a man who said,

‘I was with Abu Abdullah-asws in what is between Makkah and Al-Medina, and he was Fasting. Then we saw the crescent of the Month of Ramazan, so he-asws broke. So, I said to him-asws, ‘May I be sacrificed for you-asws! Yesterday was from Shaban and you-asws were Fasting, and today is from the Month of Ramazan and you are not Fasting?’ So he-asws said: ‘That was voluntary (Fast), and for us-asws is that we-asws do what we-asws so desire to, and this is an Obligation, so it is not for us-asws that we-asws do except for what we-asws have been Commanded for’.[194]

When to Break Fast in Travel:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يَخْرُجُ مِنْ بَيْتِهِ يُرِيدُ السَّفَرَ وَ هُوَ صَائِمٌ قَالَ فَقَالَ إِنْ خَرَجَ مِنْ قَبْلِ أَنْ يَنْتَصِفَ النَّهَارُ فَلْيُفْطِرْ وَ لْيَقْضِ ذَلِكَ الْيَوْمَ وَ إِنْ خَرَجَ بَعْدَ الزَّوَالِ فَلْيُتِمَّ يَوْمَهُ .

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

(It has been narrated) from Al-Halby, from Abu Abdullah-asws having been asked about the man who goes out from his house intending the journey, and he is Fasting. So he-asws said: ‘If he goes out from before the middle of the day, so let him break, and let him make up for that day; but if he goes out after the (start of the) decline (of the sun), so let him complete (the Fast of) his day’.[195]

[193] Al Kafi – V 4 – The Book of Fasts Ch 51 H 4
[194] Al Kafi – V 4 – The Book of Fasts Ch 51 H 5
[195] Al Kafi – V 4 – The Book of Fasts Ch 52 H 1

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا خَرَجَ الرَّجُلُ فِي شَهْرِ رَمَضَانَ بَعْدَ الزَّوَالِ أَتَمَّ الصِّيَامَ فَإِذَا خَرَجَ قَبْلَ الزَّوَالِ أَفْطَرَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazal, from Ibn Bukeyr, from Ubeyd Bin Zurara,

(It has been narrated) from Abu Abdullah-asws having said: ‘When the man goes out during a Month of Ramazan after the midday, he should complete the Fasts. So when he goes out before the midday, he should break’.[196]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ عُبَيْدِ بْنِ زُرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الرَّجُلِ يُسَافِرُ فِي شَهْرِ رَمَضَانَ يَصُومُ أَوْ يُفْطِرُ قَالَ إِنْ خَرَجَ قَبْلَ الزَّوَالِ فَلْيُفْطِرْ وَ إِنْ خَرَجَ بَعْدَ الزَّوَالِ فَلْيَصُمْ وَ قَالَ يُعْرَفُ ذَلِكَ بِقَوْلِ عَلِيٍّ (عليه السلام) أَصُومُ وَ أُفْطِرُ حَتَّى إِذَا زَالَتِ الشَّمْسُ عُزِمَ عَلَيَّ يَعْنِي الصِّيَامَ .

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

(It has been narrated) from Abu Abdullah-asws regarding the man who travels during a Month of Ramazan, should he be Fasting or breaking?’ He-asws said: ‘If he goes out before the midday, so let him break, and if he goes out after the midday, so let him Fast’. And he-asws said: ‘That is recognised by the words of Ali-asws: ‘I-asws Fast and I-asws break until when the sun (starts the) decline, being Determined upon me-asws’, meaning the Fasts’.[197]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا سَافَرَ الرَّجُلُ فِي شَهْرِ رَمَضَانَ فَخَرَجَ بَعْدَ نِصْفِ النَّهَارِ فَعَلَيْهِ صِيَامُ ذَلِكَ الْيَوْمِ وَ يَعْتَدُّ بِهِ مِنْ شَهْرِ رَمَضَانَ فَإِذَا دَخَلَ أَرْضاً قَبْلَ طُلُوعِ الْفَجْرِ وَ هُوَ يُرِيدُ الْإِقَامَةَ بِهَا فَعَلَيْهِ صَوْمُ ذَلِكَ الْيَوْمِ فَإِنْ دَخَلَ بَعْدَ طُلُوعِ الْفَجْرِ فَلَا صِيَامَ عَلَيْهِ وَ إِنْ شَاءَ صَامَ .

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

(It has been narrated) from Abu Abdullah-asws having said: ‘When the man travels during a Month of Ramazan, so he goes out after half the day, so upon him is the Fast of that day, and he would be counted with it from a Month of Ramazan. So, when he enters a land before the emergence of the dawn and he intends the staying with it, so upon him is the Fast of that day. So, if he enters after the emergence of the dawn, so there are no Fasts upon him, and he so desires to, he can Fast’.[198]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رِفَاعَةَ بْنِ مُوسَى قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يَقْدَمُ فِي شَهْرِ رَمَضَانَ مِنْ سَفَرٍ حَتَّى يَرَى أَنَّهُ سَيَدْخُلُ أَهْلَهُ ضَحْوَةً أَوِ ارْتِفَاعَ النَّهَارِ فَقَالَ إِذَا طَلَعَ الْفَجْرُ وَ هُوَ خَارِجٌ وَ لَمْ يَدْخُلْ أَهْلَهُ فَهُوَ بِالْخِيَارِ إِنْ شَاءَ صَامَ وَ إِنْ شَاءَ أَفْطَرَ .

[196] Al Kafi – V 4 – The Book of Fasts Ch 52 H 2
[197] Al Kafi – V 4 – The Book of Fasts Ch 52 H 3
[198] Al Kafi – V 4 – The Book of Fasts Ch 52 H 4

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

'I asked Abu Abdullah-asws about the man who comes back from a journey during a Month of Ramazan, so he sees that he has come over to his family in the morning or at the rising of the day. So he-asws said: 'When the dawn emerges and he is outside and has not yet come to his family, so he is with the choice, if he so desires to Fasts, and if he so desires to, he breaks'.[199]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الرَّجُلِ يَقْدَمُ مِنْ سَفَرٍ فِي شَهْرِ رَمَضَانَ فَيَدْخُلُ أَهْلَهُ حِينَ يُصْبِحُ أَوِ ارْتِفَاعَ النَّهَارِ قَالَ إِذَا طَلَعَ الْفَجْرُ وَ هُوَ خَارِجٌ وَ لَمْ يَدْخُلْ أَهْلَهُ فَهُوَ بِالْخِيَارِ إِنْ شَاءَ صَامَ وَ إِنْ شَاءَ أَفْطَرَ

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Aasim Bin Humeyd, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far-asws about the man who comes back from a journey during a Month of Ramazan, so he comes over to his family when it is morning, or the day has risen. He-asws said: 'When the dawn emerges and he is outside and has not yet come over to his family, so he is with the choice, if he so desires to, he Fasts, and if he so desires to, he breaks'.[200]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عليه السلام) عَنْ رَجُلٍ قَدِمَ مِنْ سَفَرٍ فِي شَهْرِ رَمَضَانَ وَ لَمْ يَطْعَمْ شَيْئاً قَبْلَ الزَّوَالِ قَالَ يَصُومُ

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

'I asked Abu Al-Hassan-asws about a man who comes back from a journey during a Month of Ramazan and has not eaten anything before the midday. He-asws said: 'He should Fast'.[201]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنْ مُسَافِرٍ دَخَلَ أَهْلَهُ قَبْلَ زَوَالِ الشَّمْسِ وَ قَدْ أَكَلَ قَالَ لَا يَنْبَغِي لَهُ أَنْ يَأْكُلَ يَوْمَهُ ذَلِكَ شَيْئاً وَ لَا يُوَاقِعُ فِي شَهْرِ رَمَضَانَ إِنْ كَانَ لَهُ أَهْلٌ

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

'I asked about a traveller who comes over to his family before the (start of the) decline of the sun, and he had eaten. He-asws said: 'It is not befitting for him that he eats anything during that day of his, nor should he have a union during a Month of Ramazan, if he had a wife for him'.[202]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ قَالَ قَالَ فِي الْمُسَافِرِ الَّذِي يَدْخُلُ أَهْلَهُ فِي شَهْرِ رَمَضَانَ وَ قَدْ أَكَلَ قَبْلَ دُخُولِهِ قَالَ يَكُفُّ عَنِ الْأَكْلِ بَقِيَّةَ يَوْمِهِ وَ عَلَيْهِ الْقَضَاءُ

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus who said,

[199] Al Kafi – V 4 – The Book of Fasts Ch 52 H 5
[200] Al Kafi – V 4 – The Book of Fasts Ch 52 H 6
[201] Al Kafi – V 4 – The Book of Fasts Ch 52 H 7
[202] Al Kafi – V 4 – The Book of Fasts Ch 52 H 8

'He-asws said regarding the traveller who comes over to his family during a Month of Ramazan and he had eaten before his coming over, said: 'He should refrain from eating for the remainder of his day, and upon him would be its making up'.

وَ قَالَ فِي الْمُسَافِرِ يَدْخُلُ أَهْلَهُ وَ هُوَ جُنُبٌ قَبْلَ الزَّوَالِ وَ لَمْ يَكُنْ أَكَلَ فَعَلَيْهِ أَنْ يُتِمَّ صَوْمَهُ وَ لَا قَضَاءَ عَلَيْهِ يَعْنِي إِذَا كَانَتْ جَنَابَتُهُ مِنِ احْتِلَامٍ .

And he-asws said regarding the traveller who comes over to his family and he is with sexual impurity before the midday and did not happen to have eaten, so upon him is that he completes his Fast and there is no making up for it upon him, meaning when he was with sexual impurity from the bed-wetting'.[203]

Qasr and Qasr Distance[204]:

مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ بِإِسْنَادِهِ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي حَدِيثٍ قَالَ: هَذَا وَاحِدٌ إِذَا قَصَرْتَ أَفْطَرْتَ وَ إِذَا أَفْطَرْتَ قَصَرْتَ.

It is narrated from Imam Abi Abdullah-asws that break fast when your salat becomes 'Qasr' (reduced) and similarly, upon breaking fast offer 'Qasr' salat.[205]

مُحَمَّدُ بْنُ الْحَسَنِ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ السِّنْدِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع فِي حَدِيثٍ وَ لَيْسَ يَفْتَرِقُ التَّقْصِيرُ وَ الْإِفْطَارُ فَمَنْ قَصَّرَ فَلْيُفْطِرْ.

Imam Abu Abdullah-asws said, 'Qasr and Iftar' are connected to each other, hence, whoever offers Qasr salat, he should break his 'Soam' (fast).[206]

مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ بِإِسْنَادِهِ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ الرِّضَا ع أَنَّهُ سَمِعَهُ يَقُولُ إِنَّمَا وَجَبَ التَّقْصِيرُ فِي ثَمَانِيَةِ فَرَاسِخَ لَا أَقَلَّ مِنْ ذَلِكَ وَ لَا أَكْثَرَ لِأَنَّ ثَمَانِيَةَ فَرَاسِخَ مَسِيرَةُ يَوْمٍ لِلْعَامَّةِ وَ الْقَوَافِلِ وَ الْأَثْقَالِ فَوَجَبَ التَّقْصِيرُ فِي مَسِيرَةِ يَوْمٍ وَ لَوْ لَمْ يَجِبْ فِي مَسِيرَةِ يَوْمٍ لَمَا وَجَبَ فِي مَسِيرَةِ أَلْفِ سَنَةٍ وَ ذَلِكَ لِأَنَّ كُلَّ يَوْمٍ يَكُونُ بَعْدَ هَذَا الْيَوْمِ فَإِنَّمَا هُوَ نَظِيرُ هَذَا الْيَوْمِ فَلَوْ لَمْ يَجِبْ فِي هَذَا الْيَوْمِ لَمَا يَجِبُ فِي نَظِيرِهِ إِذْ كَانَ نَظِيرُهُ مِثْلَهُ لَا فَرْقَ بَيْنَهُمَا.

It is referred to Imam Ali Raza-asws that it is mandatory, without increasing or decreasing it, to 'Qasr' salat at a distance of 'Eight Farsak'[207] (27.3 miles) because this is the usual travelling distance of ordinary people (as per their walking speed) in a day so this is the limit for 'Qasr'

[203] Al Kafi – V 4 – The Book of Fasts Ch 52 H 9
[204] To reduce, decrease, four part salat to two-part.
[205] وسائل الشيعة، ج10، ص: 184, Wasail-ul-Shia, vol. 7, tradition 1, pp. 124.
[206] وسائل الشيعة، ج10، ص: 184, H.2, Wasail-ul-Shia, vol. 7, tradition 2, pp. 124.
[207] One Farsak is 3 Hashimi miles, which are slightly more than the English miles, 1 Hashimi mile = 2000 yard, 1m=1760 miles (so 8 Farsak will be 27.2727 miles or 43.88 km), see, http://www.dailynews.lk/2007/10/13/fea30.asp

if one does not take it as ‘Qasr’ then one thousand years’ travel is not enough for ‘Qasr’ as the next day will be the same as the previous day.[208]

وَ رَوَاهُ فِي الْعِلَلِ وَ عُيُونِ الْأَخْبَارِ بِإِسْنَادٍ يَأْتِي وَ زَادَ وَ قَدْ يَخْتَلِفُ الْمَسِيرُ فَسَيْرُ الْبَقَرِ إِنَّمَا هُوَ أَرْبَعَةُ فَرَاسِخَ وَ سَيْرُ الْفَرَسِ عِشْرُونَ فَرْسَخاً وَ إِنَّمَا جُعِلَ مَسِيرُ يَوْمٍ ثَمَانِيَةَ فَرَاسِخَ لِأَنَّ ثَمَانِيَةَ فَرَاسِخَ هُوَ سَيْرُ الْجَمَّالِ وَ الْقَوَافِلِ وَ هُوَ الْغَالِبُ عَلَى الْمَسِيرِ وَ هُوَ أَعْظَمُ السَّيْرِ الَّذِي يَسِيرُهُ الْجَمَّالُونَ وَ الْمُكَارُونَ.

The same tradition is also reported in ‘Illul Shara’ and ‘Ayon-ul-Akbar’ with the addition that Mola[-asws] commented on the variation of the travelling speed, as cattle driven cart makes 4 ‘Farsak’ in a day, whereas a horse rider goes for 20 ‘Farsak’ but for ‘Qasr’ Allah[-azwj] has fixed 8 Farsak (27.3 miles) as this is the distance which would mostly be covered by people on foot and riding on camels or those who would ride on donkeys and mules.[209]

وَ بِإِسْنَادِهِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ أَنَّهُ سَمِعَ الصَّادِقَ ع يَقُولُ فِي التَّقْصِيرِ فِي الصَّلَاةِ بَرِيدٌ فِي بَرِيدٍ أَرْبَعَةٌ وَ عِشْرُونَ مِيلًا ثُمَّ قَالَ كَانَ أَبِي ع يَقُولُ إِنَّ التَّقْصِيرَ لَمْ يُوضَعْ عَلَى الْبَغْلَةِ السَّفْوَاءِ وَ الدَّابَّةِ النَّاجِيَةِ وَ إِنَّمَا وُضِعَ عَلَى سَيْرِ الْقِطَارِ. وَ رَوَاهُ الشَّيْخُ بِإِسْنَادِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِ مِثْلَهُ إِلَى قَوْلِهِ مِيلًا. وَ رَوَاهُ أَيْضاً بِهَذَا السَّنَدِ إِلَى آخِرِهِ أَقُولُ: الْمُرَادُ أَنَّ مَا وَرَدَ مِنْ تَحْدِيدِ الْمَسَافَةِ بِمَسِيرِ يَوْمٍ مَخْصُوصٌ بِسَيْرِ الْقِطَارِ وَ هُوَ وَاضِحٌ.

Abdullah bin Yahiya Kahili reports form Imam Jafar-e-Sadiq[-asws] that salat is ‘Qasr’ at two ‘Bareed’ (27.3 miles) and also added my father (Imam Mohammed Baqir[-asws]) used to say that this distance is not related to racing horses, rather on walking speed, i.e., of camels.[210]

وَ بِإِسْنَادِهِ عَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ سُلَيْمَانَ بْنِ حَفْصٍ الْمَرْوَزِيِّ قَالَ: قَالَ الْفَقِيهُ ع التَّقْصِيرُ فِي الصَّلَاةِ بَرِيدَانِ أَوْ بَرِيدٌ ذَاهِباً وَ جَائِياً وَ الْبَرِيدُ سِتَّةُ أَمْيَالٍ وَ هُوَ فَرْسَخَانِ وَ التَّقْصِيرُ فِي أَرْبَعَةِ فَرَاسِخَ فَإِذَا خَرَجَ الرَّجُلُ مِنْ مَنْزِلِهِ يُرِيدُ اثْنَيْ عَشَرَ مِيلًا وَ ذَلِكَ أَرْبَعَةُ فَرَاسِخَ ثُمَّ بَلَغَ فَرْسَخَيْنِ وَ نِيَّتُهُ الرُّجُوعُ أَوْ فَرْسَخَيْنِ آخَرَيْنِ قَصَّرَ وَ إِنْ رَجَعَ عَمَّا نَوَى عِنْدَ بُلُوغِ فَرْسَخَيْنِ وَ أَرَادَ الْمُقَامَ فَعَلَيْهِ التَّمَامُ وَ إِنْ كَانَ قَصَّرَ ثُمَّ رَجَعَ عَنْ نِيَّتِهِ أَعَادَ الصَّلَاةَ. أَقُولُ: الْإِعَادَةُ مَحْمُولَةٌ عَلَى الِاسْتِحْبَابِ لِمَا يَأْتِي وَ تَفْسِيرُ الْبَرِيدِ بِسِتَّةِ أَمْيَالٍ وَ بِفَرْسَخَيْنِ شَاذٌّ مُخَالِفٌ لِلنُّصُوصِ الْكَثِيرَةِ وَ لَعَلَّ فِيهِ غَلَطاً مِنَ النُّسَّاخِ وَ أَصْلُهُ وَ نِصْفُ الْبَرِيدِ سِتَّةُ أَمْيَالٍ وَ هُوَ فَرْسَخَانِ أَوْ لَعَلَّ الْمُرَادَ بِالْمِيلِ وَ الْفَرْسَخِ اصْطِلَاحٌ آخَرُ فِي الْفَرْسَخِ كَالْخُرَاسَانِيِّ فَهُوَ ضِعْفُ الشَّرْعِيِّ تَقْرِيباً لِأَنَّ الرَّاوِيَ خُرَاسَانِيٌّ بَلْ لَعَلَّ قَوْلَهُ وَ الْبَرِيدُ إِلَى آخِرِهِ مِنْ كَلَامِ الرَّاوِي وَ يَكُونُ غَلِطَ فِيهِ وَ اللَّهُ أَعْلَمُ.

Salman bin Hafeez Maruzi narrates from Imam Musa Kazim[-asws] that Salat is ‘Qasr’ at the distance of two ‘Bareed’ one Bareed in going away and one Bareed in returning. So the ‘Qasr’ is after 4 ‘Farsak’. Thus, if one travels 4 Farsak from home and intends to return back to home then he should offer ‘Qasr’ prayers but if he travels 2 Farsak further and abandons the idea of returning back to home and decides to stay there (which is now at a distance of 6 Farsak),

[208] Wasail-ul-Shia, vol. 5, tradition 1, pp. 407. وسائل الشيعة، ج 8، ص: 451
[209] Wasail-ul-Shia, vol. 5, tradition 2, pp. 407.
[210] Wasail-ul-Shia, vol. 5, tradition 3, pp. 407.

he needs to offer full prayers. If he, however, has offered 'Qasr' prayers before changing his mind to stay, he needs to repeat his salat.[211]

Frequent Travellers:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) أَرْبَعَةٌ قَدْ يَجِبُ عَلَيْهِمُ التَّمَامُ فِي السَّفَرِ كَانُوا أَوِ الْحَضَرِ الْمُكَارِي وَ الْكَرِيُّ وَ الرَّاعِي وَ الِاشْتِقَانُ لِأَنَّهُ عَمَلُهُمْ .

Ali Bin Ibrahim, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Al Fazl Bin Sh*Azaan*, altogether from Hammad Bin Isa, from Hareyz, from Zurara who said,

'Abu Ja'far[-asws] said: 'There are four upon whom the complete Salāt is Obligated, whether they were in a journey or the staying – The Hirer (of animals), and the workers (of it), and the shepherds, and the mailmen, because it is their occupation'.[212]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْخُرُوجِ إِذَا دَخَلَ شَهْرُ رَمَضَانَ قَالَ لَا إِلَّا فِيمَا أُخْبِرُكَ بِهِ خُرُوجٌ إِلَى مَكَّةَ أَوْ غَزْوٌ فِي سَبِيلِ اللَّهِ أَوْ مَالٌ تَخَافُ هَلَاكَهُ أَوْ أَخٌ تُرِيدُ وَدَاعَهُ وَ إِنَّهُ لَيْسَ أَخاً مِنَ الْأَبِ وَ الْأُمِّ .

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

'I asked Abu Abdullah[-asws] about the going out when a Month of Ramazan enters. He[-asws] said: 'No, except regarding what I[-asws] am informing you with – going out to Makkah, or a military expedition in the Way of Allah[-azwj], or wealth you fear upon its destruction, or a brother you intend to bid farewell to and (even if) he is not a brother from the father and the mother'.[213]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَدْخُلُ شَهْرُ رَمَضَانَ وَ هُوَ مُقِيمٌ لَا يُرِيدُ بَرَاحاً ثُمَّ يَبْدُو لَهُ بَعْدَ مَا يَدْخُلُ شَهْرُ رَمَضَانَ أَنْ يُسَافِرَ فَسَكَتَ فَسَأَلْتُهُ غَيْرَ مَرَّةٍ فَقَالَ يُقِيمُ أَفْضَلُ إِلَّا أَنْ يَكُونَ لَهُ حَاجَةٌ لَا بُدَّ مِنَ الْخُرُوجِ فِيهَا أَوْ يَتَخَوَّفَ عَلَى مَالِهِ .

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

(It has been narrated) from Abu Abdullah[-asws], said, 'I asked him[-asws] about the man who enters into a Month of Ramazan and he is staying, not intending going out. Then he changes his mind

[211] Wasail-ul-Shia, vol. 5, tradition 4, pp. 410.
[212] Al Kafi V 3 – The Book Of *Salāt* CH 80 H 1
[213] Al Kafi – V 4 – The Book of Fasts Ch 47 H 1

after the entry of a Month of Ramazan that he should travel'. So, he-asws remained silent, and I asked him-asws another time. So, he-asws said: 'Staying is superior except if there happens to be for him a need which makes it inevitable for him for the going out in it, or he is fearing upon his wealth'.[214]

Fasting in Short-Term Residency:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ إِذَا قَدِمْتَ أَرْضاً وَ أَنْتَ تُرِيدُ أَنْ تُقِيمَ بِهَا عَشَرَةَ أَيَّامٍ فَصُمْ وَ أَتِمَّ وَ إِنْ كُنْتَ تُرِيدُ أَنْ تُقِيمَ أَقَلَّ مِنْ عَشَرَةِ أَيَّامٍ فَأَفْطِرْ مَا بَيْنَكَ وَ بَيْنَ شَهْرٍ فَإِذَا بَلَغَ الشَّهْرُ فَأَتِمَّ الصَّلَاةَ وَ الصِّيَامَ وَ إِنْ قُلْتَ أَرْتَحِلُ غُدْوَةً .

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

'When you proceed to a land and you are intending to be staying in it for ten days, so Fast, and complete (full Prayers); and if you are intending to stay for less than ten days, so break (don't Fast) what is between you and the Month. So when it reaches a month, so complete the Prayers, and the Fasts, even if you say, 'I shall be leaving tomorrow'.[215]

2 – محمد بن يحيى، عن العمركي بن علي، عن علي بن جعفر، عن أخيه أبي الحسن (عليه السلام) قال: سألته عن الرجل يدركه شهر رمضان في السفر فيقيم الايام في المكان عليه صوم؟ قال: لا حتى يجمع على مقام عشرة أيام وإذا أجمع على مقام عشرة أيام صام وأتم الصلاة، قال: وسألته عن الرجل يكون عليه أيام من شهر رمضان وهو مسافر يقضي إذا أقام في المكان؟ قال: لا حتى يجمع على مقام عشرة أيام.

I asked from Imam Abul Hassan-asws What should a person do if month of Ramazan falls during his travel? Shall he fast if he stays at some place for a few days? Imam-asws replied, no, he should not and wait until he spends ten days there before fasting and offering full salat. I asked, how about if he fasts for the lapsed fasts after staying at a place? Imam-asws replied; he should not until after spending 10 days there.[216]

مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعَمْرَكِيِّ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ أَبِي الْحَسَنِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُدْرِكُهُ شَهْرُ رَمَضَانَ فِي السَّفَرِ فَيُقِيمُ الْأَيَّامَ فِي الْمَكَانِ عَلَيْهِ صَوْمٌ قَالَ لَا حَتَّى يُجْمِعَ عَلَى مُقَامِ عَشَرَةِ أَيَّامٍ وَ إِذَا أَجْمَعَ عَلَى مُقَامِ عَشَرَةِ أَيَّامٍ صَامَ وَ أَتَمَّ الصَّلَاةَ قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ عَلَيْهِ أَيَّامٌ مِنْ شَهْرِ رَمَضَانَ وَ هُوَ مُسَافِرٌ يَقْضِي إِذَا أَقَامَ فِي الْمَكَانِ قَالَ لَا حَتَّى يُجْمِعَ عَلَى مُقَامِ عَشَرَةِ أَيَّامٍ .

Muhammad Bin Yahya, from Al Amraky Bin Ali,

(It has been narrated) from Ali son of Ja'far-asws, from his brother-asws Abu Al-Hassan-asws, said, 'I asked him-asws about the man who sees a Month of Ramazan during the journey, so he stays

[214] Al Kafi – V 4 – The Book of Fasts Ch 47 H 2
[215] Al Kafi – V 4 – The Book of Fasts Ch 53 H 1
[216] Faroo-e-Kafi, tradition 2, vol. 3, pp. 303.

a few days in the place, would there be Fasting upon him?' He-asws said: 'No, until he combines upon staying for ten days'.[217]

Matrimonial Relationship in the Month of Ramazan:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يُسَافِرُ فِي شَهْرِ رَمَضَانَ أَ لَهُ أَنْ يُصِيبَ مِنَ النِّسَاءِ قَالَ نَعَمْ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hammad Bin Usman, from Umar Bin Yazeed who said,

'I asked Abu Abdullah-asws about the man who travels during a Month of Ramazan, is it for him that he attains from the women?' He-asws said: 'Yes'.[218]

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سَهْلٍ عَنْ أَبِيهِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عليه السلام) عَنْ رَجُلٍ أَتَى أَهْلَهُ فِي شَهْرِ رَمَضَانَ وَ هُوَ مُسَافِرٌ قَالَ لَا بَأْسَ .

Ahmad Bin Muhammad, from Muhammad Bin Sahl, from his father who said,

'I asked Abu Al-Hassan-asws about a man who went over to his wife during a Month of Ramazan, and he was a traveller. He-asws said: 'There is no problem'.[219]

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الْمَلِكِ بْنِ عُتْبَةَ الْهَاشِمِيِّ قَالَ سَأَلْتُ أَبَا الْحَسَنِ يَعْنِي مُوسَى (عليه السلام) عَنِ الرَّجُلِ يُجَامِعُ أَهْلَهُ فِي السَّفَرِ وَ هُوَ فِي شَهْرِ رَمَضَانَ قَالَ لَا بَأْسَ بِهِ .

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Malik Bin Utba Al Hashimy who said,

'I asked Abu Al-Hassan-asws, meaning Musa-asws, about the man who has a union with his wife during the journey and it is during a Month of Ramazan. He-asws said: 'There is no problem with it'.[220]

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الرَّجُلِ يُسَافِرُ وَ مَعَهُ جَارِيَةٌ فِي شَهْرِ رَمَضَانَ هَلْ يَقَعُ عَلَيْهَا قَالَ نَعَمْ .

Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from someone else, from Aban Bin Usman, from Abu Al Abbas,

(It has been narrated) from Abu Abdullah-asws regarding the man who travels and with his is a slave girl, during a Month of Ramazan. Can he fall upon her?' He-asws said: 'Yes'.[221]

[217] Al Kafi – V 4 – The Book of Fasts Ch 53 H 2
[218] Al Kafi – V 4 – The Book of Fasts Ch 54 H 1
[219] Al Kafi – V 4 – The Book of Fasts Ch 54 H 2
[220] Al Kafi – V 4 – The Book of Fasts Ch 54 H 3
[221] Al Kafi – V 4 – The Book of Fasts Ch 54 H 4

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ ابْنِ سِنَانٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يُسَافِرُ فِي شَهْرِ رَمَضَانَ وَ مَعَهُ جَارِيَةٌ لَهُ فَلَهُ أَنْ يُصِيبَ مِنْهَا بِالنَّهَارِ فَقَالَ سُبْحَانَ اللَّهِ أَ مَا تَعْرِفُ حُرْمَةَ شَهْرِ رَمَضَانَ إِنَّ لَهُ فِي اللَّيْلِ سَبْحاً طَوِيلًا

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

‘I asked Abu Abdullah-asws about the man who travels during a Month of Ramazan and with his is a slave girl. Is it for him that he attains from her in the daytime?’ So he-asws said: ‘Glory be to Allah-azwj! Does he not recognise the sanctity of a Month of Ramazan? For him, during the night, is a lengthy duration’.

قُلْتُ أَ لَيْسَ لَهُ أَنْ يَأْكُلَ وَ يَشْرَبَ وَ يُقَصِّرَ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ رَخَّصَ لِلْمُسَافِرِ فِي الْإِفْطَارِ وَ التَّقْصِيرِ رَحْمَةً وَ تَخْفِيفاً لِمَوْضِعِ التَّعَبِ وَ النَّصَبِ وَ وَعْثِ السَّفَرِ وَ لَمْ يُرَخِّصْ لَهُ فِي مُجَامَعَةِ النِّسَاءِ فِي السَّفَرِ بِالنَّهَارِ فِي شَهْرِ رَمَضَانَ وَ أَوْجَبَ عَلَيْهِ قَضَاءَ الصِّيَامِ وَ لَمْ يُوجِبْ عَلَيْهِ قَضَاءَ تَمَامِ الصَّلَاةِ إِذَا آبَ مِنْ سَفَرِهِ

I said, ‘Is it not for him that he can eat and drink and shorten (the Prayer)?’ So he-asws said: ‘Allah-azwj Blessed and High has Allowed for the traveller regarding the breaking (of the Fast), and the shortening (of the Prayer), as a Mercy and a lightening due to the fatigue, and the setting up (of tents etc.), and moths of the travel, but He-azwj did not Allow for him regarding the sleeping with the women by the day, during the journey, in a Month of Ramazan, and Obligated upon him the making up for the Fasts and did not Obligate upon him the making up for the complete when he returns from his journey’.

ثُمَّ قَالَ وَ السُّنَّةُ لَا تُقَاسُ وَ إِنِّي إِذَا سَافَرْتُ فِي شَهْرِ رَمَضَانَ مَا آكُلُ إِلَّا الْقُوتَ وَ مَا أَشْرَبُ كُلَّ الرِّيِّ .

Then he-asws said: ‘And the Sunnah cannot be analogized, and I-asws, whenever I-asws travel during a Month of Ramazan, do not eat except for the bare necessities, and do not drink for the whole thirst’.[222]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَأْتِي جَارِيَتَهُ فِي شَهْرِ رَمَضَانَ بِالنَّهَارِ فِي السَّفَرِ فَقَالَ مَا عَرَفَ هَذَا حَقَّ شَهْرِ رَمَضَانَ إِنَّ لَهُ فِي اللَّيْلِ سَبْحاً طَوِيلًا

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

‘I asked him-asws about the man who went to his slave girl during a Month of Ramazan, by the daytime, during the journey. So, he-asws said: ‘This one does not understand the right of a Month of Ramazan. For him, during the night, is a lengthy duration’.[223]

[222] Al Kafi – V 4 – The Book of Fasts Ch 54 H 5
[223] Al Kafi – V 4 – The Book of Fasts Ch 54 H 6

Female Issues Related to Fasting:

Please see Appendix IV.

Offering Uninterrupted Fasts for Two Months (Including Zahr):

فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَّا ۖ فَمَنْ لَمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ۚ ذَٰلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۗ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ {58:4}

So, one who cannot find (the means), then Fast two months consecutively before you touch each other. And one who is not capable, so he should feed sixty needy ones. That is for you to believe in Allah and His Rasool, and these are the Limits of Allah, and for the Kafirs there is a painful Punishment [58:4]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ وَ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الرَّجُلِ الْحُرِّ يَلْزَمُهُ صَوْمُ شَهْرَيْنِ مُتَتَابِعَيْنِ فِي ظِهَارٍ فَيَصُومُ شَهْراً ثُمَّ يَمْرَضُ قَالَ يَسْتَقْبِلُ وَ إِنْ زَادَ عَلَى الشَّهْرِ الْآخَرِ يَوْماً أَوْ يَوْمَيْنِ بَنَى عَلَى مَا بَقِيَ .

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

(It has been narrated) from Abu Abdullah-asws regarding the free man, the Fasting of two consecutive months having been necessitated upon him regarding *Zihaar*. So he Fasts a month, then falls sick. He-asws said: 'He would face it (do it again), and if he had increased upon the other month by a day, or two days, he can build upon whatever remains'.[224]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ صِيَامُ كَفَّارَةِ الْيَمِينِ فِي الظِّهَارِ شَهْرَيْنِ مُتَتَابِعَيْنِ وَ التَّتَابُعُ أَنْ يَصُومَ شَهْراً وَ يَصُومَ مِنَ الشَّهْرِ الْآخَرِ أَيَّاماً أَوْ شَيْئاً مِنْهُ فَإِنْ عَرَضَ لَهُ شَيْءٌ يُفْطِرُ فِيهِ أَفْطَرَ ثُمَّ قَضَى مَا بَقِيَ عَلَيْهِ وَ إِنْ صَامَ شَهْراً ثُمَّ عَرَضَ لَهُ شَيْءٌ فَأَفْطَرَ قَبْلَ أَنْ يَصُومَ مِنَ الْآخَرِ شَيْئاً فَلَمْ يُتَابِعْ أَعَادَ الصِّيَامَ كُلَّهُ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'The Fasting as an expiation for the oath regarding the *Zihaar* is of two consecutive months, and the 'consecutive' is that he Fasts a month and Fasts from the other month a few days, or something from it. So, if something presents itself to him to break in it, he breaks. Then he makes up for what remains upon him. And if he Fasts a month, then something presents itself to him, so he breaks before he Fasts

[224] Al Kafi – V 4 – The Book of Fasts Ch 56 H 1

anything from the other (month), so he has not followed it. He has to repeat the Fasts, all of it’.[225]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ قَتَلَ رَجُلًا خَطَأً فِي الشَّهْرِ الْحَرَامِ قَالَ تُغَلَّظُ عَلَيْهِ الدِّيَةُ وَ عَلَيْهِ عِتْقُ رَقَبَةٍ أَوْ صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ أَشْهُرِ الْحُرُمِ قُلْتُ فَإِنَّهُ يَدْخُلُ فِي هَذَا شَيْءٌ فَقَالَ مَا هُوَ قُلْتُ يَوْمُ الْعِيدِ وَ أَيَّامُ التَّشْرِيقِ قَالَ يَصُومُهُ فَإِنَّهُ حَقٌّ يَلْزَمُهُ .

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

(It has been narrated) from Abu Ja’far-asws, said, ‘I asked him-asws about a man who kills a man in error during the Sacred Month. He-asws said: ‘The wergild is harsh upon him, and upon him is the emancipation (liberation) of a neck, or Fasting two months consecutively from the Sacred months’. I said, ‘Supposing something enters into this?’ So he-asws said: ‘What would it be?’ I said, ‘A day of Eid, and days of Al-Tashreek (11th, 12th and 13th of Zil-Hijja)?’ He-asws said: ‘He would Fast these, for it is a right necessitated upon him’.[226]

Fasting in Repentance to Breaking Vow:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كُلُّ صَوْمٍ يُفَرَّقُ إِلَّا ثَلَاثَةَ أَيَّامٍ فِي كَفَّارَةِ الْيَمِينِ .

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

(It has been narrated) from Abu Abdullah-asws, said, ‘Every Fast can be separated except for the three days regarding an expiation for the oath’.[227]

وَ عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ صِيَامُ ثَلَاثَةِ أَيَّامٍ فِي كَفَّارَةِ الْيَمِينِ مُتَتَابِعَاتٍ لَا يُفْصَلُ بَيْنَهُنَّ .

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

(It has been narrated) from Abu Abdullah-asws having said: ‘The Fasts of the three days regarding an expiation for the oath are consecutive, there cannot be a gap in between them’.[228]

[225] Al Kafi – V 4 – The Book of Fasts Ch 56 H 2
[226] Al Kafi – V 4 – The Book of Fasts Ch 56 H 8
[227] Al Kafi – V 4 – The Book of Fasts Ch 57 H 1
[228] Al Kafi – V 4 – The Book of Fasts Ch 57 H 2

Soam-e-Nazr (Making a Pledge to Fast) Fasting in Repentance to Breaking Vow:

عَلِيُّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ كَرَّامٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنِّي جَعَلْتُ عَلَى نَفْسِي أَنْ أَصُومَ حَتَّى يَقُومَ الْقَائِمُ (عليه السلام) فَقَالَ صُمْ وَ لَا تَصُمْ فِي السَّفَرِ وَ لَا الْعِيدَيْنِ وَ لَا أَيَّامَ التَّشْرِيقِ وَ لَا الْيَوْمَ الَّذِي يُشَكُّ فِيهِ مِنْ شَهْرِ رَمَضَانَ .

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

‘I said to Abu Abdullah-asws, ‘I made it upon myself that I would be Fasting until the rising of Al-Qaim-asws’. So he-asws said: ‘Fast, and do not Fast during the journey, nor the two Eids, nor the days of Al-Tashreek (11th, 12th & 13th of Zil-Hijja), nor the day wherein is a doubt from a Month of Ramazan’.[229]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشْيَمَ قَالَ كَتَبَ الْحُسَيْنُ إِلَى الرِّضَا (عليه السلام) جُعِلْتُ فِدَاكَ رَجُلٌ نَذَرَ أَنْ يَصُومَ أَيَّاماً مَعْلُومَةً فَصَامَ بَعْضَهَا ثُمَّ اعْتَلَّ فَأَفْطَرَ أَ يَبْتَدِئُ فِي صَوْمِهِ أَمْ يَحْتَسِبُ بِمَا مَضَى فَكَتَبَ إِلَيْهِ يَحْتَسِبُ مَا مَضَى .

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

‘Al-Husayn wrote to (Imam) Al-Reza-asws, ‘May I be sacrificed for you-asws! A man vows that he would be Fasting for a known (number of) days. So he Fasts some of these, then he fell ill, so he broke. Should he begin his Fasting or can he count with what is past?’ So he-asws wrote to him: ‘He can count what is past’.[230]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ عَلَيَّ صِيَامُ شَهْرٍ إِنْ خَرَجَ عَمِّي مِنَ الْحَبْسِ فَخَرَجَ فَأُصْبِحُ وَ أَنَا أُرِيدُ الصِّيَامَ فَيَجِيئُنِي بَعْضُ أَصْحَابِنَا فَأَدْعُو بِالْغَدَاءِ وَ أَتَغَدَّى مَعَهُ قَالَ لَا بَأْسَ .

Ali Bin Ibrahim, from Salih Bin Abdullah,

(It has been narrated) from Abu Al-Hassan-asws, said, ‘I said to him-asws, ‘May I be sacrificed for you-asws! Upon me are Fasts for a month if my uncle would come out from the prison. So he came out. So I woke up in the morning and I intended the Fasting, and one of our companions came over to me. So I called for the lunch and had lunch with him’. He-asws said: ‘There is no problem’.[231]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي إِبْرَاهِيمَ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ جَعَلَ عَلَى نَفْسِهِ صَوْمَ شَهْرٍ بِالْكُوفَةِ وَ شَهْرٍ بِالْمَدِينَةِ وَ شَهْرٍ بِمَكَّةَ مِنْ بَلَاءٍ ابْتُلِيَ بِهِ فَقُضِيَ أَنَّهُ صَامَ بِالْكُوفَةِ شَهْراً وَ دَخَلَ الْمَدِينَةَ فَصَامَ بِهَا ثَمَانِيَةَ عَشَرَ يَوْماً وَ لَمْ يُقِمْ عَلَيْهِ الْجَمَّالُ قَالَ يَصُومُ مَا بَقِيَ عَلَيْهِ إِذَا انْتَهَى إِلَى بَلَدِهِ .

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

[229] Al Kafi – V 4 – The Book of Fasts Ch 58 H 1
[230] Al Kafi – V 4 – The Book of Fasts Ch 58 H 2
[231] Al Kafi – V 4 – The Book of Fasts Ch 58 H 3

(It has been narrated) from Abu Ibrahim-asws (7th Imam-asws), said, 'I asked him-asws about a man who makes it upon himself the Fasting for a month in Al-Kufa, and a month is Al-Medina, and a month in Al-Makkah, from an affliction he had been afflicted with. So he fulfilled his Fasts for a month in Al-Kufa, and he entered Al-Medina. So he Fasted eighteen days, and the cameleer could not remain upon it. He-asws said: 'He can Fast what is remaining when he ends up to his city'.[232]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ (عليهم السلام) فِي الرَّجُلِ يَجْعَلُ عَلَى نَفْسِهِ أَيَّاماً مَعْدُودَةً مُسَمَّاةً فِي كُلِّ شَهْرٍ ثُمَّ يُسَافِرُ فَتَمُرُّ بِهِ الشُّهُورُ أَنَّهُ لَا يَصُومُ فِي السَّفَرِ وَ لَا يَقْضِيهَا إِذَا شَهِدَ .

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

(It has been narrated) from Abu Abdullah-asws, from his-asws forefathers-asws regarding the man who made it upon himself (to Fast) for a specified number of days during every month. Then he travels, so the months pass by him, that he would not be Fasting during the journey, nor would he be making up for it when he is present (back home)'.[233]

Those Who Could not Offer Soam-e-Nazr:

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عِيصِ بْنِ الْقَاسِمِ قَالَ سَأَلْتُهُ عَمَّنْ لَمْ يَصُمِ الثَّلَاثَةَ الْأَيَّامِ مِنْ كُلِّ شَهْرٍ وَ هُوَ يَشُقُّ عَلَيْهِ الصِّيَامُ هَلْ فِيهِ فِدَاءٌ قَالَ مُدٌّ مِنْ طَعَامٍ فِي كُلِّ يَوْمٍ .

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

'I asked him-asws about the one who does not Fast the three days from every month, and the Fasting is difficult upon him. Is there a redemption in it?' He-asws said: 'A Mudd (approximately 750g. of food) of food regarding each day'.[234]

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّ الصَّوْمَ يَشُقُّ عَلَيَّ فَقَالَ لِي لَدِرْهَمٌ تَصَدَّقُ بِهِ أَفْضَلُ مِنْ صِيَامِ يَوْمٍ ثُمَّ قَالَ وَ مَا أُحِبُّ أَنْ تَدَعَهُ .

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

'I said to Abu Abdullah-asws, 'The Fasting is difficult upon me'. So he-asws said to me: 'The Dirham you give in charity with is superior than Fasting a day'. Then he-asws said: 'And I-asws do not like it if you were to neglect it'.[235]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عُقْبَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) جُعِلْتُ فِدَاكَ إِنِّي قَدْ كَبِرْتُ وَ ضَعُفْتُ عَنِ الصِّيَامِ فَكَيْفَ أَصْنَعُ بِهَذِهِ الثَّلَاثَةِ الْأَيَّامِ فِي كُلِّ شَهْرٍ فَقَالَ يَا عُقْبَةُ تَصَدَّقْ

[232] Al Kafi – V 4 – The Book of Fasts Ch 58 H 4
[233] Al Kafi – V 4 – The Book of Fasts Ch 58 H 7
[234] Al Kafi – V 4 – The Book of Fasts Ch 59 H 4
[235] Al Kafi – V 4 – The Book of Fasts Ch 59 H 5

بِدِرْهَمٍ عَنْ كُلِّ يَوْمٍ قَالَ قُلْتُ دِرْهَمٌ وَاحِدٌ قَالَ لَعَلَّهَا كَبُرَتْ عِنْدَكَ وَ أَنْتَ تَسْتَقِلُّ الدِّرْهَمَ قَالَ قُلْتُ إِنَّ نِعَمَ اللَّهِ عَزَّ وَ جَلَّ عَلَيَّ لَسَابِغَةٌ فَقَالَ يَا عُقْبَةُ لَإِطْعَامُ مُسْلِمٍ خَيْرٌ مِنْ صِيَامِ شَهْرٍ .

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

'I said to Abu Abdullah-asws, 'May I be sacrificed for you-asws! I have aged and weakened from Fasting. So how should I deal with these three days during every month?' So, he-asws said: 'O Uqba! Give in charity with a Dirham for each day'. I said, 'One Dirham?' He-asws said: 'Perhaps it is grievous with you, and you are belittling the Dirham'. I said, 'Allah-azwj Mighty and Majestic has Favoured upon me with abundance'. So, he-asws said: 'O Uqba! Feeding a Muslim is better than Fasting (for) a month'.[236]

To Defer Fasting Until Winter:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ أَوْ لِأَبِي الْحَسَنِ (عليه السلام) الرَّجُلُ يَتَعَمَّدُ الشَّهْرَ فِي الْأَيَّامِ الْقِصَارِ يَصُومُهُ لِسَنَةٍ قَالَ لَا بَأْسَ .

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

'I said to Abu Abdullah-asws, or to Abu Al-Hassan-asws, 'A man deliberately (postpones) to the month in which the days are shorter, so he Fasts these (optional Fasts) for the year'. He-asws said; 'There is no problem'.[237]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ عَنْ حُسَيْنِ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي حَمْزَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) صَوْمُ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ أُؤَخِّرُهُ إِلَى الشِّتَاءِ ثُمَّ أَصُومُهَا قَالَ لَا بَأْسَ بِذَلِكَ .

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

'I said to Abu Ja'far-asws, 'Can I either Fast the three days from each month, or delay it to the winter, then Fast them?' He-asws said: 'There is no problem with that'.[238]

أَحْمَدُ بْنُ إِدْرِيسَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ عَلَيْهِ مِنَ الثَّلَاثَةِ أَيَّامِ الشَّهْرِ هَلْ يَصْلُحُ لَهُ أَنْ يُؤَخِّرَهَا أَوْ يَصُومُهَا فِي آخِرِ الشَّهْرِ قَالَ لَا بَأْسَ قُلْتُ يَصُومُهَا مُتَوَالِيَةً أَوْ يُفَرِّقُ بَيْنَهَا قَالَ مَا أَحَبَّ إِنْ شَاءَ مُتَوَالِيَةً وَ إِنْ شَاءَ فَرَّقَ بَيْنَهُمَا .

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

[236] Al Kafi – V 4 – The Book of Fasts Ch 59 H 7
[237] Al Kafi – V 4 – The Book of Fasts Ch 60 H 1
[238] Al Kafi – V 4 – The Book of Fasts Ch 60 H 2

(It has been narrated) from Abu Abdullah-asws, said, 'I asked him-asws about the man who happens to have upon him (the Fasts) from the three days of the month. Is it correct for him that he delays it, or Fasts them during the end of the month?' He-asws said: 'There is no problem'. I said, 'Can he Fast these successively or separate between them?' He-asws said: 'Whatever he likes, successively if he so desires to or if he so desires to, he can separate between them'.[239]

It is forbidden to Fast on Ashura and Arafa:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عليهما السلام) أَنَّهُ سُئِلَ عَنْ صَوْمِ يَوْمِ عَرَفَةَ فَقَالَ أَ مَا أَصُومُهُ الْيَوْمَ وَ هُوَ يَوْمُ دُعَاءٍ وَ مَسْأَلَةٍ .

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

(It has been narrated) from one of the two (5th or 6th Imam-asws) having been asked about Fasting the day of Arafat (9th Zil-Hijja), so he-asws said: 'I-asws do not Fast the day, and it is a day of supplications and the beseeching'.[240]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) لَمْ يَصُمْ يَوْمَ عَرَفَةَ مُنْذُ نَزَلَ صِيَامُ شَهْرِ رَمَضَانَ .

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

'I heard Abu Ja'far-asws saying that Rasool-Allah-saww did not Fast the day of Arafat (9th Zil Hijja) since the Fasting of the Month of Ramazan was Revealed'.[241]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ نُوحِ بْنِ شُعَيْبٍ النَّيْسَابُورِيِّ عَنْ يَاسِينَ الضَّرِيرِ عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَا لَا تَصُمْ فِي يَوْمِ عَاشُورَاءَ وَ لَا عَرَفَةَ بِمَكَّةَ وَ لَا فِي الْمَدِينَةِ وَ لَا فِي وَطَنِكَ وَ لَا فِي مِصْرٍ مِنَ الْأَمْصَارِ .

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

(It has been narrated) from Abu Ja'far-asws or Abu Abdullah-asws both having said: 'Do not Fast during the day of Ashura (10th Muharram), nor Arafat (9th Zil-Hijja), neither in Makkah, nor in Al-Medina, nor in your hometown, nor in a city from the cities (during these two days)'.[242]

الْحَسَنُ بْنُ عَلِيٍّ الْهَاشِمِيُّ عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ قَالَ حَدَّثَنِي نَجَبَةُ بْنُ الْحَارِثِ الْعَطَّارُ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ صَوْمِ يَوْمِ عَاشُورَاءَ فَقَالَ صَوْمٌ مَتْرُوكٌ بِنُزُولِ شَهْرِ رَمَضَانَ وَ الْمَتْرُوكُ بِدْعَةٌ

[239] Al Kafi – V 4 – The Book of Fasts Ch 60 H 3
[240] Al Kafi – V 4 – The Book of Fasts Ch 61 H
[241] Al Kafi – V 4 – The Book of Fasts Ch 61 H 2
[242] Al Kafi – V 4 – The Book of Fasts Ch 61 H 3

Al Hassan Bin Ali Al Hashimy, from Muhammad Bin Musa, from Yaqoub Bin Yazeed, from Al Hassan Bin Ali Al Washa who said, ‘My father narrated to me from Najbat Bin Al Haris Al Attar who said,

‘I asked Abu Ja’far-asws about Fasting the day of Ashura (10th Muharram), so he-asws said: ‘It is an abandoned Fast due to the Revelation of the Month of Ramazan, and (practicing) the abandoned is ‘بِدْعَةٌ’ an innovation’.

قَالَ نَجَبَةُ فَسَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) مِنْ بَعْدِ أَبِيهِ (عليه السلام) عَنْ ذَلِكَ فَأَجَابَنِي بِمِثْلِ جَوَابِ أَبِيهِ ثُمَّ قَالَ أَمَا إِنَّهُ صَوْمُ يَوْمٍ مَا نَزَلَ بِهِ كِتَابٌ وَ لَا جَرَتْ بِهِ سُنَّةٌ إِلَّا سُنَّةُ آلِ زِيَادٍ بِقَتْلِ الْحُسَيْنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا .

Najba said, ‘So I asked Abu Abdullah-asws from after his-asws father-asws about that, so he-asws answered me with an answer to that of his-asws father-asws. Then he-asws said: ‘But, it is a Fast of a day which neither the Book Revealed with it nor did a Sunnah flow with it, except for the sunnah of the progeny of Ziyad due to the killing of Al-Husayn-asws Bin Ali-asws’.[243]

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبَانٍ عَنْ عَبْدِ الْمَلِكِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ صَوْمِ تَاسُوعَاءَ وَ عَاشُورَاءَ مِنْ شَهْرِ الْمُحَرَّمِ فَقَالَ تَاسُوعَاءُ يَوْمٌ حُوصِرَ فِيهِ الْحُسَيْنُ (عليه السلام) وَ أَصْحَابُهُ رَضِيَ اللَّهُ عَنْهُمْ بِكَرْبَلَاءَ وَ اجْتَمَعَ عَلَيْهِ خَيْلُ أَهْلِ الشَّامِ وَ أَنَاخُوا عَلَيْهِ وَ فَرِحَ ابْنُ مَرْجَانَةَ وَ عُمَرُ بْنُ سَعْدٍ بِتَوَافُرِ الْخَيْلِ وَ كَثْرَتِهَا وَ اسْتَضْعَفُوا فِيهِ الْحُسَيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ أَصْحَابَهُ رَضِيَ اللَّهُ عَنْهُمْ وَ أَيْقَنُوا أَنْ لَا يَأْتِيَ الْحُسَيْنَ (عليه السلام) نَاصِرٌ وَ لَا يُمِدَّهُ أَهْلُ الْعِرَاقِ بِأَبِي الْمُسْتَضْعَفُ الْغَرِيبُ

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

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

ثُمَّ قَالَ وَ أَمَّا يَوْمُ عَاشُورَاءَ فَيَوْمٌ أُصِيبَ فِيهِ الْحُسَيْنُ (عليه السلام) صَرِيعاً بَيْنَ أَصْحَابِهِ وَ أَصْحَابُهُ صَرْعَى حَوْلَهُ عُرَاةً أَ فَصَوْمٌ يَكُونُ فِي ذَلِكَ الْيَوْمِ كَلَّا وَ رَبِّ الْبَيْتِ الْحَرَامِ مَا هُوَ يَوْمَ صَوْمٍ وَ مَا هُوَ إِلَّا يَوْمُ حُزْنٍ وَ مُصِيبَةٍ دَخَلَتْ عَلَى أَهْلِ السَّمَاءِ وَ أَهْلِ الْأَرْضِ وَ جَمِيعِ الْمُؤْمِنِينَ

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

[243] Al Kafi – V 4 – The Book of Fasts Ch 61 H 4

difficulties enter upon the inhabitants of the sky and the inhabitants of the earth, and the entirety of the Believers.

وَ يَوْمُ فَرَحٍ وَ سُرُورٍ لِابْنِ مَرْجَانَةَ وَ آلِ زِيَادٍ وَ أَهْلِ الشَّامِ غَضِبَ اللَّهُ عَلَيْهِمْ وَ عَلَى ذُرِّيَّاتِهِمْ وَ ذَلِكَ يَوْمٌ بَكَتْ عَلَيْهِ جَمِيعُ بِقَاعِ الْأَرْضِ خَلَا بُقْعَةِ الشَّامِ فَمَنْ صَامَهُ أَوْ تَبَرَّكَ بِهِ حَشَرَهُ اللَّهُ مَعَ آلِ زِيَادٍ مَمْسُوخُ الْقَلْبِ مَسْخُوطٌ عَلَيْهِ وَ مَنِ ادَّخَرَ إِلَى مَنْزِلِهِ ذَخِيرَةً أَعْقَبَهُ اللَّهُ تَعَالَى نِفَاقاً فِي قَلْبِهِ إِلَى يَوْمِ يَلْقَاهُ وَ انْتَزَعَ الْبَرَكَةَ عَنْهُ وَ عَنْ أَهْلِ بَيْتِهِ وَ وُلْدِهِ وَ شَارَكَهُ الشَّيْطَانُ فِي جَمِيعِ ذَلِكَ .

And, it is a day of happiness and joy for Ibn Marjana and the progeny of Ziyad, and the people of Syria. May Allah-azwj be Wrathful upon them and upon their offspring. And, that is a day in which the entirety of the spots of the earth wailed upon him-asws except for the spot of Syria. So the one who Fasts, or (believes to be) fortunate by it, Allah-azwj would Resurrect him with the progeny of Ziyad, morphed of the heart, Angered upon; and the one who hoards provisions in his house, Allah-azwj the Exalted would Cause his end result for hypocrisy to be in his heart up to the day he meets Him-azwj, and Snatch away the Blessings from him, and from the people of his household, and his children, and the Satan-la would be his participant in the entirety of that'.[244]

No Fasting on Eid and 11-13th of the Month of Zil Hijja (Iyam-e-Tashreeq):

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنْ صِيَامِ يَوْمِ الْفِطْرِ فَقَالَ لَا يَنْبَغِي صِيَامُهُ وَ لَا صِيَامُ أَيَّامِ التَّشْرِيقِ

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

'I asked him-asws about the Fasts of the day of Al-Fitr (Eid), so he-asws said: 'It is not befitting to Fast it, nor Fasting the days of Al-Tashreek (11th, 12th & 13th Zil Hijja)'.[245]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي سَعِيدٍ الْمُكَارِي عَنْ زِيَادِ بْنِ أَبِي الْحَلَّالِ قَالَ قَالَ لَنَا أَبُو عَبْدِ اللَّهِ (عليه السلام) لَا صِيَامَ بَعْدَ الْأَضْحَى ثَلَاثَةَ أَيَّامٍ وَ لَا بَعْدَ الْفِطْرِ ثَلَاثَةَ أَيَّامٍ إِنَّهَا أَيَّامُ أَكْلٍ وَ شُرْبٍ .

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

'Abu Abdullah-asws said to us: 'Do not Fast after the (Eid) Al-Azha for three days, nor after (Eid) Al-Fitr for three days. These are the days of eating and drinking'.[246]

Days of Al-Tashreek (11th, 12th & 13th Zil Hijja)

[244] Al Kafi – V 4 – The Book of Fasts Ch 61 H 7
[245] Al Kafi – V 4 – The Book of Fasts Ch 62 H 1
[246] Al Kafi – V 4 – The Book of Fasts Ch 62 H 2

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ يَحْيَى الْأَزْرَقِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عليه السلام) عَنْ مُتَمَتِّعٍ كَانَ مَعَهُ ثَمَنُ هَدْيٍ وَ هُوَ يَجِدُ بِمِثْلِ ذَلِكَ الَّذِي مَعَهُ هَدْياً فَلَمْ يَزَلْ يَتَوَانَى وَ يُؤَخِّرُ ذَلِكَ حَتَّى إِذَا كَانَ آخِرُ النَّهَارِ غَلَتِ الْغَنَمُ فَلَمْ يَقْدِرْ أَنْ يَشْتَرِيَ بِالَّذِي مَعَهُ هَدْياً قَالَ يَصُومُ ثَلَاثَةَ أَيَّامٍ بَعْدَ أَيَّامِ التَّشْرِيقِ .

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

‘I asked Abu Al-Hassan-asws about the performer of *Tumatto* who had the price of the ‘هَدْيٌ’ (Hadayy – the sacrificial animal) with him and he could have found a sacrificial animal with the likes of what was with him. But he did not cease to hesitate and delay that until when it was the end of the day, the sheep became expensive, so he was not able upon buying a sacrificial animal by that which was with him. He-asws said: ‘He should Fast the three days after the days of Al-Tashreek’.[247]

Recommended Fasts (on Special Days):

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ جُعِلْتُ فِدَاكَ لِلْمُسْلِمِينَ عِيدٌ غَيْرَ الْعِيدَيْنِ قَالَ نَعَمْ يَا حَسَنُ أَعْظَمُهُمَا وَ أَشْرَفُهُمَا قُلْتُ وَ أَيُّ يَوْمٍ هُوَ قَالَ هُوَ يَوْمٌ نُصِبَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ وَ سَلَامُهُ عَلَيْهِ فِيهِ عَلَماً لِلنَّاسِ

قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا يَنْبَغِي لَنَا أَنْ نَصْنَعَ فِيهِ قَالَ تَصُومُهُ يَا حَسَنُ وَ تُكْثِرُ الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ وَ تَبَرَّأُ إِلَى اللَّهِ مِمَّنْ ظَلَمَهُمْ فَإِنَّ الْأَنْبِيَاءَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ كَانَتْ تَأْمُرُ الْأَوْصِيَاءَ بِالْيَوْمِ الَّذِي كَانَ يُقَامُ فِيهِ الْوَصِيُّ أَنْ يُتَّخَذَ عِيداً قَالَ قُلْتُ فَمَا لِمَنْ صَامَهُ قَالَ صِيَامُ سِتِّينَ شَهْراً وَ لَا تَدَعْ صِيَامَ يَوْمِ سَبْعٍ وَ عِشْرِينَ مِنْ رَجَبٍ فَإِنَّهُ هُوَ الْيَوْمُ الَّذِي نَزَلَتْ فِيهِ النُّبُوَّةُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) وَ ثَوَابُهُ مِثْلُ سِتِّينَ شَهْراً لَكُمْ .

The Narrator says: I asked, if there is any other Eid besides the two Eids, from Imam Abi Abdullah-asws.

Imam-asws replied: Yes, Hassan! There is which is far more elevated and blessed than these two Eids.

The narrator: please inform me about it.

Imam-asws: replied, this was the day, when Amir-ul-Momineen-asws was declared ‘Imam’ of all inhabitants of the whole universe.

The narrator: What shall we do on that day?

Imam-asws’: O Hassan! Keep fast and frequently send ‘Darood’ on Muhammad-saww and Alay Muhammad-asws and send ‘Tabarra’ (your disapproval) on those who were cruel to them. All

[247] Al Kafi – V 4 – The Book of Hajj Ch 191 H 7

the previous Prophets[-as] would not only select their Successor on this day but also ask them to fast on this day and instructed them to celebrate this day as Eid.

The narrator: Is there any special reward for fasting on this day?

Imam[-asws]: Fasting on this day is equivalent to fasting for 60 months and one neither should abandon fasting on 27th of Rajab, this was the day when Rasool Allah[-saww] was blessed with Prophet Hood; it too has the reward of 60-months fasting.[248]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عليه السلام) قَالَ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ مُحَمَّداً (صلى الله عليه وآله) رَحْمَةً لِلْعَالَمِينَ فِي سَبْعٍ وَ عِشْرِينَ مِنْ رَجَبٍ فَمَنْ صَامَ ذَلِكَ الْيَوْمَ كَتَبَ اللَّهُ لَهُ صِيَامَ سِتِّينَ شَهْراً

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

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

وَ فِي خَمْسَةٍ وَ عِشْرِينَ مِنْ ذِي الْقَعْدَةِ وُضِعَ الْبَيْتُ وَ هُوَ أَوَّلُ رَحْمَةٍ وُضِعَتْ عَلَى وَجْهِ الْأَرْضِ فَجَعَلَهُ اللَّهُ عَزَّ وَ جَلَّ مَثَابَةً لِلنَّاسِ وَ أَمْناً فَمَنْ صَامَ ذَلِكَ الْيَوْمَ كَتَبَ اللَّهُ لَهُ صِيَامَ سِتِّينَ شَهْراً

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

وَ فِي أَوَّلِ يَوْمٍ مِنْ ذِي الْحِجَّةِ وُلِدَ إِبْرَاهِيمُ خَلِيلُ الرَّحْمَنِ (عليه السلام) فَمَنْ صَامَ ذَلِكَ الْيَوْمَ كَتَبَ اللَّهُ لَهُ صِيَامَ سِتِّينَ شَهْراً.

And during the first day of Zil-Hijja, Ibrahim[-as] the Friend of the beneficent was born, so the one who Fasts that day, Allah[-azwj] would Write for him the Fasts of sixty months'.[249]

سَهْلُ بْنُ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ أَبِيهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) هَلْ لِلْمُسْلِمِينَ عِيدٌ غَيْرَ يَوْمِ الْجُمُعَةِ وَ الْأَضْحَى وَ الْفِطْرِ قَالَ نَعَمْ أَعْظَمُهَا حُرْمَةً قُلْتُ وَ أَيُّ عِيدٍ هُوَ جُعِلْتُ فِدَاكَ قَالَ الْيَوْمُ الَّذِي نَصَبَ فِيهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) وَ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ

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

'I asked Abu Abdullah[-asws], 'Is there an Eid for the Muslims apart from the day of Friday, and Al-Azha, and Al-Fitr?' He[-asws] said: 'Yes, one greater than that in sanctity'. I said, 'And which Eid is it, may I be sacrificed for you[-asws]?' He[-asws] said: 'The day during which Rasool-Allah[-saww]

[248] Faroo-e-Kafi, tradition 1, vol. 3, pp. 324.
[249] Al Kafi – V 4 – The Book of Fasts Ch 63 H 2

nominated Amir Al-Momineen-asws and said: 'The one whose Master I-saww was, so Ali-asws is his Master'.

قُلْتُ وَ أَيُّ يَوْمٍ هُوَ قَالَ وَ مَا تَصْنَعُ بِالْيَوْمِ إِنَّ السَّنَةَ تَدُورُ وَ لَكِنَّهُ يَوْمُ ثَمَانِيَةَ عَشَرَ مِنْ ذِي الْحِجَّةِ فَقُلْتُ وَ مَا يَنْبَغِي لَنَا أَنْ نَفْعَلَ فِي ذَلِكَ الْيَوْمِ قَالَ تَذْكُرُونَ اللَّهَ عَزَّ ذِكْرُهُ فِيهِ بِالصِّيَامِ وَ الْعِبَادَةِ وَ الذِّكْرِ لِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ فَإِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) أَوْصَى أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) أَنْ يَتَّخِذَ ذَلِكَ الْيَوْمَ عِيداً وَ كَذَلِكَ كَانَتِ الْأَنْبِيَاءُ (عليهم السلام) تَفْعَلُ كَانُوا يُوصُونَ أَوْصِيَاءَهُمْ بِذَلِكَ فَيَتَّخِذُونَهُ عِيداً .

I said, 'And which day was it?' He-asws said: 'What would you do with the (particular) day as the year circulates. But, it was the 18th of Zilhajj'. So I said, 'And is befitting for us that we should be doing during that day?' He-asws said: 'Mentioning Allah-azwj, Mighty is His-azwj Mention, during it with the Fasting, and the worship, and the mention of Muhammad-saww and the Progeny-asws of Muhammad-saww, for Rasool-Allah-saww bequeathed Amir Al-Momineen-asws that he-asws should be taking it as an Eid, and similar to that is what the Prophets-as used to bequeath their-as successors-as with that, therefore take it as an Eid'.[250]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يُوسُفَ بْنِ السُّخْتِ عَنْ حَمْدَانَ بْنِ النَّضْرِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الصَّيْقَلِ قَالَ خَرَجَ عَلَيْنَا أَبُو الْحَسَنِ يَعْنِي الرِّضَا (عليه السلام) فِي يَوْمِ خَمْسَةٍ وَ عِشْرِينَ مِنْ ذِي الْقَعْدَةِ فَقَالَ صُومُوا فَإِنِّي أَصْبَحْتُ صَائِماً قُلْنَا جُعِلْنَا فِدَاكَ أَيُّ يَوْمٍ هُوَ فَقَالَ يَوْمٌ نُشِرَتْ فِيهِ الرَّحْمَةُ وَ دُحِيَتْ فِيهِ الْأَرْضُ وَ نُصِبَتْ فِيهِ الْكَعْبَةُ وَ هَبَطَ فِيهِ آدَمُ (عليه السلام) .

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

'Abu Al-Hassan-asws, meaning Al-Reza-asws came out to us during the twenty-fifth day of Zil-Qadah, so he-asws said: 'Fast, for I-asws am Fasting'. We said, 'May we be sacrificed for you-asws! Which day is it?' So he-asws said: 'It is a day in which the Mercy was Deployed, and the land was Spread during it, and the Kabah was established during it, and Adam-as descended during it'.[251]

'Breaking optional-fast for one's believing brother'

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِفْطَارُكَ لِأَخِيكَ الْمُؤْمِنِ أَفْضَلُ مِنْ صِيَامِكَ تَطَوُّعاً .

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

(It has been narrated) from Abu Abdullah-asws having said: 'Your breaking the Fast for your Believing brother is superior to your own optional Fast'.[252]

[250] Al Kafi – V 4 – The Book of Fasts Ch 63 H 3
[251] Al Kafi – V 4 – The Book of Fasts Ch 63 H 4
[252] Al Kafi – V 4 – The Book of Fasts Ch 64 H 1

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْعِيصِ عَنْ نَجْمِ بْنِ حُطَيْمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ مَنْ نَوَى الصَّوْمَ ثُمَّ دَخَلَ عَلَى أَخِيهِ فَسَأَلَهُ أَنْ يُفْطِرَ عِنْدَهُ فَلْيُفْطِرْ وَ لْيُدْخِلْ عَلَيْهِ السُّرُورَ فَإِنَّهُ يُحْتَسَبُ لَهُ بِذَلِكَ الْيَوْمِ عَشَرَةُ أَيَّامٍ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثالِها .

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

(It has been narrated) from Abu Ja’far-asws having said: ‘The one who intends the Fasting, then goes over to his brother, so he asks him that he should break in his presence, so let him break, and let him enter the joy upon him, for it (the Fast) of that day would be Counted for him as ten days; and these are the Words of Allah-azwj Mighty and Majestic ***[6:160] Whoever comes with a good deed, he shall have ten like it***’.[253]

مُحَمَّدُ بْنُ يَحْيَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ الدِّينَوَرِيِّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ صَالِحِ بْنِ عُقْبَةَ قَالَ دَخَلْتُ عَلَى جَمِيلِ بْنِ دَرَّاجٍ وَ بَيْنَ يَدَيْهِ خِوَانٌ عَلَيْهِ غَسَّانِيَّةٌ يَأْكُلُ مِنْهَا فَقَالَ ادْنُ فَكُلْ فَقُلْتُ إِنِّي صَائِمٌ فَتَرَكَنِي حَتَّى إِذَا أَكَلَهَا فَلَمْ يَبْقَ مِنْهَا إِلَّا الْيَسِيرُ عَزَمَ عَلَيَّ أَلَّا أَفْطَرْتَ فَقُلْتُ لَهُ أَلَّا كَانَ هَذَا قَبْلَ السَّاعَةِ فَقَالَ أَرَدْتُ بِذَلِكَ أَدَبَكَ ثُمَّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ أَيُّمَا رَجُلٍ مُؤْمِنٍ دَخَلَ عَلَى أَخِيهِ وَ هُوَ صَائِمٌ فَسَأَلَهُ الْأَكْلَ فَلَمْ يُخْبِرْهُ بِصِيَامِهِ لِيَمُنَّ عَلَيْهِ بِإِفْطَارِهِ كَتَبَ اللَّهُ جَلَّ ثَنَاؤُهُ لَهُ بِذَلِكَ الْيَوْمِ صِيَامَ سَنَةٍ .

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

‘I went over to Jameel Bin Darraj and in front of him was a meal, eating eagerly from it. So, he said, ‘Approach and eat’. So, I said, ‘I am Fasting’. So he neglected me until when he had eaten it, and there did not remain from it except for a little, he insisted upon me, ‘Will you not break?’ So, I said to him, ‘Why did you not insist before this time?’ So, he said, ‘I wanted to educate you with that’. Then he said, ‘I heard Abu Abdullah-asws saying: ‘Whichever Believing man goes over to his brother and he is Fasting, so he asks him to eat, and he does not inform him of his Fasting to favour upon him with his breaking, Allah-azwj, Majestic is His-azwj Praise, would Write for that day for him, the Fasts of a year’.[254]

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُمْهُورٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَلِيِّ بْنِ حَدِيدٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الْمَاضِي (عليه السلام) أَدْخُلُ عَلَى الْقَوْمِ وَ هُمْ يَأْكُلُونَ وَ قَدْ صَلَّيْتُ الْعَصْرَ وَ أَنَا صَائِمٌ فَيَقُولُونَ أَفْطِرْ فَقَالَ أَفْطِرْ فَإِنَّهُ أَفْضَلُ .

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

‘I said to Abu Al-Hassan Al-Maazy-asws (7th Imam-asws), ‘I go over to the group of people and they are eating, and Al-Asr (salat time) has arrived, and I am Fasting. So they are saying, ‘Break’’. So, he-asws said: ‘Break, for it is superior’.[255]

[253] Al Kafi – V 4 – The Book of Fasts Ch 64 H 2
[254] Al Kafi – V 4 – The Book of Fasts Ch 64 H 4
[255] Al Kafi – V 4 – The Book of Fasts Ch 64 H 5

Ensuring if One Needs Permission for the optional Fast:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لَا يَصْلُحُ لِلْمَرْأَةِ أَنْ تَصُومَ تَطَوُّعاً إِلَّا بِإِذْنِ زَوْجِهَا .

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

(It has been narrated) from Abu Abdullah-asws, having said: ‘It is not correct for the wife that she fasts the optional Fast except by the permission of her husband’.[256]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ مَرْوَكِ بْنِ عُبَيْدٍ عَنْ نَشِيطِ بْنِ صَالِحٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مِنْ فِقْهِ الضَّيْفِ أَنْ لَا يَصُومَ تَطَوُّعاً إِلَّا بِإِذْنِ صَاحِبِهِ وَ مِنْ طَاعَةِ الْمَرْأَةِ لِزَوْجِهَا أَنْ لَا تَصُومَ تَطَوُّعاً إِلَّا بِإِذْنِهِ وَ أَمْرِهِ وَ مِنْ صَلَاحِ الْعَبْدِ وَ طَاعَتِهِ وَ نُصْحِهِ لِمَوْلَاهُ أَنْ لَا يَصُومَ تَطَوُّعاً إِلَّا بِإِذْنِ مَوْلَاهُ وَ أَمْرِهِ وَ مِنْ بِرِّ الْوَلَدِ أَنْ لَا يَصُومَ تَطَوُّعاً إِلَّا بِإِذْنِ أَبَوَيْهِ وَ أَمْرِهِمَا وَ إِلَّا كَانَ الضَّيْفُ جَاهِلًا وَ كَانَتِ الْمَرْأَةُ عَاصِيَةً وَ كَانَ الْعَبْدُ فَاسِقاً عَاصِياً وَ كَانَ الْوَلَدُ عَاقّاً .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Hilal, from Marwak Bin Ubeyd, from Nasheet Bin Salih, from Hisham Bin Al Hakam,

Imam Abi Abdullah-asws narrated from Rasool Allah-saww that a non-obligatory fast must not be offered, without obtaining permission by the followings: (1) a guest, who would fast without his host’s permission; (2) a wife’s fast without getting her husband’s consent ; (3) a slave’s submission and loyalty in obtaining his master’s permission prior to fasting; (4) and a son’s good conduct towards his parents is to get their permission before fasting. If they still fast; then the guest would be considered as ignorant, wife as disobedient, slave as sinner and misled and the son to be disowned by his parents.[257]

Hosts to seek permission from the guest prior to Fasting:

حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ الْمُتَوَكِّلِ رَحِمَهُ اللَّهُ قَالَ حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ السَّعْدَآبَادِيُّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْكُوفِيِّ عَنْ رَجُلٍ ذَكَرَهُ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَرْوِي عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ص قَالَ: إِذَا دَخَلَ الرَّجُلُ بَلْدَةً فَهُوَ ضَيْفٌ عَلَى مَنْ بِهَا أَهْلٌ مِنْ دِينِهِ حَتَّى يَرْحَلَ عَنْهُمْ وَ لَا يَنْبَغِي لِلضَّيْفِ أَنْ يَصُومَ إِلَّا بِإِذْنِهِمْ لِئَلَّا يَعْمَلُوا لَهُ الشَّيْءَ فَيَفْسُدَ عَلَيْهِمْ وَ لَا يَنْبَغِي لَهُمْ أَنْ يَصُومُوا إِلَّا بِإِذْنِ ضَيْفِهِمْ لِئَلَّا يَخْتَشِمَهُمْ فَيَشْتَهِيَ الطَّعَامَ فَيَتْرُكَهُ لِمَكَانِهِمْ.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Sa’ad Abady, from Ahmad Bin Abu Abdullah Al Barqy, from Ahmad Bin Muhammad Al Sayyari, from Muhammad Ibn Abdullah Al Kufy, from a man who mentioned it, said,

‘I heard Abu Ja’far-asws narrating from his-asws father-asws, from Rasool-Allah-saww having said: ‘When the man entered a city, so he is a guest of ones who are in it, from the people of his

[256] Al Kafi – V 4 – The Book of Fasts Ch 65 H 1
[257] Faroo-e-Kafi, tradition 2, vol. 3, pp. 328.

Religion, until he leaves from them, and it is not befitting for the guest that he should be Fasting except by their permission, perhaps they would have made something for him so it would spoil upon them, and it is not befitting for them that they should be Fasting except by the permission of their guest, perhaps he would be too embarrassed (to speak) when he is coveting the food, so he would leave their place’.[258]

حَدَّثَنَا عَلِيُّ بْنُ بُنْدَارَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ بِإِسْنَادِهِ عَمَّنْ ذَكَرَهُ عَنِ الْفَضْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا دَخَلَ رَجُلٌ بَلْدَةً فَهُوَ ضَيْفٌ عَلَى مَنْ بِهَا مِنْ أَهْلِ دِينِهِ حَتَّى يَرْحَلَ عَنْهُمْ وَ لَا يَنْبَغِي لِلضَّيْفِ أَنْ يَصُومَ إِلَّا بِإِذْنِهِمْ لِئَلَّا يَعْمَلُوا لَهُ الشَّيْءَ فَيَفْسُدَ عَلَيْهِمْ وَ لَا يَنْبَغِي لَهُمْ أَنْ يَصُومُوا إِلَّا بِإِذْنِ الضَّيْفِ لِئَلَّا يَخْتَشِمَهُمْ فَيَشْتَهِيَ الطَّعَامَ فَيَتْرُكَهُ لِمَكَانِهِمْ.

Ali Bin Bandar narrated to us, from Ibrahim Bin Is’haq, by his chain from the one who mentioned if, from Al Fazal Ibn Yasar,

Abu Ja’far-asws has said: ‘Rasool-Allah-saww said: ‘When a man enters a city, so he is a guest upon the ones in it from the people of his Religion until he leaves from there, and it is not befitting for the guest that he should be Fasting except by their permission, perhaps they would have made something for him, and it would spoil upon them; and it is not befitting (appropriate) for them that they should be Fasting except by the permission of the guest, perhaps he would be too embarrassed (to speak), when he would be coveting (desiring) the food, so he would leave from their place’.[259]

The Preferred Food for Iftar:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ (عليه السلام) قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا صَامَ فَلَمْ يَجِدِ الْحُلْوَاءَ أَفْطَرَ عَلَى الْمَاءِ .

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

(It has been narrated) from Ja’far-asws, from his-asws father-asws having said: ‘Rasool-Allah-saww, when he-saww was Fasting, so if he-saww could not find the sweet, would break Fast upon the water’.[260]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا أَفْطَرَ الرَّجُلُ عَلَى الْمَاءِ الْفَاتِرِ نَقَّى كَبِدَهُ وَ غَسَلَ الذُّنُوبَ مِنَ الْقَلْبِ وَ قَوَّى الْبَصَرَ وَ الْحَدَقَ .

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

(It has been narrated) from Abu Abdullah-asws, having said: ‘When the man breaks a Fast upon the lukewarm water, it cleans his liver and washes the sins from ‘الْقَلْبِ’ the heart, and strengthens the vision and the glare’.[261]

[258] ILLAL AL SHARAIE – V 2 Ch 115 H 1
259 ILLAL AL SHARAIE – V 2 Ch 115 H 2
[260] Al Kafi – V 4 – The Book of Fasts Ch 66 H 1
[261] Al Kafi – V 4 – The Book of Fasts Ch 66 H 2

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ سِنْدِيٍّ عَنِ ابْنِ سِنَانٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْإِفْطَارُ عَلَى الْمَاءِ يَغْسِلُ الذُّنُوبَ مِنَ الْقَلْبِ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'Breaking a Fast upon the water washes the sins from the 'Qalb' (heart)'.[262]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَمَّنْ ذَكَرَهُ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا أَفْطَرَ بَدَأَ بِحَلْوَاءَ يُفْطِرُ عَلَيْهَا فَإِنْ لَمْ يَجِدْ فَسُكَّرَةٍ أَوْ تَمَرَاتٍ فَإِذَا أَعْوَزَ ذَلِكَ كُلُّهُ فَمَاءٍ فَاتِرٍ وَ كَانَ يَقُولُ يُنَقِّي الْمَعِدَةَ وَ الْكَبِدَ وَ يُطَيِّبُ النَّكْهَةَ وَ الْفَمَ وَ يُقَوِّي الْأَضْرَاسَ وَ يُقَوِّي الْحَدَقَ وَ يَجْلُو النَّاظِرَ وَ يَغْسِلُ الذُّنُوبَ غَسْلًا وَ يُسَكِّنُ الْعُرُوقَ الْهَائِجَةَ وَ الْمِرَّةَ الْغَالِبَةَ وَ يَقْطَعُ الْبَلْغَمَ وَ يُطْفِئُ الْحَرَارَةَ عَنِ الْمَعِدَةِ وَ يَذْهَبُ بِالصُّدَاعِ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from the one who mentioned it, from Mansour Bin Al Abbas, from Safwan Bin Yahya, from Abdullah Bin Muskan, from;

Abu Abdullah-asws narrates that Rasool-Allah-saww, whenever he-saww broke a Fast, began with a sweet, breaking upon it. So, if he-saww could not find, so a (lump of) sugar, or dates. So if all of that was not available, so lukewarm water; and he-saww was saying: 'It cleans the stomach and the liver, and aromatises the breath and the mouth, and it strengthens the teeth, and strengthens the glare, and polishes the vision, and washes the sins with a washing, and settles the veins and the gallbladder, and the overcoming bitterness, and cuts the phlegm, and extinguishes the heat from the stomach, and removes the headaches'.[263]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يُفْطِرُ عَلَى التَّمْرِ فِي زَمَنِ التَّمْرِ وَ عَلَى الرُّطَبِ فِي زَمَنِ الرُّطَبِ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'Rasool-Allah-saww used to break a Fast upon the dates during the season of the dates, and upon fresh dates during the season of fresh dates'.[264]

Taking a bath in the Month of Ramazan:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ وَ فُضَيْلٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ الْغُسْلُ فِي شَهْرِ رَمَضَانَ عِنْدَ وُجُوبِ الشَّمْسِ قُبَيْلَهُ ثُمَّ يُصَلِّي ثُمَّ يُفْطِرُ .

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

[262] Al Kafi – V 4 – The Book of Fasts Ch 66 H 3
[263] Al Kafi – V 4 – The Book of Fasts Ch 66 H 4
[264] Al Kafi – V 4 – The Book of Fasts Ch 66 H 5

(It has been narrated) from Abu Ja'far-asws having said: 'The bathing during the Month of Ramazan is during the setting of the sun, shortly before it. Then one should Pray, then break the Fast'.[265]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ صَفْوَانَ بْنِ يَحْيَى وَ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ الْغُسْلُ فِي لَيَالٍ مِنْ شَهْرِ رَمَضَانَ فِي تِسْعَ عَشْرَةَ وَ إِحْدَى وَ عِشْرِينَ وَ ثَلَاثٍ وَ عِشْرِينَ وَ أُصِيبَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي لَيْلَةِ تِسْعَ عَشْرَةَ وَ قُبِضَ فِي لَيْلَةِ إِحْدَى وَ عِشْرِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ وَ الْغُسْلُ فِي أَوَّلِ لَيْلَةٍ وَ هُوَ يُجْزِئُ إِلَى آخِرِهِ .

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

(It has been narrated) from one of the two (5th or 6th Imam-asws) having said: 'The bathing during a night from the Month of Ramazan is during the 19th, and 21st, and 23rd. And, Amir Al-Momineen-asws was injured during the night of the 19th, and he-asws passed away during the night of the 21st'. He-asws said: 'The bathing is during the beginning of a night, and it suffices up to its end'.[266]

Recommended Prayers during the Month of Ramazan:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ لَهُ أَبُو بَصِيرٍ مَا تَقُولُ فِي الصَّلَاةِ فِي شَهْرِ رَمَضَانَ فَقَالَ لِشَهْرِ رَمَضَانَ حُرْمَةٌ وَ حَقٌّ لَا يَشْبَهُهُ شَيْءٌ مِنَ الشُّهُورِ صَلِّ مَا اسْتَطَعْتَ فِي شَهْرِ رَمَضَانَ تَطَوُّعاً بِاللَّيْلِ وَ النَّهَارِ فَإِنِ اسْتَطَعْتَ أَنْ تُصَلِّيَ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ أَلْفَ رَكْعَةٍ فَافْعَلْ إِنَّ عَلِيّاً (عليه السلام) فِي آخِرِ عُمُرِهِ كَانَ يُصَلِّي فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ أَلْفَ رَكْعَةٍ فَصَلِّ يَا أَبَا مُحَمَّدٍ زِيَادَةً فِي رَمَضَانَ

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

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

فَقُلْتُ كَمْ جُعِلْتُ فِدَاكَ فَقَالَ فِي عِشْرِينَ لَيْلَةً تُصَلِّي فِي كُلِّ لَيْلَةٍ عِشْرِينَ رَكْعَةً ثَمَانِيَ رَكَعَاتٍ قَبْلَ الْعَتَمَةِ وَ اثْنَتَا عَشْرَةَ رَكْعَةً بَعْدَهَا سِوَى مَا كُنْتَ تُصَلِّي قَبْلَ ذَلِكَ فَإِذَا دَخَلَ الْعَشْرُ الْأَوَاخِرُ فَصَلِّ ثَلَاثِينَ رَكْعَةً فِي كُلِّ لَيْلَةٍ ثَمَانِيَ رَكَعَاتٍ قَبْلَ الْعَتَمَةِ وَ اثْنَيْنِ وَ عِشْرِينَ رَكْعَةً بَعْدَهَا سِوَى مَا كُنْتَ تَفْعَلُ قَبْلَ ذَلِكَ .

[265] Al Kafi – V 4 – The Book of Fasts Ch 67 H 1
[266] Al Kafi – V 4 – The Book of Fasts Ch 67 H 4

So I said, ‘How much? May I be sacrificed for you-asws’. So, he-asws said: ‘During twenty nights, you should Pray during every night, twenty Cycles - eight Cycles being before the dusk, and twelve Cycles after it, besides what you were Praying before. So, when the last ten days come over, so Pray thirty Cycles during every night – eight Cycles being before the dusk, and twenty-two Cycles being after it, besides what you were doing before that’.[267]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ أَبِي الْعَبَّاسِ الْبَقْبَاقِ وَ عُبَيْدِ بْنِ زُرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَزِيدُ فِي صَلَاتِهِ فِي شَهْرِ رَمَضَانَ إِذَا صَلَّى الْعَتَمَةَ صَلَّى بَعْدَهَا فَيَقُومُ النَّاسُ خَلْفَهُ فَيَدْخُلُ وَ يَدَعُهُمْ ثُمَّ يَخْرُجُ أَيْضاً فَيَجِيئُونَ وَ يَقُومُونَ خَلْفَهُ فَيَدَعُهُمْ وَ يَدْخُلُ مِرَاراً

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

(It has been narrated) from Abu Abdullah-asws having said: ‘Rasool-Allah-saww used to increase in his-saww Prayers during a Month of Ramazan. When he-saww Prayed at dusk, Prayed after it, so the people would be standing behind him-saww. So, he-saww would enter (his-saww chamber) and leave them. Then he-saww would come out as well, so they would be coming, and they would be standing behind him-saww. So, he-saww would leave them, and he-saww would enter his-saww chambers time and again’.

قَالَ وَ قَالَ لَا تُصَلِّ بَعْدَ الْعَتَمَةِ فِي غَيْرِ شَهْرِ رَمَضَانَ .

He (the narrator) said, ‘And he-asws said: ‘Do not Pray after the dusk during other than a Month of Ramazan’.[268]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا دَخَلَ الْعَشْرُ الْأَوَاخِرُ شَدَّ الْمِئْزَرَ وَ اجْتَنَبَ النِّسَاءَ وَ أَحْيَا اللَّيْلَ وَ تَفَرَّغَ لِلْعِبَادَةِ .

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

‘Abu Abdullah-asws said: ‘Rasool-Allah-saww, whenever the last days (of a Month of Ramazan) entered, would tighten the gown, and keep away from the women, and revive the night, and be free for the worship’.[269]

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحَسَنِ عَنْ سُلَيْمَانَ الْجُعْفَرِيِّ قَالَ قَالَ أَبُو الْحَسَنِ (عليه السلام) صَلِّ لَيْلَةَ إِحْدَى وَ عِشْرِينَ وَ لَيْلَةَ ثَلَاثٍ وَ عِشْرِينَ مِائَةَ رَكْعَةٍ تَقْرَأُ فِي كُلِّ رَكْعَةٍ قُلْ هُوَ اللَّهُ أَحَدٌ عَشْرَ مَرَّاتٍ .

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

[267] Al Kafi – V 4 – The Book of Fasts Ch 68 H 1
[268] Al Kafi – V 4 – The Book of Fasts Ch 68 H 2
[269] Al Kafi – V 4 – The Book of Fasts Ch 68 H 3

'Abu Al-Hassan-asws said: 'Pray one hundred Cycles the night of 21st and the night of 23rd, reciting in each Cycle, ***Say: He, Allah, is One*** (*112:1* the whole Chapter), ten times'.[270]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي شُعَيْبٍ الْمَحَامِلِيِّ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ قَالَ كَانَ أَبُو جَعْفَرٍ (عليه السلام) إِذَا كَانَتْ لَيْلَةُ إِحْدَى وَ عِشْرِينَ وَ لَيْلَةُ ثَلَاثٍ وَ عِشْرِينَ أَخَذَ فِي الدُّعَاءِ حَتَّى يَزُولَ اللَّيْلُ فَإِذَا زَالَ اللَّيْلُ صَلَّى .

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al Hassan Bin Ali, from Ibn Sinan, from Abu Shuayb Al Mahamily, from Hammad Bin Usman, from Al Fuzayl Bin Yasaar who said,

'Abu Ja'far-asws, whenever it was a night of the 21st and a night of the 23rd (of a Month of Ramazan), used to take to the supplication until the decline of the night. So when the night declined, he-asws Prayed'.[271]

Laila tul Qadr (The Night of Blessings and Fortune):

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ حَسَّانَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ لَيْلَةِ الْقَدْرِ فَقَالَ الْتَمِسْهَا فِي لَيْلَةِ إِحْدَى وَ عِشْرِينَ أَوْ لَيْلَةِ ثَلَاثٍ وَ عِشْرِينَ .

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

(It has been narrated) from Abu Abdullah-asws, said, 'I asked him-asws about the Night of Pre-determination, so he-asws said: 'Seek it during the night of the 21st, or the night of 23rd'.[272]

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ سَأَلْتُهُ عَنْ عَلَامَةِ لَيْلَةِ الْقَدْرِ فَقَالَ عَلَامَتُهَا أَنْ تَطِيبَ رِيحُهَا وَ إِنْ كَانَتْ فِي بَرْدٍ دَفِئَتْ وَ إِنْ كَانَتْ فِي حَرٍّ بَرَدَتْ فَطَابَتْ

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam-asws), said, 'I asked him-asws about a sign of the Night of the Pre-determination. So he-asws said: 'It's sign is that is wind is aromatic; and if it was during the cold (winter), it warms, and if it was during the hot (summer), it cools, and is pleasant'.

قَالَ وَ سُئِلَ عَنْ لَيْلَةِ الْقَدْرِ فَقَالَ تَنْزِلُ فِيهَا الْمَلَائِكَةُ وَ الْكَتَبَةُ إِلَى السَّمَاءِ الدُّنْيَا فَيَكْتُبُونَ مَا يَكُونُ فِي أَمْرِ السَّنَةِ وَ مَا يُصِيبُ الْعِبَادَ وَ أَمْرُهُ عِنْدَهُ مَوْقُوفٌ لَهُ وَ فِيهِ الْمَشِيئَةُ فَيُقَدِّمُ مِنْهُ مَا يَشَاءُ وَ يُؤَخِّرُ مِنْهُ مَا يَشَاءُ وَ يَمْحُو وَ يُثْبِتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ .

He (the narrator) said, 'And I asked him-asws about the Night of Pre-determination, so he-asws said: 'The Angels and the Scribes descend therein to the sky of the world, so they are writing

[270] Al Kafi – V 4 – The Book of Fasts Ch 68 H 4
[271] Al Kafi – V 4 – The Book of Fasts Ch 68 H 5
[272] Al Kafi – V 4 – The Book of Fasts Ch 69 H 1

what is to transpire regarding the matters of the year, and what would be hitting the servants. And, its Command is Reserved for Him-azwj, and in it is the Desire. So, He-azwj Brings forwards from it whatever He-azwj so Desires to, and He-azwj Delays from it whatever He-azwj so Desires to, and He-azwj ***[13:39] Obliterates whatever He so Desires to and Establishes, and with Him is the Mother of the Book***'.[273]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالُوا قَالَ لَهُ بَعْضُ أَصْحَابِنَا قَالَ وَ لَا أَعْلَمُهُ إِلَّا سَعِيداً السَّمَّانَ كَيْفَ يَكُونُ لَيْلَةُ الْقَدْرِ خَيْراً مِنْ أَلْفِ شَهْرٍ قَالَ الْعَمَلُ فِيهَا خَيْرٌ مِنَ الْعَمَلِ فِي أَلْفِ شَهْرٍ لَيْسَ فِيهَا لَيْلَةُ الْقَدْرِ .

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

(It has been narrated) from Abu Abdullah-asws, said, 'One of our companions said, and I don't know (who it was) except for Saeed Al-Samman, 'How come the Night of Pre-determination happens to be better than a thousand months?' He-asws said: 'The deeds therein are better than the deeds during a thousand months wherein is 'no' Night of Pre-determination'.[274]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنِ الْفُضَيْلِ وَ زُرَارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ حُمْرَانَ أَنَّهُ سَأَلَ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّا أَنْزَلْناهُ فِي لَيْلَةٍ مُبارَكَةٍ قَالَ نَعَمْ لَيْلَةُ الْقَدْرِ وَ هِيَ فِي كُلِّ سَنَةٍ فِي شَهْرِ رَمَضَانَ فِي الْعَشْرِ الْأَوَاخِرِ فَلَمْ يُنْزَلِ الْقُرْآنُ إِلَّا فِي لَيْلَةِ الْقَدْرِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Al Fuzayl, and Zurara, and Muhammad Bin Muslim,

(It has been narrated) from Humran who asked Abu Ja'far-asws about the Words of Allah-azwj Mighty and Majestic ***[44:3] Surely, We Revealed it on a Blessed Night surely We are ever Warning***. He-asws said: 'Yes. The Night of Pre-determination. And it (occurs) during every year in a Month of Ramazan, during the last ten days. So the Quran was not Revealed except during the Night of Pre-determination.

قَالَ اللَّهُ عَزَّ وَ جَلَّ فِيها يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ قَالَ يُقَدَّرُ فِي لَيْلَةِ الْقَدْرِ كُلُّ شَيْءٍ يَكُونُ فِي تِلْكَ السَّنَةِ إِلَى مِثْلِهَا مِنْ قَابِلٍ خَيْرٍ وَ شَرٍّ وَ طَاعَةٍ وَ مَعْصِيَةٍ وَ مَوْلُودٍ وَ أَجَلٍ أَوْ رِزْقٍ فَمَا قُدِّرَ فِي تِلْكَ السَّنَةِ وَ قُضِيَ فَهُوَ الْمَحْتُومُ وَ لِلَّهِ عَزَّ وَ جَلَّ فِيهِ الْمَشِيئَةُ

He-asws said: 'Allah-azwj Mighty and Majestic Says ***[44:4] Therein every wise affair is made distinct***. During the Night of Pre-determination, everything is Ordained, which is to transpire during that year up to its similar (night) from the coming year, be it good or evil, and obedience, and disobedience, and births, and terms (life-spans), or livelihoods. So, whatever is Determined during that year, and Ordained, so it is the inevitable, and for Allah-azwj Mighty and Majestic therein is the Desire.

[273] Al Kafi – V 4 – The Book of Fasts Ch 69 H 3
[274] Al Kafi – V 4 – The Book of Fasts Ch 69 H 4

قَالَ قُلْتُ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ أَيُّ شَيْءٍ عُنِيَ بِذَلِكَ فَقَالَ الْعَمَلُ الصَّالِحُ فِيهَا مِنَ الصَّلَاةِ وَ الزَّكَاةِ وَ أَنْوَاعِ الْخَيْرِ خَيْرٌ مِنَ الْعَمَلِ فِي أَلْفِ شَهْرٍ لَيْسَ فِيهَا لَيْلَةُ الْقَدْرِ وَ لَوْ لَا مَا يُضَاعِفُ اللَّهُ تَبَارَكَ وَ تَعَالَى لِلْمُؤْمِنِينَ مَا بَلَغُوا وَ لَكِنَّ اللَّهَ يُضَاعِفُ لَهُمُ الْحَسَنَاتِ بِحُبِّنَا .

He (the narrator) said, ‘I said, ***[97:3] The Night of Predestination is better than a thousand months***. Which thing is Meant by that?’ So he[-asws] said: ‘The righteous deeds therein, from the Prayer, and the Zakat, and the variety of the goodness, is better than the deed during a thousand months wherein is not Night of Pre-determination. And, had Allah[-azwj] Blessed and High not Multiplied it for the Believers, they would not have reached (success). But, Allah[-azwj] Multiplies the Rewards for them by our[-asws] love’.[275]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السَّيَّارِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ حَدَّثَنِي يَعْقُوبُ قَالَ سَمِعْتُ رَجُلًا يَسْأَلُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ لَيْلَةِ الْقَدْرِ فَقَالَ أَخْبِرْنِي عَنْ لَيْلَةِ الْقَدْرِ كَانَتْ أَوْ تَكُونُ فِي كُلِّ عَامٍ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَوْ رُفِعَتْ لَيْلَةُ الْقَدْرِ لَرُفِعَ الْقُرْآنُ .

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

‘Yaqoub narrated to me saying, ‘I heard a man ask Abu Abdullah[-asws] about the Night of Pre-determination, so he said, ‘Inform me about the Night of Pre-determination. Has it already occurred or would it be occurring during every year?’ So, Abu Abdullah[-asws] said: ‘Had Allah[-azwj] Raised up the Night of Pre-determination, the Quran would have been Raised up’ (too).[276]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَيْلَةُ الْقَدْرِ هِيَ أَوَّلُ السَّنَةِ وَ هِيَ آخِرُهَا .

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

(It has been narrated) from Abu Abdullah[-asws] having said: ‘The night of Pre-determination, it is the beginning of the year, and it is the end of it’.[277]

Prayers for the last Ten Nights:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ تَقُولُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ شَهْرِ رَمَضَانَ فِي كُلِّ لَيْلَةٍ أَعُوذُ بِجَلَالِ وَجْهِكَ الْكَرِيمِ أَنْ يَنْقَضِيَ عَنِّي شَهْرُ رَمَضَانَ أَوْ يَطْلُعَ الْفَجْرُ مِنْ لَيْلَتِي هَذِهِ وَ لَكَ قِبَلِي ذَنْبٌ أَوْ تَبِعَةٌ تُعَذِّبُنِي عَلَيْهِ

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

[275] Al Kafi – V 4 – The Book of Fasts Ch 69 H 6
[276] Al Kafi – V 4 – The Book of Fasts Ch 69 H 7
[277] Al Kafi – V 4 – The Book of Fasts Ch 69 H 11

(It has been narrated) from Abu Abdullah-asws having said: ‘You should be saying during the last ten (days) from a Month of Ramazan, during each night, 'I hereby seek refuge in Your-azwj Noble Glory that the month of Ramadan passes away from me, or that dawn breaks from this night of mine, while I have a sin or a burden against You-azwj for which You-azwj may Punish me.[278]

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَيُّوبَ بْنِ يَقْطِينٍ أَوْ غَيْرِهِ عَنْهُمْ (عليهم السلام) دُعَاءُ الْعَشْرِ الْأَوَاخِرِ تَقُولُ فِي اللَّيْلَةِ الْأُولَى يَا مُولِجَ اللَّيْلِ فِي النَّهَارِ وَ مُولِجَ النَّهَارِ فِي اللَّيْلِ وَ مُخْرِجَ الْحَيِّ مِنَ الْمَيِّتِ وَ مُخْرِجَ الْمَيِّتِ مِنَ الْحَيِّ يَا رَازِقَ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ يَا اللَّهُ يَا رَحْمَانُ يَا اللَّهُ يَا رَحِيمُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ

Ahmad Bin Muhammad, from Ali Bin Al Husayn, from Muhammad Bin Isa, from Ayoub Bin Yaqteen, or someone else,

(It has been narrated) from them-asws (One of the Imams-asws) having said: ‘A supplication for the last ten (days of Month of Ramazan), you should be saying during the first night, ‘O the One Who Causes the entry of the night into the day, and the entry of the day into the night, and the Extractor of the living from the dead, and the Extractor of the dead from the living! O the One Who Sustains whoever He-azwj so Desires to without measure. O Allah-azwj! O Beneficent! O Allah-azwj! O Merciful! O Allah-azwj! O Allah-azwj! O Allah-azwj!

لَكَ الْأَسْمَاءُ الْحُسْنَى وَ الْأَمْثَالُ الْعُلْيَا وَ الْكِبْرِيَاءُ وَ الْآلَاءُ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ وَ أَنْ تَجْعَلَ اسْمِي فِي هَذِهِ اللَّيْلَةِ فِي السُّعَدَاءِ وَ رُوحِي مَعَ الشُّهَدَاءِ وَ إِحْسَانِي فِي عِلِّيِّينَ وَ إِسَاءَتِي مَغْفُورَةً

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

وَ أَنْ تَهَبَ لِي يَقِيناً تُبَاشِرُ بِهِ قَلْبِي وَ إِيمَاناً يَذْهَبُ بِالشَّكِّ عَنِّي وَ تُرْضِيَنِي بِمَا قَسَمْتَ لِي وَ آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ الْحَرِيقِ وَ ارْزُقْنَا فِيهَا ذِكْرَكَ وَ شُكْرَكَ وَ الرَّغْبَةَ إِلَيْكَ وَ الْإِنَابَةَ وَ التَّوْفِيقَ لِمَا وَفَّقْتَ لَهُ مُحَمَّداً وَ آلَ مُحَمَّدٍ (عليهم السلام)

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

[278] Al Kafi – V 4 – The Book of Fasts Ch 70 H 1

وَ تَقُولُ فِي اللَّيْلَةِ الثَّانِيَةِ يَا سَالِخَ النَّهَارِ مِنَ اللَّيْلِ فَإِذَا نَحْنُ مُظْلِمُونَ وَ مُجْرِيَ الشَّمْسِ لِمُسْتَقَرِّهَا بِتَقْدِيرِكَ يَا عَزِيزُ يَا عَلِيمُ وَ مُقَدِّرَ الْقَمَرِ مَنَازِلَ حَتَّى عَادَ كَالْعُرْجُونِ الْقَدِيمِ يَا نُورَ كُلِّ نُورٍ وَ مُنْتَهَى كُلِّ رَغْبَةٍ وَ وَلِيَّ كُلِّ نِعْمَةٍ يَا اللَّهُ يَا رَحْمَانُ يَا اللَّهُ يَا قُدُّوسُ يَا أَحَدُ يَا وَاحِدُ يَا فَرْدُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ لَكَ الْأَسْمَاءُ الْحُسْنَى وَ الْأَمْثَالُ الْعُلْيَا ثُمَّ تَعُودُ إِلَى الدُّعَاءِ الْأَوَّلِ إِلَى قَوْلِهِ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ إِلَى آخِرِ الدُّعَاءِ

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

For You-azwj are the Beautiful Names and the Exalted Examples!’ Then you should return to the first supplication up to his-asws words, ‘I hereby ask You-azwj that You-azwj should Send Blessings upon Muhammad-saww and the People-asws of his-saww Household’ – up to the end of the supplication.

وَ تَقُولُ فِي اللَّيْلَةِ الثَّالِثَةِ يَا رَبَّ لَيْلَةِ الْقَدْرِ وَ جَاعِلَهَا خَيْراً مِنْ أَلْفِ شَهْرٍ وَ رَبَّ اللَّيْلِ وَ النَّهَارِ وَ الْجِبَالِ وَ الْبِحَارِ وَ الظُّلَمِ وَ الْأَنْوَارِ وَ الْأَرْضِ وَ السَّمَاءِ يَا بَارِئُ يَا مُصَوِّرُ يَا حَنَّانُ يَا مَنَّانُ يَا اللَّهُ يَا رَحْمَانُ يَا اللَّهُ يَا قَيُّومُ يَا اللَّهُ يَا بَدِيعُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ لَكَ الْأَسْمَاءُ الْحُسْنَى وَ الْأَمْثَالُ الْعُلْيَا وَ الْكِبْرِيَاءُ وَ الْآلَاءُ

‘And you should be saying during the third night, ‘O Lord-azwj of the Night of Pre-destination, and Maker of it to be better than a thousand months, and Lord-azwj of the night, and the day, and the mountains, and the oceans, and the darkness’s, and the lights, and the earth, and the sky! O Designer! O Fashioner! O Affectionate! O Benefactor! O Allah-azwj! O Beneficent! O Allah-azwj! O Eternal! O Allah-azwj! O Initiator! O Allah-azwj! O Allah-azwj! For You-azwj are the Beautiful Names and the Lofty Examples, and the Greatness, and the Loftiness!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَ اسْمِي فِي هَذِهِ اللَّيْلَةِ فِي السُّعَدَاءِ وَ رُوحِي مَعَ الشُّهَدَاءِ وَ إِحْسَانِي فِي عِلِّيِّينَ وَ إِسَاءَتِي مَغْفُورَةً وَ أَنْ تَهَبَ لِي يَقِيناً تُبَاشِرُ بِهِ قَلْبِي وَ إِيمَاناً يُذْهِبُ الشَّكَّ عَنِّي وَ تُرْضِيَنِي بِمَا قَسَمْتَ لِي وَ آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ الْحَرِيقِ وَ ارْزُقْنِي فِيهَا ذِكْرَكَ وَ شُكْرَكَ وَ الرَّغْبَةَ إِلَيْكَ وَ الْإِنَابَةَ وَ التَّوْبَةَ وَ التَّوْفِيقَ لِمَا وَفَّقْتَ لَهُ مُحَمَّداً وَ آلَ مُحَمَّدٍ (عليهم السلام) .

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

repentance, and the inclination to whatever Muhammad-saww and the Progeny-asws of Muhammad-saww excelled in’.[279]

ابْنُ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ عَطِيَّةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الدُّعَاءِ فِي شَهْرِ رَمَضَانَ فِي كُلِّ لَيْلَةٍ تَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ فِيمَا تَقْضِي وَ تُقَدِّرُ مِنَ الْأَمْرِ الْمَحْتُومِ فِي الْأَمْرِ الْحَكِيمِ مِنَ الْقَضَاءِ الَّذِي لَا يُرَدُّ وَ لَا يُبَدَّلُ أَنْ تَكْتُبَنِي مِنْ حُجَّاجِ بَيْتِكَ الْحَرَامِ الْمَبْرُورِ حَجُّهُمْ الْمُكَفَّرِ عَنْهُمْ سَيِّئَاتُهُمْ الْمَغْفُورِ ذُنُوبُهُمْ الْمَشْكُورِ سَعْيُهُمْ

Ibn Abu Umeyr, from Muhammad Bin Atiyya,

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

وَ أَنْ تَجْعَلَ فِي مَا تَقْضِي وَ تُقَدِّرُ مِنَ الْأَمْرِ الْمَحْتُومِ فِي الْأَمْرِ الْحَكِيمِ فِي لَيْلَةِ الْقَدْرِ مِنَ الْقَضَاءِ الَّذِي لَا يُرَدُّ وَ لَا يُبَدَّلُ أَنْ تُطِيلَ عُمُرِي وَ أَنْ تُوَسِّعَ عَلَيَّ فِي رِزْقِي وَ أَنْ تَجْعَلَنِي مِمَّنْ تَنْتَصِرُ بِهِ لِدِينِكَ وَ لَا تَسْتَبْدِلْ بِي غَيْرِي .

And, that You-azwj Make, with regards to whatever You-azwj Judged for me, and Measured out from the Ordained matters, regarding the Wise matters during the Night of Pre-destination, from the Judgements which are neither returned nor exchanged, that You-azwj Prolong my life-span, and Expand upon me in my sustenance, and Make me to be from the ones by whom Your-azwj Religion is helped by, and not Replace me with others.[280]

مُحَمَّدُ بْنُ عِيسَى بِإِسْنَادِهِ عَنِ الصَّالِحِينَ (عليهم السلام) قَالَ تُكَرِّرُ فِي لَيْلَةِ ثَلَاثٍ وَ عِشْرِينَ مِنْ شَهْرِ رَمَضَانَ هَذَا الدُّعَاءَ سَاجِداً وَ قَائِماً وَ قَاعِداً وَ عَلَى كُلِّ حَالٍ وَ فِي الشَّهْرِ كُلِّهِ وَ كَيْفَ أَمْكَنَكَ وَ مَتَى حَضَرَكَ مِنْ دَهْرِكَ تَقُولُ بَعْدَ تَحْمِيدِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ الصَّلَاةِ عَلَى النَّبِيِّ (صلى الله عليه وآله) اللَّهُمَّ كُنْ لِوَلِيِّكَ فُلَانِ بْنِ فُلَانٍ فِي هَذِهِ السَّاعَةِ وَ فِي كُلِّ سَاعَةٍ وَلِيّاً وَ حَافِظاً وَ نَاصِراً وَ دَلِيلًا وَ قَاعِداً وَ عَوْناً وَ عَيْناً حَتَّى تُسْكِنَهُ أَرْضَكَ طَوْعاً وَ تُمَتِّعَهُ فِيهَا طَوِيلًا

Muhammad Bin Isa, by his chain,

(It has been narrated) from the Righteous Ones-asws having said: ‘You should keep repeating this supplication during the night of the 23rd of the month of Ramazan, prostrate, standing, and seating, and upon every state, and during the Month, whole of it, and howsoever it is possible for you, and whenever you are presented with your times, saying after the Praise of Allah-azwj Blessed and High, and the Blessings upon the Prophet-saww, ‘O Allah-azwj! Be, for You-azwj Guardian, so and so (12th Imam-asws), during this time, and during every time, a Guardian, and a Protector, and a Helper, and a Proof, and a Guide, and an Aider, and a Watcher, until

[279] Al Kafi – V 4 – The Book of Fasts Ch 70 H 2
[280] Al Kafi – V 4 – The Book of Fasts Ch 70 H 3

You-azwj Settle him in Your-azwj earth willingly, and Cause him-asws to rejoice therein for a long time.

وَ تَقُولُ فِي اللَّيْلَةِ الرَّابِعَةِ يَا فَالِقَ الْإِصْبَاحِ وَ جَاعِلَ اللَّيْلِ سَكَناً وَ الشَّمْسِ وَ الْقَمَرِ حُسْبَاناً يَا عَزِيزُ يَا عَلِيمُ يَا ذَا الْمَنِّ وَ الطَّوْلِ وَ الْقُوَّةِ وَ الْحَوْلِ وَ الْفَضْلِ وَ الْإِنْعَامِ وَ الْمُلْكِ وَ الْإِكْرَامِ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا اللَّهُ يَا رَحْمَانُ يَا اللَّهُ يَا فَرْدُ يَا وَتْرُ يَا اللَّهُ يَا ظَاهِرُ يَا بَاطِنُ يَا حَيُّ يَا لَا إِلَهَ إِلَّا أَنْتَ لَكَ الْأَسْمَاءُ الْحُسْنَى وَ الْأَمْثَالُ الْعُلْيَا وَ الْكِبْرِيَاءُ

And you should be saying during the fourth night, ‘O Splitter of the mornings, and Maker of the night as a tranquillity, and the sun and the moon for calculations! O Mighty! O Knowledgeable! O the One with Favours, and the Extensiveness, and the Strength, and the Awe, and the Grace, and the Bounties, and the Kingdom, and the Benevolence! O the One with Majesty, and the Benevolence! O Allah-azwj! O Beneficent! O Allah-azwj! O Solitary! O One! O Allah-azwj! O Manifest! O Hidden! O living! O, there is no god except for You-azwj! For You-azwj are the Beautiful Names, and the Lofty examples, and the Greatness!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ وَ أَنْ تَجْعَلَ اسْمِي فِي هَذِهِ اللَّيْلَةِ فِي السُّعَدَاءِ وَ رُوحِي مَعَ الشُّهَدَاءِ وَ إِحْسَانِي فِي عِلِّيِّينَ وَ إِسَاءَتِي مَغْفُورَةً وَ أَنْ تَهَبَ لِي يَقِيناً تُبَاشِرُ بِهِ قَلْبِي وَ إِيمَاناً يَذْهَبُ بِالشَّكِّ عَنِّي وَ رِضًا بِمَا قَسَمْتَ لِي وَ آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ الْحَرِيقِ وَ ارْزُقْنِي فِيهَا ذِكْرَكَ وَ شُكْرَكَ وَ الرَّغْبَةَ إِلَيْكَ وَ الْإِنَابَةَ وَ التَّوْبَةَ وَ التَّوْفِيقَ لِمَا وَفَّقْتَ لَهُ مُحَمَّداً وَ آلَ مُحَمَّدٍ (عليهم السلام)

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

وَ تَقُولُ فِي اللَّيْلَةِ الْخَامِسَةِ يَا جَاعِلَ اللَّيْلِ لِبَاساً وَ النَّهَارِ مَعَاشاً وَ الْأَرْضِ مِهَاداً وَ الْجِبَالِ أَوْتَاداً يَا اللَّهُ يَا قَاهِرُ يَا اللَّهُ يَا جَبَّارُ يَا اللَّهُ يَا سَمِيعُ يَا اللَّهُ يَا قَرِيبُ يَا اللَّهُ يَا مُجِيبُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ لَكَ الْأَسْمَاءُ الْحُسْنَى وَ الْأَمْثَالُ الْعُلْيَا وَ الْكِبْرِيَاءُ وَ الْآلَاءُ

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

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ وَ أَنْ تَجْعَلَ اسْمِي فِي هَذِهِ اللَّيْلَةِ فِي السُّعَدَاءِ وَ رُوحِي مَعَ الشُّهَدَاءِ وَ إِحْسَانِي فِي عِلِّيِّينَ وَ إِسَاءَتِي مَغْفُورَةً وَ أَنْ تَهَبَ لِي يَقِيناً تُبَاشِرُ بِهِ قَلْبِي وَ إِيمَاناً يُذْهِبُ الشَّكَّ عَنِّي وَ رِضًا بِمَا قَسَمْتَ لِي وَ آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي

الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ الْحَرِيقِ وَ ارْزُقْنِي فِيهَا ذِكْرَكَ وَ شُكْرَكَ وَ الرَّغْبَةَ إِلَيْكَ وَ الْإِنَابَةَ وَ التَّوْبَةَ وَ التَّوْفِيقَ لِمَا وَفَّقْتَ لَهُ مُحَمَّداً وَ آلَ مُحَمَّدٍ (عليهم السلام)

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

وَ تَقُولُ فِي اللَّيْلَةِ السَّادِسَةِ يَا جَاعِلَ اللَّيْلِ وَ النَّهَارِ آيَتَيْنِ يَا مَنْ مَحَا آيَةَ اللَّيْلِ وَ جَعَلَ آيَةَ النَّهَارِ مُبْصِرَةً لِتَبْتَغُوا فَضْلًا مِنْهُ وَ رِضْوَاناً يَا مُفَصِّلَ كُلِّ شَيْءٍ تَفْصِيلًا يَا مَاجِدُ يَا وَهَّابُ يَا اللَّهُ يَا جَوَادُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ لَكَ الْأَسْمَاءُ الْحُسْنَى وَ الْأَمْثَالُ الْعُلْيَا وَ الْكِبْرِيَاءُ وَ الْآلَاءُ

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

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ وَ أَنْ تَجْعَلَ اسْمِي فِي هَذِهِ اللَّيْلَةِ فِي السُّعَدَاءِ وَ رُوحِي مَعَ الشُّهَدَاءِ وَ إِحْسَانِي فِي عِلِّيِّينَ وَ إِسَاءَتِي مَغْفُورَةً وَ أَنْ تَهَبَ لِي يَقِيناً تُبَاشِرُ بِهِ قَلْبِي وَ إِيمَاناً يُذْهِبُ الشَّكَّ عَنِّي وَ تُرْضِيَنِي بِمَا قَسَمْتَ لِي وَ آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ الْحَرِيقِ وَ ارْزُقْنِي فِيهَا ذِكْرَكَ وَ شُكْرَكَ وَ الرَّغْبَةَ إِلَيْكَ وَ الْإِنَابَةَ وَ التَّوْبَةَ وَ التَّوْفِيقَ لِمَا وَفَّقْتَ لَهُ مُحَمَّداً وَ آلَ مُحَمَّدٍ (عليهم السلام)

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

وَ تَقُولُ فِي اللَّيْلَةِ السَّابِعَةِ يَا مَادَّ الظِّلِّ وَ لَوْ شِئْتَ لَجَعَلْتَهُ سَاكِناً وَ جَعَلْتَ الشَّمْسَ عَلَيْهِ دَلِيلًا ثُمَّ قَبَضْتَهُ إِلَيْكَ قَبْضاً يَسِيراً يَا ذَا الْجُودِ وَ الطَّوْلِ وَ الْكِبْرِيَاءِ وَ الْآلَاءِ لَا إِلَهَ إِلَّا أَنْتَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ لَا إِلَهَ إِلَّا أَنْتَ يَا قُدُّوسُ يَا سَلَامُ يَا مُؤْمِنُ

يَا مُهَيْمِنُ يَا عَزِيزُ يَا جَبَّارُ يَا مُتَكَبِّرُ يَا اللَّهُ يَا خَالِقُ يَا بَارِئُ يَا مُصَوِّرُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ لَكَ الْأَسْمَاءُ الْحُسْنَى وَ الْأَمْثَالُ الْعُلْيَا وَ الْكِبْرِيَاءُ وَ الْآلَاءُ

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

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ وَ أَنْ تَجْعَلَ اسْمِي فِي هَذِهِ اللَّيْلَةِ فِي السُّعَدَاءِ وَ رُوحِي مَعَ الشُّهَدَاءِ وَ إِحْسَانِي فِي عِلِّيِّينَ وَ إِسَاءَتِي مَغْفُورَةً وَ أَنْ تَهَبَ لِي يَقِيناً تُبَاشِرُ بِهِ قَلْبِي وَ إِيمَاناً يُذْهِبُ الشَّكَّ عَنِّي وَ تُرْضِيَنِي بِمَا قَسَمْتَ لِي وَ آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ الْحَرِيقِ وَ ارْزُقْنِي فِيهَا ذِكْرَكَ وَ شُكْرَكَ وَ الرَّغْبَةَ إِلَيْكَ وَ الْإِنَابَةَ وَ التَّوْبَةَ وَ التَّوْفِيقَ لِمَا وَفَّقْتَ لَهُ مُحَمَّداً وَ آلَ مُحَمَّدٍ (عليهم السلام)

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

وَ تَقُولُ فِي اللَّيْلَةِ الثَّامِنَةِ يَا خَازِنَ اللَّيْلِ فِي الْهَوَاءِ وَ خَازِنَ النُّورِ فِي السَّمَاءِ وَ مَانِعَ السَّمَاءِ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ وَ حَابِسَهُمَا أَنْ تَزُولَا يَا عَلِيمُ يَا غَفُورُ يَا دَائِمُ يَا اللَّهُ يَا وَارِثُ يَا بَاعِثَ مَنْ فِي الْقُبُورِ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ لَكَ الْأَسْمَاءُ الْحُسْنَى وَ الْأَمْثَالُ الْعُلْيَا وَ الْكِبْرِيَاءُ وَ الْآلَاءُ

And you should be saying during the eighth night, ‘O Treasurer of the night in the atmosphere, and the Treasurer of the light in the sky, and the Preventor of the sky from falling upon the earth except by His-azwj Permission, and the Withholder of them both from declining. O Knowledgeable! O Forgiver! O Eternal! O Allah-azwj! O Inheritor! O Resurrector of the ones who are in the graves! O Allah-azwj! O Allah-azwj! O Allah-azwj! For You-azwj are the Beautiful Names, and the Lofty examples, and the Greatness, and the Loftiness.

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ وَ أَنْ تَجْعَلَ اسْمِي فِي هَذِهِ اللَّيْلَةِ فِي السُّعَدَاءِ وَ رُوحِي مَعَ الشُّهَدَاءِ وَ إِحْسَانِي فِي عِلِّيِّينَ وَ إِسَاءَتِي مَغْفُورَةً وَ أَنْ تَهَبَ لِي يَقِيناً تُبَاشِرُ بِهِ قَلْبِي وَ إِيمَاناً يُذْهِبُ الشَّكَّ عَنِّي وَ تُرْضِيَنِي بِمَا قَسَمْتَ لِي وَ آتِنَا فِي الدُّنْيَا حَسَنَةً وَ

فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ الْحَرِيقِ وَ ارْزُقْنِي فِيهَا ذِكْرَكَ وَ شُكْرَكَ وَ الرَّغْبَةَ إِلَيْكَ وَ الْإِنَابَةَ وَ التَّوْبَةَ وَ التَّوْفِيقَ لِمَا وَفَّقْتَ لَهُ مُحَمَّداً وَ آلَ مُحَمَّدٍ (عليهم السلام)

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

وَ تَقُولُ فِي اللَّيْلَةِ التَّاسِعَةِ يَا مُكَوِّرَ اللَّيْلِ عَلَى النَّهَارِ وَ مُكَوِّرَ النَّهَارِ عَلَى اللَّيْلِ يَا عَلِيمُ يَا حَكِيمُ يَا اللَّهُ يَا رَبَّ الْأَرْبَابِ وَ سَيِّدَ السَّادَاتِ لَا إِلَهَ إِلَّا أَنْتَ يَا أَقْرَبَ إِلَيَّ مِنْ حَبْلِ الْوَرِيدِ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ لَكَ الْأَسْمَاءُ الْحُسْنَى وَ الْأَمْثَالُ الْعُلْيَا وَ الْكِبْرِيَاءُ وَ الْآلَاءُ

And you should be saying during the ninth night, ‘O Coverer of the night upon the day, and the Coveror of the day upon the night! O Knowledgeable! O Wise! O Allah-azwj! O Lord of the lords, and Chief of the chiefs! There is no god except for You-azwj! O the One Who is nearer to me than the jugular vein! O Allah-azwj! O Allah-azwj! O Allah-azwj! For You-azwj are the Beautiful Names, and the Lofty examples, and the Greatness, and the Loftiness.

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ وَ أَنْ تَجْعَلَ اسْمِي فِي هَذِهِ اللَّيْلَةِ فِي السُّعَدَاءِ وَ رُوحِي مَعَ الشُّهَدَاءِ وَ إِحْسَانِي فِي عِلِّيِّينَ وَ إِسَاءَتِي مَغْفُورَةً وَ أَنْ تَهَبَ لِي يَقِيناً تُبَاشِرُ بِهِ قَلْبِي وَ إِيمَاناً يُذْهِبُ الشَّكَّ عَنِّي وَ تُرْضِيَنِي بِمَا قَسَمْتَ لِي وَ آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ الْحَرِيقِ وَ ارْزُقْنِي فِيهَا ذِكْرَكَ وَ شُكْرَكَ وَ الرَّغْبَةَ إِلَيْكَ وَ الْإِنَابَةَ وَ التَّوْبَةَ وَ التَّوْفِيقَ لِمَا وَفَّقْتَ لَهُ مُحَمَّداً وَ آلَ مُحَمَّدٍ (عليهم السلام)

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

وَ تَقُولُ فِي اللَّيْلَةِ الْعَاشِرَةِ الْحَمْدُ لِلَّهِ لَا شَرِيكَ لَهُ الْحَمْدُ لِلَّهِ كَمَا يَنْبَغِي لِكَرَمِ وَجْهِهِ وَ عِزِّ جَلَالِهِ وَ كَمَا هُوَ أَهْلُهُ يَا قُدُّوسُ يَا نُورَ الْقُدْسِ يَا سُبُّوحُ يَا مُنْتَهَى التَّسْبِيحِ يَا رَحْمَانُ يَا فَاعِلَ الرَّحْمَةِ يَا عَلِيمُ يَا كَبِيرُ يَا اللَّهُ يَا لَطِيفُ يَا جَلِيلُ يَا اللَّهُ يَا سَمِيعُ يَا بَصِيرُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ لَكَ الْأَسْمَاءُ الْحُسْنَى وَ الْأَمْثَالُ الْعُلْيَا وَ الْكِبْرِيَاءُ وَ الْآلَاءُ

And you should be saying during the tenth night, 'The Praise is for Allah-azwj. There are no associates for Him-azwj. The Praise is for Allah-azwj just as is befitting for the Benevolence of His-azwj Face, and the Honour of His-azwj Majesty, and just as He-azwj is Rightful for it. O Holy! O Light of Holiness! O Praiseworthy! O Final End-Point of Gloriousness! O Beneficent! O Dealer of Mercy! O Knowledgeable! O Great! O Allah-azwj! O Kind! O Majestic! O Allah-azwj! O Listener! O Seer! O Allah-azwj! O Allah-azwj! O Allah-azwj! For You-azwj are the Beautiful Names, and the Lofty examples, and the Greatness, and the Loftiness.

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ وَ أَنْ تَجْعَلَ اسْمِي فِي هَذِهِ اللَّيْلَةِ فِي السُّعَدَاءِ وَ رُوحِي مَعَ الشُّهَدَاءِ وَ إِحْسَانِي فِي عِلِّيِّينَ وَ إِسَاءَتِي مَغْفُورَةً وَ أَنْ تَهَبَ لِي يَقِيناً تُبَاشِرُ بِهِ قَلْبِي وَ إِيمَاناً يُذْهِبُ الشَّكَّ عَنِّي وَ تُرْضِيَنِي بِمَا قَسَمْتَ لِي وَ آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ الْحَرِيقِ وَ ارْزُقْنِي فِيهَا ذِكْرَكَ وَ شُكْرَكَ وَ الرَّغْبَةَ إِلَيْكَ وَ الْإِنَابَةَ وَ التَّوْبَةَ وَ التَّوْفِيقَ لِمَا وَفَّقْتَ لَهُ مُحَمَّداً وَ آلَ مُحَمَّدٍ (عليهم السلام) .

I ask You-azwj to Send Blessings upon Muhammad-saww and upon the People-asws of his-saww Household, and Make my name to be, during this night, among the fortunate ones, and my soul to be among the martyrs, and my good deeds to be in the Illiyeen, and my sins to be Forgiven, and to Endow conviction and faith to be upon me to gladden my heart by it, and Remove the doubts from me, and my being pleased with whatever You-azwj have Apportioned for me; and Grant us goodness in the world and goodness in the Hereafter, and Save us from the burning Punishment, and Grace me therein with Your-azwj Remembrance, and Gratefulness to You-azwj, and the hope to You-azwj, and the representations, and the repentance, and the inclination to whatever Muhammad-saww and the Progeny-asws of Muhammad-saww excelled in'.[281]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا كَانَتْ آخِرُ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ فَقُلِ اللَّهُمَّ هَذَا شَهْرُ رَمَضَانَ الَّذِي أَنْزَلْتَ فِيهِ الْقُرْآنَ وَ قَدْ تَصَرَّمَ وَ أَعُوذُ بِوَجْهِكَ الْكَرِيمِ يَا رَبِّ أَنْ يَطْلُعَ الْفَجْرُ مِنْ لَيْلَتِي هَذِهِ أَوْ يَتَصَرَّمَ شَهْرُ رَمَضَانَ وَ لَكَ قِبَلِي تَبِعَةٌ أَوْ ذَنْبٌ تُرِيدُ أَنْ تُعَذِّبَنِي بِهِ يَوْمَ أَلْقَاكَ .

Muhammad Bin Yaham from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Bin Musa,

(It has been narrated) from Abu Abdullah-asws having said: 'Whenever it is the last night of the Month of Ramazan, so say, 'O Allah-azwj! This is the Month in which the Quran was Revealed, and it is ending, and I hereby seek Refuge with Your-azwj Benevolent Face, O Lord, that the dawn emerges from this night of mine, or the Month of Ramazan comes to an end, and to You-azwj is the Acceptance of my repentance, or sins Repelled which You-azwj would be Punishing me with on the Day I meet You-azwj'.[282]

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي وَدَاعِ شَهْرِ رَمَضَانَ اللَّهُمَّ إِنَّكَ قُلْتَ فِي كِتَابِكَ الْمُنْزَلِ شَهْرُ رَمَضانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ وَ هَذَا شَهْرُ رَمَضَانَ وَ قَدْ تَصَرَّمَ فَأَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ وَ

[281] Al Kafi – V 4 – The Book of Fasts Ch 70 H 4
[282] Al Kafi – V 4 – The Book of Fasts Ch 70 H 5

كَلِمَاتِكَ التَّامَّةِ إِنْ كَانَ بَقِيَ عَلَيَّ ذَنْبٌ لَمْ تَغْفِرْهُ لِي أَوْ تُرِيدُ أَنْ تُعَذِّبَنِي عَلَيْهِ أَوْ تُقَايِسَنِي بِهِ أَنْ يَطْلُعَ فَجْرُ هَذِهِ اللَّيْلَةِ أَوْ يَتَصَرَّمَ هَذَا الشَّهْرُ إِلَّا وَ قَدْ غَفَرْتَهُ لِي يَا أَرْحَمَ الرَّاحِمِينَ

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

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

اللَّهُمَّ لَكَ الْحَمْدُ بِمَحَامِدِكَ كُلِّهَا أَوَّلِهَا وَ آخِرِهَا مَا قُلْتَ لِنَفْسِكَ مِنْهَا وَ مَا قَالَ الْخَلَائِقُ الْحَامِدُونَ الْمُجْتَهِدُونَ الْمَعْدُودُونَ الْمُوَقِّرُونَ ذِكْرَكَ وَ الشُّكْرَ لَكَ الَّذِينَ أَعَنْتَهُمْ عَلَى أَدَاءِ حَقِّكَ مِنْ أَصْنَافِ خَلْقِكَ مِنَ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ أَصْنَافِ النَّاطِقِينَ وَ الْمُسَبِّحِينَ لَكَ مِنْ جَمِيعِ الْعَالَمِينَ عَلَى أَنَّكَ بَلَّغْتَنَا شَهْرَ رَمَضَانَ وَ عَلَيْنَا مِنْ نِعَمِكَ وَ عِنْدَنَا مِنْ قَسْمِكَ وَ إِحْسَانِكَ وَ تَظَاهُرِ امْتِنَانِكَ

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

فَبِذَلِكَ لَكَ مُنْتَهَى الْحَمْدِ الْخَالِدِ الدَّائِمِ الرَّاكِدِ الْمُخَلَّدِ السَّرْمَدِ الَّذِي لَا يَنْفَدُ طُولَ الْأَبَدِ جَلَّ ثَنَاؤُكَ أَعَنْتَنَا عَلَيْهِ حَتَّى قَضَيْنَا صِيَامَهُ وَ قِيَامَهُ مِنْ صَلَاةٍ وَ مَا كَانَ مِنَّا فِيهِ مِنْ بِرٍّ أَوْ شُكْرٍ أَوْ ذِكْرٍ

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

اللَّهُمَّ فَتَقَبَّلْهُ مِنَّا بِأَحْسَنِ قَبُولِكَ وَ تَجَاوُزِكَ وَ عَفْوِكَ وَ صَفْحِكَ وَ غُفْرَانِكَ وَ حَقِيقَةِ رِضْوَانِكَ حَتَّى تُظْفِرَنَا فِيهِ بِكُلِّ خَيْرٍ مَطْلُوبٍ وَ جَزِيلِ عَطَاءٍ مَوْهُوبٍ وَ تُوَقِّيَنَا فِيهِ مِنْ كُلِّ مَرْهُوبٍ أَوْ بَلَاءٍ مَجْلُوبٍ أَوْ ذَنْبٍ مَكْسُوبٍ

O Allah[-azwj]! Accept from us with goodness of Your[-azwj] Acceptance, and Your[-azwj] Overlooking, and Your[-azwj] Excusing, and Your[-azwj] Pardoning, and Your[-azwj] Forgiveness, and reality of Your-

azwj Pleasure, until we become successful in it with every goodness sought, with the Grants of beloved gifts, and Save us therein from every phobia, or affliction, or sin earned.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعَظِيمِ مَا سَأَلَكَ بِهِ أَحَدٌ مِنْ خَلْقِكَ مِنْ كَرِيمِ أَسْمَائِكَ وَ جَمِيلِ ثَنَائِكَ وَ خَاصَّةِ دُعَائِكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَ شَهْرَنَا هَذَا أَعْظَمَ شَهْرٍ رَمَضَانَ مَرَّ عَلَيْنَا مُنْذُ أَنْزَلْتَنَا إِلَى الدُّنْيَا بَرَكَةً فِي عِصْمَةِ دِينِي وَ خَلَاصِ نَفْسِي وَ قَضَاءِ حَوَائِجِي وَ تُشَفِّعَنِي فِي مَسَائِلِي وَ تَمَامِ النِّعْمَةِ عَلَيَّ وَ صَرْفِ السُّوءِ عَنِّي وَ لِبَاسِ الْعَافِيَةِ لِي فِيهِ

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

وَ أَنْ تَجْعَلَنِي بِرَحْمَتِكَ مِمَّنْ خِرْتَ لَهُ لَيْلَةَ الْقَدْرِ وَ جَعَلْتَهَا لَهُ خَيْراً مِنْ أَلْفِ شَهْرٍ فِي أَعْظَمِ الْأَجْرِ وَ كَرَائِمِ الذُّخْرِ وَ حُسْنِ الشُّكْرِ وَ طُولِ الْعُمُرِ وَ دَوَامِ الْيُسْرِ

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

اللَّهُمَّ وَ أَسْأَلُكَ بِرَحْمَتِكَ وَ طَوْلِكَ وَ عَفْوِكَ وَ نَعْمَائِكَ وَ جَلَالِكَ وَ قَدِيمِ إِحْسَانِكَ وَ امْتِنَانِكَ أَنْ لَا تَجْعَلَهُ آخِرَ الْعَهْدِ مِنَّا لِشَهْرِ رَمَضَانَ حَتَّى تُبَلِّغَنَاهُ مِنْ قَابِلٍ عَلَى أَحْسَنِ حَالٍ وَ تُعَرِّفَنِي هِلَالَهُ مَعَ النَّاظِرِينَ إِلَيْهِ وَ الْمُعْتَرِفِينَ لَهُ فِي أَعْفَى عَافِيَتِكَ

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

وَ أَنْعِمْ نِعْمَتِكَ وَ أَوْسِعْ رَحْمَتِكَ وَ أَجْزِلْ قَسْمِكَ يَا رَبِّيَ الَّذِي لَيْسَ لِي رَبٌّ غَيْرُهُ لَا يَكُونُ هَذَا الْوَدَاعُ مِنِّي لَهُ وَدَاعَ فَنَاءٍ وَ لَا آخِرَ الْعَهْدِ مِنِّي لِلِّقَاءِ حَتَّى تُرِيَنِيهِ مِنْ قَابِلٍ فِي أَوْسَعِ النِّعَمِ وَ أَفْضَلِ الرَّجَاءِ

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

وَ أَنَا لَكَ عَلَى أَحْسَنِ الْوَفَاءِ إِنَّكَ سَمِيعُ الدُّعَاءِ اللَّهُمَّ اسْمَعْ دُعَائِي وَ ارْحَمْ تَضَرُّعِي وَ تَذَلُّلِي لَكَ وَ اسْتِكَانَتِي وَ تَوَكُّلِي عَلَيْكَ وَ أَنَا لَكَ مُسَلِّمٌ لَا أَرْجُو نَجَاحاً وَ لَا مُعَافَاةً وَ لَا تَشْرِيفاً وَ لَا تَبْلِيغاً إِلَّا بِكَ وَ مِنْكَ

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

فَامْنُنْ عَلَيَّ جَلَّ ثَنَاؤُكَ وَ تَقَدَّسَتْ أَسْمَاؤُكَ بِتَبْلِيغِي شَهْرَ رَمَضَانَ وَ أَنَا مُعَافًى مِنْ كُلِّ مَكْرُوهٍ وَ مَحْذُورٍ وَ مِنْ جَمِيعِ الْبَوَائِقِ الْحَمْدُ لِلَّهِ الَّذِي أَعَانَنَا عَلَى صِيَامِ هَذَا الشَّهْرِ وَ قِيَامِهِ حَتَّى بَلَّغَنِي آخِرَ لَيْلَةٍ مِنْهُ .

Therefore, Favour upon me, Majestic is Your-azwj Praise, and Holy are Your-azwj Names, by Delivering to me a Month of Ramazan, and I am in well-being from every abhorrence, and cautious from every obstacle. The Praise is for Allah-azwj, Who Supported us upon the Fasts of this Month, and its standing (in Prayer), until the last night from it reached me’.[283]

Supplications on the Eve of Eid:

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ خَلَفِ بْنِ حَمَّادٍ عَنْ سَعِيدٍ النَّقَّاشِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لِي أَمَا إِنَّ فِي الْفِطْرِ تَكْبِيراً وَ لَكِنَّهُ مَسْتُورٌ .قَالَ قُلْتُ وَ أَيْنَ هُوَ قَالَ فِي لَيْلَةِ الْفِطْرِ فِي الْمَغْرِبِ وَ الْعِشَاءِ الْآخِرَةِ وَ فِي صَلَاةِ الْفَجْرِ وَ فِي صَلَاةِ الْعِيدِ ثُمَّ يُقْطَعُ

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

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

قَالَ قُلْتُ كَيْفَ أَقُولُ قَالَ تَقُولُ

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

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لِتُكْمِلُوا الْعِدَّةَ يَعْنِي الصِّيَامَ

‘Allah-azwj is the Greatest (beyond description)! Allah-azwj is the Greatest (beyond description)! There is no god except for Allah-azwj and Allah-azwj is the Greatest! Allah-azwj is the Greatest and for Allah-azwj is the Praise upon what He-azwj Guided us’, and these are the Words of Allah-azwj

[283] Al Kafi – V 4 – The Book of Fasts Ch 70 H 6

Mighty and Majestic ***[2:185] and (He Desires) that you should complete the number*** - Meaning the Fasts –

وَ لِتُكَبِّرُوا اللَّهَ عَلى ما هَداكُمْ

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ خَلَفِ بْنِ حَمَّادٍ مِثْلَهُ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Khalaf Bin Hammad – reported similar to it.[284]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ تُكَبِّرُ لَيْلَةَ الْفِطْرِ وَ صَبِيحَةَ الْفِطْرِ كَمَا تُكَبِّرُ فِي الْعَشْرِ .

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

(It has been narrated) from Abu Abdullah[-asws] having said: 'Exclaim Takbeer on the night of Al Fitr, and the morning of Al Fitr just as you did during the tenth (of Zilhajj)'.[285]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّ النَّاسَ يَقُولُونَ إِنَّ الْمَغْفِرَةَ تَنْزِلُ عَلَى مَنْ صَامَ شَهْرَ رَمَضَانَ لَيْلَةَ الْقَدْرِ فَقَالَ يَا حَسَنُ إِنَّ الْقَارِيجَارَ إِنَّمَا يُعْطَى أُجْرَتَهُ عِنْدَ فَرَاغِهِ ذَلِكَ لَيْلَةَ الْعِيدِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid who said,

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

قُلْتُ جُعِلْتُ فِدَاكَ فَمَا يَنْبَغِي لَنَا أَنْ نَعْمَلَ فِيهَا فَقَالَ إِذَا غَرَبَتِ الشَّمْسُ فَاغْتَسِلْ وَ إِذَا صَلَّيْتَ الثَّلَاثَ الْمَغْرِبِ فَارْفَعْ يَدَيْكَ وَ قُلْ يَا ذَا الْمَنِّ يَا ذَا الطَّوْلِ يَا ذَا .الْجُودِ يَا مُصْطَفِياً مُحَمَّداً وَ نَاصِرَهُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اغْفِرْ لِي كُلَّ ذَنْبٍ أَذْنَبْتُهُ أَحْصَيْتَهُ عَلَيَّ وَ نَسِيتُهُ وَ هُوَ عِنْدَكَ فِي كِتَابِكَ وَ تَخِرُّ سَاجِداً وَ تَقُولُ مِائَةَ مَرَّةٍ أَتُوبُ إِلَى اللَّهِ وَ أَنْتَ سَاجِدٌ وَ تَسْأَلُ حَوَائِجَكَ .

I said, 'May I be sacrificed for you[-asws]! So what is befitting for us that we do therein?' So he[-asws] said: 'When the sun sets, so bathe. And, when you have Prayed the three (Cycles of) Al-Maghrib, so raise your hands and say, 'O the One with the Favours! O the One with the Extensiveness! O the One with the Benevolence! O the One Who Chose Muhammad[-saww] and

[284] Al Kafi – V 4 – The Book of Fasts Ch 71 H 1
[285] Al Kafi – V 4 – The Book of Fasts Ch 71 H 2

Helped him-saww! Send Blessings upon Muhammad-saww and his-saww Progeny-asws, and Forgive me for every sin I have sinned which You-azwj Counted against me, and I have forgotten it, and it is with You-azwj in Your-azwj Book', and fall down in prostration, and you should be saying, one hundred times, 'I repent to Allah-azwj', while you are in prostration, and you should ask your need'.

وَ رُوِيَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) كَانَ يُصَلِّي فِيهَا رَكْعَتَيْنِ يَقْرَأُ فِي الْأُولَى الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ أَلْفَ مَرَّةٍ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ مَرَّةً وَاحِدَةً .

And it is reported that Amir Al-Momineen-asws used to Pray two Cycles therein, reciting in the first, Al-Hamd (Chapter 1), and ***[112:1] Say: He Allah is One*** (Chapter 112), one thousand times; and in the second Cycle, Al-Hamd (Chapter 1), and ***[112:1] Say: He Allah is One*** (Chapter 112), once'.[286]

The Eid Day:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ اطْعَمْ يَوْمَ الْفِطْرِ قَبْلَ أَنْ تَخْرُجَ إِلَى الْمُصَلَّى .

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

(It has been narrated) from Abu Abdullah-asws having said: 'Feed on the day of Al-Fitr before you go out to the Praying place'.[287]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ جَرَّاحٍ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لِيَطْعَمْ يَوْمَ الْفِطْرِ قَبْلَ أَنْ يُصَلِّيَ وَ لَا يَطْعَمْ يَوْمَ أَضْحًى حَتَّى يَنْصَرِفَ الْإِمَامُ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'Let him feed on the day of Al-Fitr before he Prays, and he should not feed on the day of Al-Azha until he, the Prayer leader finishes (the Prayer)'.[288]

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ النَّبِيُّ (صلى الله عليه وآله) إِذَا كَانَ أَوَّلُ يَوْمٍ مِنْ شَوَّالٍ نَادَى مُنَادٍ أَيُّهَا الْمُؤْمِنُونَ اغْدُوا إِلَى جَوَائِزِكُمْ ثُمَّ قَالَ يَا جَابِرُ جَوَائِزُ اللَّهِ لَيْسَتْ بِجَوَائِزِ هَؤُلَاءِ الْمُلُوكِ ثُمَّ قَالَ هُوَ يَوْمُ الْجَوَائِزِ .

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

[286] Al Kafi – V 4 – The Book of Fasts Ch 71 H 3
[287] Al Kafi – V 4 – The Book of Fasts Ch 72 H 1
[288] Al Kafi – V 4 – The Book of Fasts Ch 72 H 2

(It has been narrated) from Abu Ja'far-asws having said: 'The Prophet-saww said: 'Whenever it is the first day of Shawwal, a Caller calls out: 'O you Believers! Go to your awards!' Then he-asws said: 'O Jabir! The Awards of Allah-azwj are not like the awards of these kings (governments)'. Then he-asws said: 'It is a day of the awards'.[289]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا كَانَ صَبِيحَةُ يَوْمِ الْفِطْرِ نَادَى مُنَادٍ اغْدُوا إِلَى جَوَائِزِكُمْ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'Whenever it is the morning of Al-Fitr, a Caller calls out: 'Go to your awards!'.[290]

The Evidence on Moon Sighting:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُوسُفَ بْنِ عَقِيلٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِذَا شَهِدَ عِنْدَ الْإِمَامِ شَاهِدَانِ أَنَّهُمَا رَأَيَا الْهِلَالَ مُنْذُ ثَلَاثِينَ يَوْماً أَمَرَ الْإِمَامُ بِالْإِفْطَارِ وَ صَلَّى فِي ذَلِكَ الْيَوْمِ إِذَا كَانَا شَهِدَا قَبْلَ زَوَالِ الشَّمْسِ فَإِنْ شَهِدَا بَعْدَ زَوَالِ الشَّمْسِ أَمَرَ الْإِمَامُ بِإِفْطَارِ ذَلِكَ الْيَوْمِ وَ أَخَّرَ الصَّلَاةَ إِلَى الْغَدِ فَصَلَّى بِهِمْ .

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

(It has been narrated) from Abu Ja'far-asws having said: 'When two witnesses testify in the presence of the Imam (Prayer leader) that they had both seen the crescent since thirty days, the Imam (Prayer leader) would instruct with the breaking of the Fast, and he would Pray during that day, if they had both testified before the (start of the) decline of the sun. So, if they had testified after the (start of the) decline of the sun, the Imam (Prayer leader) would instruct with the breaking of the Fast of that day, and delay the Prayer (of Al-Fitr) up to the morning, so he would Pray with them'.[291]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ رَفَعَهُ قَالَ إِذَا أَصْبَحَ النَّاسُ صِيَاماً وَ لَمْ يَرَوُا الْهِلَالَ وَ جَاءَ قَوْمٌ عُدُولٌ يَشْهَدُونَ عَلَى الرُّؤْيَةِ فَلْيُفْطِرُوا وَ لْيَخْرُجُوا مِنَ الْغَدِ أَوَّلَ النَّهَارِ إِلَى عِيدِهِمْ .

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

'When the people wake up in the morning Fasting, and they had not seen the crescent, and there came a group of just people testifying upon the sighting, so let them break the Fast, and let them go out from the next day, at the beginning of the day, to their Eid'.[292]

[289] Al Kafi – V 4 – The Book of Fasts Ch 72 H 3
[290] Al Kafi – V 4 – The Book of Fasts Ch 72 H 4
[291] Al Kafi – V 4 – The Book of Fasts Ch 73 H 1
[292] Al Kafi – V 4 – The Book of Fasts Ch 73 H 2

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

Additional Traditions on Fasting:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الرَّازِيِّ عَنْ أَبِي جَعْفَرٍ الثَّانِي (عليه السلام) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَا تَقُولُ فِي الصَّوْمِ فَإِنَّهُ قَدْ رُوِيَ أَنَّهُمْ لَا يُوَفَّقُونَ لِصَوْمٍ فَقَالَ أَمَا إِنَّهُ قَدْ أُجِيبَتْ دَعْوَةُ الْمَلَكِ فِيهِمْ قَالَ فَقُلْتُ وَ كَيْفَ ذَلِكَ جُعِلْتُ فِدَاكَ قَالَ إِنَّ النَّاسَ لَمَّا قَتَلُوا الْحُسَيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَمَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى مَلَكاً يُنَادِي أَيَّتُهَا الْأُمَّةُ الظَّالِمَةُ الْقَاتِلَةُ عِتْرَةَ نَبِيِّهَا لَا وَفَّقَكُمُ اللَّهُ لِصَوْمٍ وَ لَا لِفِطْرٍ .

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

(It has been narrated) from Abu Ja’far[asws] the 2nd, said, ‘I said to him[asws], ‘May I be sacrificed for you[asws]! What are you[asws] saying regarding the Fast, for it is being reported that they (people) would never harmonise for the Fasting?’ So, he[asws] said: ‘But it is the supplication of the Angel which has been Answered with regards to them’. So I said, ‘And how is that? May I be sacrificed for you[asws]’. He[asws] said: ‘The people, when they killed Al-Husayn[asws], Allah[azwj] Blessed and High Commanded an Angel who called out: ‘O you unjust community! The one which killed the family of its Prophet! Allah[azwj] will neither harmonise you for Fasting nor for (Eid) Al-Fitr’.[293]

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ يَا عَبْدَ اللَّهِ مَا مِنْ عِيدٍ لِلْمُسْلِمِينَ أَضْحًى وَ لَا فِطْرٍ إِلَّا وَ هُوَ يُجَدِّدُ لِآلِ مُحَمَّدٍ فِيهِ حُزْناً قُلْتُ وَ لِمَ ذَاكَ قَالَ لِأَنَّهُمْ يَرَوْنَ حَقَّهُمْ فِي يَدِ غَيْرِهِمْ .

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

(It has been narrated) from Abu Ja’far[asws] having said: ‘O Abdullah! There is none from an Eid of the Muslims, be it Al-Azha, or Fitr, except that it renews grief to the Progeny[asws] of Muhammad[saww] in it’. I said, ‘And why is that so?’ He[asws] said: ‘Because they[asws] are seeing their[asws] rights in the hands of others’.[294]

عَلِيُّ بْنُ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ لَطِيفٍ التَّفْلِيسِيِّ عَنْ رَزِينٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَمَّا ضُرِبَ الْحُسَيْنُ بْنُ عَلِيٍّ (عليه السلام) بِالسَّيْفِ فَسَقَطَ رَأْسُهُ ثُمَّ ابْتُدِرَ لِيُقْطَعَ رَأْسُهُ نَادَى مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَلَا أَيَّتُهَا الْأُمَّةُ الْمُتَحَيِّرَةُ الضَّالَّةُ بَعْدَ نَبِيِّهَا لَا وَفَّقَكُمُ اللَّهُ لِأَضْحًى وَ لَا لِفِطْرٍ

Ali Bin Muhammad, from the one who mentioned it, from Muhammad Bin Suleiman, from Abdullah Bin Lateef Al Tafleesy, from Razeyn who said,

[293] Al Kafi – V 4 – The Book of Fasts Ch 74 H 1
[294] Al Kafi – V 4 – The Book of Fasts Ch 74 H 2

'Abu Abdullah-asws said: 'When Al-Husayn Bin Ali-asws was struck with the sword, so his-asws head fell, so they began to cut off his-asws head, a Caller called out from the middle of the Throne: 'Indeed! O you confused community, the Strayed ones after its Prophet-saww! Allah-azwj will neither Let you be harmonised for (Eid) Al-Azha nor (Eid) Al-Fitr'.

قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَلَا جَرَمَ وَ اللَّهِ مَا وُفِّقُوا وَ لَا يُوَفَّقُونَ حَتَّى يَثْأَرَ ثَائِرُ الْحُسَيْنِ (عليه السلام) .

He (the narrator) said, 'Then Abu Abdullah-asws said: 'So, there is no doubt, by Allah-azwj! They are not harmonised, nor would they be harmonising until He-azwj Avenges the revenge of Al-Husayn-asws'.[295]

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْحَرَّانِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عليه السلام) إِنِّي أَفْطَرْتُ يَوْمَ الْفِطْرِ عَلَى تِينٍ وَ تَمْرَةٍ فَقَالَ لِي جَمَعْتَ بَرَكَةً وَ سُنَّةً .

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

'I said to Abu Al-Hassan-asws, 'I broke the Fast of the day of Al-Fitr upon figs and dates'. So he-asws said to me: 'You gathered together a Blessing and a Sunnah'.[296]

The Fitra:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كُلُّ مَنْ ضَمَمْتَ إِلَى عِيَالِكَ مِنْ حُرٍّ أَوْ مَمْلُوكٍ فَعَلَيْكَ أَنْ تُؤَدِّيَ الْفِطْرَةَ عَنْهُ قَالَ وَ إِعْطَاءُ الْفِطْرَةِ قَبْلَ الصَّلَاةِ أَفْضَلُ وَ بَعْدَ الصَّلَاةِ صَدَقَةٌ.

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

(It has been narrated) from Abu Abdullah-asws having said: 'Every one you include into your dependents, be it from the free ones or slaves, so upon you is that you pay the Fitra on their behalf'. He-asws said: 'And giving the Fitra before the Prayer is superior, and after the Prayer is (counted as) charity'.[297]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَجْرَانَ وَ عَلِيِّ بْنِ الْحَكَمِ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْفِطْرَةِ فَقَالَ عَلَى الصَّغِيرِ وَ الْكَبِيرِ وَ الْحُرِّ وَ الْعَبْدِ عَنْ كُلِّ إِنْسَانٍ صَاعٌ مِنْ حِنْطَةٍ أَوْ صَاعٌ مِنْ تَمْرٍ أَوْ صَاعٌ مِنْ زَبِيبٍ .

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

'I asked Abu Abdullah-asws about Al-Fitra, so he-asws said: 'Upon the young, and upon the old, and the free, and the slave, from every human being, a Sa'a (a unit of measurement approximating to 3kg.) of wheat, or a Sa'a of dates, or a Sa'a of raisins'.[298]

[295] Al Kafi – V 4 – The Book of Fasts Ch 74 H 3
[296] Al Kafi – V 4 – The Book of Fasts Ch 74 H 4
[297] Al Kafi – V 4 – The Book of Fasts Ch 75 H 1
[298] Al Kafi – V 4 – The Book of Fasts Ch 75 H 2

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ تَعْجِيلِ الْفِطْرَةِ بِيَوْمٍ فَقَالَ لَا بَأْسَ بِهِ قُلْتُ فَمَا تَرَى بِأَنْ نَجْمَعَهَا وَ نَجْعَلَ قِيمَتَهَا وَرِقاً وَ نُعْطِيَهَا رَجُلًا وَاحِداً مُسْلِماً قَالَ لَا بَأْسَ بِهِ .

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

‘I asked Abu Abdullah-asws about the hastening the Fitra by one day. So he-asws said: ‘There is no problem with it'. I said, ‘So what is your-asws view if we were to gather it and we make its price into silver and we give it to one Muslim man?’ He-asws said: ‘There is no problem’.[299]

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

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

‘I asked Abu Abdullah-asws about a new-born who was born on the night of Al-Fitr. Is there Fitra upon him?’ He-asws said: ‘No. The Month has exited’. He (the narrator) said, ‘And I asked him-asws about the Jew who becomes a Muslim on the night of Al-Fitr. Is there Fitra upon him?’ He-asws said: ‘No’.[300]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يَكُونُ عِنْدَهُ الضَّيْفُ مِنْ إِخْوَانِهِ فَيَحْضُرُ يَوْمُ الْفِطْرِ يُؤَدِّي عَنْهُ الْفِطْرَةَ قَالَ نَعَمْ الْفِطْرَةُ وَاجِبَةٌ عَلَى كُلِّ مَنْ يَعُولُ مِنْ ذَكَرٍ أَوْ أُنْثَى صَغِيرٍ أَوْ كَبِيرٍ حُرٍّ أَوْ مَمْلُوكٍ .

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

‘I asked Abu Abdullah-asws about the man who happens to have the guest from his brethren with him. So, the day of the Fitra presents itself. Does he have to pay the Fitra on his behalf?’ He-asws said: ‘Yes. The Fitra is Obligatory upon everyone who has dependents, from the male, or female, or young, or old, be they free or slaves’.[301]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا بَأْسَ أَنْ يُعْطِيَ الرَّجُلُ الرَّجُلَ عَنْ رَأْسَيْنِ وَ ثَلَاثَةٍ وَ أَرْبَعَةٍ يَعْنِي الْفِطْرَةَ .

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

[299] Al Kafi – V 4 – The Book of Fasts Ch 75 H 6
[300] Al Kafi – V 4 – The Book of Fasts Ch 75 H 12
[301] Al Kafi – V 4 – The Book of Fasts Ch 75 H 16

(It has been narrated) from Abu Abdullah-asws having said: 'There is no problem if a man gives to another man on behalf of two heads, and three, and four, meaning the Fitra'.[302]

The Itikaaf (Long term Devotion):

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا اعْتِكَافَ إِلَّا بِصَوْمٍ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'There is no *Itikaaf* except with Fasting'.[303]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا اعْتِكَافَ إِلَّا بِصَوْمٍ فِي الْمَسْجِدِ الْجَامِعِ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'There is no *Itikaaf* except with Fasting in the general Masjid'.[304]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سُئِلَ عَنِ الِاعْتِكَافِ قَالَ لَا يَصْلُحُ الِاعْتِكَافُ إِلَّا فِي الْمَسْجِدِ الْحَرَامِ أَوْ مَسْجِدِ الرَّسُولِ (صلى الله عليه وآله) أَوْ مَسْجِدِ الْكُوفَةِ أَوْ مَسْجِدِ جَمَاعَةٍ وَ تَصُومُ مَا دُمْتَ مُعْتَكِفاً .

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

(It has been narrated) from Abu Abdullah-asws, said, 'He-asws was asked about the *Itikaaf*. He-asws said: 'The *Itikaaf* is not correct except in the Sacred Masjid, or Masjid of the Rasool-saww, or Masjid of Al-Kufa, or a general Masjid, and you should be Fasting for as long as you are in *Itikaaf*'.[305]

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا يَكُونُ الِاعْتِكَافُ أَقَلَّ مِنْ ثَلَاثَةِ أَيَّامٍ وَ مَنِ اعْتَكَفَ صَامَ وَ يَنْبَغِي لِلْمُعْتَكِفِ إِذَا اعْتَكَفَ أَنْ يَشْتَرِطَ كَمَا يَشْتَرِطُ الَّذِي يُحْرِمُ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'The *Itikaaf* does not take place in less than three days, and the one who performs *Itikaaf* should Fast; and it is befitting for the

[302] Al Kafi – V 4 – The Book of Fasts Ch 75 H 17
[303] Al Kafi – V 4 – The Book of Fasts Ch 77 H 1
[304] Al Kafi – V 4 – The Book of Fasts Ch 77 H 3
[305] Al Kafi – V 4 – The Book of Fasts Ch 78 H 3

one performing *Itikaaf* that when he does perform *Itikaaf*, he should stipulate just as the one who wears an *Ehraam* stipulates' (if its for Umrah or Hajj).[306]

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنْ حَمْزَةَ بْنِ مُحَمَّدٍ قَالَ كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ (عليه السلام) لِمَ فَرَضَ اللَّهُ الصَّوْمَ فَوَرَدَ الْجَوَابُ لِيَجِدَ الْغَنِيُّ مَضَضَ الْجُوعِ فَيَحِنَّ عَلَى الْفَقِيرِ .

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

'I wrote to Abu Muhammad[-asws], 'Why did Allah[-azwj] Obligate the Fasting?' So the answer came: 'In order for the rich one to experience the pangs of huger so that he would be compassionate upon the poor'.[307]

Appendix A:

Supplications for each Fast starting time[308]

رَوَاهَا ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ص

Ibn Abbas reported it from the Prophet[-saww]

The 1st Day - الْيَوْمَ الْأَوَّلَ

اللَّهُمَ اجْعَلْ صِيَامِي فِيهِ صِيَامَ الصَّائِمِينَ وَ هَبْ لِي جُرْمِي فِيهِ يَا إِلَهَ الْعَالَمِينَ وَ اعْفُ عَنِّي يَا عَافِياً عَنِ الْمُجْرِمِينَ

'O Allah[-azwj]! Make my Fasting in it to be as the Fasting ones and Grant (Forgiveness) to me of my violations during it, O God[-azwj] of the worlds, and Forgive (these) from me, O Pardoner of the offenders!'

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

(He[-saww] said): 'The one who supplicates with it would be Given a thousand, thousand (1000,000) good deeds, and there would be Raised for him a thousand, thousand (1000,000) Levels, and there would be Deleted from him a thousand, thousand evils deeds'.

[306] Al Kafi – V 4 – The Book of Fasts Ch 79 H 1
[307] Al Kafi – V 4 – The Book of Fasts Ch 82 H 6
[308] البلد الأمين و الدرع الحصين، النص، ص: 222

The 2nd Day - الْيَوْمَ الثَّانِيَ

اللَّهُمَّ قَرِّبْنِي فِيهِ إِلَى مَرْضَاتِكَ وَ جَنِّبْنِي سَخَطَكَ وَ نَقِمَاتِكَ وَ وَفِّقْنِي فِيهِ لِقِرَاءَةِ آيَاتِكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah-azwj! Bring me closer during it to Your-azwj Pleasure and Keep me aside from Your-azwj Wrath and Your-azwj Curses and Incline (towards) me during it, for the recitation of Your-azwj Verses by Your-azwj Mercy, O most Merciful of the merciful ones!'

مَنْ دَعَا بِهِ أُعْطِيَ بِكُلِّ خُطْوَةٍ لَهُ فِي جَمِيعِ عُمُرِهِ عِبَادَةَ سَنَةٍ صَائِماً نَهَارُهَا قَائِماً لَيْلُهَا

(He-saww said): 'The one who supplicates with it would be Given for every step of his during the entirety of his lifetime, the worship of a year while Fasting its days and standing (for *Salat*) of its nights'.

The 3rd Day - الْيَوْمَ الثَّالِثَ

اللَّهُمَّ ارْزُقْنِي الذِّهْنَ وَ التَّنْبِيهَ وَ أَبْعِدْنِي مِنَ السَّفَاهَةِ وَ التَّمْوِيهِ وَ اجْعَلْ لِي نَصِيباً فِي كُلِّ خَيْرٍ أُنْزِلَ فِيهِ بِجُودِكَ يَا أَجْوَدَ الْأَجْوَدِينَ

'O Allah-azwj! Grace me the mind and the alertness, and Keep away from me the frivolities (nonsense) and the pretentiousness, and Make a share to be for me in every goodness, which descends during it by Your-azwj Generosity, O the most Generous of the generous ones!'

مَنْ دَعَا بِهِ بَنَى اللَّهُ تَعَالَى لَهُ بَيْتاً فِي جَنَّةِ الْفِرْدَوْسِ فِيهِ سَبْعُونَ أَلْفَ غُرْفَةٍ مِنْ نُورٍ سَاطِعٍ فِي كُلِّ غُرْفَةٍ أَلْفُ سَرِيرٍ عَلَى كُلِّ سَرِيرٍ حُورِيَّةٌ وَ يَدْخُلُ عَلَيْهِ كُلَّ يَوْمٍ أَلْفُ مَلَكٍ بِالْهَدَايَا مِنْ عِنْدِ اللَّهِ تَعَالَى

(He-saww said): 'The one who supplicates with it, Allah-azwj the Exalted would Build for him a house in the Garden of Al-Firdows wherein would be a thousand rooms of dazzling light. In every room would be a thousand beds, upon every bed being a Hourie, and a thousand Angels would welcome (him) with the gifts from the Presence of Allah-azwj the Exalted'.

The 4th Day - الْيَوْمَ الرَّابِعَ

اللَّهُمَّ قَوِّنِي فِيهِ عَلَى إِقَامَةِ أَمْرِكَ وَ أَوْزِعْنِي لِأَدَاءِ شُكْرِكَ بِكَرَمِكَ وَ احْفَظْنِي بِحِفْظِكَ وَ سِتْرِكَ يَا أَبْصَرَ النَّاظِرِينَ

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

مَنْ دَعَا بِهِ أُعْطِيَ فِي جَنَّةِ الْخُلْدِ سَبْعِينَ أَلْفَ سَرِيرٍ عَلَى كُلِّ سَرِيرٍ جَارِيَةٌ مِنَ الْحُورِ الْعِينِ

(He-saww said): ‘The one who supplicates with it would be Given in the Eternal Garden, a thousand beds, upon each bed being a maid from the Maiden Houries’.

The 5th Day - الْيَوْمَ الْخَامِسَ

اللَّهُمَّ اجْعَلْنِي فِيهِ مِنَ الْمُسْتَغْفِرِينَ وَ اجْعَلْنِي فِيهِ مِنْ عِبَادِكَ الصَّالِحِينَ وَ اجْعَلْنِي فِيهِ مِنْ أَوْلِيَائِكَ الْمُتَّقِينَ بِرَأْفَتِكَ يَا أَكْرَمَ الْأَكْرَمِينَ

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

مَنْ دَعَا بِهِ أُعْطِيَ فِي جَنَّةِ الْمَأْوَى أَلْفَ أَلْفِ قَصْعَةٍ فِي كُلِّ قَصْعَةٍ أَلْفُ لَوْنٍ مِنَ الطَّعَامِ

(He-saww said): ‘The one who supplicates with it would be Given in the Garden of Mava, a thousand, thousand bowls, in each bowl being a thousand varieties of foods’.

The 6th Day - الْيَوْمَ السَّادِسَ

اللَّهُمَّ لَا تَخْذُلْنِي لِتَعَرُّضِ مَعَاصِيكَ وَ أَعِذْنِي مِنْ سِيَاطِ نَقِمَتِكَ وَ مَهَاوِيكَ وَ أَجِرْنِي مِنْ مُوجِبَاتِ سَخَطِكَ بِمَنِّكَ وَ أَيَادِيكَ يَا مُنْتَهَى رَغْبَةِ الرَّاغِبِينَ

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

مَنْ دَعَا بِهِ أَعْطَاهُ اللَّهُ تَعَالَى أَرْبَعِينَ أَلْفَ مَدِينَةٍ فِي كُلِّ مَدِينَةٍ أَلْفُ أَلْفِ بَيْتٍ فِي كُلِّ بَيْتٍ أَلْفُ سَرِيرٍ طُولُ كُلِّ سَرِيرٍ أَلْفُ ذِرَاعٍ عَلَى كُلِّ سَرِيرٍ حُورِيَّةٌ لَهَا أَلْفُ ذُؤَابَةٍ يَحْمِلُ كُلَّ ذُؤَابَةٍ سَبْعُونَ خَادِماً

(He-saww said): ‘The one who supplicates with this, Allah-azwj the Exalted would Give him forty thousand cities, in each city being a thousand, thousand houses, in each house being a thousand beds, the length of each bed being a thousand cubits, upon each bed being a Hourie, for her being a thousand locks of hair, every hair lock being carried by seventy servants’.

The 7th Day - الْيَوْمَ السَّابِعَ

اللَّهُمَّ أَعِنِّي عَلَى صِيَامِهِ وَ قِيَامِهِ وَ جَنِّبْنِي فِيهِ مِنْ هَفَوَاتِهِ وَ آثَامِهِ وَ ارْزُقْنِي ذِكْرَكَ وَ شُكْرَكَ بِدَوَامِ هِدَايَتِكَ يَا هَادِيَ الْمُؤْمِنِينَ

'O Allah-azwj! Assist me upon its Fasts, and its standings (for *Salat*), and Keep me aside from its lapses and its sins, and Grace me Your-azwj Remembrance and Your-azwj gratefulness by the permanence of Your-azwj Guidance, O Guide of the *Momineen*!'

مَنْ دَعَا بِهِ أُعْطِيَ فِي الْجَنَّةِ مَا يُعْطَى الشُّهَدَاءُ وَ السُّعَدَاءُ وَ الْأَوْلِيَاءُ

(He-saww said): 'The one who supplicates with it would be Given in the Paradise what would be Given to the martyrs, and the fortunate ones, and the Guardians-asws'.

The 8th Day - الْيَوْمَ الثَّامِنَ

اللَّهُمَّ ارْزُقْنِي فِيهِ رَحْمَةَ الْأَيْتَامِ وَ إِطْعَامَ الطَّعَامِ وَ إِفْشَاءَ السَّلَامِ وَ ارْزُقْنِي فِيهِ صُحْبَةَ الْكِرَامِ وَ مُجَانَبَةَ اللِّئَامِ بِطَوْلِكَ يَا أَمَلَ الْآمِلِينَ

'O Allah-azwj! Grace me during it to be merciful to the orphans, and feeding the food, and disclosing the greetings, and Grace me during it the companionship of the generous ones and avoidance of the villains by Your-azwj Extensiveness, O Hope of the hoping ones!'

مَنْ دَعَا بِهِ رُفِعَ عَمَلُهُ بِعَمَلِ أَلْفِ صِدِّيقٍ

(He-saww said): 'The one who supplicates with it, his deeds would be Ascended with the deeds of a thousand truthful ones'.

9th Day - الْيَوْمَ التَّاسِعَ

اللَّهُمَّ اجْعَلْ لِي فِيهِ نَصِيباً مِنْ رَحْمَتِكَ الْوَاسِعَةِ وَ اهْدِنِي فِيهِ بِبَرَاهِينِكَ الْقَاطِعَةِ [السَّاطِعَةِ] وَ خُذْ بِنَاصِيَتِي إِلَى مَرْضَاتِكَ الْجَامِعَةِ بِمَحَبَّتِكَ يَا أَمَلَ الْمُشْتَاقِينَ

'O Allah-azwj! Make a share to be for me during it from Your Extensive Mercy, and Guide me during it by Your-azwj conclusive (Clear) proofs. Seize me by my forelocks to Your-azwj Comprehensive Pleasure with Your-azwj Love, O Hope of the yearning ones!'

مَنْ دَعَا بِهِ أُعْطِيَ ثَوَابَ بَنِي إِسْرَائِيلَ

(He-saww said): 'The one who supplicates with it would be Given the Rewards of the Children of Israel'.

10th Day - الْيَوْمَ الْعَاشِرَ

اللَّهُمَّ اجْعَلْنِي مِنَ الْمُتَوَكِّلِينَ عَلَيْكَ الْفَائِزِينَ لَدَيْكَ الْمُقَرَّبِينَ إِلَيْكَ بِإِحْسَانِكَ يَا غَايَةَ الطَّالِبِينَ

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

مَنْ دَعَا بِهِ اسْتَغْفَرَ لَهُ كُلُّ شَيْءٍ

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

The 11th Day - الْيَوْمَ الْحَادِيَ عَشَرَ

اللَّهُمَّ حَبِّبْ إِلَيَّ فِيهِ الْإِحْسَانَ وَ كَرِّهْ إِلَيَّ فِيهِ الْفُسُوقَ وَ الْعِصْيَانَ وَ حَرِّمْ عَلَيَّ فِيهِ السَّخَطَ وَ النِّيرَانَ بِقُوَّتِكَ يَا غَوْثَ الْمُسْتَغِيثِينَ

‘O Allah-azwj! Cause endearment to me during it with the Beneficence, and aversion to me with the transgression and the disobedience, and Prohibit upon me during it the Wrath and the Fires, by Your-azwj Strength, O Helper of those seeking help!’

مَنْ دَعَا بِهِ كُتِبَ لَهُ حِجَّةٌ مَقْبُولَةٌ مَعَ النَّبِيِّ ص وَ عُمْرَةٌ مَعَ أَهْلِ بَيْتِهِ ع وَ كُلُّ حِجَّةٍ مَعَهُ ص تَعْدِلُ سَبْعِينَ أَلْفَ حِجَّةٍ مَعَ غَيْرِهِ وَ كُلُّ عُمْرَةٍ مَعَهُمْ ع تَعْدِلُ سَبْعِينَ أَلْفَ عُمْرَةٍ مَعَ غَيْرِهِمْ

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

The 12th Day - الْيَوْمَ الثَّانِيَ عَشَرَ

اللَّهُمَّ ارْزُقْنِي فِيهِ السِّتْرَ وَ الْعَفَافَ وَ أَلْبِسْنِي فِيهِ لِبَاسَ الْقُنُوعِ وَ الْكَفَافِ وَ نَجِّنِي فِيهِ مِمَّا أَحْذَرُ وَ أَخَافُ بِعِصْمَتِكَ يَا عِصْمَةَ الْخَائِفِينَ

O Allah-azwj! Grace me during it, the veiling, and the chastity, and Clothe me during it with the clothing of contentment and the chastity, and Protect me during it from what I am cautious of and fear, by Your-azwj Protection, O Protector of the fearful!’

مَنْ دَعَا بِهِ بُدِّلَتْ سَيِّئَاتُهُ حَسَنَاتٍ وَ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ

(He-saww said): ‘The one who supplicates with it, his evil deeds would change into good deeds and he would be Forgiven for whatever preceded from his sins and whatever is delayed’.

The 13th Day - الْيَوْمَ الثَّالِثَ عَشَرَ

اللَّهُمَّ طَهِّرْنِي فِيهِ مِنَ الدَّنَسِ وَ الْأَقْذَارِ وَ صَبِّرْنِي عَلَى كَائِنَاتِ الْأَقْدَارِ وَ وَفِّقْنِي لِلتُّقَى وَ صُحْبَةِ الْأَبْرَارِ بِعَوْنِكَ يَا قُرَّةَ عَيْنِ الْمَسَاكِينِ

O Allah-azwj! Purify me during it, from the filth and dirt and Cause me to be patient upon the event Ordained, and Harmonise me for the piety and being a companion of the righteous by Your-azwj Assistance, O Delight of the eyes of the poor ones!'

مَنْ دَعَا بِهِ أُعْطِيَ بِكُلِّ حَجَرٍ وَ مَدَرٍ حَسَنَةً وَ دَرَجَةً فِي الْجَنَّةِ

(He-saww said): 'The one who supplicates with it would be Given, for every stone and clod (of mud), a good deed and a level in the Paradise'.

The 14th Day - الْيَوْمَ الرَّابِعَ عَشَرَ

اللَّهُمَّ لَا تُؤَاخِذْنِي فِيهِ بِالْعَثَرَاتِ وَ أَقِلْنِي فِيهِ مِنَ الْخَطَايَا وَ الْهَفَوَاتِ وَ لَا تَجْعَلْنِي غَرَضاً لِلْبَلَايَا وَ الْآفَاتِ بِعِزِّكَ يَا عِزَّ الْمُسْلِمِينَ

O Allah-azwj! Do not Seize me during it with the pitfalls, and Minimise for me from the mistakes and the lapses, and do not Make me a target for the afflictions and the calamities, by Your-azwj Might, O Might of the Muslims!'

مَنْ دَعَا بِهِ فَكَأَنَّمَا صَامَ مَعَ النَّبِيِّينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ

The one who supplicates with it, so he would be like the one who Fasted with the Prophets, and the martyrs, and the Righteous ones'.

The 15th Day - الْيَوْمَ الْخَامِسَ عَشَرَ

اللَّهُمَّ ارْزُقْنِي فِيهِ طَاعَةَ الْعَابِدِينَ وَ اشْرَحْ فِيهِ صَدْرِي بِإِنَابَةِ الْمُخْبِتِينَ بِأَمَانِكَ يَا أَمَانَ الْخَائِفِينَ

'O Allah-azwj! Grace me during it, the obedience of the worshippers, and Expand my chest during it by virtue of the humble ones, with Your-azwj Security, O Shelter of the fearful!'

مَنْ دَعَا بِهِ قَضَى اللَّهُ لَهُ ثَمَانِينَ حَاجَةً مِنْ حَوَائِجِ الدُّنْيَا وَ عِشْرِينَ مِنْ حَوَائِجِ الْآخِرَةِ وَ رَفَعَ لَهُ فِي جَنَّةِ الْفِرْدَوْسِ أَلْفَ مَدِينَةٍ فِي جِوَارِ النَّبِيِّينَ مِنْ نُورٍ يَتَلَأْلَأُ فِي كُلِّ مَدِينَةٍ أَلْفُ أَلْفِ غُرْفَةٍ فِي كُلِّ غُرْفَةٍ أَلْفُ أَلْفِ حُجْرَةٍ فِي كُلِّ حُجْرَةٍ مَا تَشْتَهِي الْأَنْفُسُ وَ تَلَذُّ الْأَعْيُنُ

(He-saww said): 'The one who supplicates with it, Allah-azwj would Fulfil for him seventy needs from the needs of the world, and twenty from the needs of the Hereafter, and Raise for him in the Garden of Al-Firdows, a thousand cities of sparkling light in the vicinity of the Prophets-as, in each city being a thousand, thousand mansions, in every mansion being a thousand,

thousand chambers, in each chamber being whatever the soul desires and is pleasurable to the eyes'.

The 16th Day - الْيَوْمَ السَّادِسَ عَشَرَ

اللَّهُمَّ اهْدِنِي فِيهِ لِعَمَلِ الْأَبْرَارِ وَ جَنِّبْنِي فِيهِ مُرَافَقَةَ الْأَشْرَارِ وَ أَدْخِلْنِي فِيهِ بِرَحْمَتِكَ دَارَ الْقَرَارِ بِإِلَهِيَّتِكَ يَا إِلَهَ الْعَالَمِينَ

'O Allah-azwj! Guide me during it for the righteous deeds and Keep me aside during it from the friendship of the evil ones, Enter me during it by Your-azwj Mercy into the House of Tranquillity by Your-azwj Lordship, O God-azwj of the worlds!'

مَنْ دَعَا بِهِ أُعْطِيَ يَوْمَ خُرُوجِهِ مِنْ قَبْرِهِ نُوراً سَاطِعاً يَمْشِي بِهِ وَ حُلَّةً يَلْبَسُهَا وَ نَاقَةً يَرْكَبُهَا وَ سَقَى مِنْ شَرَابِ الْجَنَّةِ

(He-saww said): 'The one who supplicates with it, would be Given on the Day of his exit from his grave, a dazzling light he would be walking with, and a garment he would be wearing it, and a she-camel he would be riding with, and be quenched from a drink of the Paradise'.

The 17th Day - الْيَوْمَ السَّابِعَ عَشَرَ

اللَّهُمَّ اهْدِنِي فِيهِ لِصَالِحِ الْأَعْمَالِ وَ اقْضِ لِي فِيهِ الْحَوَائِجَ وَ الْآمَالَ يَا مَنْ لَا يَحْتَاجُ إِلَى السُّؤَالِ يَا عَالِماً بِمَا فِي صُدُورِ الْعَالَمِينَ

'O Allah-azwj! Guide me during it to righteous deeds and Fulfil for me during it the needs and the deeds, O the One-azwj Who is not needy to being asked, O Knower of whatever is in the chests of the worlds!'

مَنْ دَعَا بِهِ غُفِرَ لَهُ وَ لَوْ كَانَ مِنَ الْخَاسِرِينَ

(He-saww said): 'The one who supplicates with it would be Forgiven for, and even if he was from the losing ones'.

The 18th Day – الْيَوْمَ الثَّامِنَ عَشَرَ

اللَّهُمَّ نَبِّهْنِي فِيهِ لِبَرَكَاتِ أَسْحَارِهِ وَ نَوِّرْ قَلْبِي بِضِيَاءِ أَنْوَارِهِ وَ خُذْ بِكُلِّ أَعْضَائِي إِلَى اتِّبَاعِ آثَارِهِ يَا مُنَوِّرَ قُلُوبِ الْعَارِفِينَ

'O Allah-azwj! Alert me during it for the Blessings of its pre-dawns and Illuminate my heart with the illumination of its rays, and Seize every body part of mine to follow its effects, O Illuminator of the hearts of the recognisers!'

مَنْ دَعَا بِهِ أُعْطِيَ ثَوَابَ أَلْفِ نَبِيٍّ

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

The 19th Day - الْيَوْمَ التَّاسِعَ عَشَرَ

اللَّهُمَّ وَفِّرْ حَظِّي بِبَرَكَاتِهِ وَ سَهِّلْ سَبِيلِي إِلَى خَيْرَاتِهِ وَ لَا تَحْرِمْنِي قَبُولَ حَسَنَاتِهِ يَا هَادِياً إِلَى الْحَقِّ الْمُبِينِ

'O Allah-azwj! Set aside my share with its Blessings, and Easy my way to its goodness and do not Deprive me of the Acceptance of its good deeds, O Guide to the Evident Truth!'

مَنْ دَعَا بِهِ اسْتَغْفَرَ لَهُ مَلَائِكَةُ السَّمَاوَاتِ وَ الْأَرْضِ وَ دَعَوْا لَهُ

(He-saww said): 'The one who supplicates with it, the Angels of the skies and the earth would seek Forgiveness for him, and supplicate for him'.

The 20th Day - الْيَوْمَ الْعِشْرِينَ

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ الْجِنَانِ وَ أَغْلِقْ عَنِّي أَبْوَابَ النِّيرَانِ وَ وَفِّقْنِي فِيهِ لِتِلَاوَةِ الْقُرْآنِ يَا مُنْزِلَ السَّكِينَةِ فِي قُلُوبِ الْمُؤْمِنِينَ

'O Allah-azwj! Open for me the Gates of the Gardens and Lock upon me the Gates of the Fires, and Harmonise me during it for the recitation of the Quran, O Descended of the tranquillity into the hearts of the *Momineen*!'

مَنْ دَعَا بِهِ بَعَثَ اللَّهُ إِلَيْهِ أَلْفَ أَلْفِ مَلَكٍ يَحْفَظُونَهُ مِنْ كُلِّ جَبَّارٍ وَ شَيْطَانٍ وَ سُلْطَانٍ وَ كَتَبَ لَهُ بِكُلِّ مَنْ صَامَ شَهْرَ رَمَضَانَ سِتِّينَ سَنَةً مَقْبُولَةً وَ جَعَلَ اللَّهُ بَيْنَهُ وَ بَيْنَ النَّارِ سَبْعِينَ خَنْدَقاً كُلُّ خَنْدَقٍ كَمَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ

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

The 21st Day - الْيَوْمَ الْحَادِيَ و الْعِشْرِينَ

اللَّهُمَّ اجْعَلْ لِي فِيهِ إِلَى مَرْضَاتِكَ دَلِيلًا وَ لَا تَجْعَلْ عَلَيَّ فِيهِ لِلشَّيْطَانِ سَبِيلًا يَا قَاضِيَ حَوَائِجِ السَّائِلِينَ

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

مَنْ دَعَا بِهِ نَوَّرَ اللَّهُ تَعَالَى قَبْرَهُ وَ بَيَّضَ وَجْهَهُ وَ مَرَّ عَلَى الصِّرَاطِ كَالْبَرْقِ الْخَاطِفِ

(He-saww said): 'The one who supplicates with it, Allah-azwj the Exalted would Illuminate his grave and Whiten his face, and he would pass upon the Bridge like the streak of lightning'.

The 22nd Day - الْيَوْمَ الثَّانِيَ وَ الْعِشْرِينَ

اللَّهُمَّ افْتَحْ لِي فِيهِ أَبْوَابَ فَضْلِكَ وَ أَنْزِلْ عَلَيَّ فِيهِ بَرَكَاتِكَ وَ وَفِّقْنِي فِيهِ لِمُوجِبَاتِ مَرْضَاتِكَ وَ أَسْكِنِّي فِيهِ بُحْبُوحَةَ جَنَّاتِكَ يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ

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

مَنْ دَعَا بِهِ هَوَّنَ اللَّهُ عَلَيْهِ مَسْأَلَةَ مُنْكَرٍ وَ نَكِيرٍ وَ سَكَرَاتِ الْمَوْتِ وَ ثَبَّتَهُ بِالْقَوْلِ الثَّابِتِ

(He-saww said): 'The one who supplicates with it, Allah-azwj would Ease upon him the questioning of the Munkar and Nakeer and the ecstasy of death, and Affirm him with the Affirmed Word (Al-Wilayah)'.

The 23rd Day - الْيَوْمَ الثَّالِثَ وَ الْعِشْرِينَ

اللَّهُمَّ اغْسِلْنِي فِيهِ مِنَ الذُّنُوبِ وَ طَهِّرْنِي فِيهِ مِنَ الْعُيُوبِ وَ امْتَحِنْ فِيهِ قَلْبِي بِتَقْوَى الْقُلُوبِ يَا مُقِيلَ عَثَرَاتِ الْمُذْنِبِينَ

'O Allah-azwj! Wash me during it from the sins and Purify me during it from the faults, and Examine my heart during it with the piety of the hearts, O Over-looker of the slips of the sinners!'

مَنْ دَعَا بِهِ مَرَّ عَلَى الصِّرَاطِ كَالْبَرْقِ الْخَاطِفِ مَعَ النَّبِيِّينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ

(He-saww said): 'The one who supplicates with it, would pass upon the Bridge like the streak of lightning, along with the Prophets-as, and the martyrs and the righteous ones'.

The 24th Day – الْيَوْمَ الرَّابِعَ وَ الْعِشْرِينَ

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِيهِ مَا يُرْضِيكَ وَ أَعُوذُ بِكَ فِيهِ مِمَّا يُؤْذِيكَ بِأَنْ أُطِيعَكَ وَ لَا أَعْصِيَكَ يَا عَالِماً بِمَا فِي صُدُورِ الْعَالَمِينَ

'O Allah-azwj! I ask You-azwj during it whatever would Please You-azwj and I seek Refuge with You-azwj during it from whatever Displeases You-azwj that I should obey You-azwj and do not disobey You-azwj, O Knower of whatever is in the chests of the worlds!'

مَنْ دَعَا بِهِ أُعْطِيَ بِعَدَدِ كُلِّ شَعْرَةٍ عَلَى رَأْسِهِ وَ جَسَدِهِ أَلْفَ خَادِمٍ وَ أَلْفَ غُلَامٍ كَالْيَاقُوتِ وَ الْمَرْجَانِ

(He-saww said): ‘The one who supplicates with it would be Given of the number of every hair upon his head and his body, a thousand servants, and thousand slaves, like the rubies and corals’.

The 25th Day - الْيَوْمَ الْخَامِسَ وَ الْعِشْرِينَ

اللَّهُمَّ اجْعَلْنِي مُحِبّاً لِأَوْلِيَائِكَ وَ مُعَادِياً لِأَعْدَائِكَ وَ مُتَمَسِّكاً بِسُنَّةِ أَنْبِيَائِكَ يَا عَظِيماً فِي قُلُوبِ النَّبِيِّينَ

‘O Allah-azwj! Make me to love Your-azwj friends and inimical to Your-azwj enemies, and attached with the Sunnah of Your-azwj Prophets-as, O Magnificent in the hearts of the Prophets-as!’

مَنْ دَعَا بِهِ بُنِيَ لَهُ فِي الْجَنَّةِ مِائَةُ قَصْرٍ عَلَى رَأْسِ كُلِّ قَصْرٍ خَيْمَةٌ خَضْرَاءُ

‘(He-saww said): ‘The one, who supplicates with it, there would be built for him in the Paradise, one hundred castles, upon the top of each castle being a green tent’.

The 26th Day - الْيَوْمَ السَّادِسَ وَ الْعِشْرِينَ

اللَّهُمَّ اجْعَلْ سَعْيِي فِيهِ مَشْكُوراً وَ ذَنْبِي فِيهِ مَغْفُوراً وَ عَمَلِي فِيهِ مَقْبُولًا وَ عَيْبِي فِيهِ مَسْتُوراً يَا أَسْمَعَ السَّامِعِينَ

O Allah-azwj! Make my striving during it to be Appreciated, and my sins during it to be Forgiven, and my deeds during it Acceptable, and my faults during it to be Veiled, O most Hearing of the hearing ones!’

مَنْ دَعَا بِهِ نُودِيَ يَوْمَ الْقِيَامَةِ لَا تَخَفْ وَ لَا تَحْزَنْ فَقَدْ غُفِرَ لَكَ

‘(He-saww said): ‘The one who supplicates with it, would be Called out at on the Day of Judgment: ‘Neither fear nor grieve, for (your sins) have been Forgiven for you!’’

The 27th Day - الْيَوْمَ السَّابِعَ وَ الْعِشْرِينَ

اللَّهُمَّ وَفِّرْ حَظِّي فِيهِ مِنَ النَّوَافِلِ وَ أَكْرِمْنِي فِيهِ بِإِحْضَارِ الْأَحْرَارِ مِنَ الْمَسَائِلِ وَ قَرِّبْ وَسِيلَتِي إِلَيْكَ مِنْ بَيْنِ الْوَسَائِلِ يَا مَنْ لَا يَشْغَلُهُ إِلْحَاحُ الْمُلِحِّينَ

‘O Allah-azwj! Set aside my share during it, from the Optional (*Salat*), and Honour me during it with the attending to the issues, and Bring closer my means to You-azwj from between the means, O the One-azwj Whom the urgent insistence of the insistence one does not pre-occupy!’

مَنْ دَعَا بِهِ فَكَأَنَّمَا أَطْعَمَ كُلَّ جَائِعٍ وَ أَرْوَى كُلَّ عَطْشَانَ وَ أَكْسَى كُلَّ مُؤْمِنٍ وَ مُؤْمِنَةٍ كَانُوا فِي الدُّنْيَا

'(He-saww said): 'The one who supplicates with it, so it would be as if he has fed every hungry one, and quenched every thirsty one, and clothed every *Momin* and *Momin*a who were in the world'.

The 28th Day - الْيَوْمَ الثَّامِنَ وَ الْعِشْرِينَ

اللَّهُمَّ غَشِّنِي فِيهِ بِالرَّحْمَةِ وَ التَّوْفِيقِ وَ الْعِصْمَةِ وَ طَهِّرْ قَلْبِي مِنْ عَائِبَاتِ التُّهَمَةِ يَا رَءُوفاً بِعِبَادِهِ الْمُؤْمِنِينَ

'O Allah-azwj! Overwhelm me with the Mercy during it, and the inclination, and the infallibility, and Clean my heart from the faults of the accusations, O the One-azwj Who is King with His-azwj Momin servants!'

مَنْ دَعَا بِهِ جَعَلَ اللَّهُ تَعَالَى لَهُ فِي الْجَنَّةِ نَصِيباً وَافِراً لَوْ قِيسَ نَصِيبُهُ بِالدُّنْيَا لَكَانَ مِثْلَهَا أَرْبَعِينَ مَرَّةً

'(He-saww said): 'The one who supplicates with it, Allah-azwj the Exalted would Make for him such a plentiful share in the Paradise, if it was to be compared with the world, it's like would be forty fold'.

The 29th Day - الْيَوْمَ التَّاسِعَ وَ الْعِشْرِينَ

اللَّهُمَّ ارْزُقْنِي لَيْلَةَ الْقَدْرِ وَ صَيِّرْ لِي كُلَّ عُسْرٍ إِلَى يُسْرٍ وَ اقْبَلْ مَعَاذِيرِي وَ حُطَّ عَنِّي الْوِزْرَ يَا رَحِيماً بِعِبَادِهِ الْمُؤْمِنِينَ

'O Allah-azwj! Grace me the *Laylat Al-Qadr*, and Change for me every difficulty to ease, and Accept my excuses, and Drop off the burden from me, O the One Merciful with His-azwj Momin servants!'

مَنْ دَعَا بِهِ بُنِيَ لَهُ أَلْفُ مَدِينَةٍ فِي الْجَنَّةِ مِنَ الذَّهَبِ وَ الْفِضَّةِ وَ الزُّمُرُّدِ وَ اللُّؤْلُؤِ

'(He-saww said): 'The one who supplicates with it, there would be built for him a thousand cities in the Paradise, of gold, and silver, and emeralds and pearls'.

The 30th Day - الْيَوْمَ الثَّلَاثِينَ

اللَّهُمَّ اجْعَلْ صِيَامِي فِيهِ بِالشُّكْرِ وَ الْقَبُولِ عَلَى مَا تَرْضَاهُ وَ يَرْضَاهُ الرَّسُولُ مُحْكَمَةً فُرُوعُهُ بِالْأُصُولِ بِحَقِّ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ.

'O Allah-azwj! Make my Fasts during it with the Appreciation, and the Acceptance upon what Pleases You-azwj, and pleasure of the Rasool-saww, strengthening its branches with its roots, by the right of Muhammad-saww and his-saww Progeny-asws, the goodly, the Purified'.

Appendix B:

Supplication for the End of Sahr Time:

دعاء آخر في السحر

ANOTHER SUPPLICATION DURING THE PRE-DAWN

رَوَيْنَاهُ بِإِسْنَادِنَا إِلَى جَدِّي أَبِي جَعْفَرٍ الطُّوسِيِّ بِإِسْنَادِهِ إِلَى عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَّالٍ مِنْ كِتَابِ الصِّيَامِ وَ رَوَاهُ أَيْضاً ابْنُ أَبِي قُرَّةَ فِي كِتَابِهِ وَ اللَّفْظُ وَاحِدٌ فَقَالا مَعاً عَنْ أَيُّوبَ بْنِ يَقْطِينٍ

We are reporting it by our chain to my grandfather Abu Ja’far Al-Toosy, by his chain to Ali Bin Al-Hassan Bin Fazzal, from the Book of Fasting, and it is reported as well by Ibn Abu Qurra in his book, and the words are one, and they both said together, it is from Ayoub Bin Yaqteen,

إِنَّهُ كَتَبَ إِلَى أَبِي الْحَسَنِ الرِّضَا ع يَسْأَلُهُ أَنْ يُصَحِّحَ لَهُ هَذَا الدُّعَاءَ فَكَتَبَ إِلَيْهِ نَعَمْ وَ هُوَ دُعَاءُ أَبِي جَعْفَرٍ ع بِالْأَسْحَارِ فِي شَهْرِ رَمَضَانَ

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

قَالَ أَبِي قَالَ أَبُو جَعْفَرٍ ع لَوْ يَعْلَمُ النَّاسُ مِنْ عِظَمِ هَذِهِ الْمَسَائِلِ عِنْدَ اللَّهِ وَ سُرْعَةِ إِجَابَتِهِ لِصَاحِبِهَا لَاقْتَتَلُوا عَلَيْهِ وَ لَوْ بِالسُّيُوفِ وَ اللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشاءُ

He (the narrator) said, ‘He-asws said: ‘My-asws father-asws Abu Ja’far-asws said: ‘If the people knew of the greatness of this asking in the Presence of Allah-azwj and the quickness of its Answering to is performer, they would fight over it, and even though it be by the swords, and Allah-azwj Particularises with His-azwj Mercy the one whom He-azwj so Desires to’.

وَ قَالَ أَبُو جَعْفَرٍ ع لَوْ حَلَفْتُ لَبَرَرْتُ أَنَّ اسْمَ اللَّهِ الْأَعْظَمَ قَدْ دَخَلَ فِيهَا فَإِذَا دَعَوْتُمْ فَاجْتَهِدُوا فِي الدُّعَاءِ فَإِنَّهُ مِنْ مَكْنُونِ الْعِلْمِ وَ اكْتُمُوهُ إِلَّا مِنْ أَهْلِهِ وَ لَيْسَ مِنْ أَهْلِهِ الْمُنَافِقُونَ وَ الْمُكَذِّبُونَ وَ الْجَاحِدُونَ وَ هُوَ دُعَاءُ الْمُبَاهَلَةِ تَقُولُ

And Abu Ja’far-asws said: ‘If I-asws was to swear on oath, I-asws would vindicate that the Magnificent Name of Allah-azwj (اسْمَ اللَّهِ الْأَعْظَمَ) has been included in it. Therefore, when you are supplicating, so strive in the supplication, for it is from the Hidden Knowledge, and conceal it except from its rightful ones, and they aren’t from its rightful ones, the hypocrites, and the beliers, and the ungrateful ones. And it is a supplication of the imprecation (الْمُبَاهَلَةِ). You should be saying: -

اللَّهُمَ إِنِّي أَسْأَلُكَ مِنْ بَهَائِكَ بِأَبْهَاهُ وَ كُلُ بَهَائِكَ بَهِيٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِبَهَائِكَ كُلِّهِ

O Allah-azwj! I ask You-azwj from Your-azwj Glory with its Splendour, and every Glory of Yours-azwj is Splendid. O Allah-azwj! I ask You-azwj by Your-azwj Glory, all of it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ جَمَالِكَ بِأَجْمَلِهِ وَ كُلُّ جَمَالِكَ جَمِيلٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِجَمَالِكَ كُلِّهِ

O Allah-azwj! I ask You-azwj from Your-azwj Beauty, by its Beautifulness, and every Beauty of Yours-azwj is Beautiful. O Allah-azwj! I ask You-azwj by Your-azwj Beauty, all of it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ جَلَالِكَ بِأَجَلِّهِ وَ كُلُّ جَلَالِكَ جَلِيلٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِجَلَالِكَ كُلِّهِ

O Allah-azwj! I ask You-azwj from Your-azwj Majesty, by its Majesty-ness, and every Majesty of Yours-azwj is Majestic. O Allah-azwj! I ask You-azwj by Your-azwj Majesty, all of it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ عَظَمَتِكَ بِأَعْظَمِهَا وَ كُلُّ عَظَمَتِكَ عَظِيمَةٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعَظَمَتِكَ كُلِّهَا

O Allah-azwj! I ask You-azwj from Your-azwj Magnificent, by its Magnificence, and every Magnificence of Yours-azwj is Magnificent. O Allah-azwj! I ask You-azwj by Your-azwj Magnificence, all of it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ نُورِكَ بِأَنْوَرِهِ وَ كُلُّ نُورِكَ نَيِّرٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِنُورِكَ كُلِّهِ

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

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ رَحْمَتِكَ بِأَوْسَعِهَا وَ كُلُّ رَحْمَتِكَ وَاسِعَةٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ كُلِّهَا

O Allah-azwj! I ask You-azwj from Your-azwj Mercy by its Capaciousness, and every Mercy of Yours-azwj is Capacious. O Allah-azwj! I ask You-azwj by Your-azwj Mercy, all of it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ كَلِمَاتِكَ بِأَتَمِّهَا وَ كُلُّ كَلِمَاتِكَ تَامَّةٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكَلِمَاتِكَ كُلِّهَا

O Allah-azwj! I ask You-azwj from Your-azwj Speech, by its Completeness, and every Speech of Yours-azwj is Complete. O Allah-azwj! I ask You-azwj by Your-azwj Speech, all of it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ كَمَالِكَ بِأَكْمَلِهِ وَ كُلُّ كَمَالِكَ كَامِلٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكَمَالِكَ كُلِّهِ

O Allah-azwj! I ask You-asws from Your-azwj Perfection, by its Perfectness, and every Perfection of Yours-azwj is Perfect. I ask You-azwj by Your-azwj Perfection, all of it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ أَسْمَائِكَ بِأَكْبَرِهَا وَ كُلُّ أَسْمَائِكَ كَبِيرَةٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَسْمَائِكَ كُلِّهَا

O Allah-azwj! I ask You-azwj from Your-azwj Names, by their Greatness, and every Name of Yours-azwj is Great. O Allah-azwj! I ask You-azwj by Your-azwj Names, all of them.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ عِزَّتِكَ بِأَعَزِّهَا وَ كُلُّ عِزَّتِكَ عَزِيزَةٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعِزَّتِكَ كُلِّهَا

O Allah-azwj! I ask You-azwj from Your-azwj Might, by its Mightiness, and every Might of Yours-azwj is Mighty. O Allah-azwj! I ask You-azwj by Your-azwj Might, all of it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ مَشِيَّتِكَ بِأَمْضَاهَا وَ كُلُّ مَشِيَّتِكَ مَاضِيَةٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَشِيَّتِكَ كُلِّهَا

O Allah-azwj! I ask You-azwj from Your-azwj Desires by its Accomplishment, and every Desire of Yours-azwj is Accomplished. O Allah-azwj I ask You-azwj by Your-azwj Desires, all of them.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ قُدْرَتِكَ بِالْقُدْرَةِ الَّتِي اسْتَطَلْتَ بِهَا عَلَى كُلِّ شَيْءٍ وَ كُلُّ قُدْرَتِكَ مُسْتَطِيلَةٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِقُدْرَتِكَ كُلِّهَا

O Allah-azwj! I ask You-azwj from Your-azwj Power which You-azwj Control by it everything, and every Power of Yours-azwj is Controlling. O Allah-azwj! I ask You-azwj by Your-azwj Power, all of it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ عِلْمِكَ بِأَنْفَذِهِ وَ كُلُّ عِلْمِكَ نَافِذٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعِلْمِكَ كُلِّهِ

O Allah-azwj! I ask You-azwj from Your-azwj Knowledge, by its Infiltration, and every Knowledge of Yours-azwj is Infiltrative. O Allah-azwj! I ask You-azwj by Your-azwj Knowledge, all of it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ قَوْلِكَ بِأَرْضَاهُ وَ كُلُّ قَوْلِكَ رَضِيٌّ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِقَوْلِكَ كُلِّهِ

O Allah-azwj! I ask You-azwj from Your-azwj (Promising) Words, by its Fulfilment, and every (Promising) Word of Yours-azwj is Fulfilled. O Allah-azwj! I ask You-azwj by Your-azwj (Promising) words, all of it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ مَسَائِلِكَ بِأَحَبِّهَا [إِلَيْكَ] وَ كُلُّ مَسَائِلِكَ [وَ كُلُّهَا] إِلَيْكَ حَبِيبَةٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَسَائِلِكَ كُلِّهَا

O Allah-azwj! I ask You-azwj from Your-azwj being asked, by it being Beloved to You-azwj, and every asking to You-azwj is Beloved to You-azwj. O Allah-azwj! I ask You-azwj by Your-azwj being asked, all of them.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ شَرَفِكَ بِأَشْرَفِهِ وَ كُلُّ شَرَفِكَ شَرِيفٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِشَرَفِكَ كُلِّهِ

O Allah-azwj! I ask You-azwj from Your-azwj Nobility, by its Nobleness, and every Nobility of Yours-azwj is Noble. O Allah-azwj! I ask You-azwj by Your-azwj Nobility, all of it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ سُلْطَانِكَ بِأَدْوَمِهِ وَ كُلُّ سُلْطَانِكَ دَائِمٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِسُلْطَانِكَ كُلِّهِ

O Allah-azwj! I ask You-azwj from Your-azwj Authority by its Permanence, and every Authority of Yours-azwj is Permanent. O Allah-azwj! I ask You-azwj by Your-azwj Authority, all of it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ مُلْكِكَ بِأَفْخَرِهِ وَ كُلُّ مُلْكِكَ فَاخِرٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمُلْكِكَ كُلِّهِ

O Allah-azwj! I ask You-azwj from Your-azwj Kingdom by its Exquisiteness, and all of Your-azwj Kingdom is Exquisite. O Allah-azwj! I ask You-azwj by Your-azwj Kingdom, all of it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ عُلُوِّكَ بِأَعْلَاهُ وَ كُلُّ عُلُوِّكَ عَالٍ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعُلُوِّكَ كُلِّهِ

O Allah-azwj! I ask You-azwj from Your-azwj Exaltedness, by its Loftiness, and every Exaltedness of Yours-azwj is Lofty. O Allah-azwj! I ask You-azwj by Your-azwj Exaltedness, all of it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ مَنِّكَ بِأَقْدَمِهِ وَ كُلُّ مَنِّكَ قَدِيمٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَنِّكَ كُلِّهِ

O Allah-azwj! I ask You-azwj from Your-azwj Favours by its ancientness, and every Favour of Yours-azwj is ancient. O Allah-azwj! I ask You-azwj by Your-azwj Favours, all of it.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ آيَاتِكَ بِأَكْرَمِهَا وَ كُلُّ آيَاتِكَ كَرِيمَةٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِآيَاتِكَ كُلِّهَا

O Allah-azwj! I ask You-azwj from Your-azwj Signs by their Benevolence, and every Sign of Yours-azwj is Benevolent. O Allah-azwj! I ask You-azwj by Your-azwj Signs, all of them.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَا أَنْتَ فِيهِ مِنَ الشَّأْنِ وَ الْجَبَرُوتِ وَ أَسْأَلُكَ بِكُلِّ شَأْنٍ وَحْدَهُ وَ جَبَرُوتٍ وَحْدَهَا

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

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَا تُجِيبُنِي [بِهِ] حِينَ أَسْأَلُكَ فَأَجِبْنِي

O Allah-azwj! I ask You-azwj by what You-azwj would Answer me with when I ask You-azwj, therefore (please) Answer me.

يَا اللَّهُ وَ افْعَلْ بِي كَذَا وَ كَذَا وَ تَذْكُرُ حَاجَتَكَ فَإِنَّهَا تُعْطَاهَا إِنْ شَاءَ اللَّهُ تَعَالَى.

O Allah-azwj! And Do such and such for me' – and mention your need for (and) it would be Granted, if Allah-azwj The Exalted so Desires.[309]

Appendix I:

A List of Obligatory Fasts:

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

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

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

فَقَالَ يَا زُهْرِيُّ لَيْسَ كَمَا قُلْتُمُ الصَّوْمُ عَلَى أَرْبَعِينَ وَجْهاً فَعَشَرَةُ أَوْجُهٍ مِنْهَا وَاجِبَةٌ كَوُجُوبِ شَهْرِ رَمَضَانَ وَ عَشَرَةُ أَوْجُهٍ مِنْهَا صِيَامُهُنَّ حَرَامٌ وَ أَرْبَعَةَ عَشَرَ مِنْهَا صَاحِبُهَا بِالْخِيَارِ إِنْ شَاءَ صَامَ وَ إِنْ شَاءَ أَفْطَرَ وَ صَوْمُ الْإِذْنِ عَلَى ثَلَاثَةِ أَوْجُهٍ وَ صَوْمُ التَّأْدِيبِ وَ صَوْمُ الْإِبَاحَةِ وَ صَوْمُ السَّفَرِ وَ الْمَرَضِ قُلْتُ جُعِلْتُ فِدَاكَ فَسِّرْهُنَّ لِي

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

قَالَ أَمَّا الْوَاجِبَةُ فَصِيَامُ شَهْرِ رَمَضَانَ وَ صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ فِي كَفَّارَةِ الظِّهَارِ لِقَوْلِ اللَّهِ تَعَالَى الَّذِينَ يُظاهِرُونَ مِنْ نِسائِهِمْ ثُمَّ يَعُودُونَ لِما قالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَّا إِلَى قَوْلِهِ فَمَنْ لَمْ يَجِدْ فَصِيامُ شَهْرَيْنِ مُتَتابِعَيْنِ

He-asws said: 'As for the Obligations, so these are the Fasts of the Month of Ramazan, and Fast of the two consecutive months regarding a expiation for the *Zihaar* due to the Words of Allah-azwj the Exalted ***[58:3] And (as for) those who put away their wives by likening their backs to the backs of their mothers then withdraw what they said, should free a captive before they touch them*** – up to His-azwj Words ***[58:4] But whoever has not the means, let him fast for two months successively***;

[309] إقبال الأعمال (ط - القديمة)، ج1، ص: 78 ,IQBAAL AL AMAAL – V 1 P 78

وَ صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ فِيمَنْ أَفْطَرَ يَوْماً مِنْ شَهْرِ رَمَضَانَ وَ صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ فِي قَتْلِ الْخَطَإِ لِمَنْ لَمْ يَجِدِ الْعِتْقَ وَاجِبٌ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ قَتَلَ مُؤْمِناً خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَ دِيَةٌ مُسَلَّمَةٌ إِلى أَهْلِهِ إِلَى قَوْلِهِ عَزَّ وَ جَلَّ فَمَنْ لَمْ يَجِدْ فَصِيامُ شَهْرَيْنِ مُتَتابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَ كانَ اللَّهُ عَلِيماً حَكِيماً

And the Fasting of the two consecutive months for the one who breaks a day's Fast from the Month of Ramazan; and the Fasting of two consecutive months regarding the killing in error for the one who cannot find the emancipation (of a slave), and Obligation due to the Words of Allah-azwj Mighty and Majestic ***[4:92] And it does not befit a Believer to kill a Believer except by mistake, and whoever kills a Believer by mistake, he should free a believing slave, and blood-money should be paid to his people*** – up to the Words of the Mighty and Majestic - ***but he who cannot find (a slave) should fast for two months successively: a penance from Allah, and Allah is Knowing, Wise***;

وَ صَوْمُ ثَلَاثَةِ أَيَّامٍ فِي كَفَّارَةِ الْيَمِينِ وَاجِبٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَصِيامُ ثَلاثَةِ أَيَّامٍ ذلِكَ كَفَّارَةُ أَيْمانِكُمْ إِذا حَلَفْتُمْ هَذَا لِمَنْ لَا يَجِدُ الْإِطْعَامَ كُلُّ ذَلِكَ مُتَتَابِعٌ وَ لَيْسَ بِمُتَفَرِّقٍ

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

وَ صِيَامُ أَذَى حَلْقِ الرَّأْسِ وَاجِبٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَمَنْ كانَ مِنْكُمْ مَرِيضاً أَوْ بِهِ أَذىً مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَصَاحِبُهَا فِيهَا بِالْخِيَارِ فَإِنْ صَامَ صَامَ ثَلَاثَةَ أَيَّامٍ

And the Fast of (abstaining from) from shaving of the head (during Hajj) due to harm, is Obligatory. Allah-azwj Mighty and Majestic Says ***[2:196] but whoever among you is sick or has an ailment of the head, he (should effect) a compensation by Fasting or alms or sacrificing***. So it's doer therein is with the choice. So if he wants to Fast, he Fasts for three days;

وَ صَوْمُ الْمُتْعَةِ وَاجِبٌ لِمَنْ لَمْ يَجِدِ الْهَدْيَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيامُ ثَلاثَةِ أَيَّامٍ فِي الْحَجِّ وَ سَبْعَةٍ إِذا رَجَعْتُمْ تِلْكَ عَشَرَةٌ كامِلَةٌ

And the Fast for the Mut'a (of Hajj) is Obligatory for the one who cannot find the sacrifice. Allah-azwj Mighty and Majestic Says ***[2:196] then when you are secure, whoever benefits by combining the Umrah with the Hajj (should take) what offering is easy to obtain; but he who cannot find (any offering) should Fast for three days during the Hajj and for seven days when he returns; these (make) ten (days) complete***;

وَ صَوْمُ جَزَاءِ الصَّيْدِ وَاجِبٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّداً فَجَزاءٌ مِثْلُ ما قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوا عَدْلٍ مِنْكُمْ هَدْياً بالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعامُ مَساكِينَ أَوْ عَدْلُ ذلِكَ صِياماً أَ

And the Fast being a penalty for the hunting. Allah-azwj Mighty and Majestic Says ***[5:95] and whoever among you shall kill it intentionally, the compensation (of it) is the like of what he***

killed, from the cattle, as two just persons among you shall judge, as an offering to be brought to the Kabah or the expiation (of it) is the feeding of the poor or the equivalent of it in Fasting.

وَ تَدْرِي كَيْفَ يَكُونُ عَدْلُ ذَلِكَ صِيَاماً يَا زُهْرِيُّ قَالَ قُلْتُ لَا أَدْرِي قَالَ يُقَوَّمُ الصَّيْدُ قِيمَةً قِيمَةَ عَدْلٍ ثُمَّ تُفَضُّ تِلْكَ الْقِيمَةُ عَلَى الْبُرِّ ثُمَّ يُكَالُ ذَلِكَ الْبُرُّ أَصْوَاعاً فَيَصُومُ لِكُلِّ نِصْفِ صَاعٍ يَوْماً

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

وَ صَوْمُ النَّذْرِ وَاجِبٌ وَ صَوْمُ الِاعْتِكَافِ وَاجِبٌ

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

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

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

وَ صَوْمُ يَوْمِ الشَّكِّ أُمِرْنَا بِهِ وَ نُهِينَا عَنْهُ أُمِرْنَا بِهِ أَنْ نَصُومَهُ مَعَ صِيَامِ شَعْبَانَ وَ نُهِينَا عَنْهُ أَنْ يَنْفَرِدَ الرَّجُلُ بِصِيَامِهِ فِي الْيَوْمِ الَّذِي يَشُكُّ فِيهِ النَّاسُ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَإِنْ لَمْ يَكُنْ صَامَ مِنْ شَعْبَانَ شَيْئاً كَيْفَ يَصْنَعُ قَالَ يَنْوِي لَيْلَةَ الشَّكِّ أَنَّهُ صَائِمٌ مِنْ شَعْبَانَ فَإِنْ كَانَ مِنْ شَهْرِ رَمَضَانَ أَجْزَأَ عَنْهُ وَ إِنْ كَانَ مِنْ شَعْبَانَ لَمْ يَضُرَّهُ

And the Fast of the day of doubt. We have been Commanded with it and we have been Prohibited from it. We have been Commanded with it that we should Fast it along with the Fasts of Shaban, and we are Forbidden from it that the man should be solitary with its Fasting during the day in which the people have doubts therein’. So I said to him-asws, ‘May I be sacrificed for you-asws! Supposing it does not happen to be a Fast from Shaban, anything, how would one deal with it?’ He-asws said: ‘He should intend on the night of the doubt that he is Fasting from Shaban. So if it was from the Month of Ramazan, it would suffice from it, and if it was from Shaban, it would not harm him’.

فَقُلْتُ وَ كَيْفَ يُجْزِئُ صَوْمُ تَطَوُّعٍ عَنْ فَرِيضَةٍ فَقَالَ لَوْ أَنَّ رَجُلًا صَامَ يَوْماً مِنْ شَهْرِ رَمَضَانَ تَطَوُّعاً وَ هُوَ لَا يَعْلَمُ أَنَّهُ مِنْ شَهْرِ رَمَضَانَ ثُمَّ عَلِمَ بَعْدُ بِذَلِكَ لَأَجْزَأَ عَنْهُ لِأَنَّ الْفَرْضَ إِنَّمَا وَقَعَ عَلَى الْيَوْمِ بِعَيْنِهِ

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

وَ صَوْمُ الْوِصَالِ حَرَامٌ وَ صَوْمُ الصَّمْتِ حَرَامٌ وَ صَوْمُ نَذْرِ الْمَعْصِيَةِ حَرَامٌ وَ صَوْمُ الدَّهْرِ حَرَامٌ

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

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

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

وَ أَمَّا صَوْمُ الْإِذْنِ فَالْمَرْأَةُ لَا تَصُومُ تَطَوُّعاً إِلَّا بِإِذْنِ زَوْجِهَا وَ الْعَبْدُ لَا يَصُومُ تَطَوُّعاً إِلَّا بِإِذْنِ مَوْلَاهُ وَ الضَّيْفُ لَا يَصُومُ تَطَوُّعاً إِلَّا بِإِذْنِ صَاحِبِهِ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ نَزَلَ عَلَى قَوْمٍ فَلَا يَصُومُ تَطَوُّعاً إِلَّا بِإِذْنِهِمْ

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

وَ أَمَّا صَوْمُ التَّأْدِيبِ فَأَنْ يُؤْخَذَ الصَّبِيُّ إِذَا رَاهَقَ بِالصَّوْمِ تَأْدِيباً وَ لَيْسَ بِفَرْضٍ وَ كَذَلِكَ الْمُسَافِرُ إِذَا أَكَلَ مِنْ أَوَّلِ النَّهَارِ ثُمَّ قَدِمَ أَهْلَهُ أُمِرَ بِالْإِمْسَاكِ بَقِيَّةَ يَوْمِهِ وَ لَيْسَ بِفَرْضٍ

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

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

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

وَ أَمَّا صَوْمُ السَّفَرِ وَ الْمَرَضِ فَإِنَّ الْعَامَّةَ قَدِ اخْتَلَفَتْ فِي ذَلِكَ فَقَالَ قَوْمٌ يَصُومُ وَ قَالَ آخَرُونَ لَا يَصُومُ وَ قَالَ قَوْمٌ إِنْ شَاءَ صَامَ وَ إِنْ شَاءَ أَفْطَرَ وَ أَمَّا نَحْنُ فَنَقُولُ يُفْطِرُ فِي الْحَالَيْنِ جَمِيعاً فَإِنْ صَامَ فِي السَّفَرِ أَوْ فِي حَالِ الْمَرَضِ فَعَلَيْهِ الْقَضَاءُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَمَنْ كانَ مِنْكُمْ مَرِيضاً أَوْ عَلى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

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

فَهَذَا تَفْسِيرُ الصِّيَامِ .

Thus, this is the interpretation of the Fasts'.[310]

Additional supplications to be recited to greet month of Ramazan greeting are given below in Arabic text.

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى السَّابَاطِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا كَانَ أَوَّلُ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ فَقُلِ اللَّهُمَّ رَبَّ شَهْرِ رَمَضَانَ وَ مُنْزِلَ الْقُرْآنِ هَذَا شَهْرُ رَمَضَانَ الَّذِي أَنْزَلْتَ فِيهِ الْقُرْآنَ وَ أَنْزَلْتَ فِيهِ آيَاتٍ بَيِّنَاتٍ مِنَ الْهُدَى وَ الْفُرْقَانِ اللَّهُمَّ ارْزُقْنَا صِيَامَهُ وَ أَعِنَّا عَلَى قِيَامِهِ

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

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

اللَّهُمَّ سَلِّمْنَا فِيهِ وَ سَلِّمْنَا فِيهِ وَ تَسَلَّمْهُ مِنَّا فِي يُسْرٍ مِنْكَ وَ مُعَافَاةٍ وَ اجْعَلْ فِيمَا تَقْضِي وَ تُقَدِّرُ مِنَ الْأَمْرِ الْمَحْتُومِ فِيمَا يُفْرَقُ مِنَ الْأَمْرِ الْحَكِيمِ فِي لَيْلَةِ الْقَدْرِ مِنَ الْقَضَاءِ الَّذِي لَا يُرَدُّ وَ لَا يُبَدَّلُ أَنْ تَكْتُبَنِي مِنْ حُجَّاجِ بَيْتِكَ الْحَرَامِ الْمَبْرُورِ حَجُّهُمُ الْمَشْكُورِ سَعْيُهُمْ الْمَغْفُورِ ذَنْبُهُمُ الْمُكَفَّرِ عَنْهُمْ سَيِّئَاتُهُمْ وَ اجْعَلْ فِيمَا تَقْضِي وَ تُقَدِّرُ أَنْ تُطِيلَ لِي فِي عُمُرِي وَ تُوَسِّعَ عَلَيَّ مِنَ الرِّزْقِ الْحَلَالِ .

O Allah-azwj! Give it as a safety for us, Keep us safe therein and Receive it back in safety from us in Ease from You-azwj, and Forgiveness, and Cause it what You-azwj have Judged and Ordained from the inevitable Commands, in what the Wise Commands are Made distinct during the Night of Pre-determination, from the Judgement which can neither be returned nor changed, if You-azwj could Write for me to be from the pilgrims of Your-azwj Sacred House (Kabah), the ones whose Hajj is Accepted, whose Sa'ee (a ritual of Hajj) is Appreciated, ones whose sins are Forgiven, the ones who sins are Remedied, and Make to be in Your-azwj Judgement and Ordainment that You-azwj would Lengthen my life-span for me, and would Expand for me from the Permissible sustenance'.[311]

[310] Al Kafi – V 4 – The Book of Fasts Ch 10 H 1
[311] Al Kafi – V 4 – The Book of Fasts Ch 5 H 2

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنِ الْعَبْدِ الصَّالِحِ (عليه السلام) قَالَ ادْعُ بِهَذَا الدُّعَاءِ فِي شَهْرِ رَمَضَانَ مُسْتَقْبِلَ دُخُولِ السَّنَةِ وَ ذَكَرَ أَنَّهُ مَنْ دَعَا بِهِ مُحْتَسِباً مُخْلِصاً لَمْ تُصِبْهُ فِي تِلْكَ السَّنَةِ فِتْنَةٌ وَ لَا آفَةٌ يُضَرُّ بِهَا دِينُهُ وَ بَدَنُهُ وَ وَقَاهُ اللَّهُ عَزَّ ذِكْرُهُ شَرَّ مَا يَأْتِي بِهِ تِلْكَ السَّنَةَ

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

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

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

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

يَا نُورُ يَا قُدُّوسُ يَا أَوَّلُ قَبْلَ كُلِّ شَيْءٍ وَ يَا بَاقِي بَعْدَ كُلِّ شَيْءٍ يَا اللَّهُ يَا رَحْمَانُ يَا اللَّهُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تُغَيِّرُ النِّعَمَ وَ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تُنْزِلُ النِّقَمَ وَ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تَقْطَعُ الرَّجَاءَ وَ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تُدِيلُ الْأَعْدَاءَ وَ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تَرُدُّ الدُّعَاءَ وَ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي يُسْتَحَقُّ بِهَا نُزُولُ الْبَلَاءِ وَ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تَحْبِسُ غَيْثَ السَّمَاءِ وَ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تَكْشِفُ الْغِطَاءَ وَ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تُعَجِّلُ الْفَنَاءَ وَ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تُورِثُ النَّدَمَ وَ اغْفِرْ لِيَ الذُّنُوبَ الَّتِي تَهْتِكُ الْعِصَمَ وَ أَلْبِسْنِي دِرْعَكَ الْحَصِينَةَ الَّتِي لَا تُرَامُ وَ عَافِنِي مِنْ شَرِّ مَا أُحَاذِرُ بِاللَّيْلِ وَ النَّهَارِ فِي مُسْتَقْبِلِ سَنَتِي هَذِهِ

O Light! O Holy! O Foremost before everything, and O Existing One after everything! O Allah-azwj! O beneficent! O Allah-azwj, Send Blessings upon Muhammad-saww and the Progeny-asws of Muhammad-saww, and Forgive my those sins which change the Bounties, and Forgive for me the sins which bring down the Curses, and Forgive for me the sins which cut-off the hope, and Forgive for me the sins which cause the domination of the enemies, and Forgive for me the sins which repel the supplication, and Forgive for me the sins by which the descent of the afflictions is deserved, and Forgive for me the sins which withhold the rain of the sky, and Forgive for me the sins which uncover the privacy, and Forgive for me the sins which hasten the annihilation, and Forgive for me the sins which inherit the remorse, and Forgive for me the sins which rupture the innocence, and Clothe me with Your-azwj Fortified Shield which cannot be shot at (by the arrows), and Obliterate for me the evil of what I am cautious of at night and the day during this coming year of mine.

اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ الْأَرَضِينَ السَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ رَبَّ الْعَرْشِ الْعَظِيمِ وَ رَبَّ السَّبْعِ الْمَثَانِي وَ الْقُرْآنِ الْعَظِيمِ وَ رَبَّ إِسْرَافِيلَ وَ مِيكَائِيلَ وَ جَبْرَئِيلَ وَ رَبَّ مُحَمَّدٍ (صلى الله عليه وآله) وَ أَهْلِ بَيْتِهِ سَيِّدِ الْمُرْسَلِينَ وَ خَاتَمِ النَّبِيِّينَ

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

أَسْأَلُكَ بِكَ وَ بِمَا سَمَّيْتَ يَا عَظِيمُ أَنْتَ الَّذِي تَمُنُّ بِالْعَظِيمِ وَ تَدْفَعُ كُلَّ مَحْذُورٍ وَ تُعْطِي كُلَّ جَزِيلٍ وَ تُضَاعِفُ مِنَ الْحَسَنَاتِ بِالْقَلِيلِ وَ الْكَثِيرِ وَ تَفْعَلُ مَا تَشَاءُ يَا قَدِيرُ يَا اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ أَلْبِسْنِي فِي مُسْتَقْبِلِ هَذِهِ السَّنَةِ سِتْرَكَ وَ نَضِّرْ وَجْهِي بِنُورِكَ وَ أَحِبَّنِي بِمَحَبَّتِكَ وَ بَلِّغْنِي رِضْوَانَكَ وَ شَرِيفَ كَرَامَتِكَ وَ جَزِيلَ عَطَائِكَ مِنْ خَيْرِ مَا عِنْدَكَ وَ مِنْ خَيْرِ مَا أَنْتَ مُعْطٍ أَحَداً مِنْ خَلْقِكَ وَ أَلْبِسْنِي مَعَ ذَلِكَ عَافِيَتَكَ

I hereby plead You[-azwj] by Yourself[-azwj], and by what You[-azwj] have been Named with, O Magnificent! You[-azwj] are the One Who Favours with the Magnificence, and Repels every hazard and Gives everyone a lot, and doubles from the Rewards with the little and the more, and You[-azwj] do whatever You[-azwj] so Desire to. O Powerful! O Allah[-azwj]! O Beneficent! O Merciful! Send Blessings upon Muhammad[-saww] and his[-saww] family[-asws], and Clothe me during this coming year with Your[-azwj] veil, and Freshen my face with Your[-azwj] Light, and Make me to be loveable with Your[-azwj] Love, and Make Your[-azwj] Pleasure to reach me, and the Nobility of Your[-azwj] Benevolence, and abundance of Your[-azwj] Grants from goodness of what is in Your[-azwj] Presence, and from goodness of what You[-azwj] have not Conferred upon anyone from Your[-azwj] creatures, and Clothe me along with that, with good health from You[-azwj].

يَا مَوْضِعَ كُلِّ شَكْوَى وَ يَا شَاهِدَ كُلِّ نَجْوَى وَ يَا عَالِمَ كُلِّ خَفِيَّةٍ وَ يَا دَافِعَ كُلِّ مَا تَشَاءُ مِنْ بَلِيَّةٍ يَا كَرِيمَ الْعَفْوِ يَا حَسَنَ التَّجَاوُزِ تَوَفَّنِي عَلَى مِلَّةِ إِبْرَاهِيمَ وَ فِطْرَتِهِ وَ عَلَى دِينِ مُحَمَّدٍ وَ سُنَّتِهِ وَ عَلَى خَيْرِ وَفَاةٍ فَتَوَفَّنِي مُوَالِياً لِأَوْلِيَائِكَ مُعَادِياً لِأَعْدَائِكَ

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

اللَّهُمَّ وَ جَنِّبْنِي فِي هَذِهِ السَّنَةِ كُلَّ عَمَلٍ أَوْ قَوْلٍ أَوْ فِعْلٍ يُبَاعِدُنِي مِنْكَ وَ اجْلِبْنِي إِلَى كُلِّ عَمَلٍ أَوْ قَوْلٍ أَوْ فِعْلٍ يُقَرِّبُنِي مِنْكَ فِي هَذِهِ السَّنَةِ يَا أَرْحَمَ الرَّاحِمِينَ وَ امْنَعْنِي مِنْ كُلِّ عَمَلٍ أَوْ فِعْلٍ أَوْ قَوْلٍ يَكُونُ مِنِّي أَخَافُ ضَرَرَ عَاقِبَتِهِ وَ أَخَافُ مَقْتَكَ إِيَّايَ عَلَيْهِ حَذَراً أَنْ تَصْرِفَ وَجْهَكَ الْكَرِيمَ عَنِّي فَأَسْتَوْجِبَ بِهِ نَقْصاً مِنْ حَظِّ لِي عِنْدَكَ يَا رَءُوفُ يَا رَحِيمُ

O Allah[-azwj], and Keep me aside during this year, from every work, or word, or deed which distances me from You[-azwj], and Bring me to every work, or word, or deed which nears me to You[-azwj] during this year. O most Merciful of the merciful ones, and Prevent me from every work, or deed, or word which occurs from me which I fear its end result, and I fear cut-off

from You-azwj, which is hazardous for me that You-azwj would Turn Your-azwj Benevolent Face away from me, so it would be Obligated by it a reduction from a share of mine in Your-azwj Presence, O Kind, O Merciful!

اللَّهُمَّ اجْعَلْنِي فِي مُسْتَقْبِلِ هَذِهِ السَّنَةِ فِي حِفْظِكَ وَ جِوَارِكَ وَ كَنَفِكَ وَ جَلِّلْنِي سِتْرَ عَافِيَتِكَ وَ هَبْ لِي كَرَامَتَكَ عَزَّ جَارُكَ وَ جَلَّ ثَنَاءُ وَجْهِكَ وَ لَا إِلَهَ غَيْرُكَ اللَّهُمَّ اجْعَلْنِي تَابِعاً لِصَالِحِ مَنْ مَضَى مِنْ أَوْلِيَائِكَ وَ أَلْحِقْنِي بِهِمْ وَ اجْعَلْنِي مُسْلِماً لِمَنْ قَالَ بِالصِّدْقِ عَلَيْكَ مِنْهُمْ

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

وَ أَعُوذُ بِكَ يَا إِلَهِي أَنْ تُحِيطَ بِهِ خَطِيئَتِي وَ ظُلْمِي وَ إِسْرَافِي عَلَى نَفْسِي وَ اتِّبَاعِي لِهَوَايَ وَ اشْتِغَالِي بِشَهَوَاتِي فَيَحُولَ ذَلِكَ بَيْنِي وَ بَيْنَ رَحْمَتِكَ وَ رِضْوَانِكَ فَأَكُونَ مَنْسِيّاً عِنْدَكَ مُتَعَرِّضاً لِسَخَطِكَ وَ نَقِمَتِكَ

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

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

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

اللَّهُمَّ كَمَا كَفَيْتَ نَبِيَّكَ مُحَمَّداً (صلى الله عليه وآله) هَوْلَ عَدُوِّهِ وَ فَرَّجْتَ هَمَّهُ وَ كَشَفْتَ غَمَّهُ وَ صَدَقْتَهُ وَعْدَكَ وَ أَنْجَزْتَ لَهُ مَوْعِدَكَ بِعَهْدِكَ اللَّهُمَّ بِذَلِكَ فَاكْفِنِي هَوْلَ هَذِهِ السَّنَةِ وَ آفَاتِهَا وَ أَسْقَامَهَا وَ فِتْنَتَهَا وَ شُرُورَهَا وَ أَحْزَانَهَا وَ ضِيقَ الْمَعَاشِ فِيهَا وَ بَلِّغْنِي بِرَحْمَتِكَ كَمَالَ الْعَافِيَةِ بِتَمَامِ دَوَامِ الْعَافِيَةِ وَ النِّعْمَةِ عِنْدِي إِلَى مُنْتَهَى أَجَلِي

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

أَسْأَلُكَ سُؤَالَ مَنْ أَسَاءَ وَ ظَلَمَ وَ اعْتَرَفَ وَ أَسْأَلُكَ أَنْ تَغْفِرَ لِي مَا مَضَى مِنَ الذُّنُوبِ الَّتِي حَصَرَتْهَا حَفَظَتُكَ وَ أَحْصَتْهَا كِرَامُ مَلَائِكَتِكَ عَلَيَّ وَ أَنْ تَعْصِمَنِي إِلَهِي مِنَ الذُّنُوبِ فِيمَا بَقِيَ مِنْ عُمُرِي إِلَى مُنْتَهَى أَجَلِي

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

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

O Allah-azwj! O Beneficent! Send Blessings upon Muhammad-saww, and upon the People-asws of the Household of Muhammad-saww, and Give me everything what I have asked for, and hoped to you with regards to it, for You-azwj have Commanded me with the supplication and Guaranteed me with its Answering’.[312]

APPENDIX III:

Weight of grains for Fitra and Kufara

قَالَ أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ ع- لِلْغُسْلِ صَاعٌ مِنْ مَاءٍ وَ لِلْوُضُوءِ مُدٌّ مِنْ مَاءٍ وَ صَاعُ النَّبِيِّ ص خَمْسَةُ أَمْدَادٍ وَ الْمُدُّ وَزْنُ مِائَتَيْنِ وَ ثَمَانِينَ دِرْهَماً وَ الدِّرْهَمُ سِتَّةُ دَوَانِيقَ وَ الدَّانِقُ وَزْنُ سِتِّ حَبَّاتٍ وَ الْحَبَّةُ وَزْنُ حَبَّتَيْنِ مِنْ شَعِيرٍ مِنْ أَوْسَاطِ الْحَبِّ لَا مِنْ صِغَارِهِ وَ لَا مِنْ كِبَارِهِ

Abul Hassan Musa Bin Jafar-asws said: ‘For the bath a measure is one **SAW**, of water, and for the ablution (Wuzu) a Mud of water. And the prophet-saww‘s measure (SAW) is five Mud, and one Mud is equal to the weight of **two hundred and eighty dirhams**, and the one dirham is six Douaniq, The douaniq is equal of the weight of six grains of barley neither too small nor too big (medium size).[313]

Therefore one dirham is approximately equal of 3 grams.

1 Mud = 3 grams x 280 dirham = 740 grams (approximately)

1 SAW = 5 Mud = 5 x 740 = 3700 grams

[312] Al Kafi – V 4 – The Book of Fasts Ch 5 H 3
[313] من لا يحضره الفقيه، ج1، ص: 34

Manla Yazar-Al-Faqih VOL-1. PAGE – 34

APPENDIX IV:

Female Issues related to Fast:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) الْحَائِضُ تَقْضِي الصَّوْمَ قَالَ نَعَمْ قُلْتُ تَقْضِي الصَّلَاةَ قَالَ لَا قُلْتُ مِنْ أَيْنَ جَاءَ هَذَا قَالَ أَوَّلُ مَنْ قَاسَ إِبْلِيسُ .

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

'I said to Abu Abdullah-asws, 'The menstruating woman would make up for the (missed) Fast?' He-asws said: 'Yes'. I said, 'She would make up for the (missed) Prayer?' He-asws said: No. 'I said, 'Where does this come from?' He-asws said: 'The first one to analogise was Iblees-la'.[314]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ امْرَأَةٍ أَصْبَحَتْ صَائِمَةً فَلَمَّا ارْتَفَعَ النَّهَارُ أَوْ كَانَ الْعَشِيُّ حَاضَتْ أَ تُفْطِرُ قَالَ نَعَمْ وَ إِنْ كَانَ وَقْتُ الْمَغْرِبِ فَلْتُفْطِرْ

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

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

قَالَ وَ سَأَلْتُهُ عَنِ امْرَأَةٍ رَأَتِ الطُّهْرَ فِي أَوَّلِ النَّهَارِ مِنْ شَهْرِ رَمَضَانَ فَتَغْتَسِلُ وَ لَمْ تَطْعَمْ فَمَا تَصْنَعُ فِي ذَلِكَ الْيَوْمِ قَالَ تُفْطِرُ ذَلِكَ الْيَوْمَ فَإِنَّمَا فِطْرُهَا مِنَ الدَّمِ .

He (the narrator) said, 'And I asked him-asws about a woman who saw the purity at the beginning of the day from a Month of Ramazan, so she bathed and did not eat. So what should she do during that day?' He-asws said: 'She would break (the Fast of) that day. So rather, her breaking is from the blood'.[315]

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عِيصِ بْنِ الْقَاسِمِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ امْرَأَةٍ تَطْمَثُ فِي شَهْرِ رَمَضَانَ قَبْلَ أَنْ تَغِيبَ الشَّمْسُ قَالَ تُفْطِرُ حِينَ تَطْمَثُ .

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

[314] Al Kafi – V 4 – The Book of Fasts Ch 55 H 1
[315] Al Kafi – V 4 – The Book of Fasts Ch 55 H 2

‘I asked Abu Abdullah-asws about a woman who menstruated during a Month of Ramazan before the disappearance of the sun. He-asws said: ‘She would break when she menstruated’.[316]

صَفْوَانُ بْنُ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عليه السلام) عَنِ الْمَرْأَةِ تَلِدُ بَعْدَ الْعَصْرِ أَ تُتِمُّ ذَلِكَ الْيَوْمَ أَمْ تُفْطِرُ قَالَ تُفْطِرُ وَ تَقْضِي ذَلِكَ الْيَوْمَ .

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

‘I asked Abu Al-Hassan-asws about the woman who gives birth after *Al-Asr*, would she complete (the Fast of) that day or break?’ He-asws said: ‘She would break, and she would make up for that day’.[317]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْمُسْتَحَاضَةِ قَالَ فَقَالَ تَصُومُ شَهْرَ رَمَضَانَ إِلَّا الْأَيَّامَ الَّتِي كَانَتْ تَحِيضُ فِيهِنَّ ثُمَّ تَقْضِيهَا بَعْدَهُ .

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

‘I asked Abu Abdullah-asws about the post-menstrual bleeding woman. So he-asws said: ‘She would be Fasting the Month of Ramazan except for the days which she menstruated in, she would make up for these after it’.[318]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ امْرَأَةٍ مَرِضَتْ فِي شَهْرِ رَمَضَانَ وَ مَاتَتْ فِي شَوَّالٍ فَأَوْصَتْنِي أَنْ أَقْضِيَ عَنْهَا قَالَ هَلْ بَرَأَتْ مِنْ مَرَضِهَا قُلْتُ لَا مَاتَتْ فِيهِ فَقَالَ لَا تَقْضِ عَنْهَا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَجْعَلْهُ عَلَيْهَا

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

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

قُلْتُ فَإِنِّي أَشْتَهِي أَنْ أَقْضِيَ عَنْهَا وَ قَدْ أَوْصَتْنِي بِذَلِكَ قَالَ كَيْفَ تَقْضِي عَنْهَا شَيْئاً لَمْ يَجْعَلْهُ اللَّهُ عَلَيْهَا فَإِنِ اشْتَهَيْتَ أَنْ تَصُومَ لِنَفْسِكَ فَصُمْ .

[316] Al Kafi – V 4 – The Book of Fasts Ch 55 H 3
[317] Al Kafi – V 4 – The Book of Fasts Ch 55 H 4
[318] Al Kafi – V 4 – The Book of Fasts Ch 55 H 5

I said, ‘But I desire to make up for it on her behalf, and she had bequeathed it to me with that’. He-asws said: ‘How can you make up for something which Allah-azwj did not Make it to be upon her? So, if you desire that you Fast for yourself, so Fast’.[319]

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ امْرَأَةٍ مَرِضَتْ فِي شَهْرِ رَمَضَانَ أَوْ طَمِثَتْ أَوْ سَافَرَتْ فَمَاتَتْ قَبْلَ خُرُوجِ شَهْرِ رَمَضَانَ هَلْ يُقْضَى عَنْهَا قَالَ أَمَّا الطَّمْثُ وَ الْمَرَضُ فَلَا وَ أَمَّا السَّفَرُ فَنَعَمْ .

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

(It has been narrated) from Abu Ja’far-asws, said, ‘I asked him-asws about a woman who fell sick during a Month of Ramazan, or menstruated, or travelled. So she died before the exit of the Month of Ramazan. Does it have to be made up for, on her behalf?’ He-asws said: ‘As for the menstruation and the illness, so no; and as for the journey, so yes’.[320]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ رِفَاعَةَ بْنِ مُوسَى قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْمَرْأَةِ تَنْذِرُ عَلَيْهَا صَوْمَ شَهْرَيْنِ مُتَتَابِعَيْنِ قَالَ تَصُومُ وَ تَسْتَأْنِفُ أَيَّامَهَا الَّتِي قَعَدَتْ حَتَّى تُتِمَّ شَهْرَيْنِ قُلْتُ أَ رَأَيْتَ إِنْ هِيَ يَئِسَتْ مِنَ الْمَحِيضِ أَ تَقْضِيهِ قَالَ لَا تَقْضِي يُجْزِئُهَا الْأَوَّلُ .

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Rafa’at Bin Musa who said,

‘I asked Abu Abdullah-asws about the woman who made a vow. Upon her was the Fasting of two months consecutively. He-asws said: ‘She would Fast, and she would resume her days which she stayed (not Fasting), until she completes two months’. I said, ‘What is your-asws view if she has despaired from the menstruation (in menopause), does she make up for it?’ He-asws said: ‘She would not make up for it. Her first (time around) would suffice for her’.[321]

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عليه السلام) إِنَّ امْرَأَتِي جَعَلَتْ عَلَى نَفْسِهَا صَوْمَ شَهْرَيْنِ فَوَضَعَتْ وَلَدَهَا وَ أَدْرَكَهَا الْحَبَلُ فَلَمْ تَقْوَ عَلَى الصَّوْمِ قَالَ فَلْتَتَصَدَّقْ مَكَانَ كُلِّ يَوْمٍ بِمُدٍّ عَلَى مِسْكِينٍ .

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

‘I said to Abu Al-Hassan-asws, ‘My wife made it upon herself, the Fasting of two months. So she placed (gave birth to) her child, and she became pregnant, so she was not strong upon the Fasting’. He-asws said: ‘So let her give in charity in place of each day, with a Mudd (approximately 750g. of food) upon the poor ones’.[322]

[319] Al Kafi – V 4 – The Book of Fasts Ch 55 H 8
[320] Al Kafi – V 4 – The Book of Fasts Ch 55 H 9
[321] Al Kafi – V 4 – The Book of Fasts Ch 55 H 10
[322] Al Kafi – V 4 – The Book of Fasts Ch 55 H 11